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POSLANSTVO VOJAŠKEGA MUFTIJATA NA MINISTRSTVU ZA OBRAMBO IN V OBOROŽENIH SILAH BOSNE IN HERCEGOVINE

MISSION OF THE MILITARY MUFTIATE IN THE MINISTRY OF DEFENCE AND THE ARMED FORCES OF BOSNIA AND HERZEGOVINA

Povzetek V prispevku so predstavljene informacije o ustanovitvi vojaškega muftijata, njegovih programskih dejavnostih in poudarjen je pomen pri oblikovanju moralno in duhovno močnega vojaka, sposobnega izpolnjevati vsakodnevne vojaške dolžnosti. Obravnavani so tudi izzivi, s katerimi se ta ustanova srečuje. Skrb za take vojake je stalna naloga vojaškega muftijata. Njegovo poslanstvo je izpolnjevati njihove verske potrebe in jih okrepiti z vero. Tako ščiti domovino Bosno in Hercegovino pred zunanjimi grožnjami ter zagotavlja mir in svobodo za vse njene državljane. Vojaški muftijat bo tudi v prihodnje sledil temu poslanstvu in prispeval svoj delež.

Ključne besede *Vojaški muftijat, Ministrstvo za obrambo Bosne in Hercegovine, oborožene sile Bosne in Hercegovine, islam v Bosni.*

Abstract This paper will present the information on the establishment of the Military Muftiate, its program activities, and highlight their importance in forming a morally and spiritually strong soldier capable of fulfilling everyday military duties. We will also address the challenges confronting this institution. Care for such soldiers is a continuous task of the Military Muftiate. Its mission is to fulfil their religious needs and enrich them with faith, thereby protecting the homeland of Bosnia and Herzegovina from external threats and ensuring peace and freedom for all its citizens. The Military Muftiate will steadfastly pursue this mission, offering its full contribution.

Key words *Military Muftiate, Ministry of Defence of Bosnia and Herzegovina, Armed Forces of Bosnia and Herzegovina, Islam in Bosnia.*

Introduction

Respect for human rights and freedom in all segments of the social organization represents an important factor for the proper functioning of the community. It is also a fundamental commitment in the world we live in. These rights and freedoms include religious rights and freedoms, which guarantee every individual the ability to manifest their faith or beliefs, individually or collectively, publicly or privately, whether through speech, rituals or other means. With its political organization, Bosnia and Herzegovina has made a clear commitment to acquiring and achieving these standards of living. Through its institutions, Bosnia and Herzegovina seeks to implement and enforce these rights. This includes the Ministry of Defence, the institution responsible for its security and territorial integrity.

The North Atlantic Treaty Organization (NATO), which Bosnia and Herzegovina aspires to join as part of its integration process, largely respects these rights. Moreover, the religious dimension in the formation of a modern army within this Alliance is a key component in building combat morale. Beyond constant encouragement on the path to achieve the set goals, this component helps the army become a unique and cohesive entity, which is an essential prerequisite for its successful performance. On that path, 26 years ago, the Ministry of Defence of Bosnia and Herzegovina was determined to incorporate the Military Muftiate in its system of functioning with the intention of achieving strategic goals.

Last year, on the 25th anniversary of the establishment of the Military Muftiate within the structures of the Islamic Community in Bosnia and Herzegovina and the Ministry of Defence of Bosnia and Herzegovina, we reflected on the timing and circumstances of the this institution's founding, as well as its importance in safeguarding the religious rights of Muslims organizing religious life within the defence system of Bosnia and Herzegovina.

1 THE CONCEPT OF PEACE AND WAR IN THE SOURCES OF ISLAM

The Qur'an repeatedly discusses the nature of human beings and the constant struggle between good and evil within them. This battle has existed since the first man, Adam (peace be upon him), and his sons, Habil and Qabil, whose conflict ended tragically. According to the Qur'an, this struggle will continue until the end of human life in this world. This highlights the importance of understanding human nature as a being inclined toward both good and, when feeling strong and independent (*Al-'Alaq*, 6–7), toward evil. Good deeds ennoble a person, elevating them to the status of a worthy representative of God on Earth, while evil and the spread of disorder degrade them to the level of animals, and even lower (*Al-A'raf*, 179). Therefore, the fundamental characteristic of the Muslim community as the best that has ever emerged, as the Qur'an explicitly states, is the commitment of its members to believe in God, do good, refrain from evil deeds and deter others from wrongdoing (*Ali-'Imran*, 110).

