

# EXAMINATION OF CHRISTIAN LITURGY IN THE JOURNAL *ISLAMSKA MISAO*

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## *Abstract*

What characterizes Islam is its openness to other religions and the “spirit of dialogue”, which is one of the essential ideas of the Holy Qur’an. For the dialogue to take place, the Other is required, the one who will try to understand. The journal *Islamska misao* (Islamic Thought) was partly dedicated to the said idea, which is substantiated by the texts that we aim to analyze in this paper. All of this testifies to a slow opening that characterized the period in which the journal was published, and both political emancipation, as well as the need to understand others to whom Muslims are directly addressed in their totality. Special emphasis is placed on the Christian ritualistic aspect, where we show numerous conceptual similarities in many religions, as well as peculiarities, all of which contribute to a more diverse religious spectrum which is in Islam perceived as a reflection of the divine plan or will. This is what Muslim authors had in mind when choosing topics in the journal.

KEYWORDS: journal *Islamska misao*, Judaism, Christianity, liturgy, conceptual similarities, divine plan

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## *Introduction*

In the paper, we set out by talking about the journal *Islamska misao*, the purpose of its appearance, its founder, as well as the goals that should have been achieved through the choice of the journal's design.

In the second part of the paper, we discuss the texts published in the journal which examine the Christian liturgical aspect, whereby we draw attention to exactly which texts, and authors, are in question. Of course, in selecting texts, we will also recognize the contemporary interest of Muslim authors in the characteristic aspects of other religions, which we explain by the slow opening of the Yugoslav state, and the all-important need for Muslims to become familiar with the religions they are directly connected to.

Naturally, the interest in other religions goes hand in hand with the possibility that the graduates of the madrasa or the Faculty of Theology in Sarajevo continue their education at other universities, both in the region and in European scientific centers.

### 1. *About Islamska misao*

*Islamska misao*<sup>1</sup>, first issued on December 1, 1978, is a periodical publication, which, in addition to its informative character, primarily aimed to shed light on two fields that had not been sufficiently explored in our country until then — Islamism and theology. Before the appearance of *Islamska misao*, these fields were very sparingly explored in only a few textbooks that were used in Gazi Husrev-bey's madrasa, that is, the Faculty of Islamic Theology. The content of this journal, therefore, focused on the comprehensive investigation of various topics and questions from the fundamental areas of Islam: Quranic–Hadith thought, faith, religion, ritual literature, and the presentation of the most important minds and personalities, mostly from the Muslim world. However, this did not signal the exclusion and neglect of topics dealing with history, culture, and art, as well as topics dedicated to the affirmation of freedom of belief and expression of religious beliefs. Thanks to its openness and the non-selective, but extremely high-quality approach in the selection and presentation of said topics, *Islamska misao* very quickly became popular both in intellectual circles and among the common, faithful

1 Although the journal *Islamska misao*, which is the subject matter of our analysis, ceased publishing in 1993, after the process of its reactivation was not initiated, a yearbook published by the Faculty of Islamic Studies in Novi Pazar operates today under the same name. The first issue was published in 2007. In it, professors and associates of this higher education institution published their papers. Of course, this is a separate project, which does not represent a continuation of the idea of *Islamska misao*.

readers, as evidenced by congratulations and words of support, as well as suggestions that were periodically published in the journal.

Papers from *Islamska misao* were written by various intellectuals: theologians, mainly professors of the Islamic Theological Faculty and madrasas from the former Socialist Federal Republic of Yugoslavia (SFRY), sociologists, imams, journalists, and other scientific workers. In addition to essays, a significant part of the journal included translations of foreign authors, mostly Arabic, English, Italian, and French, as well as presentations of important works published in our country or the world. Moreover, in some issues, the journal took texts from other publications, such as Belgrade's *NIN*, Sarajevo's *Odjek*, or Zagreb's *Bogoslovska smotra*.

