WAQF IN BOSNIA AND HERZEGOVINA IN THE 20TH AND 21ST CENTURY

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Abstract: This paper investigates the socio-economic role of *waqf* in Bosnia and Herzegovina from the 20th century to date. Bosnia and Herzegovina *waqf* endured through various political fortunes and improved the social and economic circumstances of Muslims. A contemporary challenge is to reconstruct this *waqf*. A new development is the emergence of Islamic Economics. Since 1995, the *Waqf* Directorate of the Islamic Community of Bosnia and Herzegovina (WD-ICBIH), the main authority over *waqf*, initiated reforms to revive the socio-economic role of *waqf* and integrate it into Bosnia and Herzegovina development. The study identifies the challenges facing the *Waqf* Directorate and the development of Islamic Economics in Bosnia and Herzegovina. The emergence of Islamic Economics and Islamic Banking and Finance, in cooperation with the Bosnia Bank International, presents opportunities to the *Waqf* Directorate to achieve its vision and mission. Some avenues for *waqf* integration into Bosnia and Herzegovina development qualify as commendable efforts of reform, indicate a feasible future for the *Waqf* Directorate, and gradually address various challenges. The paper concludes with actionable policy recommendations.

Keywords: Bosnia and Herzegovina, Bosnia Bank International, development, integration, Islamic Economics and Banking and Finance, *waqf*.

Introduction

The institution of *waqf* plays an important role in the Muslim world. Many scholars point to the massive *waqf* institutions of the Osmanli¹ Caliphate.² Unfortunately, Muslim intellectuals neglected the institution of *waqf* for decades. In the middle of the 20th century, the Muslim world awakened. Intellectual efforts, like Islamic Economics, development, inspiring various missions to rescue the Muslim mind from the Western worldview and to reassert the Islamic perspective.³ With that, Muslims rediscovered *waqf*'s historical role. A few countries established ministries for religious affairs or *waqf*. *Waqf* authorities initiated agendas of *waqf* integration into the socio-economic fabric via Islamic Economics.⁴

During colonial times, Bosnia and Herzegovina *waqfs* became a source of foreigners' development. Many were destroyed and forcefully converted into parks, cemeteries, houses, roads etc. In the 19th century, the development of

the Bosnian *waqf* reached its climax under the Osmanli Caliphate. However, as a result of ill-advised efforts at reform, it gradually declined.⁵ Under Austria-Hungary and subsequent regimes, which did not recognise the *waqfs* under a *waqf* authority, Bosnian Muslims had to close the *waqf* institution. Even the ongoing existence of Muslim Bosnia was thrown in doubt. The phenomenon of Bosnian *waqfs*' history in the last century contrasts with the current state of WD-ICBIH. The revival of this neglected institution is a remarkable achievement. An overview of the evolution of Bosnia and Herzegovina *waqf* institution from 20th century to date should help highlight various abuses of this institution and help chart the way forward. It is likewise important to appraise the present WD-ICBIH *waqf* agenda from the perspective of Islamic Economics. This paper attempts to achieve these objectives. It also identifies various challenges facing WD-ICBIH and Islamic Economics and concludes with actionable policies.

WAQF IN BOSNIA AND HERZEGOVINA FROM 1887 UNTIL 1995

Bosnian Waqf Under Austria-Hungary Rule (1878-1918)

Osmanli control of Bosnia, established in 1463, ended in 1878, when the Berlin Congress delegated rule over Bosnia to Austria-Hungary. The Congress guaranteed religious freedom but the Austria-Hungary legislative system confined the Shari'ah and Osmanli Canonical law to personal affairs. This significantly affected the Bosnian Muslims.⁶ That was evident from the very beginning of Austria-Hungary rule in Bosnia and Herzegovina.⁷ Nonetheless, Bosniaks integrated into the Austria-Hungary system with relative ease, especially upon the establishment of the Islamic Community of Bosnia and Herzegovina (ICBIH) in 1882. But Austria-Hungary could not ignore the *waqf* institution; *waqf* properties under Austria-Hungary legislation became like any property. In response, Bosnian Muslims demanded recognition of *waqf* as distinct Muslim property. On 25 March 1883, a temporary *waqf* institution named the 'Land *Waqf* Commission (Zemaljska Vakufska Komisija)' was formed to register all *waqfs* in the country under the supervision of an Austria-Hungary Commissioner. *Waqf* property was actually defined as the property of the ICBIH in an 1883 document known as 'Ordinance on the Organisation and the Competence of Shari'ah Courts' (Naredba o Ustrojstvu i Djelokrugu Serijatskih Sudova). In 1894, the 'Land *Waqf* Directorate (Zemaljska Vakufska Direkcija)' was established under direction of an Austria-Hungary Government Delegate.⁸

The Austria-Hungary government even determined the duties of the Land *Waqf* Directorate: to set *waqf* taxes, rules and regulation of managing *waqf*, select *waqf* personnel and resource managers. The *waqf* institution was headed by the Austria-Hungary government, followed by the Land *Waqf* Directorate.

Lower levels were composed of '*kotars*' (similar to municipalities), each headed by a Shari'ah judge. Members of each *kotar* were imams of the local mosques, school *mudarris* (teachers, professors) and members of the *majlises* (see Figure 1).⁹

Even though Austria-Hungary treated the *waqf* institution as separate from the Islamic Community, Bosnian Muslims considered it part of the ICBIH and a centuries-long source of absolute autonomy.

Figure 1. Organisational Chart of Waqf Institution under Austria-Hungary¹⁰

Today, ICBIH is the strongest organisation in Bosnia and Herzegovina. If this is true for the 21st century, one can imagine the strength and impact of ICBIH post-1882, recognised by Austria-Hungary. Muslims, generally, became individualistic under the new legislative system and antagonistic to the Osmanli Caliphate, which in their view committed treason. The above-explained formation of the *waqf* institution was quick. However, a few years of *waqf* absence was enough to worsen socio-economic conditions. Many family *waqfs* were abolished, leaving families without financial support. *Waqf* may not guarantee a good Muslim life but its importance to the community should not be underestimated. *Waqf* also stabilised the lives of non-Muslims who found shelter under *waqf*.¹¹ In general, it served as a safety net for Bosnian Muslims. Once broken, they were left unprotected. They did all they could to strengthen the Islamic Community and *waqf* institution through educational reforms, publishing of journals, and even an attempt at establishing a *waqf* bank.

