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WAR OF KOSOVA AND THE ISLAMIC COMMUNITY

The historical reality is evidence that throughout the 20th century, a number of factors such as: Albanophobia and Slav-Greek culturecide to major part of the Albanian nation; atheist-communist school system all over the territories where Albanian language is spoken, especially in Albania, the destruction of moral, spiritual and civilizing values during the extremely prolonged period from monist socialism to the pluralist anarchy and the barbarism that the Albanian culture and economic basis suffered in Kosova by Serbian militarism in the National Liberation War, acted against the Albanian spiritual and material culture unit. Thus, in the late 20th century, Albanian spiritual and material culture appeared in a miserable condition, without dignity, with grave consequences for the unit of the historical category: *the Albanian nation*. Both nation and religion go together. Without political and economic freedom, there is no religious freedom.

Consequently, here we have decline of national consciousness and, above all, degeneration, profanation and destruction of the foundations of morality - the real religion, which constitutes the essentials of culture in all civilized nations. It is known that "civilizations have never clashed, neither have cultures and religious beliefs; there have been clashes only between civilizations and those lacking civilization, cultures and no-cultures, trust and distrust, democracy and fascism, freedom and dictatorship. And this means, the clash between good and evil. In the end, good has triumphed."

Islam in Kosovo, compared with several other countries (considering here not only European countries), has its own

specifics, such as it was embrace early and sources in the Ottoman Empire, therefore, it is linked to more radiation centers - with Istanbul, but also with Baghdad, Tehran, Cairo, which in the past and onwards have played an important role. In comparison with other Islamic countries the situation differs significantly – it partly approaches to the Bosnian Muslims, but also varies significantly, especially at one point - the Bosnians, for their specifics, see Islam as the essential feature of their identity in relationship with Serbs and Croats. Sunni Muslims have been associated with Istanbul and the Arab centers, while *sufis* not only with Istanbul, but also with Iran. In cultural terms, in Kosovo all Islamic sects have cohabitated. Sharia law and Islamic law have long ceased to rule. Aspects of foreign religious appearance have always been more present in cities than in villages, but yet, taking as an example the prohibition of wearing the yashmak in '50-ies, showed no major problems, despite the issue was related to the pretext of the controversial mass deportations, in Turkey.

Entire generations of Albanian Muslims in Kosovo have grown up with the concept of separation of state and religion. It had become common that the religion was perceived as personal matters. This is supported even more by the fact that the layer of the population that has preceded national emancipation and liberation from Serbia, has been and remains pro-western in view of the cultural aspect of social organization. In all this activity, Muslims and Catholic Christians have been together.

History of islamization of Albanians, associated with the Ottoman conquest and medieval popular Muslim-Christian resistance, created the dilemma for the possibility of violence in time of complex processes. Traditional historiographical interpretation with strong anti-ottoman connotations have largely gone in this direction, but evidence later emerged that such interpretations were rejected or corrected. Thus, these facts and interpretations came to be connected with the present in moments of crisis. All this discussion was boosted by unproved assumptions and concerns – the fear of Western rejection due to affiliation to the Islamic religion of the majority of population, the illusion that massive conversion of peoples could be made in our times, overestimation of religious composition of society, which for a long time has had

it difficult to contact with religion, the illusion of some religious circles that the left vacant space should be filled. All these created harmful confusion, especially towards the national issue.

Kosova prepares the cadre of the Islamic religion not only in its own *madrassas*, including here the Faculty of Islamic Studies in Prishtina, but also in Islamic countries of the world. In many cases, especially during the Serbian occupation, the Islamic religious institutions in Kosovo have served for scientific meetings, symposia and scientific sessions, university teaching, concerts etc. We would bring here as example of these activities the "Alaud' din" *madrassa* in Prishtina.

The new state of Kosovo, regardless of being defined as a secular state, while society, as in the Republic of Albania, inherits a semi-centennial experience of communist secularism, guarantees religious freedoms and rights. So far in Kosova schools do not teach religious knowledge, besides the Serbian schools working with programs of Serbia. Islamic Community of Kosovo has requested to introduce faith education as compulsory in public schools.