



# NEWSLETTER

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# BOSNIA- HERZEGOVINA



**HISTORY, CULTURE, HERITAGE**

***HISTOIRE, CULTURE, PATRIMOINE***



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Amir Pasic, Assoc. Prof. Dr., Architect and Urban Planner, Guest Editor of this issue, joined IRCICA in January 1993. Born in Mostar, Bosnia-Herzegovina in 1953, Amir Pasic studied architecture at the University of Sarajevo, Bosnia-Herzegovina. He obtained his M. Arch. and PhD degrees at the University of Zagreb, Croatia. As Associate Professor of Architecture and Urban Planning at the University of Mostar, he taught several topics including "the elements of architecture", "urban planning", "intermixing between Islam and Christianity in architecture", and "urban conservation". In the last four years, he was the Director of the Institute for Urban Planning and Preservation of Cultural Heritage. Prof. Pasic won five national awards for architecture, and the "Aga Khan Award for Architecture" in 1986. Presently, in addition to working at IRCICA, he teaches at Yıldız Technical University, Faculty of Architecture, Istanbul and continues to write books and articles.

*Amir Pasic, Prof. Assoc. Dr., Architecte et urbaniste, rédacteur invité de ce numéro, travaille à l'IRCICA depuis Janvier 1993. Né à Mostar, Bosnie-Herzégovine en 1953, Amir Pasic a obtenu sa licence en architecture de l'Université de Sarajevo, Bosnie-Herzégovine, sa maîtrise et son doctorat à l'Université de Zagreb, Croatie. Puis, il est devenu professeur associé d'architecture et de planification urbaine à l'Université de Mostar, où il a enseigné plusieurs matières telles que "les éléments de l'architecture", "la planification urbaine", "l'interaction entre l'Islam et le Christianisme dans l'architecture" et "la conservation urbaine". Pendant les quatre dernières années, il était le Directeur de l'Institut de Planification Urbaine et de Préservation du Patrimoine Culturel. Prof. Pasic a gagné cinq prix nationaux d'architecture, en plus du "Prix d'Aga Khan d'Architecture" qu'il a reçu en 1986. Actuellement, en plus de ses fonctions à l'IRCICA, il enseigne à la Faculté d'Architecture de l'Université de Yıldız, Istanbul, et continue à écrire des livres et des articles.*

## EDITORIAL

While a new map for the ethnic division of Bosnia-Herzegovina is being negotiated, violation of cease-fire continues to hit the desperate Bosnian towns besieged by Serbs. Having lived at the crossroads of many civilisations for centuries, the Bosnian people acquired a particular blend of characteristics inherited from a variety of national and religious origins. The products of Bosnia's cultural and architectural history show the harmonious diversity of what surely deserves to be called a distinct "Bosnian identity", a historical reality that the Serbian aggression aims to destroy.

The tragedy that befalls Bosnia-Herzegovina in the middle of Europe erased the hopes for a peaceful global order. Within the time and place context where it advocates universal principles of equality, mutual recognition and harmonious development for mankind, the international community failed to stop the Serbian atrocities which are a most cruel, vulgar and brutal violation of the said principles. Though it took severe and effective measures in other, much less serious cases, the world community was reluctant to assume responsibility in this case. The genocide went on in front of the world opinion.

This issue of the Newsletter tries to highlight the national, religious and cultural history of Bosnia-Herzegovina and its product, a unique heritage. Our readers will recall that we published in a previous issue a list of the architectural monuments and sacred complexes which were destroyed during the war. This issue includes a more recent and much longer list of crimes and ravages committed against the people and heritage of Bosnia-Herzegovina. And, photographs of monuments, many of which do not stand anymore, speak for themselves.

May I take this opportunity to express our gratitude to H.E. Alija Izzetbegovic, President of the Republic of Bosnia-Herzegovina for his message on the Bosnian historical civilisation, so kindly sent for this issue amidst his heroic struggle and innumerable problems and occupation to save his country from horror and destruction. I would like to express our thanks to H.E.Dr. Hamid Algabid, Secretary General of the OIC for his message for the special issue. I would also like to thank Dr. Amir Pasic, our colleague from Bosnia-Herzegovina, for his contributions as the Guest Editor of this issue.

*Tandis qu'un nouveau partage de la Bosnie-Herzégovine en différentes zones ethniques est en train d'être négocié, des infractions au cessez-le-feu continuent d'harcéler le peuple bosniaque désespéré dans les villes assiégées par l'agresseur serbe.*

*Ayant vécu au carrefour des civilisations pendant des siècles, le peuple bosniaque représente un mélange très particulier de caractéristiques héritées d'une grande variété d'origines culturelles et religieuses. Les produits de l'histoire culturelle et architecturale de la Bosnie montrent l'harmonie et la riche diversité de ce qui mérite d'être appelé, à juste titre, "l'identité bosniaque", une réalité historique que l'agression serbe vise à détruire.*

*La tragédie survenue en Bosnie-Herzégovine, au milieu de l'Europe, a mis fin à tout espoir de réaliser un ordre mondial pacifique. Dans le même contexte de lieu et de temps où il recommande les principes universels d'égalité, de reconnaissance mutuelle et de développement harmonieux pour l'ensemble de l'humanité, la communauté internationale a manqué d'arrêter les atrocités commises par les serbes, qui constituent une violation des plus cruelles, des plus vulgaires et des plus brutales de ces mêmes principes. Bien qu'elle ait pris des mesures sévères et efficaces dans d'autres cas beaucoup moins sérieux, la communauté mondiale s'est montrée réticente à assumer la responsabilité dans ce cas. Le génocide s'est déroulé sous les yeux de l'opinion mondiale.*

*Ce numéro du Bulletin d'information tâche de mettre en lumière l'histoire nationale, religieuse et culturelle de la Bosnie-Herzégovine et son produit, un patrimoine unique. Nos lecteurs se souviendront que nous avons publié auparavant une liste des monuments architecturaux et des lieux du culte qui ont été démolis pendant la guerre. Ce numéro contient une liste plus récente et plus longue des crimes et des ravages qui ont été commis contre le peuple et l'héritage de la Bosnie-Herzégovine. Et, les photographies des monuments, dont la plupart n'existent plus, parlent d'elles-mêmes.*

*Je voudrais saisir cette occasion pour exprimer notre gratitude à S.E.M. Alija Izzetbegovic, Président de la République de Bosnie-Herzégovine qui a bien voulu nous faire parvenir un message sur la civilisation bosniaque historique, et ce à un moment où il mène un combat héroïque pour sauver son pays de l'horreur et de la destruction et où il se trouve confronté à de nombreux problèmes et préoccupations.. Je voudrais également exprimer nos remerciements à S.E.Dr. Hamid Algabid, Secrétaire Général de l'OIC pour le message qu'il a bien voulu adresser pour ce numéro spécial. Je remercie également Dr. Amir Pasic pour ses contributions à ce numéro.*

*Ekmeleddin Ihsanoglu*

## MESSAGE OF H.E. ALIJA IZZETBEGOVIC, PRESIDENT OF THE REPUBLIC OF BOSNIA-HERZEGOVINA

### IN BOSNIA-HERZEGOVINA, IT IS CIVILIZATION WHICH IS DEFENDED

Bosnia-Herzegovina, it is a country where the three worlds meet..

Islam, Orthodoxy and Catholicism, the East, Byzance and Europe live, complement each other and confront with each other in Bosnia. Bogomils' graveslones, mosque minarets and Franciscans' monasteries are all eqally symbolizing this country's past.

This cultural colourfulness and diversity of Bosnia has been its richness and its burden. Hence, a thousand-years-long history of Bosnian culture is at the same time a history of conflicts vengeance and expulsions. Such a conflict is just unfolding in front of our eyes.

The pogrome taking place in Bosnia-Herzegovina for a year has not been recorded by history so far. For the first time, this country is facing a real danger of changing its very essence and its Moslem population of being driven out from most of its home-land. The intention of the Great-Serbian aggressors is to ethnically clean a major part of the Bosnian territory and then to merge it into Serbia.

This monstrous plan is being realized by even more monstrous means-mass killings, expulsions and rape of women have reached a scale unprecedented by now.

Bosnian Moslems are the greatest victims of this war. Half of them have left their homes, each fifteenth Moslem has been killed, each fifth wounded, while tens of thousands of Moslem women have been raped. In their unseen, euphoric vanton orgies on the occupied land, tchetniks are seeking to destroy all traces of Islam and of the culture of the Moslem population. History will relate, to the generations coming after us, a story of the town of Focha in which all Moslem symbols, from the traditional Bosnian-type house to the famous and beautiful Aladza mosque, have been levelled to the ground. In Bosnia-Herzegovina, during the past year, over 800 mosques, many medressas and vaqfs have been completely destroyed or heavily damaged; the Oriental Institute of Sarajevo was burnt down, as well as the ancient library of Sarajevo Town-hall. The largest mosque in the Balkans-Gazi Husrev Bey's mosque in Sarajevo-has been hit by shells more than 30 times. In the occupied town of Brcko, five mosques were mined and destroyed in a single day. The old bazaar of Mostar, a Unesco-protected area, has been almost completely destroyed. Moslem grave-yards have been ploughed, and names of streets, places and towns changed.

Islam, which came to Bosnia-Herzegovina in the 15th century, has defended and preserved the existing Christian symbols and monuments, giving so its contribution to the essence of the Bosnian-Herzegovina spirit. The present attack on Islam and Moslems in Bosnia is not only an attack against another religion and nation. This is a war against a centuries-long tolerance, against beauty and harmony of the life itself. This is a war against places of worship, against schools and libraries. A war of barbarism against civilization.

Survival of Bosnia-Herzegovina will be the victory of the right of choice and of diversity, victory of the twentieth century over the vampire of the Middle Ages.

In Bosnia-Herzegovina, all human sacred values are being attacked. That is why we are right to expect the world to finally come in defence of the basic values of the civilization.



H.E. Alija Izzetbegovic  
President of the Republic of  
Bosnia-Herzegovina -Sarajevo, April 1993

**MESSAGE DE S.E.M. ALIJA IZZETBEGOVIC,  
PRESIDENT DE LA REPUBLIQUE DE BOSNIE-HERZEGOVINE**

**EN BOSNIE-HERZEGOVINE, C'EST LA CIVILISATION QU'ON DEFEND**

La Bosnie-Herzégovine, c'est un pays où trois mondes se rencontrent.

L'Islam, l'Orthodoxie et le Catholicisme; l'Orient, la Byzance et l'Europe vivent ensemble, se complètent et se confrontent en Bosnie. Les cimetières des Bogomiles, les minarets des mosquées et les monastères des Franciscains, tous symbolisent pareillement le passé de ce pays.

Le coloris et la diversité culturels de la Bosnie en ont fait la richesse et en même temps, le fardeau. Ainsi, la longue histoire millénaire de la culture bosniaque est en même temps l'histoire de conflits, de vengeances et d'expulsions. Un tel conflit se dévoile actuellement sous nos yeux.

Le pogrome qui se déroule en Bosnie-Herzégovine depuis un an n'a pas de précédent dans toute l'histoire. Pour la première fois, ce pays fait face à un danger réel de perdre son essence, et sa population musulmane, d'être forcée à quitter une grande partie de sa patrie. L'intention des agresseurs Grand-Serbes est de réaliser la purge ethnique d'une grande partie du territoire bosniaque et ensuite, de l'annexer à la Serbie.

Ce plan monstrueux est en train d'être réalisé par des moyens encore plus monstrueux - la tuerie, l'expulsion du peuple et la violation des femmes ont atteint des dimensions sans parallèles.

Les musulmans bosniaques sont les premières victimes de cette guerre. La moitié ont quitté leur maison, un sur quinze des musulmans ont été massacrés, un cinquième blessés, tandis que des dizaines de milliers de femmes musulmanes ont été violées. Dans les orgies euphoriques qu'ils commettent secrètement sur les terres occupées, les Tchetsniks tâchent d'effacer toutes les traces de l'Islam et de la culture de la population musulmane. L'histoire sera racontée, aux générations qui nous suivront, de la ville de Focha où tous les symboles islamiques, de la maison bosniaque authentique jusqu'à la belle et fameuse mosquée d'Aladza, ont été rasés. En Bosnie, au cours de l'année passée, plus de 800 mosquées, plusieurs medrese et waqfs ont été complètement détruits ou sérieusement endommagés; l'Institut Oriental de Sarajevo a été incendié, comme l'ancienne bibliothèque de la mairie de Sarajevo. La mosquée de Gazi Husrev Bey à Sarajevo, la plus spacieuse de tous les Balkans, a été bombardée plus de trente fois. Dans la ville de Brčko, sous l'occupation, cinq mosquées ont été détruites par les mines en un seul jour. L'ancien bazar de Mostar, une zone préservée par l'Unesco, a été presque complètement détruit. Les cimetières des musulmans ont été défoncés, et les noms des rues, des lieux et des villes ont été changés.

L'Islam, qui a été introduit en Bosnie-Herzégovine au 15<sup>ème</sup> siècle, a défendu et préservé les symboles et monuments chrétiens, faisant ainsi sa contribution à l'essence de l'esprit bosniaque.

L'attaque actuelle contre l'Islam et les musulmans en Bosnie-Herzégovine n'est pas seulement une attaque contre une autre religion et une autre nation. C'est une guerre qui a été déclarée contre une tolérance qui a continué pendant des siècles, contre la beauté et l'harmonie mêmes de la vie. C'est une guerre contre les lieux de prière, contre les écoles et les bibliothèques. Une guerre barbare contre la civilisation.

La survie de la Bosnie-Herzégovine sera la victoire du droit de choisir et de la diversité, la victoire du vingtième siècle sur le vampire du Moyen Age.

En Bosnie-Herzégovine, toutes les valeurs sacrées de l'humanité sont attaquées. C'est pourquoi nous avons raison d'espérer que le monde prendra enfin la défense des valeurs fondamentales de la civilisation.



S.E.M. Alija Izetbegovic  
Président de la République de  
Bosnie-Herzégovine - Sarajevo, Avril 1993

**MESSAGE OF  
HIS EXCELLENCY DR. HAMID ALGABID,  
SECRETARY GENERAL OF OIC**

I commend wholeheartedly the initiative taken by the Research Centre for Islamic History, Art and Culture to publish a special information bulletin on the wilful and massive destruction by the Serbs of the Islamic heritage in Bosnia-Herzegovina.

The obliteration of the Islamic heritage and the defiling of the Islamic identity of the people of Bosnia-Herzegovina is not an aspect but an objective of the genocidal Serbian aggression against the Republic of Bosnia-Herzegovina.

The Research Centre for Islamic History, Art and Culture must continue to play a pivotal role in sensitizing the international public opinion about the gravity of crimes being committed by the Serbs and in particular to galvanize the actions of Unesco and other relevant U.N. bodies for taking concrete steps to end such deprivations, which besides constituting heinous crimes against the people of Bosnia-Herzegovina are also a grievous blow to the values and civilisational achievements treasured by humanity, as a whole.

The Organisation of Islamic Conference believes that it is incumbent upon all civilized nations and peoples to take individually and collectively concrete steps to effectively end and roll back the Serbian aggression against the Republic of Bosnia-Herzegovina and thus to save the higher values of our civilisation from complete and irreversible annihilation.

The OIC for its part will spare no efforts in this regard.

Dr.Hamid Algabid  
Secretary General  
Organisation of Islamic Conference

**MESSAGE DE  
SON EXCELLENCE DR.HAMID ALGABID,  
SECRETAIRE GENERAL DE L'OCI**

*(Original: anglais)*

*Je loue de tout coeur l'initiative prise par le Centre de Recherches sur l'Histoire, l'Art et la Culture Islamiques pour publier un bulletin d'information spécial au sujet de la destruction délibérée et massive par les Serbes du patrimoine islamique en Bosnie-Herzégovine.*

*La profanation du patrimoine islamique et l'oblitération de l'identité islamique du peuple de Bosnie-Herzégovine n'est pas un aspect, mais un objectif, de l'agression serbe de génocide menée contre la République de Bosnie-Herzégovine.*

*Le Centre de Recherches sur l'Histoire, l'Art et la Culture Islamiques doit continuer à jouer un rôle principal pour sensibiliser l'opinion publique internationale sur l'atrocité des crimes commis par les Serbes et en particulier, pour inciter l'Unesco et les autres agences pertinentes des N.U. à l'action afin de prendre des mesures concrètes qui mettraient fin à de telles déprédations qui, outre que de constituer des crimes atroces commis contre le peuple de Bosnie-Herzégovine, portent atteinte aux valeurs et aux progrès civilisationnels auxquels tient l'humanité toute entière.*

*L'Organisation de la Conférence Islamique est d'avis qu'il incombe à toutes les nations et tous les peuples civilisés de faire des démarches concrètes, individuellement et collectivement, pour arrêter et repousser l'agression serbe contre la Bosnie-Herzégovine et ainsi, sauver les hautes valeurs de notre civilisation d'une annihilation totale et irréversible.*

*L'OCI, pour sa part, n'épargnera aucun effort à cet égard.*

*Dr.Hamid Algabid  
Secrétaire Général  
Organisation de la Conférence Islamique*

# BOSNIA - HERZEGOVINA

An April 1993 toll of the Serbian "ethnic cleansing" policy ":

150.000 Bosnians killed, one million forced from their homes, tens of thousands of women raped, plus hundreds of thousands sick and wounded. 80 % of an old cultural heritage destroyed.

*Bilan de la politique serbe de "purification ethnique", avril 1993:*

*150.000 bosniens tués, un million chassés de leur terre, des dizaines de milliers de femmes violées et en plus, des centaines de milliers de malades et de blessés. 80 % d'un patrimoine très ancien, détruit.*



*Haji Mehmed Karadžić Mosque, 1992  
(The mosque was built by Mimar Sinan in 1557)*

## The Republic of Bosnia-Herzegovina

The name of the Republic of Bosnia-Herzegovina comes from two different historic and geographical entities. The name Bosnia comes probably from Bosnia river which flows across the middle of the Republic. The name Herzegovina, more recent, is related to the Herzeg Styepan Vukchitch-Kosacha, "Herzeg" being a nobility title which was documented for the first time in 1449.

*Surface area:* 51 129 km<sup>2</sup>.

*Population in April 1991:* 4.354.911 inhabitants

*Geographical location:* Between 42°26' and 45°15' north latitude and 15°45' and 19°41' East longitude.

The Republic borders on Croatia in the North, West and South, and Serbia and Monte Negro in the East. It has a pass of 20 km. on the Adriatic sea, close to the small town of Neum. The territory is located between the Mediterranean Sea and the region of Panonia on the Dinaric mountains.

Two river basins divide the land: Sava river and Neretva river, and the remaining of the land is a 4.400 km<sup>2</sup> karst field. The rivers have a potential energy of more than 2.000.000.000 kWh.

In contrast to the abundance of the rivers, lakes are few and small. But there are many springs and fountains including several mineral water sources.

The political borders of the country, determined by international peace treaties from 1699 to 1879, are more or less in accordance with the geographical and geological traits of the land.

*Climate:* A mosaic of different climatic influences from the sea and the continent. Because of its geographical location, geological past and varying relief, the land has a rich mixture of Central European flora and fauna and remarkably valuable paleontological riches.

## La République de Bosnie-Herzégovine

*Le nom de la République de Bosnie-Herzégovine s'inspire de l'histoire et de la géographie du pays: du nom du fleuve de Bosnie qui traverse le milieu du territoire, et du titre du "Herzeg" Styepan Vukchitch-Kosacha, "Herzeg" étant un titre de noblesse qui a été documenté pour la première fois en 1449.*

*Superficie:* 51 129 km<sup>2</sup>.

*Population en avril 1991:* 4.354.911 d'habitants

*Situation géographique:* Entre 42°26'-45°15' latitude nord et 15°45'-19°41' latitude est.

*Le pays est entouré de la Croatie au nord, à l'ouest et au sud, et la Serbie et le Monte Negro à l'est. Il a une côte de 20 km. sur l'Adriatique, près du village de Neum. Le territoire se situe entre la mer méditerranéenne et la région de Panonia sur les montagnes Dinariques.*

*Les bassins de deux fleuves, le Sava et le Neretva, divisent le pays en deux, et le reste du territoire est un relief karstique de 4.400 km<sup>2</sup> de large. Le potentiel énergétique des fleuves dépasse les 2.000.000.000 kWh.*

*Contrairement à l'abondance des fleuves, il y a peu de lacs; mais plusieurs sources d'eau et fontaines, dont la plupart sont des sources d'eau minérales*

*Les frontières politiques du pays, tracées par les différents traités de paix internationaux conclus entre 1699 et 1879, correspondent, plus ou moins, aux caractéristiques géographiques et géologiques du territoire.*

*Climat:* Une mosaïque d'influences variées provenant de la mer et du continent.

*A cause de sa situation géographique, son histoire géologique et son relief variable, le pays possède un riche mélange de la faune et de la flore d'Europe centrale, ainsi qu'un fonds remarquable de sources paléontologiques.*



M. Rendić: Studije o Islamskoj Bosni, Sarajevo 1983

*Travnik, capital city of Bosnia-Herzegovina Beylerbeylik  
from 1697-1850*

**Population: number and composition / *Population: nombre et composition***

Year	Number	Muslims	Serbs	Croatians	Others
1851:	1 021 772				
1876:	1 051 485				
1879:	1 158 164				
1885:	1 336 091				
1895:	1 568 092				
1910:	1 898 044				
1921:	1 890 460				
1931:	2 323 555				
1948:	2 565 277				
1953:	2 847 459	31.3%	44.4%	23.0%	1.3%
1961:	3 377 948	25.7%	42.9%	21.7%	9.7%
1971:	3 746 111	39.6%	37.2%	20.6%	2.6%
1981:	4 124 256	39.5%	32.0%	18.4%	0.1%
1991:	4 354 911	43.7%	31.3%	17.3%	7.7%

In the table showing population figures, striking differences in the percentage of the Muslim population between census years are due to the changes in the classification of census data, where Muslims were considered as an ethnic group until 1971 and a separate national category afterwards.

The number of households grows faster than the number of inhabitants. The average size of the household is diminishing. The number of households in the agricultural sector decreases because of the growth of industrial and service sectors of the economy.

