

ISLAMIC COMMUNITY
IN BOSNIA AND HERZEGOVINA
WAQF'S DIRECTORATE
Sarajevo

WAQF IN BOSNIA AND HERZEGOVINA

History, current status and prospects
(III edition)

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Dr. Senaid Zajimović

Editor

Emina Kamenarević

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Fadil Pleho

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WAQF

IN BOSNIA AND HERZEGOVINA

**HISTORY, CURRENT STATUS
AND PROSPECTS**

Sarajevo, 2018.

Waqf in Bosnia and Herzegovina

The example of those who spend their wealth in the way of Allah is like a seed which grows seven spikes; in each spike is a hundred grains. And Allah multiplies for whom He wills. And Allah is all-Encompassing and Knowing.
(El-Bekare, 261)

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)

Introduction

Waqf is a voluntary permanent legacy of the property or its revenues for specific users or purposes specified in order to achieve Allah (swt) satisfaction.

In social terms waqf is a financial and social institution that contributes to economic, 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 Bosnia and Herzegovina the titular of waqf is Islamic Community.

The first two pages of Gazi Husrev-Bey vakufnama

There is the following text on the end of vakufnama:

Transferred from original vakufnama, transcribed by poor man at the request of Sarajevo Yusuf Effendi 993 h. Sarajevo administrator Ahmed bin Osman confirms that this copy corresponds to the original vakufnama.

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

صورة الوقف نقلت عن أصلها الشريعة
زرع المراد من المسمى بمراد
الحق في تحرير احوال ارباب
الاولى من ذلك
وتعريفه ونحوه

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وتعريفه ونحوه

صورة وفتية جامع عتيق وعات حشر باطله

الحمد لله موفق ارباب عباده لافتح ابواب الخير ومعينهم
على اقتناء اسباب السعادات • تلاء لآب انوار جبروتهم وسُلطانهم
على صفحات الموجودات • وتهللت آثار ملكوتهم وحيسانهم على
وجنات الكاينات • ينحمن على ما انعم علينا وهذا نال الاسلام وجعلنا
من امة نبينهم وحبيبهم محمد عليه الصلوة والسلام ونشكرهم على جعلنا
حامين لبليضة الاسلام ومؤدين في فضل 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 بحجها عن افق
الخيوط والتمكين • ونشهد ان محمدًا عبده ورسوله • بحاجته

تجى صاحبها من عذاب اليميم • يوم لا ينفع مال ولا بنون الا من اتى الله
بقلب سليم • صلى الله عليه وعلى آله وصحبه وازواجه
واولاد ما ذر شارقا او ملح بارق • اما بعد فلا يخفى على كل عاقل
ارباب والمحي لبيب • ان الدنيا الدينة مخيم النوايب وسكن
الزوايا والمصابيب • ما هي دار قامة ومقام • بل معبرة يعبر
منها اثمك الى المحيم اولى دار السلام • فالعاقل فرم يفت
بها ولم يعرف عليها • ولم ينظر بعين المحبته • واشغف اليها
والسعيد فخذ من نفسه • وقاس يومه بامسه • قبل ان يستوي
مدة الاجل ويقصر الزيادة في السعي والعمل • وان احسنات
يذهب السخيا واشرف الحسا الصدقا وخير الصدقا ابقاها واحسن
الخير تادومها وانماها الا وهو لوقف الذي لا ينقطع فوايدها
الى اباد الآباد • ولا يتبغى نتايجها الى يوم الحشر والسناد • فلما
احاط بعضهم هذه المقدمات وحقق كون تلك الكلمات بالعلم
الشامل وتفهمها كالمحضرة فخص الله سبحانه بالنفس
القدسية والكلمات الانسية والملكات الملكية • والاعمال
الصالحية السننية وذو الحجة العريضة والصيب المستفيض البادك
جهن في اعلا كلمة الدين • ناصر الاسلام والمسلمين طي حنة

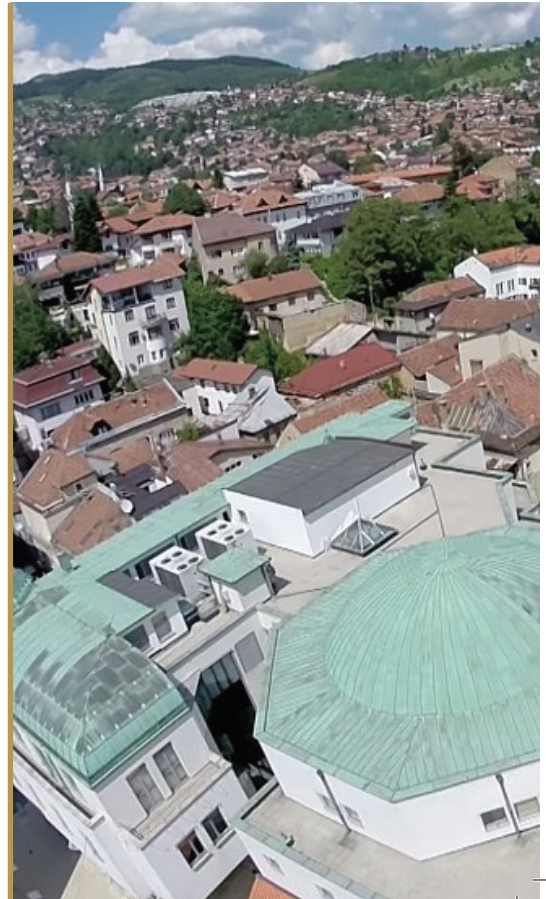
Religious endowment incentive

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 verse 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 human 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 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 is used for needs of 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 cannot be subject of traffic and disposition, but only its fruits and revenues.

According to historical data, there were no companions of God's Prophet a.s., 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!

Gazi Husrev-Bey's waqfs





What is waqf?

The word *waqf* comes from the Arabic verb *veqafe*, which means stop, retain, dedicate and indicate that the waqf's property (property that is endowed) is property that is exempted from regular legal traffic and is intended for some other purpose. Thus, the waqf in fiqh's books is usually defined as the exclusion of property by the will of a person from his property and its dedication to certain goals.

The waqf is founded in the name of Allah (swt), in order to earn His sympathy and grace (*waseela*), and the final reward in the future world. Vakif separates a part of his pure property that has been given to him to return it to his real owner, Allah (swt), Who is the real owner of the earth and everything that exists, while man is only his temporary owner or user.

The word *vakufnama* comes from the Arabic verb *veqafe* and the Persian word *name*, meaning the document, the book. Legally speaking, vakufnama or vakfia has the character of a court judgment, because it contains a form of endowment introduced by the court practice for legal certainty.

Subject of endowment may be immovable and movable property, and in accordance with the rules of endowment it is issued the *vakufnama for the property* and the *vakufnama for funding*.

Division of waqfs 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/her 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) **Religious purposes:** the mosque, Masjid, musalla, Tekke;



Aladza-Mosque in Foca

b) **Educational and developmental purposes:** the madrasa, mektebs, libraries;



Elici Ibrahim Pasha's madrasa in Travnik

c) **Charity purposes:** help the poor, orphans, students, travelers, debtors, prisoners, the sick and care for sick and abandoned animals;



Parent house of the Association "Heart for children with cancer in Bosnia and Herzegovina"



Bus for children with special needs



Ambulance vehicle Center "Duje"

d) **Social (public) purposes:** water supply, roads, bridges, clock towers, fountains, wells, fountains, and cemetery;



Arslanagica Bridge in Trebinje



Clock tower in Livno

e) **Commercial purposes:** Bezistan khans, handicraft shops, mills, flats and houses;



Waqf complex Tekke at Buna

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 structures 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.