Education saw the preservation of *medresas* (high schools) and *rushdiyye* (Osmanli secular schools), the transformation of *mektebs* (elementary schools) into *mekteb-i ibtidai*, the formation of *mekteb-i nuwwab* (school of Shari'ah Judges) etc. Syllabi were adapted to circumstances. These reforms determined the future of the institution of *waqf* and produced its human capital. The quality

of the reforms motivated Muhammed Abduh (1849-1905) to apply similar reforms in Egypt. These reforms took place in parallel with the publication of journals like *Bosnjak*, *Behar*, *Misak*, whereby the public was educated about the *waqf* institution and ICBiH activities. A disadvantage faced by Muslims was their fragmentation into three groups: the traditionalists striving for the Osmanli Caliphate, the modernists striving for life under Austria-Hungary, and the moderates seeking balance.¹²

During these developments, Austria-Hungary interfered in *waqf* affairs with rising frequency. This hindered Muslims from acting according to Islamic principles. After a forced conversion of a young girl to Christianity, Fata Omanovic, in Mostar, the Muslims embarked upon a movement to pass the ‘Statute for Autonomous Administration of Islamic Religious and *Waqf-Mearif* Affairs’ under the leadership of the Mostar mufti, Ali Fehmi Dzabic. In 1909 the statute was signed, whereby all *waqf* properties were officially transferred to the Islamic Community, controlled and headed by a *Waqf-Mearif* Council (Vakufsko-Mearifski Sabor) (see Figure 2). This became the basis of the legal status of all future *waqf* institutions.¹³

Figure 2. Organisational Chart of Waqf Institution after the passing of the Statute for Autonomous Administration of Islamic Religious and Waqf-Mearif Affairs¹⁴

A year earlier, in 1908, Austria-Hungary annexed Bosnia and Herzegovina. The new status of *waqf* gave Bosnian Muslims the satisfaction, security, and motivation to become active citizens under Austria-Hungary. In 1910 there were 10,463 landowners, 136,854 free peasants, 79,677 customary tenants, and 31,416 tenants of own land. Bosniaks made up 91.15 percent landowners, 55.65 percent free peasants and 4.58 percent tenants with own land. The Muslims attempted to open a *waqf* bank, an initiative first proposed in 1906, to revitalise the *waqf* in the new system. Due to *riba* in the conventional economic system, Muslim minority status,

and difficult conditions, Istanbul issued a *fatwa* permitting temporary payment of interest. Various events then led to the outbreak of World War I in 1914.¹⁵

Bosnian *Waqf* Under the Kingdom of Serbs, Croats and Slavs (1918-1930)

Muslims experienced persecution after World War I, under the Kingdom of Serbs, Croats and Slavs. The name itself indicated non-recognition of Bosniak-Muslims as a community. Many *waqf* properties were confiscated and distributed, mainly to immigrant Serbs. The *waqf*-mearif statute was declared null and void. The Agrarian Reform Laws – Reform of Agriculture and Colonisation of Bosnia and Herzegovina, Section 3c¹⁶ – gave the state full control over all ICBIH property. Section 4 awarded the ownership of all buildings to the state. Section 8(1) and (2) restricted private ownership to 10 or 30 hectares.¹⁷ The director of WD-ICBIH, Senajid Zajimovic, warned that these measures would encourage more crime. Statistical records indicate that 393 *waqf* properties were appropriated and destroyed. This included 75 graveyards, 108 shops, 118 houses and gardens, 90 orchards, several plots of arable land, a number of valleys and 2 *madrasahs*.¹⁸

Bosnian *Waqf* Under Alexander Karadordevic's Kingdom of Yugoslavia (1930-1943)

Waqf under the Alexander Karadordevic's Kingdom of Yugoslavia experienced severe destruction. The Islamic community was governed by the Constitution of the Islamic Religious Community of the Kingdom of Yugoslavia dated 9 July 1930 and 24 October 1936.¹⁹ However, the Ministry of Justice had jurisdiction over *waqf*. At this time, the Yugoslav Muslim Organisation struggled for Muslims to gain rights over *waqf* through government representation. Formally, *waqf* did not exist. Informally, however, it was financing the ICBIH. The Islamic community's benefits from *waqf* had to be kept secret to forestall state persecution. A value of 16.5 million of *waqf* land (16.4 dunums), or 27 percent of the Bosnian land area, was forcibly appropriated under the Kingdom of Yugoslavia.²⁰ The events included:

1. The confiscation of 95 percent of the land of large owners, based on the "Memorandum of the Associations of former owners' serfdom-begluk's counties in Sarajevo", sent to Royal Governor Paul on 27 September 1938;
2. A Banja Luka decision in 1939, which deprived 107,000 dunums of the Gazija's *Waqf* in the Teslic and Tesanj area of which 1/3 is arable land and 2/3 is forest land;
3. The destruction of 24 mosques, dating to the early Osmanli Caliphate, in Sarajevo;

4. Extensive Serb settlements took place and the land under the homes of seizers was privatised.

Bosnian Waqf Under Tito's Yugoslavia (1943-1990)

During this period, Shari'ah courts and law officially disappeared from the lives of Bosnian Muslims. As before, circumstances did not allow for a smooth management of the *waqfs*. In the recently-founded Socialist Federal Republic of Yugoslavia in 1943, the Bosnian Muslims were recognised as a constituent people and an ethnic group. However, religion and religious symbols, including the scarf and traditional wear, were prohibited in public. Nationalisation, expropriation and confiscation of *waqf* properties were all legalised under a number of severe laws.²¹ Even Islamic affairs were administered by the state. A new Constitution of the Islamic Religious Community of the Federalist People's Republic of Yugoslavia replaced the old one as of 26 August 1947. The Constitution of ICBIH was adopted on 13 July 1959. Under Article 25, Paragraph 9 of the 1959 Constitution, *waqf* was placed under the jurisdiction of the Presidency of IC, which was to cooperate with the local community (*jama'at*). On 5 November 1969 a newer Constitution of the Islamic Community of the Socialist Federal Republic of Yugoslavia was passed to revise jurisdiction over *waqfs*.²² Transgressors against the state would be punished. The Sarajevo Process (Sarajevski Process) in 1971 sentenced several Muslim intellectuals to jail and death. Muslims were deprived of their *existenzgrundlage* (existential basis). Muslims survived but the *waqf* institution was temporarily closed due to a lack of financial support.²³

Available statistics indicate that from 1945 until 1990, the regime confiscated 11,342 *waqf* properties (shops, graveyards, houses and flats, buildings, construction areas). This amounted to 30.342.496 m². The monetary value of confiscated flats alone amounted to 167,400,000.00 KM (85,846,153.85 EUROS). The value lost in the construction sector amounted to 576,600,000.00 KM (295,692,307.70 EUROS).²⁴ These numbers reveal the scale of the damage inflicted on the *waqf* institution in Bosnia.

Bosnian Waqf From 1990 Until 1995

The 1990s marked the breakup of Yugoslavia into several nations. Bosnia and Herzegovina obtained independence in 1991, which led to genocide from 1992 until 1995. While the Constitution of the Islamic Community in the Socialist Federal Republic of Yugoslavia of 12 September 1990 defined *waqf* as a property of ICBIH, no formal *waqf* institution remained in existence. Moreover, the war destroyed all records of *waqfs*. After the war the ICBIH formed the *Waqf* Directorate, which revealed that during the 1990s, Serb and Croat war

criminals damaged 2191 and destroyed 875 *waqf* properties. The percentages of destroyed and damaged *waqfs* per building type were as follows: 80.68 percent congregational mosques, 46.50 percent small neighbourhood mosques, 9.12 percent Qur'an schools, 60.00 percent dervish lodges, 48.89 percent mausoleum shrines and 38.88 percent buildings of religious endowments.²⁵ When the Osmanlis left, there were around 5,000 registered *waqfs*. When estimating the number of subsequent damaged and destroyed *waqfs*, it can be said that no *waqf* was left untouched.

