



ISLAMIC COMMUNITY OF THE REPUBLIC OF KOSOVA



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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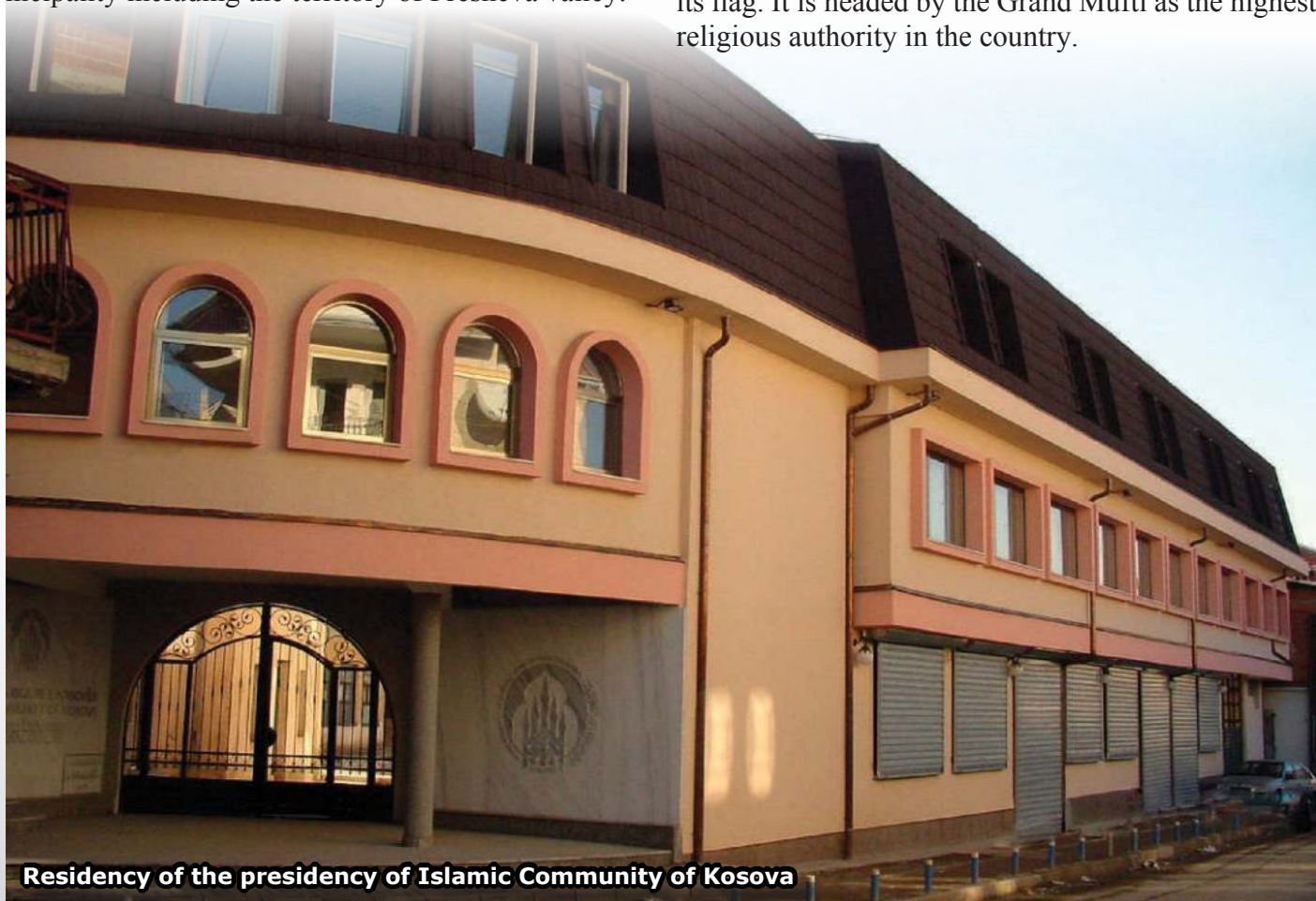
ISLAMIC COMMUNITY OF KOSOVA

Islamic Community of Kosova is an independent institution that represents Muslims of Kosova and Muslims of the valley of Presheva. This institution organizes Islamic religious life in Kosova. Islamic Community of Kosova is the initiator, carrier, presenter, preacher and implementer of Islamic religious life in Kosova. It undertakes its activities in the whole territory of Kosova through its councils in every municipality including the territory of Presheva valley.

For the best possible development of its mission, Islamic Community of Kosova has established educational institutions, like: Madrasas, Faculty of Islamic Studies and the institute of Hifz – for the memorization of the Holy Qur’an.

The residency of Islamic Community is located in Prishtina.

Islamic Community has its symbols, Logo and also its flag. It is headed by the Grand Mufti as the highest religious authority in the country.

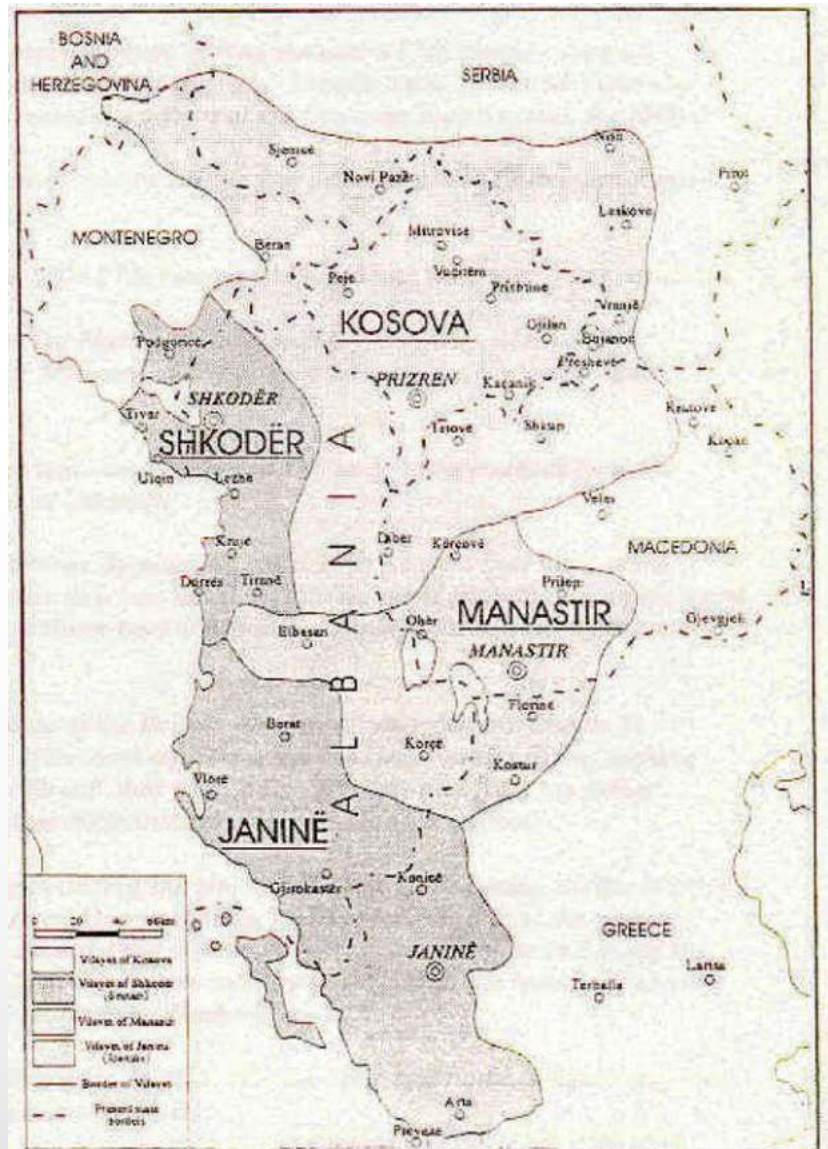


Residency of the presidency of Islamic Community of Kosova

2.

