

WAQF IN BOSNIA AND HERZEGOVINA

History, current status and prospects





Islamic Community in Bosnia and Herzegovina
Waqf's Directorate Sarajevo

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Senaid Zajimović

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Sarajevo, 2011.

"After the death of man, his traces are disappearing in this world except in three cases:

- If leaves (waqf) durable goods;*
 - If leaves the knowledge that others will use*
 - If leaves brought up child who will pray for him."*
- (Hadith)*

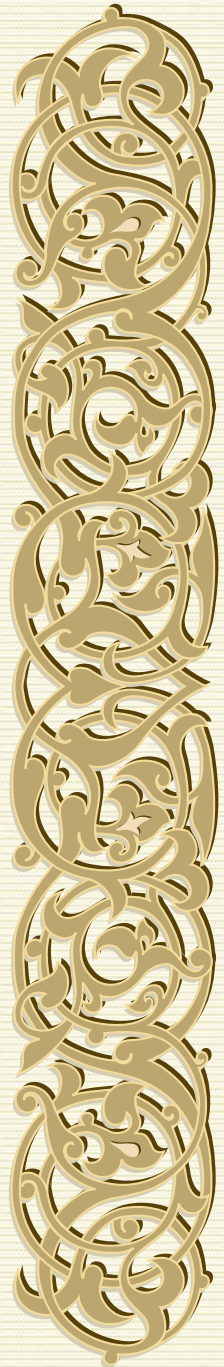
WAQF IN BOSNIA AND HERZEGOVINA

Introduction

Waqf has a religious and charitable purpose. Waqf is a permanent legacy of the property or its revenues for specific users or purposes specified in order to achieve Allah (swt) satisfaction. Waqf is a means or path to coming closer to God and gain His pleasure.

In terms of economic and social endowment it is a financial and social institution that contributes to economic, social, cultural and religious quality of life of the individual and societal development.

Endowment ends ownership of benefactor over endowed property and it becomes the property of the waqf. In our conditions, the titular of waqf is Islamic Community, that is Waqf's Directorate of Islamic Community in BiH.



تجى صاحبها من عذاب اليم • يوم لا ينفخ مال ولا ينفخ الا من اتى الله
بقلب سليم • صلى الله عليه وعلى آله وصحبه وازواجه
واولاده ما ذكره شارح اولم بارق • اما بعد فلا يخفى على كل عاقل
اريب والمجيب • ان الدنيا الدنية خير للنواب وممكن
الزوايا والمصايب • ما هي بدار قامة ومقام • بل عبرة يعبر
منها اهل الى المحير اولي دار السلام • فالعاقل فر لم يغتر
بها ولم يعور عليها • ولم ينظر عين المحبته والشغف اليها
والسعيد ف اخذ من نفسه • وقاس يومه بامسه • قبل ان يستوي
مدة الاجل وينصر الزيادة في السعي والعمل • وان الحسنات
يذهب السياء اشرف الحسنة الصداقا وخير الصداقا ابقاها وحسن
الخير تاد ومها وانما هو الوقف الذي لا ينقطع فوايدها
الي اباد الآباد • ولا ينتهي تايجهما الي يوم الحشر والثناء فلما
احاط بعضهم هذه المقدمات وحقق كون تلك الكلمات بالعلم
الشامل والفهم الكامل حضرة فخره الله سبحانه بالنفس
القدسية والكاملات لانسية والملكات الملكية والاعمال
الصالحة السننية وذو الجاه العريض والصيب المستفيض الباذل
جهد في اعلام الدين • ناصر الاسلام والمسلمين جلي حنة

The first two pages of Gaza Husrev-Bey vakufnama, on the end of vakufnama is the following text: Transferred from original vakufnama, transcribed by poor man at the request of Sarajevo Yusuf Effendi 993 h. Sarajevo administrator Ahmed bin Osman confirms that copy corresponds to the original vakufnana. Manager Sarajevo Ahmed bin Osman confirmed that this transcript corresponds to the original vakufnama.

(vakufnama transcript from year 993, after Hijra or year 1585)




زرع المرط من الميراث
 الخوص نور ابراهيم
 الاول سنة ثلث
 وتسعين وسبع مائة

صورة وفقيه جامع عفيف وعلمت حرة باطله

الحمد لله موفق ابراهيم لانتاج ابواب الخير ومعينهم
 على اقتناء اسباب السعادات • تلاه لآب انوار جبر و ثمره و سلطانة
 على صفحات الموجودات • وتهللت آثار ملكوتها وحيث انتم على
 وجنات الكاينات • ينحمن على ما انعم علينا وهذا نال الاسلام جعلنا
 من امة نبينا وحبيبه محمد عليه الصلوة والسلام ونشكره على ان جعلنا
 حاميين لبيضة الاسلام ومؤذين في سبيل الجهاد في سبيل الله مع عبده
 الطواغيت والاضنام • ونشهد ان لا اله الا الله وحده لا شريك
 له شهادة شرعها في حق من اليقين • وتطلع بجمعها عن افق
 التحقيق والتحسين • ونشهد ان محمد عبده ورسوله • بحان

Religious endowment incentive

Quran does not directly mention endowment, but in many verses, Allah (swt) encourages Muslims to help other people with their good works and financial donations. One of these verses is the 92. Surah Al Imran verse, which says: “You will not achieve the charity until you give part of what is dearest to you”.