Bosnian *Waqf* From 1995 Until Today

The *waqf* institution, known as the WD-ICBIH, was officially reinstated on 14 June 1996, by a decision of the Council of ICBIH (Sabor Islamiske Zajednice u Bosnia and Hercegovina) no: 2486/96. *Waqf* was recognised as a foundation whereby international law protects any misappropriation or damage to *waqfs*, e.g. the Law on Associations and Foundations and the widely recognised Human Rights and Freedoms documents. Two additional laws were passed to protect *waqf* and prevent damage:²⁶

1. Laws on Prohibition of Sale of Common Property, although lease was permitted, and
2. Laws on Special Protection of Sacred Objects and Places.

The Constitution of the Islamic Community of 1998, in Article 28, identified *waqf* as a property of the ICBIH. Article 32 declared the *Waqf* Directorate as the manager of *waqf* properties. The function of *waqfs* was to contribute wherever they were functional. Some of the chief activities of the *Waqf* Directorate were to produce a *waqf* register (a new *waqf* database started in 2010 and data is still collected). Additional responsibilities were the stipulation of rules for doing *waqf* (this took place in 1889 and was updated in 2000 and 2011), and the initiation of the process of *waqf* restitution under a special Coordination Council (Koordinacijski Odbor) etc. On 22 May 1999, a Statute of the *Waqf* Directorate determined three organs to manage *waqfs*: Local Islamic Community, Special Judicial *Waqf*, and *Mutawallis* (see Figure 3).²⁷

Figure 3. *Waqf* Directorate Organs of *Waqf* Management in Bosnia and Herzegovina

The *Waqf* Directorate is part of ICBIH’s organisational structure²⁹ and one of the strongest institutions of ICBIH (see Figure 4). The highest authority of ICBIH is *Raisu-l-Ulama* (*reisu-l-u’lema*³⁰) who is the President of the *Riyaset* (the main executive body of ICBIH and the Grand Mufti or supreme authority in the ICBH). The *Waqf* Directorate is accountable to the *Riyaset*.

Waqfs, membership fees, *zakah*, *sadaqat al-fitr*, *qurban*, revenue of profit-generating agencies, funds, gifts, testaments etc. finance the above structure. The ICBH maintains contact and cooperates with Bosniak and other Islamic communities, institutions, and organisations the world over. Figure 5 shows the ICBIH organisational chart with institutional bodies outside of Bosnia and Herzegovina.³² It promotes the integration of peace and justice through religious dialogue.³³ The institutional bodies in Figure 5 (*muftiluks*, *majlises*, *jama’ahs*) contribute to the *waqf* properties; usually through donations (cash).

Figure 4. Organisational Chart of the ICBIH from 1995 until today³¹

Figure 5. ICBIH Organisational Chart with Institutional Bodies outside of Bosnia and Herzegovina³⁴

The activities of the *Waqf* Directorate revived the institution of *waqf*, and repaired or rebuilt many damaged and destroyed *waqfs*. However, not much has been achieved in the development of *waqf* institutions, largely due to a lack of funds.

When Nezim Halilovic was the director of the *Waqf* Directorate, statistical information from 1995 until 2007 indicated losses of confiscated flats at 64,350,000.00 KM (33,000,000.00 EUROS). The losses for confiscated construction areas amounted to 221,650,000.00 KM (113,666,666.70 EUROS).³⁵ The amounts would have been higher if all confiscated or destroyed properties were included. Comparable up to date statistical information is not yet available. However, the main reason for focusing on the period 1995 to 2007 for selected *waqf* properties is to emphasise the damage caused to the *Waqf* Directorate. Based on statistical information during the time of the previous director of *Waqf* Directorate in 2008, the *waqf* properties consisted of 1144 mosques, 570 masjids, 1030 shopping lots, 3027 graveyards, 1570 houses and apartments, 886 buildings and 4829 parcels of land. Summed up, there were 13056 *waqf* units.³⁶

As of 2015, the total number of *waqf* units is 19,236. From those, 1560 were entered into the new database of the *Waqf* Directorate. For easier analysis and clearer overview, eight general categories were created: lands, valleys, orchards (9,500 units), religious objects (4,653 units), parks, streets, gardens and other habitats (1,928 units), houses and flats (1,610 units), business objects and offices (892 units), shops, and stores (599 units), utilities (28 units) and educational objects (26 units).³⁷ Compared to *waqf* units in 2008, there were 6,180 additional *waqfs* in 2015. A significant rise in the number of *waqfs* is evident but the contributions and benefits from those *waqfs* are not known. The categories reveal that the potential in Bosnian *waqf* resides in the agricultural and industrial sectors due to a large

number of land parcels, valleys, and orchards. Based on the statistics, different *waqf* lands, as of 2015, totalled 39,481,894 m².³⁸ As most land areas are not utilised, the *Waqf* Directorate incurs significant losses annually. Religious objects constitute a considerable part of *waqfs* and less emphasis may be given to the development of this category. Renting and other business related activities could be profitable ventures considering the number of houses, flats, business objects and offices. Lastly, education seems to be an underdeveloped sector. The supply of human capital is not sufficient to develop the *waqf* institution faster, which partially explains the perception that *waqf* properties tend to be underutilised.

The partially realised plan of the *Waqf* Directorate in Bosnia and Herzegovina in 2011 helped establish detailed tasks for the future. These include protecting the *waqf* in Bosnia and Herzegovina and its diaspora, preserving the continuity of the *waqf*, the digitalisation of the *waqf* registry, intensification of efforts for *waqf* restitution, setting all *waqfs* into function, assisting the ICBiH in utilising *waqfs* in the country for socio-economic development, raising the performance of *waqf* to international levels, improving and monitoring the *waqfs*, integrating *waqf* into the economy, (for example via leasing *ijarah*), re-activating dormant *waqfs*, increasing political participation, and promoting research and development of the *waqf* through education.³⁹

THE INSTITUTION OF WAQF AND ISLAMIC ECONOMICS IN BOSNIA AND HERZEGOVINA

Ignorance About the Bosnian *Waqf* Tradition

Most Bosnians are ignorant of Bosnian *waqf* history. History is not particularly interesting for many Bosnians. Foreigners show greater interest in Bosnia's traditional treasures. Most Bosnians perceive mosque-complexes as ordinary architecture while foreigners wonder with awe about the philosophy behind such architectural design. For example, foreigners are impressed that the shops, *hamams*, coffee houses, trade checkpoints etc., surrounding the 16th century Ferhadija mosque sustained social needs through the *waqif*, Ferhat Beg Sokolovic. This is only one among many other complexes like the famous Ghazi Husrev Bey Mosque, library, shops, *madrassa* etc. in Sarajevo. This enabled Bosnian Muslims to live harmoniously with neighbours of different religious denominations for centuries. Lack of awareness about this tradition prevents *waqf* integration in Bosnian development today. It blurs the link with Islamic Economics and prevents the understanding that principles of Islamic Economics guided such *waqf* development. The systematic, unified and integral method of socio-economic life is an objective of Islamic Economics and the need for Muslims to learn from their *waqf* tradition is essential for Islamic science.⁴⁰

Political Conditions in Bosnia and Herzegovina

The Dayton Peace Agreement is the constitutional arrangement of Bosnia and Herzegovina. It is unique and complex with its tripartite system of representation for all three Bosnian ethnic groups. This system must accommodate everyone's interests. It efficaciously settled the conflict, established workable socio-economic relations under the supervision of the Office of High Representative. Though not the best solution, it was the only one possible.