The founder and publisher of *Islamska misao* was the Eldership of the Islamic Community for Bosnia and Herzegovina, Croatia and Slovenia. The editorial boards comprised young intellectuals who, through texts, presentations, or translations, tried to respond to the needs and challenges of their time and influence the development of the religious life of Muslims, and members of different ethnic groups in Yugoslavia. The idea for *Islamska misao* came from Professor Ahmed Smajlović, who insisted that the Eldership of the Islamic Community for Bosnia and Herzegovina, Croatia and Slovenia had its own newsletter, given that the existing publications *Glasnik*, *Preporod*, and *Zemzem* were edited by the Supreme Islamic Eldership in the Federal People's Republic of Yugoslavia, the Ilmijje Association, or the students of Madrasas. Smajlović brought his idea forward and reasons for starting the journal at the first session of the Parliament on May 10, 1976, pointing out the need for the religious press to come closer to believers and help to correct the wrong understanding of religion, which often prevented believers' general progress. After a comprehensive analysis of the needs and possible capacities for the publication of this journal, the Elders, by decision of the Parliament of May 30, 1978, launched the journal, which would later with its quality and variety of content to a great extent justify its existence (Ramić 1988, 9).

Due to the circumstances of the war, the publication of *Islamska misao* ceased in May 1992. Since the attempt to publish again was unsuccessful, the last issue was published in May 1993. Undoubtedly, through the intellectual excellence of the people thanks to whom it existed, *Islamska misao* made an immeasurable contribution to the development of the religious life of the Muslims of Yugoslavia, by making relevant again the previously quite foreign and unknown topics, mainly in the field of theology and Islamic studies. The fact that even today, almost three decades after the last issue, the published texts are used as teaching materials in the educational institu-

tions of the Islamic community, is the best indicator of the quality, but also of the influence that *Islamska misao* still has today.<sup>2</sup>

## 2. *Islamska misao and comparative religions*

Topics that are very often discussed in *Islamska misao* are related to Islamic dogmatics, which overshadow those from the field of Islamic jurisprudence. This can be seen as a form of concern of Muslim intellectuals to preserve the correct understanding of religion among Muslims of that time. However, in addition to numerous texts that examine Muslim theological topics, there is also a significant number of texts that present the religious and theological teachings of other religions.

The magazine contains articles dedicated to African traditional religious teachings (King 1990, 11–17), as well as texts that examine the spiritual teachings of Miratism, Manichaeism, and Mazdaism. Of course, most space within the presentation of other religions and their teachings is devoted to monotheistic religions: Judaism and Christianity, of which significantly more texts are devoted to the latter. This phenomenon was certainly conditioned by socio–historical circumstances, given that Christians were more dominant in the areas where *Islamska misao* was distributed.

The content that deals with monotheistic religions is truly diverse. Some texts include the ideas of prominent Judeo–Christian thinkers, such as Goethe, Thomas Aquinas, or Moshe ben Maimon, while others deal with certain aspects of Judeo–Christian liturgy, for instance, pilgrimage or prayers, that is, texts that expound certain Judeo–Christian theological teachings.

The topics were elaborated primarily through the works of intellectuals from the area of Yugoslavia. In total, there are forty–two works, including nine interviews and one text that was taken from the journal *Odjek*, in which the teachings of primarily Judaism and Christianity are either explained in detail or briefly mentioned. The original works are mainly by Muslims, teachers at the Faculty of Islamic Theology, who authored thirty–five texts, while the remaining seven works were published by non–Muslims. Furthermore, six non–Muslim thinkers had the opportunity to express their views on certain issues through interviews arranged by the journal’s editors on

2 In the Curriculum and Program of the Faculty of Islamic Studies in Sarajevo, when dealing with topics from the field of *Aqaida* (Islamic dogmatics), in the form of mandatory literature, the following texts from *Islamska misao* are also listed: “El–Wahj — Revelation” and “Determinants and Reaches of the Concept of Prophecy”. The author of both texts is Adem Abdullah en–Nuri (Curriculum and program of the first cycle of studies, February 2020, /<https://fin.unsa.ba/wp-content/uploads/2020/05/FIN–NPP–I–ciklus–Imamski–2020.pdf>, accessed 20 December 2023).

various occasions. When it comes to translated works whose content deals in detail or narrowly with the issue of other religions, there are a total of thirty-five, translated from Arabic, English, French, Italian, German, Russian, and Turkish. In addition to original works and translations, the third group of papers published in *Islamska misao* were chronicles and reviews of books and magazines, the content of which touches on certain religious teachings. In this way, other religions are analyzed in nineteen articles.