Statistics of educational attainment are deceiving, as 75% of the population did not complete the eight-year first level education and less than 5% are high school graduates.

*Dans le tableau montrant les chiffres de la population, la variation considérable du pourcentage de la population musulmane d'une année de recensement à l'autre est dûe au changement du système de classification des données, où les musulmans étaient considérés comme un groupe ethnique jusqu'en 1971, puis comme une catégorie nationale séparée.*

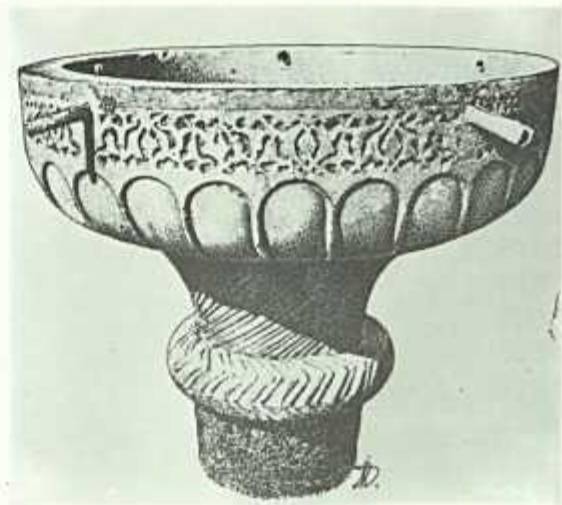
*Le nombre des ménages augmente plus rapidement que le nombre d'habitants. La taille moyenne des ménages diminue. Le nombre des ménages dans le secteur agricole est en baisse à cause de la croissance de la part des secteurs industriel et de service dans l'économie.*

*Les statistiques concernant l'éducation sont plutôt décevants, car 75% de la population n'a pas complété le premier degré de l'enseignement qui dure huit ans, et moins de 5% ont le diplôme universitaire.*

H. Rendić: Studije o Islamskoj Bosni, Sarajevo 1993



**Tombstones (Stechaks) in Radimlja,  
Stolatz, Herzegovina**



**Stone fountain in the Aladza Mosque  
in Focha**

## Urban settlements

In the pre-Ottoman period, urban settlements were sparse and small. In the last half of 15th century, the Ottoman administration started an Islamic-oriental urbanization process. Nuclei of Muslim settlements were founded as parts of existing towns or as totally new towns in open areas. These settlements were characterized by a clear division of labour between craftsmen and merchants, as well as between people of different cultural and religious functions. The new towns were also divided into administrative and housing areas. In the beginnings of the Ottoman period, only 10% of the population lived in urban areas. During the Ottoman rule, Sarajevo developed continuously as an administrative centre, together with other regional centers such as Banja Luka, Travnik, Mostar and Focha.

The development of the capitalist economy started during the period of the Austro-Hungarian occupation (1878-1914). New small industrial towns were established and the rate of urbanisation increased. At the end of the period, the share of urban population was around 20%. Both the number of towns and the rate of urbanisation continued to increase afterwards, while villages of medieval origin were combined and reorganised especially during the agrarian reforms carried out after each of the two World Wars. In 1991, the share of urban population was 50%.

## History

The oldest settlements on the Bosnia-Herzegovinian territory are from the Paleolithic Age and represent the Moustierian culture. They are located in central Bosnia.

Evidence about the Neolithic Age shows that two groups of settlements with different socio-cultural characteristics were established, the first group in valleys of the Bosnia river and the second in valleys of the Neretva river.

## Les villes

*Dans la période pré-ottomane, les agglomérations urbaines étaient petites et éparées. A partir de la seconde moitié du 15ème siècle, l'administration ottomane a instauré un système d'urbanisation islamique-oriental. Les noyaux des villes musulmanes furent formés comme une partie des agglomérations qui existaient déjà, ou comme des villes totalement nouvelles. Ces agglomérations étaient caractérisées par une division du travail, claire et précise, entre les commerçants et les artisans, ainsi qu'entre les gens ayant des occupations culturelles et religieuses différentes. Les nouvelles villes se divisaient aussi en des zones administratives et résidentielles. Au début de l'apériode ottomane, seulement 10% de la population vivait dans les zones urbaines. Pendant cette période, la ville de Sarajevo s'est développée continuellement en tant que centre administratif, accompagnée d'autres centres régionaux tels que Banja Luka, Travnik, Mostar et Focha.*

*L'économie capitaliste a commencé à se développer pendant la période de l'occupation du pays par l'Autriche-Hongrie (1878-1914). De petites villes industrielles se sont formées et le taux d'urbanisation s'est accru. A la fin de la période, la part de la population urbaine était aux alentours de 20 %. Puis, le nombre de villes et le taux d'urbanisation ont continué à s'accroître; enfin, les villages d'origine médiévale ont été regroupés et réorganisés, surtout pendant les réformes agraires qui ont été réalisées après chacune des deux guerres mondiales. En 1991, la part de la population urbaine dans la population totale était 50%.*

## Histoire

*Les plus anciennes agglomérations urbaines de Bosnie-Herzégovine datent de l'âge paléolithique et représentent la culture moustérienne. Elles sont situées au centre du pays.*

*A l'âge néolithique, il y avait deux groupes d'agglomérations, avec des caractéristiques socio-culturelles différentes: l'un dans la vallée du fleuve Bosnie et l'autre, dans celle du fleuve Neretva.*

Many archeological findings reveal the Bronze Age history in Bosnia-Herzegovina. Two cultural groups are known to have lived here in the Iron Age, starting from the middle of 8th century BC: the Illyric group was settled in the South and the Panonic group in the North. Illyrian tribes (Austriatus, Daors, Dalmatus,...) form the oldest ethnic group known to have lived in this territory. Different sites dating from the Bronze Age and the Iron Age, i.e. from about 2000 B.C. to the beginning of the Christian era, gave rich and varied archeological evidences of European history and culture. They also revealed the continuous contacts between Illyrians and the Greek colonies on the Adriatic coast during the last centuries B.C., which left many interesting examples of cultural symbiosis.

In the first centuries B.C., the natural wealth of the country attracted the Romans. The struggle of the native Illyrians against the invading Romans was a protracted agony which lasted almost two centuries, and culminated in the definitive inclusion of this country in the Roman Empire. Remains of Roman settlements, thermal baths, houses, temples, sculptures and artistically fashioned artifacts testify to the new level of civilisation introduced by Roman legionaries and colonists and to the Romanised Illyrian population which set upon it the stamp of its own spirit and traditions.

In the early Middle Ages, the region was a temporary settlement area for migrant communities. A variety of nations sojourned in the territory before moving on elsewhere, until finally the original population was replaced by a new one of Slavic origin. From the long-lasting process of symbiosis involving the cultural heritages of the indigenous and immigrant populations, a new Romano-Slavic entity emerged. The tribal communities gradually underwent transformations which led to the later feudal structures.

*De nombreuses découvertes archéologiques témoignent de l'histoire de l'âge de bronze en Bosnie-Herzégovine. On sait que deux communautés culturelles y ont vécu pendant l'âge de fer, à partir du milieu du 8ème siècle av. J.C.: le groupe illyrique habitait la région du sud et le groupe panonique, la région du nord. D'après les connaissances actuelles, les tribus illyriennes (Austriatus, Daors, Dalmatus,...) forment le groupe ethnique le plus ancien ayant vécu sur ces terres. Les différents sites datant de l'âge de bronze et l'âge de fer, c'est-à-dire de presque l'an 2000 av. J.C. jusqu'au début de l'ère chrétienne, fournissent des évidences archéologiques riches et variées sur l'histoire et la culture européennes dans cette partie du continent. Ils montrent aussi les contacts continuels qui ont eu lieu entre les illyriens et les colonies grecques de la côte adriatique pendant les derniers siècles de l'ère av. J.C., contacts qui ont laissé des exemples très intéressants d'une symbiose culturelle.*

*Vers la fin de l'ère av. J.C., les richesses naturelles du pays ont attiré les Romains. La lutte des illyriens contre l'invasion romaine s'est prolongée pendant plus de deux siècles, et s'est terminée par l'inclusion de ce pays dans le territoire de l'Empire romain. Les ruines des villes romaines, les bains thermaux, les maisons, les temples, les sculptures et les objets d'art témoignent de la nouvelle civilisation introduite par les légionnaires et colonisateurs romains, et de la culture des illyriens "romanisés" qui y ont imposé la marque de leur propres traditions.*

*Au début du Moyen Age, la région était devenue un lieu d'habitation temporaire pour les communautés migrantes. Une grande variété de nations ont séjourné sur le territoire avant de repartir, jusqu'à ce que finalement, la population d'origine locale fut remplacée par une nouvelle population d'origine slave. Du long processus de symbiose des héritages culturels des populations locales et immigrantes a apparu une nouvelle population romano-slavique. Les communautés tribales ont subi des transformations graduelles qui ont mené plus tard aux structures féodales.*

The name of medieval Bosnia was mentioned explicitly for the first time in the year 948 A.D. in the work "De administrando imperio" by the Byzantine emperor Constantine VII Porphyrogenitus.

#### *Medieval Bosnia - an independent country*

The country's constitutional and socio-political integrity dates from the middle of the 12th century. At that time, several "Bans" ruled in parts of Bosnia, each with a considerable power of control. The most powerful ruler of the period was Ban Kulin (1180-1204) who made Bosnia a significant factor in Balkan politics. Ban Kulin's 1189 Charter, today in Petrograd Science Academy library, is not only an important diplomatic document that speaks of the constitutional and socio-political circumstances of its time, but the oldest document written in a living, contemporary, national language in the entire Slav world.

In the second part of the 14th century Bosnia became a kingdom. It was the most powerful Slav state in the Balkans. In 1377, Tvrtko I Kotromanitch (1353-1391) came to the throne under the Hungarian influence, as the "King of the Serbs and Bosnia and the Coastland". He and his successors laid claim to the throne of the disintegrating Serbian Empire. Meanwhile, opposing this kingdom, in 1448, Stephan Vukchitch took the power in the Southern part of country, and assumed the title "Herzeg of the St. Sava". By distorting this title, the Ottomans used the word Herseg to name the region.

Remains of the 12th to the 15th century include some three hundred fortified towns and a number of palaces and churches, which evidence peripheral reflections of Mediterranean and Central-European Romanesque and Gothic styles, and in certain cases, the Byzantine art.

From the religious viewpoint, medieval Bosnia was not unified. The influence of the "Bosnian Church" put its stamp on the intellectual and religious climate of the time. The aesthetic and artistic ideas of the reciprocally tolerant medieval Bosnian society are reflected in

*Le nom de la Bosnie médiévale a été mentionné de manière précise pour la première fois en l'an 948 A.D. dans l'ouvrage "De administrando imperio" de l'Empereur Byzantin Constantine VII Porphyrogenitus.*

#### *Bosnie médiévale- un pays indépendant*

*L'intégrité constitutionnelle et socio-politique du pays date du milieu du 12ème siècle. En ce temps-là, plusieurs "Bans" régnaient dans différentes parties de la Bosnie, chacun possédant une zone d'influence non-négligeable. Parmi eux, le dirigeant le plus puissant était Ban Kulin (1180-1204) qui a fait de la Bosnie l'un des facteurs politiques les plus importants des Balkans. La Charte de 1189 de Ban Kulin, qui se trouve aujourd'hui dans la bibliothèque de l'Académie des Sciences de Petrograd est non seulement un document diplomatique important qui témoigne des conditions politiques et sociales de son temps mais aussi la plus ancienne référence écrite dans la langue vivante, contemporaine et nationale du monde slave.*

*Dans la seconde partie du 14ème siècle, la Bosnie est devenue un royaume. C'était l'état slave le plus puissant des Balkans. En 1377, Tvrtko I Kotromanitch (1353-1391) accéda au trône sous l'influence hongroise, comme "Roi des Serbes et Bosnie et de la région côtière". Lui et ses successeurs ont revendiqué le trône de l'Empire Serbe qui se désintégraient. D'autre part, en 1448, Stephan Vukchitch, qui s'opposait au royaume, a pris le pouvoir dans la partie sud du pays et s'est nommé "Herzeg du St. Sava". Par altération de ce titre, les Ottomans ont employé le mot Herseg pour désigner la région.*

*Les ruines datant du 12ème au 15ème siècle comprennent quelques trois cent villes fortifiées et un grand nombre de palais et d'églises, qui reflètent les influences périphérales des styles romanesques et gothiques de la région méditerranéenne et d'Europe centrale et dans certains cas, de l'art byzantin.*

*Du point de vue religieux, la Bosnie médiévale n'était pas unifiée. L'influence de "l'église bosniaque" a imposé sa marque sur le climat intellectuel et religieux de la*

the small number of illuminated manuscripts and texts which survived to our time. They are reflected most comprehensively, however, in the art of the "stechak"- unique medieval tombstones, some 70.000 of which, in smaller and larger groups, are found throughout the country. In their reliefs and inscriptions and crudely carved stone forms is mirrored the distinct and unique reality of life in the Bosnian valleys, on the periphery of the great European cultures.

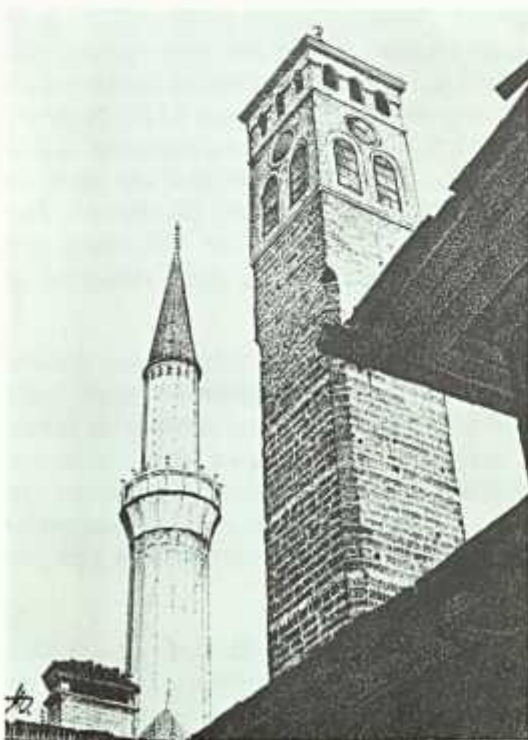
*Bosnia-Herzegovina as an administrative unit of the Ottoman State*

In mid-15th century Ottoman armies penetrated the territory of Bosnia. The Bosnian Kingdom fell in 1463. Bosnian, Herzegovinian and other "sanjaks" were designated as military and administrative units of the Ottoman State. From 1463 to 1528, Ottomans and Hungarians fought successive wars claiming parts of the territory. In 1580, Bosnia became a "Beylerbeylik", a province with the highest military and administrative rank within the provincial organisation of the Ottoman State. Its first seat was in Banja Luka, moving to Sarajevo in 1639, then to Travnik in 1697 and back to Sarajevo in 1850.

*période. Les idées artistiques et esthétiques de la société médiévale bosniaque qui était religieusement tolérante sont reflétées dans le petit nombre de manuscrits enluminés et de textes qui ont été conservés jusqu'à nos jours. Ces caractéristiques se reflètent le plus clairement dans l'art du "stechak", la pierre tombale médiévale très typique dont quelque 70.000 se répartissent dans l'ensemble du pays, en petits ou grands groupes. Leurs reliefs, leurs inscriptions et la pierre sculptée grossièrement reflètent l'image de la réalité distincte et unique de la vie dans les vallées bosniaques, à la périphérie des grandes cultures européennes.*

*La Bosnie-Herzégovine comme unité administrative de l'Etat ottoman*

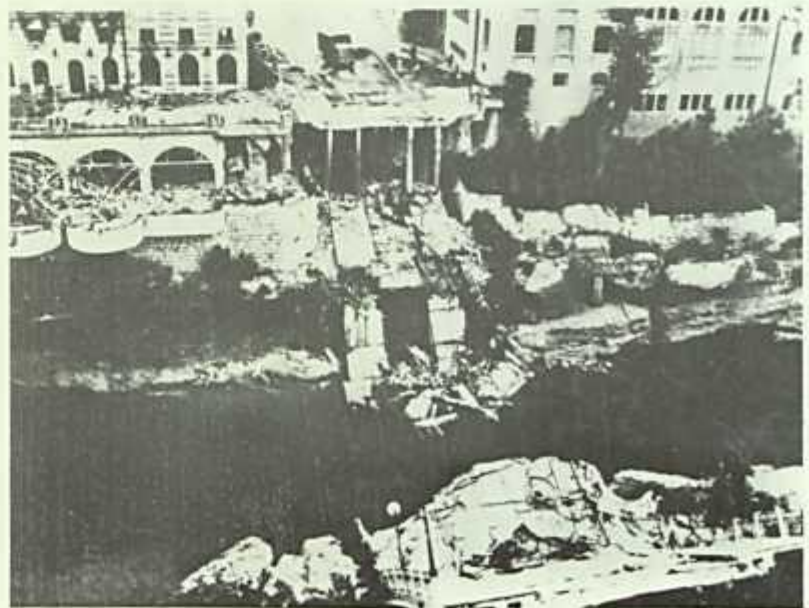
*Au milieu du 15ème siècle, les armées ottomanes ont pénétré dans le territoire bosniaque. Après la chute du Royaume Bosniaque en 1463, les "sanjak" de Bosnie, de Herzégovine et autres ont été désignés comme unités militaires et administratives de l'Etat ottoman. De 1463 jusqu'en 1528, des combats continuels ont eu lieu entre les ottomans et les hongrois se disputant des terres. En 1580, la Bosnie est devenue un "Beylerbeylik", une province de premier ordre administratif et militaire dans l'organisation provinciale ottomane. Son premier siège était à Banja Luka, puis il a été transféré à Sarajevo in 1639, à Travnik en 1697 et de nouveau à Sarajevo en 1850.*



**Minaret and clock tower, Gazi Husrev Bey Mosque complex, Sarajevo**



*Housing complexes burnt down in  
Sarajevo, 1992*



*A destroyed bridge, symbolizing  
destroyed links between different  
cultures in Bosnia-Herzegovina*

**NUMBER OF ISLAMIC MONUMENTS IN DIFFERENT TOWNS**  
**NOMBRE DES MONUMENTS ISLAMIQVES DANS DIFFERENTES VILLES**  
**(1466-1878)**

	Mosques & Mesjids	Medreses	Derulkurra	Schools	Tekke	Imaret	Carevanserais	Baths	Tombs	Clock towers	Bridges	Citadels	Towers	Hans	Fountains	Aqueducts	Sebils
Akhisar (PRUSAC)	27	1		3	3	1	23	1	2	1		1	1				
(Villages)	1																
BACVIĆI - Bacévići											1						
BAČEVO																	
BANJA LUKA	49	5		32	1		32	2	6	1	4	2		3	2	1	
BİLETZA	6			3													
BİLİNA (Bijelyić)	8			9				31	1								
BRČKO	1	1															
BLAGAY	8	1		1	1		1				2						
BLAZUJ											1						
BOSANSKI BROD	1																
BOS								1			2	1					
KOSTAYNIĆA																	
BOS. NOVI											1						
BOS. SHAMAC	1																
BUGOYNO	2			1					1			2					
BUNA	1										4						
BUSOVACA	1								3								
CAZIN (TZAZIN)	1										1						
ČINOVA (DŽINOVA)																	
ČISR-I KEBİR												1					
ČISR-I SANA											1						
ÇAPLIYINA																	
ÇAYNIÇE	15	3		5	5	1	11	1	2	1	1						
ÇELEBI PAZARI	19	11		15	1		27	1			4						
CHERENIÇSE	7	1		2	1		1	1									
CHOVOKA																	
DABAR	1																
DERBEND	13	1		17			16			1	1						
DOBAY	1																
DOBOR																	
DRINYAÇA	1																
DUBNIÇE	5										1						
DUNA	1							1	1								
FATNIÇA													1				
FOÇA	17	6		14	8	2	9	8	2	1	3						1
FOYNIÇA	5	1		9	2		41										
GABALA	4				1		2					1					
GLAMOÇ	4			8			2					1					
GORAJDE	2								3		1						
GORNIY OCAK																	
GOLHISAR	10						2	1			1						
GRABOVIÇ											1						
GRACANIĆA	23	20		26			8	1		1							
GRADACHATZ	5	2								1	1	1					
HILIVNE (Livno)	714	3		6	6		6	1		1	1				14		
HRSANIĆA	1																
HUTOVA												1					
ILIDZA												1					
IŽVORNIK	22	3		28	8		26	1	1		1						
KAMENGRAD																	
KELEPIROVA																	
KLADANJ	215			4			28										
KLEPCI											1						
KNEZINA	1																
KISELYAK	1										1			1			
KLADUSHA												1					
KLİSEVIÇ												1					
KLOBUK																	
KOBILYA GLAVA																	
KONIÇSE	8	2		3	2		5	1			1						

	Mosques & Mesjids	Medreses	Darulkurra	Schools	Tekte	Imaret	Carevaneeris	Baths	Tombs	Clock towers	Bridges	Citadels	Towers	Hens	Fountains	Aqueducts	Sebils
KOSOR											1						
KOTEZİ	1											2					
KOZARAC											3	1					
KOZLUK	2						2					1					
KÓYLUC	9			30			5				1	1					
KR. SUTYESKA	1																
KREÇA	1																
KRUPA	23			32			2				1						
KULEN VAKF	1										1						
KUPRES	1							1									
KUTANYESKO																	
BRDO																	
LIPNIK																	
LISTICA											2						
LYUBUSKI	2	1		1	2		1	1				1					1
LUBOĞOŞA																	
LUBOSKI	9	1		13			7										
MACKOSA	1							1									
MAGLAY	11			5			18			1		1					2
MALA KLADUŞA																	
MEKEKA	1																
MİÇEVAC											1						
MİYEHOVINE																	
MODRİCHA	2																
MOSTAR	49	6	1	16	2		26	3	5	1	5	1		1	1		
MUSHCHANI																	
NEVESINYE	11	2	1	7	3	1	8	1		1	1						
NOVİ	2												1				
OBURCAN	1																
ODZAK	1																
OÇIRKAVLE											1						
OGLAVAK					1												
OMADZINA	1																
OPLİCHİCHİ																	1
ORASAÇ													1				
OSTROZATZ	36	1		49			5				1						
PASİNO POLYE																	
PRKOSİ																	
PIYEŞIVAC																	1
PLANDİŞTA											1						
POÇİTELY	2	1					1	1		1		1					
PODGRADSKA											2						
PODRİCİ																	
POTOÇI											1						
PRAÇA	2								2		2						
PRIYEDOR	12	1		24			4				2	1					
PROZOR	3									1							
RATAYİ																	
RİPAÇ																	1
SANSKI MOST											1						
SARAJEVO	177	12	8	180	47	2	23	8	21	1	7			3	110		300
SLATINA																	
SOGUBINA							1										
SOLAKOVA																	
SOKOL	2			1			1	1			1	1					
SOKOLAC																	1
SREBRENİCA	19			32	1		22	1			1	1					
SREBRENİK	1																1
STARİ MEYDAN																	1
STOLATZ	1						1				1						
TASOVCHİCHİ																	
TESHANY	23	1		10			4			1		1					
TRAVNİK	23	4		50	1		69	2	7	2	2	1				5	

	Mosques & Mesjids	Medreses	Darulkurra	Schools	Tekke	Imaret	Carevancezeis	Baths	Tombs	Clock towers	Bridges	Citadels	Towers	Hans	Fountains	Aqueducts	Sebils
TREBIZAD	9	1								1	2	1					
TREBINYE	20			40			9					1					
TUZLA	1								1								1
TURBE	1																
UDVINE	1																
UKRINA											1						
USKUPYE											1						
USTIKOLINA	2			1	1		1	1	1								1
USTULÇE	6			2			1	1		1	2	1					
USTUPRAÇA	1																
VAREŞ	1										1						
VARSAL VAKIF	2				1			1									
VELA																	
VELİKA	1											1					
VERLIKA	1																
VELİKA RUISHTA																	
VİDOŠKI	1																1
VİSOKA	12	1		27	1		34	1			5	1					
VIŠEGRAD	8			1		1		1	1		1	1		1		1	
VITEZ	1			1													1
VLAŠENICA	1																
VOLIÇE																	
VRANDUK	1												1				
VRATAR																	2
VRILA																	
VOGOŠÇA							1										
YAKEŞ	1																
YANYIÇ	1																
YASENITZA																	1
YAYTZE	11	1		28	1		22	11	5	1	3	1					1
YEZAN	2						1	1									
YELEÇ	1	1															
YEMANLIÇ																	1
ZALOZYE																	
ZALOM																	1
ZENICA	5	1									1						
ZEPÇE	3	1															1
ZOVİK																	
ZİTOMISLIH											1						3



*Jezero village near Yaytze, destroyed*



*Haji Mehmet Karadjoz Bey Mosque  
Before and after the war*

By 1463 the medieval feudal society of Bosnia was structurally destroyed. A considerable proportion of former feudalists, especially from the petty nobility, fairly quickly and successfully adapted to the Ottoman *spahi-timar* feudal system. Following the Viennese war, the borders of the Beylerbeylik were almost identical with those of present day Bosnia-Herzegovina. The Ottoman State recognised the inheritance rights of Bosnia's feudal lords. Muslim feudal lords in the region enjoyed considerable independence. This was to favour their rebellion in the 19th century against reforms imposed from Istanbul and seeking Bosnian autonomy. The strongest expression of this rebellion was the uprising of Captain Husein Gradashchevitch in 1831, which continued for years until its suppression in 1850.