While this political system enables greater *waqf* involvement in the socio-economic development of Bosnia and Herzegovina, legislative impediments prevent the *waqf* properties' restitution. Public satisfaction as well as the pace of development remain low.⁴¹ There is little political will to return the government owned *waqfs* to the *Waqf* Directorate through legislation on restitution that would be in accord with international law. This law would spur the WD-ICBIH with powers to claim compensation for forcibly taken, damaged and destroyed *waqfs* to boost *waqf* development. But rising political complexities make it unlikely for this to happen.

Legislation of Islamic Economics For *Waqf* Development

There is no legal framework for Islamic bank operation in Bosnia and Herzegovina. Islamic Economics cannot be legally recognised due to the constant exercise of veto powers in parliament. The Bosnia Bank International and ICBIH are potential bodies to develop *waqf*. This challenge facing the Islamic Economics industry in Bosnia and Herzegovina is similar to that in Kuwait, Qatar, or Malaysia in the past. Once Bosnia and Herzegovina resolves this, *waqf* may be integrated more fully into development.

Problem of Nationalisation, Restitution and Registration

Waqf restitution is politically complicated. The *Waqf* Directorate had the opportunity to recover many *waqf* properties from their owners but the new owners often did not know their apartment was *waqf*. The lack of alternative solutions temporarily permitted owners to stay in the *waqf*. The *Waqf* Directorate asked for other ways of compensation but the lack of financial resources kept the issue of most flat ownership cases unresolved.⁴²

Vakufnama (*Waqf* Certified Document) Dilemmas

Many *vakufnamas* were lost during the 20th century. This complicated the process of *waqf* restitution. Some *vakufnamas*, mostly those of confiscated *waqf*

properties, did not suffice to return the *waqf*. There are even those *vakufnamas* whose *waqf* was destroyed and damaged. No funds exist to rebuild those *waqf* and the state refuses to take responsibility for the actions of previous regimes.⁴³

Human Resources

Human resources are crucial for every institution. Inadequate skills cause slow *waqf* development, thus the *Waqf* Directorate's projects cannot be implemented. Elsewhere, personnel are technologically more advanced and exposed to global trends. This enables more efficient and effective engagement, trainings via group discussions, seminars, conferences etc. whereby new trends and experiences are exchanged. Zajimovic and Halilovic identified this as one of the major drawbacks of the *Waqf* Directorate.⁴⁴ The same accounts for development of Islamic Economics in Bosnia and Herzegovina.

Management of *Waqf*

Abuse of *waqf* properties by *mutawallis* (managers) was common in all Muslim societies. During the 16th to 18th centuries when *waqf* complexes were built, *mutawallis* treated *waqf* like personal property. No oversight existed, no cooperation with and no feedback was given to anyone. That led to the gradual decline of the *waqf* institution. Good *tanzimat* reforms found resistance from *mutawallis*. The formation of Ministries of *Awqaf* (including the *Waqf* Directorate in Bosnia and Herzegovina) also did not resolve the problem. No substantial change since 1995 is evident in Bosnia and Herzegovina. Policies that foster restitution of *waqf* properties in Bosnia and Herzegovina and its institutional integration, nationally and internationally, with multiple projects of *waqf* reparation, rebuilding, expansion, innovation, modernisation etc. must also improve efficiency and effectiveness of *waqf* management and overall control of *waqf*.⁴⁵

WAQF INTEGRATION IN BOSNIAN DEVELOPMENT

Waqf integration into Bosnia and Herzegovina development requires effort by the Bosnian Muslim population to revitalise the institution of *waqf*. This requires a dynamic approach. The potential is present but the question is whether available resources are utilised efficiently. A variety of options to integrate the *waqf* into the development of a country is available.⁴⁶ Education is the the starting point of every change. Suitable education can raise the awareness of the public concerning *waqf* and Islamic Economics as a framework for *waqf* development in Bosnia and Herzegovina.

***Waqf* Integration via Education**

The statistics of *waqf* properties in Bosnia and Herzegovina indicate that the educational sector has been neglected since the 1990s. Personnel well-versed in the field of contemporary *waqf* are, however, required to plan, direct and execute development. Herein lies the future of Bosnia and Herzegovina *waqf*. The educational platform for *waqf* integration through Islamic Economics and vice versa may be intensified via “The Centre for Islamic Economics, Banking and Finance” of the Sarajevo School of Economics and Business.⁴⁷ Muslim awareness about the Bosnian *waqf* tradition gets promoted in this way.

The European Association for Islamic Economics, Banking and Finance recently organised a conference in collaboration with the Centre, named “New Challenges for Islamic Economics and Finance Development,” at the Gazi Husrev Bey Library, itself a *waqf*.⁴⁸ This points to ICBIH’s interest in exploring Islamic Economics as well as banking and finance. Both the ICBIH and the Centre want *waqf* assets to be fully utilised to achieve the objectives of Shari’ah (*maqasid Shari’ah*). This would be the result of proper education.⁴⁹ The integration of *waqf* within the educational process enhances the development of *waqf*, promotes greater justice and contributes to healthier socio-economic relations.

Complementarity Potentials of *Waqf* Integration via Islamic Economics

Islamic economic thinking in Bosnia and Herzegovina requires proper understanding of Islamic economic principles. This requires familiarity with the Islamic worldview, which shapes the Islamic economic worldview.⁵⁰ This is not new to Bosnians. These principles motivated the attempt to establish a *waqf* bank in 1906. However, the historical circumstances distorted the peoples’ mentality and blurred their direction in life. That is why integration of *waqf* needs an educational platform like the centre mentioned above, to instil the basic principles of Islamic Economics found in the Islamic worldview and familiarise the public about the scope, content and potential of the two fields of study.

The current leadership of the *Waqf* Directorate strives to make *waqf* the socio-economic basis of ICBIH. Islamic Economics’ socio-economic welfare objectives do not differ from that of *waqf*. Therefore, the *Waqf* Directorate and Bosnia Bank International should become partners in furthering socio-economic development. This relationship of Islamic Economics and *waqf* reveals a potential of complementarity. The WD-ICBIH can exploit this relationship to develop *waqf* via Bosnia Bank International through, for example, agricultural projects. However, such partnerships should differentiate *waqf* assets from other assets of the bank, as in reality banks are profit-oriented.⁵¹

Magnitude of Bosnian *Waqf*

The historical development of *waqf* in Bosnia reveals the magnitude of Bosnian *waqf* and its significant potential for education and the economy. *Waqf* cannot be fully integrated without fulfilling the Islamic economic criteria of internal-integrity and relational-unity.⁵² This would improve *waqf* management, human capital, and raise public knowledge about *waqf* and Islamic Economics.

Trust as a Condition of *Waqf* Implementation

Trust is essential for development. Trust has played a vital role in Bosnian socio-economic development via *waqf* since Bogumil times. The adoption of Islamic economic reasoning (with criteria of internal-integrity and relational-unity)⁵³ can increase knowledge about Bosnia's *waqf* tradition, improve management and human capital, expedite *waqf* restitution and recovery of many *vakufnamas*, and promote Islamic Economics among others.