The reason for the appearance of works that deal with the religious and theological teachings of other religions, primarily Judaism and Christianity, is certainly the increasing openness of Yugoslavia to the world. As a result, the authors were able to delve into previously unavailable, mostly European, but also Arabic literature (Jašić 2019, 69–71). Yugoslavia's openness to the world is also seen in more intensive study trips, both to Arab and European countries, as well as the appearance of translations of some books, which the local public got to know precisely through the *Islamska misao*. A case in point was the book entitled *Bible, science and the Qur'an, or Dialogue with a Friend*. Another significant factor that contributed to the publication of this type of work is the emergence of a generation of Muslim intellectuals who were ready to address numerous theological issues scientifically, some of whom obtained their academic titles at the Catholic Faculty of Theology in Zagreb, which gave them the right to write this type of work quite meritoriously. Due to the editing policy of the journal and topics that, until then, the Muslims of this speaking area were deprived of, the general public welcomed and received the project initiated by Professor Smajlović quite well, as evidenced by positive feedback, as well as suggestions that were occasionally published in *Islamska misao*.

### 3. *Liturgy in Christianity*

Like all other religions, Christianity has specific rites through which Christians manifest their faith. Rituals represent the meeting of the community with the deity and the confession of faith, mainly through defined forms and ways. It also establishes a connection between man and God, thanks to which man has the opportunity not only to present his needs to the Creator but also to fulfill his duty of worshiping and thanking Him (Rebić 1996, 143). Some of these rites, such as prayer, fasting, or pilgrimage, are also found in other religions. Others, such as the Lord's Supper, communion or the Eucharist, are specific to Christian worship.

The term used to denote rites in Christianity is liturgy. The name of the scientific discipline that deals with the study of Christian rites — liturgical — is derived from the same expression, that is, the name for the person who leads the act of liturgy, liturgist. The Greek term *leiturgia* means public

work, more precisely, the performance of a certain service for the good of the people that would be performed by a wealthy citizen. However, in the New Testament, this term has several connotations: the temple service of priests, humanitarian work, worship through which not only the community serves God, but God also serves the community of people, among other things, by sending his Son as a savior (Adam 1993, 11–16).

According to the Christian belief, Jesus himself is the founder of liturgy. He taught his disciples prayer — the fundamental connection between man and God. It is The Lord's Prayer that defines a believer's relationship to God through the celebration of His holiness, but also the relationship to man through the insistence on mutual forgiveness, which is the essence of Christian liturgy. The Eucharist is another important rite, which occupies a central place in Christian liturgy. Like prayer, it was established and explained by Jesus through teaching and his own practice (Milić 2006, 33–36). Around the Eucharist, the foundation and source of the entire liturgy, is the celebration of other sacraments. First of all, the sacraments of new birth (initiation), baptism, and confirmation through which Christians are included in the communion of the Church. There are also sacraments of penance and anointing of the sick, which help believers in special situations, and the sacraments of holy orders and marriage through which Christians are trained for special services in the Church (Adam 1993, 17).

Some aspects of Christian liturgy are discussed in several texts of *Islamska misao*. With the exception of Christian prayer, it is mostly about the same topics and texts that touched on the issue of ritual in Judaism, such as fasting, pilgrimage, or offering sacrifices. The basic principles of the aforementioned Christian rites are elaborated in five texts: Jusuf Ramić and Ishak Alešević wrote two each, and Rešad Bilalić one text. The authors, according to their intellectual direction, had different approaches to the topics. As a professor of *Aqaid*<sup>3</sup> in Gazi Husrev-bey's madrasa, Bilalić, examining the topic of sacrifice, focused exclusively on the theological aspect and the meaning of sacrifice in Christianity. On the other hand, Ramić, a professor of Tafsir (Qur'anic exegesis) at the Faculty of Islamic Theology, dealt with the issue of fasting in a significant part of the text, comparing Quranic and biblical quotations about this rite.

3 The word *aqaid* is the plural of the Arabic word *aqidetun*, and literally means: belief, belief, conviction, creed, teaching, faith, dogma, doctrine, principle, ideology. As one of the fundamental theological disciplines, *aqaid* is defined as "the science that contains the defense of the dogmas of belief with rational evidence and the rejection of innovators who in the dogmas of belief deviated from the teachings of the first Muslims and members of Islamic orthodoxy" (Ibn Haldun 2008, 447).

The absence of non-Muslim authors or translated works that deal with this aspect of Christianity is noticeable, as well as the fact that none of the topics from Christian liturgy are explained in detail in *Islamska misao*.

The way certain Christian rites are presented throughout the journal, as well as their understanding in Christianity, will be analyzed in the following chapters.