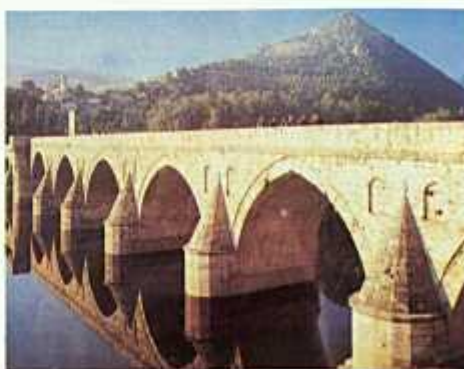
Throughout the period of the Ottoman rule, the population of Bosnia gradually embraced Islam. This process gave grounds for a new cultural and civilisational development of Islamic and oriental nature. But here, amidst medieval Bosnia's distinctive traditions, on the extreme periphery of the Ottoman State and in direct daily contact with the Mediterranean and central-European world, emerged a most remarkable and historical example of reconciliation and coexistence of peoples of different origins. The structure of this civilisation, especially its urban structure, assumed a peculiar Bosnian-Oriental trait, which itself exhibited clear regional variations. The confessional pluralism of medieval Bosnia persisted to a certain extent; the Bosnian Church expired, while Catholicism was in the hands of Franciscans who obtained from Sultan Mehmet II special guarantees allowing them to carry out their work. In Orthodox circles the petty feudalists adapted to the new feudal system, while the church organisation itself recovered with the 1557 restoration of the Pech Patriarchate. Orthodox Serb and Vlahs groups, very small in number and clustered near the Eastern border at that time, were spread on the Western areas, as a part of the Ottoman settlement policy.



Art in Bosnia-Herzegovina, Sarajevo 1987



Enciklopedija BH, Zagreb 1993



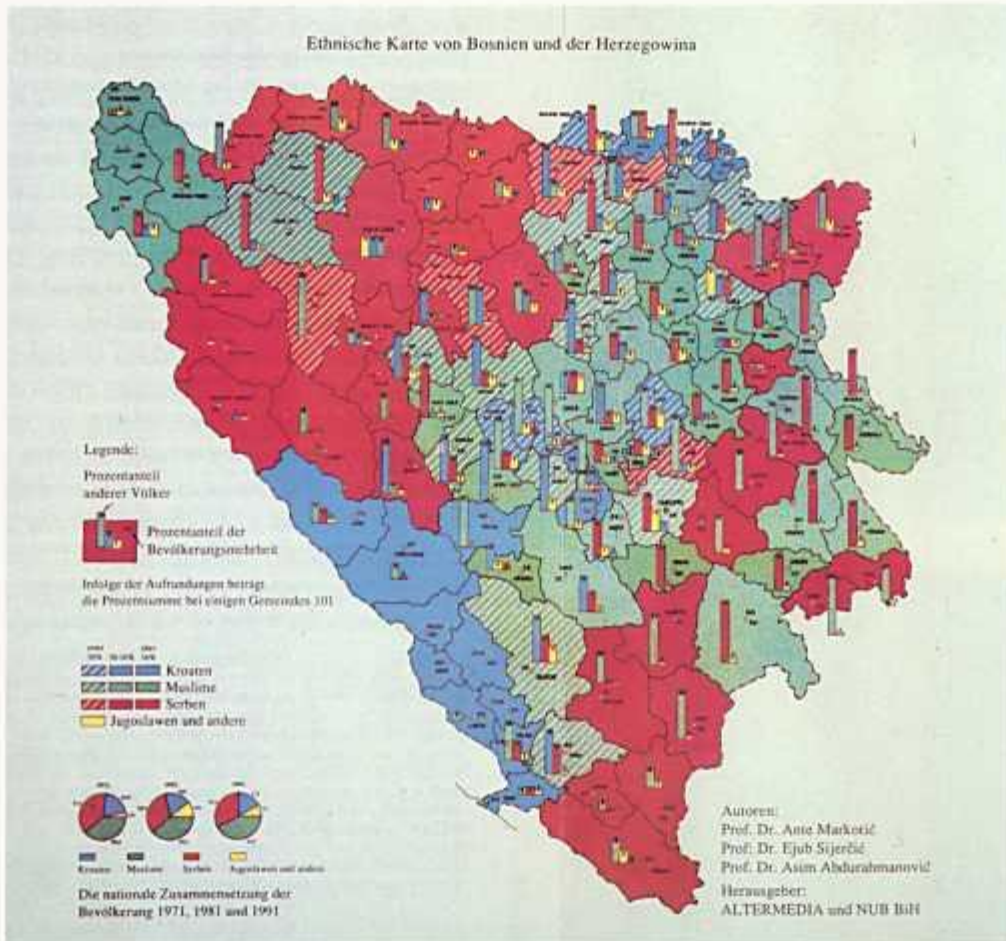
Art in Bosnia-Herzegovina, Sarajevo 1987

1. Maglay
2. Stokat
3. Sokulu Mehmed Pasha Bridge, Vishegrad



1. Kreshevo, central Bosnia
2. Mosque Yaytze, Bosnia
3. Mountain village, Umolyani

En 1463, la structure de la société féodale médiévale de Bosnie se trouvait déjà détruite. Une partie considérable des anciens féodaux, surtout ceux de la petite noblesse, se sont adaptés assez facilement au système féodal ottoman du spahi-timar. A la suite de la guerre de Vienne, les frontières du Beylerbeylik étaient presque identiques à celles de l'actuelle Bosnie-Herzégovine. L'Etat ottoman a reconnu les droits de succession des seigneurs féodaux bosniaques. Les seigneurs musulmans jouissaient d'une indépendance considérable, ce qui favorisa plus tard, au 19ème siècle, leur révolte contre les réformes imposées par Istanbul et cherchant à obtenir l'autonomie. L'expression la plus manifeste de ces oppositions fut dans la révolte du Capitaine Husein Gradashchevitch en 1831, qui continua pendant des années jusqu'à sa suppression en 1850. Tout au long du règne ottoman, la population de Bosnie s'est graduellement convertie à l'Islam. Ce processus a donné lieu à un nouveau développement culturel et civilisationnel de nature islamique et orientale. Mais ici, dans le cadre des traditions distinctes de la Bosnie médiévale, à l'extrême périphérie de l'Etat ottoman et en contact continu avec le monde méditerranéen et l'Europe centrale, est apparu un exemple remarquable et historique de la réconciliation et la coexistence pacifique entre des peuples d'origine différente. La structure de cette société, et sa structure urbaine en particulier, a gagné un caractère bosniaque-oriental très particulier qui lui-même présente de claires variations régionales. Le pluralisme religieux de la Bosnie médiévale a persisté à un certain degré; l'église bosniaque est arrivé au terme de son influence tandis que le Catholicisme était dans les mains des franciscains qui ont obtenu du Sultan Mehmet II des garanties spéciales leur permettant de poursuivre leurs travaux. Dans les milieux orthodoxes, les petits féodaux se sont adaptés au nouveau système, tandis que l'organisation de l'église s'est renforcée par la restitution en 1557, du patriarcat de Pech. Dans le cadre de la politique ottomane d'urbanisme, les petits groupes orthodoxes d'origine serbe et vlah, qui se trouvaient réunis près de la frontière de l'est, ont été répartis vers les régions de l'ouest.



**Bosnia-Herzegovina, ethnic map, 1991**



**Republic of Bosnia-Herzegovina Vance-Owen Plan, 1993**

## Muslims

Islam, the official religion of the Ottoman State, was influential in social, cultural and economic life. Islam appeared in Bosnia even before its conquest by the Ottomans. However, in the decades to follow, Islam became the most prominent spiritual dimension in Bosnian life. Islam was accepted by all social classes, from the peasantry to the aristocracy. The majority of the Bosnian population adhered to Islam. In this way, a particular population group of Slavic origin and Islamic faith came into being. This group differed from the remaining of the population by its social, political and economic characteristics as well.

Contemporary studies showed that the number of people of foreign origin as part of Bosnian Muslims is negligible. In more than five centuries, Bosnian Muslims as a population group developed a culture of their own, incorporating and assimilating Western and Eastern elements of tradition.

During the second half of the 16th century, Jewish refugees from Spain settled in the country, especially in Sarajevo, and developed distinctive styles of living, culture and arts. Throughout the Ottoman period, justice and tolerance prevailed within this confessionally complex community, in which people of different faiths were often close relatives. Ottomans showed an unprecedented and exemplary tolerance towards various Christian sects, all through their centuries-long rule. Religious differences were to become subjects of political manipulations at later times.

### *Arts in the Ottoman period*

A remarkable feature of Bosnian art is that especially in sectors of the society and districts of the towns which preserved their traditions relatively better, a part of what was principally folk art remained more or less unchanged from medieval times onwards. But generally, the arts and crafts of the Ottomans were commonly practiced by all, which is reflected in the structure of towns, bridges, *hans* and *bezistans*, and even churches and mosques.

## Les musulmans

*Islam, la religion officielle de l'Etat ottoman, dominait la vie sociale, culturelle et économique. L'Islam avait été introduit en Bosnie même avant sa conquête par les ottomans. Mais dans les décennies suivantes, l'Islam est devenu la dimension spirituelle dominante de la vie en Bosnie. L'Islam était accepté par toutes les classes sociales, de la paysannerie jusqu'à l'aristocratie. La majorité de la population a accepté l'Islam. Ainsi s'est formé un groupe de population d'origine slave et de croyance islamique. Ce groupe se distinguait du reste de la population également par ses caractéristiques sociales, politiques et économiques.*

*Les études contemporaines ont montré que la part de la population d'origine étrangère dans la société bosniaque musulmane est minime. Dans plus de cinq siècles, les musulmans bosniaques comme un groupe de la population ont développé une culture propre à eux en y incorporant et en assimilant des éléments de la tradition orientale et occidentale en même temps. Pendant la deuxième moitié du 16ème siècle, les réfugiés juifs émigrant d'Espagne se sont installés dans le pays, surtout à Sarajevo, où ils ont développé un style de vie, une culture et des arts très particuliers.*

*Tout au long de la période ottomane, la justice et la tolérance ont régné dans cette société complexe abritant une multitude de religions, où des gens de croyance différente étaient souvent des parents. Les ottomans témoignèrent d'une tolérance exemplaire et sans précédent envers les différents sectes chrétiens, et ce jusqu'à la fin de leur règne. Les différences religieuses allaient faire l'objet de manipulations politiques dans les temps qui les succédèrent.*

### *Les arts dans la période ottomane*

*Une caractéristique remarquable de l'art bosniaque est que surtout dans les secteurs de la société et dans les quartiers des villes qui ont préservé leurs traditions relativement bien, une partie de ce qui est l'art folklorique*

The architecture of dwellings was differentiated far more in accordance with the class membership of house-owners than with their national and religious affiliations. The same craftsmen manufactured products for all, and architects could build on request for varied sacral purposes. However, confessional and national differentiations came to fore when it comes to the spatial and plastic conceptions of places of worship, of their interiors, of religious documents and books. The differences defined separate cultures, cultures which permeated each other but were at the same time consciously distinct, and these distinctions were reflected in daily life. Architecture was the most advanced field of art in Ottoman Bosnia, similarly to all other regions of the Ottoman territory. More than one thousand buildings were constructed for public uses, each with monumental architectural characteristics. A mosque complex was set up in every urban centre and a bridge crossed the river on every road. Bridges, mosques, khans, baths... These formed a nucleus around which rapidly formed a whole organic network of streets and alleyways, lined with artisans' shops, ateliers and warehouses. Such a bazaar or "charshiya" (market), existed in every urban settlement. The bazaars were places of production and commerce, and while they had various secular and sacral buildings there were no facilities for dwellings and family life. The clear-cut separation of the workplace from the dwelling, where even the architecture of the dwelling house was totally different from that of the building with public function, is an important feature of Bosnia-Herzegovina's towns remaining from the Ottoman time.

Despite the oriental influence, characteristics of medieval architecture were preserved in some parts of Bosnia-Herzegovina. The difference between medieval and oriental influences is clearly visible in housing architecture and, to a lesser extent, in public buildings which generally conformed to certain standards.

*est resté le même depuis les temps médiévaux. Mais en général, les arts et l'artisanat des ottomans ont été pratiqués par presque tout le peuple, ce qui se reflète dans la structure des villes, des ponts, des hans et bezistans, et même des églises et des mosquées.*

*L'architecture des logements se différenciait beaucoup plus suivant le statut social de leurs propriétaires que leur affiliation nationale et religieuse. Les mêmes artisans fabriquaient des produits pour tout le monde et les architectes pouvaient construire sur demande pour des gens de cultes variés.*

*Cependant, les différences confessionnelles et nationales apparaissaient clairement dans la conception spatiale et plastique des lieux de prière, de leur intérieur, des documents et des livres religieux. Ces différences indiquaient l'existence de cultures séparées, qui s'influençaient mutuellement mais qui étaient en même temps distinctes les unes des autres, ce qui se reflétait aussi dans la vie quotidienne.*

*L'architecture était le domaine d'art le plus avancé en Bosnie ottomane, comme il en était le cas dans tout le territoire ottoman. Plus de mille bâtiments ont été construits pour des fonctions publiques, chacun avec des caractéristiques architecturales monumentales. Une mosquée était placée dans chaque centre urbain et un pont traversait les rivières sur chaque route.*

*Les ponts, les mosquées, les bains... Ces bâtiments formaient un noyau autour duquel se formait rapidement tout un réseau organique de rues et d'allées et au bord, les boutiques des artisans, des ateliers et dépôts. Un tel bazar ou "charshiya" (marché) se trouvait dans chaque milieu urbain.*

*Les bazars étaient des lieux de production et de commerce, et bien qu'ils comportaient plusieurs bâtiments à fonction religieuse et toute autre, il n'y avait pas lieu, dans ces endroits, aux logements et à la vie familiale. La séparation définitive du lieu de travail et de la maison, où même l'architecture de la maison et totalement différente de l'architecture du bâtiment de fonction publique, est une caractéristique importante des villes de la Bosnie-Herzégovine qui datent du temps des ottomans.*

Main traits of the housing architecture can be analyzed under three categories. In central Bosnia, where the climate is harsh and snowfalls heavy, where the land is rich mainly in timber and clay, in conditions where Alpine trends and southeastern influences are relatively weak, there originated, in the native builders' practice, squat, closed, cubic structures under tall, pyramidal shingled roofs, a basic form from which further differentiated structures sprang. Certain parts of Yajzice and Travnik, the centre of Kreshevo, part of Vareš and part of Kraljeva Sutjeska testify to this day to such regional trends.

Conversely, in southwest Bosnia and almost the whole of Herzegovina, under different climatic conditions, where since time immemorial stone remained the main construction material, where the currents of cultural influence from the Mediterranean have always been felt, there is a continuous architectural tradition characterised by massive stone walls, cube-shapes with few openings, and low, ridged or pyramide roofs covered with slates. The nucleus of the cities of Mostar, Poshitely, Stolatz and Trebinje represent this type of architecture.

In Sarajevo, the principal town of Bosnian beylerbeylik, and in Focha, two towns that lay on the main route linking this territory with Istanbul, influences from the East were stronger than in other regions; contrary to all climatic dictates, there appeared elaborately moulded structural compositions with low tiled roofs. In other regions there appeared many transitional architectural forms and combinations. Though it shows different types and varieties, this housing architecture has many common characteristics. The main common feature is the equipment of the interior. People of different religions lived and worked together in the bazaar and had the same way of life in nearly identical housing structures. Dwelling culture in the towns of Bosnia-Herzegovina attained an enviable level, with great refinement of detail and rich furnishings. With their simple functionality, these houses inspired many contemporary architects.

*Malgré l'influence orientale, les traits de l'architecture médiévale ont été préservés dans certaines parties de Bosnie-Herzégovine. On peut remarquer la différence entre l'influence médiévale et l'influence orientale, facilement dans l'architecture des maisons et moins clairement dans celle des bâtiments publics, comme ces derniers se conformaient en général à certains standards.*

*Les traits principaux de l'architecture du logement peuvent être examinés en trois catégories. En Bosnie centrale, où le climat est dur et la neige abonde, où la terre est riche surtout en bois et argile, et dans des conditions où les effets climatiques des Alpes ainsi que ceux des régions du sud-est sont relativement faibles, ont apparu, dans la pratique des constructeurs locaux, des structures basses, fermées, cubiques, placées sous des toits élevés en forme de pyramide et à bardeaux, un modèle d'où se sont développés d'autres formes variées. Dans certaines parties de Yajzice et de Travnik, au centre de Kreshevo, dans une partie de Vareš et de Kraljeva Sutjeska, on trouve aujourd'hui les évidences de ces tendances régionales.*

*Au contraire, au sud-ouest de la Bosnie et dans presque toute la Herzégovine, où les conditions climatiques sont différentes, où depuis très longtemps la pierre est restée le matériel de construction principal, où les influences culturelles méditerranéennes se sont toujours faites sentir, il y a une tradition architecturale continue qui se distingue par des murs de pierre massifs, des formes cubiques avec peu d'ouvertures et des toits bas avec des arêtes ou des toits d'ardoise en forme de pyramide. Les noyaux des villes de Mostar, Poshitely, Stolatz et Trebinje représentent ce type d'architecture.*

*A Sarajevo, la ville principale du Beylerbeylik de Bosnie et à Focha, deux villes qui se situaient sur la route liant le territoire à la ville d'Istanbul, les influences orientales étaient plus fortes que dans les autres régions; s'opposant aux exigences du climat, y ont apparu des compositions structurales délicatement travaillées, avec des toits de tuile peu élevés. Dans le reste du territoire, on pouvait trouver des formes architecturales de transition ou des mélanges de ces styles. Bien qu'elle présente*

### The Austro-Hungarian period

In 1878, Bosnia-Herzegovina was transferred from the Ottoman State to Austria-Hungary Empire. In consequence, there started a new orientation towards central European civilization, which was marked by a new economic and administrative organization, as well as by a more clear-cut religious differentiation within the society.

différents types et variétés, ce genre d'architecture du logement a plusieurs caractéristiques communes. Le trait commun principal est l'aménagement de l'intérieur. Des gens de différentes religions qui travaillaient ensemble dans le bazar avaient un mode de vie similaire qu'ils menaient dans des maisons presque identiques. La culture de la maison a atteint un niveau de perfection en Bosnie-Herzégovine, avec un grand degré de raffinement et un ameublement riche et détaillé. Par leur simplicité fonctionnelle, ces maisons ont inspiré plusieurs architectes contemporains.

### La période de l'Autriche-Hongrie

En 1878, la Bosnie-Herzégovine est passée de l'Etat ottoman à l'Empire d'Autriche-Hongrie. En conséquence, une nouvelle tendance vers la civilisation d'Europe centrale commença à se faire sentir, qui était marquée par une nouvelle organisation administrative et économique ainsi que par une délimitation plus précise des différents groupes religieux formant la société.