**ORGANIZATION OF ISLAMIC
RELIGIOUS LIFE IN KOSOVA
THROUGHOUT HISTORY**

Organizing Islamic religious life in Kosova takes place since the time Ottoman Empire started administering this region. During that time, religious life was organized through religious and political authority. Based on that, Islamic religious structure and functions of the state were organized by a unique structure (*Din wa Dawla*), whereas other religious communities had their own unique organizing structures. Within the umbrella of Ottoman Empire, from the organizing view point of Islamic religious life, all Muslims of Balkans were part of the Muslim community headed by the Sultan who was replacing the role of the caliph. Prerogatives and competencies of the caliph at the time of Sultan Murat II (1421-1451) were transferred to the *grand mufti*. Since then, the grand mufti was titled ‘Shayhul-Islam’ and was considered as the highest religious authority within the state of Ottoman Empire. There were three Albanians who had held this post: Ali Efendi Zembili (1503-1526), Ibrahim Bej Efendi Ajvaz Pasha-Zade (1719-1797 and Abdurrahman Nesip Efendi (1842-1914). However, at the lower level the authority of Shayhul-Islam was played by the Mufties of the regions.



Map of Albanian Lands during Ottoman Empire Period

3.

**ORGANIZATION OF ISLAMIC
RELIGIOUS LIFE AFTER
THE WITHDRAWAL
OF OTTOMAN EMPIRE**

After the withdrawal of the Ottoman Empire from the Albanian lands and from Kosova as well, there were new challenges faced related to sociopolitical life. These challenges were unfavorable for Albanians and their religious life, particularly on the regions that were invaded by the Slavic invaders.

The community of Islamic faith (this is how was called then) in Kosova, since the withdrawal of Ottomans was neglected and had to fight for the religious autonomy, but this was not possible to happen at that time.

After the First World War, under the Serbian-Croatian-Slovenian Kingdom, Islamic religious life was organized in a way that Muslims from Bosnia &

Herzegovina, Croatia, Slovenia were headed by *Reis-ul-ulama* with its head office in Sarajevo. Whereas, Muslims living in Kosova, Macedonia, Serbia and Monte Negro had their own special community headed by supreme Mufti with its head office in Belgrade.

Big changes happened with the establishment of dictatorship by the kingdom of Yugoslavia (January 6th, 1929), this dictatorship hit the Community of Islamic Faith by causing many significant changes. Places and positions that depended from the former Supreme Mufti office were transferred to the newly formed *Ulama Majlis* in Skopje. The newly formed *Ulama Majlis* in Skopje together with the *Ulama Majlis* in Sarajevo made the Rijaset of Islamic Community with its head office in Sarajevo.



4.

**COMMUNITY OF ISLAMIC
FAITH FROM KOSOVA PART OF
ALBANIAN MUSLIM COMMUNITY**

During the period 1941-1944, Community of Islamic Faith in Kosova with its two main regional offices (Prizren and Prishtina office) joined the Albanian Muslim Community with its residency in Tirana. This functioning was divided into Grand-Mufti Office and Mufti Offices. These offices were headed by the competent personalities that were known among other things also for national planning between the two World Wars. These Muftis were: Hasan Islami-Nahi in Prizren, Rexhep Remziu in Prishtina, deputy mufti Mulla Idris Gjilani in Gjilan, deputy Mufti Ahmet Hasani in Ferizaj, deputy Mufti Fahri ef. Iljasi

in Gjakova, etc. Appointment of the religious staff, starting from the Muazins up to the deputy muftis was done by the head office from Tirana headed by Behxhet Shapati and later by Sherif ef. Langu. The unique characteristic of this period was that the administration of these offices was done exclusively in Albanian language. During that time in Kosova, Muslim literature from Albania was distributed openly and freely. Among the journals and magazines that were published were: 'Kultura Islame', 'Zani i Nalt', 'Mevludi', writings of Hafiz Ibrahim Dalliu, Hafiz Ali Korça, Haki Sharofit, Hafiz Abdullah Sembllaku, etc.



5.

**ISLAMIC COMMUNITY OF KOSOVA
PART OF FORMER “RIJASET”**

After the end of the Second World War, Kosova unjustly was separated from its mother nation Albania and becomes part of the artificial Federation called Yugoslavia. With this act, Islamic Community in Kosova forcibly changes its head quarter from Tirana to Sarajevo. From 1945 to 1990, it functioned as Islamic Community for Serbia, respec-

tively for Kosova, and Vojvodina with its residency in Prishtina, as part of Islamic Community of Yugoslav Federation with its residency in Sarajevo. The first President/Mufti of Islamic Community for Serbia, respectively for Kosova and Vojvodina with its residency in Prishtina was Hafiz Bajram ef. Agani from 1947 to 1959.



Prishtina (1950s)

6.

**THE INDEPENDENCE OF ISLAMIC
COMMUNITY OF KOSOVA**

The early 1990s brought a new phase for Kosovo and its population. These years were years of big changes. Even though, Serbian invaders took by force the little autonomy that Kosovo had earlier as part of former Yugoslav federation, Albanians were organized in a very decisive and unique manner and continued the journey towards the independence from Serbia and Yugoslavia.

After necessary preparations for reaching this goal, institutions of the Islamic Community of Kosovo, respectively its assembly on December 11th, 1993 decided to go apart from the then *Rijaset* and declared Islamic Community of Kosovo as an independent institution. Since that time, new phase began for Islamic Community of Kosovo.



7.

**OBJECTIVES OF ISLAMIC
COMMUNITY OF KOSOVA**

The objective of Islamic Community of Kosova is to plan, organize and control religious life inside the territory of Kosova.

Through its institutions, Islamic Community seeks to achieve that all its members live in harmony with Islamic norms, increase and develop awareness about Islamic teachings and religious life. It works in enhancing life of all Muslims living in Kosova spiritually, culturally, scientifically and reach socio-economic well being.

In accordance with its capabilities, Islamic Community provides good environment to its members for fulfilling Islamic obligations. For organizing religious life, it is organized based on the constitution of the Islamic Community of Kosova. This constitution is based on the teachings of the Holy Qur'an and the *Sunnah* of the Prophet Muhammad (peace be upon him) as the main source and follows the *Hafani* school of thought. It has also the regulations that are approved by the highest institutions of the Islamic Community of Kosova.

For providing the answer to the needs of Muslims and for the betterment of religious life, Islamic Community of Kosova has established educational institutions from the lowest levels up to the university level.



Big Mosque and Watch Tower, Prishtina

8. ORGANIZATIONAL STRUCTURE OF ISLAMIC COMMUNITY OF KOSOVA

The organization of Islamic Community of Kosova starts from the *jamaah* (members) of a mosque who form the council of *jamaah* of that particular mosque.

The councils of the *jamaah* are dependant on the councils of the Islamic Community. However, these councils are the basic institutions and have the competencies for organizing religious life in the local levels. Islamic Community of Kosova is divided into 8 regions, 7 of them are within the administrative territory of Kosova: region of Prishtina, Gjilan, Mitrovica, Prizren, Peja, Ferizaj, Gjakova and 1 covers the three Albanian municipalities located inside Serbia bordering with Kosova: municipality of Presheva, Bujanoc and Medvegja.

Councils of Islamic Community that belong to the particular municipalities are covered within one region as presented below:

The Region of Prishtina is made of: Council of Prishtina, Podujeva (Besiana), Lipjan, Glogoc (Drenas), Fushe Kosove and Obiliq.

The Region of Gjilan is made of: Council of Gjilan, Kamenica (Dardana) and Vitia.

The Region of Mitrovica is made of: Council of Mitrovica, Vushtri and Skenderaj.