God’s Prophet Muhammad a.s. in a number of Hadith encourages Muslims to think about the future and how to do good deeds, which will outlive humen and therefore their trace in this world make better and longer, in order to benefit from it after death. Such is the Hadith: “After the death of man, his traces are disappearing in this world, except in three cases:

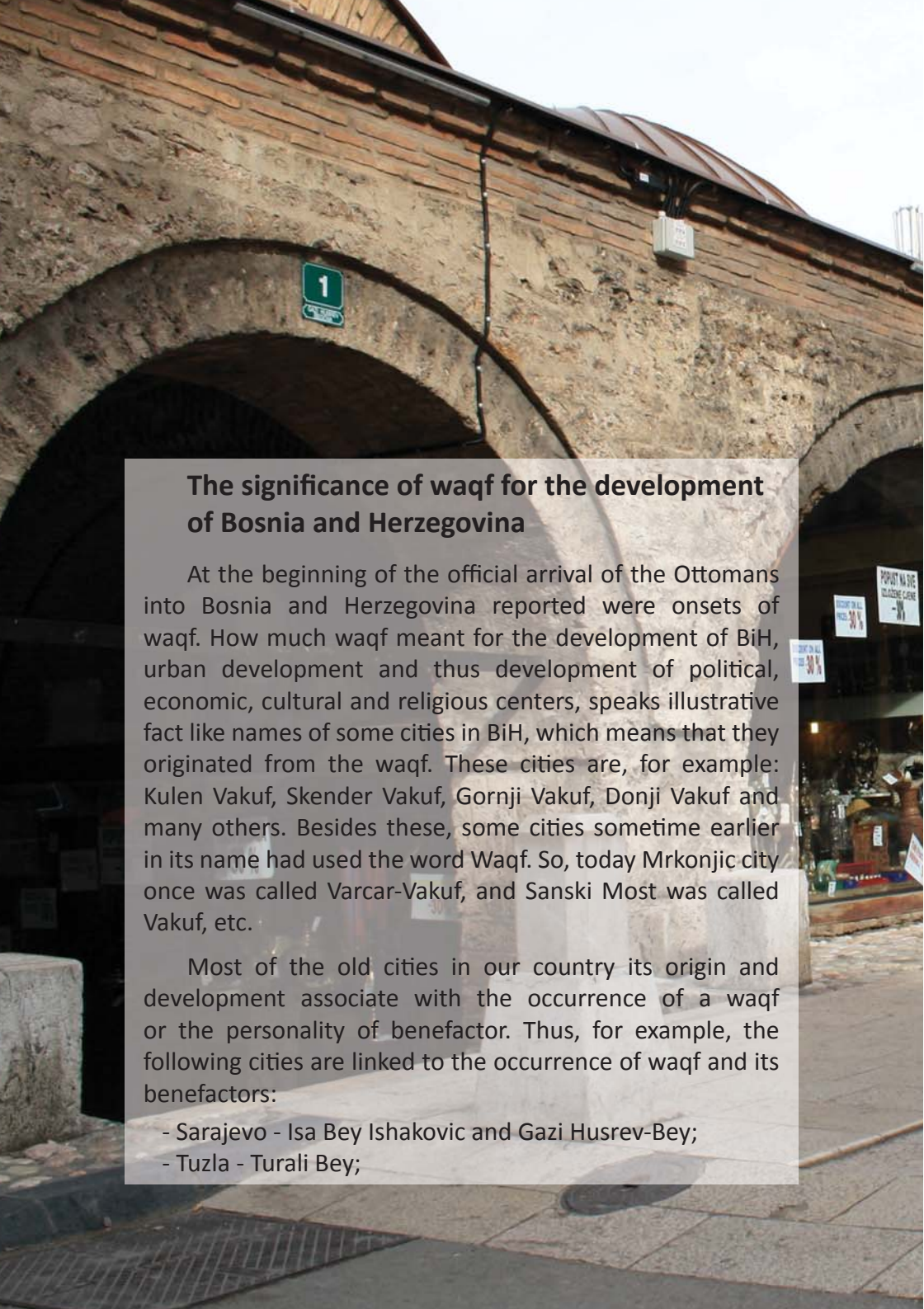
- if leaves (waqf) durable goods;
- if leaves the knowledge that others will use;
- if leaves brought up child to pray for him”.

These and numerous of other recommendations of the Muhammad, a.s. influenced his companions and they, inspired by these messages, made good deeds and lasting good. So, hzr. Omer came one day to the Prophet and told him that he got a farm that he personally values, and wanted to give it to a permanent charity. The Prophet advised him that it is best to exclude the property from its assets and determine that in the future it cannot be “sell or give, or inherit”. Hzr. Omer agreed and ordered that the incomes from that property are used for: the poor, his relatives, the release of slaves and prisoners of war, for passengers, visitors, that there is no sin, and that the trustee of the waqf uses its fruits at a moderate way. It is clear from this establishing normative text that endowed item can not be subject of traffic and disposition, but only its fruits and revenues.

According to historical data, there were no companions of God’s Prophet, which did not endow some of his property. This practice was continued by the Muslims in future generations, here to our own. It still runs!

Harem Koski Mehmed Pasha - Mosque Mostar





The significance of waqf for the development of Bosnia and Herzegovina

At the beginning of the official arrival of the Ottomans into Bosnia and Herzegovina reported were onsets of waqf. How much waqf meant for the development of BiH, urban development and thus development of political, economic, cultural and religious centers, speaks illustrative fact like names of some cities in BiH, which means that they originated from the waqf. These cities are, for example: Kulen Vakuf, Skender Vakuf, Gornji Vakuf, Donji Vakuf and many others. Besides these, some cities sometime earlier in its name had used the word Waqf. So, today Mrkonjic city once was called Varcar-Vakuf, and Sanski Most was called Vakuf, etc.

