

800 let sobivanja 800 Years of Convivence

DE FERVORE CHARITATIS, ET DESIDERIO
martyrij. Cap. IX.



Mednarodna znanstvena konferenca
o dialogu med kristjani in muslimani
ob 800-letnici srečanja
sv. Frančiška s sultanom Al-Kamilom v Egiptu

*International Scientific Conference
on the Dialogue between Christians and Muslims
at the 800th Anniversary of the Meeting
between Saint Francis of Assisi
and the Sultan Al-Kamil in Egypt*

800 let sobivanja

800 Years of Convivence

Mednarodna znanstvena konferenca
o dialogu med kristjani in muslimani
ob 800-letnici srečanja
sv. Frančiška s sultanom Al-Kamilom v Egiptu

*International Scientific Conference
on the Dialogue between Christians and Muslims
at the 800th Anniversary of the Meeting
between Saint Francis of Assisi and the Sultan Al-Kamil in Egypt*

LJUBLJANA
SLOVENIJA
1. – 3. oktober 2019

Predstavitveni zbornik predavateljev s programom in povzetki
Presentation Book with Program and Abstracts

Univerza v Ljubljani
Teološka fakulteta



Ljubljana 2019

Urednik / *Editor*
Tehnični urednik, oblikovanje in prelom /
Technical editor, design and layout
Pregled angleških besedil / *English texts revision*
Lesorez na naslovnici je iz knjige /
Woodcut on the cover comes from the book

Mari Osredkar OFM

Miran Špelič OFM
Joseph G. Reish

Petrus Rodulphus,
Historiarum seraphicae religionis, libri tres ...
Benetke: Franciscus de Franciscis Senensis, 1586
http://web.sbu.edu/friedsam/scan/Whole_Books/historiarumserpost/pages/029v.htm
Friedsam Memorial Library
St. Bonaventure University,
St. Bonaventure, NY 14778, ZDA

s prijaznim dovoljenjem / *with kind permission*

Ozadje naslovnice / *Background of the cover*
Založnik in izdajatelj / *Publisher*

Fojnička ahdnama
Teološka fakulteta Univerze v Ljubljani,
Poljanska cesta 4, 1000 Ljubljana, Slovenija
Založbo Brat Francišek,
Prešernov trg 4, 1000 Ljubljana, Slovenija

v sozaložništvu z / *in collaboration with*

Za založnika / *Representatives of the Publishers*

Robert Petkovšek CM, dekan / *dean*
Miran Špelič OFM, ravnatelj / *director*

Tisk / *Print*
Naklada / *Circulation*
Knjiga ni naprodaj.

Kotis, d.o.o., Grobelno
350 izvodov / *copies*
Book has no commercial value.

Simpozij je organiziran v okviru
raziskovalnega programa na TEOF

*Etično-religiozni temelji in perspektive družbe
ter religiologija v kontekstu sodobne edukacije
in nasilje (P6-0269)*

Teološka fakulteta



Založba Brat Francišek



CIP - Kataložni zapis o publikaciji
Narodna in univerzitetna knjižnica, Ljubljana

2-67:27/28(082)
27/28(497)(082)
28-051(497.4)(082)
27-36:929sv. Francišek As.(082)
929A1-Kamil(082)

MEDNARODNA znanstvena konferenca o dialogu med kristjani in muslimani ob 800-letnici srečanja sv. Frančiška s sultanom Al-Kamilom v Egiptu (2019 ; Ljubljana)
[Osemsto]

800 let sobivanja : predstavitevni zbornik predavateljev s programom in povzetki = 800 years of convivence : presentation book with program and abstracts / Mednarodna znanstvena konferenca o dialogu med kristjani in muslimani ob 800-letnici srečanja sv. Frančiška s sultanom Al-Kamilom v Egiptu = International Scientific Conference on the Dialogue between Christians and Muslims at the 800th Anniversary of the Meeting between Saint Francis of Assisi and the Sultan Al-Kamil in Egypt, Ljubljana, Slovenia, 1.-3. oktober 2019 ; [urednik Mari Osredkar]. - Ljubljana : Teološka fakulteta : Brat Francišek, 2019

ISBN 978-961-6844-76-5 (Teološka fakulteta)
1. Vzp. stv. nasl. 2. Dodat. nasl. 3. Osredkar, Mari Jož
COBISS.SI-ID 301543936

Kazalo

Contents

Predavatelji po abecednem redu / <i>Speakers in alphabetic order</i>	6
Predstavitev / <i>Presentation</i>	7
Program konference / <i>Conference Program</i>	11

Panel 1

Dogodek, ki se je zgodil pred 800 leti in posledice za Palestino

<i>The Event 800 Years Ago and Consequences for Palestine</i>	17
--	----

1. Igor Salmič OFMConv, Zgodovinsko ozadje srečanja sv. Frančiška Asiškega in sultana Al-Kamila v Damietti leta 1219
The Historical Background of the Encounter of St. Francis of Assisi and Sultan Al-Kamil at Damietta in 1219 17
2. Aljaž Krajnc, Mesto al-Malika al-Kāmila v zgodovini islama
The Role of al-Malik al-Kāmil in Islamic History 20
3. Jan Dominik Bogataj OFM, Bizantinska teologija in islam: Irenični pristop Pavla iz Antiohije (12. stol.)
Byzantine Theology and Islam: Paul of Antioch's (12th cent.) Irenic Approach 22
4. David Grenier OFM, Saint Francis and the Sultan Malek al-Kamil; Fruits that Grew from the Encounter
Sveti Frančišek in sultan Malek al-Kamil; sadovi, ki so zrasli iz srečanja 25
5. Munir Mujić, Dokument o kupovini Getsemanskog vrta od strane trojice braće iz Bosne 1681. godine – tekst i konteksti
Document on Buying Gethsemane Garden by Three Brothers from Bosnia in 1681 – Text and Context..... 28
6. Joseph G. Reish, A Model for Modern Dialogue Depicted through the Visual Arts: St. Francis in the Sultan's Court
Model modernega dialoga, upodobljen z vizualnimi umetnostmi: sv. Frančišek na sultanovem dvoru 31

Panel 2

Balkan kot stičišče krščanske in islamske civilizacije/

<i>The Balkans as the Intersection of Christian and Islamic Civilization</i>	33
---	----

7. Janko Ljubos OFM, Fojnička ahdnama iz 1463. godine
Fojnica's Ahdnama from 1463 33

8. Ahmet Türkan, Multidimensional Relations between Sultan Abdulhamit II and Pope Leo XIII and the Importance of These Relations in Terms of the Ottomans and the Holy See
Večplastni odnosi med sultanom Abdulhamitom II. in papežem Leonom XIII. ter pomen teh odnosov za Otomansko cesarstvo in Sveti sedež 37
9. Asim Zubčević, Slika poslanika Muhameda u franjevačkom samostanu u Splitu
Image of the Prophet Muhammad in the Franciscan Monastery in Split 40
10. Daniel Patafta OFM, Hrvatski franjevci na granici doticaja kršćanstva i islama
Croatian Franciscans on the Border of Contact of Christianity and Islam 41
11. Igor Škamperle, Nikolaj Kuzanski in njegov spis O verskem miru in slogi (De pace seu concordantia fidei)
Nicolaus Cusanus and His Text De pace seu concordantia fidei 44
12. Lorenzo Turchi OFM, James of Marches' Preaching to the "Border": The Comparison with Otherness
Pridiganje Jakoba iz Marke »obmejnim«: primerjava z drugačnostjo 48
13. Mile Babić OFM, Susreti sa sultanima: svetoga Franje Asiškoga i fra Anđela Zvizdovića
Meetings of St. Francis and of Fr. Anđeo with Sultans 51
14. Dragan Potočnik, Zahod in islamski svet skozi zgodovino
The West and the Islamic World through History 53
15. Bogdan Kolar SDB, Srednjeveški potopisi manjših bratov kot zgodovinski vir
Medieval Travel Journals of Franciscan Friars as a Historic Source 56

Panel 3

Muslimani in Slovenci

- Muslims and Slovenians** 59
16. Urška Flisar, Vpliv bosanskega islama na identiteto slovenskih muslimanov
The Influence of Bosnian Islam on the Identity of Slovenian Muslims 59
17. Marjetka Golež Kaučič, Muslimani kot Drugi v folklori in literaturi: med reprezentacijami in dejstvi
Muslims as Others in Folklore and Literature: Between Representations and Facts 61
18. Nik Trontelj, Obravnava islama v učbenikih predavateljev osnovnega bogoslovja na Teološki fakulteti v Ljubljani od njene ustanovitve do danes
The Discussion of Islam in the Textbooks of Lecturers of Fundamental Theology at the Faculty of Theology of the University of Ljubljana from its Founding to the Present Day 64

Panel 4

Medreligijski dialog pod krščanskim in islamskim vidikom

- Current Christian and Islamic Foundations that Work to Further Interreligious Dialogue** 67
19. Mari Osredkar OFM, Katoliški teološki temelji medreligijskega dialoga
Catholic Theological Basis of the Interreligious Dialogue 67

20. Tomislav Kovač, Teološki izazovi kršćansko-muslimanskog dijaloga <i>The Theological Challenges of the Christian-Muslim Dialogue</i>	70
21. Nedžad Grabus, Muslimanski pogled na teološke temelje medverskega dialoga muslimanov in kristjanov <i>Muslim View of the Theological Foundations of the Interreligious Dialogue between Muslims and Christians</i>	72
22. Goestani Amini, Prophet Muhammad's Model of Interreligious Dialogue Based on Global Ethics Research on the Famous Letter of the Prophet to the Christians <i>Mohamedov model medverskega dialoga, ki temelji na raziskavi globalne etike slavnega Prerokovega pisma kristjanom</i>	74
23. Ali Mashhadi, Cooperation between Muslims and Christians to Promote Environmental Ethics and Law <i>Sodelovanje med muslimani in kristjani za spodbujanje okoljske etike in prava</i>	76
24. Mohammad Mehdi Taskhiri, Commitment to Religious Values and Their Role in the Establishment of Peace and Tranquility in Society <i>Zavezanost verskim vrednotam in njihova vloga pri vzpostavljanju miru v družbi</i>	78
25. Javad Taheri, 'Itibariat': A New Possible Basis for Shiite Theory of Interreligious Dialogue <i>Itibariat: nova možna osnova za šiitsko teorijo medverskega dialoga</i>	81
26. Edvard Kovač OFM, Pojem izvoljenosti med fundamentalizmom in svetništvom <i>The Concept of Chosenness between Fundamentalism and Sainthood</i>	83

Predavatelji po abecednem redu
Speakers in alphabetic order

22. Goestani Amini	74
13. Mile Babić OFM	51
3. Jan Dominik Bogataj OFM	22
16. Urška Flisar	59
17. Marjetka Golež Kaučič	61
21. Nedžad Grabus	72
4. David Grenier OFM	25
15. Bogdan Kolar SDB	56
26. Edvard Kovač OFM	83
20. Tomislav Kovač	70
2. Aljaž Krajnc	20
7. Janko Ljubos OFM	33
23. Ali Mashhadi	76
5. Munir Mujić	28
19. Mari Osredkar OFM	67
10. Daniel Patafta OFM	41
14. Dragan Potočnik	53
6. Joseph G. Reish	31
1. Igor Salmič OFMConv	17
11. Igor Škamperle	44
25. Javad Taheri	81
24. Mohammad Mehdi Taskhiri	78
18. Nik Trontelj	64
12. Lorenzo Turchi OFM	48
8. Ahmet Türkan,	37
9. Asim Zubčević	40

Predstavitev

V letu 2019 obhajamo 800 let od miroljubnega in dobronamernega srečanja med svetim Frančiškom Asiškim in sultanom Al-Kamilom v Damietti, na robu delte Nila, v Egiptu. Ta dogodek je bil deležen različnih razlag. Nekateri so prepričani, da je obisk izraz Frančiškove samovolje. Drugi zopet trdijo, da je bil asiški svetnik željan mučeniške smrti. Mi pa v tem srečanju krščanskega in muslimanskega predstavnika na simbolen način prepoznavamo začetke medreligijskega dialoga. Opredelitve dialoga so različne. Izhajamo iz prepričanja, da je najpomembnejša prvina medreligijskega dialoga spoštovanje drugače verujočega do te mere, da mu dovoliš, ali celo omogočiš, da živi po svoji veri. Iz ljubezni do slehernega bližnjega, torej tudi do človeka, ki zagovarja vrednote, ki so meni tuje, bom kot kristjan spoštoval muslimana tako, da mu bom v začetku postnega meseca ramadana zaželel uspeha pri duhovnem poglobljanju in mu bom za kumran bajran z veseljem stisnil desnico. V tej luči se tudi spominjamo Frančiškovega obiska sultana v Damietti. Spomin na dogodek pa je spodbuda, da bi tudi mi danes spoštovali drugače misleče in drugače verujoče.

Generalni minister reda manjših bratov Michael A. Perry je s posebnim pismom povabil vse frančiškane po svetu, da bi se tega dogodka spomnili z različnimi komemoracijami. Odziv je zelo spodbuden. V letu 2019 frančiškani po svetu organiziramo dogodke, ki nas spominjajo na srečanje pred osmimi stoletji in nam ovrednotijo medreligijski dialog. Navedimo najpomembnejše dogodke v naši okolici.

Na prvo mesto moramo brez dvoma postaviti praznovanje v Damietti, kamor je papež Frančišek poslal svojega delegata. 1. marca 2019 je papežev odposlanec kardinal Leonardo Sandri, prefekt Kongregacije za vzhodne Cerkve, prišel v Egipt in posredoval željo papeža Frančiška, da bi si vsi prizadevali za pospeševanje miru in dialoga. Sveti oče je za to priložnost napisal posebno pismo,¹ v katerem asiškega ubožca imenuje »mož miru«, ki je naučil svoje redovne brate pozdravljati: »Gospod naj ti da svoj mir!« Papež je prosil kardinala Sandrija, naj ponese njegov bratski pozdrav vsem, kristjanom in muslimanom. V pismu pa zaželi, da nihče ne bi podlegel skušnjavi nasilja, posebno ne »pod kakršnokoli versko pretvezo, ampak da bi uresničevali načrte dialoga, sprave in sodelovanja, ki vodijo ljudi k bratskemu občestvu,« širijo mir in dobro v skladu z besedami preroka Izaija: »Narod ne bo več vzdignil meča proti narodu, ne bodo se več učili vojskovanja.« Sveti oče pismo sklene z blagoslovom vseh, ki se bodo udeležili tega pomenljivega srečanja, ter vseh, ki si prizadevajo za medverski dialog in mir.

V Španiji sta obletnico obeležila Teološki Inštitut in Univerza iz Murcie od 4. do 7. marca 2019. V Benetkah je Inštitut sv. Bernardina za ekumenske študije 14. marca 2019 organiziral znanstveni posvet z naslovom *A History of Dialogue Beginning with Francis*. 9. aprila je Fakulteta za kanonsko pravo in filozofijo Papeške univerze Antonianum v Rimu pripravila konferenco z naslovom *Reflecting on Hospitableness – Past and Present*. Ista frančiškanska univerza je na svojem oddelku za Biblične znanosti in arheologijo dogodek v Damietti obeležila 15. maja 2019 v Jeruzalemu. Prav tako bo mednarodna frančiškanska skupnost, ki s svojo prisotnostjo pričuje v Istanbulu, 19. oktobra 2019 spregovorila o medsebojni prijaznosti (*Reciprocal Kindness*). Frančiškani v Parizu pa bodo od 25. do 26. novembra 2019 razmišljali, če dogodek pred osmimi stoletji tudi danes prinaša sadove.²

Tudi slovenski frančiškani se priključujemo praznovanju. Inštitut Stanka Janežiča za dogmatično, osnovno in ekumensko teologijo ter religiologijo in dialog, ki deluje v okviru Teološke fakultete ter Slovenska frančiškanska provinca sv. Križa organizirata od 1. do 3. oktobra 2019 v frančiškanskem samostanu na Tromostovju v Ljubljani znanstveno konferenco *800 let sobivanja*, ki bo osvetlila dogodek pred osmimi stoletji in spregovorila o dialogu med kristjani in muslimani v preteklosti in

1 Papeževo pismo je v slovenskem jeziku dostopno na spletni strani pridobljeni 31. maja 2019: <https://www.vaticannews.va/sl/papez/news/2019-03/papezevo-pismo-ob-800-letnici-srecanja-med-sv-franciskom-in-sul.html>

2 Seznam frančiškanskih dejavnosti ob obletnici srečanja je dostopen na spletni strani pridobljeni 31. maja 2019: <https://ofm.org/blog/francis-of-assisi-and-al-malik-al-kamil-1219-2019-conferences-in-2019/>

danesh. Predavatelji se bodo posebno osredotočili na sodelovanje med frančiškani in muslimani v preteklih osmih stoletjih. Naj bodo vse izrečene besede na simpoziju spodbuda, da bi znali in zmogli tudi danes spoštovati drug drugega in tako graditi mir in sožitje v sodobnem svetu.

Ob tej priložnosti se zahvaljujemo p. Marjanu Čudnu, provincialu slovenskih frančiškanov in vodstvu province za gmotno podporo pri izvedbi naše konference. Prav tako se zahvaljujemo dekanu Teološke fakultete prof. dr. Robertu Petkovšku za sofinanciranje konference.

Presentation

In 2019, we celebrate 800 years of the peaceful and well-intentioned meeting between Saint Francis of Assisi and Sultan Al-Kamil in Damietta, on the edge of the Nile Delta, in Egypt. This event has prompted various interpretations. Some are convinced that the encounter is the expression of Francis' arbitrariness. Others argue that the Saint from Assisi was eager to suffer martyrdom. In this meeting of a Christian religious leader and a Muslim Sultan, we symbolically recognize the beginnings of interreligious dialogue. In defining the facets of dialogue we can be led in different directions. However, we come from the belief that the most important element of interreligious dialogue is respect for another's different faith, to the extent that we acknowledge it, and even allow someone to live according to the beliefs comprising the fundamentals of that faith. Stemming from the love of neighbor, and the articles of faith comprising his beliefs that may be foreign to me, I will respect the Muslim as I do the Christian. Thus, at the beginning of the month of Ramadan, I wish my Muslim neighbor success in his actions to deepen his spirituality. In this light, we may recall Francis' visit to the Sultan in Damietta. The evocation of this encounter, moreover, is an incentive for us to respect otherwise new and different systems of belief unfamiliar to us.

The General Minister of the Order of Franciscans, Fr. Michael A. Perry, invited Franciscans around the world in a special communiqué to remember this meeting of Francis and the Sultan through a variety of commemorative events. The response has been very encouraging. In 2019, Franciscans are organizing events that remind us of the encounter of the saint and the sultan eight centuries ago and that evaluate the breadth and depth of interreligious dialogue occasioned by this meeting in 1219.

Here following are events commemorating the 800th Anniversary of the Meeting in Damietta. Pope Francis sent his delegate to Damietta, March 1, 2019. Cardinal Leonardo Sandri, the prefect of the Congregation for the Eastern Church, arrived in Egypt and shared the desire of Pope Francis to make every effort to promote peace and dialogue. For that occasion, the Holy Father wrote a special letter in which he called Saint Francis a »Man of Peace« who taught his religious brothers to say, »Let the Lord give you peace!« The Pope asked Cardinal Sandri to bring his brotherly greetings to all, Christians and Muslims. In the letter, moreover, he wishes that no one succumb to the temptation of violence, especially under any religious pretense. To the contrary, Franciscans and laypersons should implement the plans of a dialogue, reconciliation and cooperation leading people to brotherly communion. Spreading peace and goodness must be in accord with the words of the prophet Isaiah: »The nation will no longer lift up the sword against the people, they will no longer learn warfare.« The Holy Father concludes the letter with the blessing of all those who will follow through with meaningful actions leading to dialogue. Interfaith dialogue and peace are goals to pursue.

In Spain, the anniversary was celebrated by the Theological Institute and the University of Murcia from the 4th to 7th March 2019. In Venice, the Institute of St. Bernardine for Ecumenical Studies organized a scientific conference on March 14, 2019, titled *A History of Dialogue Beginning with Francis*. On April 9, the Pontifical University Antonianum in Rome – the Faculty of Canon Law and Philosophy, organized a conference titled Reflecting on Hospitableness – Past and Present. The same Franciscan university celebrated the event of the Damietta encounter on May 15, 2019, in Jerusalem, at its Department of Biblical Science and Archeology. The International Franciscan Community, which is testifying with its presence in Istanbul, will also speak on Reciprocal Kindness on October 19, 2019. The Franciscans in Paris will, from November 25 to November 26, 2019, consider if the meeting in Damietta bears the same fruits today as it had inspired eight centuries ago.

Slovenian Franciscans also join the celebration. The Stanko Janežič Institute for Dogmatic, Fundamental and Ecumenical Theology and Religiology and Dialogue, operating within the Faculty of Theology and the Slovenian Franciscan Province of Holy Cross are organizing a scientific conference of 800 years of cohabitation from 1st to 3rd October 2019 in the Franciscan friary at Tromostovje in Ljubljana, which will highlight the event of eight centuries ago and focus on the

dialogue between Christians and Muslims in the past and today. The lecturers will concentrate on co-operation between Franciscans and Muslims in the past eight centuries.

Let all the words spoken at this symposium be an incentive to know and be able to respect each other today and thus build peace and harmony in the modern world.

On this occasion we would like to thank p. Marjan Čuden, the Provincial of the Slovenian Franciscans, and the provincial board for material support in the implementation of our conference. We also thank the Dean of the Faculty of Theology, prof. dr. Robert Petkovšek, for co-financing the conference.

Program konference

Conference Program

Frančiškanski samostan, Prešernov trg 4, Ljubljana

Torek, 1. oktober 2019 / Tuesday, October 1st, 2019

Odprtje / Opening

13.30 **kosilo / lunch** (samostanska obednica / *refectory of the friary*)

15.00 Protokolarni govori / *Protocolar Speeches and Conference Opening* (Frančiškova dvorana)

Glasba / *music*

P. Marjan Čuden OFM, provincial Slovenske frančiškanske province / *Provincial of the Slovenian Franciscan Province*

Prof. dr. Robert Petkovšek CM, dekan Teološke fakultete / *Dean of the Faculty of Theology*

Prof. dr. Nedžad Grabus, ljubljanski mufti / *Mufti of Ljubljana*

P. Stane Zore OFM, ljubljanski nadškof in metropolit, veliki kancler Teološke fakultete / *Archbishop and Metropolitan of Ljubljana and Chancellor of the Faculty of Theology*

Glasba / *music*

Odprtje konference / *Conference Opening*: Mari Osredkar OFM

Na naše povabilo se je odzvalo 26 predavateljev, ki nas bodo nagovarjali v prihodnjih treh dneh. Predstavljajo ustanove iz devetih različnih držav. Poleg Slovencev nam bodo spregovorili predavatelji iz Hrvaške, Bosne in Hercegovine, Turčije, Izraela, Irana, Italije, Francije in Združenih držav Amerike. Predavatelji so v predstavitvenem zborniku na kratko predstavljeni po zaporedju nastopanja. Program bomo izvedli v Frančiškovi dvorani Frančiškanskega samostana na Prešernovem trgu. Že sedaj pa vas v sredo po kosilu vabim na organiziran ogled ljubljanske džamije, ki nam jo bo predstavil ljubljanski mufti Nedžad Grabus. Za vsakega govorca je predvidenih 30 minut, od tega 20 minut za predstavitev in 10 minut za debato oz. vprašanja, ki jih poslušalci lahko predavatelju postavite o njegovi temi. Naši gostje bodo svoje misli predstavili v slovenskem, hrvaškem, bosanskem ali angleškem jeziku. V programu, ki ga najdete v predstavitvenem zborniku konference, je naslov predavanja napisan v jeziku, v katerem bo predavatelj govoril. Naslov predavanja je preveden v angleščino ali slovenščino. Prav tako najdete v predstavitvenem zborniku prevode povzetkov predavanj v angleščino ali slovenščino. Za boljše razumevanje pri postavljanju vprašanj po predavanjih nam bo v pomoč prevajalka.

Predavanja so razdeljena v štiri tematske sklope. Prvi sklop bo osvetlil dogodek pred 800 leti in posledice za današnji čas v Jezusovi domovini. V drugem sklopu bomo slišali, kakšno sobivanje in dialog so ustvarili kristjani in muslimani v Evropi, predvsem na Balkanu. V tretjem sklopu nam bodo trije predavatelji spregovorili o odnosu med muslimani in Slovenci v naši domovini. Na koncu pa se bomo soočili s krščanskimi in islamskimi temelji za medreligijski dialog. Pustimo, naj beseda spodbudi besedo, ki bo omogočila, da bomo drug drugemu bližje.