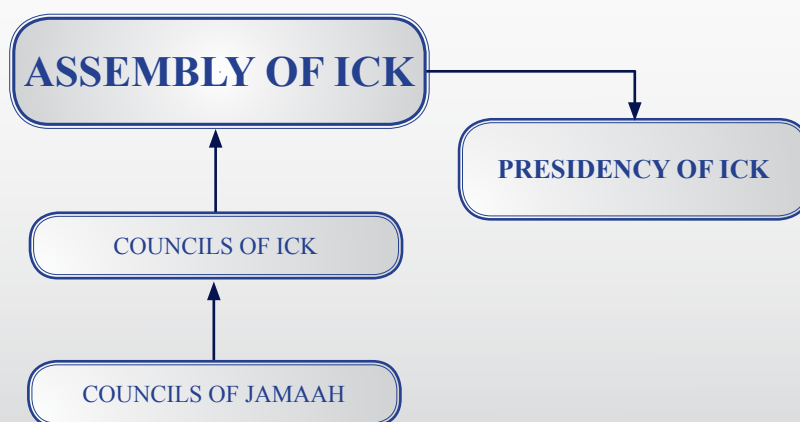
The Region of Prizren is made of: Council of Prizren, Dragash (Sharri) and Suhareka (Theranda).

The Region of Peja is made of: Council of Peja, Istog (Burimi), Decan and Klina.

The Region of Ferizaj is made of: Council of Ferizaj, Kacanik, Hani Elezit and Shtime.

The Region of Gjakova is made of: Council of Gjakova, Rahovec and Malisheva.

The Region of Presheva is made of: Council of Presheva, Bujanoc and Medvegja.



9.

BODIES OF ISLAMIC COMMUNITY OF KOSOVA

Islamic Community of Kosova (ICK) organizes its activities through its bodies, institutions and the framework.

Islamic Community of Kosova is independent in its functioning, it is organized through its bodies that are elected from its base (its members), starting from:

9.1. Council of “Jamaah” in the level of the mosques

Jamaah is a group of people from a narrow territory where all religious obligations are performed together, besides that, they maintain mosques, properties and grave yards. Also there are other activities done jointly, like: collecting yearly membership in

cash from its members and other contributions which are used to make Islamic Community function.

These *jamaah* have the council of *Jamaah* which is the helping body of the Council of Islamic Community.

9.2. The Council of Islamic Community at the local level

The Council of Islamic Community is the basic body of Islamic Community within its own territory.

The council is responsible for all religious issues and all other needs of Islamic Community and of the *Jamaah*.



9.3. The Assembly of Islamic Community

The assembly of Islamic Community is the highest body representing and law giving of the Islamic Community of Kosova.

The number of members that form the Assembly of ICK is equal to the number of councils within the whole territory of Kosova. This assembly is represented with one member selected from each council and also one member from the Faculty of Islamic Studies and the *Madrasa* (High school).



From a session of the assembly of ICK

9.4. The Presidency of Islamic Community

The presidency of Islamic Community of Kosova is the executive body formed from the assembly of Islamic Community, and as such, it is the highest institution for religious and educational issues, as well as issues related to administrative and properties within the Islamic Community of Kosova. It orients and administers the work within the Islamic Community of Kosova, puts in place decisions taken by the assembly, supervises the functioning of the bodies and institutions within its territory, and monitors the work of the institutions within the Islamic Community of Kosova.

The Presidency of Islamic Community of Kosova supervises and monitors the creation, maintenance and well keeping of the properties and assets of the Islamic community.

The Presidency of Islamic Community of Kosova is led by the president of the Presidency who is at the same time also the Mufti of Islamic Community of Kosova.



Mufti and the presidents of the councils of ICK

10.

THE HIERARCHY OF ISLAMIC COMMUNITY OF KOSOVA

10.1 The President/Mufti

The President of the Presidency/ the Mufti is the highest authority for religious issues in Kosova.

The president/the Mufti represents Islamic Community, interests of the believers inside and outside the country. Organizes and supervises the work of professional services within the presidency and provides *murasele* (authorizations) to *imams*, *hatibs* and *mualims* for *jumaa friday* and Eid prayers.

The president calls for meetings of the presidency and leads them, and takes care for the implementation of the decisions taken on the meetings and signs all acts and decisions of the presidency.

The president/the Mufti – represents the interests of the Islamic community and of the Muslims to the governmental institutions.

Since 1948, Islamic Community of Kosova was led by:

- Hafiz Bajram ef. Agani (1947-1959),
- Mustafa ef. Canhasi (1959-1963)
- Haji Ismailhaki ef. Ustaibo (1963-1983)
- Haji Jetish ef. Bajrami (1983-1990)
- Dr. Rexhep ef. Boja (1990-2003)
- Mr. Naim ef. Tërnavë (the present Mufti)



Mr. Naim Tërnavë, Mufti of the ICK

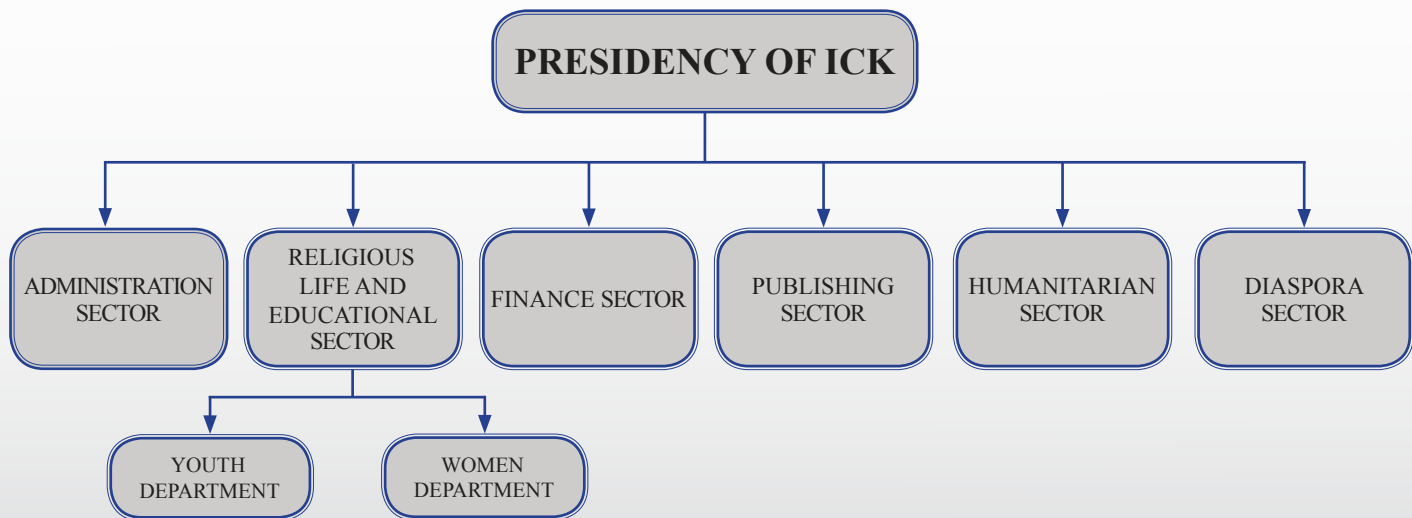
10.2. Sectors of the Presidency of Islamic Community

Within the Presidency of Islamic Community of Kosova there are sectors that undertake the professional work which are headed by the relevant bodies, these sectors are:

- Administration Sector, which is led by the General Secretary of the Presidency;
- Religious and Educational Life Sector, led by the chief Imam of the ICK;
- Finance Sector;
- Publishing Sector;
- Humanitarian Sector, respectively, NGO Humanitarian association 'Bereqeti, and
- Diaspora Sector.

There are two departments that function within the sector of religious and educational life:

- Women department, and
- Youth department.





Prizren

11.

OBJECTS / BUILDINGS OF ISLAMIC COMMUNITY

Objects of Islamic Community are:

- Mosques
- Masjids
- Maktabas
- Educational buildings
- Administrative buildings (residencies of ICK institutions),
- Residential buildings
- Business buildings
- Tekkes
- Tombs
- Hamams
- Gusulhanes
- Grave yards, etc.



12.

RELIGIOUS-EDUCATIONAL INSTITUTIONS

Religious and educational institutions of Islamic Community of Kosva are: Mosques, Masjids, Madrasah and Faculty of Islamic Studies in Prishtina.