Après la Deuxième Guerre Mondiale, pendant la période du Royaume des Serbes, des Croates et des Slovènes et plus tard, du Royaume de Yougoslavie, les bases d'un programme visant à établir l'hégémonie panserbe furent jetées, dont l'objectif est d'assurer l'unité ethnique des serbes. L'idée en avait été avancée bien avant, en 1844, par la formule "Les Serbes- tous ensemble et partout" proclamée dans un document secret préparé par Ilija Garashanin, Ministre serbe de l'Intérieur et intitulé "Nachertanije" (Le Plan).

Pour la première fois dans son histoire, la Bosnie-Herzégovine s'est désintégrée dans la période entre les deux guerres mondiales, et ce vers la réalisation des idéaux serbes. Afin de détruire l'identité individuelle du pays, le Gouvernement l'a divisé en plusieurs unités administratives. Plus tard, quand les conflits entre la Serbie et la Croatie se sont intensifiés, la Bosnie-Herzégovine fut divisée en treize unités, en vertu de l'accord Cvetkovitch-Machek de 1939. Ces unités furent par la suite ajoutées à la nouvelle unité régionale "Banovina Croatia".



A typical Bosnian settlement

After World War I, during the period of the Kingdom of Serbs, Croats and Slovenians and later the Kingdom of Yugoslavia, grounds were established for the realisation of a Pan-Serbian hegemony program aiming to achieve ethnic unity for Serbs. This idea was formulated much earlier, in 1844, with the formula "Serbs-altogether and everywhere" set out by a secret document prepared by the Serbian Minister of Internal Affairs Ilija Garashanin and titled "Nachertanije" (The Plan).

For the first time in its long history, Bosnia-Herzegovina was disintegrated in the inter-war period, towards the achievement of Serbian ideals. In order to destroy the individual identity of the country, the Government divided it into several administrative units. Later, when conflict between Serbia and Croatia intensified, Bosnia-Herzegovina was divided

into thirteen administrative units by the 1939 Cvetkovitch-Machek agreement. These units were then added to the newly-formed regional unit of "Banovina Croatia".

During World War II, the Kingdom of Yugoslavia disintegrated. In April 1941, the Government capitulated and together with the court, fled abroad. The country was occupied and divided among Germany, Italy, Hungary and Bulgaria. Bosnia-Herzegovina became a part of the Independent State of Croatia created under foreign occupation.

#### *Bosnia-Herzegovina after World War II*

The concept of a federal Yugoslavia prevailed among the leaders of Tito's partisans. Within the Federal Popular Republic of Yugoslavia, Bosnia-Herzegovina became a separate federal unit, equal in status to the others: Slovenia, Croatia, Serbia, Montenegro and Macedonia. Bosnia-Herzegovina possessed this status historically, and actually this was a recognition of the country's historical existence.

However, the centralist and unitarian policy based on the totalitarian ideology continued after the war. It brought about new national and inter-republic tensions at the end of the 1960's. In order to resolve these tensions, the regime had to resort to a policy of ideological repression while at the same time it recognized, and finally affirmed by the Constitution of 1974, the individual federal units.

These policies revived and strengthened Serbian expansionism after 1980 and Tito's death. Serbian ideals took increasingly aggressive forms. After the emancipation of Slovenia and Croatia in 1991, and the similarly expressed will of Macedonia, Bosnia-Herzegovina remained the last desperate stronghold against the plan for a great Serbia. And even if the whole of Bosnia-Herzegovina could not be annexed, at least the division, according to the alleged "national right" over certain parts of the country, could be executed. The idea is to divide Bosnia-Herzegovina among Serbs, Croats and Muslims, which will leave Muslims, the largest group in Bosnia-Herzegovina, without a state.

*Pendant la Deuxième Guerre Mondiale, le Royaume de Yougoslavie s'est désintégré. Le Gouvernement a cédé en avril 1941, et quitté le pays avec la royauté. Le pays a été occupé et divisé par l'Allemagne, l'Italie, la Hongrie et la Bulgarie. La Bosnie-Herzégovine a été comprise dans l'Etat Indépendant de Croatie créé sous l'occupation.*

#### *La Bosnie-Herzégovine après la Deuxième Guerre Mondiale*

*Le concept d'une Yougoslavie fédérale prévalait chez les leaders des partisans de Tito. Au sein de la République Fédérale Populaire de Yougoslavie, la Bosnie-Herzégovine est devenue une unité fédérale séparée dont le statut était égal aux autres, la Slovénie, la Croatie, la Serbie, le Montenegro et le Macédoine. La Bosnie-Herzégovine possédait cette position tout au long de son histoire, et ce statut reconnaissait l'existence historique du pays.*

*Cependant, la politique centraliste et unitaire basée sur l'idéologie totalitaire a continué après la guerre. Ceci a donné lieu à de nouvelles tensions nationales entre les républiques à la fin des années 1960. Pour les résoudre, le régime a eu recours à une politique de répression idéologique tandis qu'en même temps, il reconnaissait les unités fédérales, ce qu'il a finalement affirmé par la Constitution de 1974.*

*Ces politiques ont renforcé l'expansionisme serbe après 1980 et suivant la mort de Tito. Les idéaux serbes se sont manifestés dans des formes de plus en plus agressives. Après l'émancipation de la Slovénie et de la Croatie en 1991, et la même volonté exprimée par le Macédoine, la Bosnie-Herzégovine est restée le dernier bastion, désespéré, contre le plan de la grande Serbie. Et même si l'ensemble de la Bosnie ne pouvait être annexée, au moins sa division, suivant le prétendu "droit national" sur certaines parties du territoire, pourrait être réalisée. L'idée est de diviser la Bosnie-Herzégovine entre les Serbes, les Croates et les musulmans, ce qui laissera ces derniers, les plus nombreux en Bosnie-Herzégovine, sans un Etat.*

After one year of war, Bosnia-Herzegovina is presently going through the last phase of the division into ten autonomous provinces according to the Vance-Owen plan.

*Après un an de guerre, la Bosnie-Herzégovine est actuellement au dernier stade de sa division en dix provinces autonomes, suivant le plan Vance-Owen.*

The future of Bosnia-Herzegovina is a free and modern democratic state similar to other European states. The future state would provide equal rights and development opportunities to Muslims, Serbs and Croats. Its borders would be opened to all neighbouring countries. Bosnia-Herzegovina would be an element of peace between Serbia and Croatia.

*L'avenir de la Bosnie-Herzégovine réside dans un Etat démocratique libre et moderne semblable aux autres Etats européens. Cet Etat accorderait des droits égaux et des possibilités égales de développement aux musulmans, aux serbes et aux croates. Ses portes seraient ouvertes à tous les pays voisins. La Bosnie-Herzégovine devrait aussi être un élément de paix entre la Serbie et la Croatie.*

Hopes are for the concretion of this ideal, which would enable Bosnia-Herzegovina to become a land of peace, understanding and cooperation, a land of openness, security and dialogue, and reassume its historical role at the crossroads of the Eastern and Western cultures and trade.

*On garde l'espoir de réaliser cet idéal, qui ferait de la Bosnie-Herzégovine un pays de paix, de compréhension et de coopération, un pays de sécurité et de dialogue, et qui lui permettrait de réassumer son rôle historique au carrefour de la culture et du commerce orientaux et occidentaux.*

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**Ferhat Bey Sokolovitch Mosque  
Banja Luka**

A. Andrejevic: Islamska Monumentalna Umjetnost, Beograd 1984

## 1992-93 WAR

The Bosnian people are being killed and forced to leave their homes. The five centuries-old Bosnian heritage is falling into ruins. Serbian forces besieging the hills around the town- the symbol of the Bosnian society- attacked with powerful destructive weaponry, howitzers, mortars, multiple rocket launchers and other artillery pieces. They hit hearts and homes. But museums and archives, schools and theatres; roads and workshops, public and residential buildings are evidences of the past, and of the truth.

The intellectual and architectural heritage of Bosnia-Herzegovina represents a centuries-long encounter of civilizations. It is the product of cultural interactions nourished by flows of knowledge and trade from the East and the West, from the South and the North. Islam and Christianity met here, achieving harmony without forceful imposition. Within the space of a 500-meter square in Sarajevo, one can see the Gazi Husrev Bey Mosque, the Catholic Cathedral, the Orthodox Episcopal Church and the Jewish Synagogue, all of which were built during the Ottoman period. This is one of numerous examples showing the harmony and understanding which existed between different religions and cultures in Bosnian life.

What is left from that life is a wasteland strewn with the stone, bricks, wooden beams, glass and tiles which once made up schools, hospitals, market places, libraries, printing presses, hotels, railways, roads, and graveyards. Fortunately, the city plans and their holders survived. They are a guarantee that those who destroyed the town shall never come back. But the children - the future builders- will return, and the town shall again be the cradle of life and civilisation, the crucible of cultural interaction it used to be, as is still visible even in the ruins and foundations.

Aggression against the Republic of Bosnia-Herzegovina continues, aimed at destroying its sovereignty and independence, altering its demographic composition, demolishing its economic infrastructure and annihilating its historical, religious and cultural heritage. The consequences of the Serbian aggression are tragic. Enraged attacks against thousands of innocent people ended up in violence, torture and crime, on the whole, in an unprecedented outrage against humanity, at the heart of Europe. The Bosnian Muslims, an old European nation, and their entire cultural heritage have been jeopardized.

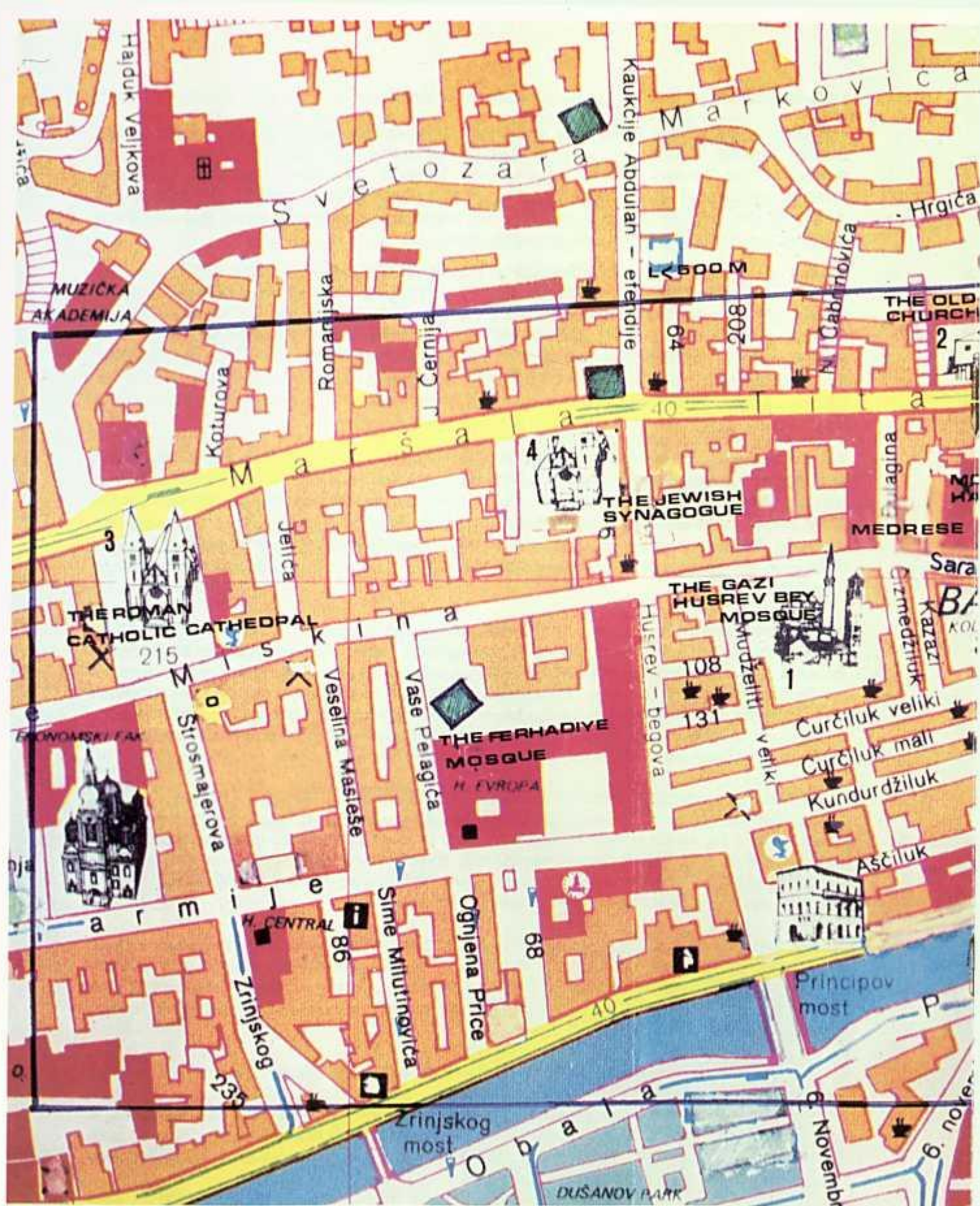
The Office for Information of the Government of the Republic of Bosnia-Herzegovina and the *Riyaset* of the Muslim community published special issues containing information on the devastation of the sacral complexes on the territory of the Republic of Bosnia-Herzegovina. The below list of shelled and destroyed worshipping places, monuments, bridges and cemeteries belonging to different religions suffices to show the alarming dimensions of the aggression and terrorism staged against the Republic of Bosnia-Herzegovina.

Nearly one hundred Catholic and Orthodox churches, cathedrals and monasteries were demolished or damaged, including monuments of special importance such as the Catholic Church of St. Peter and Pavao in Mostar, the Bishop residence in Mostar where more than 50.000 books were burnt down and the Orthodox Church in Mostar, the biggest of all Bosna - Herzegovina.

The Sarajevo historical city core - *Bash Charshiya* which includes over 1000 structures, has been shelled permanently from April 1992

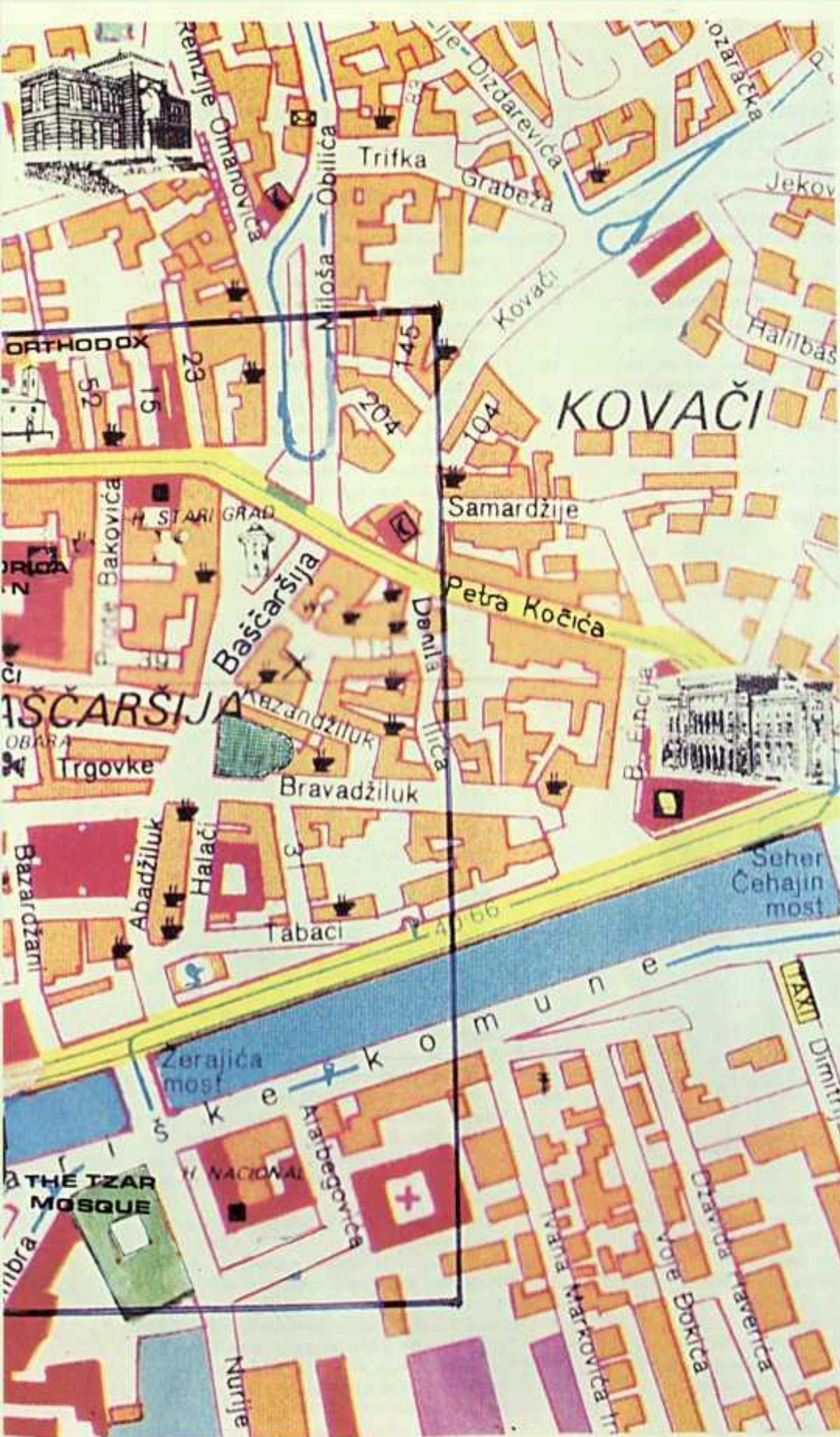
The historical city core in Mostar -*Stari Grad* comprising more than 500 structures, is totally destroyed. This historical city core is a most representative example of the Ottoman town in the Balkan region. It was successfully restored during the last twenty years; the project won "The Aga Khan Award for Architecture" in 1986

The city centres in Banja Luka, Bihach, Focha, Travnik, Yaytze are destroyed because of their typical Islamic architecture



Sarajevo, inter-religious co-existence: mosques, catholic and orthodox churches and synagogue in a place less than 0.2 km<sup>2</sup>. All these structures were built in the Ottoman period together with several mosques. The first Catholic church was burnt down in 1697 when Eugene of Savoy destroyed Sarajevo; a Roman Catholic Cathedral was built in 1854. The old Jewish Synagogue was built in 1581.

Sarajevo, coexistence des religions: mosquées, églises catholiques, églises orthodoxes et synagogue dans un endroit d'une superficie moins de 0.2 km<sup>2</sup>. Toutes ces structures ont été édifiées dans la période ottomane. La première église catholique a été détruite en 1697 quand Eugène de Savoie a détruit la ville; une cathédrale a été construite en 1854. L'ancienne synagogue juive a été construite en 1581.



Orthodoxe et orthodoxe et toutes ces structures ont été incendiée en 1581.

التعايش بين الديانات في سرايفو: مساجد وكنائس كاثوليكية وأرثوذكسية ومعابد يهودية تتجاور في مكان لا يتجاوز مساحته ٠,٢ كم<sup>٢</sup>. وقد أنشئت هذه العمائر في العهد العثماني. وأحرقت أول كنيسة كاثوليكية عام ١٦٩٧ عندما دمر المدينة أوجين دي سافوا، وتم بناء كاتدرائية كاثوليكية رومانية عام ١٨٥٤. أما المعبد اليهودي القديم فتم انشاؤه عام ١٥٨١.

