

THE CONSTRUCTIVE AND UNIVERSAL PARADIGM OF ISLAM IN THE BALKAN AND THE CHALLENGES OF THE PEACE IN THE FUTURE

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Abstract

We can determinably conclude that the Muslims of the Balkan have built their identity subject to the constructive and universal Islamic paradigm, regardless of one's nationality. Altogether they are still an autochthon nation of the West, having in mind these elements it is thus inevitable for them to build their identity in complete scope. The Balkanic Muslims have confronted the newly world movements, the global developments, democracy, liberalism and so forth. Islamic religions in the Balkan region was rather conveyed and understood by its cosmopolitan nature, which the other religions did not consist. The classical Islamic civilization was not pluralist in the contemporary sense, it was rather cosmopolitan. The Balkans was the example which most accurately portrays the protection of the personal identity through the paragon of Islam.

Keywords: Universal paradigm of peace, Islam in the Balkans, personal identity, tradition, social imagination.

I. Introduction

The Balkan, is considered as the cross-road of the eastern and western long established conflict by a number of historians as well as culture anthropologists. The Balkan has served as a bridge for the passage of culture, civilization and the eastern religious ideology onto the West, as well as throughout the world. The geo-strategic position of the Balkan, is such which has generated consideration to have allocated the most powerful countries there, and thus to have those regions under dominion.

After the emanation of the Islamic religion from the Arabic Peninsula and its movement through Europe and Small Asia, the Muslims have given thought to the spread of Islamic ideology in the Balkan regions in the period before the Osman Empire. Albeit within a more individual understanding, this is mostly visible with the Muslims in the Balkan regions. (Hadzijahic, 1977). The Catholic Church as well as that Orthodox despite their endless strives to enter the Christian hierarchy in the Balkan regions, have greatly failed to succeed in their motive. Most significantly the southern and eastern religions of the Balkans have embodied a chronic superficial Christianity. Precisely to this, the permeate of other Christian fractions or other ideologies in these regions has been easily established. In such state, in a number of occasions in the Balkans,

a Christian fractioned dualist by a greatly manifested influence has permeated and has thus been established, known as Bogomilism (Mandiç, 1962).

In such constitute of events, countries and various Balkanic populations, have come across Islam as religion. In reality, the experience on gainsaying on Islam has significant similarity with the events in other regions around the world. All throughout, from the primary submission towards a superior fathoming of the Islamic religion, especially by Albanians and Bosnians in the course of the 50-60's years of the nineteen's (IX) century, the Balkan inhabitations have experienced the tranquility of Islamic peace. Yet anew, various movements, which in Europe had begun since the post French revolution, being anthropocentric in a great sense have been settled in the Balkan regions in an arrogant and unrighteous stand. This movement caused a philosophical consequence, the aboriginals sought to distress the various ethnicities among themselves, and later through the imitated identities they alienated the Muslims of the Balkans from themselves and in the end they had generated the grand abyss amid tradition and modernity in the Balkans. This social reality, the Albanian Muslims have most significantly experienced in the most inhuman sense.

Post the First World War (WWI), the Albanian Muslims have been divorced under five different countries in the Balkan. Apart from Albania, in the other regions where Albanians occupied, citizens have not been present in any of the social decision taking processes, despite the considerable number of people, they have even been against it, in all these countries, most cruel politics from the most arrogant, ethnocide, genocide, culture-cide and of a similar nature have been imposed.

Consequently this behavior has continued as such hither the period of the final years of the second millennium, upon which with the fall of the communist system in the Balkan regions, on one end the politics of annihilation of the Muslims had been engendered, both in Bosnia, Kosovo and alike. Whereas on the other hand the Balkanic Muslims have confronted the newly world movements, the global developments, democracy, liberalism and so forth. Albeit the flounce approaching from the modern western world, the Muslims of the Balkan in the course of this period, in addition confronted the various Muslim movements arising from the east, with who even though they had identical religious construct, did not venture to share even the slightest practice and sensibility of religious maneuver and practice.

Consequently we can determinably conclude that the Muslims of the Balkan have built their identity subject to the constructive and universal Islamic paradigm, regardless of one's nationality. Altogether they are still an autochthon nation of the West, having in mind these elements it is thus inevitable for them to build their identity in complete scope.

II. The issues regarding the identity of the Muslims in the Balkan

The question remains, how realistic is to speak of our identity and its controversies, when nowadays the Balkan from end is crucified amid the world processes of globalization and from the other end speak of the total confusion in distinguishing among the religious and today's politics?