12.1. Mosques

Among the first institutions to be established are mosques, which represented the base of the complexity of other buildings. To the extent, there are cases

that with the building of mosques begins the development of a residential area or of a city like it is the case of “Hadum Aga” Mosque built in 1594 in Gjakova by the Bizeban Sylejman Aga from the village Guske of Gjakova. The first mosque built in Kosova started immediately after the Battle of Kosova (1389), its foundation was laid by Bajazid Jallderm, and was completed by Sultan Mehmet Fatih II. After the completion of this mosque, there were other mosques built throughout Kosova. This activity was expended



Bajrakli Mosque in Peja, 1968

especially during the 16th century and the first half of the 17th century, it was the time when Albanians embraced Islam massively. Besides the primary role for prayer, mosques have played important roles for serving the needs of the community, like the places of knowledge and education and also the place for gathering for different activities and decision making.

These are some of the most important mosques in Kosova:

Prishtina: “Çarshi Mosque” (1389), “Sultan Mehmet Fatih” Mosque (1460/61), “Ramadanije” Mosque (1596), “Pirinaz” Mosque (1470), “Jashar Pasha” Mosque (1834), etc.

Gjakova: “Hadum Aga” Mosque (1594/95).

Peja: “Bajrakli” Mosque (1471), “Gjylfatyn” Mosque (1497), “Defterdar” Mosque (1570), “Kurshumli” Mosque (1577).



Mufti together with students of Mektebe – Rahovec 2010

Prizren: “Gazi Mehmed Pasha” Mosque (1573/74), “Sinan Pasha” Mosque (1615/16), “Emin Pasha” Mosque (1831/32), “Kuklibeg” Mosque (1534/35), “Muderris Ali Efendi” Mosque (1581), Iljas Kuka Mosque (1543).

Kacanik: “Koxha Sinan Pasha” Mosque (1594)

Gjilan: “Atik” Mosque (17 century),

Rogove: “Jemishxhi Hasan Pasha” Mosque (1580),

Vushtri: “Gazi Ali Bey Mosque” (1410), “Karamanli” Mosque (1650)

Within the umbrella of Islamic Community today there are more than 800 mosques.

12.2. Maktabas

Islamic Community organizes teachings of religious classes through its faculties employed in the mosques. Imam, besides other duties organizes classes about Islamic teachings in the *maktab*. Muslim children attend these classes as part of the *jamaah* of the particular mosque or *masjid*.

As part of the curricula of the religious classes held in the mosques, children learn about the basics of Islam, like: pillars of Islam, Arabic letters and reading of the Holy Qur’an.

Among the oldest *maktabas* in Kosova, for which we have evidences and there are *vakifname* (endowment letters) for them are: “Suzi Maktab” in Prizren built in 1513, in this *maktab* Suzi himself was mualim (teacher). “Koxha Sinan Pasha” *Maktab* in Kacanik, this *maktab* was built by “Koxha Sinan Pasha” who was the sadriazem in the army of Ottoman Empire.

In the old days there was one *maktab* for almost every mosque, this culture has been cultivated until today.

It is worth pointing the fact that besides these schools, during the Ottoman administration in Kosova there were other schools, like: *Maktab Iptidai*, *Rushdije*, *Idadije*, *Darul-mual-limin* dhe *Darul-mual-limat*.



Prizren, 2011

الجزء السابع والعشرون



وقال لعجوز عقيم قالوا كذا

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ما نزلنا من شيء انت عليه الا جعلناه

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في صورة فصركت وجهها

Islamic Manuscripts of the Library of ICK

12.3. “Kutubhanas” / Islamic Libraries

The history and Islamic education in Kosova is closely connected to the libraries, because there were special and close relations between Islamic schools (maktabas and madrasahs) and libraries. Most of the libraries established as part of Islamic education in our land were established from people by endowing great number of different works belonging to the fields of Islamic studies and other sciences. Endowers have built libraries besides *maktabas*, *madrasahs*, *mosques*, *tekkes*, etc...



Library of ICK

One of the oldest Islamic libraries in Kosova was established by the poet and scholar from Prizren named *Suzi* (1513) followed by: “*Mehmed Pasha*” in Prizren (1573), “*Mehmed Hajrudin-Kuklibegu*” (1535), “*Atik Madrasa*” in Peja (1516), “*Medreseja e Madhe*” - (Big Madrasah) in Gjakova (1733) which was destroyed together with “*Hadim Aga*” Mosque from the Serbian forces during the war in 1999.

There were also some private libraries, like: Pinjoll’s library, scholars’ library from the Gjinolli family (Maliq Pasha, Jashar Pasha, Bahtijar Pasha), Library of the Mufti of Prishtina Hysejn Efendi Haxhi Sadiku, Library of Junusi Family from Prishtina, Library of Hafiz Abdullah effendi Hizri from Prizren.

12.3.1. Central Waqf Library in Prishtina

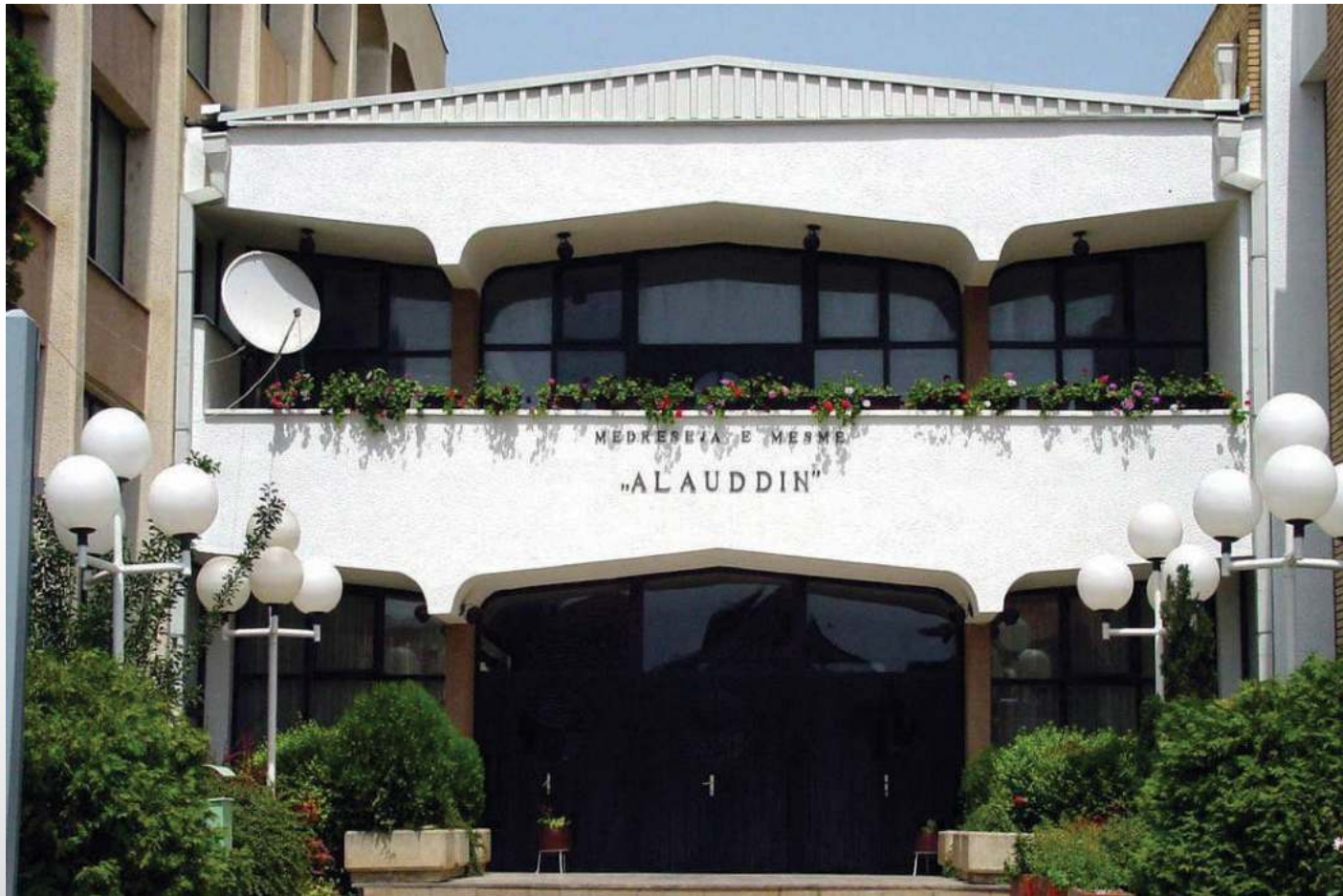
One of the newest Islamic libraries in Kosova is the “Central Waqf Library” in Prishtina. This library was established on September 24th 1951, by the leaders of the Islamic Community of that time under the leadership of Bajram ef. Agani and was burnt in 1999 by the Serbian forces.