### 3.1. Fast

In the Bible, fasting is defined as “abstaining from all food and drink, sometimes from sexual intercourse, for one or more days from one sunset to the next” (Pažin 2000, 852). Given that Jesus did not observe or particularly emphasize fasting during his activity, this rite was understood in different ways throughout the history of Christianity, and this led to different types and regulations related to fasting. The oldest regulations, in the form of a recommendation, mandate fasting on Wednesdays, and Fridays, as well as on Good Friday and Holy Saturday, and the most attention was paid to the forty-day fast that precedes Easter, which entails abstaining from meat and wine, milk, butter, cheese and eggs. In the later period, fasting was mainly practiced in Christianity as a form of preparation for holidays, but also at the beginning of each season, on Wednesdays, Fridays and Saturdays that would precede the new season (Khoury 2005, 359). The meaning of fasting, which is rarely practiced today in Christianity, was not only in abstaining from food and drink, but also in abandoning evil deeds, thoughts and injustice, and in compassion for the poor and the weak.

In the “Ramadan — the month of Islamic fasting” (Ramić 1980, 6–8) by Jusuf Ramić, who mostly focused on fasting worship in Islam, one subheading briefly deals with the Christian fasting ritual. The text, along with quotations from Matthew’s Gospel (Matthew 6, 16–17), points out two significant facts characteristic of fasting among Christians. Firstly, there is an absence of a strict command ordering fasting in the New Testament, in which it is treated exclusively as an act worthy of praise. And secondly, they indicate that Christian fasting, similar to among Jews, is associated with significant dates, such as the fast before Easter, which in Christian terminology is called Great Lent.

It is interesting that in the chapter dedicated to fasting in Christianity, the author refers to the Qur’anic verse (Qur’an 2:183), in which, in the context of the order to fast for Muslims, it is indicated that it was also ordered in an obligatory form to previous nations. According to the author, fasting is a sign of the unity of religion in its principles and goals, and the neglect of that fact has led today’s world to numerous crises and adversities (Ramić 1980,

6–8). The text does not deal only with the legal dimension of fasting but also points to its theological significance.

The special value of this text is precisely the comparative approach to the Quranic and New Testament texts that treat the question of fasting. Since the Qur'anic hermeneutics is one of the scientific research areas of Ramić, he was able to examine the ritual of fasting, among other things, from comparative perspectives.

### 3.2. Pilgrimage

Pilgrimage — a journey motivated by faith — helps believers achieve a closer connection with places and persons that have special importance in their religious teachings. In this regard, Christians visit Jerusalem, the place of Jesus' birth and action, but also the places where the tombs of important Christian personalities are found, and other localities important for Christian belief and history. However, Christian theology opposes the magical notion of pilgrimage, emphasizing the importance of the event or person, rather than the place itself, which is a feature of pagan religions. Because of this, pilgrimage in Christianity does not have the status of a mere ritual. It is an act through which not only people seek God, but “an event in which God, seeking man, comes to meet him in Christ” (Milovčić 2007, 240).

Pilgrimage in Christianity is analyzed in two texts published in *Islamska misao*. The first, entitled “Hajj in the Light of Islam and Other Religions” (Ramić 1980, 10–12), points out the different approaches of certain generations of Christians to this rite. At first, no importance was attached to this rite, and in later centuries, the pilgrimage to places connected to Jesus would gain primacy even in relation to his teaching. Furthermore, the text lists several places of Christian pilgrimage in Jerusalem: Calvary, Way of the Cross, and Church of the Holy Sepulchre.

The second text, “Pilgrimage Among Members of Other Religions” (Alešević 1983, 31–33), in addition to places of pilgrimage around the world, also mentions the most famous places of pilgrimage in Yugoslavia: Marija Bistrica, Gospa Sinjska, Brezje, Tekije near Petrovaradin, Trsat in Rijeka, and the church in Olovo. The text also points to the eschatological dimension of the pilgrimage. Its goal is that the faithful, by recalling the earthly life of Jesus, the lives of the saints, as well as the remains of the material culture of biblical places, be convinced that the entire Christian nation is on a pilgrimage, which moves through this world towards the next, that is, to God. The specificity of this text is that it examines the issue of pilgrimage not only among Roman Catholic, but also among Orthodox Christians, whose religious teachings were to a much lesser extent the subject of interest of authors who wrote about Christianity in *Islamska misao*. In addition to the

pilgrimage to Jerusalem, Orthodox Christians also go to Mount Athos in Greece, which is visited exclusively by men. In Yugoslavia, the most famous place of Orthodox pilgrimage is Ostrog in Montenegro (Alešević 1983, 32). The author also points out that the Orthodox in this area, due to their territorial proximity to Muslims, referred to the rite of pilgrimage as Hajj, that is, Hajluk, and a pilgrim was called Hajji.