Vakufnama of Isa-Bey Ishakovic

He also set the condition that his freed slaves and the children of his freed slaves, even distant descendants, when they get old or fall sick so that they cannot support their economy or are poor, they are entitled to get the soup and bread from this Tekke.

عرض على هذه الوضوء
قلبا وامضتها وانما في
الي لينة الغني في الزير في
المولود بالبري حمد بن
سراي الخروسة
عقبيه

اد عرض على هذه الوضوء
والزير المرعي قبلته ونفذته
والانفصاحه في ورش محمد بن
سيد محمد المولود بسراي
الخروسة

وضوء صحيح الخروسة في
ما ينطوي من اصول الاوقاف وزواجرها
وشرفها على ما يفي في اول اوقاف
وانما عصر مبارك القاضي
سراي الخروسة

هذه صورة وفتية موقعة بتوقيع
مبارك القاضي في تاريخها بدر الجهاد
سراي الخروسة نقلت عنها من غير
زيادة ولا نقصان عهد الفهر
محمد بن محمد المولى محمد سراي
خلاد عنهما
المعروف
المعروف
مضمون هذه الوضوء
سراج وام الخروسة القاضي محمد سراي
عقبيه

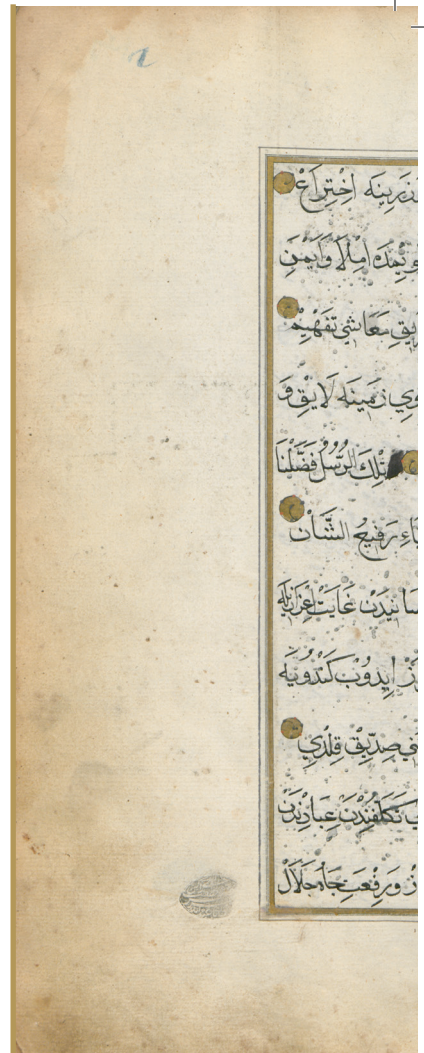
اد عرض على هذه الوضوء التسوية والوثيق اللب
فقطرت فيها قراومها الى جوانبها واطاعتها
من فاضلتها الاقامتها قبيلتها واراضتها
ونفذتها فامضتها حررة الفهر العفقد
ربما بعد عهد غنم بن علي بن المؤيد الذي تم
بشروطه في دار الخروسة محمد سراي انما
حفت اشعار الدرهم كانا في
وذلك في سبيل ذر الخروسة
في سبيل وناشدين ونسبها
والحمد لله الذي هدانا لهذا
على خير السيرة في هذا والحمد لله
الطاهرين القليلين
اجتمع

عرض على هذه الوضوء قبلته
واراضتها ونفذته في تاريخها
المولود بسراي اوان

محقق صورة صورة اصلها
تجويد صديق السراي اولاد
القاضي محمد سراي الخروسة
عقبيه
مضمون هذه الوضوء سراج محمد سراي
محقق

الحمد لله على فضيلته والصلوة على نبيه محمد وآله وبعد فان الامير المظفر والي الايادي ولعنه ابو الخيرات صاحب كرامات
محمد الملقب بالدين عيسى بن ابي محمد اصبحت رفع الله اعدام رفته وشيد اركان دولته بعد ان اهدان الملك
وحده لا شريك له في الملك وانه منفرد بالوحدانية بحكم ما يتألف ويفعل ما يريد وان محمد صلى الله عليه وسلم
اسلمه بالهدى ودين الحق ليظهره على الدين كله ولو كره المشركون وشهد انه يقبل التوبة عن عباده ويعفو عن سيئات
وسعت رحمة غضبه وهو العفو الرحيم قد بنا منزلنا على بسطة الزاوية للمتملة على ثلث بيوت واصطلح
وما يليق بها في داخل قرية سرودجه من اعمال سراي اوان ووقف تصدق في حال حيوته على ان يكون زاوية
وسكنها لفقراء المسلمين من طلب العلم والسادة الغزاة وابناء السبيل ويطلع الخدم والارزاق بغير ما يكسفي
والدهن بغير ما يحتاجه والرفق لهم لثلاثة ايام ولا يكون اكثر من ثلثة ايام والرفق لخدم هذه الزاوية للزبوره وما
زاد وفضل منهم يكون للايتام الصغار الذين يكونون في هذه القصبة وبنوا ايضا جسر اعلى من هجره وبنوا
في الرقي الجانيين فواقا وشحنا خمسة عشر ذراعا لمصالحه ووقف للمساكين علفا وصحفا شرعيا وصحة تجارة
نافذة مؤتمدة بحسب رضاء الله تعالى وتقربا الى الله الجليل وطلب الثواب الجزيل ورضه في وعده الجليل
على ما نطق به محكم التنزيل وما تقدمتوا الانفكم من خير تجوده عند الله وهو خير واعظم اجرا حيث لا يتابع
ولا يوجب الا يملك بوجه من الوجوه وتكون قائمة على اصولها ابدان الى ان يرث الله الارض ومن عليها
وهو خير الوارثين وتصدق لمصالحها من اخلص املاكه وذلك جميع الطواحين الشحلة في بيت واحد
ومزرعة واحدة عقيل الطواحين المذكور الكاشفة في تلك القرية المزبورة والحمام والماء الجاري وغزا الى انها
الذكاكين بالطريركهم وشغلا بالطريركهم العقباخان وشوق الملك ابنه الصغير محمد مع ما وجب له
ومتصلة الى موضع السون ومعه ووقوفه وسخنة الزاوية المزبورة من عقار فيها المحدود شمالا بطريق
يوقف مع ما وصل للسون وبالطريق الكعام الى الطواحين المزبورة وقبلة بالسر للورود الى الطواحين
المذكورة والبستان التي اشتراها من يوسف شيخه بوقت الكاشنة تلك القرية بجملة حدودها
وبناؤها وعصتها وفتانها وكل قليل وكثير هو في هذه المحدود والكروم والعقار ومنها السحاة
سرها لسنة سغنية عن حدود ومنها السحاة بورنة ومنها السحاة بسنة بين الطريقين

- b) The second group is consisted of those structures that by performing of many public services and activities consume material resources collected from rental, rent, loan or ijarah on behalf of the above structures. To the second group use to belonged various structures 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 structures, to finance their urban activities, salaries of civil servants (the imam, muezzin, muallim, and schoolmaster), students support, poor, in firm, and the Administration (Waqf's Mutevelija - administrators and controllers).