26 invitees have responded to our invitation to participate in the October conference, and these names will be made public in the next few days. The presenters represent institutions from nine different countries. In addition to those from Slovenia, speakers come from Croatia, Bosnia and Herzegovina, Turkey, Israel, Iran, Italy, France, and the United States of America. The lecturers are listed in the order of appearance in the conference program. The presentations will be held in the Saint Francis Hall of the Franciscan friary on Prešeren Square. I invite all participants to join an organized tour of the Ljubljana mosque Wednesday after lunch. Nedžad Grabus, the Ljubljana mufti, will be our host and guide.

Each speaker will plan for 30 minutes of the presentation: 20 minutes for the presentation itself and 10 minutes for debate or questions to be posed by the audience. Our guests will present their thoughts in Slovenian, Croatian, Bosnian or English. In the program that you find in the conference prospectus, the title of the lecture is written in the language in which the speaker will speak. The title of the lecture is translated into English or Slovene. Translations of abstracts of lectures into English or Slovene can be found in the presentation book. For better understanding the questions posed after each lecture, an interpreter will be present to aid in the discussion,

Lectures are divided into four panels or thematic sections. The first grouping will introduce us to the historical event of 800 years ago that prompted this conference and the reverberations occasioned by this primal dialogue of Christians and Muslims, felt even today in Jesus' homeland. In the second panel, we will learn what kinds of coexistence and dialogue have been created by Christians and Muslims in Europe, especially in the Balkans. In the third section, three speakers will address the relationships formed between Muslims and Slovenians in our homeland. In the final part, we will focus on the current Christian and Islamic foundations that work to further interreligious dialogue.

Let us continue to develop a strong relationship between each other; only this open dialogue of respect and dignity with others will unite humankind. *PAX ET BONUM!*

Panel 1

Dogodek, ki se je zgodil pred 800 leti in posledice za Palestino

The Event 800 Years Ago and Consequences for Palestine

Predsedujoči / *Chair*: Mari Osredkar OFM

16.00–16.30

Igor Salmič OFM Conv: Zgodovinsko ozadje srečanja sv. Frančiška Asiškega in sultana Al-Kamila v Damietti leta 1219 / *The Historical Background of the Encounter of St. Francis of Assisi and Sultan Al-Kamil at Damietta in 1219*

16.30–17.00

Aljaž Krajnc: Mesto al-Malika al-Kāmila v zgodovini islama / *The Role of al-Malik al-Kāmil in Islamic History*

17.00 **odmor za kavo / coffee break**

17.30–18.00

Jan Dominik Bogataj OFM: Bizantinska teologija in islam: Irenični pristop Pavla iz Antiohije (12. stol.) / *Byzantine Theology and Islam: Paul of Antioch's (12th cent.) Irenic Approach*

18.00–18.30

David Grenier OFM: Saint Francis and the Sultan Malek al-Kamil, Fruits that Grew from the Encounter / *Sveti Frančišek in sultan Malek al-Kamil; sadovi, ki so zrasli iz srečanja*

18.30–19.00

Munir Mujić: Dokument o kupovini Getsemanskog vrta od strane trojice braće iz Bosne 1681. godine – tekst i konteksti / *Document on Buying Gethsemane Garden by Three Brothers from Bosnia in 1681 – Text and Context*

19.00–19.30

Joseph G. Reish: A Model for Modern Dialogue Depicted through the Visual Arts: St. Francis in the Sultan's Court / *Model modernega dialoga, upodobljen z vizualnimi umetnostmi: sv. Frančišek na sultanovem dvoru*

20.00 **večerja / supper**

Panel 2

Balkan kot stičišče krščanske in islamske civilizacije *The Balkans as the Intersection of Christian and Islamic Civilization*

Predsedujoči / Chair: Jan Dominik Bogataj OFM

9.00–9.30

Janko Ljubos OFM: Fojnička ahdnama iz 1463. godine / *Fojnica's Ahdnama from 1463*

9.30–10.00

Ahmet Türkan: Multidimensional Relations between Sultan Abdulhamit II and Pope Leo XIII and the importance of these Relations in terms of the Ottomans and the Holy See / *Večplastni odnosi med sultanom Abdulhamitom II. in papežem Leonom XIII. ter pomen teh odnosov za Otomanovo cesarstvo in Sveti sedež*

10.00–10.30

Asim Zubčević: Slika poslanika Muhameda u franjevačkom samostanu u Splitu / *Image of the Prophet Muhammad in the Franciscan Monastery in Split*

10.30–11.00

Daniel Patafta OFM: Hrvatski franjevci na granici doticaja kršćanstva i islama / *Croatian Franciscans on the border of contact of Christianity and Islam*

11.00 odmor za kavo / *coffee break*

11.30–12.00

Igor Škamperle: Nikolaj Kuzanski in njegov spis O verskem miru in slogi (*De pace seu concordantia fidei*) / *Nicolaus Cusanus and His Text De pace seu concordantia fidei*

12.00–12.30

Lorenzo Turchi OFM: James of Marches' preaching to the »border«: the comparison with otherness / *Pridiganje Jakoba iz Marke »obmejnim«: primerjava z drugačnostjo*

13.00 kosilo / *lunch*

14.00 po kosilu obisk džamije / *after lunch the visit of the mosque*

16.00–16.30

Mile Babić OFM: Susreti sa sultanima: svetoga Franje Asiškoga i fra Anđela Zvizdovića / *Meetings of St. Francis and of Fr. Anđeo with Sultans*

16.30–17.00

Dragan Potočnik: Zahod in islamski svet skozi zgodovino / *The West and the Islamic World through History*

17.00–17.30

Bogdan Kolar SDB: Srednjeveški potopisi manjših bratov kot zgodovinski vir / *Medieval Travel Journals of Franciscan Friars as a Historic Source*

17.30 odmor za kavo / *coffee break*

Panel 3

Muslimani in Slovenci *Muslims and Slovenians*

Predsedujoči / *Chair*: Jan Dominik Bogataj

18.00–18.30

Urška Flisar: Vpliv bosanskega islama na identiteto slovenskih muslimanov / *The Influence of Bosnian Islam on the Identity of Slovenian Muslims*

18.30–19.00

Marjetka Golež Kaučič: Muslimani kot Drugi v folklori in literaturi: med reprezentacijami in dejstvi / *Muslims as Others in Folklore and Literature: Between Representations and Facts*

19.00–19.30

Nik Trontelj: Obravnava islama v učbenikih predavateljev osnovnega bogoslovja na Teološki fakulteti v Ljubljani od njene ustanovitve do danes / *The Discussion of Islam in the Textbooks of Lecturers of Fundamental Theology at the Faculty of Theology of the University of Ljubljana from its Founding to the Present Day*

20.00 **večerja / *supper***

Panel 4

Medreligijski dialog pod krščanskim in islamskim vidikom

Current Christian and Islamic Foundations that work to further Interreligious Dialogue

Predsedujoči / Chair: Urška Flisar

9.00–9.30

Mari Osredkar OFM: Katoliški teološki temelji medreligijskega dialoga / *Catholic Theological Basis of the Interreligious Dialogue*

9.30–10.00

Tomislav Kovač: Teološki izazovi krščansko-muslimanskega dijaloga / *The Theological Challenges of the Christian-Muslim Dialogue*

10.00–10.30

Nedžad Grabus: Muslimanski pogled na teološke temelje medverskega dialoga muslimanov in kristjanov / *Muslim View of the Theological Foundations of the Interreligious Dialogue between Muslims and Christians*

10.30–11.00

Goestani Amini: Prophet Muhammad's Model of Interreligious Dialogue Based on Global Ethics Research on the Famous Letter of the Prophet to the Christians / *Mohamedov model medverskega dijaloga, ki temelji na raziskavi globalne etike slavnega Prerokovega pisma kristjanom*

11.00 **odmor za kavo / coffee break**

11.30–12.00

Ali Mashhadi: Cooperation between Muslims and Christians to Promote Environmental Ethics and Law / *Sodelovanje med muslimani in kristjani za spodbujanje okoljske etike in prava*

12.00–12.30

Mohammad Mehdi Taskhiri: Commitment to Religious Values and Their Role in the Establishment of Peace and Tranquility in Society / *Zavezanost verskim vrednotam in njihova vloga pri vzpostavljanju miru v družbi*

12.30–13.00

Javad Taheri: 'Itibariat': A New Possible Basis for Shiite Theory of Interreligious Dialogue / *Itibariat: nova možna osnova za šiitsko teorijo medverskega dialoga*

13.00–13.30

Edvard Kovač OFM: Pojem izvoljenosti med fundamentalizmom in svetništvom / *The Concept of Chosenness between Fundamentalism and Sainthood*

14.00 **kosilo / lunch**

**Predstavitev sodelujočih
in povzetki njihovih prispevkov**

***The Presentation of Speakers
and Abstracts of their Contributions***

Panel 1

Dogodek, ki se je zgodil pred 800 leti in posledice za Palestino

The Event 800 Years Ago and Consequences for Palestine



1. Igor Salmič OFMConv

Dr. cerkvene zgodovine
Slovenska minoritska provinca sv. Jožefa

Ph.D. in Church History
Slovenian Conventual Province of St. Joseph

Minoritski trg 1, 2250 Ptuj, Slovenija
E: igor.salmic@gmail.com



~ ~ ~

Zgodovinsko ozadje srečanja sv. Frančiška Asiškega in sultana Al-Kamila v Damietti leta 1219
The Historical Background of the Encounter of St. Francis of Assisi and Sultan Al-Kamil at Damietta in 1219

Povzetek / Abstract

Peta križarska vojna (1217-1221) je imela namen zopet osvojiti Jeruzalem in križarje je pot tokrat vodila skozi Egipt, kjer so želeli najprej osvojiti mesto Damietta. Križarji so se izkrcali na levem bregu reke 29. maja 1218, v nekaj mesecih pa so zavzeli stolp pred mestom (24. avgusta 1218). Nekaj časa sta si krščanska in muslimanska vojska stali nasproti. Malik al-Kamil, ki je postal sultan leta 1219, je večkrat križarjem ponudil možnost mirovnih pogajanj, a jih ti niso sprejeli. Poleti 1219 je bilo nekaj silovitih bitk z ogromno žrtvami na eni in drugi strani, a do kakšnega odločilnega preboja še ni prišlo. Novembra istega leta je križarjem uspelo zavzeti mesto, zatem pa so osvojili še dodatna ozemlja. Hoteli so priti tudi do Kaira, a jim ni uspelo. Leta 1221 so se križarji po številnih izgubah morali umakniti, tudi iz Damiette, in sprejeti osemletno premirje s sultanom.

V dogajanje pete križarske vojne je z veliko mero posegel sv. Frančišek Asiški, ki se mu je uspelo tudi osebno srečati s sultanom Al-Kamilom. Muslimanski svet ga je pritegnil že prej, ko se je leta 1212 skušal odpraviti v Sirijo, a

The Fifth Crusade (1217-1221) intended to reconquer Jerusalem, and this time the crusaders traveled through Egypt, where they wanted to conquer first the city of Damietta. They reached the left bank of the river on May 29, 1218, and within a few months they took a tower in front of the city (August 24, 1218). For some time, the Christian and Muslim armies kept their position. Malik al-Kamil, who became the sultan in 1219, offered to the crusaders several peace negotiations, but they (crusaders) didn't accept them. In the summer of 1219 there were some violent battles with enormous sacrifices on one side and the other, but to the decisive breakthrough had not yet come. In November of the same year, the crusaders succeeded in taking over the city, after which they conquered some other territories. They also intended to reach Cairo, but they failed. In 1221, the crusaders, after many losses, had to withdraw, including from Damietta, and to accept an eight-year truce with the sultan.

One of the important "protagonists" of the fifth Crusade was St. Francis of Assisi, who managed to meet personally Sultan Al-Kamil.

so ga vetrovi ponesli na dalmatinsko obalo, ali pa nekaj let zatem, ko je želel v Maroko, pa mu je to preprečila bolezen. V tretje mu je uspelo in je julija leta 1219 prispel v Egipt. Frančišek je želel prepričati križarje v premirje, ki ga je ponudil Malik al-Kamil, njegov predlog pa ni bil sprejet. Frančišek je tudi sam želel videti sultana, a mu na začetku to ni bilo omogočeno. Šele po 29. avgustu, ko so križarji utrpeli hud poraz (6000 žrtev), je kardinal Pelagij Galvan (d'Albano) Frančišku s težkim srcem dovolil – na lastno odgovornost – obisk pri sultanu.

O samem srečanju imamo nekaj pričevanj, ki pa med seboj niso najbolj usklajena. Na eni strani imamo nekatere uradne biografije o Frančišku, ki so jih napisali Frančiškovi sobratje: Tomaž Čelanski, Julijan iz Speyerja, Jordan iz Giana, Bonaventura ... Pri njih je močno prisotna ideja o Frančiškovi želji po mučeniški smrti, kar naj bi bil njegov prvoten namen pri misijonskem poslanstvu pri muslimanih (sarcenih). Pri Jordanu iz Giana je poudarjena tudi Frančiškova ljubezen do Kristusovega trpljenja in njegovo posnemanje v oznanjevanju miru. Isti avtor poudarja, da Frančišek pri sultanu ni dosegel ničesar, pa tudi mučeništva pri tem ni iskal, kakor so to razlagali nekateri drugi (Tomaž Čelanski, Bonaventura). Bolj verodostojni so »zunanji« viri, ki so jih napisali avtorji, ki niso bili iz vrst manjših bratov. Najbolj znan je škof Jakob iz Vitryja (1170-1240), ki je bil leta 1216 posvečen v škofa v Akri (Akkonu) in je od blizu spremljal dogajanje v bitkah pri Damietti. Leta 1220 opisuje Frančiškov »obisk« pri sultanu, kako je tam oznanjal Božjo besedo, a z malo uspeha. Pri Jakobu in drugih ne-frančiškovskih virih vidimo bolj natančen opis omenjenega srečanja, ki je manj spektakularen (tukaj npr. ni preizkušnje z ognjem ...). Bolj je poudarjeno odrešenje sultanove duše in oznanjevanje miru kot pa želja po mučeništvu. Tudi sam opis sultana je pri Jakobu veliko bolj pozitiven kot pri Frančiškovih uradnih življenjepiscih. V vsakem primeru pa je Frančišek pri vseh predstavljen drugačen od drugih križarjev, ki so rešitev največkrat iskali v orožju.

Po virih sodeč je Frančišek želel pri sultanu Al-Maliku oznanjati Kristusa in tako doseči tudi sultanovo spreobrnjenje, ki je veljalo kot ena od poti do miru. Srečanje s sultanom je v Frančišku pustilo globoko sled, saj je le kakšno leto kasneje

The Muslim world attracted him already when he attempted to leave for Syria in 1212, but he was taken to the Dalmatian coast by the winds, or several years after he wanted to go to Morocco, but disease prevented him from this goal. The third time he succeeded and in July of 1219 he arrived in Egypt. St. Francis wanted to convince the crusaders of the armistice offered by Malik al-Kamil but his proposal wasn't accepted. He also wanted to see the sultan himself, but at the very beginning he was not allowed. Only after August 29, when the crusaders suffered a severe defeat (6000 casualties), cardinal Pelagius Galvani (d'Albano) allowed Francis with a heavy heart – at his own risk – a visit to the sultan.

There are some testimonies about the encounter, which are not the most harmonious among each other. On one side, we have some official biographies of Francis, written by the members of the Franciscan Order: Thomas of Celano, Julian of Speyer, Jordan of Giano, Bonaventura etc. There is a strong presence of the idea of Francis' desire for martyrdom death, which was supposed to be his original purpose of the missionary mission among the Muslims (Saracens). Jordan of Giano emphasizes also Francis' love for Christ's suffering and his imitation in the proclamation of peace. The same author emphasizes that Francis did not gain anything from the sultan, nor did he seek martyrdom, as some others (Thomas of Celano, Bonaventura) underlined. More "credible" are "external" sources written by authors who weren't members of the Franciscan Order. The most prominent is Bishop Jacques of Vitry (1170-1240), who was consecrated bishop in the Akko (Bishop) in 1216, and who closely followed the events in the battle of Damietta. In the year 1220, he described the Francis' "visit" to the sultan, how he pronounced the word of God, but with little success. In Jacques of Vitry and other non-Franciscan authors we can see a more precise description of this encounter, which seems to be less spectacular than in Franciscan sources (here, for example, there is no test with fire...). The redemption of the Sultan's soul and the proclamation of peace are more emphasized than the desire for martyrdom. Even the description of the personality of the sultan is much more positive in Jacques' writings than among Francis' official biographers. In any case,

v Nepotrjenem vodilu (1221) celotno 16. poglavje posvetil »tistim, ki bodo šli med Saracene,« z natančnimi navodili, kako naj bratje tam ravnavajo: najprej naj pričujejo z bratsko slogo in brezpogojnim služenjem vsaki človeški ustanovi, potem naj izpovedo, da so kristjani, ko pa bo vseč Gospodu, naj oznanjajo tudi Božjo besedo. Frančiškov pristop v oznanjevanju je zelo spoštljiv do muslimanov in velja za prvega ustanovitelja, ki je v svoje vodilo uvrstil poglavje o poslanstvu/misijonu redovnikov pri muslimanih.

Francis is depicted by all the authors differently from other crusaders who most often searched for a victorious ending by force of arms.

According to sources, Francis wanted to proclaim Christ to Sultan Al-Malik, and thus achieve the Sultan's conversion, which was considered one of the paths to peace. The encounter with the sultan who left a deep impression on Francis, who less than two years later, in the Unconfirmed First Rule (1221), dedicated the entire 16th chapter to "those who will go among the Saracens" with precise instructions on how his brothers should behave there: first, they are to bear witness with brotherly unity and unconditional subjection to every human institution, then confessing themselves to be Christians; finally, when they see it is pleasing to God, they are to announce the Word of God. Francis's approach in proclaiming Christianity is very respectful to the Muslims and he is considered as the first founder of any Order to include in his Rule a chapter on the mission of the friars among Muslims.

Beležke / Notes

2. Aljaž Krajnc

Diplomant iz teoloških in religijskih študijev,
študent na magistrskem programu Pontificio Istituto di Studi Arabi e
d'Islamistica (PISAI) v Rimu

*Graduate of theological and religious studies,
Student in the Masters program at the Pontificio Istituto di Studi Arabi e
d'Islamistica (PISAI) in Rome*

Viale di Trastevere, 89, 00153 Roma, Italija
E: aljaz.krajnc@gmail.com



~ ~ ~

Mesto Al-Malika Al-Kāmila v zgodovini islama *The Role of Al-Malik Al-Kāmil in Islamic History*

Povzetek / Abstract

Po najbolj razširjenih poročilih je bil al-Malik al-Kāmil rojen ali leta 573 ali pa leta 576 po muslimanskem štetju, čemur ustrežata letnici 1177 in 1180 po. Kr. Rodil se je v vladajoči družino ajubidske dinastije, ki je bila kurdskega izvora in so ji pred tem vladali vladarji, kot je bil Saladin. Ko se je rodil al-Kāmil, je imel islam za sabo že več kot petstoletno zgodovino. Glavni namen prispevka je umestiti al-Kāmila v ta zgodovinski kontekst. V teh dobrih petsto letih se je islam teritorialno močno razširil, hkrati pa je opaziti tudi določen razvoj v razumevanju Prerokovega sporočila. Prispevek je zatorej razdeljen na pet delov, razdelitev pa je utemeljena na obdobjih zgodovine islama. Ker vsi dogodki iz zgodovine islama niso relevantni za poznavanje al-Kāmila in njegovega konteksta, se prispevek osredotoča le na te, ki so relevantni. Prvi del je posvečen obravnavi vprašanja Mohamedovega nasledstva ter koncepta kalifa, ki je odgovoril na to vprašanje. V drugem delu prispevka je obravnavan koncept 'Ulame, to je skupnosti religijskih učenjakov, znotraj Umajadskega in Abasidskega kalifata ter vprašanje razmerja med 'Ulamo ter kalifi. Tretji del je posvečen pojavu sub-dinastij, ki so Abasidskemu kalifatu predstavljale tekmeca. Posebna pozornost je namenjena razvoju v pojmovanju vloge kalifa ter pojavu alternativnih, dotlej nepoznanih oblik vladanja. V četrtem delu je ajubidska dinastija na kratko predstavljena ter umeščena v kontekst sprememb obravnavanih v tretjem delu. Nadalje je četrti del posvečen tudi

According to the most widespread reports, al-Malik al-Kāmil was born either in the year 573 or 576 after Hijra, that is 1177 or 1180 A.D. He was born into the reigning family of the Ayyubid dynasty, a family of Kurdish origins who had lived under rulers such as Saladin just before al-Kāmil. When al-Malik al-Kāmil was born, Islam had already existed for more than five centuries. The main aim of this article is to place al-Malik al-Kāmil in this context of Islamic history. The first five centuries of Islam saw its quick expansion and a particular development in the perspective of the Prophet's message. This article is divided into five parts, based on periods of Islamic history. However, not all the events from Islamic history pertain to al-Malik al-Kāmil or to the situation in which he lived, and thus only those that influenced his milieu are presented. The first part is dedicated to the question of Mohammad's succession and the offered answer of the caliphate. In the second part, this article deals with the role of the 'Ulamā' (i.e., the community of religious scholars) in the Umayyad and the Abbasid Caliphate and with the relationship between the 'Ulamā' and the caliphs. The third part is dedicated to the emergence of new sub-dynasties that rivalled the Abbasid caliphate. Special attention is paid to the development of the Caliph's role and the emergence of alternative and previously unknown forms of government. In the fourth part the story of the Ayyubid dynasty is shortly presented and placed in the context of the

3. Jan Dominik Bogataj OFM

Magister teologije,
Slovenska frančiškanska provinca sv. Križa

Master of Theology,
Slovenian Franciscan Province of the Holy Cross

Prešernov trg 4, 1000 Ljubljana, Slovenija
E: jan.dominik.bogataj@rkc.si



~ ~ ~

Bizantinska teologija in islam: Irenični pristop Pavla iz Antiohije (12. stol.)

Byzantine Theology and Islam: Paul of Antioch's (12th cent.) Irenic Approach

Povzetek / Abstract

Tematika diverzificiranega odnosa med bizantinsko teologijo in novo vzpostavljajočo se religijo islama predstavlja vznemirljivo področje, ki prinaša zanimive uvide, včasih tuje za uveljavljen način dialoga na Zahodu. Islam je bil za zahodnjake v splošnem stereotipno viden kot primer eksotične, grozeče in nepoznane kulture, medtem ko ga je bizantinska civilizacija poznala veliko bolj, saj so morali z muslimani živeti skupaj skozi stoletja. Njihov odnos je bil zato veliko bolj kompleksen in ni mogel biti zgolj enostransko sovražen, temveč najdemo tudi številne in raznolike poskuse teološkega dialoga. Kakor trdi Andrew Louth v nedavnem članku: »Medtem ko so bili muslimani za zahodne križarje zgolj neverniki, ki jih je treba uničiti oz. izgnati iz Svete dežele s silo, so bili za Bizantince politični sosede, s katerimi so se morali vsaj pogajati.«

Ta nekoliko enostranska in shematična trditev je kontekstualizirana z znanim dogodkom miroljubnega srečanja med sv. Frančiškom Asiškim in sultanom Malikom al-Kamilom v Damietti, sredi petega križarskega pohoda leta 1219 (prim. *Fontes franciscani* 422; 1172-1114; 1356; 1855; 2226-2228; 2231-2234). Vendar pa to ni bil osamljen primer, zato je namen tega prispevka predstaviti povzetek predhodnih stoletij dialoga na bližnjem vzhodu, da bi razumeli kulturni kontekst, v katerem je asiški ubožec uspel doseči to pomembno srečanje.

Razprava tematizira nekaj ključnih značilnosti heterogene bizantinske teologije islama znotraj korpusa teoloških polemičnih del, ki so nastajala od 7. do 13. stoletja. Najprej je predstavljen nauk

The topic of the diversified relation between Byzantine theology and a rising new religion of Islam represents an intriguing subject area, which provides us with some interesting insights that are often new and unknown to the traditional Western way of dialogue. For the West, Islam has generally been seen as a typical example of exotic, dangerous and unknown culture, whereas for the Byzantines, Islam was much better known, since they lived together with Muslims for centuries and therefore their attitude could not have been uniformly hostile, but consisted of manifold attempts to hold a (theological) dialogue. As Andrew Louth lucidly states in his recent article: "Whereas for the Western crusaders the Muslims were simply the infidel, to be destroyed, or driven from the Holy Land, by force of arms, for the Byzantines they were political neighbors, to be negotiated with."

This somehow biased and schematic conviction is contextualized with the famous episode of St Francis of Assisi and his peaceful mission of dialogue with the Sultan Malik al-Kamil in Damietta, during the Fifth Crusade in 1219 (cf. *Fontes franciscani* 422; 1172-1114; 1356; 1855; 2226-2228; 2231-2234). But nevertheless, this was not an isolated case, so the purpose of this paper is to offer a brief synthesis of the preceding centuries of dialogue in the Middle East, in order to understand a cultural context in which the poor man from Assisi was able to achieve this important occurrence.