Most of the old cities in our country its origin and development associate with the occurrence of a waqf or the personality of benefactor. Thus, for example, the following cities are linked to the occurrence of waqf and its benefactors:

- Sarajevo - Isa Bey Ishakovic and Gazi Husrev-Bey;
- Tuzla - Turali Bey;

Gazi Husrev-Bey - bezistan Sarajevo

- Mostar - Karadoz Bey and Koski Mehmed Pasha;
- Tesanj - Ferhad son Skenderov;
- Maglaj - Kalavun Jusuf Pasha;
- Nova Kasaba - Musa Pasha, the Vizier of Budim;
- Banja Luka - Ferhat-Pasha Sokolovic and Sofi Mehmed Pasha;
- Gradacac - Captain Gradascovic: Osman Murat Hussein;
- Foca - Mehmed Pasha Kukavica;
- Mrkonjic Grad - Kizlar Aga Mustafa;
- Rogatica - Husayn-beg, son of Ilijas Bey;
- Visegrad and Rudo - Kara Mustafa Pasha;
- Cajnice - Gazi Sinan Bey,
- Gracanica - Ahmed Pasha Budimlija.

List shows that the vast majority of benefactors were from the local populations who have held significant political and military functions of the Ottoman state on the territory of BiH. These are: vizier, pasha, bey, age, and then gazije, captains and others. However, numerous data indicate that the benefactor occurred in all social classes, not only among the wealthy residents, as mentioned above, but also among many traders, artisans, judge, muftis, ulama and imams, men and women.

Gazi Husrev-Bey palace Sarajevo



Division of waqf given to the purposes of endowment:

Benefactor has the right to freely determine which waqf to build or leave behind, and in which charity purposes and aims to use his endowment. So they created a number of institutions, developed a variety of objects which, given the purpose and intention, can be classified into the following categories:

- a) **for religious purposes:** the mosque, Masjid, musalla, Tekke;
- b) **educational and developmental purposes:** the madrasa, mektebs, libraries;
- c) **charity:** help the poor, orphans, students, travelers, debtors, prisoners, the sick and care for sick and abandoned animals;
- d) **social purposes:** water supply, roads, bridges, clock towers, fountains, wells, fountains, cemetery;
- e) **commercial purposes:** bezistan khans, handicraft shops, mills, flats and houses.

Waqf with regard to economic independence

The main purpose of waqf is to do good deed pleasant to God, which social realization reflects the numbers and variety of amenities, and satisfy a social need. There were built mosques, fountains, khans, meals, education, etc. In this sense waqf can be divided into two groups, regarding the criterion whether the waqf earns or uses waqf's good for their existence.

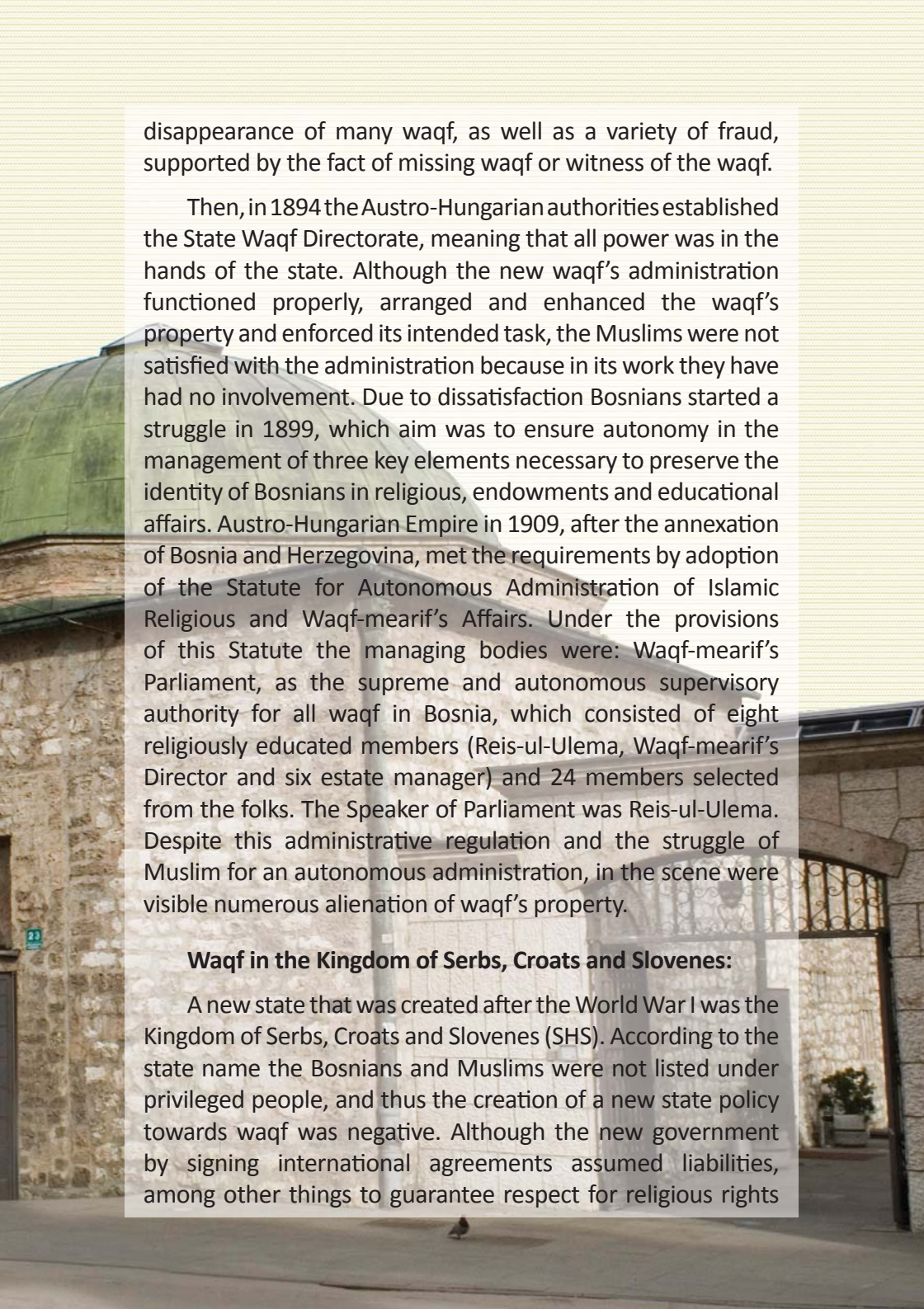
- a) The first group is consisted of those facilities that provide to waqf institution certain revenues for its smooth functioning and sustainability. It includes various buildings: khans, shops, storerooms, various handicraft shops, houses and apartments to rent, then the different land properties, such as construction sites, housing, gardens, the garden-orchards, fields, meadows and pastures, forests, etc. This group often includes significant financial resources in cash or precious metals, which can be given as a loan to the citizens, with interest (breeding) and thus increase the economic power of the waqf.