Manuscripts in Arabic, Ottoman and Persian language that were saved from destruction nowadays are saved in Central Library of the Islamic Community of Kosova. There are more than 1000 manuscripts in this library, some of them are authored by local scholars which are considered latent treasure of Islamic-Albanian culture with great values in science, history, art and religion.

12.4. Madrasah

Madrassa is a high school which produced staff for the needs of Islamic Community and related institutions, like: *Imam, Hatib, Mualim, Waiz*, etc. In the past, depending on the educational conditions madrasas were of different levels. There was considerable number of madrasas in the country, there were

cases that two or more madrasas were at the same town until 1948. In 1948, even the last madrasa was forcibly closed down by the then regime. There were three madrasas in Prizren: “Mehmed Pasha” Madrasa, “Sinan Pasha” Madrasa and “Emin Pasha” Madrasa. Two



Madrasa “Alaudin” - Prishtina

in Prishtina: “Sultan Selim III” Madrasa and “Pirinaz” Madrasa. Two in Gjakova: “Madrasa e Madhe” - (Big Madrasah) and “Madrasa e Vogël” - (Small Madrasah). One in Gjilan: “Atik” Madrasah. One in Peja: “Atik“ Madrasah, etc.

12.4.1. “Alaudin” High School Madrasa

“Alaudin” Madrasa benefited from the experience of the famous mentioned madrasahs in Kosova that have educated people through centuries.

“Alaudin” Madrasa was established as an educational institution in Prishtina in 1951. Alaudin Madrasa started functioning at the court yard of the Alaudin mosque and it was called with the name Alaudin because of the place where it was established. In the first 10 years, it was registered as secondary school, and in 1961 it was upgraded into a high school level, where students had to attend 5 years of schooling.

Alaudin madrasa for many years was the only school of that kind in the whole region of Albanian land, where the medium of instruction was in Albanian. There were students that attended classes in that madrasa from different Albanian speaking nations outside Albania including Bosnia and Sanjak. In 1979, the presidency of Islamic

Community of Kosova decided to build new building that would serve the needs of the community better. This initiative was completed in 1985 when madrasa Alaudin started operating at the new building which was far better in terms of quality of studies and working conditions.

This new building offered to the students: food, shelter and studying environment. It has also supporting objects, like: study rooms equipped with all necessary tools, language laboratory, IT laboratory, natural scientific laboratory, theatre, sports stadium, library that has lots of books in different fields and languages.

Teachings in *madrasah* are being made out of the program approved by the Presidency of Islamic



Branch of the Madrasa “Alaudin” - Prizren

Community of Kosova and by the Ministry of Education of Kosova. Diplomas issued by Madrasah are equally important like diplomas issued by other schools of the same level.

Students of Madrasah organize different activities under the umbrella of the students association which

among other things it publishes brochures “Drita e Kur’anit” (Light of the Qur’an) in Prishtina and “Besimi” (The Belief) in Prizren.

Because of the high demand of the parents to register their children at this Madrasah the need was eminent to open more branches, initially in Novi Pazar and later in Prizren and Gjilan. In 1997, as part of the madrasa Alaudin were opened some classrooms for girls in Prishtina and Prizren as a step towards the education of Muslim Albanian women.

There are more than 700 students that attend classes in the madrasa Alaudin in all branches, students are from all over Kosova, Albania and Presheva Valley. Even after 6 decades, Madrasa Alaudin continues its mission, continues the path enriched with Islamic cultural-education.



Branch of the Madrasa “Alaudin” - Gjilan

12.5. Faculty of Islamic Studies

Results of the madrasah “Alaudin”, its growth and the development of Islamic Community, the need for education for higher level and the changes that happened in socio-political life pushed the leaders of Islamic Community to make the decision for establishing the Faculty of Islamic Studies in Prishtina. This is the highest institution of this kind until today,

and it has been accredited as the university level institution.

Faculty of Islamic Studies in Prishtina started to function in December 1992. The first lecture at the faculty was delivered



Faculty of Islamic Studies - Prishtina

by late H. Sherif Ahmeti, the well known veteran of Islamic and national education in Kosova.

The duration of studies at the Faculty of Islamic Studies is four years, respectively eight semesters. After the completion of all exams the student prepares a short thesis which will be defended in front of the relevant committee.

Courses offered at the Faculty of Islamic Studies are: *Qur'an, Tafsir, Hadith, Fikh, Aqidah, Usul al-*

Fikh, Islamic Civilization, Sira, Islamic Philosophy, Albanian, Arabic and Turkish Languages.

Students that attend their studies at the Faculty of Islamic studies are mainly from: Kosova, Albania, Montenegro, Macedonia and Presheva Valley.

Faculty of Islamic Studies started operating in an improvised building with minimal working standards. Today, it has very nice building with all contemporary facilities and a very conducive teaching and studying

environment. It has good library that is in service for professors and students.

Lecturers of the Faculty of Islamic Studies publish their bulletin called "Buletini" whereas students publish their yearly magazine called "Zgjimi Islam".

Until today there are 230 students that have graduated.



Library of the Faculty of Islamic Studies

12.6. The institute of Hifz in Gjakova

The tradition for the memorization of the Holy Qur'an in our land has existed since the very first days of the spread of Islam in this region. This was done institutionally and in a very organized manner until 1948 when "Mehmed Pasha" Madrasa was closed down forcibly by the then regime. Memorization of the Holy Qur'an was taught officially also in other *madrasas*, like: *madrasa* of Gjakova, Peja, and Gjilan until the beginning of the Second World War.

After the Second World War, memorization of the Holy Qur'an in our lands was organized in the mosques by the well known hafizs (Imams who knew the Holy Qur'an by heart), they were teaching and supervising their students the memorization process. During the years, 69th and 70th of the last century, this tradition was better known and practiced in Presheva, Bujanoc and in other regions of Kosova.

When a student was completing the memorization of the whole Holy Qur'an, he was demonstrating it in-front of a professional commission, his teacher and other people and then he was officially given the title "Hafiz". Knowing the importance of memorization of

the Holy Qur'an, Islamic Community of Kosova in 2005 has established the Institute of Hifz at the old buildings of the former *Madrasa* where the memorization process is taught. The age of the students who attend classes at this institute is between 10 and 17, it is important to mention that students, besides attending classes at the institute they also continue with their regular classes at the public schools.

Until today, there are 14 students who completed the memorization of the Holy Qur'an at this institute.



The Institute of Hifz - Gjakova

13.