The paper presents some key features of the heterogeneous Byzantine theology of Islam within the corpus of the theological polemical

Janeza Damaščana (ok. 676-749), prvega bizantinskega teologa, ki je pisal o islamu, saj je bil visoki uradnik na dvoru umajadskega kalifa v Damasku ter je tako lahko spoznal z novo religijo iz prve roke. Njegovo poročilo o islamu (*De haeresibus* 100) je bilo izjemno pomembno za oblikovanje vse nadaljnje krščanske teologije, predvsem na Vzhodu, vendar predstavlja islam jasno z očmi krščanstva.

Med drugimi primeri dialoga bizantinske teološke tradicije z islamom, ki je bila pogosto strogo apologetska in včasih celo sovražno nastrojena, pa predstavlja izjemen dosežek Pavel iz Antiohije v svojem *Pismu muslimanskemu prijatelju* (MS Sinai Arabic 448/531). Delo melkitskega škofa iz Sidona je bilo napisano ok. leta 1200 in je eden najizvirnejših prispevkov znotraj bizantinske polemike z islamom zaradi Pavlovega ireničnega pristopa in njegove interpretacije Korana. Muslimanska prepričanja predstavlja kot nerazumevanja, ne pa kot povsem napačna in heretična. Čeprav kot otrok svojega časa uvaja jasen apologetičen pristop, lahko Pavlovo *Pismo* razumevamo v perspektivi teološkega dialoga med krščanstvom in islamom. Sklepni cilj te študije je, na podlagi Pavlovih izvirnih hermenevtičnih metod, podati nekaj spoznanj za sodobni dialog. Čeprav ni mogoče strinjanje v vseh vprašanjih, nam primer tega skromnega dela nakazuje, da so mirno sožitje, odprt teološki dialog in predvsem poglobljanje lastnih prepričanj skozi dialog z drugim možni.

»Če se to, o čemer so govorili, izkaže za resnično, bodi Bogu čast in zahvala, saj bo tako sporazum med različnimi pogledi možen in bo končal razprave med njegovimi služabniki, kristjani in muslimani; naj Bog varuje oboje!« (*Pismo muslimanskemu prijatelju* 64)

works which have been produced from the 7th to the 13th century. The first section attempts to provide a brief summary of the doctrine of the first Byzantine theologian who wrote on Islam, John Damascene (ca. 676-749), who gained knowledge of Islam at first hand, as a civil servant in the court of the Umayyad Caliph in Damascus. John's brief account (*De haeresibus* 100) demonstrates an excellent summary of Islamic belief filtered through the eyes of Christian theology in Greek and had an enormous influence on later Christian theological positions against Islam.

Among various examples of mainly strict apologetic and sometimes even adversely disposed standpoints in the different theological literature, the present study examines one relatively unknown work, Paul of Antioch's *Letter to a Muslim Friend* (MS Sinai Arabic 448; 531), written in Arabic somewhere around 1200, which is a unique among Byzantine polemics for Paul's irenic approach and its copious use of quotes from the Qur'an. The approach of this Melkite bishop of Sidon is characterized by presenting Muslim beliefs as misunderstandings rather than plainly false and heretic. Although applying a clear apologetic approach, Paul's *Letter* is investigated in the perspective of the theological dialogue between Christians and Muslims. The final aim of this study is to provide some useful insights for our contemporary situation, drawing from Paul's ingenious hermeneutical method, which demonstrates that even if there cannot be agreement between us in every point of view, peaceful cohabitation, open theological dialogue, and foremost the deepening of our own beliefs through engaging in dialogue with others are possible.

"If that which they have put forward proves to be true, to God be given praise and gratitude, as agreement will thus be made between the different points of view and bring an end to the disputes between His servants, Christians and Muslims – may God protect them all!" (*Letter to a Muslim Friend* 64).

4. David Grenier OFM

Secretary of the Custody of the Holy Land

Generalni tajnik Kustodije Svete dežele

St. Saviour's Monastery, P.O.B. 186, 9100101 Jerusalem, Israel

E: custodia@custodia.org



~ ~ ~

Saint Francis and the Sultan Malek Al-Kamil; Fruits that Grew from the Encounter *Sveti Frančišek in sultan Malek Al-Kamil; sadovi, ki so zrasli iz srečanja*

Abstract / Povzetek

The meeting that St. Francis had with the Sultan Malik al-Kamil, 800 years ago, has been a fruitful one, so fruitful that we continue today to harvest from it a taste for dialogue, for mutual respect, for fraternal encounter.

This is particularly true in the Holy Land. For the last eight centuries, the Franciscans of the Custody of the Holy Land have tried to follow their founder's example and to put into practice his instructions written in Chapter 16 of the Earlier Rule, dedicated to "*those going among the Saracens and other nonbelievers.*" Chapter 16 certainly had been inspired by his stay in this region: "As for the brothers who go, they can live spiritually among the Saracens and nonbelievers in two ways. One way is not to engage in arguments and disputes but to be subject to every human creature for God's sake and to acknowledge that they are Christians. The other way is to announce the Word of God, when they see it pleases the Lord."

Following from this chapter of the Rule, through the centuries, the Franciscans present in the Holy Land developed many activities to help the local people, mostly Muslim: health clinics, taking care also of the sick in the time of the plague. Their pharmacy, started in the 16th century, would be recognized as the best of the Middle-East. The Friars would found the first schools in the region. From 1645, these would become places of encounter between people of different faiths. Today, the Custody of the Holy Land is responsible for 15 schools that give education to more than 10,000 students. In some of them, like in Jericho or in Acre, more than 90% of the students are Muslims. We have no

Srečanje svetega Frančiška s sultanom Malikom al-Kamilom pred 800 leti je bilo tako rodovitno, da lahko danes od njega žanjemo dialog, medsebojno spoštovanje in bratsko sobivanje. To še posebej velja za Sveto deželo. Zadnjih osem stoletij so frančiškani Kustodije Svete dežele poskušali slediti zgledu svojega ustanovitelja in uresničevati njegova navodila, ki so napisana v 16. poglavju Nepotrjenega pravila, posvečena »tistim, ki gredo med Saracene in druge nevernike«. Frančiškovo bivanje v teh deželah je zagotovo navdihnilo šestnajsto poglavje Vodila: »Kar se tiče bratov, ki gredo med nevernike, lahko duhovno živijo med Saraceni in neverniki na dva načina. Eden od načinov je, da ne sodelujejo v razpravah in sporih, temveč da se podredijo vsakemu človeškemu bitju zaradi Boga in priznajo, da so kristjani. Drugi način je, da oznanjajo Božjo besedo, ko vidijo, da Gospodu ustreza«.

Na temelju tega poglavja Vodila so frančiškani, ki so prisotni v Sveti deželi, skozi stoletja razvili številne dejavnosti za pomoč lokalnim prebivalcem, večinoma muslimanskim: zdravstvene ambulante, ki so skrbele tudi za bolne v času kuge. Njihova lekarna, ki se je začela v 16. stoletju, je bila priznana kot najboljša na Bližnjem vzhodu. Bratje so ustanovili prve šole v regiji. Danes je Kustodija Svete dežele odgovorna za 15 šol, ki izobražujejo več kot 10.000 študentov. V nekaterih izmed njih, npr. v Jerihu ali Acreju, je več kot 90% študentov muslimanov. Nimamo težav pri organiziranju pouka Korana. Muslimani brez težav gledajo križe v razredih in krščanske jaslice pred šolo. Prepričani smo, da resničen dialog in

difficulty offering them classes on the Coran; they have absolutely no problem seeing crosses in the classes and a Christian Manger in front of the school. We believe that true dialogue and tolerance need these cultural markers to respect each other's particular identity.

More recently, in 1995, was started a Music School, the Magnificat Institute, in the Old City of Jerusalem. Music being a universal language, it allows us to have Christians of every denomination, Muslims and Jews, learning together to produce harmony.

These are only a few examples. Our presence in different cities allows us to cultivate dialogue in many ways. This openness towards the local population afforded us the opportunity to remain in the region through centuries. When the Crusaders came, their main motivation was to allow Christians to come back and pray in the Holy Places of Christianity. Thousands of men, equipped with swords, armor, and shields spent more or less 200 years trying to fulfill this task, but went back home with little success. St. Francis reached Egypt during the 5th Crusade. There were two Friars, he and Br. Illuminato. In a period in which mistrust and violence seemed to be the only answers to radical Islam. St. Francis chose to trust in the humanity of the Muslims and to trust in God. He used different weapons: faith, dialogue and peace. He spent one month with the Sultan. And for the last 800 years, the Franciscan Friars have been welcoming pilgrims in the Holy Places of Christianity.

strpnost potrebujeta te kulturne označevalce, da bi spoštovali posebno identiteto drugega.

Pred kratkim, leta 1995, sta bila ustanovljena Glasbena šola in Inštitut Magnificat v starem mestu Jeruzalemu. Glasba je univerzalni jezik, ki nam omogoča, da imamo različne kristjane, muslimane in Judje, ki se skupaj učimo, da bi ustvarili harmonijo.

To je le nekaj primerov. Naša prisotnost v različnih mestih nam omogoča, da gojimo dialog na več načinov. Odprtost do lokalnega prebivalstva nam je omogočila, da ostanemo v regiji skozi stoletja. Ko so prišli križarji, je bila njihova glavna motivacija omogočiti kristjanom, da se vrnejo in molijo v svetih krajih krščanstva. Na tisoče moških, opremljenih z meči, oklepi in ščiti, je okrog dvesto let poskušalo izpolniti to nalogo, vendar so šli domov z malo uspeha. Med 5. križarskim pohodom je sv. Frančišek prišel v Egipt. Bila sta dva brata, on in br. Illuminat. V obdobju, ko se je zdelo, da sta nezaupanje in nasilje edini odgovor na radikalni islam, se je sv. Frančišek odločil za zaupanje v človečnost muslimanov in za zaupanje v Boga. Uporabljal je različno orožje: vero, dialog in mir. En mesec je preživel s sultanom. In mu je uspelo doseči, da so frančiškani že 800 let dobrodošli na svetih krajih.

Beležke / Notes



5. Munir Mujić

Dr. arapske književnosti
Odsjek za orijentalnu filologiju, Filozofski fakultet, Univerzitet u Sarajevu

Ph.D. of Arabic Literature
Department of Oriental Philology, Faculty of Arts, University of Sarajevo

F. Račkog 1, 71000 Sarajevo, Bosna i Hercegovina
E: munirmuji@yahoo.com



~ ~ ~

Dokument o kupovini Getsemanskog vrta od strane trojice braće iz Bosne 1681. godine – tekst i konteksti

Document on Buying Gethsemane Garden by Three Brothers from Bosnia in 1681 – Text and Context

Sažetak / Abstract

U ovome radu predstavljen je dokument iz 1681. g./1092. h., kojim se potvrđuje kupoprodaja i uvakufljenje, odnosno zavještanje zasada smokvi, maslina i ostaloga na zemljištu koje je pripadalo Medresi al-Šalāḥiyyi u Jerusalemu. Braća iz Sarajeva, Pavle, Jakov i Antun, kupili su spomenutu imovinu i zavještali je za franjevačke redovnike koji borave u samostanu al-‘Amūd (Samostan Svetog spasitelja) u Jerusalemu i za kršćansku sirotinju koja od njih traži pomoć. Posebno interesantno u ovome slučaju jeste da prostor koji je predmet kupoprodaje u ovome dokumentu jeste prostor Getsemanskog vrta, jednog od najznačajnijih kršćanskih svetih mjesta.

Činjenica da su spomenuta trojica braće iz Sarajeva kupili Getsemanski vrt i poklonili ga franjevcima u Jerusalemu spominje se na mnogim mjestima u zapadnim izvorima i literaturi. Tekst dokumenta (hudždžeta) čuva se u Arhivu Kustodije Svete zemlje u Jerusalemu. Nakon uvida u tekst istoga ugovora koji se nalazi u sidžilu Šerijatskoga suda u Jerusalemu, ustanovili smo da su ova dva teksta istovjetna. Međutim, analizom samoga teksta dokumenta i njegovim kontekstualiziranjem dosada se, izgleda, ozbiljnije bavio samo Agustin Arce (*Getsemaní ...*, Jerusalem, Franciscan Printing Press, 1971).

Postavlja se pitanje kako se pred šerijatskim sudom u Jerusalemu moglo prodati nešto što pripada vakufu, odnosno o kakvoj vrsti kupoprodaje je riječ? Za odgovor na ovo pitanje važno je obratiti pažnju na jednu odredbu iz

This paper presents a document dating from 1681.g. (1092. hijri year): the document confirms the sale and endowment of figs and olives seedlings as well as the other properties on land of Madrasa al-Šalāḥiyya in Jerusalem, which was implemented by the means of the so-called *al-ḥikr*. The brothers from Sarajevo, Pavle, Jakov and Antun, purchased this particular property and bequeathed it to the Franciscan monks who lived in the monastery al-'Amūd (Monastery of the Holy Saviour) in Jerusalem and to the poor Christians that sought alms from the brothers. The curious issue in this case is that the space that is the subject of the sale in this document is the site of the Gethsemane Garden, one of the most important Christian holy sites. Sormanus, Custos of the Custody of the Holy Land, named them the Knights of the Holy Sepulchre.

The fact that the three brothers from Sarajevo bought the Gethsemane Garden and gave it to the Franciscans in Jerusalem is mentioned in many works in Western sources. A text of the document (hudždžeta) is kept in the Archives of the Custody of the Holy Land in Jerusalem. After examining a text of a reportedly similar contract, located at the Sharia Court in Jerusalem, we have found that these two texts are identical. However, it is only Agustin Arce who did serious analyses and contextualization of the manuscript itself (*Getsemaní...*, Jerusalem, Franciscan Printing Press, 1971).

There is a question how something that belongs to the endowment (*waqf*) can be sold as well as what kind of sale it would be. To answer

dokumenta, koja kaže da se prodaju svi “zasadi smokve i masline i drugoga, zasađeni u vrtu/voćnjaku (*al-ḥākūra*), za koji ostaje važiti odluka da pripada vakufu medrese al-Šalāḥiyya” (*min gamī‘ ġarās al-tīn wa al-zaytūn wa ġayriḥ al-qā’im ’uṣūluḥ bi al-ḥākūra al-ġārī qarāruḥā fī waqf al-madrasa al-Šalāḥiyya*). To otvara novo pitanje: kako su voćnjaci što se nalaze na zemlji koja pripada vakufu prodati kao privatna imovina, a da je pri tome sama zemlja, odnosno vrt (*al-ḥākūra*) ostala u vlasništvu vakufa medrese al-Šalāḥiyye? Izvjesno je da se radilo o postupanju sa vakufskom zemljom u duhu *al-ḥikr-a*. U skladu sa propisima o *al-ḥikr-u*, zemlja koja pripada vakufu može se iznajmiti na dugi period za gradnju i sjetvu usjeva i sađenje voća.

Za braću Pavla, Jakova i Antuna iz Sarajeva, kao kupce Getsemanskog vrta, uglavnom se navodi da su se prezivali Branković. Iz nekih je izvora vidljivo da su se ustvari izdavali za Brankoviće a da je njihovo izvorno prezime bilo Brajković. Oni su, predstavljajući se kao Brankovići, nastojali pokazati da pripadaju staroj plemićkoj lozi Brankovića, pri čemu su od Beča htjeli dobiti plemićku titulu stare plemićke porodice Brankovića i sve povlastice koje su se vezivale za takvu titulu.¹ Kupovina Getsemanskog vrta, pri kojoj su se predstavili kao Brankovići, i potvrda koju su od generala franjevačkog reda u to ime dobili, omogućile su im da dokumentiraju i autentiziraju prezime Branković, odnosno da dobiju uvjerljiv dokument u tome smislu.

this question, it is important to pay attention to one of the directives of the document, which states that all the “plantations of figs and olives and the others, planted in the garden/orchard (*al-ḥākūra*) stay under the decision of belonging to the endowment (*waqf*) of madrasa (*min gamī‘ ġarās al-tīn wa al-zaytūn wa ġayriḥ al-qā’im ’uṣūluḥ bi al-ḥākūra al-ġārī qarāruḥā fī waqf al-madrasa al-Šalāḥiyya*). This opens a new question: how are the orchards that are on the land belonging to the endowment (*waqf*) sold as private property, while the land or garden itself (*al-ḥākūra*) remained owned by the endowment (*waqf*) of the madrasa al-Sāliāhiyya? Certainly, this land as the endowment (*waqf*) was legally treated in the spirit of *al-ḥikr*. In accordance with the regulations of *al-ḥikr*, a land that belongs to the endowment (*waqf*) can be leased for a long period of time for the purpose of construction as well as for crops and fruit cultivation.

For the brothers Pavle, Jakov, and Antun from Sarajevo, as buyers of the Gethsemane Garden, it is generally said that their surname is Branković. From some sources, it is apparent that they were called themselves Branković while their original surname was Brajković. Presenting themselves as Brankovići, they tried to show that they belonged to the old nobleman family of Brankovići. By doing so, they wanted to obtain a noble title from the old noble family Branković from Vienna and all the privileges associated with that title. The purchase of the Gethsemane Garden, when they presented themselves as Brankovići as well as the certificate given by the General Order of the Franciscans, enabled them to document and authenticate the surname Branković, that is to obtain a convincing document in that sense.

Beleške / Notes

1 Božo Lujčić, “Franjin duh u svetoj zemlji”, *Glasnik svetog Ante*, Sarajevo, godina V, br. 19., 2011, 5.

6. Joseph G. Reish

Ph.D. of French Cultural Studies
Officier des Palmes Académiques
Western Michigan University, Kalamazoo, MI, USA

Dr. francoskih kulturnih znanosti
Officier des Palmes Académiques
Western Michigan University, Kalamazoo, MI, ZDA

3501 Hollow Wood Drive, Kalamazoo, Michigan 49024, USA
E: jgrprof@gmail.com



~ ~ ~

A Model for Modern Dialogue Depicted through the Visual Arts: St. Francis in the Sultan's Court

Model modernega dialoga, upodobljen z vizualnimi umetnostmi: sv. Frančišek na sultanovem dvoru

Abstract / Povzetek

Pope Francis' visit to the UAE on February 3, 2019 marked the first ever papal visit to the Arabian Peninsula. Abu Dhabi's Crown Prince Sheikh Mohammed bin Zayed Al Nahyan welcomed him at the airport. This meeting evoked a fitting reminder of the universal quality that unites Muslims and Christians is far greater than what divides them. 800 years before St. Francis greeted the Sultan saying, "May the Lord give you peace." This salutation is quite similar to the Muslim greeting, "Assalam o alaikum." The official logo of the Pope's visit—a dove with wings flecked with the colors of the UAE and its beak holding an olive branch. This historic meeting coincided with a conference on Inter-religious Dialogue.

An overview of selected works from the visual arts will emphasize both early depictions of the 1219 meeting in Damietta and the subsequent efforts of Muslims and Christians to share common dignity, respect, and community. Three stages of this movement toward interreligious dialogue will be highlighted: the Byzantine-styled altarpieces (circa 1230) coinciding with the canonization of Francis; the narrative mural art of the early renaissance illustrated in the Basilica of St Francis in Assisi (circa 1430); and the later works reflecting the emerging brotherhood of the saint and the sultan found in book illustrations, independent art pieces, and the graphic art of Marvel comics.

Frančišek je kot prvi izmed papežev 3. februarja 2019 obiskal Arabski polotok oz. Združene arabske emirate. Na letališču v Abu Dhabiju ga je pozdravil prestolonaslednik šejk Mohammed bin Zayed Al Nahyan. To srečanje je na simboličen način izrazilo 800 let dolgo zgodovino povezanosti med muslimani in kristjani, oz. kaže na to, da je več elementov, ki kristjane in muslimane povezujejo, od tistih, ki jih razdvajajo. Pred 800 leti je sv. Frančišek pozdravil sultana z besedami: »Gospod naj ti podari mir.« Ta pozdrav je zelo podoben muslimanskemu pozdravu, »Assalam o alaikum.« Uradni znak papeževega obiska v ZAE je golob, katerega krila so pobarvana z barvami ZAE, ki ima v kljunu oljčno vejico. To zgodovinsko srečanje sovпада s konferenco o medreligijskem dialogu.

V svojem prispevku bomo predstavili pregled izbranih del iz vizualnih umetnosti zgodnje upodobitve srečanja med sv. Frančiškom in sultanom leta 1219 v Damietti in nadaljnjih prizadevanj muslimanov in kristjanov za delitev skupnega dostojanstva in spoštovanja. Izpostavili bomo tri obdobja upodobitev dejanj medverskega dialoga: bizantinsko oblikovane oltarne slike (okoli 1230), ki sovпада s kanonizacijo Frančiška; pripovedna stenska umetnost zgodnje renesanse, prikazana v baziliki sv. Frančiška v Assisiju (približno 1430); poznejša dela pa odražajo povezavo svetnika in sultana in jih najdemo v ilustracijah knjig, samostojnih

Panel 2

Balkan kot stičišče kršćanske in islamske civilizacije/

The Balkans as the Intersection of Christian and Islamic Civilization



7. Janko Ljubos OFM

*Franjevac i kustos muzeja Franjevačkog
samostana Svetoga Duha u Fojnici
Franjevačka provincija sv. Križa – Bosna
Srebrena*

Franciscan and Curator of the Museum of the
Franciscan Friary of the Holy Spirit in Fojnica
Franciscan Province of the Holy Cross – Bosnia
Argentina



Ul. fra Anđela Zvizdovića 4, 71270 Fojnica, Bosna i Hercegovina
E: janko.ljubos@gmail.com

~ ~ ~

Fojnička ahdnama iz 1463. godine *Fojnica's Ahdnama from 1463*

Sažetak / Abstract

Fojnica je grad u Bosni i Hercegovini, u njezinom središnjem dijelu, 50 km udaljena od Sarajeva, isto toliko i od Travnika. Veoma je obdarena prirodnim bogatstvima: voda, šume, plodna polja, planine pogodne za ispašu stoke, rude: željeza, bakra, žive, srebra, zlata ... Ovakva Fojnica bila je pogodna za stanovanje i već u prahistoriji nalazimo tragove života, a kasnije i prave naseobine, poslije Ilira Rimljani su razvijali putove i trgovinu, a Fojnica je bila važno mjesto na putu od Jadranskog mora prema Sjeveru, pogotovo u ranom Srednjem vijeku kad je bila velika potražnja za željezom.

U granicama današnje Bosne i Hercegovine, u Srednjem vijeku, dva najvažnija grada sa svojim rudnicima, bili su Srebrenica i Fojnica.

Mnogi rudari u ovim rudnicima bili su katolici iz Dubrovnika, Dalmacije, Austrije, Njemačke (Sasi) ... i tražili su katoličke svećenike za svoje

Fojnica is a town in Bosnia and Herzegovina, in its central part, 50 km away from Sarajevo, and just as far from Travnik. It is highly endowed with natural resources: water, forests, fertile fields, mountains suitable for livestock cattle, ore: iron, copper, mercury, silver, gold. Thus Fojnica was suitable for housing and already in prehistoric times we find traces of life and later and the real settlements after the Illyrians and the Romans developed routes and trade, and Fojnica was an important place on the way from the Adriatic Sea to the North, especially in the early Middle Ages when there was a great demand for iron. Within the borders of today's Bosnia and Herzegovina, in the Middle Ages, the two most important cities with their mines were Srebrenica and Fojnica. Many miners in these mines were Catholics from Dubrovnik, Dalmatia, Austria, Germany (Sasi) ... and sought Catholic priests for

vjerske potrebe, i tako već u 13. stoljeću došli su franjevci u Srebrenicu, a poslije i u Fojnicu (provincija Bosna Srebrena dobila je ime po Srebrenici).

Zbog loših putova i teškoća oko transportiranja iskopanih ruda, u Fojnici Dubrovčani otvaraju svoje tvornice za preradu ruda i dobivaju poluproizvode ili gotove proizvode, također otvaraju i zlatarnice, čak imaju svoje kovačnice za kovanje novca.

Franjevci su se brinuli oko svih potreba tada katoličkog puka: poučavali su ih u vjeri, opismenjivali su ih uglavnom u čitanju i pisanju, bilo je teško dolaziti do knjiga, pa su franjevci sami sastavljali „udžbenike“, domaći sinovi već su davno preuzeli ulogu u širenju katoličke vjere, uspostavljena je Bosanska kustodija, sjedište joj je bilo u Fojnici, a kustod je bio fra Anđeo Zvizdović. To je vrijeme pred pad Bosne pod Otomansku vlast. Tada je u Bosni bilo preko 30 samostana i još više župa i samostalnih kapelanija.