What it means today, caring for the personal identity and its cultivation in the essence of the construct in the religious, cultural, civilized and national-political roots and soil? To which extend shall this vivacity behold value and worth in our current world, when in reality each day the globalized movements grow centric and inevitable answers of the planet, and in the near future perhaps even in the intra-planet and intra-civilized context by the strength known as the world's culture, the universal religion or perennial and the civilized transcendental code shall emerge and be liberated beyond the guards, the gardens and local surroundings known as local cultures, the particular of religion and the civilized provincial accouterment? Is it possible that today to protect the individual and the hued multiple dimensioned identity, through the integration of the physical, mental, ideological and national pinnacles and the establishment of the individual protective guarding walls as well as the roof arils of all kinds before the emanation of the religious, cultural and civilized genes of another and a different kind. This reaches the extend which that emerge in the usage of the domestic politics is interpreted as conscience and fear, ideologically projected from the assimilation and engrossment in another and the different one is nowadays recognized subject to the global non-divorced phenomena of the acculturation and in-culturing?

The mystical Muslim philosopher and theosophist Suhrawardi, avowed and profoundly confessed that merely by the strength of the nature of metaphysics and ontology, could the fortress in the desert of the personal intimacy be established, by alluding in the genes of each individual soul, preferably the cultivated humankind one, from which the primordial religious sensibility arises and the silence of perennial-ity soiled in each segment of the existence of man. Henceforth, merely that particular fortress for it is a portion of the universal, the unconditioned will and the will of free grace towards the universal, resists the emanation of the poignant waves of the universal or planetary of the culture and civilization inseparably globalized of the worldliness and the worldly, which in their constitute carry only the version of worldly accepted metaphysical, ontological, ethical, esthetical and social values. Henceforth, merely the one from the essential values which in itself soothes the existential and sapiens fortresses of the human heart and soul, cannot be shattered, and it cannot be shattered before the breaks of those cultural-civilized global worldly waves, since it is engendered in the human domains of freedom and the never ceasing sacred gift. Whereas all other values, especially those with the social-political and ideological nature not only can be found in profusion and shattered, but in reality they are often times welcomed, for the one mindedness and the sterile "traditional" of such values are not in the benefit of man and the society.

Nowadays, the above question almost reaches for its emission and it almost alights to the extent which as much as it is present within the protagonist for establishing a higher suitable grade of values and social-political standpoints and those cultural-civilized, it is also visible within the most cruel reality of the everyday life. The “national paradigm”, as it is commonly known among our community, with its consisting rootedness threaded in the outmost authenticable genealogy in the sense of various religious anecdotal, cultural events, the civilized and spiritual veils with the entire specter of the rainbow’s primary spiritual genes threaded from various sources of the sacred languages, which are destined as crowns in the signs and symbols of the three-leafed religious Abrahamian-primordial, is witness of a long history of the vertical path, by enriching the horizontal of the our identities.

The entire parcel of the existential vivacity on maturing, care and maintain of the personal, individual and communicative identity of the globalized platforms context of our current world, is essentially conveyed through the calibration of the inapprehensive religion and politically entirely upon the visible and measurable, within which, due to the altering characters and neighboring with the visible and the measurable of the religious genius, and taking the immeasurable and transcendental as the political genius within us, a confusion took place which directly affects upon the qualities of both the spiritual and physical life of the mass population and the settlements in our region.

Against all specifications which haunt our lands and the baggage living in those lands, the reason causing that confusion one ought to seek in the renewed medieval and destructive virus in the literature, known as the nicean syndrome which was born in the year 325 and through the proceeding centuries of human history continued to survive and even affix a marital status amid a Republic and the Church, religion and nation, the nation and nationalism, the idea and ideology, by assuring the marital status shall bring forth ruined shapes of the betrayed cultural and civilized soul of the human gender or even among specific groups of people.