### 3.3. Sacrifice

The rite of sacrifice in Christianity is inextricably linked to man's effort to free himself from the burden of original sin, which could not be achieved by offering imperfect sacrifices, such as animals. In order to achieve God's justice on the one hand, in which man will be punished for original sin, and on the other hand, to grant God's mercy, through which God will forgive man that sin, God is on earth. In human form, sent his Son, who as sinless will free humanity from the burden of sin by shedding his blood (Babijanski 2012, 239).

Therefore, the act of sacrifice in Christianity does not imply the offering of various sacrifices, as is the case with other religions. Rather, it signifies the greatest and most significant sacrifice in the history of mankind, thanks to which man was freed from sin. However, this does not mean that with the sacrifice of Jesus this rite was abandoned. Christians are required to participate in his sacrifice, and the symbol of the Christian sacrifice is the Eucharistic feast. When the community gathers and celebrates the memory of the Last Supper and eats the bread and wine that symbolize the blood and flesh of Jesus, it participates in the sacrifice of Jesus. The supper itself is also called a sacrifice in Christian terminology (Khoury 2005, 571 ).

The text "The History of Sacrifice" (Bilalić 1983, 9–16) deals with the issue of sacrifice in Christianity. The text is fully devoted to the theological meaning of sacrifice in Christianity, identifying the rite of sacrifice with the sacrifice of Jesus, by which God redeemed the sins of people and enabled them to regain their original status with Him. Through the rite of sacrifice, which the author sees more as a sacrifice of God himself on behalf of man, and not of man himself, given that He sent what is dearest to Him, His Son as a sacrifice, special attention is devoted to God's justice and mercy. The text is enriched with many New Testament quotations, with which the author argues to bring forward his ideas.

### 3.4. Prayer

Like all monotheistic religions, Christianity attaches great importance to prayer. In the broadest sense of the word, prayer is any form of expression

of respect for God, but it is common that prayer is understood as a linguistic statement addressed to God. In Christianity, prayer is defined as an intimate meeting of man with God through Jesus Christ by the power of God's Spirit, which enables Christians to address God as their Father (Khoury 2005, 284). As in all segments of life, Jesus is a teacher to Christians also in terms of prayer, and passages from the New Testament testify that Jesus prayed on different occasions: he participated in public prayers in synagogues, but he also spent whole nights in personal prayers, saying it while eating, singing psalms with his disciples, and also during the agonies of death, on the cross, as per Christian belief. The most famous Christian prayer is Our Father, and its content is mentioned in the New Testament as an example by which Jesus teaches believers how to address God. According to Christian belief, addressing God as "Father" in the prayer, Jesus teaches believers that God, in addition to being a powerful, omniscient Creator and righteous judge, is also close to them, like a father who loves his children, but also towards whom the children have an extremely special and trusting relationship. With the next expression in the prayer, "who art in heaven", Jesus still reminds believers of God's transcendence and the fact that He is different from everything that man can imagine. In this way, Christians simultaneously address God intimately as Father, and with the addition "in the heavens", acknowledge His otherworldliness and incompatibility with anything (Vukdelija 2004, 41).

The text "Rituals and Prayers among Jews and Christians" (Alešević 1984, 19–23) is largely devoted to the ritual of prayer in Christianity. The author primarily points to different ways of praying: crying, penitent, giving thanks, with a reminder of God's mercy, all of which are achieved by worshiping, singing, and other suitable actions. He sees the essence of Christian prayer in humility and the effort for man to achieve closeness with God, and in this sense, he also explains the fundamental Christian prayer, Our Father. The text neglected the form of prayer itself, focusing more on its inner aspects, pointing out Jesus' role as a teacher in prayer, and the real and symbolic role of the bell and the synagogue in the ritual of prayer.

### 3.5. Religious calendar

Prayer, like other rites in Christianity and other religions, is especially practiced during holy time, which the church calendar distinguishes from ordinary, secular time. The text dealing with the question of prayer ends with a chapter devoted to the religious calendar and the rituals that Christians practice.