وَمَا مَهَّدَ صُنُوعًا فِي سُلوِبِ غَرِيبٍ أَوْ رَيْبٍ
 أَيْدِيَّ خَلَقْتَ إِنْسَانِي أَحْسَنَ تَقْوِيمِكَ
 أَسْلُوبُهُ إِنشَاءً يَلِدُ لِكُنْ صُلْبُهُ طَرِيقُهُ
 وَسَبِيلُهُ مَعَادِي تَعْلِيمُهُ سُلْطَنَتُهُ رُوحِيَّةٌ
 مَعْرِفَتُهُ رَبِّ الْعَالَمِينَ حَفِيفٌ قَلْبِي
 بَعْضُهُمْ عَلَى بَعْضٍ مَدُونِي خَهُ أَنْبِيَاءُ
 وَأَصْفِيَاءُ مَنِيحُ الْمَكَارِي فِي رُفُوحِ إِنْسَانِيَّةِ
 أَرْوَاقِ وَيَهَابُ لِي إِجْلَالُهُ سِرٌّ فَرْدِي أَيْدِي
 بَعْضِي حَيْبٌ وَبَعْضِي خَلِيلٌ وَبَعْضِي جَدٌ
 وَبَعْضِي نَشَاءٌ وَبَعْضِي حَيْبٌ فِي كَلِمَةٍ
 بَعْضِي سُرُوبٌ مَالٌ وَمِنْهَا لِي إِعْرَازٌ وَرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الْعَظِيمِ نَشْرَانَهُ وَالْعَمْرُ أَحْسَابُكَ الْتَائِبِ
 الْأَوْفَى الْوَالِيعِ نَعَاوِي الَّذِي أَرْسَلَ رَسُولَهُ
 بِالْكِتَابِ سَنِينًا وَنَدِيرًا وَكَرِيمًا لِلَّهِ فَرِحَ مُمْتَرِكًا
 فَاجِ سِرِّ شَاهِدٌ مَقْرَمًا حَيْدُ حِيَا حَشْرٌ بِرِ كَمَالِ
 أَوْ حَسَابِ رَبِّ الْأَرْبَابِ وَمَا لِكَ الرِّقَابِ
 دُمَالِعِزْ وَالْعَلِيَّ وَصَاحِبِ الْعَطْمِ وَالْمَكْرِيَّةِ
 خَلَاقِي سَمَلٌ وَرَاقِي رِوَالِ جَلَّ سَابَهُ عَيْنِ
 الْأَشْيَاءِ فَلَمَّا تَلَّ حَضْرَتُكَ سَمْدِي عَايَةَ وَمَلِكِ
 نَهَابَهُ سِيْرَهُ كَمَا تَهَّ خَلُوقَانِي ظَلَامِ عَجِبِ أَوْ رُودِ أَيْدِي

ما حوز في شهر رمضان سنة ١٠٠٠
 والي حاكمية عيون دارود عا الما بالاختلاف بين
 الاشراف والاشرف انما التفرقة التي الفقه المولى ابو عبد الله محمد بن
 الوكيل نور السكوري خاتمه جليل

وعادة

Vakufnama of Sinan-Bey Boljanic

To his wife, Semska kaduna, a sister of the Great Vizier of the three Sultans, Suleiman, Selim and Murat, Mehmed Pasha who became a martyr, is determined to receive 30 akches daily, and for this, she will learn 100 şalawâts for the Prophet Muhammad a.s.. She will receive that salary for lifetime.

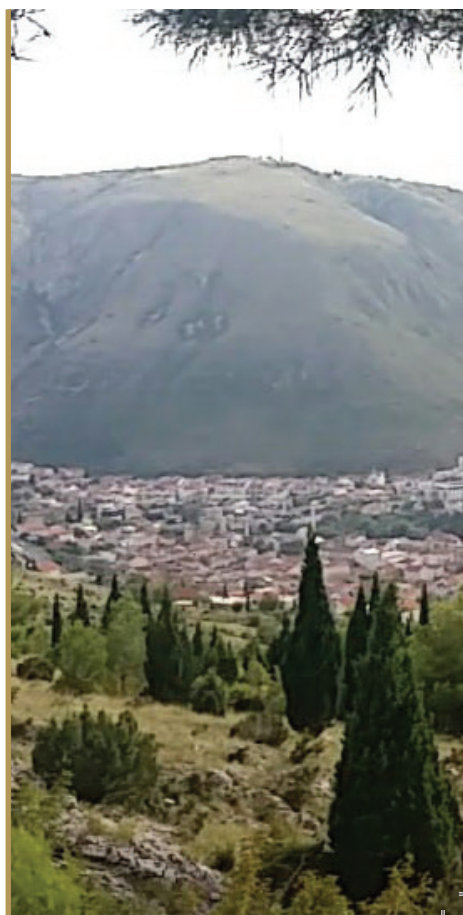
Each and every Friday will be cooked the rice pie and wheat soup "bisha", and four akches will be issued for each of these meals daily, while two akches will be issued for the butter and rice daily. All this has to be obtained in a timely manner. One akche will be issued for the honey daily, which will be bestowed to those travelers, who come after the Asr prayer and do not reach the sharing of the soup.

Significance of the waqf for development of Bosnia and Herzegovina

With the arrival of the Ottomans in our regions has officially arrived institution of the waqf. The fact that the names of some cities contain the word *waqf*, which means that they originated thanks to such an endowment, is most illustrative of the importance of the waqf for development of Bosnia and Herzegovina and emergence of urban and, therefore, political, economic, cultural and religious centers. These cities are, for example: Kulen-Vakuf, Skender-Vakuf, Gornji Vakuf, Donji Vakuf and others. Besides these, there are some other cities that had once used the word *waqf* in their names. So, today Mrkonjic Grad once was called Varcar-Vakuf, and Sanski Most was called Vakuf, etc.

Most of the old cities in our country have their origin and development associated with the appearance of the waqf, or with the personality of the vakif, benefactor. Such are, for example, the following cities:

- Sarajevo – Gazi Husrev-Bey and Isa-Bey Ishakovic;
- Tuzla – Turali-Bey;
- Mostar – Karadoz-Bey and Koski Mehmed-Pasha;
- Tesanj – Ferhad-Bey, son of Skender;
- Maglaj – Kalavun Jusuf Pasha;
- Nova Kasaba – Musa-Pasha, the Vizier of Budim;
- Banja Luka – Ferhat-Pasha Sokolovic and Sofi Mehmed-Pasha;



- Gradacac – Captain Gradasevic: Osman, Murat and Husein;
- Foca – Mehmed Pasha Kukavica;
- Mrkonjic-Grad – Kizlar-Aga Mustafa;
- Rogatica – Husayn-Bey, son of Ilijas Bey;
- Visegrad and Rudo – Kara Mustafa-Pasha and Mustafa-Pasha Sokolovic
- Cajnice – Gazi Sinan-Bey Boljanic,
- Gracanica – Ahmed-Pasha Budimlija.
- Sanski Most – Hamza-Bey
- Modrica – Osman-Effendy

Mostar





Travnik

It is noted from the above mentioned list that the vast majority of vakifs belonged to the domestic population and had significant political and military functions at the time of Ottoman rule in the territory of Bosnia and Herzegovina. These were: Viziers, Pashas, Beys, Agas, and then Ghazi, Captains and others.

The larger waqfs were contributed by the wealthy people, the Viziers and Ghazies, Beys and Agas, but there were also the benefactor and from the ranks of ulama, Kadi, Mufti, Shaykh, craftsman (three saddlers built mosques in Sarajevo), traders, women. A smaller waqfs were created by people from all social strata and occupations, and most often they were linked to mosque waqfs. Most of mosques were built by Bosnian rulers, Sanjak-Beys, Begler-Beys, palace dignitaries. Their waqfs were very rich.