This internal struggle also manifests itself outwardly in various ways, including war as an organized armed conflict between two or more conflicting parties (Đozo, 2006, pp 541-557). According to the Islamic understanding when a person promotes good, they indicate that human relations are based on peace, harmony and mutual respect rather than conflict arising from low urges and passions that provoke the use of force in order to gain a certain benefit. The Treaty of Hdaybiyyah best illustrates this commitment: when the enemy requested an end to armed conflict, Muhammad (peace be upon him) agreed, even though some treaty terms seemed humiliating to Muslims. This treaty proved to be a masterpiece of Muhammad's (peace be upon him) diplomacy aimed at peace and freedom (Spahić, 1994, pp 47-55).

Muhammad (peace be upon him) spent less than a year of his life engaged in military campaigns. The Battle of the Trench (627), in which, due to the protective channels, there was no direct contact with the enemy, was about a month long. Other military campaigns, such as the battles of Badr and Uhud (625), generally lasted only a few days. Notably, during his twenty-three years of diplomatic mission, Muhammad (peace be upon him) did not participate in any conflicts for fifteen years, even when witnessing the death of some of his companions. Only after establishing the state in Medina and becoming its leader did he have the obligation to protect all its inhabitants, Muslims and non-Muslims alike. And of the twenty-eight military campaigns that are associated with Muhammad (peace be upon him), nearly all were defensive, protecting Medina from attackers who had travelled hundreds of kilometres to attack and kill Muslims (Sardar, 2015, p 54; Kovač, 2018, pp 32-34).

Respecting the values protected in Islam – life, religion, freedom, property, family and honour – is a strict obligation of every Muslim, including those who wear a military uniform. Human life is a gift from God. Taking it or desecrating it in any way, without dire need and necessity, within the limits of what is prescribed and permitted, means taking God's prerogatives into one's own hands and undermining God's perfect work. Therefore, any action against these values is prohibited, and certain systems to protect them are necessary. One such mechanism is the army as an organization with a specific way of acting (Cikotić, 2012, pp 80-89). According to Islam, it should protect these rights and opportunities even at the cost of the soldier's life, without endangering or denying them to anyone. Its role is exclusively defensive in nature, as clearly stated in God's Book: "And fight in the way of Allah against those who fight against you, but do not initiate the fight! - Allah does not like those who start a battle!." (*Al-Baqarah*, 190).

Opposing those who threaten the protected values in Islam means fighting only against those who deny these rights, not waging conflict between peoples. The use of force against non-combatants, such as children, women, the elderly and similar categories, is strictly forbidden (Hasanović, 2009, pp 22-46). The use of force, even retaliatory, is not inherent in Islamic ethics, as was the case during the liberation

of Mecca.¹ Prisoners, wounded, and dead enemy soldiers must not be tortured and massacred, nor their property and goods plundered. A legitimate and justifiable military objective must be clearly defined.

Starting from the fact that all creation has One Lord, Who is the Creator and the one on the opposite, hostile side, the Muslim fighter does not feel intolerance or hatred towards the enemy as God's creation, but only towards their (evil) deed. In his fight for protected values, a Muslim soldier should be trained in the best possible way both in military skills and in courage to boldly defend them. The crown of his spiritual component is the constant awareness of God, fighting evil in His name, while controlling himself from committing the enemy's wrongdoings. This quality of Muslim soldiers has historically saved Muslims, including Bosniak Muslims in the last aggression against Bosnia and Herzegovina (1992-1995), from committing genocide, ethnic cleansing, forming concentration camps and similar God-hating acts (Hadžić, 1994, pp 55-63).