The meaning of holy times (holidays) should not be understood only as looking at the past and evoking memories of significant events, from the life of Christ, salvation, since through holidays, a Christian tries to establish

his salvation, experiencing himself as a witness and participant salvation intended for all people. Holidays also have their eschatological dimension because they celebrate the expectation of Christ's second coming and the fulfillment of final salvation (Adam 1993, 277).

In the aforementioned text, "Rituals and Prayers among Jews and Christians", the following times are mentioned, which in the Christian tradition have a special significance: Christmas Eve, which ends with a four-week fast crowned with a midnight mass in memory of the birth of Jesus, and the fast, which lasts for almost seven weeks, after the Feast of the Three Kings. The author connects Easter as one of the most important Christian holidays to the rite of fasting, by which Christians remember and mourn the sacrifice of Jesus. In addition to the ritualistic dimension expressed through fasting, this holiday also contains a festive part that consists of honoring consecrated food, painting and beating eggs. On All Saints' Day, Christians remember their dead by praying, lighting candles and visiting graves, thus seeking mercy and forgiveness for them. The rites, which according to the author are related to the feast of All Saints, are actually rites which, according to Christian tradition, are practiced on All Souls' Day, the day on which Christians remember their dead, and which is celebrated on the day after the feast of All Saints. The temporal closeness of these two holidays is certainly one of the reasons for their mutual identification. Christmas, the most famous Christian holiday, is omitted from this author's review of the holy times and the rites practiced in them.

### *Conclusion*

The most important thing to point out seems to be that the approach to the study of other religions, especially Judaism and Christianity, was more religious than narrowly theological, whereby almost no value judgment was expressed about a certain aspect of Judaism or Christianity. On the contrary, we notice that topics concerning the doctrinal aspect of other religions are completely disregarded or absent in relation to what is addressed as external religion or the manifestation of a religious area.

Of course, it is to some extent understandable that Muslim authors were mostly interested in the Judaic and Christian ritual aspects, for the reason that the said aspects were culturally close to all Muslims. Hence, it is very probable that they recognized the need to explain to their own readers the multifaceted aspects of Judaic and especially Christian liturgy, with a special emphasis on the identity of the Bosnian cultural horizon, within which different religious variations spread most normally.

Also, it is important to point out that non-Muslims also published works. They participated in interviews, which further confirms what we

previously pointed out, namely that the Muslim authors did not aim to act apologetically, which we consider to be the most important prerequisite for a valid or authentic inter-religious dialogue since in different circumstances it is almost not possible.

All in all, the works that we examined in this paper testify to the need for Muslims from within the religiously plural world to speak about others, as well as to allow others to “speak about themselves”, all with the aim of bridging numerous disagreements and fears that are mostly the result of human inadequacy in knowing one’s own religion, cultural reductionism, and the blind absolutization of one’s own view of the world.

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*Sažetak*


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**TEMATIZIRANJE KRŠĆANSKE LITURGIKE U ČASOPISU ISLAMSKA MISAO**
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Ono što islam kao religiju posebno karakterizira jest otvorenost prema drugim religijama i „duh dijalogiziranja“, što je zapravo jedna od suštinskih ideja Časnog Kur'āna. Za takvo što je nužan „drugi“, drugi koji će nastojati da se u svojoj ukupnosti razumije. Upravo je časopis *Islamska misao* jednim dijelom bio posvećen spomenutoj ideji, što potvrđuju tekstovi koje planiramo u ovom radu analizirati. Zapravo, sve to svjedoči jednom polaganom otvaranju koje je karakteriziralo period u kojemu je časopis izlazio, te kako političkoj emancipaciji tako i potrebi da se drugi, na koje su muslimani neposredno upućeni, razumiju u svojoj ukupnosti. Poseban naglasak bit će stavljen na kršćanski liturgijski aspekt, pri čemu ćemo pokazati brojne konceptualne sličnosti u mnogim religijama, kao i posebnosti. To sve doprinosi raznovrsnijem religijskom šarenilu koji se u islamu percipira kao odraz božanskog plana, odnosno volje, što su muslimanski autori prilikom odabira tema u spomenutom časopisu itekako imali na umu.

KLJUČNE RIJEČI: časopis *Islamska misao*, judaizam, kršćanstvo, liturgika, konceptualne sličnosti, božanski plan

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