- b) The second group is consisted of those facilities that by performing of many public services and activities consume material resources collected from rental, rent, loan or ijarah on behalf of the above facilities. To the second group use to belonged various facilities and activities of various public, religious, cultural, educational, communal and hygienic, charitable and other characters, such as baths - public bathrooms, clock tower, mosque, masjid, Tekke, library, madrasa, mektebs, water supply, fountains, bridges, caravanserai, public kitchens, cemeteries, etc. Waqf revenues were spent for maintenance and renovation of facilities, to finance their urban activities, salaries of civil servants (the imam, muezzin, muallim, and schoolmaster), students support, poor, infirm, and the Administration of Waqf's Mutevelija - administrators and controllers.

Waqf in the period after the Ottoman Empire

Waqf at the time of Austro-Hungarian rule:

By the departure of the Ottoman Empire, numerous problems related to waqf started. The first problem was that at the time of Ottoman rule there was no single waqf's administration at the state level, but waqf acted as an independent institution. Another problem is that the Austro-Hungarian authorities did not understand the concept of family waqf, and in this regard, many users of family waqf revenues attributed waqf's good to themselves. To make order into this situation, the Austro-Hungarian Empire in 1883 appointed State Waqf's Commission which had managed waqf's operations. So, in the BiH started to work waqf's unified administration, which, as a priority task, made a list of all existing waqf. Unfortunately, many waqf were not listed due to improper administration of the Austro-Hungarian endowments, but also because of economic weakening and



disappearance of many waqf, as well as a variety of fraud, supported by the fact of missing waqf or witness of the waqf.

Then, in 1894 the Austro-Hungarian authorities established the State Waqf Directorate, meaning that all power was in the hands of the state. Although the new waqf's administration functioned properly, arranged and enhanced the waqf's property and enforced its intended task, the Muslims were not satisfied with the administration because in its work they have had no involvement. Due to dissatisfaction Bosnians started a struggle in 1899, which aim was to ensure autonomy in the management of three key elements necessary to preserve the identity of Bosnians in religious, endowments and educational affairs. Austro-Hungarian Empire in 1909, after the annexation of Bosnia and Herzegovina, met the requirements by adoption of the Statute for Autonomous Administration of Islamic Religious and Waqf-mearif's Affairs. Under the provisions of this Statute the managing bodies were: Waqf-mearif's Parliament, as the supreme and autonomous supervisory authority for all waqf in Bosnia, which consisted of eight religiously educated members (Reis-ul-Ulema, Waqf-mearif's Director and six estate manager) and 24 members selected from the folks. The Speaker of Parliament was Reis-ul-Ulema. Despite this administrative regulation and the struggle of Muslim for an autonomous administration, in the scene were visible numerous alienation of waqf's property.

Waqf in the Kingdom of Serbs, Croats and Slovenes:

A new state that was created after the World War I was the Kingdom of Serbs, Croats and Slovenes (SHS). According to the state name the Bosnians and Muslims were not listed under privileged people, and thus the creation of a new state policy towards waqf was negative. Although the new government by signing international agreements assumed liabilities, among other things to guarantee respect for religious rights

of Muslims, it has undertaken a series of measures which alienate many waqf's good and by which is economically weakened religious and economic status of Muslims in the new state. Thus, the Kingdom of SHS adopted the "Measures on Agricultural Reform", by which, in the period 1918-1939 has been taken about four million dunums (originally 1 dunum was 919.3 square meters) of waqf's land (4.000.000 dunums) and twelve and a half million dunums of Begluk land (12.500.000 dunums), for a total of sixteen and a half million dunums of land (16.500.000 dunums), or expressed in percentages, it would have been 27.6% of the total BiH land area.

At that time, from many owners of large land property was confiscated about 95% of their possession. The above mentioned facts are based on the "Memorandum of associations of former owners serfdom-begluk's countries in Sarajevo", which was sent to the Royal Governor Paul on 27 September 1938. Also, by one decision of the Banja Luka district in 1939 was deprived 107.000 dunums of the Gazija's Waqf in the area Teslic and Tesanj (1/3 of arable land and 2/3 of forests for cutting!)

Only in Sarajevo at the time Kingdom destroyed 24 mosques from the early Ottoman period, destroyed two madrasahs: Inadija madrasah at Bentbasa and Atmejdan-Madrasah (Misrijina), near Bakr-baba Mosque, on Atmejdan, where was carried out exhumations of 75 graves, then 108 shops, 118 houses and a yards, 90 orchards, gardens, fields and meadows. At that time, Serbian authorities conducted a systematic settlement of Serbs from Serbia on the territory of Bosnia and Herzegovina, where Bosnian population was predominant.