2 ESTABLISHMENT OF THE MILITARY MUFTIATE AND ITS POSITION

The Military Muftiate's institutional organization of religious life in the military builds upon its historical establishment in the Austro-Hungarian Army. The first military imam, Hadži Mehmed Kokić from Zenica, was appointed to this position in 1882 (Šehić, 2006, 311). By decree of 17 September 1913, the Military Muftiate was established in the Austro-Hungarian Army, and in the following year, on 1 November 1914, Military Mufti hafiz Abdulah Kurbegović (1873–1933) was appointed, serving until 1918 (Durmišević, 2009, pp 68–89).² Two years later, Hafiz Abduselam Džumhur (1885–1933), the father of our famous writer Zuko Džumhur (1920–1989), was appointed Military Mufti of The Army of the Kingdom of Serbs, Croats and Slovenes. These historical facts confirm the century-long existence of the Military Muftiate in this region. After 1933 and the death of Military Mufti Džumhur, the organization of religious life for Muslims in the military went through various stages³ until the Military Muftiate was re-established in 1999, by the *Protocol on the organization and functioning of the Muslim religious service* signed by the Riyasat of the Islamic Community in Bosnia and Herzegovina and the Federation Ministry of Defence, in the Federation Ministry of Defence of Bosnia and Herzegovina. Ismail Smajlović was appointed Military Mufti, serving until 2014. From 2014 to 2024, Hadis Pašalić, former Main Imam of the Armed Forces of Bosnia and Herzegovina (1999 to 2014) held this position. Since mid- 2024, Nesib Hadžić, also a former Main

¹ »Head for head, and eye for eye, and nose for nose, and ear for ear, and tooth for tooth. Let the wounds heal. And whoever forgoes retribution, it will be atonement for his sins." (Al-Ma'idah, 45).

² According to Zijad Šehić, this appointment took place on 31 October 1914, when, on the same day, the Orthodox archpriest Todor Jungić from Sarajevo was also appointed (Šehić, 2006, 313).

³ Established during World War II (Bandžović, 2015, 127-147), then abolished after that war. Established during the war in Bosnia and Herzegovina (1992-1995), until institutionalized in 1999 (Šadinlija, 2015, 148-179).

Imam of the Armed Forces of Bosnia and Herzegovina (2014–2024) has served as Military Mufti.

According to Dr Mustafa Cerić, former Grand Mufti of the Islamic Community in Bosnia and Herzegovina (1993 to 2012), and Ismail Smajlović, the first appointed Military Mufti of Bosnia and Herzegovina (Input, 2015), the key factors for establishing the Military Muftiate can be summarized in the following four basic categories:

1. The mere presence of Muslims in the Army obligated the Islamic Community to institutionally safeguard their religious rights and needs, so that the Muslims in the structure are able to preserve their religious identity and feel the Bosnian Army is their own.
2. Institutional organization of religious life in the military prevented unauthorized individual or group initiatives, without consultations with the Islamic Community bodies or the Military Muftiate.
3. An assessment of the Ministry of Defence of Bosnia and Herzegovina that the Military Muftiate contributes importantly to Army stability and that the Islamic Community contributes to the societal integration in Bosnia and Herzegovina.
4. To establish globally significant contacts through the Military Mufti's office regarding the position of faith and Muslims in NATO.

Two documents important for the functioning of the Military Muftiate were adopted at the end of 2000. *The Provisional Rulebook on the Internal Organization of the Military Muftiate* (25 September 2000), defining positions, management of the Muftiate, necessary level of personnel's education and other important segments of the institutional functioning; and *Directive on the Functioning of the Military Muftiate Office in the Federation Ministry of Defence and the Federation Army* (2 October 2000), guiding religious life organization in commands and units.

3 STATUS OF RELIGIOUS SERVICE IN THE MINISTRY OF DEFENCE AND THE ARMED FORCES

Since the last war, Bosnia and Herzegovina has made significant reforms, especially in its defence system. In 2007, the Army of the Federation of Bosnia and Herzegovina and the Army of Republika Srpska were integrated into the Armed Forces of Bosnia and Herzegovina. The defence reform of Bosnia and Herzegovina aimed at creating a modern army meeting world standards and, including a spiritual dimension as one of the factors for the establishment of the Armed Forces of Bosnia and Herzegovina. Consequently, a unique religious service was established in the Ministry of Defence of Bosnia and Herzegovina, comprising the following:

1. The Military Muftiate, headed by the Military Mufti,
2. Orthodox Chaplaincy, led by the Nastojaatelj (Senior Monk), (Šućur, 2018; Lazarević, 2009, pp 173–182),

3. Catholic Chaplaincy, led by the Military Bishop (Knežević, 2009, pp 126–172), and
4. An organizational unit for other religious communities.⁴

The Military Mufti, Nastojatelj and the Military Bishop and their assistants, whose daily obligation is to take care of the rights of believers in this structure, are directly responsible to the Minister of Defence of Bosnia and Herzegovina for organizing and managing religious life within the structure of the defence. The same applies to the Chief Imam, Chief Priest, and Chief Chaplain, and military imams, military priests in depth, who serve as religious advisers to commanders in relevant commands and units.

Bearing in mind all of the above, it is important to say that the position of the religious service in the Ministry of Defence of Bosnia and Herzegovina is in a certain way unique compared to other armies. Heads of religious offices communicate directly with the Minister of Defence and participate in institutional management in many important areas. They are subject to many instances in the chain of responsibility. In addition to the operational part of the religious activities, Military Mufti, Senior Monk and Military Bishop enjoy considerable freedom in planning and implementing religious activities.

In 2007, the Islamic Community in Bosnia Herzegovina, Serbian Orthodox Church and Catholic Church in Bosnia and Herzegovina signed an agreement on the establishment of the aforementioned organizational units in the Ministry of Defence of Bosnia and Herzegovina. The *Agreement on the Establishment, Organization and Functioning of the Military Muftiate*, as an integral part of the unique religious service in the Ministry of Defence and the Armed Forces of Bosnia and Herzegovina, equates the Military Muftiate with other Muftis and the Military Mufti is a member of the Mufti Council of the Islamic Community in Bosnia and Herzegovina. Within this Agreement, 28 Articles clearly define the principles of organization, the way of functioning, formation positions, admission in service, as well as other important segments of Military Mufti's activity.

It is important to mention that Military Muftiate's territorial character is extraterritorial, since military *masjids* and Muslim members of the Armed Forces are distributed across Bosnia and Herzegovina. This similarly applies to the other two religious offices.

⁴ *Rulebook on Organization and Functioning of the Religious Service in the Ministry of Defence and the Armed Forces of Bosnia and Herzegovina* (12 November 2007) gives the possibility of establishing a new religious community as a component of this service if the number of believers in the Armed Forces exceeds 2% of the total number of Armed Forces members. So far no such religious community has been established because there were no declared believers beyond the mentioned three religions: Islam, Catholicism and Orthodoxy.

The Military Muftiate's organizational structure includes:

- Military Mufti Office: Military Mufti, Military Mufti adviser and secretary,
 - Head Imam of the Armed Forces of Bosnia and Herzegovina,
 - Staff Imam of the Armed Forces of Bosnia and Herzegovina,
 - Seven Brigade Imams of the Armed Forces of Bosnia and Herzegovina, and
 - Four Battalion Imams of the Armed Forces of Bosnia and Herzegovina.
- The total number of employees in the structure of the Military Muftiate is sixteen (16).

Employees of the Military Muftiate Office, including the Military Mufti, hold civilian positions, while military imams are professional military personnel with certain specificities in their work.⁵ All employees of the Military Muftiate, as well as other religious officials, are attached by status, income and remuneration to the institution of the Ministry of Defence.

Activities carried out by the Military Muftiate are prepared and planned in coordination with the bodies of the Islamic Community. Plans include annual, medium and long-term plans which are approved by the Minister of Defence of Bosnia and Herzegovina. The implementation of activities follows the budget of the Ministry of Defence on an annual and long-term basis. It is important to mention that many projects, such as the reconstruction of the military *masjids* (mosques) in the barracks, were supported by the Islamic Community, and that for the past ten years, significant amounts of *qurbani* meat have been donated to carry out the activities of the Military Muftiate.