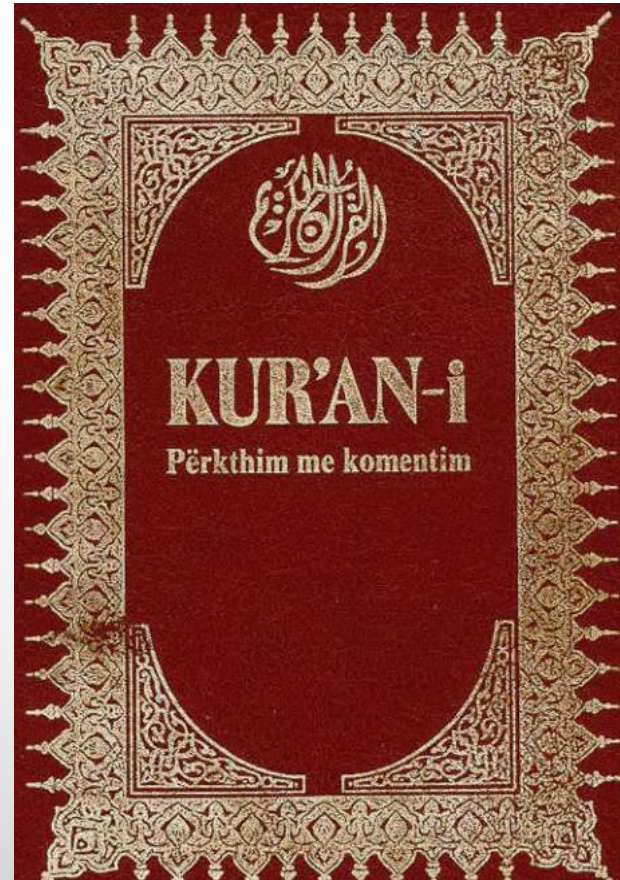
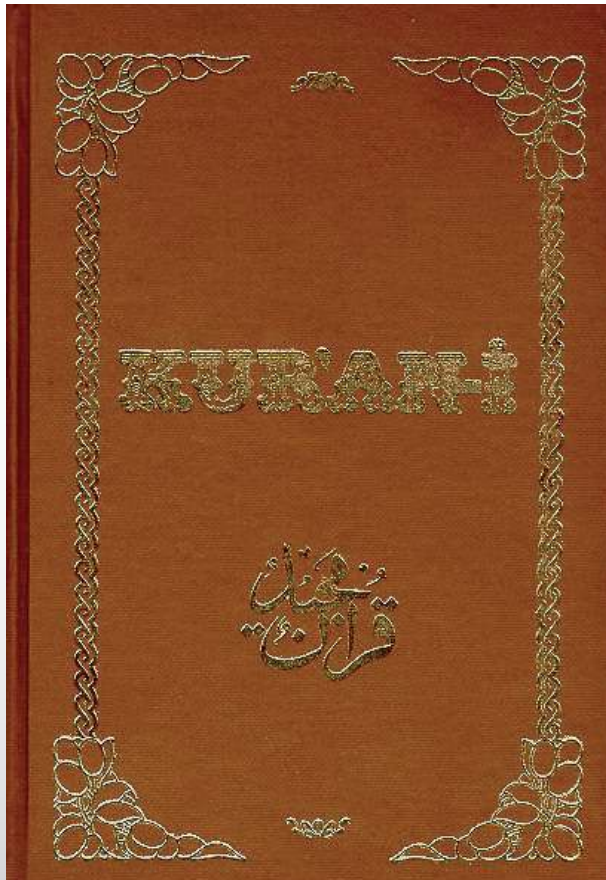
PUBLISHING ACTIVITIES

13.1. Publishing House “Dituria Islame”

Publishing is a very important activity of the Presidency of Islamic Community of Kosova.

Publishing activity within Islamic Community has started in 1957; the first to be published was “Ilmihal” in Albanian language followed by other books and journals.

Main publishings during 1970s and 1980s were: booklets for basic teachings about Islam, in 1985, ICK published the Holy Qur’an in Albanian language. Since 2003 there is publishing house called “Dituria Islame” which functions, as part of Islamic Community of Kosova and publishes mainly literature from the field of Islamic Studies. Until today there are hundreds of titles published by “Dituria Islame”. Its main objective is to enhance its readers spiritually, culturally as well as intellectually.



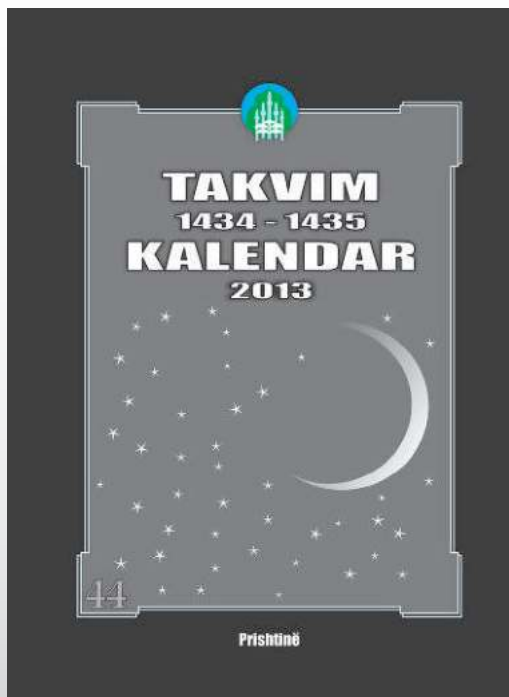
13.2. Islamic Publications

The presidency of Islamic Community of Kosova besides publishing the special publications, it publishes these journals and magazines:

13.2.1. “Takvimi/Kalendari”

“Takvimi” is yearly publication which normally gets published at the end of year; it has its calendar part as well, which shows the prayer times for the whole year, fasting time and also holidays. It has also its thematic part where articles of different themes and fields are discussed from the view point of Islamic studies.

“Takvimi” for the first time was published in 1970.

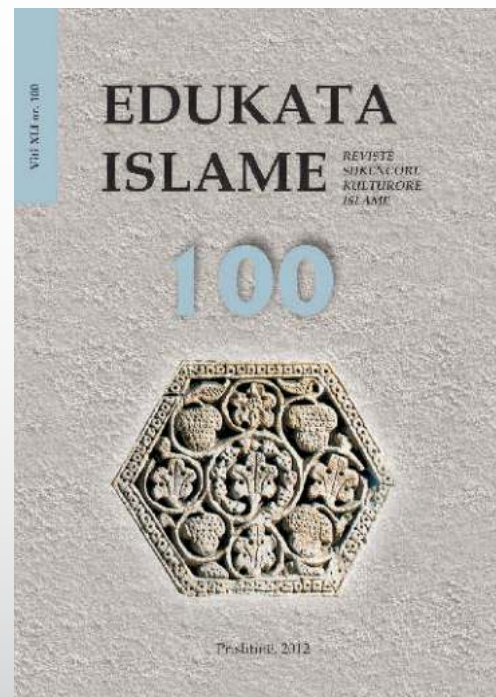


13.2.2. “Edukata Islame”

The first number of “Edukata Islame” was published in 1971, as a quarterly journal. In its initial mission, “Edukata Islame” had the fate of being the only Islamic journal published in Albanian language. This was because in Albania the religion was prohibited by law, whereas in Kosova and other Albanian speaking regions there was no experience in publishing other periodicals.

The journal “Edukata Islame” has become the carrier, promoter and the podium of the Islamic written word in Albanian language, not only in Kosova but elsewhere as well.

“Eduakata Islame” is the first Islamic journal in Albanian territories which is being published continu-

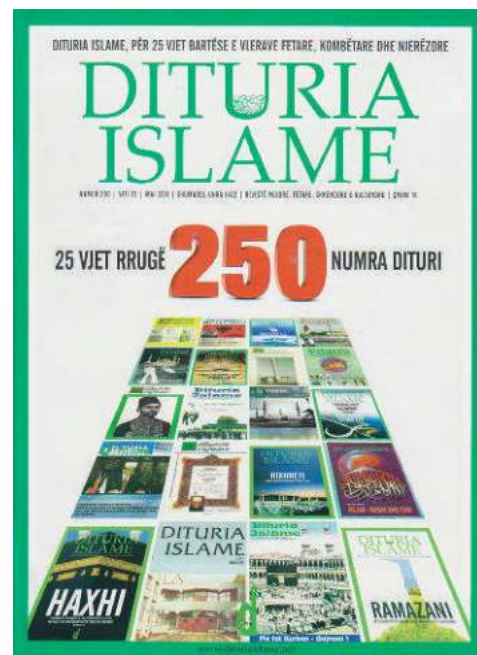


ously for four decades, also it is the first Islamic journal which has reached its number 100 hundred in this format. In other words, it is the oldest still functioning Islamic journal in Albanian lands.

13.2.3. “Dituria Islame”

The first number of “Dituria Islame” was published in 1986 as a quarterly religious-informative magazine, and when it reached its 18th number, it became monthly religious-cultural-scientific magazine.