Kad su došli Osmanlije 1463. godine, ta se godina navodi kao „pad Bosne“, porušeni su svi samostani osim u Fojnici, Kreševu i Kraljevoj Sutjesci, mnogi katolici su pobijeni, mnogi pobjegli u slobodne krajeve, mnogi su pobjegli u šume ...

Već u to vrijeme, po uzoru na talijanska franjevačka samotišta, na planini Zahor, iznad Fojnice, franjevci su izgradili na nepristupačnom mjestu, na visokoj stijeni, zdanje za svoje potrebe: mjesto molitve, mjesto odmora, mjesto duhovnih vježbi i sl.

(Do danas su sačuvani zidovi ovog samostana, vidi se da je imao tri etaže, da se sastojao od dva dijela koja su međusobno povezana mostom, još postoje dijelovi dviju drvenih greda i prošle godine Institut Ruđer Bošković iz Zagreba, svojim metodama, je došao do zaključka da drvo potječe iz razdoblja između 1313. i 1380. godine). Po tradiciji mjesto i samostan i danas se nazivaju Kašteli.

Bila su to teška i sudbonosna vremena za katolike Bosne: kralj je ubijen u Jajcu, kraljici Katarini je zarobljeno dvoje djece i odvedeni u Istanbul, kraljica je pobjegla u Rim, bosanski velikaši međusobno su podijeljeni, neki su čak na strani Osmanlija, tadašnji bogumili su u neprijateljstvu s katolicima ...

Fra Anđeo Zvizdović je jedini čovjek na čelu jedine organizirane zajednice Bosne Srebrene i

their religious needs, and so in the 13th century Franciscans came to Srebrenica and later to Fojnica (the Franciscan Province *Bosna Srebrena* was named after Srebrenica). Due to the bad roads and difficulties surrounding the transport of excavated ore, in Fojnica, the Dubrovniks open their own ore processing plants and receive semi-finished products or finished products, also open goldsmiths, even having their own forging machines.

The Franciscans took care of all the needs of the Catholic couple: they taught them about their faith and instructed them in reading and writing. It was difficult to come by books, and so the Franciscans themselves wrote "textbooks"; the local sons had long ago assumed a role in spreading the Catholic faith, and the Bosnian Custody was established with its seat in Fojnica. And the Custody was Fr. Anđeo Zvizdović. That is the time before the fall of Bosnia under Ottoman rule. Then there were over 30 monasteries in Bosnia and more parishes and independent chaplains.

The Bosnians came under the Ottoman Empire in 1463. This year is referred as the "fall of Bosnia." All the monasteries were destroyed, except in Fojnica, Kresevo and Kraljeva Sutjeska, many Catholics were killed, many fled to the free lands, and many fled into the woods.

Already at the time, modeled after the Italian Franciscan monasteries, on Mount Zahor, above Fojnica, the Franciscans had built in an inaccessible place on a high rock. The monastery met their needs: a place of prayer, a place of rest, a place of spiritual exercises. To this day, the walls of this monastery are preserved, and it can be seen that it had three floors, consisting of two parts that are interconnected by bridge. Two wooden beams still exist, and last year representatives of the Rudjer Bosković Institute from Zagreb came to the conclusion that the wood originates from the period between 1313 and 1380. By tradition, the place and monastery are today called Kašteli. These had been difficult times for Catholics of Bosnia: the king was killed in Jajce, two children of the Queen Catherine were captured and taken to Istanbul. The queen then escaped to Rome. The Bosnian nobles were divided, some even on the side of the Ottomans. Fr. Adeo Zvizdovic was the only man at the head of an organized community of Bosnia Srebrene

jedini koji predstavlja „drugu stranu“, ostao je, nije pobjegao.

Naš književnik Dževad Karahasan, u povodu 500. obljetnice smrti fra Anđela Zvizdovića, 1998. piše o kušnjama koje je fra Anđeo doživio:

Fra Anđele, veli sotona, došla su teška vremena, kralj je ubijen, vlastela je nesložna, država je obezglavljena, mnogi katolici su nestali, mnogi se kriju po šumama, došla je tuđinska vlast, došla je druga vjera, i biskup je otišao preko Save, idi i ti, bježi. I ova Bosna nije ti čemu: siromašna, brdovita, neuka, nesložna, budućnost je nesigurna, a sigurno je da je teška ...

Vidi fra Anđeo da je to sve tako, sjeti se on sv. Franje i godine 1219., sjeti se sultana El Malika i procijedi kroz zube: da, sotonu, u pravu si!, ali Ovo je moja zemlja, Ovu zemlju mi je Gospodin povjerio, ono tamo, ono je tuđe, jest tamo bolje i ljepše, ali nije to moje, Ovaj narod i Ovdje mi je povjeren ..., odlazi, sotonu!

Sjeti se fra Anđeo da postoji jedno oružje s kojim se pobjeđuje, a on posjeduje to oružje, postoji izgledna šansa da se pobijedi i najveći silnik Osvajač, Mehmed II., a oružje se zove: dijalog!

Godina je 1463., svibanj je 28., ispod Kaštela je veliko polje Milodraž i upravo na tom polju utaborio se Sulejman Mehmed II. el-Fatih i fra Anđeo, s nekoliko svojih drugova, polazi na razgovor, sa željom da razgovor pretoči u dogovor i bi tako: fra Anđeo je dobio Ahdnamu, dobio je mogućnost da on i njegov narod mogu ostati u svojoj državi, raditi svoje poslove, ispovijedati svoju vjeru!

and the only one representing »the other side«. He remained steadfast and did not leave Bosnia.. Writer Dževad Karahasan, on the occasion of the 500th anniversary of the death of Fr. Zvizdović in 1998 wrote about the trials that he experienced:

» Satan speaks to Fr. Anđeo proclaiming that the time has come, the king was been killed, the kingdom was in disgrace, the state crumbled, many Catholics disappeared, many hid in the forests, a foreign power came, another faith took root, and the bishop fled to Sava, so go get away you too. And this Bosnia is poor, mountainous, unkempt, helpless, the future is insecure, and surely it is tough. Anđeo sees that this is all so true, and then he remembers Saint Francis and the year 1219, remembers the Sultan Al-Malik and with calm forbearance he pronounces through his clenched teeth: »Yes, Satan, you are right, but this is my country, the Land has been entrusted to me by the Lord. That country there or over there may be better and nicer, but it is not mine. And these people here in my country have been entrusted to me ..., go away, begone Satan!« Fr. Anđeo remembers that there is a weapon for victory, and he possesses that weapon. There is, therefore, a chance to defeat the great Conqueror Mehmed II, and that weapon is called a dialogue!

The year is 1463, May 28th. Below Kaštela is a large field called Milodraž and it was exactly in that field that Sulejman Mehmed II. el Fatih camped. Fr. Anđeo, with several companions, set out to talk to Sulejman with the desire that the conversation would conclude with an agreement. And so that very day, Brother Anđeo received an Ahdnama, an official agreement between the Empire and the Bosnian lands for cohabitation. He had the opportunity for him and for his people to stay in their country, to do their jobs, to confess their faith!

Beleške / Notes

8. Ahmet Türkan

Ph.D. of Islamic Theology
Faculty of Theology, Kütahya Dumlupınar Üniversitesi

Dr. islamske teologije
Teološka fakulteta Univerze v Kutahiji, Turčija

Zafertepe, Teknik Bilimler Meslek Yüksekokulu, Dumlupınar Üniv.
Germiyan Yerleşkesi, 43020 Kütahya Merkez/Kütahya, Turčija
[E: ahmet.turkan@dpu.edu.tr](mailto:ahmet.turkan@dpu.edu.tr)



~ ~ ~

Multidimensional Relations between Sultan Abdulhamit II and Pope Leo XIII and the Importance of These Relations in Terms of the Ottomans and the Holy See *Večplastni odnosi med sultanom Abdulhamitom II. in papežem Leonom XIII. ter pomen teh odnosov za Otomansko cesarstvo in Sveti sedež*

Abstract / Povzetek

The relations between Sultan Abdulhamit II and Pope Leo XIII were more colorful, intense, and multidimensional than previous periods in terms of Ottoman and Holy See interactions. It can be said that these relations were positive although there were some exceptions. Both internal factors and external factors are important here. The failure of the Ottomans in the war with Russia in 1877-1878 and the Berlin Treaty (1878) made Sultan Abdulhamit II and Pope Leo XIII draw closer. The rapprochement occurred because of the development of Russian sovereignty in the Balkans that posed a threat to the Holy See as much as to the Ottoman Empire. The orthodoxization policy of the Russians in the regions where they expanded their dominance was one of the most important reasons increasing the anxiety. Bedros Efendi, who was sent to the Holy See by Abdulhamit II, discussed the Russian issue with the authorities in Rome. Subsequently it was decided to act together against Russia.

One of the factors contributing to the development of the warm relations between Abdulhamit II and Pope Leo XIII was the solution of Latin Catholics in Bosnia. Because it was stated by the Treaty of Berlin (1878) that the lands of Bosnia would belong to the Ottomans but the administration of them would be temporarily left to Austria. On these developments, the Holy See signed an agreement with Austria regarding the Roman rite of the Catholics in Bosnia which depended on the

Odnosi med sultanom Abdulhamitom II. in papežem Leonom XIII. so bili pestrejši, intenzivnejši in večplastni kot odnosi med Otomanskim cesarstvom in Svetim sedežem v prejšnjih obdobjih. Za dobre odnose so pomembni tako notranji kot zunanji dejavniki. Neuspeh Turkov v vojni z Rusijo v letih 1877-1878 in Berlinska pogodba (1878) sta zblížala sultana Abdulhamita II. in papeža Leona XIII. Do tega zblížanja je prišlo zaradi razvoja ruskega vpliva na Balkanu, ki je predstavljal grožnjo tako Svetemu sedežu kakor tudi Otomanskemu cesarstvu. Ruska politika, ki je v regijah, kjer so razširili svojo prevlado, pospeševala pravoslavje, je bila eden najpomembnejših razlogov za vznemirjenost. Bedros Efendi, ki ga je Abdulhamit II. poslal v Vatikan, je s papežem razpravljal o ruskem vprašanju. Kasneje je bilo sklenjeno, da naredijo koalicijo proti Rusiji.

Eden od dejavnikov, ki so prispevali k razvoju toplih odnosov med Abdulhamitom II. in papežem Leonom XIII., je bila rešitev latinskih katoličanov v Bosni. V Berlinski pogodbi (1878) je bilo navedeno, da bodo dežele Bosne pripadale Turkom, toda njihovo upravljanje bo začasno prepuščeno Avstriji. Na osnovi tega sporazuma je Sveti sedež podpisal dogovor z Avstrijo glede rimskega bogoslužja za katoličane v Bosni, ki je bila pod Otomanskim cesarstvom. Vendar je bila nujno potrebna tudi odobritev sultana Abdulhamita, da je sporazum lahko veljal v celoti. Zato je papež Leon XIII. prosil sultana

Ottoman Empire. However, Sultan Abdulhamit's approval was necessary for the agreement to be fully valid. For this reason, Pope Leo XIII asked Sultan Abdulhamit II to help them. The Sultan responded positively to the request of the Pope. Even the privileges granted to the Catholics by Sultan Abdulhamit II made the work of Catholics easier and these privileges continued until the establishment of a Latin Archiepiscopate in 1892 in Uskup.

The mutual gestures between Sultan Abdulhamit II and Pope Leo XIII made an important contribution to the development of relations between the Holy See and the Ottoman Empire. For example, Sultan Abdulhamit II sent a letter to the spiritual assembly in the Holy See on the occasion of the death of Pope Pius IX. The delegation of the Vatican in response sent Monsignor Grasselli to Istanbul to convey the message that Pope Leo XIII was the new pope, and this delegation was sent due to the courteous attitude of Sultan Abdulhamit II. After a short time, Bedros Efendi was sent to Rome to congratulate Leo on behalf of the Sultan. Pope Leo XIII was very pleased with this visit and sent a special gift to the Sultan. Six Pius' medals were sent for some Ottoman political leaders by Pope Leo XIII.

Sultan Abdulhamit II continued to establish warm relations with the Holy See on the death of a relative of Pope Leo XIII. For example, when the older brother of Pope Leo XIII died, he expressed his sorrow by sending a letter of condolence.

In 1893, the gift sent by Sultan Abdulhamit II to Pope Leo XIII had a great impact in Rome. Many gifts from different parts of the world were sent to celebrate the fiftieth anniversary of Leo's priesthood. The number of these gifts was around thirty thousand. The gift of Sultan Abdul Hamid was a ring made of a special stone. On behalf of Sultan Abdulhamit, the Catholic Armenian Patriarch Stephano Bedros Azarian X took this ring to Pope Leo XIII and it also had an impact on the Holy See. When the patriarch removed the cover of the ring, the Pope expressed his excitement several times by saying, "How beautiful the ring is." Moreover, Cardinal Lucido Parocchi, the Pope's vicar, stated that the stone was very rare. Patriarch Azarian found out that the ring was more valuable than the gift presented by

Abdulhamita II., naj jim pomaga. Sultan se je na prošnjo papeža odzval pozitivno. Privilegiji, ki jih je sultan Abdulhamit II. podelil katolikom, so olajšali njihovo življenje in ti privilegiji so se nadaljevali do ustanovitve latinske nadškofije leta 1892 v Skopju.

Vzajemni dogovori med sultanom Abdulhamitom II. in papežem Leonom XIII. so pomembno prispevali k razvoju odnosov med Svetim sedežem in Otomanskim cesarstvom.

Leta 1893 je dar, ki ga je sultan Abdulhamit II. poslal papežu Leonu XIII. za njegovo zlato mašo imel v Rimu velik vpliv. Papež je prejel darove s celega sveta, število teh daril je bilo okoli trideset tisoč, toda dar sultana je bil nekaj posebnega. To je bil prstan iz posebnega kamna. V imenu sultana Abdulhamita je katoliški armenski patriarh Stephano Bedros Azarian X. prinesel prstan papežu Leonu XIII. Ko je patriarh odprl škatlo in se je pokazal prstan, je papež nekajkrat izrazil navdušenje z besedami: »Kako lep je ta prstan.« Poleg tega je kardinal Lucido Parocchi, papežev vikar, izjavil, da je na prstanu zelo redek kamen. Patriarh Azarian je ugotovil, da je prstan bolj dragocen kot dar, ki ga je nemški cesar podaril leto prej; in to darilo je imelo vpliv v politični areni.

Zaradi dobrih odnosov med Otomanskim cesarstvom in Svetim sedežem, je Sultan Abdulhamit povečal kompetence apostolskega delegata v Istanbulu. Apostolski delegat je bil odgovoren za enajst latinsko-katoliških duhovnih regij v okolici Galate. Bil je tudi odgovoren za tisoče študentov v Istanbulu in duhovnike, ki so bili poslani v bolnišnice in sirotišnice. Papež Leon XIII. je mobiliziral novo ustanovljeni red asumpcionistov, ki je leta 1895 prevzel skrb za okrožje Cerkve Kadıköy in ustanovil teološko šolo sv. Leona, kjer so se šolali prvi grški asumpcionisti.

Predavanje bo podrobno predstavilo številne odnose med sultanom Abdulhamitom II. in papežem Leonom XIII. ter njihov vpliv na katoličane na vzhodu. Kot primarni viri bodo uporabljeni otomanski arhivski dokumenti.

10. Daniel Patafta OFM

Dr. crkvene povijesti
Katolički bogoslovni fakultet, Sveučilište u Zagrebu

Ph.D. of Church History
Catholic Faculty of Theology, University of Zagreb, Croatia

Vlaška 38, 10000 Zagreb, Hrvatska
E: patafta@yahoo.com



~~~

### ***Hrvatski franjevci na granici doticaja kršćanstva i islama*** *Croatian Franciscans on the Border of Contact of Christianity and Islam*

#### Sažetak / Abstract

Misijska mobilnost franjevacu od samih početaka Reda, koja je unesena i u Pravilo sv. Franje, pretpostavljala je doticaj s islamom. Od svoga dolaska na hrvatske prostore u srednjem vijeku franjevci su se vrlo brzo uključili u misijsko poslanje Crkve u Bosni gdje su tijekom dva stoljeća uspješno širili katolicizam među bosanskim krstjanima i učinili Bosnu katoličkom zemljom s katoličkim vladarem. Njihova misija uključivala je i doticaje s pravoslavnima na istočnoj granici Bosanskog kraljevstva, a na području Srijema i Bačke doticaj i s husitima. Prodom Osmanlija na područje jugoistočne Europe krajem 14. i kroz 15. stoljeće islam više nije bio stvarnost Crkve na tada relativno udaljenom Bliskom Istoku, nego je došao na same granice zapadnog kršćanstva. Niz povijesnih događaja koji je uslijedio: 1463. nestaje Bosansko kraljevstvo, postupno nestaju i ostaci Dušanovog Srpskog carstva, Krbavska bitka 1493. i Mohač 1526. učinili su islam stalnim čimbenikom života na prostoru srednje i jugoistočne Europe. Granica islama i kršćanstva postalo je nekadašnje Hrvatsko kraljevstvo, svedeno na »ostatke ostataka.« Širenjem osmanske vlasti na Slavoniju, Podunavlje i Dalmaciju franjevci s tih područja našli su se u sastavu Provincije Bosne Srebrene kao jedini katolički kler na europskom području Osmanskog carstva. Njihova misija nastavila se tijekom naredna dva stoljeća i sastojala se u očuvanju katoličanstva na tim prostorima pred izazovima islamizacije i agresivnog pravoslavlja, progona i diplomatskih manevriranja s osmanskim vlastima. Ovim izlaganjem prikazati

Missionary mobility, since the founding of the Franciscan Order and its inclusion in the Rule of St. Francis, has been a major impetus leading subsequently to contacts between Franciscans and Islam. Dating from their arrival on Croatian territory in the Middle Ages, Franciscans quickly turned to the missionary work of the Church in Bosnia, where over two centuries they successfully spread Catholicism among Bosnian »Krstjani«, thus turning Bosnia into a Catholic country with a Catholic ruler. Their mission included close contact with the Orthodox Church on the eastern border of the Bosnian Kingdom, and in the area of Srijem and Bačka, contact with Hussites. With Ottoman expansion to Southeast Europe in the late 14<sup>th</sup> and throughout the 15<sup>th</sup> century, Islam was no longer just the reality of the Church in then the relatively distant Middle East, but now Islam came to the border of Western Christianity. Relevant to this presentation, a series of historical events followed: In 1463 disappeared the Bosnian Kingdom; then the gradual disappearance of the remains of the Serbian Dušan Empire; the Battle of Krbava in 1493 and that of Mohács in 1526. These events resulted in making Islam a constant factor of life in the area of Central and Southeast Europe. The boundary between Islam and Christianity became the former Croatian Kingdom, reduced to "remains of remains." Because of the Ottoman expansion in Slavonia, Dalmatia, and the Danube region, Franciscans from these areas found themselves as part of the Province of Bosnia Argentina and the only Catholic clergy in the European territory of the Ottoman Empire. Franciscans from these



će se kako su franjevci na području Slavonije i Podunavlja, što neminovno znači i doticanje prostora današnje Bosne, živjeli i djelovali u vrijeme osmanske vlasti, kakav je bio njihov odnos prema islamu i teokratskoj Osmanskoj državi, odnosno konačni cilj je analiza odnosa franjevaca prema islamu na prostoru gdje su se ispreplitali interesi katoličkih Habsburgovaca, papinstva i katoličkih država kršćanskog Zapada te interesi Osmanske islamske države. U razdoblju do Velikog Bečkog rata i nakon njega franjevci su bili glavna i jedina poveznica katolika u Osmanskom carstvu i zapadnih kršćanskih zemalja. Odnosno, bili su temeljna polazišna točka i most koji je kroz dva duga stoljeća povezivao kršćanstvo i islam. U tom kontekstu svakako je važno uočiti i percepciju islama od strane kršćanstva na Zapadu i od strane franjevaca koji su bili svakodnevno upućeni na suživot s islamom i predstavnicima osmanske teokracije. U radu će biti obrađeno djelovanje franjevaca od Mohačke bitke 1526. do Mira u Srijemskim Karlovcima 1699., na području hrvatskih zemalja, s osobitim naglaskom na područje Slavonije i Podunavlja.

areas found themselves as part of the Province of Bosnia Argentina and the only Catholic clergy in the European territory of the Ottoman Empire. Their mission continued during the next two centuries and consisted in the preservation of Catholicism in these areas facing challenges of Islamization and aggressive Orthodoxy, prosecution and diplomatic maneuvering with the Ottoman authorities. This presentation will show how the Franciscans in Slavonia and the Danube region, which inevitably means touching the area of today's Bosnia, lived and worked during the Ottoman period and their attitude toward Islam and the theocratic Ottoman state. The final goal is to analyze the relationship of the Franciscans and Islam in the area where the intertwined interests of the Catholic Habsburgs, the papacy and the Catholic countries of the Christian West intersected the interests of the Ottoman Islamic state. In the period until the Great Vienna War and after, Franciscans were the main and the only connection of Catholics in the Ottoman Empire and Western Christian Countries. That is, they were the fundamental starting point and bridge that during two long centuries linked Christianity and Islam. In this context, it is certainly important to recognize a perception of Islam by Christianity in the West and by the Franciscans who daily coexisted with Islam and the representatives of the Ottoman theocracy. The paper will underscore the life and action of Franciscans from the Battle of Mohács in 1526 to the Peace in Srijemski Karlovci in 1699, in the area of Croatian countries, with particular emphasis on the area of Slavonia and the Danube region.

Beleške / Notes

---



---



---



---



---



---



---



---



---



---



---



## 11. Igor Škamperle

Dr. sociologije religije  
Filozofska fakulteta, Univerza v Ljubljani, Slovenija

*Ph.D. of Sociology of Religion*  
*Faculty of Philosophy, University of Ljubljana, Slovenia*

Aškerčeva cesta 2, 1000 Ljubljana, Slovenija  
[igor.skamperle@guest.arnes.si](mailto:igor.skamperle@guest.arnes.si)



~~~

Nikolaj Kuzanski in njegov spis O verskem miru in slogi (De pace seu concordantia fidei) *Nicolaus Cusanus and His Text De pace seu concordantia fidei*

Povzetek / Abstract

Ko so leta 1453 Turki osvojili tradicionalno krščansko vzhodno prestolnico Carigrad, ki se odtlej imenuje Istanbul, Otomanski imperij pa se je pod vodstvom Mehmeda II. Osvajalca širil proti Jadranu in na Balkan, so se v evropskih središčih mnogi spraševali, kako ukrepati. Nekateri so predlagali vojaško obrambo in spopad. Takratni papež Pij II. je sprva podpiral vojaško prisvojitve Bizanca, a te pobude niso imele realnih učinkov. Papež, izobraženi humanist E. S. Piccolomini, med drugim ustanovitelj škofije v Ljubljani, je otomanskemu poglavarju pisal pismo in ga povabil, da bi se dal krstiti in bi sprejel krščansko vero, s čimer bi duhovno legitimiral prisvojena ozemlja. Ne vemo, ali je Mehmed II. Osvajalec to pismo dobil in ga prebral. Družbena in politična situacija ni bila lahka. V središču napetosti in teritorialnega osvajanja pa je bilo vprašanje religije, natančneje, ostro soočanje med krščanstvom in islamom, ki so ga v svoji kulturi in politični oblasti prinašali Turki. V tem kontekstu je cerkveni mož Nikolaj Kuzanski (1401-1464), škof v Brixnu na južnem Tirolskem, pozneje kardinal rimske Cerkve, prodoren filozof in teolog, napisal zelo odprto in spravno, a miselno prodorno besedilo, *O verskem miru in slogi*.

Kuzanski je znan po svojih mističnih konceptih ujemanja nasprotij (*coincidentia oppositorum*), pojmu skritega Boga (*Deus absconditus*), ki se izmika racionalnim pojmovnim opredelitvam, po t. i. učeni nevednosti (*docta ignorantia*) in relativizaciji oblik spoznanja, kot so bile prisotne v srednjeveški sholastiki. Govoril je o odprtem, razsrediščnem svetu in vpeljal subtilno

In the year 1453 the traditionally Christian Eastern capital of Constantinople, which has since been called Istanbul, was conquered by Turks and the Ottoman Empire, under the leadership of Mehmed II. Conquerors spread toward the Adriatic and the Balkans. In European cities many wondered what action to take. Some suggested military defense and confrontation. Pope Pius II initially supported the military appropriation of Byzantium, but these initiatives did not have any definite effects. Pius II/E. S. Piccolomini, a Renaissance humanist, founder of the Diocese of Ljubljana, wrote a letter to the Chief of the Ottomans and invited him to be baptized and accept the Christian faith. We don't know whether Mehmed II received this letter and read it. The social and political situation then was complex. At the heart of the tensions and territorial conquests, moreover, was the question of religion, more specifically, a sharp confrontation between Christianity and Islam, which in their culture and political authorities brought conflict between indigenous Christians and the Turks. In this context Nicholas of Cusa (1401-1464), Bishop of Brixen of South Tyrol, later a cardinal of the Roman Church and a well-known philosopher and theologian, wrote a very open, conciliatory, and insightful text about religious peace and unity (*De pace seu concordantia fidei*).