However, numerous data indicate that the vakif occurred in all social classes, not only among the wealthy residents, as mentioned above, but also among many traders, artisans, judges, muftis, ulama and imams, men and women.



Pocitelj

Gracanica, Konak, today the municipality building



Waqf in the period after the Ottoman Empire

Waqf at the time of the Austro-Hungarian Monarchy (1878-1918)

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 level of Bosnia and Herzegovina, 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 Bosnia and Herzegovina started to work waqf's unified administration, which, as a priority task, made a list of all existing waqfs. Unfortunately, many waqfs were not listed due to improper work of the Austro-Hungarian Waqf's administration, but also because of economic weakening and disappearance of many waqfs, as well as a variety of fraud, supported by the fact of missing vakufnamas or witnesses of individual waqfs.

Then, in 1894 the Austro-Hungarian authorities established the Earth Waqf Directorate as the State institution, 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



Hotel Central on the site of the former Ajas-pasha Mosque

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-Ulama, Waqf-mearif's Director and six mutavellies) and 24 members selected from the people. The Speaker of Parliament was Reis-ul-Ulama. Despite this administrative regulation and the struggle of Muslim for an autonomous administration, in the scene were visible numerous alienation of waqf's property.



Below are some excerpts from the Memorandum addressed to the Minister of Finance Benjamin Kallay December 15, 1900, speaking about the numerous violations of the rights of the Muslims of Bosnia and Herzegovina under Austro-Hungarian rule and the usurpation of their property:

At Musala in Sarajevo, on Gazi Ali-Pasha Waqf, is built the building of the Provincial Government, today the building of the Presidency of Bosnia and Herzegovina





Banja Luka

- *In Sarajevo, a park was built on the huge waqf land called "Musalla".*
- *In Sarajevo, a cooperative site was built on the site of Isa-Bey Mosque; a new hostel was built on the site of Ajaz-Pasha Mosque; in Cemal-Bey Mosque was made a beer warehouse; at Atmejdani Mosque is timber warehouse etc.*
- *In Trebinje, on the site of Islamic cemetery named Catovic cemetery is located the Municipal District's Office building, Elementary school, Municipal's Butcher shop, Rabic's monument, two taverns and the Bowling club.*
- *In Stolac, after serving for a military storage for a long time, the mosque in town has been demolished.*

- *In Mostar, a new road to the home of the political Croatian-Catholic society was built on the site of Islamic cemetery.*
- *In Gracanica, the District's office building was built on the site of Islamic cemetery.*
- *In Banja Luka, the site of Islamic cemetery is used for the promenade near Sheh's Mosque.*
- *In Travnik, the Jesuit's church usurped a large waqf's mulk for its own purposes, near Old Tophane.*
- *In Sanski Most, a Hotel, District's office building and Primary school and park were built on the site of Islamic cemetery.*
- *A Railway station, District's warehouse, Municipal's storage and city administration were built on the site of Lakisic cemetery in Mostar, which has a surface of 19,400 meters.*

Sanski Most



Waqf at the time of the Kingdom of SHS/ Kingdom of Yugoslavia (1918-1941)

With the coming of Bosnia and Herzegovina under the rule of the Kingdom of Yugoslavia begin black days for the Islamic Community and its property. The Islamic Community's work under the Royal regime for the first ten years took place mainly according to the normative acts that were valid during the rule of the Austro-Hungarian Monarchy. Provisions of the *Statute* adopted in 1909 had been valid for twenty years and two different state-level systems. It was a "document that encompassed all the essential aspects of the functioning of the Muslim religious community, from the country's attitude toward Islam to the financing of the waqf's administration". Significant changes to normative acts will take place in the 1930s and they will be very unfavorable to the Islamic Community. By establishing of the Sixth January Dictatorship in 1929 the new laws were quickly passed, including laws on religious communities. The Islamic Community Act was passed on January 31, 1930.

All religious and waqf's authorities were put under state control, which was granted the right of supreme control over the management of the Islamic Community's property. The high degree of autonomy of the Islamic Community in religious and Waqf-mearif's Affairs, guaranteed by the 1909 Statute, is drastically narrowed.

At the time of the Kingdom of Serbs, Croats and Slovenes, later the Kingdom of Yugoslavia, from 1918 to 1939, **about four million (4,000,000) of dunums of land** were seized from the waqf! At the same time, twelve and half million (12,500,000) dunums of the Bey's land were seized in Bosnia and Herzegovina, which amounts to sixteen and half million (16,500,000) of land dunums, as the waqf's, as well as the Bey's land. This is almost one third of the total territory of Bosnia and Herzegovina!

КРАЉЕВСКА БАНСКА УПРАВА
ВРБАСКЕ БАНОВИНЕ
-Аграрно правни одсек-
III-бр. 5.900/39
27. јула 1939. г.
Бања Лука

Предмет: Вакуе Гази Хусреџегове
Џамије у Сарајеву-одлука
о преузимању земљишта по
тач. 4 § 86 Финансијског
Закона за буџетску годину
1939/40 у корист Шумског
Ерара Краљевине Југосла-
вије.

На основу тац. 4 § 86 Финансијског закона за буџетску
годину 1939/40 и решења г. Министра Пољопривреде бр. 39371/VI-а/39
од 22. IV-1939. г. те §§ 38 и 49 Закона од 7. XI-1929. г. о Краљ. Банској
управи, ова Краљ. банска управа Врбаске бановине као надлежна доноси
следећу

О Д Л У К У

о преузимању земљишта Вакуе Гази Хусреџегове Џамије
у Сарајеву у срезима Теслић, Тешањ и Добој у корист Шумског Ерара
Краљевине Југославије

Према томе од посједа Вакуе Гази Хусреџегове Џамије у
Сарајеву:

1. / ПРЕУЗИМА СЕ 107.676 дун. 528 м²

2. / НЕ ПРЕУЗИМА СЕ :

а/ шума Дубрава: 11.955 дун. 100 м²

б/ грунтовно непроведене
површине 17.294 " 296" 29.249 " 396 "

Свеукупна површина посједа према данашњем стању уписа у земљишним књигама ... 136.925 дун. 924 м²



*Vrbas Province's Decision on taking over of property of Gazi Husrev-Bey
waqfs in Tesanj, Teslic and Doboj*

By just one Banja Luka District's decision in 1939 was deprived 107,000 dunums of land and forest parcels from Gazi Husrev-Bey's Waqf in the area of Tesanj and Teslic.

Not only waqf's property was taken away but numerous mosques and other religious objects were destroyed. Only in Sarajevo were destroyed 24 mosques from the early Ottoman period, and two madrasas: Inadija or Dzedid Madrasa at Bentbasa and Hajji Ismail Misrija Madrasa at At-mejdan, near Bakr-baba Mosque. During this period was carried out exhumations of 75 cemeteries (no Serb cemetery), confiscated 108 shops, 118 houses with gardens, 90 orchards, gardens, fields and meadows. Just in Sarajevo!

At-mejdan





The plateau on which the Lakisic harem was placed in Mostar

In Mostar was destroyed several mosques, two madrassas, Roznamedzijina and Cejvan-cehajina, and several shops and storerooms, houses, land, cemeteries were appropriated. According to data from 1931, the waqf's property in Mostar has halved compared to the one from 1878. Now the area was only 366 dunums of land.