The *Waqf* Directorate's Role in Complementing *Waqf* and Islamic Economics

Since the 1990s the *Waqf* Directorate in Bosnia and Herzegovina has reminded the people of the role of *waqf* in the lives of Bosnian Muslims and non-Muslims via periodical activities and projects. The *Waqf* Directorate Council constantly works on identifying priority areas in Bosnia and Herzegovina for projects of *waqf* revival, ultimately aiming at national and international integration of Bosnian *waqf* through policies that meet social needs, provide better management and cooperate with *waqf* institutions elsewhere in the Muslim world. It calls for potential stakeholders to join its mission to help society by strengthening the *waqf* and to raise Muslim awareness of the hereafter.⁵⁴ The vigour of the *waqf* institution is again evident due to its present-day ambitions. It has the potential to bring about a vibrant Islamic socio-economic transformation.

Understanding the Bosnian Muslim Tradition: Tolerance, Dialogue and Integration

Islamic Economics and *waqf* have the potential to benefit from the Bosnian Muslim tradition, where the *waqf* plays an important role. People of different religious denominations lived harmoniously in Bosnia, as recorded by historians, even prior to the advent of Islam. It was when Islam spread in Bosnia that communal solidarity reached its climax.⁵⁵ This treasure trove of experience of peaceful co-existence in a multiethnic, multilingual or multitribal environment was depleted by decades of conflict. However, from 1995, this tradition has begun to revive. It has now reached the stage where, for example, the Bosnian tradition

of Islam is viewed as an exemplar of the so-called 'European Islam' by Alibasic, having the following four characteristics: (1) secularised Islam – since Austrian-Hungarian rule in 1878; (2) power sharing; (3) democracy and pluralism; and (4) nationalised Islam. However, there is room for a fuller integration between the West and East. For this reason the Grand Mufti, Mustafa Ceric (b.1952), called for a religious dialogue in Europe. He proposed the formation of a European Muslim Authority to bring Muslims and non-Muslims together by endorsing the Draft Law on Freedom of Religion and Legal Status of Churches and Religious Communities in Bosnia and Herzegovina. Karcic defied the 'Clash of Civilisations' hypothesis of Samuel Huntington, being antithetical to the 'fault lines' between religions, favouring instead peaceful and fruitful coexistence.⁵⁶ These are just a few examples of how the Bosnian Muslim tradition contribute to multifaceted integration.

Potential Within Islamic Banking

A study of Islamic Banking in Bosnia and Herzegovina using the SWOT matrix showed the general performance, prospects, and extent of Islamic economic reasoning (see Table 1.1).⁵⁷

The strengths of Islamic banking in Bosnia and Herzegovina (see Table 1.1) match the Islamic economic objectives of interest elimination, faster and better customer service, and God conscious educated personnel. The weaknesses of Islamic banking are in line with the drawbacks of Islamic Economics more generally: limited competitiveness compared to conventional banking due to extra costs, weak efforts at development, and aversion to high-risk borrowing and investing for faster expansion. The opportunities of Islamic banking in Bosnia and Herzegovina reflect the Islamic Economics emphasis on innovation and creativity, conducive to a large Muslim population, a growing economy and a stable banking system.

The strengths and opportunities of Islamic banking create a favourable environment not only for Islamic Economics development but also for *waqf*. *Waqf* can play a major role in realising the aims of Islamic Economics. For example, a good *waqf* framework may replace microcredit organisations and enhance employment. *Waqf* and microcredit organisations provide various strategies for development by means of socially-beneficial projects. If that succeeds, partnership contracts (*murabahah*, *musharakah* and *mudharabah*) may be utilised to mitigate the risk factors. The *Waqf* Directorate and Bosnia Bank International organise periodical seminars and conferences to attract investors. Meetings between the two are often reported in the Bosnia Bank International monthly newspaper. For example, the *Waqf* Directorate organised a forum in 2015 to envision models

Strengths	Weaknesses
• interest-free banking • speed of service delivery • the quality of special services • well-trained employees	• more expensive loans • shorter working hours • small number of ATMs
Opportunities	Threats
• different (innovative) set of products • Muslim population in Bosnia and Herzegovina • a good rating of the founders • growing economy in Bosnia and Herzegovina • stable banking system in Bosnia and Herzegovina	• tax and law system • insufficient knowledge amongst clients about the principles of Islamic banking • hostile environment • microcredit organisations as a competitor

Table 1.1 SWOT Matrix (Awareness about Islamic Banking in Bosnia and Herzegovina)⁵⁸

of *waqf* integration in development and called for the establishment of a *waqf* bank.⁵⁹

Conclusions and Recommendations

This paper discussed the 20th century fortunes *waqf* and the prospects for a 21st century revival. Over the coming years, 19,236 *waqf* properties 39,481,894 m² in land size and the emergence of Islamic Economics with Bosnia Bank International may have an integrative future in Bosnia and Herzegovina. The WD-ICBIH aims again to make *waqf* the socio-economic basis of Islamic life. Gradual *waqf* integration into Bosnia and Herzegovina development addresses some challenges and shares the story of Bosnia and Herzegovina *waqf* with other Muslim and non-Muslim countries.

We end this paper with several actionable policy recommendations. The *Waqf* authorities should:

- Engage with others internationally via seminars, conferences, publications, inter-institutional exchange of employees and students.
- Promote the idea of *waqf* diversified usage such as *waqf*-financed education (like Turkish *waqf*-financed universities).

- Establish strong networking with alumni of all Bosnia and Herzegovina Islamic educational institutions as an avenue of cash *waqf* mobilisation, exchange of experience and communication in general.
- Develop an integrated IT *waqf* system.
- Have an industry approach, like that of Western institutions part funded by endowments e.g. Oxford, Harvard.
- Raise social awareness via research projects on *waqfs*.
- Most importantly, re-evaluate the use of current resources to maximise socio-economic benefits through more frequent consultation with experts of diversified educational backgrounds for eventual greater *waqf* development.

Appendix A

Waqf Properties in Bosnia and Herzegovina Based on Type, *Waqf* Directorate, 2015

No	Category	Details (Type)	Units
1	Lands, Valleys, Orchards	Construction Lands (Građevinsko Zemljište) Valley from 1 st to 6 th Class (Livada od I do VI klase) Non-Fertile Lands (Neplodno zemljište) Fields (Njiva), Fields from 1 st to 8 th Class (Njiva od I do VIII klase) Arable Land (Oranica), Arable Land from 1 st to 8 th Class (Oranica od I do VIII klase) Other non-Fertile Land (Class Ostalo neplodno zemljište) Pastures from 1 st to 6 th Class (Pašnjak od I do VI klase) Pastures from 1 st to 6 th Class (Pašnjak od I do VI klase) Plum Orchard (Šljivik) Forests from 1 st to 8 th Class (Šuma od I do VIII klase) Vineyards (Vinograd) Orchards (Voćnjak) Orchards from 1 st to 6 th Class (Voćnjak od I do VI klase) Garden 1 st and 2 nd Class (Vrt I I II klasa) Land with Business Building (Zemljište uz privrednu zgradu) Land with non-Business Building (Zemljište uz vanprivrednu zgradu) Land with Building (Zemljište uz zgradu) Land with Building for Physical Culture (Zemljište uz zgradu fizičke kulture) Land with Building of Islamic Community (Zemljište uz zgradu vjerske zajednice)	9500
2	Religious Objects	Mosques (Džamija), Worship Houses (Bogomolja) Charnel House (Gasulhana) Turbah (Turbe) Graveyards (Grobље) Maktab Remnants (Ruševine mejtefa)	4653
3	Parks, Streets, Gardens and other Habitats	Walls (Zidine) Parks (Perivoj) Pasars (Pijaca) Streets (Ulica), Gardens (Bašča) Hill (Brdo) ?? (Do) Gardens (Dvorište) Economic Gardens (Ekonomsko dvorište) Ravines (Jaruga) Hiatus (Jaz) Canals (Kanali) Local Pathways (Lokalni put) Storage Area (Magazište) Maydan Stones	1928