Waqf at the time of Socialist Yugoslavia:

A special attack on Waqf and religious property occurred during the first decades of Communist rule after World War II. In the post-war Yugoslavia ownership basis of society

was violently changed by restricting or taking away private property.

Ideological justification for these measures was ensured by the Marxist thesis about “expropriation of expropriators”. The property of religious communities was taken for two reasons:

1. because the religious community in pre-war Yugoslavia were important private and legal owner,
2. because they were qualified as a dangerous ideological enemy in the process of building a “brave, new world”.

Forcible seizure of Waqf property was carried out by the agrarian reform, nationalization and expropriation of private property. Through nationalization carried out during 1946, 1948 and 1958 was achieved a dominant state or social ownership in all industries and in the area of real estate. Law on Nationalization of Private Economic Enterprises dated December 6, 1946, with amendments of December 12, 1948, was the legal basis for the seizure of waqf’s mills, hotels, spas and similar establishments.

A particular blow to the waqf property was made by the Law on Dispose of Apartments and Business Premises on February 17, 1945, and the Law on Nationalization of Leased Buildings and Plots on December 28, 1958 due to the fact that these buildings represented the largest part of the waqf’s fund in urban areas. By this law to the Islamic community were seized all residential and commercial buildings, except those that serve narrowly defined religious activities (religious services, religious affairs and religious officials flats).

According to data from 1950, in Sarajevo for four years term of the Basic Law on Expropriation of 1947, was expropriated about 80 Muslim cemeteries that stretched to 350 dunums of land. On some of these cemeteries were built facilities such as public toilets, the use of which offended basic feelings of respecting the dead.

Seized waqf in the period 1945 - 1990

According to the Waqf's Directorate, the total number of seized waqf (shops, mosques, cemeteries, houses, apartments, buildings) is 11 324, or total area of waqf property seized is 30.342.496 m².

Material damage inflicted to waqf at the time of Yugoslavia

Since 1950 until the first democratic changes in 1990, waqf suffered enormous losses. The damage arising from the nationalization of waqf's flats and business premises is estimated at 744.000.000 KM.

Destroyed and damaged waqf during the aggression on Bosnia (1992-1995)

During the aggression on Bosnia and Herzegovina (1992-1995), Serbian and Croatian aggressors destroyed 1.311 waqf buildings (mosque, masjid, maktab, Tekke and cemeteries) and damaged 472 waqf facilities.

Material damage inflicted to waqf since 1996 until today

The damage inflicted on waqf in BiH, due to the nationalization of dwellings and business premises in the period since 1996 up to date, amounts to 286.000.000 KM.

Total damage inflicted waqf property is 1.030.000.000 KM.

The annual damage per waqf

The irretrievable asset of BiH Federation annually damages waqf in the amount of 15.840.000 KM, and Republic Srpska in the amount of 9.660.000 KM. Total annual damage inflicted on waqf in BiH amounts to 25.500.000 KM.

From all the foregoing it can be concluded that the institution of waqf has played an important role in the socio-economic development of Bosnia and Herzegovina. But also impression is that the horizon of waqf action, at one time period, was reduced to the level of mere existence.

It is evident that waqf today does not play the same role he once had, thanks primarily to the pronounced role of government in all spheres of life, even in those sectors that were previously left to civil society. The government, with their actions, through legislative and administrative measures, mainly consciously, sought to limit the role of waqf as a potential regulator of certain processes and developments in society that have not responded to the ruling establishment. As a reason for weakening the role of waqf can be designated the lack of concern and interest of the relevant institutions and users of waqf for its improvement and development, and internal weaknesses in the organization and administration, which resulted in untimely transformation and adaptation to changes in society, economic and social environment.

Obligation of the Islamic Community, as well as the general interest of society, is to restore original function of the waqf. In this task, we must be ready, individually and as wider community, to defend the rights of those who have renounced their own assets for the sake of the common good.



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WAQF'S DIRECTORATE

By Law on Nationalization Yugoslavia took all waqf's assets, except the mosque and what served only narrowly religious purposes. Thereby the reasons for the existence of the waqf authorities vanished. Thus the Constitution of the Islamic Community from 1959 was not mentioned waqf as an institution and a source of income from property of the Islamic religious community, nor Waqf's Directorate, which previously took care of waqf.

But the new Constitution of the Islamic Community in 1969, defining property of the Islamic Community, re-introduces the concept of waqf as its property. This was very significant because it suggests that in the meantime, in the past ten years, number of new endowment occurred, so it was necessary to mention the waqf in the Constitution of Islamic Community and elsewhere. This constitutional provision requires from the organs of the Islamic Community, as guardians and beneficiaries of waqf property, not to forget the nationalized waqf property and to constantly work on new endowment.

Re-establishment of the Waqf's Directorate waited 37 years for necessary conditions to be created, above all the political freedom, which was achieved after the cessation of the aggression against Bosnia. Waqf's Directorate, as one of the institutions of the Islamic Community in Bosnia and Herzegovina, revived its work by the Decision of the Islamic Community Parliament in BiH dated June 14, 1996 (No. 2486/96).

According to the Constitution of the Islamic Community in 1998, based on Article 32, the waqf property is managed by Waqf's Directorate. Waqf's Directorate is titular of waqf property in BiH. The establishment of Waqf's Directorate of the Islamic Community in Bosnia has shown the determination to fight for the restitution of waqf property, but also to ensure conditions for new endowments, which occurring in BiH.