Roznamedzijina Madrasa and shadrvan





Hotel Palas, Banja Luka

In Banja Luka, at the time of the Kingdom of Yugoslavia, nine mosques were destroyed. On the site of Sehova or Sijamija Mosque the waqf has raised great waqf's palace which now houses the hotel Palas. In that palace, the waqf invested enormous resources, so that today it would be in private hands.

Waqf at the time of SFRY (1945–1992)

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.

Seizure of waqf's property was carried out by the agrarian reform, nationalization and expropriation of 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: because the religious community in pre-war Yugoslavia were important private and legal owner and because they were qualified as a dangerous ideological enemy in the process of building a *brave, new world*.

Skender-Pasha Mosque





Waqf skyscraper

By the end of 1953, the communist government adopted a set of legal regulations on the basis of which the state began to seize the waqf's property through legal mechanisms of confiscation, nationalization, sequestration and expropriation. Among them, according to the consequences, the most rigorous and difficult were: the Law on Dispose of Apartments and Business Premises, the Law on Agrarian Reform and Colonization, the Basic Law on Cooperatives, the Law on Confiscation of Property and Confiscation Execution, the Basic Law on Treatment with Expropriated and Confiscated Forest Property, the Law on Nationalization of Private Economic Enterprises, the Regulation on Arrangement of State Agricultural Property of the National Significance, the Basic Law on Expropriation, the Regulation on the Sale of Housing from The National Property, the Regulation on Housing Management and the Law on Agricultural Land Fund of National Property and Land Grant to Agricultural Organizations.

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 the real estate. Law on Nationalization of Private Economic Enterprises dated December 6, 1946, with amendments

From December 29, 1948, was the legal basis for the seizure of waqf's mills, hotels, spas and similar establishments.

A particular blow to the waqf's 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 Parcels 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 from the Islamic Community were seized all residential and commercial buildings, even those that served to narrowly defined religious activities. According to the data of the Commission for Religious Affairs of Bosnia and Herzegovina from September 1961, until September 1, 1961, 803 Islamic Community's buildings were nationalized in Bosnia and Herzegovina, which then represented 53.7% of the Islamic Community's buildings in relation to the number before nationalization. When added to the fact that by the year of 1961 a total of 992 objects of all religious communities were nationalized in Bosnia and Herzegovina, and that the Islamic Community accounted for 80.9%, then it can be said that the Islamic Community was the largest victim and loser in the process of nationalization of religious structures.

Gazi Husrev-Bey's palace





Parkusa

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

As a drastic example of the confiscation of waqf's property, we mention the case of Bihac, the city with the largest number of Muslims in Bosanska Krajina. Bihac's waqfs possessed 4,011,143 m² of land, while in today's landfill book there are only 1,079,279 m² of waqf's property.

In Gorazde, in 1960, 27 stores were seized in the center of the city, and on the foundations of demolished Dzafer-Bey's Mosque and Madrasa with the same name was built a residential-business building.



Waqf during World War II (1941-1945)

During World War II from 1941 to 1945 in Bosnia and Herzegovina, wholly or partially, were destroyed 303 Islamic Community's structures (mosques, Islamic schools, madrasas, houses, residential buildings, shops, storerooms, etc.).

Seized waqfs in the period 1945-1990

According to the available data, the total number of seized waqfs (shops, mosques, cemeteries, houses, apartments, buildings) is 11.324, or total area of waqf property seized is 30.342.496 m².

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

During the aggression on Bosnia and Herzegovina (1992-1995), Serbian and Croatian aggressors destroyed 1.311 waqf buildings (mosques, masjids, maktabas, Tekke and cemeteries) and damaged 472 waqf structures.

Material damage inflicted to waqf since 1996 until today

The damage caused to waqf in Bosnia and Herzegovina due to the nationalization of apartments and business premises in the period from 1996 to present amounts to hundreds of millions of convertible marks. The total damage caused to waqf's property is higher than a billion convertible marks. The alleged damage

relates to waqf's business premises and apartments, caused by failure to return them to the Islamic Community.

The irretrievable asset of Bosnia and Herzegovina Federation annually damages waqf in the amount of 15.840.000 BAM, and Republic Srpska in the amount of 9.660.000 BAM.

Total annual damage inflicted on waqf in Bosnia and Herzegovina amounts to 25.500.000 BAM.

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 it also cannot avoid the impression that its area of operations, in one period, reduced to the level of mere existence

It is evident that waqf today does not play the same role it 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, wanted 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, and 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.

The Waqf's Directorate

By Law on Nationalization Socialistive Federative Republic Yugoslavia took all waqf's assets, except mosques and what served only narrowly to religious purposes, thereby the reasons for the existence of Waqf's Directorate vanished. Thus the Constitution of the Islamic Community from 1959 neither mentioned the 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 waqfs.

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 Islamic Community's bodies, as guardians and

Headquarters of the Waqf's Directorate in 2016 in the "Gazzaz" complex at Mojmiilo



beneficiaries of the waqf's property, not to forget the nationalized waqf's 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 and Herzegovina.

The Waqf's Directorate, as one of the Islamic Community's institutions in Bosnia and Herzegovina, revived its work by the Decision of the Islamic Community Parliament in Bosnia and Herzegovina dated June 14, 1996 (No. 2486/96). According to this decision, the Waqf's Directorate is, in all rights and obligations, the legal successor of the Waqf's Directorate of the Islamic Community which ceased work in 1958. In accordance with Article 4 of the Decision on the Waqf's Directorate establishment in Sarajevo, the objectives of the Directorate's establishment are: inventory and registration of all waqf's property, work on the return of listed and registered assets of all waqfs in Bosnia and Herzegovina, restoration, reconstruction, revitalization and protection of the waqf's structures and bringing it in the state of intended use, animating of new benefactors in the country and abroad, establishment, financing and organizing the work of scientific institutions, kindergartens, primary and secondary schools, academies, colleges, dormitory homes of Bosniak people in the country and abroad and other.

According to the Constitution of the Islamic Community and under Article 31, the waqf's property in Bosnia and Herzegovina is managed by the Waqf's Directorate. Titular of the waqf's property in Bosnia and Herzegovina is the Islamic Community. With the establishment of the Waqf's Directorate, the Islamic Community has shown determination to fight for the repossession of the decommissioned waqf's property, to protect and improve the existing waqf's property, to, correctly and according to vakufnama, manage the waqf, but also to provide preconditions for new endowments that are realized in Bosnia and Herzegovina and Diaspora.