Today, “Dituria Islame” has reached its 266 number. It has successfully achieved to reach the initial goals and objectives of the people who established it in the beginning.



14.

THE INSTITUTION OF WAQF

Waqf has always played an important part of Muslims everywhere and to the Albanian Muslims as well, taking it from religious scope as well as cultural and socio-economic aspect. The role of *Waqf* is very huge in forming and developing many residencies and suburbs of Albanian cities. There are very rare residencies where Muslims

live or have lived and there is no any *waqf* left. In urban areas the number of *waqf* institutions is quite big, in some cities it reaches in dozens.

The institution of *waqf* has played an important and incomparable role in spreading Islam in our country, and spreading the culture in these regions. The institution of *Waqf* has constantly supported and stimu-



Waqf of Gazi Mehmet Pasha - Prizren

lated Islamic educational institutions, like: Madrasas, Maktabas of the mosques, and for enriching the funds of libraries of these institutions.

Most of the Islamic institutions in Kosova throughout history have been established and built thanks to the people who endowed these *waqfs*. Most of the people who endowed *waqf* were from these territories. They have endowed *waqfs* not only in their homeland but in other territories of Ottoman rule, even in Yemen, Mecca, Medine, etc. Among them are: Koxha Sinan Pasha, Kuklibegu, Jemishxhi Hasan Pasha, family of Rrotllaj from Prizren, Kryezinjte from Gjakova, Mahmutbegollaj from Peja, Gjinollaj from Prishtina, etc.

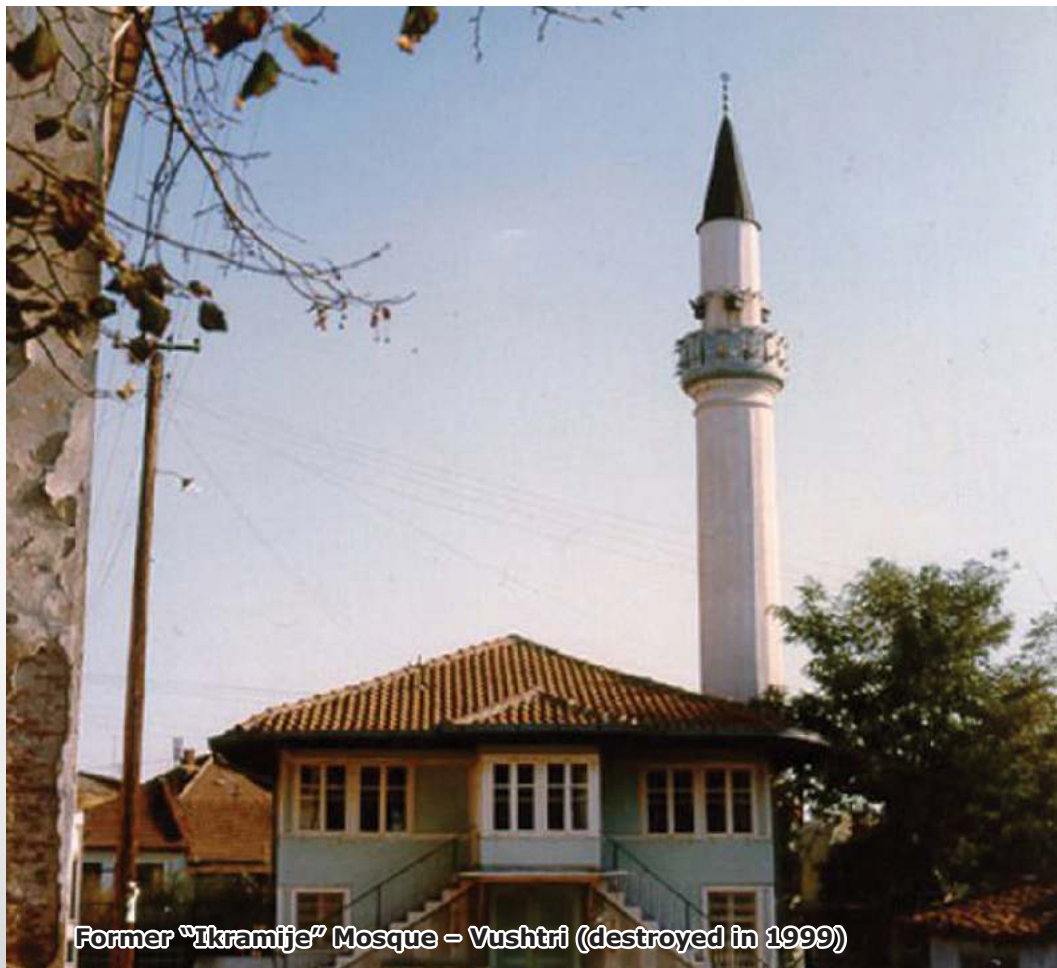
But, most of these *waqfs* endowed by these well wishers unfortunately have been destroyed, confiscated by force or transferred into something else by greedy people and governments that Kosova has passed through.

Even today, Islamic Community of Kosova mainly functions thanks to these *waqf* donated by people of the past and people who continue donating *waqf* of this kind.

The incomes for Islamic Community come from:

- *Waqfs* and other movable and immovable assets, that belong to the institutions of Islamic Community that generate income;

- *Zakat*, *Sadakatul fitr* and *Qurbanies*;
- Yearly membership paid by people and other donations;
- Presents and testaments;
- Income from religious services and other administrative services;
- Income from donations.



Former "Ikramije" Mosque – Vushtri (destroyed in 1999)

14.1. The confiscation of *waqf* institutions

In the last century, Islamic Community has been continuously attacked by the regimes that has passed through.

Besides the pressure, the imprisonment and the persecution of its scholars, Islamic Community was faced with the challenge of confiscation, demolition and usurpation of its properties endowed by our well wishers through centuries. The institution of *waqf* is the institution that has been destroyed the most

throughout this period. With the destruction of *waqf* was sought the stoppage of normal functioning of the Islamic Community. This campaign against the properties of Islamic Community started since 1912 when Kosovo was occupied by Serbia, and followed with the Kingdom of SCS (Serbia-Croatia-Slovenia 1918-1929), and then by Kingdom of Yugoslavia (1929-1941) and throughout the communist regime (1945-1989), and the latest Serbian occupation (1990-1999).



**"Junus Efendi" Mosque in Prishtina,
built in 1551 and destroyed in 1954**

15.

ISLAMIC ARCHITECTURE IN KOSOVA

Kosova represents the rich treasure of cultural-historical monuments of different periods, which are known for the quality and their historical importance. Part of this cultural-historical treasure is also the five century buildings during the Ottoman period in these territories. Along with the spread of the religion and the Islamic culture in these

lands, there was need also for the buildings where religious rites would be performed and where religious life in general would develop. Therefore, in many places there were objects and relevant buildings constructed for different needs.

Islamic architecture in Kosova is known for traditional elements regardless the impact and artistic development from the Ottoman period, and as such it is distinguished with features and unique native Albanian characteristics.

Constructed objects of Islamic art in Kosova during the Ottoman period are of many kinds. The most dominated ones are mosques, there were built also *tombs*, *tekke*, *madrasas*, libraries, *hamams*, *bazaar* complexes, *caravan saray*, mills, clock towers, *namazjah*, residential architecture of the villages and towns. Most of these objects were built by generous local Albanian population.

The first objects of Islamic architecture built in Kosova are: *Hamam in the city of Vushtri* and “Gazi Ali Beu” Mosque built in 1410.

The most representative objects of this period, which in fact represent the most representative Islamic architecture in the whole territory of Kosova are: “Çarshi Mosque“ and “Ramadanije” Mosque in Prishtina; “Mehmet Pasha” Mosque, “Sinan Pasha” Mosque and “Saraçhane (Kuklibeg)” Mosque in Prizren; “Koxha Sinan Pasha” Mosque in Kacanik, “Hadum Mosque” in Gjakova.