## LIST OF THE DAMAGED AND DESTROYED MOSQUES AND MONUMENTS

1. The Sultan Bayazid Imperial Mosque in Focha, build in 1500-1 was burnt down and completely destroyed by Serbian terrorists in the night of April 22nd, 1992
2. The Aladza Mosque in Focha was substantially damaged in April 1992. Built in 1550, it is one of the most magnificent mosques in the classical Ottoman style
3. Atik Ali Pasha Mosque (also known as "Musuluk") in Focha, built in 1546, destroyed by motrars
4. Dev Suleyman Bey Mosque in Focha, built in 1633/4
5. Defterdar Memishah Bey Mosque in Focha, built by the end of 16th century
6. Kadi Osman Efendi (Shah) Mosque in Focha, built in 1593-94
7. Murnin Bey's Mesjid in Focha, built in the 16th century
8. Sheikh Pirija Mesjid in Focha, built in the 16th century
9. Mustapha Pasha Mosque in Focha, 16th century
10. Mehmed Pasha Kukavica Mosque in Focha built in 1751-52, which with its stone-built minaret dominates the town, was damaged on several occasions and burnt down
11. The Muslim Seminary, known as Medrese of Mehmed Pasha Kukavica, in Focha built in the mid-18th century together with the mosque that carries the same name, damaged.
12. The Mosque in Slatina near Focha, was destroyed
13. Emin Turhan Bey Mosque in Ustikolina, near Focha, built in 1448-9, the oldest in Bosnia-Herzegovina. Attacked by Chetniks earlier in 1941, it was destroyed on April 27, 1992 by Serbian terrorists
14. The newly built Mesjid in Focha
15. The Old Mosque in Jelco, Focha, 15th century
16. The Nakshibendi Tekke in Focha which was opened in August 1991
17. The Sinan Pasha Mosque in Chajnice was grenaded on June 8
18. The Imperial Mosque in Vishegrad near Bikovatz, was totally destroyed. On the place of the mosque the Chetniks started to build a "cultural center"
19. Gazanfer Bey Mosque, Vishegrad built in the 17th century, burnt down
20. The New Mosque in Mededa village near Vishegrad was burnt down and the old Imam Omer Efendi Hodzic murdered
21. The old Mosque in Dobrun, near Vishegrad, dating from the time of Sultan Mehmed the Conqueror, burnt down
22. The Mosque in Zlijeb village near Vishegrad, burnt down
23. The Mosque in the village Drinsko near Vishegrad, burnt down
24. Semsudin (Charshi) Mosque in Rogatica, constucted in the 16th century, is destroyed
25. Husein Bey (Arnaudija) Mosque in Rogatica, constucted in 1558, was completely destroyed
26. The Mosque in Zepa near Rogatica was completely destroyed by tank grenades
27. The Mosque in Podzeplje (Rogatica) was destroyed together with the new mosque in Godmilja
28. The Mosque in Kramer village near Rogatica, burnt down
29. Three village mosques in the region of Rogatica burnt down
30. Sinan Bey Mosque in Gorazde was heavily damaged
31. The building of the Islamic Community in Gorazde was hit several times by mortars
32. The Mosque in Ustipraca near Gorazde, heavily damaged
33. The Mosque in the village Brijest near Gorazde, destroyed
34. The Mosque in Donji Rajinci near Kalesija heavily damaged, especially the minaret
35. A magnificent mosque built recently in Prnjavor near Kalesija was to be opened this year. Serbian aggressors destroyed the minaret. The roof was also heavily damaged by grenades as well as the walls, while the inside is completely ruined
36. The Mosque in Kalesija village, near Kalesija, completely destroyed
37. The Mosque in Memici, Kalesija heavily damaged
38. The Mosque in Capardei Kalesija was used by Serbs as a military barrack and its minaret as snipers' nest. The mosque was damaged seriously
39. The Mosque in Seher, Kalesija, was demolished and burnt down
40. The Mosque in Jelovo Brdo, Kalesija completely demolished



*A street in the Bash Charshiya  
Sarajevo*

- 41. The Mosque in Rajinci (Kalesija) destroyed by rocket launcher missiles
- 42. The Mosque in Miljanovci (Kalesija) was completely burnt down
- 43. The Rijecanska Mosque in Zvornik constructed in 1988, destroyed
- 44. The Mosque in Zamlaz (Zvornik), completely destroyed

- 45. The Mosque in Beksuja, Zvornik destroyed
- 46. The Mosque in Divic, near Zvornik, was destroyed while the Imam and some other men from the village were taken to the concentration camp in Karakaj
- 47. The Mosque in Drinjaca near Zvornik completely destroyed



*Sharich Mosque - Mostar  
Before and after the war*

- 48. The Mosque in Dulici near Zvornik destroyed
- 49. The Kozlucka Mosque, Zvornik destroyed
- 50. The new Mosque in Skocic, Zvornik destroyed
- 51. The Mosque in Sepek village, Zvornik destroyed
- 52. The Mosque in Kula Grad, Zvornik, was destroyed while the base and the graveyard were leveled to the ground by bulldozers.
- 53. The Tekke in Divic, near Zvornik, burnt down
- 54. The Turbe in Divic, Zvornik burnt down

- 55. The Vakt house with Imam's flat in Divic, Zvornik destroyed
- 56. The Mosque in Sapni near Zvornik, heavily damaged by grenades
- 57. The Mosque in Glumini near Zvornik destroyed
- 58. The building of the Islamic Community in Zvornik was burnt down, including the archives
- 59. The minaret of the city mosque in Tuzla, built in 16th century, damaged

60. Mehmed Aga (Jalska) Mosque built in the 16th century, destroyed
61. Hadzi Kurto Mosque in Mostar, known as Tabacica, 16th century, only a hundred meters away from the Old Bridge and above the river Radobolja, completely destroyed
62. Nesuh Aga Vuchjakovitch Mosque in Mostar, known as "under-the-linden-moqne", built in 1528-29, damaged
63. Kejvan Kathoda Mosque in Mostar, built in 1552-53 was damaged in the attack of the JNA forces
64. Dervish Pasha Bajezidagitch Mosque in Mostar, 1597, damaged
65. Hadji Ahmed Aga Lakisic Mosque in Mostar, 1660-61
66. Roznamedzi Ibrahim Efendi Mosque in Mostar, built before 1620
67. Kodza Jahja Hadzi Mosque in Mostar, built before 1620, completely destroyed
68. Hadzi Memija Tzernitza Mosque in Mostar, 16th century
69. Hadzi Ali Bey Lafo Mosque in Mostar, 1631
70. Baba Beshir Mosque in Mostar, 1631 damaged in outrageous attacks at the Balinovac quarter
71. Serbian terrorists also damaged the world famous Tekke in Blagay, known for its Turkish Baroque architecture. This complex of amazing beauty, built in the 19th century, is located at the springs of river Buna, famous for its scenery of an extraordinary beauty. Founders of the Tekke had forbidden hunting in its vicinity; with time, the area became the habitat of various species of birds, animals and fish. The terrorists deliberately targeted at the monument
72. The Mosque in Derventa with Sheikh Omer's Turbe, dating from the 16th century, was damaged by Serbian terrorists' attacks
73. The Mosque in Bosanska Krupa, built at the turn of the 18th century, has been demolished
74. Sultan Selim Mosque (Selimija), in Doboy, dating from the 16th century, destroyed. It was situated next to the Doboy's Citadel, which for itself stands as a precious monument of the architectural heritage
75. The Charshi Mosque in Doboy was destroyed as well
76. The Mosque in the old Turkish quarter Orashye in Doboy, demolished
77. The Town Mosque in Bosanski Novi, built in 1820-21, substantially damaged
78. The Mosque in Bosanski Novi, known as Srednji Village, 1883, damaged
79. The Vidoriya Mosque in Bosanski Novi, 1870, known for its most beautiful minaret designed with an open gallery, demolished
80. The Mosque in the centre of Konyitz, as well as the tomb next to it, were damaged during the siege
81. Gazi Husrev Bey Mosque in Sarajevo, one of the most important mosques of Bosnia-Herzegovina, built in 1530, was hit by five mortars on May 4, 1992, and so far targeted by projectiles from various arms and wapons, with the aim of destroying the luxuriant beauty of its architecture for good
82. The Gazi Husrev Bey Turbe (tomb) adjacent to the mosque bearing the same name was damaged by mortars fired from the Serbian terrorists' posts
83. Chekrekchija Mosque, 1526, in the very centre of Sarajevo, sufferend substantial damages while the town was shelled
84. Ferhad Bey Mosque (Ferhadija), Sarajevo, built in 1561-62, was also damaged by mortars
85. Hadzi Osman Mesjid (Tabachki), Sarajevo, built in 1591-92, a religious college, was hit on several occasions in May 1992. The Mesjid was hit by three missiles setting the whole stucture ablaze, which consumed the entire complex



*Mostar Charchiya 1905*



*Mostar Charchiya 1992*

- 86. Choban Hasan Volvoda Mosque (Chobanija), 1562, damaged
- 87. Dzinovade Mosque (Dzanic's Mosque) at Ashikovatz in Sarajevo, built in the 17th century, damaged
- 88. Dajanli Hadzi Ibrahim Mosque at Goritza, Sarajevo, 17th century, damaged



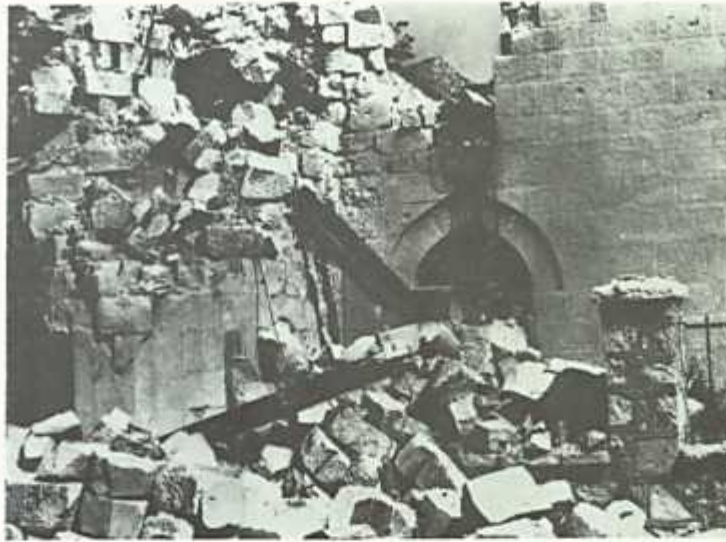
*Koski Mehmed Mosque  
Mostar 1992*

- 89. Hadzi Sinan's Tekke, 17th century, one of the spiritual life centres of Sarajevo, damaged
- 90. Divan Katib Hajdar's Mosque (The White Mosque) at Vratnik damaged
- 91. The Mosque at Kovachi was also damaged
- 92. Gazgani Hadji Ali's Mesjid at Sirokaca, Sarjevo, dating from 1561, was damaged in the artillery attack at the residential zone of the Old Town
- 93. The roof of the Mosque in Hrasno residential area, Sarajevo, was damaged by mortars
- 94. The Islamic Law School, designed by the architect Karlo Parzik in 1887, redesigned to function as The Town Museum, was hit with missiles. The atrium and the luxurious facade designed in the Moorish style were damaged
- 95. The Sarach Ali Mosque at Vrbanjusha, Sarajevo, built in 1892-93, exposed to artillery fire several times
- 96. The Mosque at Kobilja Glava in Sarajevo, built last year, was destroyed in attacks at this residential area which continued for several days
- 97. The Mosque in the village Ugorsko near Vogoshcha, Sarajevo, has been destroyed under fierce artillery attacks
- 98. The Mosque in Semizovac near Sarajevo was also damaged
- 99. New Mosque in Buljakov Potok, Sarajevo, has been substantially damaged
- 100. The Mosque in Sokolye, near Rajlovac (Sarajevo) was shelled and a section of the roof and the walls were damaged

- 101. The Mosque in Briyeshche, Sarajevo, was destroyed
- 102. The new domed Mosque in Butmir, Sarajevo, was destroyed by Serbian terrorists
- 103. The new Mosque in Kotoratz, Sarajevo, was set on fire and completely demolished by Serbian terrorists
- 104. The Sheikh Faruh Mosque (Abdesthana) at Kovaci in Sarajevo; built before 1541 damaged
- 105. Hadzi Inhan Aga Toplovic Mosque (Lubo Mosque) at Vratnik, Sarajevo, built before 1525, damaged
- 106. Sinan Volvoda Hatun's Mosque at Vratnik Mejdan in Sarajevo, 1552, known as "under the walnut mosque" or the "little mosque" was damaged
- 107. Hadzi Sinan's Mokrica Mesjid in Vratnik was damaged
- 108. Kasaf-zade Mosque at Vratnik was damaged
- 109. Hadzi Ibrahim Kasapovic's Mesjid at Vratnik, 16th century, was damaged by mortars
- 110. The Mosque in Grachanitzza was damaged
- 111. The Mosque in Ajvazi, Kalesija was damaged by grenades
- 112. The Old Mosque in Modricha constructed in the 18th century was devastated. The aggressors murdered Muslims in the mosque
- 113. Osman Bey Mosque in Modricha constructed in the 19th century was destroyed together with the adjacent cemetery
- 114. Haji Ali Bey Mosque in Modricha was destroyed
- 115. The Mosque in Tarevica, Modricha, was destroyed
- 116. The Vakf house with the Imam's flat in Modricha was burnt down
- 117. The Stenjacka Mosque in Teslich was heavily damaged and can no longer serve its purpose
- 118. The newly built Vakf house in Teslich was heavily damaged
- 119. The Mosque in the village of Hrankovici, Teslich, was completely levelled to the ground
- 120. The Mosque in Ruzevici was seriously damaged in June 1992



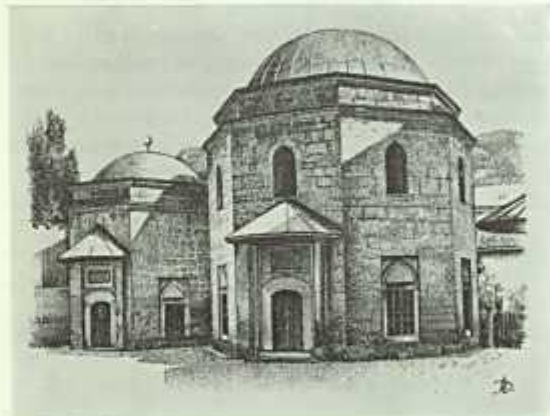
*The old bridge and  
Charshiya, Mostar 1992*



*Hajji Hasan Mosque - Mostar -  
after the war*

121. The Mosque in Tribinic, Teslich, was destroyed
122. The Mosque in Kamenica (Teslich) was destroyed in August 1992, while the whole village was completely looted and burnt down
123. The Mosque in Marica (Teslich) opened in 1985 was destroyed. A concentration camp for Muslims was established in this village
124. The Mosque in Barici (Teslich) was destroyed. The other sacral monuments in this town, fifteen in total, were either damaged or completely destroyed
125. The Mosque in Gornji, Teslich was heavily damaged
126. The newly built Hamdija Mosque in Rijeka (Mrkonyich Grad), was heavily damaged
127. The Mosque in Kopice near Novi Seher (Maglay) was destroyed in August 1992
128. The Mosque in Prnjavor was destroyed
129. The Lower Mosque in Kotorsko (Doboy) was completely destroyed
130. The Upper Mosque in Kotorsko (Doboy) was completely destroyed, including the minaret
131. The Mosque in Sevarlija near Doboy was devastated in June 1992
132. The Mosque in Sije near Doboy was heavily devastated
133. The Mosque in Grachanitza near Visoko was damaged by grenades
134. The Sadrvan Mosque in Visoko was destroyed in May 1992
135. The Saracica Mosque in Visoko was destroyed
136. The Tabhana Mosque in Visoko
137. The White Mosque in Visoko was entirely destroyed
138. The Pertacha Mosque in Visoko was destroyed
139. The Sharena Mosque in Travnik was damaged by grenades
140. The Haji Ali Bey Mosque in Travnik was shelled several times
141. The building of the Fevziye Medrese in Travnik was damaged in August 1992
142. The Mosque in Turbe (Travnik) was destroyed by tank grenades fired from Chetniks' positions on Kamare and Blasic
143. The Mosque in Karaula in Travnik was hit by several grenades
144. The Mosque in Mudrike (Travnik) was heavily damaged
145. The Mosque in Gols (Travnik) was burnt down, as well as the whole village, while the Muslims were expelled
146. The newly built Mosque in Bijelo Buce (Travnik) was heavily damaged
147. Bash Mosque (Charshi) in Donji Vakf was devastated. In their attack Chetniks slaughtered cattle inside the mosque
148. Cuzic Mosque in Donji Vakf was burnt down by local Chetniks
149. Haji Jusuf Mosque in Donji Vakf was burnt down
150. The newly built Mosque in Seherdzik (Donji Vakf) was burnt down by Chetniks from Oborac
151. The Mosque in the Village Korjenici (Donji Vakf) was completely burnt down
152. The Mosque in Jemanlici (Donji Vakf) was burnt down
153. The Mosque in Staro Selo near Donji Vakf was burnt down
154. The Mesjids in the villages of Torlahovac, Dobro Brdo, Sokolina, Cehajici, Suhodol and Balhodzici, all in the region of Donji Vakf were completely burnt down
155. In Prusac (Donji Vakf) the magnificent Hanavdagina Mosque, over 400 years old, was devastated
156. Ali Bey Kopchitch Mosque in Prusac was heavily damaged and its minaret was completely destroyed
157. The Kjafina Mosque near Trusac was heavily damaged due to continuous shelling
158. The City Mosque in Prusatz was hit by several grenades

159. The following buildings of the Islamic Community were destroyed: Vakf home, three Imams' houses, the Medrese and the tomb of Hasan Kafija Prusatz, as well as the Mekteb
160. The Sultan Esma Mosque in Yaytze, one of the most valuable Mosques in Bosnia-Herzegovina, built in 1749-50, was heavily damaged by grenades. All tombs and *nishans* of great historical value were devastated
161. The Sinan Bey Mosque (Okica) in Yaytze was burnt down
162. The Haji Muharrem (Samica) Mosque in Yaytze was heavily damaged
163. The Dizdar Mosque in Yaytze constructed in 1812-13 was seriously damaged by tank grenades
164. The Ibrahim Bey Mosque in Yaytze, constructed in 17th century, was damaged by grenades
165. The Mosque in Yezero village in Yaytze disappeared together with the Imam's house and the entire village
166. The roof of the Mosque in Vinatz village (Yaytze) was completely destroyed. The Mosque was built in 1972. A great number of Muslims were murdered in that area
167. The Mosque in Sipovo was damaged. during World War II. Chetniks burnt down all the mosques in this area as well as the houses of Muslims. The same is happening in 1992
168. The Mosque in Vrazitz (Shipovo) was heavily damaged. The Mosque in Pliva (Shipovo) was burnt down
169. The Mosque in Doganovci (Yaytze) was burnt down
170. The Sultan Ahmed Mosque in Bugoyno built in 1693 was heavily damaged
171. The building of the Medrese in Bugoyno was also seriously damaged. The surrounding graveyard was completely devastated
172. The newly built mosque in Kopchichi near Bugoyno was substantially damaged
173. Great damage was done to the mosque in Planinci (Bugoyno)
174. The Mosque in Drvetina neat Bugoyno was heavily damaged
175. The complex of Kopchichi *nishans* in Kopchichi (Bugoyno) were devastated
176. The mosque in Kupres was completely damaged
177. The mosque in Beselo (Bugoyno) was completely damaged
178. Only the mihrab remains from the mosque in Trnovo near Sarajevo
179. The City Mosque in Klyuch was destroyed by explosives in the night of 28-29th August
180. The newly built mosque in the village Pudín Han (Klyuch) was completely destroyed
181. The most magnificent mosque in Bosanska Krajina, in Sanski Most, constructed in 1992, was completely demolished by the end of May 1992
182. The three newly built Vakf houses in the vicinity of the previously mentioned mosque in Sanski Most were destroyed
183. The Mosque in the village Trnova (Sanski Most) was completely devastated
184. Substantial material damage was done to the Mosque in Kamen Grad (Sanski Most)
185. The Lower Mosque in Bosanski Petrovatz was substantially damaged
186. The same happened with the Upper Mosque in Bosanski Petrovac
187. The mosque in the village Trnovac (Teslich) was completely devastated
188. The mosque in Vrbovik near Breza was devastated
189. The mosque in Vratnica village (Breza) was shelled a number of times
190. The newly built mosque in Izbod (Breza) was destroyed in May 1992
191. The mosque in Mahala village (Breza) was shelled a number of times
192. The mosque in Odzak near Doboy, was completely destroyed. The Imam's flat was also damaged, including the building of the Islamic Community
193. The Mosque in Bosanski Shamatz was completely destroyed together with the Vakf houses and the building of the Islamic Community



**Gazi Husrev Bey Turbe - Sarajevo**

194. The main mosque in Biyelyina was demolished and looted. The Chetniks placed the Serbian flag on the minaret, while they slaughtered Muslims inside the mosque
195. The other mosque in Biyelyina was damaged and looted, and no longer serves its function
196. The mosque in Gnojnice village (Mostar) was completely demolished
197. The *Musalla* in Mostar and surrounding buildings were substantially damaged
198. The Haji Ali Bey Lefo Mosque in Mostar was completely devastated
199. The building of the Islamic Community in Mostar, as well as the six flats of the Imam's and twelve other Vakf houses were damaged
200. The Haji Velijudin Bakraca (Dugalica) Mosque in Nevesinje, constructed in 1515 was completely devastated

201. The Sinan Dede-efendi Mosque (Cucukova) constructed in Nevesinje by the beginning of the 16th century, was completely devastated
202. The Chelebichi Mosque in the Donja Bijeljina near Nevesinje was completely devastated, including the cemetery with tomb stones dating from the 15th and 16th century



**Kurshunli Medrese - Sarajevo**

203. The newly built Mosque in Kijuni village (Nevesinje), with a vast number of *nishans* with *stecci* were demolished
204. The Mosque in Krushevljani near Nevesinje was destroyed by Chetniks
205. The Mosque in Zulji near Nevesinje was destroyed
206. Ten Imams' houses and other Vakf buildings in the region of Nevesinje and its surrounding, were looted and substantially damaged
207. The Telarevitch Mosque in the village Bijeljani, between Bileca and Stolac, constructed in the first half of the 17th century, was destroyed by Chetniks
208. Ruins of the mosque in Kazanci (Gatzko) constructed in the 17th century were destroyed by Chetniks
209. The mosque in Gatzko was substantially damaged
210. Fazlagitch Kula Mosque in Gatzko, as well as the entire village, were completely destroyed. A great number of Muslims from this area were murdered or taken to the concentration camps
211. The Mosque in Klyuch near Gatzko was seriously damaged by Chetniks
212. The Mosque in Bilecha was first damaged by explosives, then set ablaze
213. Explosive devices were placed in the Mosque of Polje (Bilecha)
214. The mosque in Chaplyina was substantially damaged together with the building of the Islamic Community
215. The mosque and the medrese in Pochitely were heavily damaged

216. The Mosque in Skender Vakf was completely destroyed, while Muslims were expelled from the region
217. The Mosque in Bosanska Krupa, constructed by the end of the 18th century was completely destroyed
218. The Mosque in Arapusa (Bosanska Krupa) the home town of Reis-ul Ullema Haji Dzemaludin Chaushevitch, was shelled
219. The Mosque in Bosanska Otoka near Bosanska Krupa was burnt down
220. The Imam's house as well as the building of the Islamic Community in Bosanska Krupa were burnt down
221. Five mosques and seven vakf buildings in Bosanska Krupa were destroyed
222. The main mosque in Derventa was completely demolished
223. The Imam's house as well as the building of the Islamic Community in Derventa were completely demolished
224. The Imam's house as well as the building of the Islamic Community in Derventa were completely destroyed
225. The main Mosque in Bosanski Brod constructed in 1820, was substantially damaged
226. The mosque in Bosanska Kostajnica was damaged
227. The Mosque in Bosanska Bubica was damaged
228. The mosque in Skelani near Srebrenitza was destroyed. The other mosque in this town was burnt down.
229. The mosque in Vrbanjci village (Kotor Varosh) was burnt down
230. The mosque in Hrvachani (Kotor Varosh) and the entire village were levelled to the ground
231. The mosque in the village Vecici (Kotor Varosh) was completely destroyed during several attacks launched by the aggressors



**Bishchevitch dwelling complex  
Mostar**

232. The main mosque in Konyitz was shelled several times and damaged

- 233. The Old Mosque in Kozarac (Priyedor) and the surrounding graveyard were completely devastated
- 234. The main mosque in the town of Deri Kozarac (Priyedor) was completely devastated
- 235. The Sharena Mosque in Mutnica Kozaratz (Priyedor) was also completely devastated
- 236. The mosque in Kamichani (Priyedor) was demolished