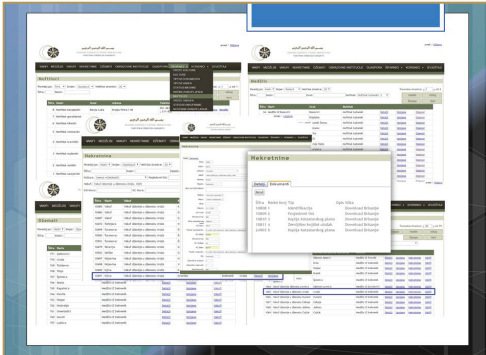
*The building of the National Waqf and Hadim Ali-Pasha's waqf in Sarajevo
(Headquarters of the Waqf's Directorate until 2016)*



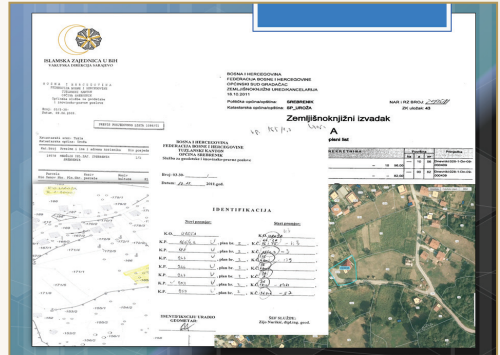


Tasks and activities of the Waqf's Directorate are:

- Inventory and registration of the waqf's property in Bosnia and Herzegovina and abroad,
- Taking actions to protect the waqf throughout Bosnia and Herzegovina and Diasporas and affirmation of the waqf as a durable good,
- Improvement and revitalization of the waqf's property,
- Initiating and monitoring the activities in the process of drafting a Law on Restitution,
- Work on return of confiscated, usurped, and in any other way alienated waqfs,
- Finding new benefactors through the endowment of the real estate, movable property and funds, and making vakufnama to vakifs,
- Providing legal assistance to the Islamic Community in relation to the waqf's property issues,
- Initiating and conducting a series of disputes for protection of waqf before the competent domestic courts and international legal institutions,
- Monitoring of the procedure of Majlises of the Islamic Community in the lease of waqf's property,
- Supervision and monitoring of the legality of proceedings in affairs of transformation of waqf (replacement of the waqf's property for other real estate and sale of the waqf's property for purchase of other real estate in favor of the waqf) and similar,
- Appointment of Mutavellies and supervision on Majlises's management of the waqf's property,
- Project of realization of identification and registration of the waqf's property in BiH,
- Records of data on waqf in a single database - information system,
- Organizing of the Waqf's Days manifestation,
- Organizing of seminars about waqfs,
- Organizing of working visits to Majlises of the Islamic Community,
- Cooperation with related institutions in the World,
- Providing donations for waqfs and religious structures,
- Undertaking activities on drafting and amendment of normative acts etc.



Information system – Cadaster of the waqf's property



Land Cadaster documentation necessary for the waqf's property



Dervish Hanuma's Madrasa in Bosanska Gradiska



Regional Restitution Conference



The most prominent vakif in the previous year



Laying of the stone foundation for construction of the Waqf's administrative center "Madrasa" in Fojnica



Providing Legal Aid to Majlises



Seminar on the waqf's issues



Pres-conference before the start of the event "The Waqf's Days"



Steering Board of the Waqf's Directorate



Visit to the Majlis of Islamic Community Mostar



The ceremonial cut-off of ribbon at the Waqf's Business Center of Majlis of Islamic Community Buzim



Signing the Protocols for Building of the Riyasat Administrative Building



Cooperation with similar organizations



The Waqf's Business Center "Irs" in Bugojno



Ahmed Fadil Pasha's Mosque in Kupres



Visit to the Qatari humanitarian organization "Hajrije"



Issuing the award to Dr. Adnan Ertem

Problems faced by the Waqf's Directorate

- a) No Law on Restitution, the promises of political parties from the first democratic elections so far to adopt the Law on Restitution have not been met, on the contrary, the authorities do not show the desire to resolve this issue in due course.
- b) Attempts to usurp the remaining waqfs through new regulatory plans, especially in the area of the smaller BiH entity.
- c) Lack of a number of Vakufnamas and thus the inability to implement the will of vakifs.
- d) Improper way of managing of individual Majlises or institutions of the Islamic Community in terms of protection of waqfs and expenditures of income according to the Vakufnamas.
- e) A large percentage of non- prospective waqf's property.
- f) Insufficient representation of the waqf's curriculum units in the educational system of Bosnia and Herzegovina and the Islamic Community. This institution is not studied either as a historical category at Faculties of law in Bosnia and Herzegovina.
- g) Illegal sales of nationalized waqfs in certain municipalities.

The Waqf's task and role in modern times

A major driver as a whole, especially in financial terms, of individual and social activities that affect better quality of life of individuals and society, are numerous Funds and Foundations founded by private persons, associations, group of donors and the government that by its actions fulfill some very important parts of social needs. In this sense, the role of waqf in the modern age is invaluable. The main task and role of the 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 numerous types of waqfs could be developed and everyone could have a significant role in achieving prosperity and welfare of community and its members.

In that sense, the Waqf's Directorate has formed the following waqf's funds:

- 1 Fund for protection, advancement, revitalization and promotion of waqfs.
- 2 Fund for the construction of new, reconstruction and adaptation of existing waqf's and religious structures.
- 3 Fund for cultivating of waqf's parcels.
- 4 Fund for vocational training and education in the field of waqf.
- 5 Fund for socially vulnerable categories of society.
- 6 Fund for help in education.
- 7 Fund for publishing of Islamic publications.

Fund for protection, advancement, revitalization and promotion of waqfs

The Waqf's Fund for protection, advancement, revitalization and promotion of waqfs has the goal of collecting waqf's funds for direct and indirect financing of protection, improvement and promotion of waqfs.

This fund finances activities related to legal and physical protection of waqfs, identification and registration of waqfs, improvement of the waqf's property and other activities that contribute to the waqf's protection and affirmation.

During the last aggression on Bosnia and Herzegovina, a huge number of the waqf's parcels were occupied, especially in the smaller entity of Bosnia and Herzegovina. The Waqf's Directorate now runs a legal battle for the return of these waqfs. Significant activities were also undertaken in the field of identification, registration of waqfs and listing of all waqf's property in a single waqf's register. One of the goals of this fund is to provide financial support for these activities.

In addition to safeguarding, it is sometimes necessary to improve the waqf's property in terms of its economic value and cost-effectiveness. This often implies certain material investments on the property itself in order to maximize the value and purpose of the waqf's property.

Isa Bey's Hammam



Fund for the construction of new, reconstruction and adaptation of existing waqfs and religious structures

The Waqf's Fund for the construction of new, reconstruction and adaptation of the existing waqfs and religious structures was established, as the title speaks itself, with the aim of collecting funds for the construction of new waqfs and religious buildings, as well as for the reconstruction and adaptation of existing ones.

The nationalized waqf's property had a variety of uses, and from the income of these assets were supported socially vulnerable categories, scholarships, and were built new structures, water supply systems, roads and bridges, and financed other needs of Bosniaks, as well as other peoples in our areas.

With the dispossession of these structures, the most of incomes are deprived from the Islamic Community, which is why it is unable to build new waqfs and religious objects on their own. Also, during the aggression on our country there was a damage or complete destruction of the largest number of waqfs and religious objects.

In the implementation of these activities the Islamic Community rely on good people, Bosniaks, which by cash contributions and cash waqfs help to build up a new and to renew old demolished waqfs and religious buildings.



Fund for cultivating of the waqf's parcels

The aim of the Waqf's Fund for cultivating of waqf's parcels is to provide resources for the cultivation of different cultures on the waqf's parcels, such as farm crops, orchards, forest plantations and other types of deficient cultures.

The Islamic Community has large areas of the waqf's land that have not been used for the ultimate purpose, that is, which is not being processed at all. Practice has shown that such waqf's parcels are generally suitable for raising various multi-annual plants. After the detailed preparations, which included organization of seminars for Majlises in the area of all Muftis and making the feasibility studies, the Waqf's Directorate realized several pilot projects for specific cultures. Analyzes and results have shown that such projects are justified and desirable. Up to now, on the waqf's parcels in the area of about 30 Majlises of the Islamic Community in Bosnia and Herzegovina, the Waqf's Directorate has planted more than ten thousand seedlings and established dozens of new orchards on the surface of more than 150 dunums.