		(Majdan kamen) Maydan Sand (Majdan pijeska) Swamps (Močvara) Enbankment (Nasip) Non-Classified Pathway (Nekategorisani put) Parks (Parkovi) Brook (Potok) Approach Roads (Prilazni put) Access Road (Pristupni put) Road (Put) Road without signs (Put bez oznake) Rivers (Rijeka) Trench (Rov) Underbrush (Šikara)	
4	Houses and Flats	(Two-Room Flat) Dvosoban stan, Economic Court (Ekonomski dvor) Public Dwellhouses (Javne zgrade) Commesariat (Karaula) Houses (Kuća) Houses and Gardens (Kuća i dvorište) Houses and complementary Buildings (Kuća i zgrada) Houses and Land (Kuća i zemljište) Flats Building (Stambena zgrada) Flats (Stanovi) Three Room Flat (Trosoban stan), Buildings-Zgrada Building and Housing Area (Zgrada i kućište), Housing (Kućište) Buildings and Gardens (Zgrade i dvorišta)	1610
5	Business Objects and Offices	Complementary Business Buildings (Pomoćna zgrada u privredi) Buisness Building (Poslovna zgrada) Eco-Industry Business Building (Poslovna zgrada u privredi) Non Eco-Industry Business Building (Poslovna zgrada u van privredi) Business Areas (Poslovni prostor) Post Office (Pošta), Industry Related Buildings (Privredna zgrada) Business-Flats Buildings (Stambeno poslovna zgrada) Electricity Station (Trafostanica) Waterpower Complex (Vodoprivredni objekat) Buildings of the Islamic Community (Zgrada vjerske zajednice) Garden of Business-Dwelling House (Dvorište stambeno-poslovne zgrade) Factory Area (Fabrički krug) Construction Areas (Gradilište) Stone-breaking Area (Kamenolom) Stone-Breaker (Kamenjar) Stone-breaking area (Krš, kamenjar) Sand Factory (Pjeskara) Open Pit (Površinski kop) Market Area (Sajmište)	892

6	Shops, and Stores	(Shops) Dućan, Garages (Garaža) Studio (Garsonjera) Storerooms (Magaza), Complementary Room (Pomoćna prostorija) Complementary Buildings (Pomoćna zgrada) Complementary Complex (Pomoćni objekat) Cattle House (Štala) Parking (Parking)	599
7	Utilities	Wells (Čatrnja), (Water Taps) Česma, Fountains (Fontana) Bathrooms (Kupatilo) Mill with mill mashine (Mlinište sa mlinom) Other complementary buildings (Ostale pomoćne zgrade) Monument (Spomenik) Concrete Foundations (Temelj) Toilet (Toalet) Water Mill (Vodenica) Watersupply Reservoir (Vodovod (rezervoar) Water Trough (Pojilo)	28
8	Educational Objects	Madrasah at Mosque (Medresa uz džamiju), Maktabs (Mektebi) Schools (Škola)	26
TOTAL UNITS (UKUPNO)			19236
1560 Entered <i>Waqf</i> Units into the Data Base (Information System) of <i>Waqf</i> Directorate (1560 Unešenih u Informacioni Sistem Vakufske Direkcije)			

Source: *Waqf* Directorate of Islamic Community of Bosnia and Herzegovina (ICBIH), 8th August 2015

Appendix B

Highlights of *Waqf* Land Registered in the Data Base of *Waqf* Directorate as of 2015 (Zbirni Prikaz Vakufske Imovine u Bosnia and Herzegovina Unesene u Informacioni Sistem Vakufske Direkcije u 2015 Godini)

Type of <i>Waqf</i> Land	Land size in m ²
Land in Use (IMOVINA U UPOTREBI)	39,146,187 m ²
Nationalized <i>Waqf</i> (NACIONALIZOVANA)	326,252 m ²
Transformed <i>Waqf</i> (TRANSFORMISANA)	882 m ²
Muqata Waqf (MUKATA)	4,379 m ²
Destroyed <i>Waqf</i> (UNIŠTENA)	3.738 m ²
Erased <i>Waqf</i> (BRISANO)	456 m ²
Total (Ukupno)	39,481,894 m²

Source: *Waqf* Directorate of Islamic Community of Bosnia and Herzegovina (ICBIH), 8th August 2015

Notes

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1. The term Osmanli is preferred over Ottoman due to the fact that the Caliphate was named in honour of 'Osman'. This is a correction of the terminology used in research on the Osmanli Caliphate. Unfortunately, even native Turks still use the name Ottoman due to the widespread usage of the word by Western scholars. However, authentic scholars of Osmanli history and history in general attempt to correct this misuse of terms.
  2. Timur Kuran, 'The Provision of Public Goods under Islamic Law: Origins, Impact, and Limitations of the Waqf System,' *Law and Society Review* 35, no. 4 (2001): 841-98; Mohammed Boudjellal, 'The Need for a New Approach to the Role in Socio-economic Development of Waqf in the 21st Century,' *Review of Islamic Economics* 12, no. 2 (2008): 125-36.
  3. Syed Muhammad Naquib Al-Attas, *Prolegomena to the Metaphysics of Islam* (Kuala Lumpur: Penerbit UTM Press, 2014), 1-25.
  4. Murat Çizakça, *A History of Philanthropic Foundations: The Islamic World from the Seventh Century to the Present* (Istanbul: Boğaziçi University Press, 2000), 1-100; Mohamed Aslam Mohamed Haneef, 'Islam, the Islamic Worldview and Islamic Economics,' *IIUM Journal of Economics and Management* 5, no. 1 (1997): 39-66; Muhammad Arif, 'Toward a Definition of Islamic Economics: Some Scientific Considerations,' *Journal of Research in Islamic Economics* 2, no. 2 (1985): 79-93.
  5. Kinross Lord, *The Ottoman Centuries: The Rise and Fall of the Turkish Empire* (New York: William Merrow, 2002), 250-380.
  6. Fikret Karčić, *The Bosniaks and the Challenges of Modernity: Late Ottoman and Hapsburg Times* (Sarajevo: El-Kalem, 1999), 10-45; Dzevada Šuško, 'Percepcija Bošnjaka na Zapadu (Perceptions about Bosniaks in the West),' *Internacionalni univerzitet Sarajevo (International University Sarajevo)*. Available at: <http://cns.ba/cns-izdanja/percepcija-bosnjaka-na-zapadu-dzevada-susko/>. (Accessed on: 15 June 2017); Noel Malcolm, *Bosna: Kratka Povijest Bosnia: A Short History* (Novi Sad: Budućnost, 2011), 150-300.
  7. 'Bosnia and Herzegovina' has been the name of the country since 1878. During the Osmanli Caliphate, it was Bosnia only.
  8. Fikret Karčić, *Studije o Serijatskom Pravu i Institucijama (Studies of Shari'ah Law and Institutions)* (Sarajevo: El-Kalem & Center of Advanced Studies (CNS), 2011), 1-150; Cajlakovic Muhamed, 'Nastanak i Razvoj Institucije Vakufas Posebnim Osvrtom na Vakuf u BiH (Creation and Development of Waqf Institution with Special Reference on Waqf in BiH),' *Glasnik Riyaseta* (Herald Riyaset), no. 3-4 (2009): 240-56.
  9. Enis Durmišević, 'Vakufi u Različitim Političkim Sistemima-Odnos Vlasti Prema Vakufima, Posebno Nakon Agresije na BiH (Waqf in Different Political Systems – Government Stance Towards Waqf Especially After Aggression on BiH),' *Novi Muallim* (New Muallim) 12, no. 47 (2011): 15-24.