Other objects which are also well presented during this period are hamams: “Big Hamam” of Prishtina, “Hamam of Haxhi Beu” in Peja, “Hamam of Isa Beu” in Vushtri, “Hamam of Gazi Ali Beu” in Prizren, etc. Also the bazaars as the architectonic complexes are

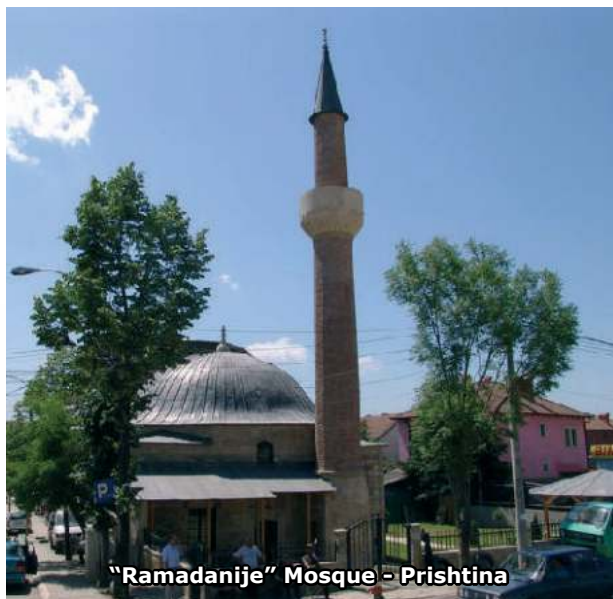


“Atik” Mosque - Gjilan

well presented in Kosova, these bazaars were built in places of pre-Ottoman bazaars, with the architectonic structure and the urban expansions represent unique buildings which was the characteristic of Albanian cities.

Also other objects, e.g. bridges and the like, represent monuments which were built in great number for religious as well as public and private needs in the cities that existed those days which began flourishing as a result of economic development in the late 15th and 16 century.





"Ramadanije" Mosque - Prishtina



Former old Carshi (market) of Prishtina



"Hadum Aga" Mosque - Gjakova



"Koxha Sinan Pasha" Mosque - Kacanik

16.

DAMAGES FROM THE LAST WAR

The last ten years of the Serbian invasion (1989-1999) were even worse for the Albanian population of Kosova, because Serbian regime closed down forcibly all schools, starting from pre-school up to the university level. Almost all Albanian workers were fired from their working places, thousands were pushed to migrate overseas with the intention of ethnic cleansing of Kosova. However, with all this pressure and the injustice caused, Albanian population did not give-up. Initially it was organized in a peaceful movement and later with armed resistance. The war for freedom led by KLA (Kosova Liberation Army) against the Serbian forces ended with the liberation of Kosova on June 1999.

During the war (1998-1999) Kosova suffered many loses, there were more 12,000 people killed. Most of them were civilians, children, women and elderly and there are more 1,800 missing people and more than 250,000 houses were burnt.



"Hadum Aga" Mosque in Gjakova, burnt by Serbian forces in 1999

One of the institutions which suffered most from the Serbian regime during this decade undoubtedly is also Islamic community of Kosova which more than 40% of its infrastructure was destroyed.

When Kosova was faced with Serbian aggression, targets of Serbian attacks were also Islamic religious objects: mosques, *masjids*, *maktabas*, libraries, archives, *tekkes*, *hamams* and *grave yards*. During this period Serbian forces burnt, destroyed and shelled more 218 mosques in Kosova. Among them were also some monumental mosques, like: "Hadum" Mosques in Gjakova built in 1594/95, old bazaar and the library of the mosque where hundreds of oriental manuscripts were placed; "Ramadanije" Mosque in Prishtina, built in 1569, etc.

In the city of Peja and the region almost all mosques were destroyed, like: "Çarshi" Mosque (1970), "Kurshumli" Mosque (1577), "Hamam" Mosque (1578), "Hamam of Peja" and the "Old bazaar".

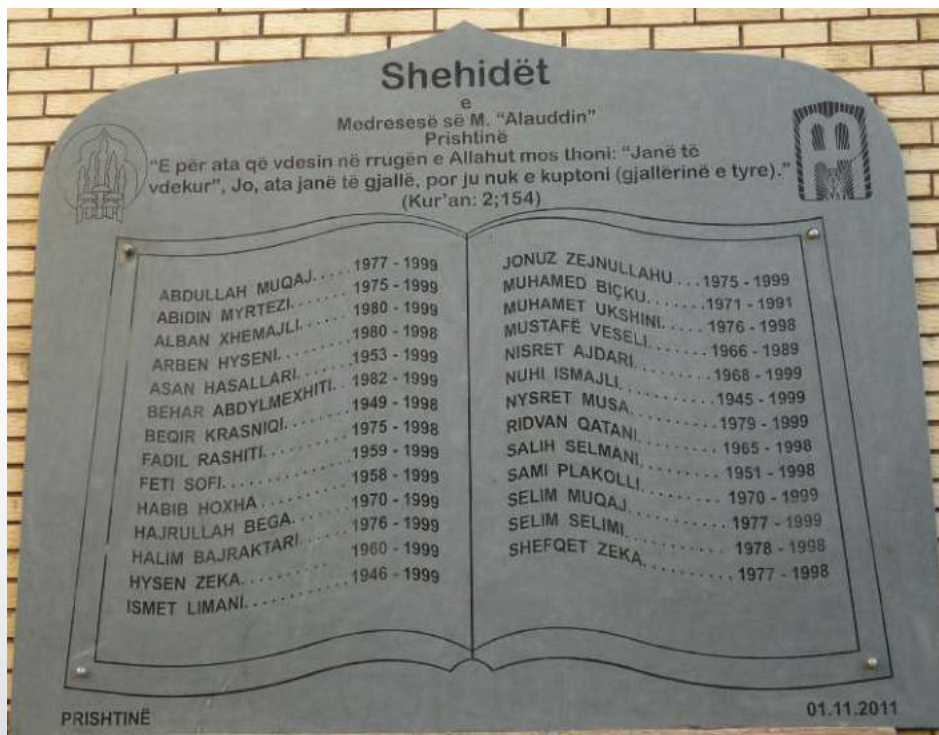
The destruction of Islamic religious buildings was planned by the aggressor, to the extent that in some places the ashes of the burnt mosques were removed by bulldozers for making it impossible to reconstruct the same mosques. Example of this is the destruction of "Ikramije" Mosque built in 1878 in Vushtri, and "Ibri" Mosque built in 1878 in Mitrovica.

At the same day when NATO forces entered Prishtina, Serbian forces put on fire the Residency of the Presidency of Islamic Community of Kosova, by burning also the archives, the library and along with it many Islamic manuscripts that are irreplaceable.

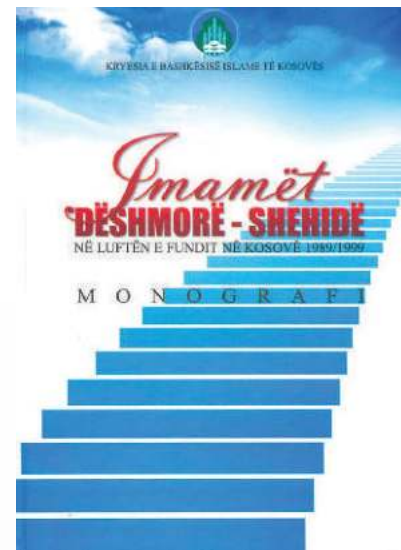
17.
**MARTYRS OF ISLAMIC
COMMUNITY OF KOSOVA**

During the last war in Kosova (1998-1999) there were 37 staff of Islamic Community of Kosova martyred. Some of them were killed on the front lines fighting with the enemy, some were killed at their working places:

- 12 students of Madrasa (High school),
- 2 students of the Faculty of Islamic Studies in Prishtina,
- 22 imams, and
- One staff of the presidency of ICK.



Martyrs of the Madrasah "Alaudin"



**Coverpage of the monography
"Imams Martyrs-Shahid"
of the last war in Kosova
1989/1999**



Terzi (tailors') Bridge in Gjakova

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