Nicholas of Cusa is well known for his mystical thought, like the unity of opposites (*coincidentia oppositorum*), the notion of a hidden God (*Deus absconditus*) and, according to his concept of learned ignorance (*docta*

razliko med neskončnim in brezmejnim, ki jo je apliciral na Boga in fizično veselje. Jedro njegovega razmišljanja je kognitivna problematika.

Enak pristop je Kuzanski razvil tudi v krajšem delu *O verskem miru in slogi*. Čeprav so bile povod za to delo konkretne politične razmere, se je Kuzanski v njem lotil teoloških tem, ki so v ospredju. Implikacije pa segajo na polje antropologije in kulture v širokem pomenu. Glavno vprašanje je, kako misliti raznolikost veroizpovedi in zagotoviti mir med njimi.

V tekstu, ki ga je napisal po otomanski osvojitvi Carigrada, Kuzanski predlaga, da se je treba z islamom soočiti ne z orožjem, ampak z razmislekom o človeku in vsebinskem bistvu religije. Podobno, kakor se je bil pred tem v spisu *Učena nevednost* lotil razmisleka o dometu našega spoznanja, naravi veselja in Božjem učlovečenju, pri tem pa zanikal, da bi mogli absolutizirati katerokoli naravno prvino in njene zakone, ker nimamo ustreznih meril, da bi po kriteriju preciznosti določevali absolutne pojme – s tem je Kuzanski ovrgel sferično zaprtost veselja – , tako se je zdaj približal konceptu religije. Boga razume kot absolutno bitje, ki se nahaja onstran vsakršne razvidne in pozitivno definirane lastnosti. Boga moremo označiti le s pomočjo zanikovalnih predikatov, kar pomeni preko enigme in protislovij, ki nas vodijo do svojega popolnega a nevidnega bistva, ujemanja nasprotij in absolutnega enega. Na ta način se lahko dvignemo nad meritveno določljivostjo, ki vlada zemeljskemu svetu.

Kuzanski izhaja iz načela, da obstaja ena sama religija, ki je konstitutivni del človeške zavesti, z razvojem pa se oblikuje in prevzame različne manifestne oblike, s katerimi se udejanja. Te oblike, ki zaznamujejo posamezna verstva, se izražajo v molitvi, obredih, oblikah pobožnosti, čaščenju in darovanju. Razlike so plod navad in zgodovinskih procesov posameznega ljudstva. Pojemovna formula, ki zajema skupno osnovo, se torej glasi: »*Una religio in rituum varietate*.«
Obstaja ena sama religija, ki živi in se udejanja v mnogih obredih. Vzpostavi se kot oblikovno bistvo (*forma formativa*) človekovega naprezanja, da bi se povezal in se naslonil na božanstvo, medtem ko so manifestacije tega, obredi in navade, zgodovinski produkt, oziroma poskusi človeškega uma, da bi zajel bistvo božjega v formalnih simbolih, bistvo

ignorantia), an open and decentralize world. The core of his thinking focuses on cognitive problems.

The same conceptual approach of Nicholas of Cusa is developed in a shorter text *Of Religious Peace and Unity*. Even though concrete political situations were the trigger for this work, the author delves into theological themes from the outset. References herein are from the field of anthropology and culture in a broad sense. The main issue is how to think about the diversity of religions and to ensure peace between them.

In the text, which he wrote after the Ottoman conquest of Constantinople, Nicholas of Cusa suggested that Islam should be confronted not with weapons, but with reflections on man and substantive facts. Like his thinking in *Learned Ignorance*, the author reflects on our range of knowledge, the nature of the universe and the Incarnation of God and denies we are able to know any natural element and its laws, because we don't have the appropriate criteria of critical thinking to grasp absolute concepts. God must be understood as an absolute being who lies beyond any evidential and positively-defined properties. Our knowledge of God can only be grasped with the help of negative predicates; and thus through enigmas and contradictions we are led to His perfect but invisible essence.

Particular forms and behaviors characterize individual religions; and these are expressed in prayer, rituals, devotion, reverence, and donation. The differences among religions are the result of habits and historical processes manifested in people and their communities. A conceptual formula molds the common foundations of each religion; thus it can be said, "*una religio in rituum varietate*." Following from this concept we can say that there is only one religion, which lives and is represented in many ceremonies. Thus religion itself is a design point (*forma formativa*) of human efforts to link up with and leaned on the deity. The varied manifestations of the rites and customs are historical products of the human mind, which attempts to capture the essence of God in formal symbols. The essence of God derives from man's efforts to go beyond his rational thought. In this sense, no religion is completely misguided, or estranged from God's law. In each case or specific account, religion needs to live in the present historic environment.

božjega pa človeku uhaja in prekoračuje vsakršno racionalno misel. V tem pomenu nobena veroizpoved ni povsem zgrešena ali odtujena od Božjega zakona. V vsaki gre za specifično konjunkturo, ki jo vsaka religija potrebuje, da bi živela v konkretnem zgodovinskem okolju.

Ko krščanstvo trdi, da nastopa univerzalno, po zaslugi spajanja božjega in človeškega v učlovečenem božjem Logosu, ki je večni in nespremenljiv, »pred vsemi vekii«, ki so po njem nastali, in je zaradi tega trajno oživljajoč in je po njem vse nastalo, tega ne trdimo v smislu krščanske superiornosti, ampak bolj iz ponižnega zavedanja omejenosti sleherne človeške predstave o resnici najvišjega.

Zaradi zavedanja, da se pravi pomen božjega lahko razodene šele potem, ko smo presegli vsako enosmerno gledanje in se do kraja potrudili v našem naprezanju, da bi se dvignili do božje enovitosti, je Kuzanski v verovanju Judov, muslimanov, Sircev, drugih Arabcev in Tatarov, hindujcev in ne nazadnje med mnogimi običaji krščanskih narodov, prepoznal pričevanja, ki jih je moč integrirati v skupno religiozno izkustvo, ki stremi k svojemu nedosegljivemu cilju. Božje obličje je vidno le preko tančice, enigme ali simbola, ki ju človeška pamet pojmuje po svoji podobi in prikladnosti. Tekst se giblje na dveh ravneh, ki sodita na področje teologije: prva raven zadeva božji Um, Kristusa – božjo Besedo, Bogo-učlovečenje in Sveto Trojico, druga raven pa zadeva človeško spoznanje.

Besedilo se začne s priliko, ki pogosto nastopa v mistično-vizionarski literaturi, da bi prišli do pravega razpoloženje duha in pristopili do zrenja najvišjih stvari. Nato Gospod naroči angelu, naj privede modre može, predstavnike ver in narodov, da bi se pogovorili z Besedo (*Verbum*), kot kraj pa je izbral Jeruzalem. Tako se začne zborovanje, kjer se v dialogu z božjo Besedo soočijo mnenja verskih predstavnikov, ki poudarjajo svak svojo razliko in posebnosti, božja Beseda pa jim želi prikazati, da so to le zunanje razlike, oziroma kako so resnice krščanskega nauka skladne s skupno religiozno enovitostjo. Zvrstijo se Grk, predstavnik modrosti, Latinec, Arabec, Hindujec, Kaldejec, Jud, Skit, Perzijec, ki v spisu nastopa kot predstavnik muslimanskih filozofskih šol, Sirec, Turek, Španec, Francoz, Armenec, Tatar iz Mongolije, Nemeč, Čeh ter nazadnje Anglež.

The text of Nicholas of Cusa, *Of Religious Peace (De pace fidei)*, has been variously interpreted in our time. The text can be understood on two levels through the field of Theology: the first level concerns the Mind of God, the Christ-Incarnation, the Holy Trinity, and universal cosmic Logos. The second level centers on human knowledge and religious forms.

Med njimi nastopita tudi Peter in Pavel. Kuzanski pokaže, da dobro pozna sveto knjigo muslimanov, Koran. Citira ustrezna mesta, kjer je omenjen mesija oziroma Jezus, katerega božanskost pa islam zavrača. Ob velikih teoloških temah, kot so Bog, učlovečenje, Sveta Trojica, odrešenje in nesmrtnost duše, zakrament evharistije, je eno od jeder te razprave ugotovitev, da so prva razlike v navadah in obrednih daritvah so tista čer, ki ljudem preprečujejo, da bi razumeli druga verstva in dosegli mir. Te razlike ustvarjajo delitve med ljudstvi, sovraštvo in nasilje. Toda sveti Pavel opozarja, da duše ne odrešujejo dela in navade, ampak vera. Ta vera pa mora biti oblikovana; to pomeni, da sloni na odnosu in participaciji, s katero presegamo parcialnosti in prihajamo do univerzalnega religioznega temelja, v katerem smo povzeti v pluralno enakost in enovitost božjega, ki je eno in absolutno. V tem se udejanja duhovno stremljenje vsakega človeka.

Beležke / Notes

12. Lorenzo Turchi OFM

Ph.D. of Theology
Pontifical University Antonianum, Roma, Italia

Dr. teologije
Papeška univerza Antonianum, Rim, Italija

Via Merulana, 124, 00185 Roma, Italija
E: padrelorenzot@libero.it



~ ~ ~

James of Marches' Preaching to the "Border": the Comparison with Otherness *Pridiganje Jakoba iz Marke »obmejnim«: primerjava z drugačnostjo*

Abstract / Povzetek

The present article will highlight James of the Marches' activity, analyzing his work toward some realities "on the border": a comparison with the religious and civil alterity that threatened the Christian society as preached by the Observance movement. In particular, we will highlight some examples related to the heresies encountered by the preacher, present in the *Life* of Venanzio da Fabriano and in the personal writings of the friar from Montepandone, and these examples include: the commitment to preaching for the crusade under the pontificate of Callistus III; and the presence of Koran's *excerpta* in the codes that collect the predictable materials of James, along with some texts of unpublished sermons.

On the first of April, 1432, James of the Marches was appointed Visitor of the Franciscans of the Vicar of Bosnia by General Guglielmo da Casale, and then he became Vicar in 1435. He was charged to introduce the required reforms of the constitutions of 1430, and these called "martiniane" mark the beginning of activity of the Marches preacher which will lead him first to Bosnia, where he confronted several times the patareni or bogomili, and then go to Hungary.

In fact, the friar from Montepandone was named inquisitor by Pope Eugene IV in February 1436 to preach and to promote the Catholic faith threatened by the Hussite heresy. The preserved epistolary of this period allows us to outline the main stages of the journeys made by James. These are evidence of relations with kings, bishops, local clergy, religious, faithful and

Predavanje želi pokazati na dejavnosti sv. Jakoba iz Marke in analizirati njegovo delo »na mejnem področju«. V bistvu gre za primerjavo katoliškega nauka, ki so ga oznanjali observanti, z versko in politično drugačnostjo, ki je ogrožala krščansko družbo. Posebej bomo izpostavili nekaj primerov krivoverstev, s katerimi se je srečal pridigar, ki so opisana v delu *Vita (Življenje)* Venancija iz Fabriana. Iz teh spisov je razvidno, da je sv. Jakob iz Marke v svojih pridigah navduševal za križarsko vojsko pod pontifikatom Kalista III.

1. aprila 1432 je generalni minister Viljem iz Casaleja imenoval sv. Jakoba iz Marke za vizitatorja frančiškanov v bosanskem vikariatu. Tri leta kasneje pa je postal vikar tega vikariata. Njegova dolžnost je bila uveljaviti reforme, ki so jih zahtevale konstitucije, imenovane »Martiniane« iz leta 1430. V luči teh reform lahko razumemo aktivnosti pridigarja, ki je v Bosni in kasneje na Madžarskem naletel na bogomile. Papež Evgen IV. je februarja 1436 fratra iz Montepandoneja imenovali za inkvizitorja, da bi pridigal in spodbujal katoliško vero, ki jo je ogrožala husitska herezija. Ohranjena pisma, ki so nam na voljo iz tega obdobja, nam omogočajo, da orišemo glavne faze Jakobovih potovanj. To so dopisovanja s kralji, škofi, lokalno duhovščino, verniki in krivoverci. To so izredno dragoceni viri, ki nam omogočajo razumeti njegov koncept, kje je »meja« med resničnim in lažnimi kristjani in neverniki.

Venancij iz Fabriana, zvest družabnik in Jakobov tajnik, ki se je Jakobu pridružil leta

heretics and, at the same time, a source extremely precious for understanding the concept of “border” between the true and the false Christians and the infidels.

Also Venanzio da Fabriano, faithful *socius* and secretary of James, who since 1463 would join James in the last 13 years of his life. In the triple edition of the *Life* of the Friar Piceno presents the existential *itinerarium* of James, collecting and recalling episodes and miracles that would be reused in hagiographic optics. In this procedure, Venanzio does not fail to include events and situations lived by the observing preacher who inaugurates a new model of holiness: James is called to embody the zeal for the *salus animarum* in the office of preacher and in his activity.

Supported by divine grace, the friar from Montepandone will confront and gradually clash with those who oppose preaching, as an instrument of social conversion and regeneration, identified in the figures of false visionaries, heretics, witches or in real evil presences that, on occasion, would want to deprive James of the necessary forces for his ministry, thus impeding his work of spiritual and social renewal.

A further aspect of James' relationship with the paradigm of “otherness” is constituted by the presence of *excerpta* from the Koran in the codes that collect the materials used by the Franciscan for preaching. As has been observed, James shared his interest in studying the Koran together with some of the great figures of the Council of Basel, such as Juan de Segovia, Enea Silvio Piccolomini – the future Pope Pius II – and Niccolò Cusano. In his activity in the Balkan countries and in Hungary, James was in direct contact with Islam and Muslims, a “meeting” that is likely to underlie the presence of some steps of the *Alcoranus Latinus* and other minor works of the *Corpus Islamolatinum* in the library of the convent of Santa Maria delle Grazie of Montepandone, founded by him. These extracts with James' autograph annotations testify to the knowledge of the first of the two Latin translations of the Koran, made by Robert of Ketton in 1143. These materials would be used by James for preaching and for the controversy with those who were considered unfaithful.

Finally, the report will touch on the role played by James in his political and diplomatic

1463, da bi z njim preživel zadnjih 13 let življenja, v trojni izdaji *Življenja* brata Jakoba, predstavlja življenjski *itinerarium* sv. Jakoba. V tem delu opisuje epizode in čudeže, ki so jih kasneje uporabili za njegov življenjepis. V tem delu Venancij ne preneha vključevati dogodkov in situacij, ki jih je živel observantski pridigar in ki izražajo njegov nov model svetosti: Jakob je poklican, da »rešuje duše«. Podprt z Božjo milostjo se brat iz Montepandoneja sooča in postopoma spopada s tistimi, ki nasprotujejo pridiganju kot orodju spreobrnjenja in prenove.

Nadaljnji vidik Jakobovega odnosa do paradigme »drugosti« je razviden iz prisotnosti citatov iz Korana, ki jih najdemo v zbirkah materialov, ki jih je frančiškan uporabil za pridiganje. Kot je bilo ugotovljeno, se je Jakob zanimal za preučevanje Korana skupaj z nekaterimi drugimi velikimi možmi, med njimi sta Enea Silvio Piccolomini – bodoči papež Pij II. in Nikolaj Kuzanski. V svoji dejavnosti v balkanskih državah in na Madžarskem je bil Jakob v neposrednem stiku z islamom in muslimani. To njegovo »srečanje« z muslimani je zagotovo temelj nekaterih besedil v *Alcoranus Latinus* in drugih manjših delih v *Corpus Islamolatinum*, ki jih najdemo v knjižnici samostana Santa Maria delle Grazie v Montepandoneju, ki ga je Jakob sam ustanovil. Ta besedila z Jakobovimi pripombami pričajo o njegovem poznavanju prvega od dveh latinskih prevodov Korana, ki sta ga pripravila Robert iz Kettona in Herman Koroški leta 1143.

Naše predavanje se bo dotaknilo tudi vloge, ki jo je imel Jakob v političnih in diplomatskih misijah v vlogi apostolskega nuncija kot pridigarja za križarski pohod, ki ga je spodbujal Kalist III. Neobjavljena pridiga *De adventu Turcorum* nam pokaže starejšega Jakoba, ki z ogorčenjem razmišlja o nevarnosti otomanskega napredovanja, pa tudi o grehah krščanskega ljudstva in neustreznosti njihovih knezov.

Nevarnost razpada identitete je ogrožena od zunaj, a tudi znotraj nje se zdi, da »meja« postaja vse bolj zapletena.

13. Mile Babić OFM

Doktor teologije i doktor filozofije
Dopisni član Akademije nauka i umjetnosti Bosne i Hercegovine
Franjevačka teologija u Sarajevu

Ph.D. in Theology and in Philosophy
Corresponding Member of Academy of Sciences and Arts of Bosnia and Herzegovina
Franciscan Faculty of Theology in Sarajevo

Aleja Bosne Srebrene 111, 71101 Sarajevo, Bosna in Hercegovina
E: dekan.babic@gmail.com



~~~

#### **Susreti sa sultanima: svetoga Franje Asiškoga i fra Anđela Zvizdovića** *Meetings of St. Francis and of Fr. Anđeo with Sultans*

##### Sažetak / Abstract

Godine 1463. zbio se presudan događaj za bosanske franjevce i katolike: susret kustoda (Bosanske kustodije, koja tada nije imala rang provincije u franjevačkom redu) fra Anđela Zvizdovića i sultana Mehmeda Osvajača, koji je vremenom poprimio legendarno značenje i otkrio mentalitet i jedne i druge strane. Naime, na jednoj je strani stajao sultan, tada vjerojatno najmoćniji vladar na svijetu, a na drugoj bosanski franjevac koji se tada nalazio na čelu Bosanske kustodije i koji se odrekao svake moći. Rezultat toga susreta jest carska *ahdnama*, isprava kojom se bosanskim franjevcima i katolicima jamči pravo na život, imanje i crkve. Ta je carska povelja utemeljivala – unatoč mnogim kršenjima – pravni status franjevacu i katolika u Bosni.

Susret fra Anđela Zvizdovića i sultana Mehmeda II. Osvajača je tema mnogih tekstova i interpretacija. No, vrlo je važno ukazati na paralelizam koji postoji između susreta sv. Franje sa sultanom Malek al-Kamilom 1219. za vrijeme pete križarske vojne u Egiptu i susreta fra Anđela Zvizdovića sa sultanom Mehmedom II. Osvajačem u Bosni 1463. godine. Ti susreti pokazuju da kustod bosanskih franjevaca fra Anđeo Zvizdović ostaje vjeran evanđeoskoj logici sv. Franje Asiškog, tj. logici dobrote i samoponiznosti, ostaje, dakle, vjeran *logičkoj formi* (L. Wittgenstein) Evandjelja. Pred logikom dobrote nemoćna je svaka fizička moć. Samo je sveta

In 1463 a decisive event for the Bosnian Franciscans and Catholics took place: it was the meeting of the Custos (of the Bosnian custody, which at that time did not yet have the rank of province in the Franciscan Order). Fr. Anđeo Zvizdović, and Sultan Mehmed, the Conqueror, which with time took on legendary meaning, opened up intelligent, thoughtful discussion. Namely, on one side was the sultan, most likely the most powerful ruler in the world at the time, and on the other a Bosnian Franciscan, who at the time was head of the Bosnian custody and who refused all help. The result of that meeting was the imperial *ahdnama*, an amendment that guaranteed the Bosnian Franciscans and Catholics the right to live, own property and have their churches. Despite many set backs, this imperial epistle formed the foundation for the legal status of the Franciscans and Catholics in Bosnia.

The meeting between Fr. Anđeo Zvizdović and Sultan Mehmed II, the Conqueror, has been the subject of many texts and interpretations. It is very important, however, to draw attention to the parallels between the meeting of St. Francis with Sultan Malek al-Kamil in 1219, during the Fifth Crusade in Egypt, and that between Fr. Anđeo Zvizdović and Sultan Mehmed II in Bosnia in 1463. These meetings show that the Custos of the Bosnian Franciscans, Fr. Anđeo Zvizdović, remained true to the evangelical logic of St. Francis of Assisi, the logic of goodness and self-



## 14. Dragan Potočnik

Dr. zgodovine  
Filozofska fakulteta, Univerza v Mariboru, Slovenija

*Ph.D. of History*  
*Faculty of Philosophy, University of Maribor, Slovenia*

Koroška cesta 160, 2000 Maribor, Slovenija  
E: [dragan.potocnik@um.si](mailto:dragan.potocnik@um.si)



~~~

Zahod in islamski svet skozi zgodovino *The West and the Islamic World through History*

Povzetek / Abstract

Odnosi med Evropo in islamskim svetom so bili pogosto zaznamovani z nasiljem in spopadi. V času Omajadskega kalifata (661-750) so muslimani zasedli sveto mesto Jeruzalem, oblegali Konstantinopel, prodrli na Pirenejski polotok in jug Evrope. V tej prvi fazi širjenja kalifata se je islam soočal z vse hujšimi boji znotraj islama. Že kmalu po nastanku islama so obstajale razlike znotraj islamskega sveta, to je v glavnem med prevladujočo sunitško obliko in šiiti.

Odgovor evropskega krščanstva na prvi veliki džihad sta bila rekonkvista in križarske vojne. Na vzhodu se je krščanska kraljevina Gruzija osvobodila in zagospodarila nad velikim ozemljem od Črnega morja do Kaspijskega jezera. V osrčju Sredozemlja so se krščanski osvajalci izkrkali na Siciliji in Sardiniji in ju odvezli muslimanom. Višek konflikta v tej fazi so predstavljale križarske vojne. V teh vojnah so skupine kristjanov iz Evrope osvojile in za nekaj časa obdržale območja v Siriji in Palestini. V času Abasidskega kalifata (751-1258) so muslimani sicer utrdili meje na vzhodu ter celo osvojili Sicilijo in Kreto, kljub temu pa so Bizantinci prodirali vedno globlje na območje kalifata. Na območju Osrednje Azije so v tem času nastale polavtonomne vladavine. Egipt in sirsko-palestinski prostor sta leta 969 padla v roke dinastije Fatimidov. Neenotnost in krizo znotraj islamskega sveta so še dodatno poglobili v 11. stoletju Seldžuki in nato v prvi polovici 13. stoletja še vdori Mongolov, ki so leta 1258 dokončno zlomili Abasidski kalifat.

Na meji med muslimani in kristjani v Anatoliji je v 13. st. nastala osmanska država.

The relationship between Europe and the Islamic world was often marked by violence and fighting. During the time of the Omayyad Caliphate (661-750), Muslims occupied the holy city of Jerusalem, besieged Constantinople, as well as invaded the Iberian Peninsula and the south of Europe. In the first phase of the spread of the Caliphate, the Islamic world was faced with increasing infighting. Soon after the emergence of Islam, there were differences within the Islamic world, primarily between the prevailing forms of Sunnism and the Shiite faith.

European Christianity responded to this first forceful Jihad with the Reconquista of the Iberian Peninsula and the Crusades. In the east, the Christian kingdom of Georgia freed itself and took control of a large territory extending from the Black Sea to the Caspian Sea. In the heart of the Mediterranean, Christian conquerors landed in Sicily and Sardinia and took them from the Muslims. The Crusades were the culmination of the conflict during this period. In these wars, groups of European Christians conquered and temporarily occupied territories in Syria and Palestine. During the period of the Abbasid Kingdom (751-1258), the Muslims reinforced their borders in the East and even conquered Sicily and Crete, however, the Byzantines continued penetrating into the territory of the Caliphate. During that time, half autonomous kingdoms emerged on the territory of Central Asia. In 969, Egypt and the Syrian-Palestinian territory fell into the hands of the Fatimid dynasty. Disunity and crises within the Islamic world were compounded by the Seljuqs in the

Sledila je nova sveta vojna. Osmanski sultani so videli sebe kot legitimne naslednike bizantinskih cesarjev. Z osvojitvijo Konstantinopla in s tem ko je postalo mesto prestolnica turškega imperija, so sledili vpadi proti zahodu. V času vladavine Sulejmana Veličastnega (1520-1566) je bilo cesarstvo na vrhuncu moči.

Odgovor na drugi džihad je ekspanzija Evrope. Ni presenečenje, da je ta ekspanzija začela na dveh nasprotnih koncih Evrope. Tam, kjer so stoletja dolgo vladali muslimani: na Pirenejskem polotoku in v Rusiji. Predvsem portugalske in španske, kasneje pa tudi angleške in nizozemske ladje so se ustavljale na obalah islamskih držav in začele najprej s trgovino, nato pa tudi z osvajanjem strateških točk. Z vzponom evropskih držav v 19. stoletju so predvsem Velika Britanija, Francija in Rusija začeli postopno zasedati območja Prednje in Osrednje Azije. Razlogov, da je islamski svet postal lahek plen evropskih držav in da je bila islamska civilizacija le še blede senca nekdanje veličine, je bilo več. Najpomembnejši so bili korupcija in nesposobni vladarji, neenotnost islamskega sveta (suniti, šiiti), politična nestabilnost, prepočasne reforme, splošna tehnična zaostalost in seveda agresivna politika evropskih držav.