**The Department Store in Mostar before the war**

- 237. The mosque in the village Kalate (Priyedor) was devastated
- 238. The mosque in Kozarusa near Priyedor was destroyed
- 239. The mosque in Mujkanovichi (Priyedor) was completely devastated
- 240. The mosque in Brdani (Priyedor) does not exist any more
- 241. The mosque in Jakupovichi near Priyedor was seriously damaged
- 242. The newly built mosque in Kevljani (Priyedor) was burnt down
- 243. The Mesjid in the village Hrustichi (Priyedor) was burnt down
- 244. The Mesjid in the village Alich (Priyedor) was burnt down
- 245. The Mesjid in Srednji Jakupovichi (Priyedor) was burnt down
- 246. The Mesjid in the village Mahmuljini (Priyedor) was burnt down
- 247. Murat Bey's tomb in the same village damaged
- 248. The Kurshumliya Medrese (Sarajevo) built in 1537 was damaged by shells
- 249. The *nishans* in the Bey Mosque were damaged. The *nishan* of Reis-ul-Ulema Chaushevitch was also damaged
- 250. Ivakov Hadzi Mehmed's Mesjid (1528 and 1540) in Sarajevo was devastated in June 1992
- 251. Ijdidzik Sinan Mosque at Shirokacha built before 1562 was devastated on May 19, and 20, 1992
- 252. The Mosque Grivitch was devastated and many *nishans* were damaged

- 253. The Mosque at Svrakino Selo (Sarajevo) was heavily damaged
- 254. The Mosque at Komatina (Sarajevo) was damaged
- 255. Kulin Bali Mosque in Sarajevo was substantially damaged by the end of August 1992
- 256. Sahat Kula near Bey Mosque (Sarajevo) was damaged
- 257. The Mosque at Nedzarici (Sarajevo) was substantially damaged
- 258. The Mosque at Kovachi (Sarajevo) was heavily damaged
- 259. The newly built Mosque at Sokolovitch Olonija (Sarajevo) was devastated
- 260. The Mosque at Breka (Sarajevo) was completely destroyed
- 261. The Residence of Reis-ul-Ulema and the building of the Riyaset of the Islamic Community were damaged on August 29, 1992
- 262. Tank grenades damaged five Vakf apartments in the building of the Riyaset of the Islamic Community (Sarajevo)
- 263. The *Meshihat* of the Islamic Community in Sarajevo was shelled and damaged
- 264. Several buildings of the Islamic Community (Sarajevo) was damaged
- 265. The building of Gazi Husrev Bey Vakf in Sarajevo was damaged
- 266. Gazi Husrev Bey Mekteb in Sarajevo was substantially damaged
- 267. In Sarajevo, more than 100 Vakf buildings were destroyed, one thirds of which were completely devastated
- 268. In Konyitz, the Tekke Mosque was shelled
- 269. Prknija Mosque (Konyitz) was shelled



**The Department Store in Mostar after the war**

- 270. Vardachka Mosque (Konyitz) was shelled
- 271. Repovacka Mosque on the right bank of the Neretva river which was restored in 1990, with the Minaret on the left side, was substantially damaged



*The Kaytaz House  
Mostar 1991*

272. The Konyitz Medrese with its residential complex, the Mekteb and the offices of the Islamic Community were damaged
273. The Mosque in Bjelinici (Konyitz) was heavily damaged
274. The new Mosque in Grachanitza near Doboy was seriously damaged
275. The Mosque in Bosansko Suho Polje near Doboy was shelled. During Ramadan, before aggression on Bosnia-Herzegovina started, Chetniks shelled the Mosque while people were praying
276. The new mosque in Glavicini (Konyitz), heavily damaged
277. The mosque in Divcani (Yaytze), damaged
278. The mosque in Medede (Gradachatz), seriously damaged
279. The mosque in Zelinja Gornja (Gradachatz), seriously damaged
280. The mosque in Zelinja Donja, damaged
281. The mosque in Ledenica Village (Gradachatz) shelled
282. The mosque in Krehevina (Gradachatz) damaged
283. The Mosque in Omeragici near Gradachatz, substantially damaged
284. The Mosque in Mionica near Gradachatz, shelled
285. The Mosque in Lukavica Village (Gradachatz), heavily damaged
286. The local mosque in Rajska Village, shelled
287. The mosque in Vuchkovtzi, near Gradachatz shelled
288. Sviracka Mosque, Gradachatz, 18th century, devastated
289. The old building of the Medrese constructed in the 18th century, devastated
290. The Husein Kaptan Gradashchevitch Mosque in Gradachatz and its monumental roof dating from 1826 was seriously damaged

291. The Murat Kaptain Medrese building in Gradachatz constructed in 1812-1821 heavily damaged
292. The Mosque in Bukovacha, Gradachatz, devastated
293. Bey's new Mosque in Gradachatz, devastated
294. The Mosque in Okanovica, Gradachatz destroyed by shells in August 1992
295. The Muslim Library near Husein Mosque, burnt down
296. The mosque in Orasje damaged
297. The Mekteb in Kozarevci (Priyedor), burnt down
298. The White Mosque in Biyelyina was transformed into a "cafe" by the Chetniks
299. The new monumental roof of the mosque in Biyelyina was seriously damaged
300. The new mosque in Dizdarusa (Brchko) was substantially damaged
301. The mosque in Celinci (Brchko) was completely destroyed
302. All three mosques in Koray (Brchko), completely destroyed
303. The newly built mosque in the village of Vlasinjeni, Mrkonyitzh Grad, which was to be opened this year, was burnt down on June 11, 1992



*The Catholic Church of St. Pelar and Pavao  
destroyed in April 1992*

304. The mosque in Lisnja near Prnjavor, damaged
305. The mosque in Grapska, Doboy, completely destroyed
306. Mehmed Aga Mosque (Jalka) in Tuzla, built by the end of 16th century, damaged
307. Hadadan Mosque in Yaytze, was hit by a number of grenades
308. The mosque in Porich, Bugoyno was targeted at by artillery attacks from Kupres and Koprivnitza
309. The Old Mosque of Bosnian style in the village of Pulac, Travnik, was hit by a number of grenades
310. The Mosque in Ilijas, damaged
311. Haji Mehmed Bey (Karadjoz-bey) Mosque in Mostar built in 1557-58 by Mimar Sinan, damaged



**CONCENTRATION CAMPS AND PRISONS IN THE  
TERRITORY OF BOSNIA-HERZEGOVINA**





*Sarajevo streets during the war*

*Cemetery in the city park  
in the centre of Mostar*



312. The Koski Mehmed Pasha Mosque in Mostar was heavily damaged on April 23, 1992
313. The Sevri Haji Hasan Mosque in Mostar built in the 16th-17th centuries was completely destroyed in the night of April 30, 1992
314. The Mosque in Blagay on Buna, Mostar, was heavily damaged
315. The Sultan Ahmed Mosque (Imperial) in Trebinje constructed in 1719 was heavily damaged by explosive devices. The roof and the minaret were destroyed
316. The old mosque of Bosnian style in the Village of Pusatz, Travnik, mortared
317. The new mosque in Donje Kolibe near Bosanski Brod, heavily damaged
318. The newly built mosque in Derventa, destroyed
319. The mosque in Srednje built in 1883, heavily damaged
320. The mosque in Bidorje village, Bosanski Novi, 1870, damaged
321. The mosque in Bratunatz was used as a dormitory by the Chetniks. A great number of Muslims were killed in the mosque

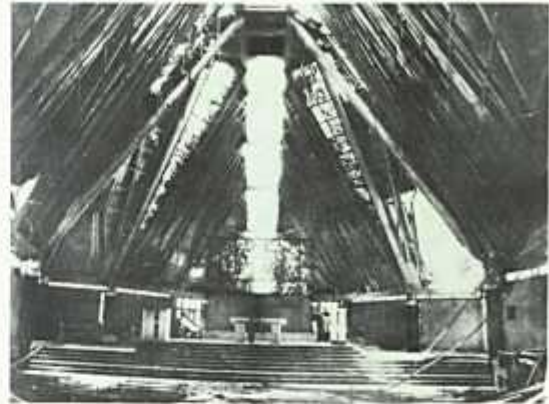


*The Orthodox Church  
Mostar 1992*

322. The mosque in the village of Glogovo near Bratunac was burnt down in May 1992
323. The Mekteb in Kozaratz, Priyedor, was burnt down
324. The Imperial Mosque in Sarajevo, constructed in 1565, which was restored two years ago, hit by shells
325. Ali Pasha Mosque in Sarajevo, 1560, heavily damaged
326. The Faculty of Islamic Sciences and Ghazi Husrev Bey's Medrese in Sarajevo, heavily damaged
327. Haji Sinan Tekke in Sarajevo heavily damaged
328. Sheikh Magribi Mosque in Sarajevo, 15th century, completely destroyed
329. The mosque in Hrasno, Sarajevo, damaged. It was first attacked before the war with an explosive device
330. The mosque in Svrake near Vogoshcha (Sarajevo), devastated
331. The mosque in Ugorsko near Sarajevo was shelled several times
332. The mosque in Hrasnica, Sarajevo, damaged by heavy artillery attacks
333. The mosque in Klisa near Zvornik, destroyed
334. Ferhadija (Charshi) Mosque in Teshany, the oldest one in this region (16th century) heavily damaged by shells on September 24, 1992
335. The mosque in Lepenica, Teshany, built one year ago, heavily damaged
336. The mosque in Miljanovci near Teshany, heavily damaged
337. The Charshi Mosque in Brchko was used as a "cafe" and later razed to the ground
338. The mosque in Dizdarsusa near Brchko was destroyed in September 1992
339. The mosque in Gornji Rahich near Brchko was demolished and its minaret was razed to the ground
340. The Charshi Mosque in Priyedor was set on fire on May 30, 1992. It was demolished later and replaced with a park
341. The Vakf building together with the residence of the chief Imam in Priyedor, the library, the Islamic Community offices and other premises were set on fire and destroyed by bulldozers
342. The Mosque in Zagrad, Priyedor, destroyed and levelled to the ground
343. The Mosque in Stari Grad, Priyedor, destroyed and levelled to the ground
344. The Mosque in Cela village, Priyedor, was set on fire. Before that, Chetniks did not allow the Mosque to be used
345. The Mosque in Alishichi near Priyedor, demolished
346. The Mosque in Brizicani near Priyedor, destroyed
347. The Mosque in Zecovi, Priyedor, was destroyed and Rasim Ceman, the Imam, was taken to an unknown direction. No news were received from him for five months
348. The Mosque in Carakovo near Priyedor, destroyed
349. The Mosque in Hanbarine near Priyedor, destroyed
350. The Mosque in Rizvanovici near Priyedor, destroyed
351. The Mosque in Rakovchani near Priyedor, destroyed
352. The Mosque in Bishchani near Priyedor, destroyed
353. The Mosque in Cejreci near Priyedor, destroyed
354. The Mosque in Gornja Puharska near Priyedor, destroyed
355. The Mosque in Donja Puharska near Priyedor was demolished by throwing explosive material
356. The Vakf building with the Imam's flat in Donja Puharska was destroyed. The same happened to all other premises used by Muslims in that region

357. The Mosque in Ljubija near Priyedor was destroyed and Hasan Beslija, the Imam, was taken to an unknown direction. His fate is not known
358. The two mosques in the Skender Vakf region were destroyed
359. The Ali Pasha Rizvanbegovitch Mosque (1812) was heavily damaged
360. The old "Hajrija" Mosque in Vlasenica was completely destroyed
361. The Bakaric Mosque in Sarajevo was damaged and the minaret was destroyed by a guided missile on October 20, 1992
362. The Donjacka Mosque in Derventa was destroyed
363. In Borovnica (Zavidovici), the minaret was destroyed and the mosque was damaged
364. In Osjecani (Zavidovici), the Imam's residence was heavily damaged
365. The mosque in Osjecani (Zavidovici) was also heavily damaged
366. The mosque in Vozuca was heavily damaged
367. The mosque in Rujnica village (Zavidovici) was heavily damaged
368. The Charshi Mosque in Zavidovici was heavily damaged
369. The mosque in Staro Shipovo was levelled to the ground
370. The Mosque in Besnjevo near Shipovo was destroyed
371. Four Vakf buildings in the Shipovo region were set on fire
372. The mosque in Gornji Tarevci near Modricha was destroyed. The same happened to the mosque in Donji Tarevci
373. The mosque in Islam Varosh near Modricha was destroyed
374. The mosque in Modrica Lug near Modricha was also destroyed
375. Serbs destroyed both the mosque and the mesjid in Jakes, near Modricha
376. All Vakf buildings in the Modricha region were looted, destroyed or set on fire
377. The Mosque in Hanifici (Kotor Varosh), built in 1990, was set on fire together with 43 members of the Islamic religious community who were inside. The Imam was ordered to ditch the grave for them after which he was also killed
378. The Mosque in Donja Varosh - Kotor Varosh was destroyed
379. The same happened to the Charshi Mosque in that town
380. The newly built, not yet opened mosque in Vecici (Kotor Varosh) was destroyed
381. The same happened to an older mosque in another part of that village
382. Thirteen Imam houses and seven Vakf buildings in the Kotor Varosh Commune were set on fire and completely destroyed
383. The mosque in Kotor (Kotor Varosh) was set on fire
384. The mosque in Ravne village (Kotor Varosh) was destroyed

385. The mosque in Vranic village (Kotor Varosh) was set on fire
386. The mosque in Hadrovci (Kotor Varosh) was damaged
387. The mosque in Garici village (Kotor Varosh) was destroyed



**The Catholic Cathedral  
Mostar 1992**

388. The same happened to the mosque in Shiprage village (Kotor Varosh)
389. The beautiful mosque in Olovo was destroyed in violent attacks on this nice and heroic Bosnian town
390. Minaret of the Sinan Pasha Mosque in Gorazde was completely destroyed, its dome and roof were heavily damaged by artillery attacks on this legendary Bosnian town
391. The mosque under construction in the Vranica settlement (Gorazde) was destroyed
392. The mosque in the Resetnica settlement (Gorazde) was substantially damaged
393. The mosque in the Ilovaca settlement (Gorazde) was heavily damaged and the mihrab completely destroyed
394. The mosque in the Osjechani settlement (Gorazde) was completely burnt down
395. Imam's flat in Osjechani (Gorazde) and the equipment inside were completely burnt down
396. Imam's flat in Ustipracha (Gorazde) was completely burnt down
397. The Mekteb with the Imam's flat in Obarak settlement (Gorazde) was destroyed
398. The mosque in Jabuka (Focha) and its mekteb, substantially damaged
399. The mosque in Kratine near Focha, substantially damaged
400. The mosque in Izbisan (Focha), reconstructed in 1990, destroyed
401. The mosque in Sadichi (Focha) was set on fire
402. The Mekteb and the Imam's flat in Popov Most (Focha) were completely burnt down
403. The mosque in Vikoch (Focha) was set on fire
404. The mosque in Godijevno village (Focha) was set on fire. The Mekteb, the *abdeshana* and *gasulhana* were completely burnt down
405. The Imam's flat in Godijevno was also burnt down

- 406. The Mekteb in Borovnici village (Focha) was burnt down
- 407. The mesjid in Suljci village (Focha) was burnt down
- 408. The mesjid in Susjesno village (Focha) was burnt down



*Byelushine dwelling complex  
in Mostar, 1992*

- 409. The central mekteb in Focha was destroyed
- 410. The Ali Cohodor Mosque in Focha was destroyed in April 1992
- 411. The Mekteb and the Imam's flat in the Cohodor district in Focha were completely burnt down
- 412. The Mekteb and the *abdeshana* near the Musluk Mosque in Focha were levelled to the ground in April 1992
- 413. The mosque in Dedovici village (Rogatica) was set on fire in August 1992
- 414. The mosque in Kovanj village (Rogatica) was set on fire
- 415. The newly built mosque in Godimlje village near Rogatica was set on fire
- 416. The mosque in Dobrak village near Srebrenitza was destroyed
- 417. The mosque in Lijeshche village (Srebrenitza) was destroyed
- 418. The mosque in Daljegosta near Srebrenitza was razed to the ground
- 419. The mosque in Osatnica (Srebrenitza) was damaged by shells launched from Serbia
- 420. The mosque in Tokoljaci (Srebrenitza) was damaged
- 421. The mosque in Vidikovac in Srebrenitza was heavily damaged on August 8, 1992
- 422. The local mosque in Potocari near Srebrenitza was substantially damaged
- 423. The mosque in Osmace village near Srebrenitza was damaged
- 424. The mosque in Luka village (Srebrenitza) was damaged
- 425. The mosque in Sucheska village near Srebrenitza was damaged
- 426. The mosque in Klotijevatz village (Srebrenitza) was damaged by shells launched from Serbia
- 427. The Mekteb in Pribidoli (Srebrenitza) was burnt down
- 428. The newly built mosque in Pribidoli was also burnt down
- 429. The mosque in Slapovitzi (Srebrenitza) was heavily damaged
- 430. Two mosques, one new and one old, in Pec (Srebrenitza) were destroyed
- 431. The mosque in Trubari village (Srebrenitza) was burnt down
- 432. The mosque in Sase (Srebrenitza) was destroyed
- 433. The Mekteb and the Mesjid in Karachichi (Srebrenitza) were damaged by artillery attacks
- 434. All other schools, Imams' flats and other Vakf buildings in the Srebrenitza region were substantially damaged and cannot serve their purpose
- 435. The Jusuf Pasha Mosque in Maglay was heavily damaged. It is considered as one of the seven most beautiful mosques in the Balkans. Its famous minaret was also damaged when the aggressor besieged and destroyed the town by artillery attacks. The interior of this mosque is considered as one of the most spacious among all domed mosques in Bosnia-Herzegovina. The Prince of Savoy had demolished its *sofas* and Chetniks try everything to level it to the ground.
- 436. The Fazli Pasha Mosque in Maglay and its wooden minaret were substantially damaged
- 437. The Sukija Mosque in Maglay, together with its wooden minaret and magnificent wooden door with carved ornaments, was heavily damaged
- 438. Four Vakf buildings in Maglay were completely damaged
- 439. The mosque in Ulisnjak near Maglay was destroyed
- 440. The domed Donja Mosque in Lukavac village near Gradachatz, constructed in 1990, was destroyed
- 441. The Zvizdic Mosque in Gatzko, 17th century, was razed to the ground
- 442. The minaret in Kazanci (Gatzko), 16th century, was destroyed
- 443. All three mosques in Bosanska Otoka (Bosanska Krupa) were destroyed
- 444. The mosque in Dubovka (Bosanska Krupa) was destroyed
- 445. The mosque in Arapusa (Bosanska Krupa) was razed to the ground
- 446. The mosque in Babici (Bosanska Krupa) was levelled to the ground
- 447. The mosque in Klisa (Bosanska Krupa) was demolished
- 448. The mosque in Besici (Bosanska Krupa) was set on fire in October 1992
- 449. The mosque in Golubici (Bihach) was destroyed
- 450. The mosque in Jezero village (Bihach) was levelled to the ground
- 451. The mosque in Srbijani near Bihach was destroyed
- 452. The mosque in Cekrije near Bihach was destroyed
- 453. The mosque in Veliko Zaloze near Bihach was destroyed

455. The mosque in Vinica (Bihach) was destroyed
456. The mosque in Pokoj (Bihach) was destroyed
457. The mosque in Baksais (Bihach) was destroyed
458. The Prekounjska Mosque in Bihach was heavily damaged
459. The mosque in Kulen Vakf, Bihach was destroyed and the Muslim population taken to concentration camps in Ripac and Drvar
460. The mosque in Spahici (Bihach) was destroyed
461. Fethija Mosque, the oldest one in Bihach, was heavily damaged
462. The building of the Islamic Community in Bihach was heavily damaged together with four Vakf buildings in this town
463. The mosque in Miostrah (Tzazin) was destroyed
464. The mosque in Ostrozac (Tzazin) was heavily damaged
465. The mosque in Prošici (Tzazin) was heavily damaged
466. The mosque in Majetici near Tzazin was destroyed by artillery attacks
467. The mosque in Glogovac (Tzazin) was damaged
468. The mosque in Stijena near Tzazin was damaged
469. The famous Ajvatovica Doviste in Prusatz, near Donji Vakf, was destroyed by artillery attacks launched from Koprivnica
470. Twenty graveyards in Prusatz were destroyed when Chetniks shelled this ancient Bosanian town
471. The town mosque in Bratunatz was destroyed. Its Imam, Mustafa Efendija Mujkanovic, was atrociously massacred and slaughtered in the presence of 500 members of the Muslim community
472. The mosque in Jagodnja village (Bratunatz) was destroyed
473. The mosque in Zapolje village (Bratunatz) was levelled to the ground
474. The mosque in Glogova village near Bratunatz was destroyed
475. The mosque in Voljevitza (Bratunatz) was also destroyed
476. The mosque in Hrcici (Bratunatz) was damaged
477. The mosque in Pobude near Bratunatz was destroyed
478. Ten Vakf houses and Imams' flats in the Bratunatz region were destroyed
479. The mosque in Pomol village near Vlasenica was destroyed
480. The mosque in Vitez was damaged by extremist members of the HVO (Croatian Defence Council)
481. The newly built mosque in Ahmici near Vitez was also damaged by extremist members of the HVO (CCD).

The list is not exhaustive. It extends day by day. Both architectural and written assets of the Bosnian cultural heritage are targeted. In addition to the devastation of the Institute for Oriental Studies in Sarajevo on May 17, 1992 (pls. see Newsletter no. 29, August 1992), the Townhall in Sarajevo, built in 1890 and being used as the National and University Library, went up in ashes in June 1992. Nothing is spared by the Serbian aggression.

The current violence and crime are but the implementation of a brutal policy aiming to annihilate the non-Serbian population and all its heritage assets which testify to its historic and cultural existence.