10. Ibid., 15-24.
11. Karčić, *The Bosniaks and the Challenges of Modernity*, 95-189; Robert Donia J., and John VA Fine Jr., *Bosnia and Herzegovina: A Tradition Betrayed* (New York: Columbia University Press, 1995), 15-130.
12. Fikret Karčić, *Društveno-Pravni Aspekt Islamskog Reformizma: Pokret za Reformu Serijatskog Prava i Njegov Odjek u Jugoslaviji u Prvoj Polovini XX Vijek* (*Socio-Legal Aspects of Islamic Reformism: Reform Movement of Shari'ah Law and Its Echo in Yugoslavia in First Half of 20th Century*) (Sarajevo: DP >>DES<<, 1990), 80-260; Malcolm, *Bosna (Bosnia)*, 140-280.
13. Cajlakovic, 'Nastanak i razvoj institucije vakufa,' 240-56; Durmišević, 'Vakufi u Različitim Političkim Sistemima,' 15-24; Esad Hrvacic, 'Pravno Utemeljenje Vakufa u Bosni i Hercegovini (Legislation of *Waqf* in Bosnia and Herzegovina),' *Vakufska Direkcija (Waqf Directorate)*. Available at: <http://vakuf.ba/aktuelnosti/pravno-utemeljenje-vakufa-u-bosni-i-hercegovini/274>. (Accessed on: 15 June 2017).
14. Durmišević, 'Vakufi u Različitim Političkim Sistemima,' 15-24.
15. Karčić, *Studije o Serijatskom Pravu*, 50-180; Mirsad Karic, 'Political Stability and Economic Performance in the Post-Dayton Bosnia, 1997-2006,' *Sosyal Siyaset Konferansları Dergisi*, no. 60 (2011): 367-91; Amer Bukvic, 'Evolution of Islamic banking in Southeast Europe: A Spark from Bosnia & Herzegovina,' *Islamic Finance News*. Available at: [Http://Bbibanka.Com.Ba/Web/Images/Bbimaleziya.Pdf](http://Bbibanka.Com.Ba/Web/Images/Bbimaleziya.Pdf). (Accessed on: 15 June 2017); *Emirates Review*, 'Islamic Finance in South East Europe,' *Emirates Review*. Available at: <http://emiratesreview.ae/?p=1280#sthash.LbktPipH.dpbs>. (Accessed on: 15 June 2017). Malcolm, *Bosna (Bosnia)*, 180-250.
16. This statute was published in No.2 Official Gazette of Federal Republic of Bosnia and Herzegovina on 9 January 1945.
17. Adnan Trakic, 'The Legal and Administrative Analysis of Waqf in Bosnia and Herzegovina,' *Islam and Civilisational Renewal* 2, no. 3 (2012): 337-54.
18. Hrvacic, 'Pravno Utemeljenje Vakufa u Bosni i Hercegovini.'; Nezim Halilovic, 'Historijat Vakufa u BiH: Trenutno Stanje i Perspective (History Highlights about Waqf in Bosnia and Herzegovina: Current Condition and Perspectives),' *Vakufska Direkcija (Waqf Directorate)*. Available at: <http://vakuf.ba/aktuelnosti/historijat-vakufa-u-bih-trenutno-stanje-i-perspektive/279>. (Accessed on: 16 June 2017).
19. Rijaset Islamske Zajednice u Socijalistickoj Federativnoj Republici Jugoslaviji (SFRJ) (Rijaset of the Islamic Community in Socialist Federative Republic of Yugoslavia), 'Glasnik (Herald),' *Glasnik (The Herald)* No. 2(1990): 2-20.
20. Cajlakovic, 'Nastanak i Razvoj Institucije Vakufa,' 240-56; Halilovic, 'Historijat Vakufa u BiH (History Highlights about Waqf in BIH).'; Hrvacic, 'Pravno Utemeljenje Vakufa u Bosni i Hercegovini.'; ICBIH-Waqf Directorate, *Waqf in Bosnia and Herzegovina, History, Current Status and Prospects* (Sarajevo: Bemust 2011), 1-24.
21. Law on Nationalisation of Private Economic Enterprises dated December 6, 1946, with amendments of December 12, 1948, for legal basis seizure of *waqf* mills, hotels, spas and similar establishments, Law on Nationalisation of Leased Buildings and Plots on December 28, 1958 Laws on Confiscation of Property and

- Methods of Confiscation (Official Gazette of Democratic Federal Yugoslavia) No. 40/45 and 70/45, Laws on Handling of Confiscated Property, which allowed confiscation from owners directly (Official Gazette of Democratic Federal Yugoslavia) No. 36/45, Laws on Nationalisation of Private Limited Companies (Official Gazette of Democratic Federal Yugoslavia) No. 98/46, 99/46, 35/48, 68/48, and 27/53 etc. Simple expropriation of private property, done overnight without former information; Disposing of property such as apartments, businesses under the Law on Dispose of Apartments and Business Premises on February 17, 1945; Trakic, 'The Legal and Administrative Analysis,' 337-54.
22. Rijaset Islamske Zajednice u Socijalistickoj Federativnoj Republici Jugoslaviji (SFRJ) (Rijaset of the Islamic Community in Socialist Federative Republic of Yugoslavia), '*Glasnik (Herald)*,' *Glasnik (The Herald)* No.2 (1990): 2-20; Rijaset Islamske Zajednice u SFRJ, '*Glasnik (The Herald)*,' 5-30; Trakic, 'The Legal and Administrative Analysis,' 337-54.
  23. Malcolm, '*Bosna (Bosnia)*,' 190-220; Donia and Fine, '*A Tradition Betrayed*,' 86-170.
  24. Halilovic, 'Historijat Vakufa u BiH (History Highlights about Waqf in BIH).'; ICBIH-Waqf Directorate, 'Waqf in Bosnia and Herzegovina.'
  25. Rijaset Islamske Zajednice u SFRJ, '*Glasnik (The Herald)*,' 10-25; Zajimović, Senajid, 'Petnaest Godina Rada Vakufske Direkcije-Stanje i Perspektive s Posebnim Osvrtom na Probleme s Kojima se Susreće VD (Fifteen Years of Waqf Directorate-With Special Reference to the Problems Facing the Waqf Directorate -WD),' *Novi Muallim (New Muallim)* 12, no. 47: 4-11; Halilovic, 'Historijat vakufa u BiH (History Highlights about Waqf in BIH).'; Preporod (Rebirth), 'Treba Aktivirati Licnu i Drustvenu Svijest of Vaznosti Vakufa (A Needed to Raise Individual and Social Awareness about the Importance of Waqf),' *Newspaper 'Preporod', Issue June 2013 at section 'Razgovori'(Discussions)*. Available at: http://www.rijaset.ba/index.php?option=com_content&view=article&id=16739:intervju-treba-reaktivirati-licnu-i-drustvenu-svijest-o-vaznosti-vakufa&catid=205&Itemid=457. (Accessed on: 16 June 2017); Senajid Zajimovic, 'Vakuf i Danas Predstavljaju Jak Ekonomski Potencijal (Waqf Even Today Represent a Strong Economic Potential),' *Dnevni Avaz (Avaz Daily)*, 13 June, 2013.
  26. Trakic, 'The Legal and Administrative Analysis,' 337-54.
  27. Ibid., 337-54; Zajimović, Petnaest Godina Rada Vakufske Direkcije (Fifteen Years of Waqf Directorate), 4-11; Preporod (Rebirth) (2013). Treba Aktivirati Licnu i Drustvenu Svijest (A Needed to Raise Individual and Social Awareness. '; Senajid Zajimovic, 'Vakuf i Danas Predstavljaju Jak Ekonomski Potencijal.'; Vakuf.ba 1st, 'Vakufi su Primjer Kako se Krse Prava Bosnjaka i IZ (Waqf are Indicating How Rights of Bosniaks and Islamic Community are Disrespected),' *Dnevni Avaz (Avaz Daily)*. Available at: <http://vakuf.ba/aktuelnosti/senaid-zajimovic-vakufi-su-primjer-kako-se-krse-prava-bosnjaka-i-iz/199>. (Accessed on: 16 June 2017).
  28. Trakic, 'The Legal and Administrative Analysis,' 337-54.
  29. The Constitutional Court is the main judiciary body while the Council of the ICBIH (Sabor or the ICBIH's assembly) is the main legislative body of ICBIH. Major educational institutions of the ICBIH are listed in the table below. In