11th century and by the invasions of Mongols in the first half of the 13th century, which managed to tear apart the Abbasid Caliphate in 1258.

At the border between the Muslims and the Christians in Anatolia, the Ottoman state emerged in the 13th century. The Ottoman sultans considered themselves the legitimate descendants of the Byzantines emperors. After the conquest of Constantinople, which became the capital of the Turkish, they continued attacks against the West. During the time of the rule of Suleiman the Magnificent (1520-1566), the empire was at the height of its power.

The answer to the second Jihad was the expansion of Europe. It is not surprising that the expansion began at two different ends of Europe. On the Iberian Peninsula, which had long been ruled by the Muslims, and in Russia. Portuguese and Spanish ships, later followed by English and Dutch ships, were landing on the coasts of the Islamic states, starting with trade and then followed by the conquering of strategic places. With the rise of the European states in the 19th century, countries such as Great Britain, France, and Russia gradually started to conquer borderland territories of Africa and Central Asia. There were several reasons why the Islamic world became an easy prey for these European countries, as it had become a pale shadow of the former Islamic civilization. The most important reasons for this were corruption and incompetent rulers, the disharmony within the Islamic world (Sunnis and Shiites), political instability, slow reforms, general technological stagnation, and the aggressive policies of the European states.

Beležke / Notes

15. Bogdan Kolar SDB

Dr. cerkvene zgodovine
Teološka fakulteta, Univerza v Ljubljani, Slovenija

Ph.D. of Church History
Faculty of Theology, University of Ljubljana, Slovenia

Poljanska 4, 1000 Ljubljana, Slovenija
E: Bogdan.Kolar@teof.uni-lj.si



~~~

### ***Srednjeveški potopisi manjših bratov kot zgodovinski vir*** *Medieval Travel Journals of Franciscan Friars as a Historic Source*

#### Povzetek / Abstract

Poleg osrednjega in najbolj poznane potopisa na Daljni Vzhod, ki ga zgodovinarji pripisujejo Marcu Polu (ok. 1254–1324), so k večjemu zanimanju za ta del sveta in posledično k boljšemu poznavanju bistveno prispevali potopisi treh manjših bratov. S konca 13. stoletja sta Janez iz Montecorvina in Viljem iz Rubruka (Ruysbroeck) ter iz začetka 14. stoletja Odorik iz Furlanije. Svoje zapise je pustilo še več drugih; omenjeni trije pa so imeli največji vpliv pri razširjanju evropskega poznanja Azije, dežel in ljudstev, s katerimi so se srečali na poti tja. Vsi so imeli ugledno mesto v krogih manjših bratov in na splošno v izobraževalnih središčih. Prinašali so namreč povsem nova znanja o geografiji, zgodovini, etnologiji in religioznih navadah. Na tem temelju so Evropejci začeli risati zemljevide in oblikovati predstave o celinah. Vzpostavljali so stike med evropskimi dvori in državami Daljnega Vzhoda in postavljali temelje krščanskim skupnostim v tistem okolju. Ker so bili dobri opazovalci krajev, ljudi in navad so njihovi zapisi pomenili obogatitev evropskega znanja o Aziji, hkrati so dajali pobude za nadaljnje stike, izmenjavo dobrin in načrtovanje podobnih akcij. Doslej je bilo pripravljenih že več kritičnih izdaj poročil in potopisov, ki so jih manjši bratje pripravili v prvih dveh stoletjih delovanja skupnosti.

Brat Odorik iz Furlanije (ok. 1265–1331) ali Odorico Mattiuzzi je že od svoje smrti veljal za enega od štirih velikih popotnikov v srednjem veku. Živel je v času, ko je Evropo zajel val novih verskih gibanj in so nastale različne verske skupnosti. Mlada skupnost manjših bratov je

Besides the best known and popular travel journal to the Far East attributed by historians to Marco Polo (ca. 1254–1324), three journals of Brothers Minor contributed to the increased interest and consequently to a better knowledge of that part of the world. From the end of the 13<sup>th</sup> century are Br. John of Monte Corvino and Br. William of Rubruck, from the beginning of the 14<sup>th</sup> century is Br. Odoric of Friuli. Some others also left their travel journals but the above mentioned three mostly contributed to a better knowledge of Asia, countries and peoples they met on their travels toward Asia. All of them had a distinguished place in their communities as well as in their educational centers. Their manuscripts offered brand new information on geography, history, ethnology, and religious customs. On that basis the Europeans started detailing geographical maps and forming representations of the new continents. Friars had established contacts between the European courts and the Far East countries and founded the first Christian communities in those parts of the world. Because they were very attentive observers of the places, peoples, and customs their descriptions brought enrichment to a better knowledge of Asia, at the same time giving ideas for further contacts, exchange of goods, and the planning of similar activities. There have been different editions of travel journals written by Franciscan friars in the first two hundred years of their community.

Br. Odoric of Friuli (ca. 1265–1331) or Odorico Mattiuzzi has been considered one of the four important medieval travelers since his

doživljala pravi razcvet in utirala nove oblike življenja. Med drugimi so kot svojo obliko navzočnosti v Cerkvi sprejeli delo v tujih deželah in spoznavanje tujih kultur. Daljni Vzhod in velike države, o katerih so v Evropo prihajali posamezni glasovi, so pritegovale njihovo pozornost. Odorik je na pot odšel kot izkušen redovnik, dobro izobražen, z bogato pastoralno izkušnjo dela v domačem okolju in ugleden. Na pot ga ni spodbujalo nekritično avanturistično navdušenje, temveč je imel jasen program, ki ga je želel uresničiti na tej poti. Brat Odorik je na vzhodu deloval kar 33 let in si ob tem ustvaril jasno podobo razmer. Zbral je obilno količino različnih informacij. Večino je zapisal iz lastne izkušnje, veliko podatkov pa je pridobil od svojih sobratov in ljudi, s katerimi se je srečeval. Na dvoru velikega kana so namreč delovali različni tujci, ki so izviral iz osrednje Azije ali Bližnjega vzhoda in so opravljali različne naloge. Odorik je uporabil predhodno zbrana znanja. Za posamezne pojave je iskal izvirne razlage, ki so v marsičem sad stanja duha in poznavanja naravnih pojavov tistega časa. Zato je njegovo besedilo pritegovalo raziskovalce z mnogih znanstvenih disciplin. Številni ohranjeni prepisi njegovega potopisa *Mirabilia mundi* dokazujejo, da so mu pozornost namenjali v mnogih okoljih. Njegovo besedilo so uporabljali avtorji sintetičnih del, s katerimi so v novem veku želeli poglobiti znanje o Kitajski in njenih stikih z Zahodom. Rokopis je bil uporabljen še za študij ljudi in krajev, kjer se je na svoji poti na Kitajsko in na povratku ustavil (Bližnji/srednji vzhod, Indija, Filipini...). Pri tem je v več primerih prišlo do zelo napačnega razumevanja njegovih trditev in do napačnega umeščanja geografskih pojmov. Zanimanje za Odorikov potopis je bilo veliko ne le v njegovi skupnosti, temveč tudi v krajih, od koder je prišel: gre za Furlanijo, kjer so se srečevali romanski, germanski in slovanski vplivi.

death. He lived in the time when Europe saw a number of new religious movements and when new religious communities were founded. The young community of Franciscan friars was blossoming and looking for new ways of life. As a new way of Church life they accepted work in foreign countries and with new cultures. Far East and the huge countries of which some voices had reached Europe attracted their attention. Br. Odoric set out for his journey as an experienced friar, well educated, with a rich pastoral experience, and a good reputation. He was not triggered by uncritical adventurer's enthusiasm but by a well-defined plan which he wanted to realize on his travels. Br. Odoric was active 33 years in the East and possessed both good vision of circumstances and much information. These insights were of his own experience, gleaned from his confreres and from people he met. In the court of the great khan were many foreigners from Asia, near East and from elsewhere and each represented different positions and roles. Br. Odoric would use previously gathered information. Moreover, he sought original explanations for different phenomena which were fruit of the time and of the contemporary knowledge of nature. That's why his text was interesting for scholars of many fields. Numerous copies of his *Mirabilia mundi* show he was known in various contexts. His work was used by authors of fact-based works aimed to improve the knowledge of Asia and its contacts with the Western world. His journey was also used in studies of peoples and places he visited on his way to China and on his return (Near-Middle East, India, Philippines...). Many false interpretations of his assertions and geographical terms occurred. Large interest for his work happened not only in his community but also in the region he originated from i.e. Friuli – where Roman, German, and Slavic populations would meet.

Beleške / Notes

---

---

---

---

---

---

---

---





## Panel 3

### Muslimani in Slovenci

#### *Muslims and Slovenians*



#### 16. Urška Flisar

Magistra religiologije in etike, mlada raziskovalka  
Teološki fakulteta, Univerza v Ljubljani, Slovenija

*Master of Religious Studies and Ethics, Junior Researcher  
Faculty of Theology, University of Ljubljana, Slovenia*

Poljanska 4, 1000 Ljubljana, Slovenija

E: [Urška.Flisar@teof.uni-lj.si](mailto:Urška.Flisar@teof.uni-lj.si)



~ ~ ~

#### ***Vpliv bosanskega islama na identiteto slovenskih muslimanov*** *The Influence of Bosnian Islam on the Identity of Slovenian Muslims*

##### Povzetek / Abstract

Prispevek se osredotoča na identiteto slovenskih muslimanov ter na vprašanje, kakšen vpliv sta imela na izoblikovanje njihove identitete muslimanska religija ter identiteta Bošnjakov. Islam je druga največja religija v Republiki Sloveniji. Slovenski narod se je z islamom prvič srečal v času turških vpadov. Prva faza priseljevanja muslimanov v Slovenijo se je zgodila po avstro-ogrski okupaciji Bosne leta 1878. Število muslimanov pa se je znatno povečalo v času skupne države in po razpadu le-te. Popis prebivalstva v Sloveniji kaže na to, da se večina slovenskih muslimanov po narodnosti opredeljuje za Bošnjake, Muslimane in Bosance. Vse tri narodnostne opredelitve opredeljujejo migrante iz Bosne in Hercegovine (BiH).

Na oblikovanje identitete muslimanov v BiH in posledično tudi v Sloveniji je imela poleg nacionalizma in kulture velik vpliv tudi religija. Slednja dobi še večjo veljavo takrat, ko drugi viri pri oblikovanju zavesti oslabijo. Glavna specifičnost BiH je njena vsestranska heterogenost. BiH velja za etnični in religijski mozaik. Tako je bila religijska identiteta vedno najtesneje izenačena z nacionalno in politično. Videli bomo,

The article focuses on the identity of the Slovenian Muslims. Islam is the second largest religion in the Republic of Slovenia. The Slovene people encountered Islam for the first time during the Turkish incursions. The first phase of immigration (especially from Bosnia) occurred after the Austro-Hungarian occupation of Bosnia in 1878. The number of Muslims increased significantly during the time of the common state in connection with the disintegration of this country. The Population Census in Slovenia shows that the majority of Slovene Muslims by ethnicity are defined as Bosniaks, Muslims or Bosnians. All three national definitions are defined by migrants from Bosnia and Herzegovina (BiH).

Religion has a great influence on the design of the identity of Muslims in BiH in recent times also in Slovenia, characterized by nationalism in culture. The latter becomes even more important when others are weakening in the formation of consciousness. The main characteristics of the population of BiH are its heterogeneity. Bosnian people are an ethical and religious mosaic. Thus, the religious identity was always evenly tied to

da se je tekom stoletij islam v BiH oblikoval kot specifičen in v veliki meri neodvisen kulturni sistem, ki je po eni strani vplival na razvoj religijske kulture in kasneje nacionalne identitete, obenem pa je imel velik vpliv na bosansko hercegovski religijski pluralizem.

Vpliv religije se kaže v uresničevanju religioznih praks, ki jih posameznik prilagodi svoji kulturi in identiteti. Verska praksa muslimanov je zapisana v Koranu in drugih svetih knjigah islamske vere. Ne smemo pa prezreti dejstva, da je bil bosanski islam vedno nekoliko drugačen od islama na drugih kontinentih, kar se je še posebej kazalo v obrednem in vsakdanjem življenju. V razpravi bomo poskušali odgovoriti na vprašanja, kako sta »bosanski« islam in verska praksa muslimanov v BiH vplivala na versko prakso slovenskih muslimanov. Hkrati se bomo osredotočili na razlike in spremembe ter na pomen individualne identitete.

its national and political identity. We will see that in the course of centuries, Islam has created in Bosnia and Herzegovina a specific and largely independent cultural system which, on the one hand, influenced the development of religious cultures in the national identity, while at the same time it had a great influence on the religious pluralism in the Bosnia and Herzegovina.

The influence of religion derives from the reality of religious practices that individuals have adapted to their cultural identity. The religious practice of Muslims is written in the Koran and in other sacred books of the Islamic faith. But we must not ignore the fact that Bosnian Islam has always been different from Islam on other continents, which is especially evident in the manners and ways of everyday life. In this discussion, we will try to identify those connections that relate to Slovene Islam in Muslim religious practice. By doing this, we focus on the differences of those changes that relate to individual national identities.

Beleške / Notes

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

## 17. Marjetka Golež Kaučič

Dr. literarnih znanosti  
Glasbenonarodopisni inštitut, Znanstvenoraziskovalni center,  
Slovenska akademija znanosti in umetnosti, Ljubljana, Slovenija

*Ph.D. of Literary Science,  
Institute of Ethnomusicology, Research Centre,  
Slovenian Academy of Sciences and Arts, Ljubljana, Slovenia*

Novi trg 2, 1001 Ljubljana, Slovenija  
E: [Marjetka.Golez-Kaucic@zrc-sazu.si](mailto:Marjetka.Golez-Kaucic@zrc-sazu.si)  
Skype: Marjetka Golež Kaučič; [www.zrc-sazu.si](http://www.zrc-sazu.si)



~~~

Muslimani kot Drugi v folklori in literaturi: med reprezentacijami in dejstvi *Muslims as Others in Folklore and Literature: Between Representations and Facts*

Povzetek / Abstract

Na podlagi tekstualnih in kontekstualnih analiz posameznih besedil bomo ugotavljali, kakšne so bile upodobitve islama in pripadnika islama v literaturi in folklori, in ali so morda prav s pomočjo teh tematizacij oblikovale podobo muslimanskega Drugega. Na podlagi reprezentacij islama in pripadnika islama kot Drugega ugotoviti, ali je stereotipizacija islama in njegova večinoma negativna podoba, znana iz folklornih in literarnih besedil, vplivala na odnos do islama kot religije in prek tega tudi do pripadnikov te religije. Z analizo izbranih besedil, glede na reprezentacijo in konceptualizacijo Drugega in podobe islama, ki so kanonizirane v slovenskem prostoru in predstavljajo kolektivni zgodovinski in kulturni spomin, bomo skušali ugotoviti, ali bi se prav te stereotipizirane podobe lahko postavilo v družbeno-politični kontekst in ugotavljalo skladnost z njimi, kar pomeni, ali so te imaginarne in fiktivne podobe odsev resničnosti ali le predstave o njej. In še: da bi tudi s pomočjo literarnih tematizacij morda odkrili, kako kot v ogledalu odseva tudi obraz Drugega, ki je pravzaprav naš, ali kot je zapisal Terry Eagleton (2009): »each other's mirror image«, da religije ne bodo destruktivne temveč povezujoče.

V evropskem prostoru je tematizacija islama v folklori in literaturi obsežna in je večinoma portret Drugega, ki se giblje od fasciniranosti in eksotičnosti, stereotipizacije, pa tudi zelo

Based on textual and contextual analysis of different Slovenian literary texts, we will determine, what were the images of Islam and members of Islam in Slovenian literature and folklore. In fact, we will determine if these literary images with their thematization formed the image of the Muslim Other in Slovenia. In Slovenian literary texts, Islam and believers of this religion have had a negative image. We will determine whether the stereotyping of Islam in the Slovenian cultural space is conditioned by Slovenian literature and folklore. By analyzing the selected texts, in terms of the representation and conceptualization of the Other and the image of Islam, which are canonized in the Slovene territory and represent a collective historical and cultural memory, we will try to determine whether these stereotyped images could be placed in a socio-political context and establish conformity with them. That means, we will try to determine, whether these imaginary and fictitious images are a reflection of reality or just a notion of it.

In the European space, the thematization of Islam in folklore and literature is extensive and it is largely a portrait of the Other, moving from fascination and exotics, stereotyping, as well as very negative presentations, which means that this is the western perception of the Turks and Islam (for example, Chambers 2015; Cheesmann, 2007 and 2012; Adelson 2005; May

negativne prezentacije, kar pomeni, da gre za zahodno percepcijo Turka in islama. (npr. Chambers 2015; Cheesmann, 2007 in 2012; Adelson 2005; May 2009, Rushdie 1991). Rezentacije islama v slovenski folklori (Kumer 1996, Golež Kaučič 2006, Turk 2010, Mlakar 2016) in literaturi (Hladnik 2009, Jaklitsch Jakše 2012, Potisk 2013) ter kulturi in družbi (Šmitek, 1986, Winkler 2009, Vobič Arlič 2009, Jezernik 2011, 2014) pa izhajajo iz družbeno-zgodovinskih koncepcij islama in iz neposrednih izkušenj, ki so jih imeli prebivalci slovenskega prostora v stikih z njim, zato lahko rečemo, da so zelo podobne kot v ostalem evropskem prostoru, vendar s to razliko, da so v nekaterih obdobjih (npr. 1. sv. vojna in socializem) vendarle ljudje imeli drugačen odnos do tistih pripadnikov islama, ki so se npr. borili v 1. sv. vojni na isti strani kot Slovenci, še bolj pa v času socializma, ko je bila t. i. percepcija prišlekov iz Bosne povezana s t. i. odnosom do tistih, ki so k nam prišli iz bratske republike, kar odseva v sodobni slovenski literaturi, predvsem v romanu.

V referatu se bomo ukvarjali z obdobjem kulturnega spomina na turške vpade in s tem povezanimi tematizacijami v folklori npr. v baladah Turki pred Dunajem, Zmaga nad Turki pri Sisku, Školastika, Mlada Breda, Kralj Matjaž, Deklica vojak, v literaturi pa z Antonom Aškercem, ki je Turka oziroma turške vpade tematiziral v svoji poeziji (Vaška lipa), hkrati pa je po svojem potovanju v Turčijo 1886 napisal tudi nekaj potopisov, ki odkrivajo drugačno sliko muslimana kot dotedanje. Nato bomo analizirali Cankarjeve Podobe iz sanj, kjer tematizira obdobje 1. sv. vojne, ko so se pripadniki različnih nacionalnih in religiozних provenienc borili proti skupnemu sovražniku na bojnih poljih in v barakah v Judenburgu. Tretje obdobje pa je obdobje po letu 1991, kjer je v literaturi upodobljen odnos do islamskih pripadnikov, s katerimi so Slovenci sobivali v skupni državi, a jih percipirali tudi kot begunce, še prej pa kot pripadnike bratske republike (npr. v romanih Karfanaum ali As killed, Maja Novak (1998); Tito, amor mijo, Marka Sosiča (2005) idr.)

2009, Rushdie 1991). Presentation of Islam in Slovenian Folklore (Kumer 1996; Golež Kaučič 2006; Turk 2010; Mlakar 2016) and literature (Hladnik 2009; Jaklitsch Jakše 2012; Potisk 2013) and culture and society (Šmitek 1986; Winkler 2009; Vobič Arlič 2009; Jezernik 2011, 2014) are derived from the socio-historical concepts of Islam and from the direct experience that the inhabitants of the Slovene territory had in contact with Islam. We can say it is very similar to the rest of the European space, but with the difference that they occur in certain periods (for example the First World War and socialism), however, people had a different attitude towards those Islamic members who, for example, fought in the First World War on the same side as the Slovenians, and even more in the time of socialism, when so called perceptions of Islam were related to the arrivals from the so-called fraternal republic Bosnia. These connections in modern Slovenian literature appear especially in the novel.

In our presentation we will deal with the period of cultural memory of the Turkish encroachment into European territory and with related thematization in folklore, for example, in the ballads of the Turks in front of Dunaj, the victory over the Turks at Sisak, Školastika, Joun Breda, King Matjaž, and Little Girl Soldier. In literature we will deal with Anton Aškerc, who treated the Turk and the Turkish invasions in his poetry (The Village Lipa) and in the same time, traveling to Turkey in 1886 he also wrote some travel documents revealing a different image of the Muslims than the previous one. We will then analyze Cankar's Dreams Images, where he treats the period of the First World War, when members of various national and religious provenances fought against a common enemy on battlefields and in barracks in Judenburg. The third period is the period after 1991, when the literature depicts the attitude towards Islamic members with whom the Slovenes coexisted in a common state, but perceived them as refugees, and even before as members of the fraternal republic (for example, in the novels Karfanaum or As killed by Maja Novak (1998); Tito, amor mijo, by Marko Sosič (2005).