This syndrome and dangerous spiritual virus, which the latter allowed for it to grow into a beast and wilderness throughout the human history and through the human unity, among us gained a special naming in the sense of the inversion of the role of Politian and the role of religious representative or the official transmitter of the religious message among us: in reality, at our current state, as it only rarely takes place in the world, politicians speak as religious scholars, whereas the first among the religious groups speak as politicians. In such manner, the sacred truth or the religious truth in general, in the hands of religious scholars takes the shape of a political interest, resulting in a very shallow understanding and thus deducted to egoism. On the other hand, politicians their entire daily political interest, if they are aware of what they represent before civilians and not on behalf of one nation or on behalf of a ruling oligarchy, transmit the religious veracity, henceforth the religious truthfulness gains a sense which only the Politian perceives as right, even worse, the centric motivation and the request of the sacred Destiny is being read by the political parameters of the portion and in accordance to the pragmatic aspiration which in most cases results as undemocratic by the Politian. It then becomes

extraneous what God “thinks” of the world and man, and instead it becomes decisive what I, as Politian, think what God may think. As bolster to this matter, the growing practice within religious communities emerges the sacred geographical grouping and cultural gatherings, by which the politicians’ have the main word, and they, acknowledging the presence of the religious scholars, speak to the believes on the truth and defining what justice stands for, what beauty and deity represent, what is happiness and well-being. To this point, the religious scholars are left to play the role of those whom once everything has been said, follow with the praying whisper: - May it be so!

On the other hand, a similar situation takes place among the religious scholars amid the larger religious groups. Their presence is to appoint to believers their own personal political interest, defining what the cultural fundamentals are, what the national identity is, which are the basic social values dedicated to their group only, and instead left deprived for others. The entire dignity, the truth, justice, all the religious-cultural-social-civilized values as well as all the political and social achievements belong merely to the member of their social group and their religious identity, solely. They find hardship assenting and in an explicit manner claiming that the rights, the achievements and the entire gifts by the Sacred Soul belong to each sacred creature regardless of the religious shape and the cultural-civilized community the man of God belongs. When judging one person, they only glance at the person’s outer tradition, historical veil with which encloses a man’s life, without cultivating his inner dimension, the one recognized as the heavenly soul, the original Adem-ian in each individual human feature. They do not adhere, or might not even be conscience of the *Heavenly man* within us, the never spent sacred inheritance enveloped in the intimacy of each individual human face, an inheritance which requires respect above all, and an inheritance which consociates people throughout the world and by the compulsion each royal believer in faith knows that each inheritor of such a depot of secrets is his companion, regardless of the religious symbol which the person’s soul decomposes after God. Each matter which consists the national as its recognition tool and belongs to the personal Atari, unfortunately in several occasions the official religious communities behold this for more significant and give it more priority rather than what has been predestined and revealed by the Sacred Will, as an universal perspective upon which generations ought to emerge, as well as cultures, traditions and the sacred Anecdotal in order for them to take part, exist under this unified sky. (Izeti, 2012)

Until recently in reality there were the spiritual and cultural events of the highest rank, upon which the European genius was given the opportunity to perceive the most refined spiritual influences of the Muslim intellect emitted throughout the spheres of the human thought-giving soul; meanwhile in the Islamic world, the particles of European mentality, today amid us permeate very doubtful emissaries from the East and West, as a cross-road amid the East and the West, as one crucial and sensible rose of the most soothing spiritual platforms and as a paradigm for the cultural, religious and historical-civilized poly-formation. This is found conducted in various religious and cultural shapes and in the ancient stem, millennia of our settling they release hybrid seedlings of the causing-culture and causing-religiousness, in order for the current

location not only to lack its prompt original physical portrait found in the geographical maps, but in addition for its spiritual and cultural physiognomy to be fixed in further distance from the traditional spiritual accords, the essential cultural-maneuver of religion and culture of the lands upon which we share our lives.

III. The healthy construct and universality of Islam as a platform for a cordial future for the Muslims of the Balkan

By analyzing the terms: reason, ethics, justice, politics, pluralism, individual, concept, freedom, culture, civilization, from one end we have discerned the fundamental conception of modernity and illumination, and from the other end we have sought to determine the allocated presence of the Muslims of the Balkan. In place of the existential dichotomies of “us and them”, instead of initiating dichotomies, we ought to research the possibilities of developing a concrete shape arising from the existential and the mindset which surpasses the boundaries of modernity. Throughout this seek, we ought to benefit from the horizon and pedestal metaphor. The question whether the subject which on one end is assured and on its other end is liberated hither the horizon and as a result by this open sphere perceives the world as a domain for initiating possibilities for creation, is one of the fundamental issues of the Muslims of the Balkan and of the Muslims in general. By virtue of the various experiences throughout the social fields, one ought to strive to present results of a sense of thought which are in peace with itself and which in addition are not alienated from the world; one which has succeeded to bring forth the standpoint of his own, personal self, and which has righteously absorbed the worldliness. (Kalin, 2021)