With the aim of contributing to the cultivation of orchards and various other cultures, and with the aim of contributing to the general development of the economy and preventing the further decline of waqf's parcels, the Waqf's Directorate has established this fund through which every person can waqf funds, even for just one fruit.

Raising of fruit trees on the waqf's parcels



Fund for socially vulnerable categories of society

The aim of the Waqf's Fund for assisting to socially vulnerable categories of society is to raise funds that would be directed to help various socially vulnerable categories of society. The Fund has emerged from the need to help to all those who are not able to take care of their every day's needs, or to improve the quality of life of socially vulnerable categories, especially the poor but also the returnees, to help the treatment of more serious illnesses, homeless, unemployed, and people who are under threat of basic human rights.

Historically, the institution of waqf is always taking particular care for the socially vulnerable groups. Indeed, that was one of the main reasons for the emergence of a large number of waqfs. Bearing in mind the current economic situation, we believe that helping these categories is most needed today. The Waqf's Directorate, on the trail of its venerable predecessors, has seen the need for this fund to assist its fellow citizens in solving their day-to-day existential needs.

Ramadan Packages





Ramadan Packages



Iftar - Careva Mosque, Sarajevo



Help to vulnerable populations after catastrophic floods in 2014

Fund for help in education

The Waqf's Fund for help in education was founded for support of youth education, science and scientific research.

Its main objectives are:

- Encouraging young generations to study science,
- Revival and affirmation of scientific research,
- The formation of elite professionals, particularly in the field of science on waqfs,
- Providing scientific works from all scopes,
- Creating of libraries with different content.

Waqfs emerged on the basis of the identified needs, in response to the phenomenon of poverty and the need to help in education. There is a large number of pupils and students who, due to their unfavorable financial situation, fail to complete their education to the end and desired goal. The Waqf's Directorate is the founder of Fund "Bošnjaci" and according to the proposal and with the support of the first President of the Republic of Bosnia and Herzegovina, deceased Alija Izetbegovic. The Fund specializes in helping the gifted students.

Dr. Fehd el-Hanna with the students



Fund for publishing of Islamic publications

The Waqf's fund for publishing of Islamic publications is intended to help to waqf the funds for financing, printing, writing and publishing literature with waqf as the subject, as well as other Islamic topics that addressed socially useful issues.

The waqf has always encouraged, in accordance with the Quran and Hadith maxims, dissemination and study of science. In the past period, it has been very little written about waqfs, their role and significance in the economic and cultural development of the cities, and thus our country. There are few written works about usurping of waqfs, nationalization, and destroying of waqfs in the present time. This fund financed scientific and research papers from all scopes, particularly in the field of the waqf as a general and permanent good. Funds of this fund are foreseen to help for publishing historical works that are currently in the manuscripts of our libraries, which would eventually be accessible to the general public thanks to vakifs.

Printed editions of the Waqf's Directorate



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِنَا مُحَمَّدٍ، وَبَعْدُ...
 «مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَتَتْ سَنَابِلَ
 فِي كُلِّ سُورَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ»
 (سورة البقرة: 261)

Oni koji imanja svoja troše na Allahovu putu liče na onoga koji posije zrno iz kojeg nikne sedam klasova i u svakom klasu, po stotinu zrna. A Allah će onome kome hoće dati i više; Allah je neizmjerio dobar i sve zna.
 (Suretu-Beckare: 261. ajet)

VAKUFNAMA

U ime Allaha, Svevišnjeg, Samitilnog!

Svjedoči, da je Allah Jedan, i da je Muhammed a.s. Allahov rob i Njegov Poslanik i putokaz pravog puta, uvjeren da dok je svijeta i vijeka korist vakufa ne prestaje niti se njegovo djelovanje do Sudnjeg dana završava, ja, **Alija Izetbegovic**, sin Mustafa, uvakuljujem dio pokretne imovine sa kojom kao posrednik uvakuljenja raspolazem, a prema odluci donatora, naroda Kraljevine Saudijske Arabije broj 4504 od 01.04. 1416.h.g., što odgovara 28. 08. 1995.g.

Vrijednost pokretne imovine koju uvakuljujem iznosi **5.000.000,00 KM** (pet miliona konvertibilnih maraka). Uvakuljena imovina je dar naroda Saudijske Arabije koja je direktno uplaćena na moje ime i sa kojom sam ovlašten u korist muslimanskog naroda Bosne i Hercegovine, raspolagati.

U svrhu činjenja dobrog djela, ja sam uvakuljeni imovinu trajno prenio u vlasništvo Fonda za djelatnost obrazovanja, nauke, kulture, ekonomske, finansijske i socijalne sigurnosti Bošnjaka, pod nazivom "BOŠNJACI", koji trenutno raspolaze sa uvakuljenom imovinom u vidu dionica u Banci za obnovu i razvoj (BOR banaci) u Sarajevu. Kako je osnivač Fonda Stranka demokratske akcije, ja kao zakonski zastupnik osnivača, u svojstvu Predsjednika Stranke se ispred Stranke demokratske akcije odričem svih osnivačkih prava nad Fondom "Bošnjaci" u korist Vakufske direkcije u Sarajevu. Ovim činom

Vakufska direkcija u Sarajevu preuzima svu imovinu Fonda sa svim pravima i obavezama koje je Fond do sada ostvario, s time da prihode od te imovine koristi za svrhe obrazovanja, nauke i kulture, a posebno materijalnog pomaganja Gazi Husrev-begove medrese i Prve bošnjačke gimnazije u Sarajevu.

U cilju realizacije ove odluke, a u skladu sa pozitivnim zakonskim propisima, kod Kantonalnog suda u Sarajevu ima se izvršiti preregistracija Fonda kojom će Stranka demokratske akcije u cijelosti prenijeti osnivačka prava nad Fondom na Vakufsku direkciju.

Vakufska direkcija preuzima obavezu da sa uvakuljenom imovinom upravlja savjesno kako to pravila uvakuljenja zahtijevaju, da uvećava vrijednost uvakuljenje imovine, te da nastoji da u tom poslu ne učini loše djelo. Vakufska direkcija će u korist očuvanja ovog vakufa, angažirati najstručnija lica koja ocijeni da mogu svojom strukom i znanjem doprinijeti unaprijeđenju uvakuljenje imovine.

U slučaju da Fond prestane sa radom, sva imovina Fonda ostaje u vlasništvu Vakufske direkcije - osnivača Fonda, a ista će biti korišćena u svrhe navedene u ovoj vakufnami, kao i uopće za unaprijeđenje vjersko-prosvjetnog života Muslimana u Bosni i Hercegovini.

Gore naprijed izrečeno se ima smatrati iskrenim nijetom i voljom vakifa koja je data bez prisile i privole pri punoj svijesti i zdravoj pameti, što vakif potvrđuje svojim potpisom ove vakufname.

Sarajevo: 22.muharrem 1422.h.
 16.april 2001.g.

POTPIS VAKIFA
 Alija Izetbegović

DIREKTOR:
 Nezir Halilović - Muderris

SVJEDOK:
 Reisu-ulema, Dr. Mustafa ef. Cerić

Vakufska direkcija Sarajevo

Knjiga vakifa br.: 302/1

VAKUFNAMA of deceased Alija Izetbegovic

Fund "Bošnjaci"

Fund for the activities of education, science, culture, economics, financial and social security of Bosniaks operates under the name "Bošnjaci" (Engl. Bosniaks) as a separate legal entity. In order to improve the work of the Fund and freed it from any political or other connotation, and for the purpose of committing a durable good, the late Alija Izetbegovic on 16 April 2001 (22nd Maharrem 1422 AH), endowed funds in the form of founder's share paid into the Fund. Endowment was made in favor of the Waqf's Directorate in Sarajevo.