18. Nik Trontelj

Magister Teologije in zgodovine
Doktorski študent na Teološki fakulteti, Univerza v Ljubljani, Slovenija

Master of Theology and History
Ph.D. Student of Faculty of Theology, University of Ljubljana, Slovenia

Poljanska 4, 1000 Ljubljana, Slovenija
E: nik.trontelj@yahoo.com



~~~~

### ***Obraznava islama v učbenikih predavateljev osnovnega bogoslovja na Teološki fakulteti v Ljubljani od njene ustanovitve do danes***

*The Discussion of Islam in the Textbooks of Lecturers of Fundamental Theology at the Faculty of Theology of the University of Ljubljana from its Founding to the Present Day*

#### Povzetek / Abstract

V prispevku predstavimo vsebinske poudarke študijske snovi o islamu, ki so jo na Teološki fakulteti v Ljubljani od njene ustanovitve (1919) obravnavali predavatelji osnovnega bogoslovja (apologetike). V sto letih obstoja Teološke fakultete so se pri različnih študijskih predmetih osnovnega bogoslovja redno posvečali študiju nekrščanskih verstev. V raziskavi želimo ovrednotiti način obravnave islama pri posameznih učiteljih, ki so delovali na Teološki fakulteti.

Način obravnave nekrščanskih verstev je bil v stoletnem delovanju Teološke fakultete odvisen od nauka cerkvenega učiteljstva. V zgodnejšem obdobju njenega delovanja je pri osnovnem bogoslovju še veljal tradicionalni katoliški nauk o odrešenju: božje odrešenje je omogočeno le članom katoliške Cerkve. Nekrščanska verstva so zato primerjali s krščanstvom in dokazovali njihove zmote. Drugi vatikanski cerkveni zbor (1962–65) je razširil interpretacijo nauka o odrešenju in priznal možnost odrešenja nekristjanom ter s tem omogočil medverski dialog, ki si prizadeva za večjo edinost in medsebojno obogatitev svetovnih verstev. Koncilski očetje so v *Izjavi o razmerju Cerkve do nekrščanskih verstev* (*Nostra aetate*) izrazili spoštovanje do muslimanov in spodbudili medsebojno sodelovanje med kristjani in muslimani (N 3). Cerkevni zbor je ob prenovi teološkega študija poudaril obravnavo nekrščanskih verstev v želji po razvoju medverskega dialoga. Na Teološki fakulteti v

The article presents the main contents of subject matter of Islam which has been discussed by the lecturers of fundamental theology (apologetics) at the Faculty of Theology of Ljubljana since its founding (1919). In the course of a hundred years, non-Christian religions have been regularly studied in various subjects within the research field of fundamental theology at the Faculty of Theology. The purpose of this research is to evaluate the manner of discussion on Islam by individual lecturers who have worked at the Faculty of Theology of Ljubljana.

The manner of discussing non-Christian religions at the Faculty of Theology strongly depended on the developing magisterium of the Catholic Church. In the early years of the Faculty, fundamental theology still followed the traditional Catholic teaching on salvation: God's salvation is available only to the members of the Catholic Church. Therefore, non-Christian religions were solely compared to Christianity in order to prove their errors. However, the Second Vatican Council (1962–65) interpreted the teaching about salvation in a wider sense and acknowledged the possibility of salvation to non-Christians as well. That way, the Council encouraged an interreligious dialogue with the intention of developing unity and mutual enrichment among world religions. In the *Declaration on the Relation of the Church with Non-Christian Religions*, the Council Fathers expressed respect for Muslims and encouraged mutual collaboration between Christians and

Ljubljani so leta 1973 ustanovili posebno katedro za dialog, ki je vsebovala študijske predmete o nekrščanskih verstvih. Od tedaj so nekrščanska verstva na Teološki fakulteti obravnavali samostojno in ne v vrednostni primerjavi s krščanstvom, ampak v želji po njihovem razumevanju in iskanju skupnih značilnosti, ki omogočajo dialog.

V raziskavi upoštevamo predavatelje osnovnega bogoslovja, ki so delovali na Teološki fakulteti v času njenega obstoja: L. Ehrlich (1922–42), V. Fajdiga (1943–80), F. Rode (1967–81), D. K. Ocvirk (1981–2013), M. J. Osredkar (od 2002). Vsi so pri svojih študijskih predmetih (osnovno bogoslovje, veroslovje, misiologija) v različnem obsegu obravnavali nekrščanska verstva in pri tem v večji meri tudi islam. Pred drugim vatikanskim cerkvenim zborom so govorili o potrebi po krščanskem »spreobranju« muslimanov zaradi njihovih »zablod«. V zadnjih petdesetih letih so predavatelji islam začeli obravnavati v duhu spoštovanja in medsebojnega razumevanja. V novejšem času tudi po zaslugi katedre za osnovno bogoslovje in dialog prihaja do večjega družbenega in študijskega sodelovanja med katoliško Cerkvijo / Teološko fakulteto in muslimani.

Muslims (*Nostra Aetate*, sec. 3). The Second Vatican Council reformed theological studies and stressed the importance of discussing non-Christian religions for developing interreligious dialogue. Following the Council, the Department for Dialogue was organized at the Faculty of Theology of Ljubljana in 1973. The department focused on the study of non-Christian religions and obtained resources on their history and theology. Since then, non-Christian religions have been systematically discussed as an independent teaching content, not qualitatively compared to Christianity but focused on understanding the mentality of other religions and searching for the common aspects rather than differences.

The article discusses textbooks by the following lecturers of fundamental theology at the Faculty of Theology: L. Ehrlich (active 1922–42), V. Fajdiga (1943–80), F. Rode (1967–81), D. K. Ocvirk (1981–2013), M. J. Osredkar (since 2002). They have all discussed non-Christian religions and specifically Islam in their subjects (fundamental theology, religious studies, missiology). Prior to the Second Vatican Council the lecturers were stressing the need of »converting« Muslims because of their »fallacies«. However, after the Second Vatican Council the lecturers started to discuss Islam respectfully with fondness for Muslims. The Department of Fundamental Theology and Dialogue has been contributing to social and academic collaboration between the Catholic Church in Slovenia, the Faculty of Theology and Muslims in Slovenia.

#### Beleške / Notes

---

---

---

---

---

---

---

---

---

---





## Panel 4

### Medreligijski dialog pod krščanskim in islamskim vidikom

#### Current Christian and Islamic Foundations that work to further Interreligious Dialogue



#### 19. Mari Osredkar OFM

Dr. teologije  
Teološka fakulteta, Univerza v Ljubljani, Slovenija

*Ph.D. of Theology*  
*Faculty of Theology, University of Ljubljana, Slovenia*

Poljanska 4, 1000 Ljubljana, Slovenija  
E: [mari.osredkar.ofm@siol.net](mailto:mari.osredkar.ofm@siol.net)



~~~

Katoliški teološki temelji medreligijskega dialoga *Catholic Theological Basis of the Interreligious Dialogue*

Povzetek / Abstract

V zadnjih desetletjih je dejavnost Katoliške cerkve postala izrazito dialoška; predvsem v odnosu do muslimanov. V okviru Evropske škofovske konference je bila ustanovljena komisija za odnose z muslimani, papež Frančišek se čedalje pogosteje srečuje s predstavniki islamskega sveta, vrhunec katoliško muslimanskega skupnega prizadevanja za razumevanje pa je Dokument o svetovnem bratstvu za mir na svetu in skupno sožitje, ki ga je papež Frančišek podpisal v Abu Dhabiju 4. februarja 2019 z velikim imamom mošeje Al-Azhar.

Mnogim katoličanom sicer ta cerkvena »politika« ni pogodu. Zaradi navala migrantov iz muslimanskega sveta v Evropo se mnogi muslimanov bojijo. Zato jim ni všeč poglobljen dialog z njimi. Toda medreligijske dejavnosti so rezultat premišljene odločitve koncilskih očetov na zadnjem vesoljnem cerkvenem zboru, ki se je končal v Vatikanu leta 1965. Papež Janez XXIII. je imel idejo, da je potrebno »v zatohli Cerkvi odpreti vrata in okna, da se prezračí!« Papež Pavel VI. je njegovo idejo dialoga do drugače mislečih in drugače verujočih najprej izrazil v

In recent decades, the activity of the Catholic Church has become distinctly dialogic, especially in relation to Muslims. Within the framework of the European Bishops' Conference, a committee was established for relations with Muslims. Pope Francis has been increasingly meeting with representatives of the Islamic world. The culmination of the Catholic-Muslim effort for understanding is the *Document on the World Fraternity for Peace in the World and the common coexistence* that Pope Francis signed on February 4, 2019 with the great Imam of Al-Azhar in Abu Dhabi.

For many Catholics, this church "outreach" is not acceptable. Because of the large migrations from the Muslim world to Europe, many people have become afraid of Muslims. They do not like the depth of dialogue with them. However, interreligious activities are the result of a deliberate decision by the Fathers at the last church council that ended in Vatican in 1965. Pope John XXIII had the idea that it is necessary "to open the doors and windows in the Church to be aired!" Pope Paul VI first expressed his idea of interreligious dialogue in the document *Ecclesiam*

okrožnici *Ecclesiam suam*, nato pa so koncilski očetje odprli novo »pisto« dejavnosti medreligijskega dialoga. *Dogmatična konstitucija o Cerkvi* in izjava *Nostra aetate* sta utemeljili pot, po kateri stopajo pokoncilski papeži in verniki, ki imajo pogum živeti po evangeliju. Medreligijski dialog namreč ni iznajdba koncilskih očetov pred dobrimi petdesetimi leti. Prizadevanje za edinost in razumevanje je namreč zapoved Jezusa Kristusa, ki je želel, da bi bili vsi eno; Božji Sin je postavil zapoved ljubezni do bližnjega in svojim učencem naročil delati dobro sovražnikom oz. sprejemati drugačne. Katoliška Cerkev se danes zaveda, da zapoved: »Ljubi Gospoda svojega Boga z vsem srcem in vso dušo in vsem mišljenjem in svojega bližnjega kakor samega sebe,« ne pomeni ljubiti samo somišljenike, ampak omogočati življenje – življenje v polnosti – tudi tistim, ki so drugačni. Če bi danes Kristus odgovarjal na vprašanje, kdo je moj bližnji, ne bi govoril o Samarijanu, temveč bi zagotovo govoril o muslimanskem beguncu. Le v tem primeru evangeljski nauk zares prinaša življenje, ko uči, da »karkoli storite kateremu mojih najmanjših bratov, meni storite.« Drugi je sleherni drugi ali pa to ni Drugi. To pomeni, da moram Kristusa prepoznati v vsakem človeku ali pa nisem kristjan. In sleherni drugi je tisti, ki ti je dan – s katerim se srečuješ, ne da bi si ga sam izbral, čeprav razmišlja in veruje drugače.

V nauku zadnjega vesoljnega zbora Katoliške cerkve ne gre samo za paragrafe, ki bi bili enim všeč, drugi pa bi jih lahko zavrnil, ne, temveč gre za bistvo evangelija, gre za bistvo Kristusovega nauka. Dialog in dobronamerno govorjenje, posebno v medijih, pa je pokazatelj naše evangeljskosti. Zadnji koncil je sprejel načelo dialoga, ker so koncilski očetje spoznali, da je to srčika evangelija in da je samo v dialogu možno sobivanje in preživetje. Dovolj je bilo križarskih vojn in preveč pobitih na vseh straneh. Res je, da med nami živi čedalje več muslimanov. Toda obstaja samo eno orožje, s pomočjo katerega sta lahko obe strani zmagovalki, to je dialog.

V svojem prispevku bomo podrobno predstavili *Dokument o bratstvu vseh ljudi za svetovni mir in skupno sobivanje*, ki izraža strinjanje papeža in velikega imama, da povabita kristjane in muslimane po vsem svetu k delu za mir in medsebojno razumevanje.

suam, and then the Fathers of the Council opened a new "way" of activity, interreligious dialogue. The dogmatic constitution of the Church and the *Nostra Aetate* laid the foundation for the path of Pope John Paul II and the faithful who have the courage to live according to the Gospel. Interreligious dialogue, moreover, was not the invention of the Council Fathers fifty plus years ago. The pursuit of unity and understanding is the commandment of Jesus Christ, who wanted all to be one; God's Son set the command of love for his neighbor and instructed his disciples to do good to their enemies and to accept them, even though they are different. The Catholic Church today recognizes that the commandment, "Love the Lord your God with all your heart and with all your soul and with all your mind and your neighbor as yourself," does not mean merely kissing loved ones, but making life possible – life in its fullness – also for those who are different. If Christ were to answer today the question of who is my neighbor, He would not just speak of the Samaritan, but would definitely speak of the Muslim refugee. Only in this case, the Gospel doctrine truly brings life, as it teaches that "whatever you do to my little brothers, you do to me." The "other" is "every other" or it is not the Other. This means that I have to recognize Christ in every person, or I am not a Christian. And everybody else is the one you meet, without choosing him yourself, even though he is thinking and believing otherwise than you do.

In the doctrine of the last Council of the Catholic Church, there are not just paragraphs that one likes and others that one can reject. No! Encapsulated within this doctrine is the essence of the Gospel; and herein lies the essence of the doctrine of Christ. Dialogue and good-willed speech, especially in the media, are indicators of our Gospel. The last council accepted the principle of dialogue, because the Council Fathers realized that this is the heart of the Gospel, and that only in dialogue lie coexistence and survival. There were enough crusades and too many people killed on all sides. It is true that more and more Muslims live among us. But there is only one means, through which both sides can win, and that is dialogue.

In our contribution, we will introduce in detail the *Document on the Brotherhood of All People*

20. Tomislav Kovač

Dr. teologije

Katolički bogoslovni fakultet, Sveučilište u Zagrebu, Hrvatska

Ph.D. of Theology

Catholic Faculty of Theology, University of Zagreb, Croatia

Vlaška 38, 10 000 Zagreb, Hrvatska

E: kovactomislav@hotmail.com



~~~

### ***Teološki izazovi kršćansko-muslimanskog dijaloga*** *The Theological Challenges of the Christian-Muslim Dialogue*

#### Sažetak / Abstract

Od početka svoje povijesne pojave, islam predstavlja višestruki teološki izazov kršćanstvu. Naime, islam je jedina velika religija koja je nastala nakon kršćanstva, a koja se ujedno predstavlja kao nastavak i dovršenje judeo-kršćanske objave premda nije čine temeljne istine kršćanske vjere: Božje Trojstvo, Kristovo boštvo i njegovu spasiteljsku ulogu. To je glavni razlog zašto je islam, kako kod bizantskih tako i kod zapadnih teologa, dugo bio smatran herezom.

Izlaganje će se osvrnuti na glavne teološke izazove kršćansko-muslimanskog dijaloga. Između ostaloga, nastojat će se odgovoriti na sljedeća teološka pitanja: kako razumjeti mjesto i ulogu islama u povijest spasenja? Koji statut dati Kuranu, kao središtu islamskog shvaćanja objave? Na koji način kršćanski i kuranski monoteizam mogu biti jedan drugome izazov? Je li kuransko poimanje Isusa poziva kršćane da se podsjetite neke pomalo zanemarene aspekte kristologije, poput pogleda na Isusa kao „sluzi Božjoj“?

Iako je teološka dimenzija najzahtjevnija u međureligijskom dijalogu, ona ne se smije zanemariti. Od redovitoga iznošenja doktrine teologija mora ovdje ući u području hermeneutike kojim će se vlastite vjerske istine znati promatrati i protumačiti u dijaloškom odnosu s vjerskim istinama drugih. Ovaj izazov je tim važniji što se i kršćanska i muslimanska vjera pozivaju na posljednju Božju objavu. Teološko promišljanje može pomoći da shvaćanje Boga i objave ne bude isključivo, nego da se unatoč različitosti svraća pozornost, kako poziva Drugi vatikanski koncil, „na ono što je

From the beginnings of its historical occurrence, Islam has been a multiple theological challenge for Christianity. Namely, Islam is the only great religion that emerged after Christianity and which, at the same time, represents itself as continuation and completion of Judeo-Christian revelation, even though it denies the fundamental truths of Christian faith – the Trinity of God, the divinity of Christ and his role as a Savior. This is the main reason why Islam is considered, for a long time, by both Byzantine and Western theologians, to be a heresy.

The exposition will be reflected on the main theological challenges of Christian-Muslim dialogue. We will try to answer, among other problems, the following theological questions: How to understand the place and role of Islam in the history of salvation? How can Christian and Quranic monotheism be a challenge to each other? Has the Quranic understanding of Jesus been inviting Christians to remind themselves to the neglected aspects of Christology, such as looking at Jesus as the servant of God?

Although the theological dimension is the most demanding in interreligious dialogue, it should not be neglected. Theology has to enter here, from the regular presentation of the doctrine, to the hermeneutic area, so it would be possible to observe and interpret its own truths of faith in a dialogue with the religious truths of others. This challenge is more important as both the Christian and Muslim religions refer to the last revelation of God. Theological reflection can help to make the understanding of God and the



## 21. Nedžad Grabus

*Dr. islamske dogmatike*

*Fakulteta za islamske študije v Sarajevu, Univerza v Sarajevu*

*Predsednik Mešihata Islamske skupnosti v Republiki Sloveniji in ljubljanski mufti*

*Ph.D. of Islamic Dogma*

*Faculty for Islamic Studies in Sarajevo, University of Sarajevo*

*President of Meshihat of Islamic Community in the Republic of Slovenia and Mufti of Ljubljana*

Grablovičeva 14, 1000 Ljubljana, Slovenia

E-naslov: [ngrabus@gmail.com](mailto:ngrabus@gmail.com); [mufti@islamska-skupnost.si](mailto:mufti@islamska-skupnost.si)



~~~~

Muslimanski pogled na teološke temelje medverskega dialoga muslimanov in kristjanov *Muslim View of the Theological Foundations of the Interreligious Dialogue between Muslims and Christians*

Povzetek / Abstract

Muslimani in kristjani delijo skupne vrednote verovanja v Enega Boga. Teološki temelji v islamu, ki se nahajajo v Kur'anu in Sunnetu Muhammeda, Bog naj ga blagoslovi in mu podari mir, spodbujajo muslimane k posebnemu spoštovanju krščanske pobožnosti in duhovnikov v njihovem verovanju. Posebno pieteto se izkazuje Mariji, Jezusovi, Bog naj ga blagoslovi in mu podari mir, materi, hvali se Jezusova etična dimenzija in njegova poslanska modrost. Kur'an kritično govori o verovanju kristjanov v Jezusa kot boga in oboževanju Isaa/Jezusa. Kur'an kritično govori tudi o verovanju muslimanov, ki pravijo, da so verniki in so sprejeli samo formalno islamsko učenje. Kritični govor ne pomeni negiranje samega koncepta religioznosti ali vere v Boga.

V tem članku bomo predstavili najpomembnejše muslimanske poglede na medverski dialog v luči vzdrževanja stalnih kontaktov med krščanskimi, posebej katoliškimi inštitucijami, in predstavniki muslimanskih državnikov, učenjakov in inštitucij. Zgodovina odnosov med muslimanskimi in krščanskimi predstavniki je bila dominantno tekmovalna za dokazovanje pravilnosti verovanja. Zgodovina je sicer polna spopadov, ampak tudi plemenitih del, ki so jih naredili posamezniki, oblasti ali muslimanske in krščanske ustanove. Po Drugem vatikanskem koncilu so bile odprte različne oblike

Muslims and Christians share common values of belief in the One God. Theological foundations in Islam found in the Qur'an and Sunnah (the way of life) of Muhammad, God bless him and give him peace, encourage Muslims to have a special respect toward Christian devotion and deference toward priests in their beliefs. A special respect is shown to Mary, Jesus' mother, God bless him and give him peace, praise Jesus' ethical dimension and his prophet's wisdom. The Qur'an critically speaks of the belief of Christians in Jesus as God and worship of Isa / Jesus. The Qur'an also critically talks about the belief of Muslims who say they are believers and have only accepted formal Islamic teaching. Critical speech does not mean denying the concept of religiosity or faith in God.

In this article, we will present the most important Muslim views on interreligious dialogue in the context of maintaining permanent contacts between Christians, specifically Catholic institutions, and representatives of Muslim statesmen, scholars and institutions. The history of relations between Muslim and Christian representatives was predominantly competitive to prove the correctness of a specific belief. History is full of conflicts, but also the noble works that were made by individuals, authorities, Muslim or Christian institutions. After the Second Vatican

sodelovanja med muslimani in katoliki. Spodbujeni s plemenito idejo obeleževanja in spomina na 800. obletnico srečanja Frančiška Asiškega in sultana Malika Al-Kamila v Damietti, ob robu delte Nila v Egiptu, želimo v članku predstaviti nekatere od dokumentov, ki so jih objavile muslimanske ustanove samostojno ali v sodelovanju s predstavniki Vatikana ali samega papeža v preteklih letih kot doprinos razvoju nove kulture dialoga ter iskanja skupnih in povezovalnih točk med islamom in krščanstvom brez ambicij, da se drugemu vsili teološki koncept vere v Boga ali sama razlaga monoteizma. V članku bodo predstavljene najpomembnejše ideje iz pisma in dokumentov, ki so bili poslani papežu in so bili podpisani s strani muslimanskih učenjakov v upanju, da se vzpostavi vsebinski dialog za poveličevanje Boga in spoštovanje človeka.

Council, various forms of cooperation between Muslims and Catholics were opened. Encouraged by the noble idea of marking and remembrance of the 800th anniversary of the meeting of Francis of Assisi and Sultan Malik al-Kamil in Damietta, on the margins of the Nile Delta in Egypt, we want to present some of the documents published by Muslim institutions alone or in cooperation with representatives of the Vatican or the Pope himself in recent years as a contribution to the development of a new culture of dialogue and the search for common and linking points between Islam and Christianity without ambitions to imposed on others the theological concept of faith in God, or the explanation of monotheism itself. The article presents the most important ideas from the letters and the documents sent to the Pope signed by Muslim scholars in the hope of establishing a content dialogue for the glorification of God and respect for human beings.

Beležke / Notes

22. Goestani Amini

Ph.D. of Culture and Communication
Al-Mustafa International University, Qom, Iran
Director of International Institute for Peace and Religions

Dr. kulture in komunikologije
Mednarodna univerza Al-Mustafa, Qom, Iran
Direktor Mednarodnega inštituta za mir in religije

Muallim Boulevard, Qom, Islamic Republic of Iran, PO Box 439

E: t.amini@iipr.ir



~*~

Prophet Muhammad's Model of Interreligious Dialogue Based on Global Ethics Research on the Famous Letter of the Prophet to the Christians

Mohamedov model medverskega dialoga, ki temelji na raziskavi globalne etike slavnega Prerokovega pisma kristjanom

Povzetek / Abstract

Violence and extremism are among the most important topics in current research on religion and interreligious studies because of the global problems caused by them. The New World Order, global peace, and justice and ethics cannot be understood without accounting for the role of religion and religious organizations. Among the topics dealing with religion is the violence provoked by followers of diverse religious groups. There is increasing research looking at and beyond religious causes of violence, as well as the hope that religion could offer genuinely effective tools to control this violence. The question of the control of violence is discussed in relation to the spheres of ethics (regulation of affect), theology (legitimacy of violence), and government (integration via religion). It is shown not only that religion offers possibilities for controlling violence but also the control of violence by religion. This paper emphasizes the impact of interreligious and intercultural roles on peace and conflict resolution as well as the role of "Global Ethics." I will allude to one of the important Islamic proofs narrated from Prophet Muhammad, called "The promise of Muhammad to the Christians till the end of the World" and the constitution of Medina. Sublime morality is also one point noted here as the resolution for war and conflict. "Responsibility of Religions for Peace" is another topic of this paper, and this derives from the policies of the European Union. The policies underscore the cooperation between religious

Nasilje in ekstremizem sta med najpomembnejšimi temami trenutnih raziskav o religiji in medverskih študijah. Novega svetovnega reda, globalnega miru in pravičnosti ter etike ni mogoče razumeti brez upoštevanja vlog religije in verskih organizacij. Med temami, ki se ukvarjajo z religijo, je predvsem nasilje, ki ga izzovejo privrženci različnih verskih skupin. Čedalje več je raziskav, ki iščejo verske vzroke nasilja, pa tudi možnosti, da bi vera lahko ponudila resnično učinkovita orodja za nadzor nad tem nasiljem. Vprašanje nadzora nad nasiljem se obravnava v povezavi s področji etike (obvladovanje čustva), teologije (upravičenost nasilja) in civilno ureditvijo držav (integracija preko religije). Pokaže se ne samo, da religija ponuja možnosti za obvladovanje nasilja, temveč tudi kako religija lahko nadzira nasilje. V prispevku je poudarjen vpliv medverskih in medkulturnih vlog pri prizadevanju za mir, kakor tudi vloga »globalne etike«. Sklicujem se na enega od pomembnih islamskih dokazov, ki ga je povedal prerok Mohamed, imenovanega »Obljuba Muhameda kristjanom do konca sveta« in na ustavo Medine. Vzvišena moralnost je ena od točk, ki jo omenjamo kot rešitev za vojno in spore. »Odgovornost religij za mir« je še ena tema tega prispevka, ki izhaja iz politik Evropske unije. Politike poudarjajo sodelovanje med verskimi voditelji in političnimi voditelji za vzpostavitev miru v svetu in spodbujanje

leaders and political leaders to bring peace to the world and to foster integration. Iran and the European Union have engaged in reciprocal contacts on matters of Interreligious and Intercultural dialogue as well as on the main pillars of Shi'a international thought on spirituality, rationality, and justice. These efforts of cooperation will be referenced in this presentation.

integracije. Iran in Evropska unija sta se zavezala k medsebojnim stikom glede medverskega in medkulturnega dialoga ter glede glavnih stebrov šiitskega mednarodnega pogleda na duhovnost, racionalnost in pravičnost. Ta prizadevanja za sodelovanje bodo navedena v tej predstavitvi.