In order embrace this destiny, one ought to have in mind that amid the self-account platform and the developing stage, there exists a dynamic relation found in everlasting harmony. Self-account enables one to perceive himself in the mirror. Indubitably this represents a valuable strive. Yet anew one must engage in a thought and in regards to what ought to be undertaken, once the shape and form has been apprehended. This, thus is the transmission from giving self-account hither the person’s development. Self-account and rectification, are not laconic works resulting over-night. In counter, they are characterized as practices taking place continually in the individual’s and the societies’ life. The primary condition of experiencing and keeping tradition in liquidity form, is striving to maintain the influence solid and the motion in positive maneuver between self-accountability and self-advancement. Or otherwise tradition cannot survive within one society despite prosperous periods. In tradition, one ought to seek the “yet untold thing” which can be revealed. Consequently, a supplementary element would have been added to tradition (supplement in utterance), an element only capable through the dynamics of beholding self-accountability and prosper.

The concept of “social Imagination” for the Muslims of the Balkans is a concept fulfilling the requirements to serve as the guiding star of this path. Henceforth the ingredient in the tradition of Islamic thought and the modern mindset ought to be observed. Social imagination, resembles thought, feeling and action which give shape to the intellectual codes and ethics of one society

beginning from the most general concepts hither its centric standpoints and most concrete maneuver. The social artistry addresses the epistemological, ethical as well as the esthetical phenomena of one existential perception, standpoint and the civilizational concept. This imaginative encompassment and of values, unshadows the individual's and societies' standpoint before the existence, in general. All human societies which separate the identical sphere of life / lebenswelt correspond to the frame which Heidegger has encountered as "erstwhile to comprehension / Vorverständnis" and thus establish relations among each other. This consolidated sphere of life is given the occasion to be interpreted in various fashions beginning from the conceptions and theories all throughout stories and various symbols.

The social imagination stages the fundamental standpoints, the premises, feelings and the preferences of one society and a nation before the existential. The mindset which portrays imagination as fundamental does not only preoccupy on the "idea" and "theories", but in a panoptic connotation represents the social "praxis", resultantly it seeks to comprehend and to reflect the existential and vital practices as apprehensive. In this context, reason and affection, the individual and society, history and the system, freedom and values, tradition and modernity are unified within a destined conceptual frame. Alike how the empirical evidences have their reality subject to senses (the physical) and the premises of reality subject to reason (categories), alike, imagination maintains its reality presented by the imaginative (imagination) potency.

In addition, one of the crucial issues arguing on the future of the Muslims of the Balkan is the concept of violence and peace in Islam. The matter of war and peace in Islam is a matter rarely comprehended and often times misunderstood. In this contention, taking for reference the fundamental sources of the Islamic mindset tradition and the civilizational practice, one ought to assay the matters on war, violence, murders, peace, compromises, agreements, safety, consolidation, the cosmic harmony, the good and evil. The affairs of war and peace in Islam ought to be discerned under four divisions: the comprehensive / metaphysical context (one of the beautiful names of Allah es-Selam); the philosophical / apologetic context (the good within the essence of existence and the issue of evil in the universe); the political / juridical context (the Islamic political thought and the issue of war and peace in the Islamic juridical tradition); and as ultimate, the socio-cultural context (the experience of pluralism and consolidation in Islamic society). Relying on the essential Islamic sources and the "praxis" of the century of bliss, we ought to argue that Islam represents itself as a religion of peace and thus to decode this proclaim within the frame of resemblance of conveying what it actually refers to in the Islamic world today. If one recognizes the global propaganda of blaming Muslims for violence and terrorism, then this portion gains more value.

Resultantly the matter on multiculturalism Islam-phobia and the ethics of coexistent, gain importance. Pluralism is one significant exposition in today's world, albeit the emotional loss which has been experiencing since the nineties (90s'). The concepts of pluralism, tolerance and multiculturalism, which arise as consequence of threats coming from the Western world, experienced peaks and shadowing, and after the 11th of September they gained a different

ground. As a result of the practical distresses, the critics of the pluralist politics have now begin to even oppose them in regards to the principles. The prime minister of England and Germany, in the year 2010 and 2011, one after the other, declared that “the politics of multiculturalism and the European integration have faced destruction”, thus by this polemics they have carried it onto the political elite platform.