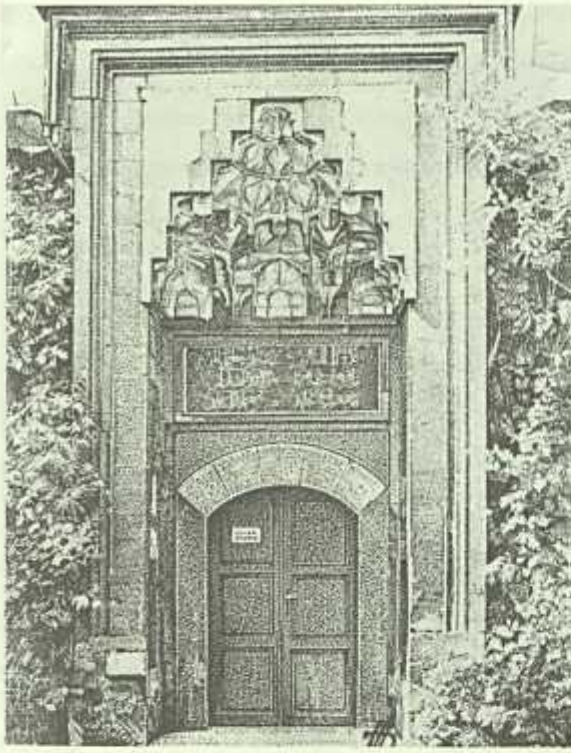


*A typical shadirvan  
in a mosque courtyard*



*A typical mosque,  
Sarajevo*

## البوسنة والهرسك بعد الحرب العالمية الثانية:



بوابة مدرسة خسرو بك في سرايفو

ان مستقبل البوسنة والهرسك يكمن في بقائها دولة  
عصرية حرة ديمقراطية على غرار الدول الأوروبية  
الأخرى، مع منحها حقوقا وفرصا متساوية  
للمسلمين والصرب والكروات، وان تكون حدودها  
مفتوحة لكافة البلدان المجاورة؛ إذ يقتضي الأمر أن  
تظل البوسنة والهرسك عنصرا سلام بين صربيا  
وكرواتيا.

والأمل معقود على تحقيق هذا الحل الأمثل الذي  
سيمكّن البوسنة والهرسك من أن تصبح أرض سلام  
وتفاهم وتعاون، أرض انفتاح وأمن وحوار وتأكيد  
دورها التاريخي لموقعها على ملتقى الحضارات  
والتجارة بين الشرق والغرب.

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ظهرت فكرة إنشاء دولة يوغسلافيا الاتحادية فيما  
بين الزعماء المؤيدين للزعيم تيتو. وفي إطار  
الجمهورية الشعبية الاتحادية اليوغسلافية أصبحت  
البوسنة والهرسك وحدة فيدرالية مستقلة متساوية  
الحقوق مع الوحدات الأخرى: سلوفانيا، كرواتيا،  
صربيا، الجبل الأسود ومقدونيا. وكانت البوسنة  
والهرسك تتمتع بهذا الحق تاريخيا. وبذلك تم  
الاعتراف بالوجود التاريخي للبلاد.

ومع هذا فقد استمرت السياسة المركزية الوحدوية  
القائمة على ايدولوجية الحكم الموحد بعد الحرب.  
ومع نهاية الستينات، أدت تلك السياسة الى ظهور  
توترات فيما بين الجمهوريات. فكانت النتيجة ان  
اتبع النظام سياسة القمع للقضاء على تلك التوترات  
معتزفا في نفس الوقت ومؤكدا بالتالي استقلال  
ووحدة الجمهوريات الاتحادية وذلك بإصدار دستور  
عام ١٩٧٤.

وبعد وفاة الرئيس تيتو عام ١٩٨٠ عادت تلك  
السياسات لتدعم التوسع الصربي، واتخذت الآمال  
الصربية طابعاً عدوانياً متميزاً. وإثر انفصال كل من  
سلوفانيا وكرواتيا عام ١٩٩١ وكشف مقدونيا عن  
رغبتها للسير في نفس الاتجاه، بقيت البوسنة  
والهرسك المعقل الأخير في مواجهة مخطط صربيا  
الكبرى. وحتى لو لم يتحقق ضم كافة أراضي  
البوسنة والهرسك، فإن تقسيم البلاد حسب «الحقوق  
القومية» لبعض أجزاء البلاد سوف يضمن على أقل  
تقدير إلحاقها بصربيا. ويرمي المخطط إلى اقتسام  
البوسنة والهرسك فيما بين الصرب والكروات  
والمسلمين، وبالتالي ابقاء المسلمين دون دولة، على  
الرغم من أنهم يمثلون أكبر تجمع سكاني هناك.

وبعد عام من الحرب الاهلية، يبدو أن البوسنة  
والهرسك تتجه حاليا إلى المرحلة الأخيرة من التقسيم  
الى عشرة مقاطعات مستقلة، وذلك حسب مخطط  
الوسيطين الدوليين فانس-أوين.

من الدولة العثمانية الى الامبراطورية النمساوية - المجرية. وتبعاً لذلك فقد ظهر توجه جديد نحو حضارة اوروبا الوسطى التي كانت تتميز بنظامها الإقتصادي والإداري الجديد وكذلك بالفوارق الدينية بشكل أوضح بين فئات المجتمع، وأصبحت النزاعات التاريخية والدينية تتحكم في الاتجاهات الفنية، حيث كونت مع بداية القرن العشرين فناً انشاقياً.

وبعد الحرب العالمية الأولى وخلال عهد مملكة الصرب والكروات والسلوفانين، ثم في عهد مملكة يوغسلافيا تكونت أرضية لتحقيق برنامج الهيمنة الصربية الذي كان يهدف الى توحيد العرق الصربي. وكانت تلك الأفكار قد تبلورت من ذي قبل، عام ١٨٤٤ تحت شعار «الصرب معاً وفي كل مكان» الذي صاغه Garashanin، وزير الداخلية الصربي آنذاك في وثيقة سرية بعنوان «المخطط».

ولأول مرة في التاريخ الطويل للبوسنة والهرسك، فقد شهدت فترة الحرب الأهلية تفكك البوسنة والهرسك مع تحقيق الآمال الصربية، إذ قامت الحكومة بتقسيم البلاد الى عدة وحدات إدارية بهدف القضاء على الهوية الشخصية المستقلة لها. ثم لدى احتدام الصراع بين صربيا وكرواتيا، فقد قسمت البوسنة والهرسك الى ثلاث عشرة وحدة إدارية بمقتضى اتفاقية Ovetkovitch - Machek لعام ١٩٣٩. وقد تم إلحاق تلك الوحدات بوحدة «Banovina - Craatia» التي كانت قد تشكلت حديثاً آنذاك.

وقد تفككت مملكة يوغسلافيا اثناء الحرب العالمية الثانية. وفي ابريل / نيسان ١٩٤١ استسلمت الحكومة وغادرت البلاد مع البلاط الملكي. وتم احتلال البلاد وتقسيمها فيما بين المانيا وايطاليا والمجر وبلغاريا، وأصبحت البوسنة والهرسك قسماً من دولة كرواتيا المستقلة التي أنشئت تحت الاحتلال الأجنبي.

الأكثر انتشاراً في تلك المنطقة. وفي يومنا هذا يمكن ملاحظة مثل هذه التأثيرات المحلية في بعض الأقسام من Travnik و Jajce وفي مركز Kresheva وفي بعض النواحي من Varesh وقسم من Kraljeva Sutjeska. وعلى العكس من ذلك ففي الجنوب الغربي لبوسنة وفي غالبية أراضي الهرسك حيث تختلف الظروف المناخية وتعتبر الحجارة هي المادة الأساسية للبناء وتبدو التأثيرات الثقافية القادمة من البحر الأبيض المتوسط ظاهرة، فاننا نلاحظ تقليداً معمارياً لايزال مستمراً يتميز بالبنائيات ذات الجدران الحجرية السمكية الأشكال المكعبة قليلة الفتحات والأسطح المنخفضة سواء كانت مستوية أو هرمية الشكل ومغطاة بالبلاط. وتتميز مراكز كل من Mostar و Stolqz و Trebinje بهذا الطراز المعماري.

وفي سرايفو (سراي بوسنه)، أهم مدينة في ولاية البوسنة وكذلك في فوچه (Focha)، وهما مدينتان تقعان على الطريق التي تربط الولاية باستانبول، فإن التأثيرات الشرقية فيها أقوى مما في سائر المناطق. وبغض النظر عن الظروف المناخية، فإن الأشكال المعمارية تتميز ببنائيات ذات أسطح منخفضة ومغطاة بالقرميد. أما في المناطق الأخرى، فيمكن ملاحظة أنماط معمارية مختلفة وكذلك بعض الأنماط المختلطة. وهكذا يمكن للزائر مشاهدة العديد من الأشكال المعمارية التي تجمعها خصائص مشتركة، منها الأثاث الداخلي. كما أن الأهالي، على مختلف دياناتهم، يعيشون ويعملون معاً في الأسواق ويتبعون نفس الأسلوب المعيشي في مساكنهم المتشابهة. وقد وصلت تقاليد إنشاء البيوت في مدن البوسنة والهرسك الى مستوى مرموق يتميز بطابع رفيع وأثاث متنوع. وكانت بساطة تلك البيوت وملائمتها للنواحي العملية مصدر إلهام للمعماريين المعاصرين في اعداد تصاميمهم.

البوسنة والهرسك في عهد الامبراطورية النمساوية المجرية:

انتقلت السيادة على البوسنة والهرسك عام ١٨٧٨.

بالتمازج فيما بينها، مع الحفاظ على خصائصها وكانت تلك النواحي تنعكس بشكل واضح على الحياة الدينية.

كانت العمارة هي المجال الأكثر تقدماً في البوسنة خلال الفترة العثمانية، شأنها شأن الولايات العثمانية الأخرى، فقد تم إنشاء أكثر من ألف بناية للخدمات العامة، يتمتع كل منها بميزات معمارية محددة. وقد تم إنشاء مجمع إسلامي في كل مركز حضاري، كما أُقيمت الجسور على الأنهر وما إلى ذلك. وكانت الجسور والمساجد والخانات والحمامات تشكل نواة تتجمع حولها شبكة عضوية من الطرقات والشوارع أنشئت بها مشاغل الفنانين والحرفيين والورشات والمخازن والمستودعات. وكانت الأسواق أو ما يعرف بالبازار موجودة في كل التجمعات السكنية.

ومن الملاحظ أن الأسواق كانت أماكن للإنتاج والتجارة وتشمل بنايات دينية متنوعة ولكنها كانت خالية من المساكن ولا يسمح بالحياة العائلية داخلها. إن الفصل الواضح بين أماكن العمل والبيوت، التي كانت تختلف تماماً عن البنايات العامة، بظاهرها المعماري كان مظهراً هاماً للمدن المتبقية من العهد العثماني في البوسنة والهرسك.

وعلى الرغم من التأثير الشرقي، فإن خصائص عمارة القرون الوسطى كانت موجودة في بعض أنحاء البوسنة والهرسك. وكان الفرق بين تأثيرات العصور الوسطى والتأثيرات الشرقية بارزاً للعيان في عمارة المساكن وبدرجة أقل في البنايات الرسمية التي كانت مطابقة لبعض المعايير المتعارف عليها بصفة عامة. ويمكن تلخيص الميزات المعمارية للمساكن بثلاث فئات في وسط البوسنة حيث المناخ قاس والثلوج كثيفة والأرض غنية خاصة بالخشب والكلس وحيث تأثيرات جبال الألب والتأثيرات المتأتية من الجنوب الشرقي ضعيفة نسبياً، فإن البيوت تتخذ أشكالاً معينة تتميز بتركيبها المكعبة وسطوحها العالية والهرمية الشكل. وهذا الطراز المعماري هو

وقد أظهرت الدراسات المعاصرة قلة عدد العناصر الاجنبي بين المسلمين البشناق. وقد استطاع المسلمون البشناق، كمجموعة سكانية، على مدى أكثر من خمسة قرون تطوير ثقافة خاصة بهم شملت واستوعبت مجموعة من التقاليد الغربية والشرقية على حد سواء. وتجدر الإشارة إلى استيطان اليهود المهاجرين من إسبانيا خلال النصف الثاني من القرن السادس عشر في البوسنة وخاصة في مدينة سراييفو (سراي بوسنة) حيث طوروا أنماط عيش وثقافة وفنون متميزة.

ويمكن القول أن العدل والتسامح قد ساد البلاد خلال الفترة العثمانية بالرغم من وجود مجتمع متعدد العقائد نظراً لارتباط الأهالي، على مختلف معتقداتهم، بصلات قرابة ومصاهرة. وقد أظهر العثمانيون طوال فترة حكمهم للبلاد تسامحاً فريداً من نوعه تجاه المجموعات المسيحية المختلفة، إلا أن الفروق الدينية أصبحت سبباً للمناورات السياسية التي عرفتها البلاد فيما بعد.

#### الفنون في العهد العثماني:

لقد حافظ الفن البوسنوي، وخاصة في أوساط المجتمع وأحياء المدن التي تمسكت بتقاليدنا نسبياً على خصائصه المتميزة كجزء مما يطلق عليه الفنون الشعبية، وذلك منذ العصور الوسطى وحتى يومنا هذا. ولكن يمكن القول أن الفنون والحرف العثمانية بصفة عامة، قد انتشرت بين مختلف فئات المجتمع، حيث انعكس هذا الواقع على ملامح المدن والجسور والخانات والأسواق والمساجد وحتى على الكنائس.

وقد تميزت عمارة البيوت حسب انتماء أصحابها إلى فئات المجتمع أكثر من انتماءهم الوطنية والعقائدية، إذ أن الحرفيين المحليين يقومون بإنتاج المواد وتشبيد المباني بنفس الروح، بغض النظر عن الأغراض المقدسة والجهات التي يتعاملون معها. ولكن الفوارق العقائدية والوطنية تطفو على السطح عندما يتعلق الأمر بتصوير الأنماط والفراغات الداخلية لأماكن العبادة ومحتوياتها، بما في ذلك الوثائق والكتب. وقد شملت تلك الفوارق ثقافات مستقلة كانت تسمح

## البوسنة والهرسك ولاية تابعة للدولة العثمانية:

وخلال فترة الحكم العثماني اعتنق سكان البوسنة تدريجياً الإسلام وأعطى هذا النسق أرضية لتطور ثقافي وحضاري جديد ذي طبيعة اسلامية وشرقية. ولكن نتيجة التقاليد المميزة للبوسنة التي كانت توجد على أطراف الدولة العثمانية في منتصف العصور الوسطى ونتيجة للاتصالات اليومية المباشرة مع البحر الأبيض المتوسط وأوروبا الوسطى، ظهر نموذج ممتاز وتاريخي للتعايش والتسامح بين الشعوب على مختلف أصولها. إن تركيبة هذه الحضارة وخاصة تركيبها العمرانية قد جعلتها تتخذ شكلاً بوسنانياً - شرقياً متميزاً يقدم بدوره تنوعات محلية واضحة.

وقد استمرت التعددية العقائدية للبوسنة في العصور الوسطى لفترة ما، وانتهى دور الكنيسة البوسنوية؛ في حين كان المذهب الكاثوليكي في أيدي الفرنسيسكان Franciscans الذين حصلوا من السلطان محمد الثاني على ضمانات خاصة تسمح لهم بأداء فرائضهم الدينية. أما في الأوساط الأرثوذكسية، فقد اتبع صغار الاقطاعيين النظام الاقطاعي الجديد، في حين أعيد تنظيم الكنيسة بعد إعادة "Pech Patriarchate" عام ١٥٥٧. وفي إطار سياسة الإسكان العثمانية تم توطين الصرب و(Vlachs) الأرثوذكس، الذين كان عددهم محدوداً جداً ومتجمعين بالقرب من الحدود الشرقية آنذاك، في المناطق الغربية.

### المسلمون:

كان الإسلام، الديانة الرسمية للدولة العثمانية، في أوجه ويلعب دوراً مؤثراً في المجالين الاجتماعي والاقتصادي. وقد دخل الإسلام إلى البوسنة قبل الحملات العسكرية وبداية الحكم العثماني فيها. ولكن في العقود التي تلت تلك الفترة أصبح هذا الدين أبرز سمة فكرية في حياة أهالي البوسنة، حيث اعتنق المجتمع البوسنوي الدين الإسلامي بمختلف فئاته وطبقاته. وهكذا ظهرت مجموعة عرقية من أصل سلافي تدين بالإسلام وتتميز عن بقية السكان بخصائصها الدينية والسياسية والاقتصادية.

دخلت القوات العثمانية أراضي البوسنة في منتصف القرن الخامس عشر لدى فتح مملكة البوسنة عام ١٤٦٣. وقد تم إنشاء كل من سنجق البوسنة وسنجق الهرسك وبقية «السنجاق» الأخرى كوحدات عسكرية وإدارية في إطار الدولة العثمانية. وفي الفترة من ١٤٦٣ إلى ١٥٢٨ كان العثمانيون والمجريون يتحاربون على بعض أقسام تلك البلاد.

وفي عام ١٥٨٠ أصبحت البوسنة ولاية «بكلربكلك» تتمتع بأعلى مرتبة عسكرية وإدارية في النظام الإداري للدولة العثمانية، وكان أول مقر لتلك الولاية في بنبالوفا ثم انتقل إلى سرايفو (سراي بوسنة) عام ١٦٣٩ ثم إلى Travnik عام ١٦٩٧ وعاد إلى سراي بوسنة عام ١٨٥٠.

ومع حلول عام ١٤٦٣ تم القضاء على النظام الاقطاعي في البوسنة واقتبس عدد كبير من الاقطاعيين القدامى، وخاصة من صغار النبلاء، على مراحل وبطريقة ناجحة، نظام الاقطاع العثماني الخاص بالتيمار والسباهية (Sipahi-timar). وعقب الحرب مع الامبراطورية النمساوية-المجرية ومحاصرة فيينا تشكلت الولاية بحدودها المعروفة في يومنا هذا.

هذا، وقد اعترف العثمانيون بالحقوق المتوارثة للنبلاء الاقطاعيين في البوسنة، وكان السادة الاقطاعيون المسلمون يتمتعون باستقلال تام في المنطقة. غير أن هذا الوضع قد تغير نتيجة لسياسة الإدارة المركزية التي فرضتها الدولة عقب الثورة التي قاموا بها في القرن التاسع عشر ضد الإصلاحات التي فرضتها استانبول عليهم مطالبين فيها بالاستقلال الداخلي للبوسنة. وكان أقوى تعبير عن تلك الثورة هو العصيان الذي قاده الضابط حسين Gradashchevitch عام ١٨٣١ والذي استمر لعدة سنوات حتى تم القضاء عليه عام ١٨٥٠.

## البوسنة، بلد مستقل في العصور الوسطى:

هذا، وتجدر الإشارة الى أن البوسنة لم تكن في العصور الوسطى موحدة من الناحية العقائدية، كما أن تأثير «الكنيسة البوسنوية» قد طبع المناخ الثقافي والديني بطابعه الخاص آنذاك. وتنعكس الافكار الجمالية والفنية للتسامح المتبادل في مجتمع البوسنة خلال العصور الوسطى في عدد محدود من المخطوطات والنصوص المذهبية التي انتقلت إلينا. ونرى انعكاس تلك الأفكار بصفة أوضح في نقش شواهد القبور "Stechak" ومنها ٧٠,٠٠٠ شاهد موزعة على مجموعات صغيرة وكبيرة، تنتشر في كافة أنحاء البلاد. وتعكس النقوش والأشكال الموجودة على تلك الشواهد الحقيقة الكاملة للحياة في سهول البوسنة على مقربة من الحضارات الأوروبية الكبرى.

ترجع الوحدة الدستورية والاجتماعية والسياسية للبلاد الى منتصف القرن الثاني عشر الميلادية، حيث كان هناك عدة حكام "Bans" يحكمون آنذاك أقساماً من البوسنة، وكان يتمتع كل واحد منهم بصلاحيات كبيرة. وكان أقواهم في تلك الفترة هو بان كولين (Ban kulin) (١١٨٠م - ١٢٠٤م) الذي جعل من البوسنة عنصراً مهماً في سياسة منطقة البلقان. والميثاق الذي أعده Ban kulin عام ١١٨٩، والمحمول حالياً في مكتبة أكاديمية العلوم في مدينة بتروغراد، لايعتبر وثيقة دبلوماسية هامة تتحدث عن الظروف الدستورية والاجتماعية والسياسية في ايامه فحسب، بل هو أقدم وثيقة كتبت بلغة وطنية معاصرة لازالت مستخدمة حتى اليوم في كافة أنحاء العالم السلافي.

وفي النصف الثاني من القرن الرابع عشر الميلادي تحولت البوسنة الى مملكة، وكانت أقوى دولة سلافية في منطقة البلقان. وفي عام ١٣٧٧ اعتلى عرش البلاد Tvrtko I Kotromanitch (١٣٥٣-١٣٩١) وذلك تحت تأثير المجرين ولقب بـ «ملك الصرب والبوسنة ومناطق الساحل». وقد طلب هذا الملك وحلفاؤه من بعده عرش الامبراطورية الصربية المتداعية. بينما أخذ Stephan Vukchitch المعادي لمملكة البوسنة الحكم في جنوب البلاد عام ١٤٤٨ وأصبح يلقب بـ "Herzeg of St. Sava". وبتحريف هذا اللقب استخدم العثمانيون كلمة هرسك (Herseg) لتسمية المنطقة.

وقد شملت الآثار التي ترجع للفترة من القرن الثاني عشر الى القرن الخامس عشر الميلاديين حوالي ثلاث مائة مدينة محصنة وعدداً من القصور والكنائس التي كانت تحمل تأثيرات الأنماط المعمارية للبحر الأبيض المتوسط وأوروبا الوسطى التي تعرف بـ Romanesque والقوطي (Ghotic) والبيزنطية أحياناً أخرى.



مدرسة قورشونلي في سراييفو



احد المساجد التاريخية في البوسنة

ترجع أقدم التجمعات السكانية على أرض البوسنة والهرسك الى العصر الحجري وتتمركز في وسط البوسنة. وتشير الدلائل الى أنه كانت توجد في العصر الحجري الاخير مجموعتان سكانيتان تتميز كل واحدة منهما عن الأخرى بخصائصها الاجتماعية والثقافية، المجموعة الاولى: كانت توجد في وادي نهر البوسنة والثانية في وادي نهر Neretva، كما أكدت الحفريات الأثرية وجود آثار تجمعات سكانية ترجع الى العصر البرونزي، ووجود قومان في العصر الحديدي ابتداءً من منتصف القرن الثامن قبل الميلاد، وهما قوم Illyric الذين سكنوا الجنوب وقوم Panonic الذين سكنوا الشمال. وأقدم الأقوام التي سكنت هذه الاراضي كانت تعرف باسم قبائل Illyrians (Austriatus, Daars, Dalmatus). وكشفت مختلف المراكز والمواقع السكنية التي ترجع الى العصرين البرونزي والحديدي، أي ابتداءً من عام ٢٠٠٠ قبل الميلاد وحتى بداية العهد المسيحي، عن وجود آثار غنية ومتنوعة لتاريخ حضارة أوروبية في المنطقة. كما كشفت تلك المواقع الأثرية عن قيام اتصالات مستمرة بين Illyrians والمستوطنات الاغريقية على ساحل البحر الادرياتيكي خلال القرون الاخيرة لما قبل الميلاد والتي تركت العديد من التماذج الهامة من التبادل الثقافي بين الطرفين.