Cejvan Cehain bridge-Mostar and Spahic mekteb Mostar



Tasks Waqf's Directorate are:

- taking action to protect the waqf throughout Bosnia and Herzegovina and the diasporas;
- and to establish waqf as durable goods;
- inventory and registration of waqf's property in Bosnia and Herzegovina and abroad;
- the return of confiscated, usurped, and in any other way alienated waqf;
- renovation, reconstruction, rehabilitation and protection of waqf's buildings and bringing in the state of dedicated use;
- finding new benefactors through the endowment of property, movable property and funds;
- providing legal assistance to the Islamic community in related to the issue of waqf property;
- initiating and conducting a series of disputes for the protection of waqf in the competent domestic courts and international legal institutions;
- select the most appropriate tenants and monitoring procedures for the issuance of waqf's property in the lease;
- supervision and monitoring of the legality of the proceedings in the affairs of the transformation of waqf;
- muteveli's appointment and supervision of the majlis management of waqf's property;
- monitoring the activities of governments and parliaments in the process of drafting a Law on Restitution;
- lobbying the executive and legislative authorities in BiH to adopt a Law on Waqf that should contain the basic principles of the endowment, so the Islamic Community and its authorities would be implementers and active participants in this Law;
- cooperation with similar institutions in the world;
- insisting on a literal application of vakufnamas, wherever possible;
- the establishment of waqf's funds for: the mosque, maktab, madrassas, Islamic colleges, scholarships, for the sustainable



Osman Kapetan Gradiscevic Medresses - Gracanica

return of refugees , for the development of Islamic media, for social projects, etc.;

- the use of waqf primarily to the educational purposes and social programs;
- provide to believers opportunities of endowment of shares, cash, savings, securities, certificates.

Problems faced by Waqf's Directorate are:

- a) no Law on Restitution,
- b) the absence of a large number vakufnamas and thus the impossibility of implementation benefactor will,
- c) usurpation attempts of remaining waqf through the new regulation plans,
- d) non-host treatment of competent institutions for the protection of waqf revenues and expenditure in accordance with the endowment,
- e) inadequate staff skills of Waqf's Directorate,
- f) lack of international support to resolve the issue of return of confiscated property of religious communities and churches.

Task and role of waqf in modern times

A major driver, especially in financial terms, of individual and social activities that affect better quality of life of individuals and society as a whole, are numbers of funds founded by private persons, associations, group of donors and the government that by its actions fulfill some very important parts of social life and needs. In this sense, the role of waqf in the modern age is invaluable. The main task and role of waqf is fulfilling the general requirements of a community, the individual needs of its members, to achieve the general welfare, regardless of which segment of the human life is involved. Thus, under the general system and according to their needs, every Muslim community has an obligation to develop its own system of waqf. In our time and in these areas could be developed numerous types of waqf and everyone could have a significant role in achieving prosperity and welfare of community and its members.

Interesting would be, besides the traditional ones, waqf for:

1. Waqf for support of family life and birth,
2. Waqf for the promotion of a healthy natural life,
3. Waqf for support of young couples,
4. Waqf for gifted and talented,
5. Waqf for disabled,
6. Waqf for the unemployed,
7. Waqf for the protection of human rights and human dignity,
8. Waqf for the homeless.

Financing of the Islamic Community from the waqf funds

Some activities of the Islamic Community and its institutions should be financed from the waqf. This would allow the Islamic Community to be free and independent in their work. These factors are essential for the Islamic Community to function normally, to successfully carry out its mission of promoting the values of Islam and dignified exercise its role in society.

The way by which is Islamic Community currently funded hampers the Community development, because it makes it impossible to develop



projects that will enhance the religious life of Muslims in this region. It is inappropriate in time of freedom and opportunity that Islamic Community works and be financed same as in the communist times, when was forced on such a solution.

Projects of small, medium and large waqf for each mosque and every institution, which would be realized in long term, are the solution that would free the Islamic Community of the existing economic constraints and limitations.

With the intention that one day all mosques and Islamic institutions would be financed from the waqf, the Islamic Community will develop short and long term development plan for the waqf for each institution, so that each institution receives its own endowment. According to that

plan, which will be realized in a long term, all the mosques, madrasas, colleges, Riyasat, media, etc, would get its waqf to cover their budget.

Perspectives of waqf and endowment areas: needs and opportunities

Islamic Community faces great challenges. The number of waqf is growing. The Islamic Community is richer every day for some good, a mosque, madrasah, library, property, land, forest, etc. Increasing number of waqf increases its need for a stronger and more effective organization and deployment of waqf administration, which will watch over entrusted endowments and be able to make the Islamic Community economically stable. In this sense, the Waqf's Directorate needs to be skilled and materially improved. There should work the



Waqf building that housed the library Behrambey - Tuzla

lawyers (experts of Waqf's law), BiH lawyers, economists, engineers, managers and skilled people with good ideas. It is necessary to transform the approach to waqf endowment. We should talk with vocabulary of contemporary needs of Muslims. This area has to be modernized and become a reflection of our modern needs and possibilities.

Every Muslim, during his life, wants to give a portion of its assets for the common good, seeking time to achieve Allah (swt) satisfaction, and ensure a permanent charity.

Waqf's Directorate will enable all of them to fulfill their desires in terms of endowment, reach each individual with its waqf's project, in which every Muslim, every person, will be able to find opportunity for himself.

Promotion of the waqf

Waqf's Directorate will pay special attention to the media to present the idea of waqf and endowment. Transparency in the work will show to the people the possibility to be part of a team who will by their resources and endowment participate in the general prosperity for the sake of satisfaction of Allah (swt). Accordingly, each waqf's scholarships, grants or development project should be presented to the public as a form of incitement to commit a good deed and affirm mutual care and support among the people and Muslims.