general, the institutions date from the early 15th century to the 20th century. Each institution has a programme. Other centres and institutions of the ICBH are also listed in the table below. Those date from the early 16th century to the 21st century. Each has a certain autonomy and reports to the ICBH authorities. Some known publications of the ICBH are mentioned in the table as well. All started publication in the 20th century. There are other smaller publications by listed educational institutions and other centres of the ICBH. The local, cantonal and municipality structure of the ICBH has 8 *muftiluks* (or mufti districts) in Bosnia. Each *muftiluk* has several *majlises*, a group of a number of *jama'ahs* (each having a mosque). *Jama'ah* is the smallest body of ICBH present in almost every village, and city in BiH. Some villages and cities have more than one *jama'ah*.

30. *Reisu-l-u'lema* is the highest Bosnian Muslim religious authority and spiritual leader.
31. The local cantonal, municipality and international structure of the ICBH constitutes 8 *muftiluks* in Bosnia and one in Slovenia, Croatia, Sandžak (Serbia), Germany and other Bosniak Islamic Communities in the world.
32. Ahmet Alibasic, 'The Profile of Bosnian Islam and What West European Muslims Could Benefit From It,' *Akademie der Diozese*. Available at: https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&cad=rja&uact=8&ved=0ahUKEwjBi7DwxYlKAhWBGY4KHadcAT8QFggcMAA&url=http%3A%2F%2Fwww.akademie-rs.de%2Ffileadmin%2Fuser_upload%2Fdownload_archive%2Finterreligioeser-dialog%2F071116_albasic_bosnianislam.pdf&usq=AFQjCNFWUOScGdJlmbotmOTKnQpqyWqnkQ&bvm=bv.110151844,d.c2E (Accessed on: 16 June 2017).
33. Alibasic, 'The Profile of Bosnian Islam,' 123.
34. Ibid.
35. Halilovic, 'Historijat vakufa u BiH (History Highlights about Waqf in BiH).'
36. Trakic, 'The Legal and Administrative Analysis,' 337-54.
37. For more details on each category of components, please refer to Appendix A.
38. For more details about types of *waqf* land, please refer to Appendix B.
39. ICBH-Waqf Directorate, 'Waqf in Bosnia and Herzegovina.' Zajimović, Petnaest Godina Rada Vakufske Direkcije (Fifteen Years of Waqf Directorate),' 4-11.
40. Alparslan Açıkgenç, *Islamic Science: Towards a Definition* (Kuala Lumpur: International Institute of Islamic Thoughts and Civilization [ISTAC], 1996), 1-45. Furqani, Hafas, Mohamed Aslam, Mohamed Haneef, 'Theory Appraisal in Islamic Economic Methodology: Purposes and Criteria,' *Humanomics* 29, no.3 (2013): 187-201.
41. Xavier Bougarel, 'Bosnian Islam as European Islam: Limits and Shifts of a Concept,' *Islam in Europe: Diversity, Identity and Influence* (2007): 96-123. Karic, 'Political Stability and Economic Performance,' 367-91.
42. Vakuf.ba, 'Restitucija (Restitution),' *Vakufska Direkcija (Waqf Directorate)*. Available at: <http://vakuf.ba/aktivnost/restitucija>. (Accessed on: 17 June 2017); Fikret Karčić, 'Disolucija SFRJ i Njene Posljedice za Islamsku Zajednicu (Disolution of SFRJ –Socialist Federative Republic Jugoslavia, and Its Consequences for Islamic Community),' *WordPress*. Available at: <http://fikretkarcic.wordpress.com/2009/07/22/disolucija-sfrj-i-njene-posljedice-za->

- islamsku-zajednicu/ (Accessed on: 17 June 2017).
43. Zajimović, Petnaest Godina Rada Vakufske Direkcije (Fifteen Years of Waqf Directorate),’ 4-11; Vakuf.ba 1st, ‘Vakufi su Primjer (Waqf are Indicating).’; Vakuf.ba 2nd, ‘Vakuf Trenutno Raspolaze Samo sa 5% od Ukupne Imovine (Waqf Currently Pperates with Only 5% of all Waqf Properties),’ *Magazine Saff*. Available at: <http://vakuf.ba/aktuelnosti/zajimovic-vakuf-trenutno-raspolaze-samo-sa-5-od-ukupne-imovine-/200>. (Accessed on: 17 June 2017).
  44. Halilovic, ‘Historijat vakufa u BiH (History Highlights about Waqf in BiH).’
  45. Monzer Kahf, ‘Financing the Development of Awqaf Property,’ *American Journal of Islamic Social Sciences* 16, no.4 (1999): 39-68; Zajimović, Petnaest Godina Rada Vakufske Direkcije (Fifteen Years of Waqf Directorate),’ 4-11.
  46. Çizakça, *A History of Philanthropic Foundations*, 1-155.
  47. UNSA, ‘Centre for Islamic Economics, Banking and Finance at School of Economics and Business,’ *University of Sarajevo*. Available at: <http://www.efsa.unsa.ba/ciebf/>. (Accessed on: 18 June 2017).
  48. UNSA, ‘Third International Two day Sarajevo Islamic Finance and Economics Conference 2014 (SIFEC) at Gazi Husrev Bey's Library,’ *University of Sarajevo*. Available at: <http://www.efsa.unsa.ba/ciebf/ba/sifec-conference>. (Accessed on: 18 June 2017).
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