وفي مطلع العصور الوسطى، أصبحت البلاد منطقة سكنية مؤقتة للأقوام المهاجرة. وهكذا عرفت المنطقة قوميات متنوعة كانت تبحث عن مكان تستقر فيه الى أن خلف السلافيون سكان البلاد الاصليين. ويمكن القول إن عملية التعايش بين عدة حضارات قائمة ووافدة، قد أدى الى ظهور قومية رومانية سلافية جديدة. وقد عرفت التجمعات القبلية بصفة تدريجية عدة تحولات أدت الى ظهور التركيبة الاقطاعية هناك. وقد ظهر اسم البوسنة صراحة لأول مرة عام ٩٤٨م في كتاب الامبراطور البيزنطي قسطنطين السابع المعنون "De administrando imperio".

ونحو الميلاد، جذبت ثروة البلاد الطبيعية الرومان إليها وكانت مقاومة السكان الاصليين (Illyrians) للاحتلال الروماني والتي استمرت لقرنين كفاحاً عنيفاً انتهت بضم هذا البلد الى الامبراطورية الرومانية. وتظهر الآثار المتبقية من التجمعات السكانية الرومانية مثل الحمامات المعدنية والبيوت والمعابد والنقوش والتحف الفنية وما الى ذلك التخط الجديد من الحضارة الذي أدخلته الفرق العسكرية والمعمرين الرومان ومدى تأقلم السكان المحليين مع تلك الحضارة الرومانية ولكن مع إدخال الطابع المحلي والتقاليد والعادات عليها .

السكان: عددهم وتركيبهم

السنة	العدد	مسلمون	صرب	خرواط	آخرون
١٨٥١	١,٠٢١,٧٧٢				
١٨٧٦	١,٠٥١,٤٨٥				
١٨٧٩	١,١٥٨,١٦٤				
١٨٨٥	١,٣٣٦,٠٩١				
١٨٩٥	١,٥٦٨,٠٩٢				
١٩١٠	١,٨٩٨,٠٤٤				
١٩٢١	١,٨٩٠,٤٦٠				
١٩٣١	٢,٣٢٣,٥٥٥				
١٩٤٨	٢,٥٦٥,٢٧٧				
١٩٥٣	٢,٨٤٧,٤٥٩	%٣١,٣	%٤٤,٤	%٢٣,٠	%١,٣
١٩٦١	٣,٣٧٧,٩٤٨	%٢٥,٧	%٤٢,٩	%٢١,٧	%٩,٧
١٩٧١	٣,٧٤٦,١١١	%٣٩,٦	%٣٧,٢	%٢٠,٦	%٢,٦
١٩٨١	٤,١٢٤,٢٥٦	%٣٩,٥	%٣٢,٠	%١٨,٤	%٠,١
١٩٩١	٤,٣٥٤,٩١١	%٤٣,٧	%٣١,٣	%١٧,٣	%٧,٧

(١٨٧٨-١٩١٤). وأقيمت مدن صناعية جديدة صغيرة الحجم فزادت نسبة العمران. وفي آخر تلك الفترة بلغت نسبة سكان المدن حوالي ٢٠٪. وقد استمر عدد المدن ونسبة التمدن في الارتفاع بعد ذلك على حد سواء، في حين تم دمج القرى التي ترجع الى العصور الوسطى وأعيد تنظيمها خصيصا خلال فترة الاصلاحات الزراعية التي شرع فيها بعد كل من الحرب العالمية الأولى والثانية. وفي عام ١٩٩١ بلغت نسبة سكان المدن ٥٠٪ من مجموع السكان.

مقسمة أيضا الى مناطق إدارية وأخرى سكنية. ومع بداية العهد العثماني كان ١٠٪ من السكان فقط يسكنون المناطق العمرانية. وخلال الحكم العثماني تمت مدينة سرايفو (سراي بوسنه) بصفة مطردة كمركز إداري مع مراكز محلية أخرى مثل بانالوقا وتراونيك وموستار وفوچه.

هذا، وقد بدأ تطور الاقتصاد الرأسمالي خلال فترة احتلال البلاد من قبل الامبراطورية النمساوية-المجرية

## جمهورية البوسنة والهرسك

ومن داخل القارة.

وتبعا للموقع الجغرافي والتكوين الجيولوجي والتضاريس المتنوعة، فإن تلك الأراضي تمتاز بغطاء نباتي غني ووفرة في الأحياء المعروفة في أوروبا الوسطى والتي تمثل ثروات نباتية وحيوانية هائلة .

وتجدر الإشارة هنا الى أن التغييرات المسجلة في نسبة عدد المسلمين بالنظر الى مختلف سنوات الاحصاء انما نتجت عن تصنيفات مختلفة للمعطيات الاحصائية التي كانت تعتبر المسلمين مجموعة عرقية الى عام ١٩٧١ و فئة قومية مستقلة فيما بعد ذلك. ومن الملاحظ أن عدد السكان قد أخذ في الانخفاض، بينما زاد عدد العائلات، والسبب في ذلك هو انخفاض معدل افراد الأسرة الواحدة. أما عدد العائلات في القطاع الزراعي فهو في انخفاض أيضا نظرا لزيادة مساهمة قطاعي الصناعة والخدمات في الاقتصاد.

أما بخصوص مستوى التحصيل العلمي، فإن الاحصائيات تبذل الآمال، إذ أن ٧٥٪ من السكان لم يكملوا التعليم الاكاديمي، وأن أقل من ٥٪ منهم قد اجتازوا الدراسات العليا.

### الاستيطان العمراني:

كانت التجمعات السكانية قبل العهد العثماني صغيرة ومشتتة، فشرعت تلك الادارة في عملية التمدد هناك على الطراز الاسلامي الشرقي في النصف الثاني من القرن الخامس عشر. وقد تم العثور على مراكز استيطان اسلامية كأجزاء من مدن كانت قائمة أو مدن اقيمت بالكامل حديثا في أماكن بعيدة عن التجمعات السكنية. وقد تميزت تلك التجمعات السكانية بتقسيم واضح في العمل فيما بين الحرفيين والتجار وكذلك فيما بين السكان حسب وظائفهم المختلفة وانبثاقهم الدينية، كما كانت المدن الجديدة

يتكون اسم جمهورية البوسنة والهرسك من إسمين لكيانين تاريخيين وجغرافيين مختلفين؛ حيث يرجع اسم البوسنة على الأرجح الى نهر البوسنة الذي يمر وسط الجمهورية، في حين يرجع اسم الهرسك، وهو أحدث تاريخياً، الى «هرسك» (Herzeg, Stjepan) (Vukčić-Kosača)، أي اللقب الذي كان يحمله النبلاء وتم توثيقه لأول مرة عام ١٤٤٩.

• مساحة الجمهورية: ٥١,١٢٩ كم<sup>٢</sup>

• عدد السكان (ابريل/نيسان ١٩٩٢): ٤,٣٥٤,٩١١ نسمة

• الموقع الجغرافي: تقع جمهورية البوسنة والهرسك بين خطي عرض ٤٢ درجة ٢٦ دقيقة و ٤٥ درجة ١٥ دقيقة شمالا وبين خطي طول ١٥ درجة ٤٥ دقيقة و ١٩ درجة ٤١ دقيقة شرقا.

وتحدها كرواتيا من الشمال والغرب والجنوب وجمهورية صربيا والجبل الاسود من الشرق، ولها منفذ على البحر الأدرياتيكي يبلغ طوله ٢٠ كم قرب مدينة (Neum). وتقع هذه المساحة بين البحر الابيض المتوسط ومنطقة Panonia الواقعة في سلسلة جبال Dinaric.

يقسم أراضي الجمهورية نهرا Sava و Neretva وتتكون المساحة المتبقية منها من أراض كلسية تبلغ مساحتها ٤,٤٠٠ كم<sup>٢</sup>. وتبلغ الطاقة الكامنة للنهرين أكثر من ٢,٠٠٠,٠٠٠,٠٠٠ كيلو واط/ساعة. وعلى العكس من ذلك، فإن البحيرات الموجودة في البلاد قليلة وصغيرة، في حين توجد العديد من ينابيع المياه والعيون بما في ذلك ينابيع المياه المعدنية.

وتجدر الإشارة الى أن الحدود السياسية للبلاد التي صاغتها اتفاقيات السلام الدولية ابتداءً من عام ١٦٩٩ الى عام ١٩٧٩ جاءت متلائمة الى حد بعيد مع الخواص الطبيعية والجغرافية للأرض.

\* المناخ: يتبع التأثيرات القادمة من بحر الأدرياتيكي

## البوسنة والمهرسك

وضع «التطهير العرقي» الذي قام به الصرب في ابريل/نيسان ١٩٩٣:

- قتل ١٥٠,٠٠٠ شخص، تهجير مليون شخص من بيوتهم، اغتصاب عشرات الآلاف من النساء، بالإضافة الى مئات الآلاف من الجرحى والمرضى.
- تدمير أربعة أحماس التراث الثقافي الذي يرجع الى أكثر من عشرة قرون.



آثار القصف الصربي على المنشآت المدنية في سراييفو (١٩٩٢)

رسالة معالي الدكتور حامد الغايد، الأمين العام  
لمنظمة المؤتمر الاسلامي الموجهة للعدد الخاص من النشرة الاخبارية  
لأرسیکا حول البوسنه والهرسك

يطيب لي أن أثني من كل قلبي على مبادرة مركز الأبحاث للتاريخ والفنون والثقافة الاسلامية لاصداره عدداً خاصاً من نشرته الاخبارية حول الدمار الهائل المتعمد للصرب ضد التراث الاسلامي في البوسنه والهرسك.

إن تدنيس التراث الاسلامي وطمس الهوية الاسلامية لشعب البوسنه والهرسك ليس مظهراً من مظاهر العدوان الصربي الغاشم ضد جمهورية البوسنه والهرسك ولكنه نتيجة لذلك العدوان.

وإنه يتوجب على مركز الأبحاث للتاريخ والفنون والثقافة الاسلامية مواصلة دوره الاساسي في إطلاع الرأي العام العالمي على الجرائم الفظيعة التي ارتكبها الصرب، ولاسيما حث منظمة الأمم المتحدة للتربية والعلوم والثقافة (اليونسكو) والمنظمات الأخرى التابعة لهيئة الأمم المتحدة على اتخاذ مواقف ثابتة لانهاء تلك التعديات التي تشكل جرائم وحشية ضد شعب البوسنه والهرسك، بالاضافة الى كونها تمثل بشكل عام كارثة مؤلمة في حق القيم والتقدم الحضاري الذي تفخر به الانسانية.

وترى منظمة المؤتمر الاسلامي انه يتحتم على كافة الأمم المتحضرة والشعوب اتخاذ خطوات ثابتة بشكل فردي وجماعي على حد سواء لصد العدوان الصربي ودحره عن جمهورية البوسنه والهرسك وذلك لصيانة القيم العليا لحضارتنا من الفناء الشامل.

ولن تدخر منظمة المؤتمر الاسلامي من جانبها جهداً في هذا السبيل.

د. حامد الغايد  
الأمين العام لمنظمة المؤتمر الاسلامي

رسالة فخامة الرئيس علي عزت بيكوفيتش  
رئيس جمهورية البوسنة والهرسك

الحرب في البوسنة دفاع عن وجود حضاري

تمثل البوسنة مزيجاً يجمع بين ثلاثة عوالم، هي الاسلام، والارثوذكسية والكاثوليكية الشرقية، والنمط البيزنطي الأوربي. وهذه العوالم الثلاثة تكمل بعضها بعضاً، وتصطدم في نفس الوقت مع بعضها البعض. فترى شواهد قبور طائفة البوغوميل ومآذن المساجد وأديرة الفرنسيسكان وقد مثلت امامنا لتجسم بشكل متساوٍ ماضي هذا البلد.

وهذا التنوع الثقافي والتعدد في الألوان هو السبب وراء ثراء البوسنة الحضاري، وهو في الوقت ذاته العبء الذي أدى أيضاً إلى دمارها. ومن ثم فإن تاريخ الثقافة البوسنوية الذي يمتد لعدة آلاف من السنين هو أيضاً تاريخ للصراعات وعمليات الانتقام والتهجير. والذي يجري الآن امام أعيننا هناك إنما هو امتداد لذلك التاريخ.

والمذابح التي تجري الآن في البوسنة منذ عام لم يسجل لها التاريخ مثيلاً من قبل. ولأول مرة يواجه هذا البلد خطراً حقيقياً يستهدف طمس هويته وتهجير سكانه المسلمين من ديارهم وأراضيهم. ويقوم العدو الصربي الغاشم بعمليات تصفية عرقية فوق قسم كبير من أراضي البوسنة، تمهيداً لادماجها في الأراضي الصربية. وهذا المخطط الجهنمي يجري تنفيذه بأساليب أكثر جهنمية؛ إذ يمارس الصرب عمليات القتل الجماعية والتهجير واغتصاب النسوة، حتى وصلت إلى حد لم يسبق له مثيل.

إن المسلمين البوشناق هم الضحية الكبرى في هذه الحرب؛ فقد اضطر أكثر من نصف عدد المسلمين إلى ترك ديارهم، وجرى قتل الآلاف منهم بمعدل شخص واحد من كل خمسة عشر مسلماً، بينما أصيب الآلاف منهم بجراح بمعدل شخص واحد من كل خمسة اشخاص، كما جرى أيضاً اغتصاب عشرات الآلاف من النسوة المسلمات. أما ما يقوم به الأراهابيون الصرب من تدمير لكل أثر من آثار الاسلام وثقافة الأهالي المسلمين في الخفاء في حفلات تهتكية صاحبة في الأراضي المحتلة فهي من الأمور الخفية التي لا يعلمها كل إنسان. وسوف يسجل التاريخ للأجيال القادمة قصة مدينة فوجيه التي جرى تدمير كافة بيوتها التقليدية ذات الطابع البوسنوي الأصيل وتدمير مسجد الأوجه الرائع الشهير بحيث سويت كلها بالأرض. وقد جرى خلال العام الماضي تدمير أكثر من ثمانمائة مسجد والعديد من المدارس وعمائر الأوقاف، فكانت بين تدمير كامل أو لحقت بها أضرار فادحة. كما أحرقوا معهد الدراسات الشرقية والمكتبة العتيقة في مدينة سراييفو (سراي بوسنه)، أما مسجد (غازي خسرو بك) في نفس المدينة وأكبر مسجد في منطقة البلقان كلها فقد قاموا بقصفه أكثر من ثلاثين مرة. وفي مدينة برشكو Brcko المحتلة وضع الصرب عبوات ناسفة في خمسة مساجد ثم دمروها في يوم واحد. وقاموا كذلك بتدمير سوق موستار التاريخي تدميراً كاملاً، رغم أنه كان من العمائر التي تشرف منظمة اليونسكو على عملية الحفاظ عليها. ودمروا مقابر المسلمين، فسووها بالأرض، وغيروا أسماء المدن والطرق والشوارع والبيادين.

والمعروف أن الاسلام دخل البوسنة في القرن الخامس عشر، فدافع عن الرموز والمعالم المسيحية القائمة هناك وحافظ عليها، وساهم بذلك في تشكيل جوهر الروح البوسنوية. إن العدوان الذي يجري الآن ضد الاسلام والمسلمين في البوسنة ليس عدواناً موجهاً ضد ديانة وأمة فحسب، بل إنها حرب على التسامح الذي عاش لقرون طويلة، وحرب على جمال الحياة وتناسقها، وحرب على دور العبادة والمدارس والمكتبات، ثم هي في النهاية حرب بربرية تستهدف الحضارة الانسانية.

إن الحرب التي يخوضها أهل البوسنة الآن من أجل البقاء سوف تكون انتصاراً لحق الانسان في الاختيار والتنوع، وانتصاراً للقرن العشرين على دموية القرون الوسطى. إنهم يحاولون القضاء على القيم الانسانية المقدسة في البوسنة، ولهذا فيكون من حقنا أن نأمل من العالم أن يتحرك في النهاية للدفاع عن القيم الاساسية للحضارة.

علي عزت بيكوفيتش

Alija Izetbegović

سراييفو - إبريل / نيسان ١٩٩٣

## كلمة العدد

عزيري القاري،

مع بداية شهر ابريل/نيسان وبينما تجري مناقشة المخطط الجديد لتقسيم البوسنة والهرسك الى مناطق عرقية مختلفة، فان الإخلال يوقف اطلاق النار يؤدي الى سحق الشعب البوسنوي اليائس المحاصر من قبل المعتدي الصربي الغاشم.

يمثل الشعب البوسني، الذي عاش قروناً عديدة على مفترق الطرق بين حضارات مختلفة، مزيجاً متميزاً من الخصائص الاجتماعية والثقافية الموروثة التي تكشف عن تنوع واسع في الأصول الثقافية والدينية.

وبالنظر الى التاريخ الثقافي والمعماري للبوسنة يبدو لنا مدى التناقص والتنوع الواسع لما يمكن ان نطلق عليه «الهوية البوسنوية»، وهي الحقيقة التاريخية التي يحاول العدوان الصربي أن يطمسها الآن.

إن المأساة التي حلت بالبوسنة والهرسك في وسط أوروبا، قد بددت الأمل في تحقيق نظام عالمي مبني على السلام، ففي نفس اطار المكان والزمان الذي يوصي فيه النظام العالمي بمبادئ المساوات والاعتراف المتبادل والعمل على التطور المنسجم للانسانية قاطبة، يقف المجتمع الدولي مكتوف الأيدي أمام الأعمال الوحشية التي يرتكبها الصرب والتي تشكل خرقاً صارخاً وبشعاً وعنيفاً لتلك المبادئ. والمجتمع الدولي بالرغم من اتخاذه لتدابير صارمة وناجعة في بعض الحالات الأخرى الاقل خطورة، فإنه لم يكشف بعد عن نفس الحزم في تحمل مسؤولياته تجاه ما يحدث في البوسنة والهرسك. وتستمر الابادة الجماعية على مرئى ومسمع من الرأي العام العالمي.

ونحاول في هذا العدد الخاص من النشرة الاخبارية إلقاء الضوء على التاريخ القومي والديني والثقافي للبوسنة والهرسك، وإبراز نتاجه الذي يعتبر تراثاً فريداً من نوعه. ويذكر السادة القراء أننا قمنا من قبل بنشر قائمة بأسماء المعالم المعمارية وأماكن العبادة التي جرى تدميرها أثناء الحرب الدائرة الآن. أما في هذا العدد فنقدم قائمة أحدث وأطول للدمار والجرائم التي ارتكبت في حق شعب البوسنة والهرسك وتراثه. والصور الفوتوغرافية للمعالم التاريخية التي اندثر معظمها تحكي واقع الحال وتصور مدى الدمار الذي لحق بهذا البلد المسلم دون الحاجة الى تعليق.

إنني أنتهز هذه المناسبة للاعراب عن امتناننا الى فخامة الرئيس علي عزت بيكوفيتش، رئيس جمهورية البوسنة والهرسك لتفضله بتوجيه رسالة حول الدمار الذي حل ببلاده وبتراثها الحضاري. كما أتقدم بوافر الشكر والتقدير الى معالي الدكتور حامد الغابد، الأمين العام لمنظمة المؤتمر الاسلامي الذي تفضل هو الآخر فبعث إلينا برسالة سوف تأخذ مكانها على صفحات هذا العدد. كما لايفوتني أن أتقدم بالشكر أيضاً الى زميلنا الدكتور عامر باسيتش (Dr. Amir Pasic) من أهل البوسنة والهرسك لمساهماته القيمة كمحرر ضيف لهذا العدد الخاص.

أكمل الدين احسان اوغلي

تصدر هذه النشرة ثلاث مرات سنويا باللغات الرسمية الثلاث لمنظمة المؤتمر الاسلامي (العربية والانجليزية والفرنسية)

الناشر: مركز الأبحاث للتاريخ والفنون والثقافة الاسلامية باستانبول (ارسيكا) التابع لمنظمة المؤتمر الاسلامي

رئيس التحرير: اكمل الدين احسان اوغلي

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التصميم: عامر باسيش وخذيجة بولات

تعليد وطاعة: مطبعة يلديز

## المحرر الضيف: عامر باسيش

التحق الاستاذ المشارك الدكتور عامر باسيش، استاذ العمارة وتخطيط المدن، المحرر الضيف لهذا العدد، بمركز الابحاث للتاريخ والفنون والثقافة الاسلامية (ارسيكا) في يناير ١٩٩٣.

ولد السيد عامر باسيش بمدينة موستار في البوسنة والمهرسك عام ١٩٥٣ ودرس العمارة بجامعة سرايفو (البوسنة والمهرسك) وحصل على درجتي الماجستير والدكتوراه في العمارة من جامعة زغرب في كرواتيا. وقام بصفته استاذاً مشاركاً في العمارة وتخطيط المدن بجامعة موستار بتدريس العديد من المواد مثل «العناصر المعمارية» و«تخطيط المدن» و«التمازج بين الاسلام والمسيحية في العمارة» و«صيانة المدن» وشغل خلال السنوات الاربع الماضية منصب مدير لمعهد تخطيط المدن والحفاظ على التراث الحضاري. وقد حصل الاستاذ باسيش على خمس جوائز محلية في العمارة عدا حصوله على «جائزة آغاخان للعمارة» عام ١٩٨٦. وبالإضافة الى عمله حالياً في المركز، فانه يقوم بالتدريس في كلية العمارة بجامعة يلديز للهندسة ويواصل اعداد بعض الكتب والمقالات.

# البوسنة والهرسك



التاريخ والثقافة والتراث