Beleške / Notes

23. Ali Mashhadi

Ph.D. of Public and International Law
Faculty of Law, University of Qom, Iran

Dr. javnega in mednarodnega prava
Pravna fakulteta, Univerza v Qomu, Iran

Bulevar Al Ghadir, 3716146611 Qom, Iran
Droitenviro@gmail.com



~~~~

### ***Cooperation between Muslims and Christians to Promote Environmental Ethics and Law*** *Sodelovanje med muslimani in kristjani za spodbujanje okoljske etike in prava*

#### *Abstract / Povzetek*

Both Islam and Christianity, as in other divine religions, have a common context and capacities in the field of environmental ethics and law; yet modern man is unaware of this common ground. Perhaps part of the environmental problems of the modern world is rooted in the lack of attention to them. Therefore, one of the most important prescriptions must be made in the field of environmental ethics which derives from the ecological theology found in the religions of Islam and Christianity. This paper attempts to explain some of the concepts and convergent institutions that could be the basis for cooperation between Muslims and Christians, and thus expanding the fields of environmental law and ethics. The basic assumption of this article is the cooperation between Muslims and Christians in the promotion of environmental biological ethics and law. This cooperation is based on religious teachings, and these can play principal roles in affirming these disciplines to the modern world. Therefore, at first we describe the conceptual ratio of religion and the environment; and then we clarify the common environmental concepts between Islam and Christianity in the fields of environmental ethics and law.

Tako islam kot krščanstvo, kot to lahko najdemo tudi v drugih božjih religijah, na podoben način govorita o človekovih dolžnostih in zmožnostih na področju okoljske etike in prava; vendar sodobni človek se ne zaveda teh skupnih temeljev. Po vsej verjetnosti del okoljskih problemov sodobnega sveta temelji na pomanjkanju pozornosti do skupnih religijskih zapovedi. Zato bo moral eden najpomembnejših predpisov na področju okoljske etike izhajati iz okoljske etike, ki temelji na teologiji ekologije, ki jo najdemo v islamu in krščanstvu. Prispevek poskuša pojasniti nekatere koncepte in konvergentne institucije, ki bi lahko bile podlaga za sodelovanje med muslimani in kristjani pri oblikovanju okoljskega prava in etike. Temeljna predpostavka tega prispevka je sodelovanje med muslimani in kristjani pri spodbujanju okoljske biološke etike in prava. To sodelovanje temelji na verskih učenjih, ki lahko igrajo glavno vlogo pri uveljavljanju teh disciplin v sodobnem svetu. Zato najprej opišemo konceptualno razmerje religije in okolja; in nato pojasnimo skupne okoljske koncepte v islamu in krščanstvu na področju okoljske etike in prava.

#### Beleške / Notes

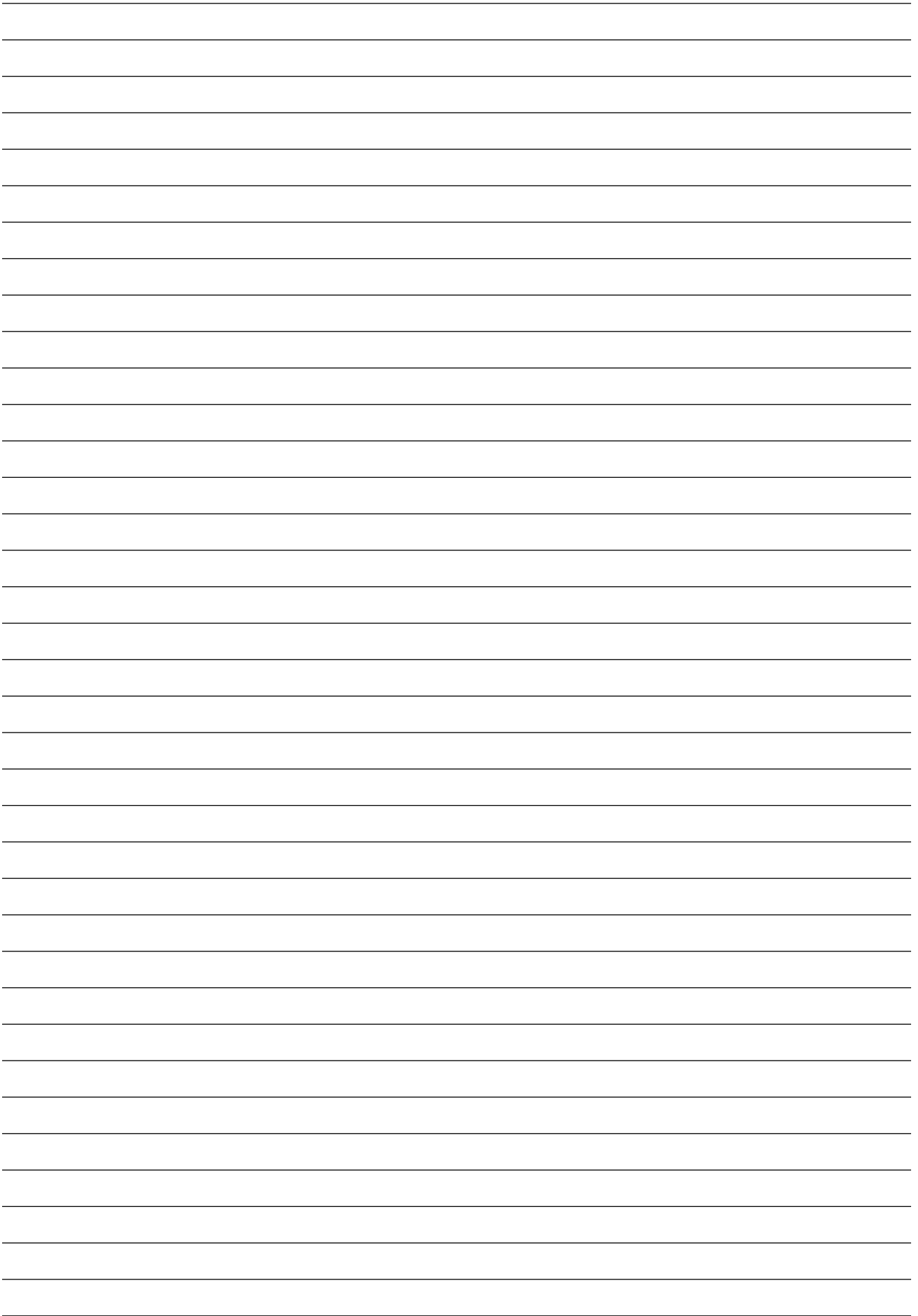
---

---

---

---

---



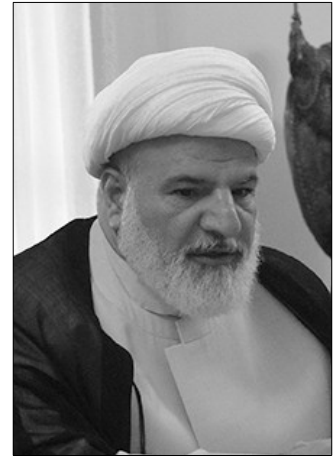
## 24. Mohammad Mehdi Taskhiri

Ph.D. of Islamic Theology  
Director General of International Center for Interreligious Dialogue (CID)  
Islamic Culture and Relations Organization (ICRO)

*Dr. islamske teologije*  
*Generalni direktor Mednarodnega centra za medreligijski dialog (CID)*  
*Organizacije za islamsko kulturo in odnose (ICRO)*

Department of Education and Research, Building No.14,  
Islamic Culture and Relations Organization, Imam Khomeini Complex,  
Resalat Expressway, Tehran, Iran

E: [cid@icro.ir](mailto:cid@icro.ir)



~~~~

Commitment to Religious Values and Their Role in the Establishment of Peace and Tranquility in Society

Zavezanost verskim vrednotam in njihova vloga pri vzpostavljanju miru v družbi

Povzetek / Abstract

Given the inseparable relationship between religion and human beings, a discussion of religious categories from different angles makes human society aware of religious assets and data. Research and comparative study of religious issues, in our opinion, changes many unrealistic readings and beliefs, encourages anti-religious and irreligious people to study religious teachings, which even may lead them to a nascent faith in religion. Without any doubt, the method of discussion, the perspective and nature of dialogue with other perspectives, and right-doing are effective in the realization of the objectives of such discussions.

Value means the price, or merit of a thing or the common criteria of society for the evaluation of various events. In other words, religious values are those values that religious teachings impart to man's life; they are sacred and are derived from and attributed to religion. Naturally, these values are widespread and are studied from different perspectives, including creedal, ethical and behavioral, and social in its broad sense, as well as, individual and public, and spiritual and material aspects. All these values should be taken into consideration in a complementary and integrated manner. In fact, heeding one part and discarding the other or a parochial heterogeneous approach would reflect a distorted or unreal picture of religious assets to human society. And

Vera je neločljivo povezana s človeško naravo. Prav to dejstvo pripomore k zavedanju, kako pomembne so verske vrednote. Raziskave in primerjalna študija religij spreminjajo številna odklonilna prepričanja anti-religioznih in nereligioznih ljudi in jih spodbudijo, da začnejo preučevati verske nauke in lahko tako celo sprejmejo vero in religijo. Brez dvoma je metoda razprave koristna pri uresničevanju takšnih ciljev. Z drugimi besedami, verske vrednote dajejo smisel in cilj človekovemu življenju. Seveda so te vrednote zelo razširjene in se preučujejo iz različnih perspektiv, vključno z etične in socialne v širšem smislu. Vse te vrednote je potrebno upoštevati na dopolnjujoč in integriran način.

Predmet tega prispevka niso verske vrednote zgolj v islamu. Misleci v različnih religijah pogosto preučujejo verske vrednote v luči svoje predanosti religiji ali pa jih preučujejo z vidika drugih. Druga metoda raziskovanja pa je kritična študija vprašanj, ki se v sodobnem svetu obravnavajo kot vrednote. Nekateri trdijo, da so danes prevladujoče vrednote v družbi same po sebi nasprotne vrednote in spodkopavajo red človeške družbe. Rezultat vsiljevanja takšnih nasprotnih vrednot, četudi jih nekateri zagovarjajo, je kratkoročno ali dolgoročno v škodo ljudi. Ker razlaga verskih vrednot, bodisi individualnih bodisi družbenih, izvira iz

in many cases, theoreticians in the West and East may consider those non-religious factors as the real picture of a religion. And these most likely would reflect and offer their viewpoints on those bases having definite intellectual and functional negative social consequences. These, in fact, would prepare the grounds for unrealistic theoretical confrontation. In other words, differences create a new viewpoint that do not have any basis.

The subject of this paper is not religious values in Islam. Sometimes thinkers study religious values in the light of their commitment to religion, and sometimes study the existing values from the perspective of others. However, another method of research is the critical study of the issues that are considered as values in our contemporary world. Some people argue that the prevailing values in society are themselves counter-values and undermine the order of human society. The result of the practice of such counter-values, even if apparently enjoying popular bases, in the short-term or long-term, will be to the detriment of human beings. Since the explanation of religious values, either individual or social, stems from a divine worldview, and these values are seen in their connection with the traditions governing man, nature and the world. These values collectively enjoy a necessary harmony. Had it not been for this harmony, there would have been no order in human society and no ability to face the numerous challenges thrown its way.

Religion is capable of leading contemporary human society toward tranquility, peace, security and sublimation, providing that we understand each other and cooperate with each other to overcome problems such as ignorance, poverty, illiteracy, extremism, encroachment upon people's rights and those of nature, proliferation of weapons of mass destruction, and chemical and nuclear weapons. In doing so, we must also promote kindness, friendship, cooperation, synergy, and spirituality and atheism, as well as, comprehensive sustainable development.

Looking forward to seeing that day!

božanskega pogleda na svet, in te vrednote vidimo v povezavi s tradicijami, ki urejajo človeka, naravo in svet, te vrednote uživajo potrebno harmonijo. Če ne bi bilo te harmonije, v človeški družbi ne bi bilo reda v luči številnih izzivov, s katerimi se sooča.

Religija je sposobna voditi sodobno človeško družbo v smeri miru in varnosti pod pogojem, da se verniki medsebojno razumejo in medsebojno sodelujejo pri premagovanju težav, kot so nevednost, revščina, nepismenost, ekstremizem, poseganje v pravice ljudi in narave, širjenje orožja za množično uničevanje, kemičnega in jedrskega orožja. Prav tako religija lahko spodbuja prijaznost, prijateljstvo, sodelovanje, sinergijo, duhovnost ter celovit trajnostni razvoj. Veselim se tega dne.

Beležke / Notes

A series of horizontal lines spanning the width of the page, providing a template for writing.

25. Javad Taheri

Master of Philosophy of Religion
Ph.D. Candidate at Faculty of Theology, University of Ljubljana,
Slovenia

Magister Filozofije religije
Doktorski študent na Teološki fakulteti, Univerza v Ljubljani,
Slovenija

Tabor 12, 1000 Ljubljana, Slovenija
E: javadtaheri1982@gmail.com



~~~~~  
***'Itibariat': A New Possible Basis for Shiite Theory of Interreligious Dialogue***  
*Itibariat: nova možna osnova za šiitsko teorijo medverskega dialoga*

### Abstract / Povzetek

The so-called "theory of Itibariat" as formulated by Allamah Sayyed Muhammad Hussein Tabataba'i is unprecedented in the philosophical and theological tradition of Shiism. 'Itibariat' or 'contingent perceptions' are different from so-called 'real perceptions'. The latter refers to the nature of human beings while the first one (Itibariat) is related to what has been necessitated by human beings themselves. Itibariat can be different among different groups of people or from one culture to the other. Allamah believes that humans create these kinds of perceptions in order to guarantee their survival. Itibariat are different from natural perceptions (like visual perceptions), however, they are not totally independent from them but are based on them. However, since contingent perceptions are specified and determined in our geographical, cultural and social environments, they are not the same among all people the world over. In other words, we can see some kind of relativity in contingent perceptions. I understand from Allamah's explanations that many cultural and religious conceptions refer to Itibariat. People throughout history create them because they need such conceptions for their spiritual and material life. This justifies how cultural and religious categories and concepts are different. Analyzing religion as influenced by imaginative powers of human intellect can represent that religious diversity is a function of the circumstances of our lives as human beings. With this explanation, interreligious dialogue can be attained first and foremost by trying to become acquainted with others' Itibariat.

Tako imenovana »teorija itibariat«, ki jo je oblikoval Allamah Sayyed Muhammad Hussein Tabataba'i, je brez primere v filozofski in teološki tradiciji šiizma. »Itibariat« ali »kontingentna zaznava« se razlikujejo od tako imenovanih »realnih zaznav«. Slednje se nanaša na naravo človeških bitij, medtem ko je prva (itibariat) povezana s tistim, kar so sami ljudje zahtevali. Itibariat se lahko razlikuje med različnimi skupinami ljudi ali od ene kulture do druge. Allamah verjame, da ljudje ustvarjajo tovrstne percepcije, da bi zagotovili svoje preživetje. Itibariat se razlikuje od naravnih zaznav (kot so vizualne percepcije), vendar niso popolnoma neodvisne od njih, temveč temeljijo na njih. Ker pa so kontingentne percepcije opredeljene in določene v naših geografskih, kulturnih in družbenih okoljih, niso enake med vsemi ljudmi po vsem svetu. Z drugimi besedami, lahko vidimo nekakšno relativnost v kontingentnih zaznavah. Iz pojasnil Allamaha razumemo, da se številne kulturne in verske predstave nanašajo na itibariat. Ljudje skozi zgodovino jih ustvarjajo, ker potrebujejo takšne predstave za svoje duhovno in materialno življenje. To upravičuje različne kulturne in verske kategorije in pojme. Analiziranje vere, na katero vplivajo domiselne moči človeškega intelekta, lahko predstavlja, da je verska raznolikost funkcija okolščin našega življenja kot človeških bitij. S to razlago lahko dosežemo medverski dialog predvsem s tem, da se poskušamo seznaniti z itibariatom drugih.





## 26. Edvard Kovač OFM

Dr. filozofije  
Filozofska fakulteta, Katoliški inštitut Toulouse, Francija

*Ph.D. of Philosophy*  
*Faculty of Philosophy, L'Institut Catholique de Toulouse, France*

Prešernov trg 4, 1000 Ljubljana, Slovenija  
E: [edvard.kovac@guest.arnes.si](mailto:edvard.kovac@guest.arnes.si)



~~~

Pojem izvoljenosti med fundamentalizmom in svetništvom *The Concept of Chosenness between Fundamentalism and Sainthood*

Povzetek / Abstract

Vsak poglobljen odnos do osebnega Boga pripelje do enkratnega osebnega odnosa do presežnega in najvišjega Bitja, ki naklanja človeku izjemni dar, dar vere. Toda izjemno in enkratno razodetje zahteva tudi izjemno in enkratno etiko, ki je etika žrtvovanja.

Sedaj nastane kočljivo vprašanje: ali zavest, da ima nekdo enkraten odnos do Boga, Boga, ki je prav tako enkraten in edinstven, ne vodi nujno v neke vrste fundamentalizem? Pod izrazom fundamentalizem razumemo izključujoči nauk (»izem«), ki sebe razglašča kot absolutno resnico ter drugačno iskanje resnice v celoti zavrača ter obsoja. Vidimo, da vsi takšni religiozni fundamentalizmi temeljijo na ponotranjeni osebni veri v enkratne Božje zahteve in stopajo v iluzijo o posedovanju absolutnosti ali samega Boga.

Toda na drugi strani prav tako ugotavljamo, da lahko ta enkratni odnos do Boga ali zavest o enkratnem razodetju in tudi zavest o izvoljenem poslanstvu pripelje prav tako do najvišje nesebičnosti in sposobnosti žrtvovanja za drugega.

Kaj loči prvo držo, ki je fundamentalistična, od druge, ki je pot svetništva? Odgovor je: Ljubezen. Kadar se vernik žrtvuje za Resnico iz Ljubezni, nikoli ne more biti nasilen. V Ljubezni je sposoben tudi druge poslušati in biti sočuten, s tem pa je tudi sposoben korigirati svoje dojetje Resnice. Ter obratno, čistost idej, čistost morale, čistost stanu itd. brez ljubezni nujno vodi v fundamentalistično nasilje.

Prav Ljubezen, ki vključuje tudi usmiljenje in odpustanje, je pot svetništva, ki ga navdihuje ideja izvoljenosti in preprečuje stranpot različnih fundamentalizmov. V tej luči lahko razumemo

Each in-depth relationship toward the personal God results in a unique personal relationship toward the superabundant and almighty Being that bestows on man the exceptional gift of faith. However, such an exceptional and unique revelation also presupposes the existence of exceptional and unique ethics, which is the ethics of sacrifice.

This brings us to a delicate question: Does this perception of somebody having a unique relationship toward God, who is also unique and irreplaceable, not necessarily lead to a kind of fundamentalism? We understand fundamentalism as a teaching of exclusion (an *-ism*), which declares itself to be the absolute truth while totally rejecting and condemning any other way of searching for the truth. We can see that all such religious fundamentalisms are based on internalized personal faith in the unique demands made by God, and encompass an illusion of possessing absoluteness or of possessing God himself.

However, we can also see that this unique relationship toward God or, in other words, this awareness of a unique revelation and the awareness of one's chosenness for a mission can result in the highest form of unselfishness and the ability to sacrifice oneself for others.

What distinguishes the first fundamentalist stance from the second one, which is the path of sainthood? The answer is: Love. Whenever a believer sacrifices himself for the Truth out of Love, he can never be violent. In Love, he is capable of listening to others and of being compassionate, and thus he is also capable of correcting his own perception of the Truth. And,

Frančiškovo pripravljenost, da gre z evangelijem v ogenj, kot veliko ljubezen do sultana in ne kot fundamentalistično gesto. Zanimivo je, da je sultan to ljubezen razumel in Frančiška celo nagradil.

Prav letos poteka 800 let od tega dogodka, ko je Asiški Ubožec z evangelijem v roki stal pred egiptovskim sultanom Malikom Al-Kamilom. Njegovim sodobnikom se je zdelo neverjetno, da se je s tega srečanja vrnil živ, saj je bil to čas verskih nasprotovanj in celo vojn. Toda ta Božji Trubadur se ni samo srečno vrnil v svoj rodni Assisi, ampak s seboj prinesel tudi sultanove darove, predvsem pa čisto novega duha srečavanja z drugačnim, kar je še danes vzor medverskih pogovorov in tudi molitve.

Vidimo, da Frančišek ni skrival svoje identitete. Njemu ni bilo težko zatrditi, da je kristjan in da želi spregovoriti o svojem vzorniku Jezusu iz Nazareta, ki se je razodel kot Mesija, se pravi Odrešenik. Toda tudi muslimanski učenjaki so na sultanovem dvoru v svojih rokah držali sveto knjigo Koran. To pomeni, da so drug drugemu priznavali, da ima vsak svoja sveta besedila, ki pa so različna. In prav to je prva stopnja medverskega dialoga, da si sogovorniki različnih religij priznavajo, da v rokah držijo nekaj svetega, kar ne sme biti skrunjeno, ampak vedno spoštovano.

Potem pa pride na sultanovem dvoru do znamenitega zapleta, nastane namreč vprašanje: kako preveriti, katera knjiga je bolj sveta in katera prebuja večjo Ljubezen? Kako preizkusiti njeno verodostojnost? Frančišek predlaga, da gredo vsi v ogenj in se v njem izčistijo, poglobijo svojo vero in naj se v tem ognju razodene najvišja ljubezen.

Iz te Frančiškove pobude vidimo, da verski dialog ne pomeni tekmovalnosti in še manj polemike, ampak medsebojno spodbujanje, da vsak poglobi svojo vero, se izčisti in postane ob soočanju z drugače vernim še bolj pristen in ljubeč.

Zato Frančišek ne predlaga stapljanja različnih ver v eno samo prepričanje, ampak skupno pot v različnosti, ki pa ima isti cilj, to je Resnica in Ljubezen. Ogenj nam razkriva čudovito simboliko, saj pravi Visoka pesem, da gre za »Gospodov plamen«, to je plamen ljubezni, ki je neuničljiv, zato tudi – simbolno gledano – Knjiga Ljubezni v njem ne bo uničena. Islamski učenjaki niso bili za takšno izčiščevanje

vice versa, the purity of ideas, the purity of ethics, the purity of class, etc., when loveless necessarily leads to fundamentalist violence.

It is Love, which encompasses mercy and forgiveness, that is the path of sainthood, and sainthood is inspired by the idea of chosenness while at the same time preventing one from going astray onto the path of various fundamentalisms. It is in this light that we can understand St Francis' readiness to go into the fire with the Gospel – it was not a fundamentalist gesture on Francis' part, but a sign of his love for the sultan. Interestingly, the sultan understood this love and even rewarded Francis for it.

Eight hundred years have passed since that event when the Poor Man of Assisi with the Gospel in his hand stood before the Egyptian sultan Malik al-Kamil. His contemporaries found it incredible that he should have returned alive from that meeting as it was the time of religious conflicts and wars. But not only did God's troubadour return safely to Assisi, he brought home many sultan's gifts, and, above all, he brought home an awareness of an entirely new way of confronting the different, which has remained an ideal of interreligious dialogue and prayer to this day.

Francis did not try to hide his identity. He did not find it difficult to declare himself a Christian and to say that he wished to speak of his role model Jesus of Nazareth, who had revealed himself as the Messiah, as the Saviour. But the Muslim scholars at the sultan's court confronted him with their own holy book, the Quran. This means that they mutually acknowledged that each had their own sacred texts, which, however, were different. And this is the very first step of interreligious dialogue: that speakers belonging to different religions mutually acknowledge the sacredness of each other's faith, which should not be desecrated, but always respected.

The sultan's court is then faced with a twist as the inevitable question is posed: How can it be tested which of the Books is more holy, and which of the two can inspire greater Love? How can the credibility of the book be put to a test? Francis suggests they should all go into the fire and cleanse themselves there, deepen their faith and let the fire reveal the highest form of love.

This initiative by Francis teaches us that religious dialogue does not imply rivalry and, to

vere in ljubezni, zato je ostal vsak pri svojem. A razšli so se kot prijatelji in drug drugega obdarili. Sultan je bil do Frančiška in njegovih spremljevalcev zelo darežljiv, Asiški Ubožec pa ni imel kaj velikega dati, a imel je duha prijateljstva in veselje nad življenjem, tudi radost nad življenjem z Bogom, in kar je imel, je tudi sam podaril sultanu, tako se je čutil tudi Malik Al-Kamil zelo obdarjen.

Pred nami se razgrne resnična razlika med verskim fanatikom, ki želi z nasiljem širiti svoje prepričanje, in globoko vernim, ki pričuje za resnico z ljubeznijo. Zato lahko prinaša mir, kamor koli stopi.

Rekli smo, da je to razlika med fundamentalizmom, ki brez razmisleka razglaša svoje verovanje kot edino temeljno ter absolutno verodostojno, in svetništvom, ki temelji na odnosu prijateljstva in ljubezni in ki je tudi drugemu pripravljeno priznati dobro voljo na potovanju k resnici in dobroti.

an even lesser degree, polemic; rather, it suggests mutual encouragement to each side to deepen their respective faiths, cleanse themselves, and become even more true and loving when confronted with someone of a different faith.

That is why Francis does not suggest the blending of different religions into one and the same belief, but a shared path in diversity with the same goal – the truth and Love. The fire stands there as a powerful symbol, as described in the Song of Solomon; the fire is “a very flame of the Lord”, which is the flame of love and is indestructible. This is why, symbolically, the Book of Love shall not be destroyed by this flame. The Islamic scholars refused to clarify the faith and love in such a way, and each side retained their opinion. But they parted as friends and presented gifts to one another. The sultan was very generous towards Francis and his companions, whereas the Poor Man of Assisi had no lavish gifts to give, but he had the spirit of friendship, the joy of life, as well as the pleasure of life with God, and what he had he shared with the sultan, so that Malik al-Kamil felt lavishly rewarded as well.

This meeting reveals the real difference between a religious fanatic, who wants to spread his belief with violence, and the deeply faithful, who testifies for the truth with love. That is why he can bring peace wherever he goes.

And that is also the difference between fundamentalism, which thoughtlessly declares its religion as the only irreducible and absolutely credible, and sainthood, which is based on the relationship of friendship and love and willing to acknowledge the others’ good will on the journey towards the truth and goodness.

Beleške / Notes

Lined page for writing.



محمود مغفور ليا والفا غيازي
سلطان محمد خان جهان الله
والغفار حقه فلينا خط طين



ما من شيء من خلق الله عز وجل لم يزل له نور في يوم القيامة

بن كماله في عالمه يوم يراه الله عز وجل يوم لا يرى له نور في يوم القيامة

في يوم القيامة يكون نوره كوزن الذهب في يوم القيامة

او يظن ان قضاة كملتهم حون (و يظن ان كملتهم حون) و هو الامن و سلطان اصفهار

مظنون بنم حاد كملتهم حون في يوم القيامة

و يوم القيامة و هو كملتهم حون و هو كملتهم حون

كملتهم حون و هو كملتهم حون و هو كملتهم حون

و هو كملتهم حون و هو كملتهم حون

و هو كملتهم حون و هو كملتهم حون

و هو كملتهم حون و هو كملتهم حون

و هو كملتهم حون و هو كملتهم حون