Isa Bey Hamam

Currently, the subject of waqf has very little presence in public discourse among Muslims. That situation should be changed. Public communication involves the adoption of current media standards, thus Waqf's Directorate should monitor and implement modern methods of media advertising, but also use conventional or traditional ways through, mosque sermon.

This is an extremely expensive procedure, but essential in a world we live, if we want that our message reaches every Muslim in Bosnia.

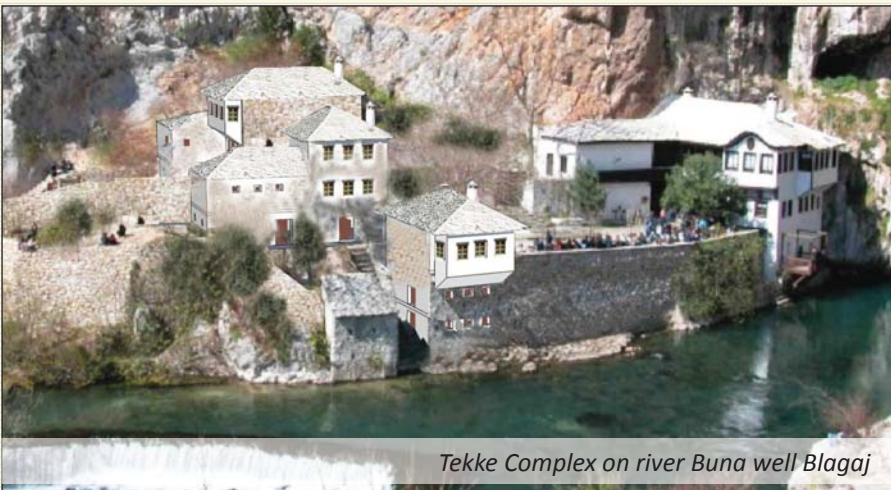


Some of the Waqf's Directorate projects that were implemented or in the phase of realization:

- The information system of waqf property project in BiH is implemented for the Waqf's Directorate and other organizational units of the Islamic Community in BiH. This information system make possible the unique record of waqf throughout the country, which includes the exchange and storing data in a database that is located in Waqf's Directorate, and will be available to all muftis and majlis of Islamic Community. In this way, the job, protecting, preserving and improving the waqf will be easier, as well as the struggle for return of illegally seized waqf. In addition, this information system will provide computer connectivity and

communications of Waqf's Directorate in Sarajevo with muftis from the majlis.

- Waqf's Directorate held a seminar on "Recognition of the importance of waqf as a permanent good." in eight muftis in BiH.
- Renovation of the National Waqf and Hadim Ali Pasha Waqf in Sarajevo (Waqf's Directorate building).
- The project of digitization, transcription, translation and analysis of archives of waqf in Bosnia, which is located in Turkey and Bosnia, as well as translations of all documents in Bosnian language. The project will realized and financed the Turkey's Waqf Directorate within two years, and its value is estimated



Tekke Complex on river Buna well Blagaj

at 200.000 Euro. Waqf's Directorate Sarajevo will provide technical assistance. After implementation of the project all documentation in printed and digital form, will be submitted to the Islamic Community in BiH. By implementation of this project we would have, for the first time, complete documentation of all waqf dating from the period of Ottoman rule in Bosnia.

- Waqf's Directorate has prepared a report and then launched an initiative to bring claims against the RS for the destroyed and damaged waqf buildings at Sarajevo area. In the period 1992 - 1995 in Sarajevo area were completely destroyed 34 religious and waqf property, while a large number of Islamic Community objects were damaged.

Waqf's Directorate plans in coming period

1. Restoration of Isa-beg Hamam in Sarajevo. The building is an integral part of the Careva Mosque complex. It was built by Isa Bey Ishakovic, founder of Sarajevo, who during the thirty-year reign built a series of very beautiful and important public buildings in Sarajevo: the first mosque - Careva, first urban public bathroom, then the first bridge across the river Miljacka, a number of residences, shops and other buildings on model of oriental cities. The complex was declared a national monument of Bosnia. Reconstruction investor of the project worth over two million KM is going to be Waqf's Directorate of Turkey.



2. Construction of Waqf's Business Center on the most frequent position in Mostar, six floors area of 5600 m². The project is worth over 4 million KM.
3. Construction of four residential and commercial strips in Tuzla area of 13 715 m². To Islamic Communities belongs 16% of the total residential and office space. The project is worth several million.
4. Development of Waqf's Property Information Systems in BiH. The project is worth 100.000 KM. The information system consists of