According to the terms of the endowment by the Waqf's Directorate issued the late Alija Izetbegovic in 2001, income from assets are to be used for the purposes of education, science and culture, and especially for the material help to Gazi Husrev-Bey Madrasa and the First Bosniak Gymnasium in Sarajevo.

The Waqf's Directorate has committed itself to conscientiously manage endowed property as required by the rules of endowment, to increase the value of the endowed property, and to strive to do no wrongdoing in that work. The Directorate will, in the interest of the preservation of this waqf, engage the most prominent experts for which it affirms that they can contribute to the development of the waqf's property by their expertise and knowledge.

Basic goals and tasks:

- Scholarships for talented pupils and students, and realization of other program objectives and tasks in the field of education,
- Assistance to pupils returnees and schools in a smaller BiH entity,
- Publishing and printing activities,
- Cultural and sporting activities,
- Financing and contracting social programs,
- Other programs that contribute to the spiritual and material development of Bosniaks.

The Waqf and Waqf's Directorate in new circumstances

Taking care of waqfs, about the repossession of confiscated property, restitution, new endowments, development of new and more modern forms of waqf's property management, were taken over by the newly established Waqf's Directorate. Soon it has been shown the results of its work. Today, they are reflected in the following shift: continuous growth of endowments from year to year, increased media coverage of the waqf's issues, which was unthinkable in some other times, an improved organization infrastructure of the Islamic Community, which through its bodies more thoroughly manage waqfs on the terrain, solved a large number of cases that every year has been increased, which is a kind of indicator of greater awareness and community responsibility towards waqf. These cases were mostly concerned with the restitution, protection of waqfs, prevention of new usurpation, restoration of destroyed waqfs, prevention of sales and privatization of nationalized goods, improvement of waqfs and so on.

For the first time in the history of the Islamic Community, the Waqf's Directorate has implemented a project of information system for waqf's real estate in Bosnia and Herzegovina. The project was carried out in several phases, starting from the information system connection with the headquarters of the Muftis and its connection with the Majlises of the Islamic Community. The information system created for this occasion meant the establishment of a unique data base in which were entered and aggregated data on the entire waqf's property in Bosnia and Herzegovina, as well as on assets that were nationalized, expropriated or otherwise alienated in the past period.

Issuing the Restitution Law is the most important issue that the Waqf's Directorate takes care of. The struggle for the return of waqf's property is our right and right of vakifs, whose interests the Directorate represents.

Also, the Waqf's Directorate is taking particular care on how to present the idea of waqf and endowment in the media. Transparency in the work is a chance to show these opportunities to people, and that they may be a part of team that by their goods and waqf will participate in the general well-being for the sake of satisfaction of Allah (swt). In that sense, each waqf's scholarship, donation or development project should be presented as a feature of encouraging to do the good and the affirmation of mutual care and support among Muslims. It has been achieved business cooperation with similar institutions in the Islamic world, primarily in Turkey, Saudi Arabia, Kuwait, Qatar and Malaysia.

There has been a considerable increase in annual revenues by realizing numerous construction, reconstruction or adaptation projects and putting them into operation. Given the large number of preserved residential and business structures and attractive parcels in urban areas, there is a growing chance for better business operations of the Waqf's Directorate and the Islamic Community in general.

The new era also brings new opportunities and needs to be maximized. Waqfs are multiplying from day to day, and the Islamic Community is constantly enriching with some new waqfs: mosque, kindergarten, business space, fertile gardens, etc. Multiplication of waqfs is growing the need for efficient organization of waqf's management, and for establishment of work and organization of teams of competent people who are able to cope with the growing workload and increasing challenges of modern times.

Perspective of the waqf and endowment area: needs and opportunities

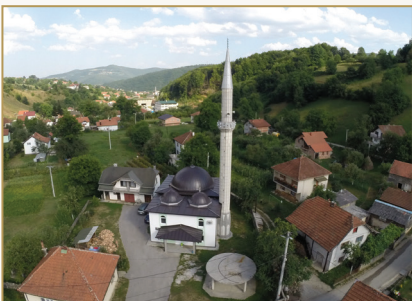
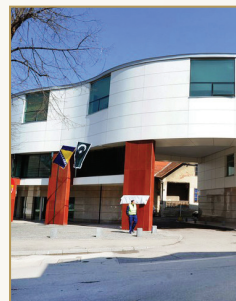
Previously waqf was the economic base for numerous activities of humanitarian, educational and religious character. We believe that it can be that in the future as well. After fulfilling these tasks, large areas of action are opened before the waqf, and it can and should return to play the role of financing important religious, educational and social activities.

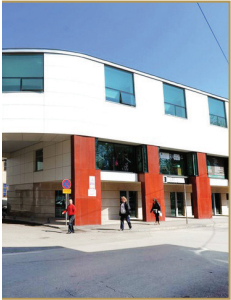
By use of surplus of waqf's income and by engagement of new waqfs can be provided a good material basis for the development of waqfs according to contemporary standards.

Projects of small, medium and large waqfs for each mosque and every institution that will be realized in the long run are solutions that will free the Islamic Community from existing economic limitations and constraints.

With the intent that one day all mosques and institutions of the Islamic Community are financed from waqfs, the Islamic Community should produce a short-term and long-term development plan for waqfs for each institution so that each institution gets its own waqf. According to this plan, whose realization is of long-term character, all mosques, madrasas, faculties, Riyasat, media, etc., would have their waqfs that would provide a significant share in their budgets.

Projects and activities of Waqf's Directorate in photographs





Projects and activities of Waqf's Directorate in photographs





Help to waqf in Bosnia and Herzegovina! Became vakif!

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

Islamic Community in Bosnia and Herzegovina

Waqf's Directorate Sarajevo

Hasiba Brankovića Street No. 2A

71000 Sarajevo

Bosnia and Herzegovina

Phone: +387 33 200 355

Fax: +387 33 206 037

E-mail: vakuf.bih@bih.net.ba

Internet page: www.vakuf.ba

TRANSACTION ACCOUNTS FOR PAYMENTS IN BOSNIA AND HERZEGOVINA

Vakufska banka d.d. Sarajevo	Account number: 1602005500019915
Privredna banka d.d. Sarajevo	Account number: 1010000051917057
BBI banka d.d. Sarajevo	Account number: 1413065320119388

INSTRUCTIONS FOR PAYMENT FROM ABROAD

First Bank		Second Bank	
Intermediary Bank	SWIFT: RZBAATWW RAIFFEISEN BANK AG VIENNA	Intermediary Bank	Bosna Bank International DD Sarajevo SWIFT: BBIBBA22XXX
Account with institution	SWIFT: PBSCBA22 Privredna BANKA Sarajevo DD Sarajevo, Bosnia and Herzegovina	Account with institution	KBC Bank NV Brussels SWIFT: KREDBEBB
Ben.Account No.	IBAN: BA391010000051917057	Ben.Account No.	IBAN: BA391413065310175724
Beneficiary name of account	Vakufska direkcija Sarajevo	Beneficiary name of account	Vakufska direkcija Sarajevo
Address	Ul. Hasiba Brankovića br. 2 71 000 Sarajevo Bosnia and Herzegovina	Address	Ul. Hasiba Brankovića br. 2 71 000 Sarajevo Bosnia and Herzegovina