Ernest Gellner is of the thought that history of modern philosophy, in a broad sense, is the history answering questions on relativism. The conative analyses conducted by Gellner, corresponds to the problem of “The logic construction of Europe is it identical or not with the logic of construction across humanity?” (Gellner, 1985) if we venture to positively answer this question, then we would have accepted as truth that not only culture, politics or arts, but also, the manner of functionality of human logic is a result of the determined frames by the European modernity. In order for Gellner to reject the pluralism which has lost its criteria and one which has been lumped, the latter defends this radical viewpoint, yet by doing so, he reveals himself upon the euro-centrism sphere. The antirealist pluralism which rejects the existence of reality, precisely identical as that radical relativism, enslaves us within a profound solipsism and thus restrains the ethical-moral vision.

The classical Islamic civilization was not pluralist in the contemporary sense, it was rather cosmopolitan (Aydin, 2021). The cultural vision, subject to the hierarchy of values has enabled the mutual coexistence of cultural diversities which was a perspective of mutual Islamic social frame of mind arising from Bagdad all hither Andalus. The epistemic hierarchy is the fundamental basis of the classical civilization. A religion having knowledge for its foundation, as the example of Islam, could remain indifferent on the ideas of reality of other cultures and civilizations. Precisely to this, Muslim scientists and scholars do not have a problem transmitting the Greek and Helen ideology into Arabic language, which was in the edge of its extinction. Thus by establishing the renewed Islamic thought, they revived the ideological inheritance which existed prior them. Yet not even the Greek favoring of the Muslim Aristotelians, nor the dialectical method of the kalam-ists nor the fictioning of the Muslim elites on the Byzantine, could not perish the hierarchy of knowledge. The rank of each speaker and the level upon which stage of reality they stood, was publically visible. Precisely to this, the Islamic classical civilization was not pluralist upon the antirealist aspect, it was instead cosmopolitan. In place of a pluralism which each hierarchy, *de facto*, it made unreadable, the Islamic civilization emitted a cosmopolitan soul which led the diversities, it brought them sense and unified them around the “golden middle”. The epistemology of cosmopolitanism ideally encompasses these perceptions. The words *cosmos* and *polis*, Tog has described as cosmopolitanism; in their broader sense they refer to “a civilian of the world”. Yet, once the latter initiates a discussion o the liberal postmodern pluralist matters of today’s world, the term “Cosmos” shall not correspond only to the world, simultaneously it shall reflect a system and order which is an antonym of chaos. Cosmos means “a systemized world”. Encountering the term “polis” more than merely a civilian, or inhabitant it embraces the idea of “medine” by Farabi.

Ancient Greeks use the term *polis* in order to define a political unit of county-republic, whereas the political philosophy of Plato which in the hands of Farabi it revolutionized into criteria was beyond a small scope of a county-republic which embraced dilatable perspectives. In this sense Plato's Republic has revealed its chief identity in the "Virtue County" of Farabi. If we strived to reveal the counter value of *cosmopolis* within the Islamic civilization, then this would be the *Virtue County*. The Virtue / cosmopolit County, in this sense aims for a political frame beyond the modern nation-republic and nationalism. Consequently, in Farabi's Virtue County / *Medinetu'lfadil*, the influenced identities, more specifically the cultural, even the religious traditions are not a priority. In center of modern politics "life in virtue" takes priority. In this context the country of virtue / cosmopolis, is an enriched model stepping beyond the limited descriptions of globalization and the existential multiculturalism. As a consequence, a Cosmopolis which does not has for focal point life according to virtues and the ethical stand, cannot be possibly imagined. "A systemized world with order", refers to it being systemized according to certain principles and value, coherent in the inner consisting a comprehensive dimensional life.

IV. Conclusion

The constructive and universal paradigm of Islam cannot endure the cultural extinction under no occasion, it is instead centralized on the acquaint and the horizon as open. It cannot be said that culture is an individual being, it is instead broadened onto a growing comprehensive and as well as subject to freedom, dimension. Decisively, the cultural shallowness dependent on modernism and its reflection upon a limited scope, regardless whether of the East or the West, are in contradiction with the ethics of consolidated coexistence and multiculturalism. The thought on the profound acquaint / ma'rifet and the horizon shall enrich culture with a philosophical and humane depth and as definite, shall serve for a positive development of the cultural politics, in this case, to the Muslims of the Balkan.

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