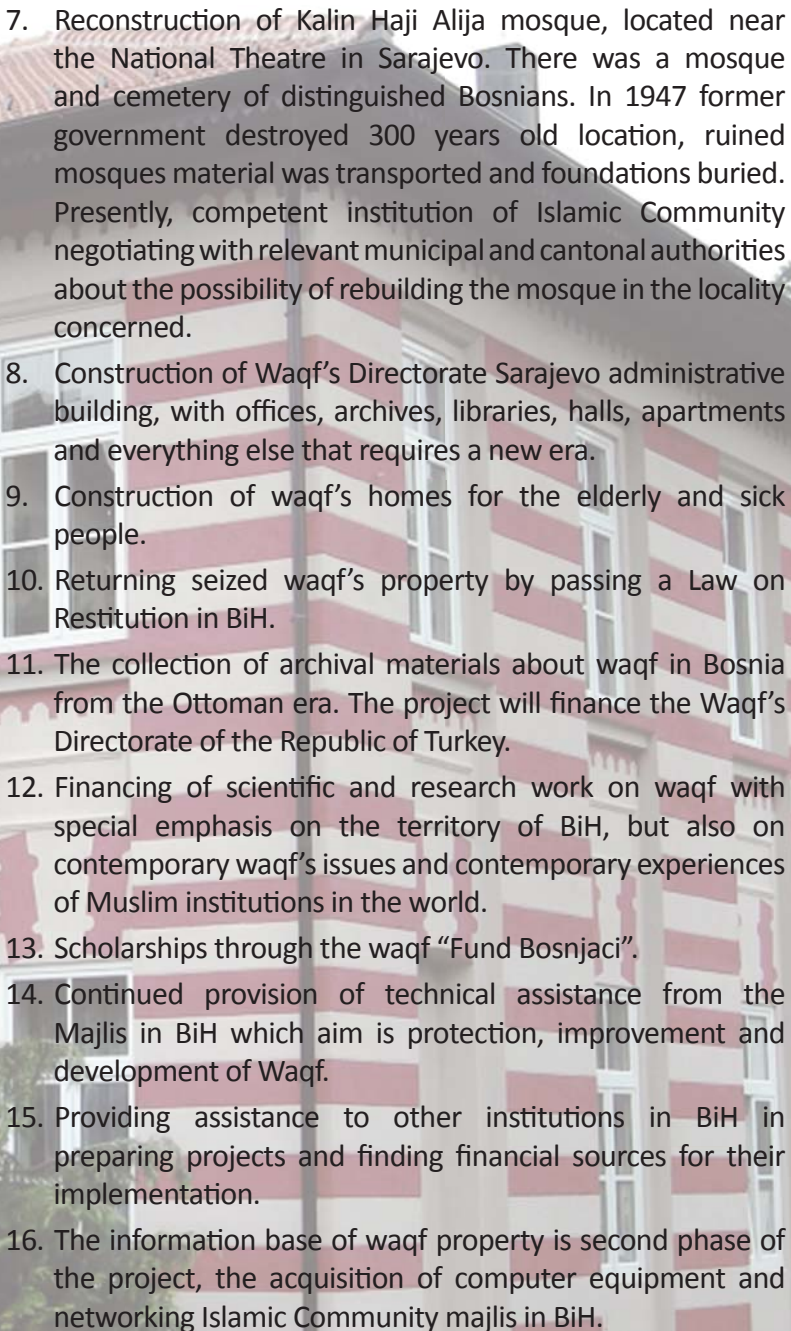
three modules: the records of immovable and movable property, waqf's financial management and financial operations.

5. Identification and registration of all waqf in BiH. The project will cost several hundred thousand marks.
6. Reconstruction of Hastahana - the first hospital that is located on Kovaci, Sarajevo. Hastahana was opened 1866 and had a clinic, pharmacy and hospital rooms. Currently the facility is in a dilapidated condition. It is needed to find donors for the reconstruction.



Sareni mekteb in Tesanj



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7. Reconstruction of Kalin Haji Alija mosque, located near the National Theatre in Sarajevo. There was a mosque and cemetery of distinguished Bosnians. In 1947 former government destroyed 300 years old location, ruined mosques material was transported and foundations buried. Presently, competent institution of Islamic Community negotiating with relevant municipal and cantonal authorities about the possibility of rebuilding the mosque in the locality concerned.
 8. Construction of Waqf's Directorate Sarajevo administrative building, with offices, archives, libraries, halls, apartments and everything else that requires a new era.
 9. Construction of waqf's homes for the elderly and sick people.
 10. Returning seized waqf's property by passing a Law on Restitution in BiH.
 11. The collection of archival materials about waqf in Bosnia from the Ottoman era. The project will finance the Waqf's Directorate of the Republic of Turkey.
 12. Financing of scientific and research work on waqf with special emphasis on the territory of BiH, but also on contemporary waqf's issues and contemporary experiences of Muslim institutions in the world.
 13. Scholarships through the waqf "Fund Bosnjaci".
 14. Continued provision of technical assistance from the Majlis in BiH which aim is protection, improvement and development of Waqf.
 15. Providing assistance to other institutions in BiH in preparing projects and finding financial sources for their implementation.
 16. The information base of waqf property is second phase of the project, the acquisition of computer equipment and networking Islamic Community majlis in BiH.

Help waqf in Bosnia! Stay alive after death!

If you intend to endow part of your property, contact the following address:

Islamic Community in Bosnia and Herzegovina

Waqf's Directorate Sarajevo

Reis Džemaludina Čauševića Street No. 2

71000 Sarajevo

Bosnia and Herzegovina

Phone: 00387 33 200 – 355

Fax: 00387 33 206 – 037

E-mail: vakufska_direkcija@rijaset.ba

PAYMENT INSTRUCTIONS FOR EUR

FIRST BANK:

INTERMEDIARY BANK:	ALBARAKA TURK PARTICIPATION BANK SWIFT CODE: BTFHTRIS
BENEFICIARY'S BANK:	VAKUFSKA BANKA DD SARAJEVO SWIFT CODE: VAKUBA22
BENEFICIARY:	VAKUFSKA DIREKCIJA SARAJEVO Ul. Reisa Džemaludina Čauševića br. 2 71000 SARAJEVO BOSNIA AND HERZEGOVINA IBAN: BA391602005500019915

SECOND BANK:

ACCOUNT WITH INSTITUTION:	BOR BANKA DD SARAJEVO SWIFT: BOIRBA22XXX
BENEFICIARY NAME OF ACCOUNT: BEN. ACCOUNT NO:	VAKUFSKA DIREKCIJA SARAJEVO IBAN BA39182000000116581
ADDRESS:	REISA DŽ. ČAUŠEVIĆA, NO. 2 71 000 SARAJEVO BOSNIA AND HERZEGOVINA
INTERMEDIARY BANK:	DEUTSCHE BANK AG SWIFT: DEUTDEFFXXX