4 MISSION AND TASKS OF THE MILITARY MUFTIATE

The primary goal of the Military Muftiate is to continuously improve the conditions of Muslim religious life within the Ministry of Defence, promoting correct understanding of Islam and the application of its regulations. All the activities planned and implemented by the Military Muftiate should develop a spiritual component among soldier-believers, teaching discipline and punctuality through Islamic practices. For example, *salah* fosters calmness and decisiveness at work; fasting builds endurance and firmness of the spirit; *zakat* teaches solidarity and compassion, and *haji* promotes communion and teamwork. All these practices and the dissemination of their knowledge can be enforced and acquired by soldiers-believers in seventeen (17) military *masjids*, eleven (11) of which hold *salāt al-jum'ah*.

In addition to most military *masjids*, whose maintenance is the responsibility of logistical bodies of the Ministry of Defence, there are also educational and social

⁵ When discussing these differences, we will mention a few. Civilians do not wear military uniforms and they are employed in the Ministry of Defence. Unlike military personnel, civilians do not have a beneficial service length. Additionally, military imams do not carry weapons.

facilities, including twelve (12) libraries with an average of five hundred (500) different titles of both religious literature and that of a wider social significance. According to the exclusive contract, this literature is procured through the Islamic Community's publisher El-Kalem.

Military imams, as bearers of religious life in commands and units, organize religious programmes aligned with the calendar of significant dates of the Islamic Community in Bosnia and Herzegovina, including marking *mubarak* days and nights, *Ramadan* and *Eid* activities, *Mawlid* (birth of Muhammad (PBUH)), *Hijra* New Year, the Day of Mosques, and the "The Hour with Imam", for a forum, enabling soldier-believers to reach appropriate solutions for certain personal and common problems and dilemmas as well as other activities through individual and group conversations with the Imam. Since the foundation of the Military Muftiate, the Ministry of Defence has been co-financing the *Hajj* for candidates recognized for their religious and functional contributions, as well as pilgrimages for Catholics (Lourdes, France) and Orthodox Christians (Hilandar, Greece). Military imams lead and/or participate in funeral prayers (*salāt al-janāzah*) for active and retired members of the Armed Forces and their family members, and visit families of soldiers on different occasions. They join other members of the Armed Forces in military exercises, providing religious support in fulfilling military goals. In emergency circumstances, such as floods, fires or other natural disasters, military imams work with their colleagues, members of the Armed Forces in providing both physical and moral support during their tasks.

Military imams also engage in the collective and individual education and training, including foreign languages and other forms of vocational-specialist training. They also attain the prescribed standards of education in their professional training. In its programme of master studies for imams, the Faculty of Islamic Studies in Sarajevo has planned and ranked, as an elective subject, specialization in the field of Islamic pastoral care and counselling. This subject provides students a wider insight into the organization of religious life within the Ministry of Defence and the Armed Forces of Bosnia and Herzegovina.

With supportive policies and understanding of the Ministry of Defence and the support of the Islamic Community, the Military Muftiate has published several works providing important guidelines for the understanding of Islam in a complex military context and understanding the sources of Islam in the context of contemporary social movements and challenges. These publications have been issued in cooperation with the Islamic Community's publishing house El-Kalem.⁶

⁶ Some of these publications include the following: "The Work Manual for the Imams in the Army" (2002), The conference proceedings "Imam Service in the Army" (2009) – along with this publication several more programs were implemented on the 10th anniversary celebration of The Military Muftiate in the Ministry of Defence of Bosnia and Herzegovina, "Handbook for Mukabela" (2012), The conference proceedings "Imam Service in the Mission of Strengthening the System of Defence and Preservation of Human Dignity" (2015), The conference proceedings: "The Islamic Concept of Peace, Freedom and Security" (2017) – English version of this book (2019), The conference proceedings "Imam Service in the Mission of Strengthening the System of Defence and Preservation of Human Dignity" (2015), The conference proceedings: "Muslims in the Service of Peace (Muslim Services in the Armed Forces of Western Countries)" (2021), and other related works.

The 2015 adoption of the *Rulebook on the Nutrition of the Armed Forces of Bosnia and Herzegovina in Peacetime*, which regulates all important aspects of halal food quality, both in the procurement of foodstuffs and in their preparation and serving, was of extreme importance for Muslim members of the Armed Forces. According to the provisions of the Military Muftiate, which are an integral part of this *Rulebook*, all the procured foodstuffs must be certified by the Halal Quality Certification Agency of the Islamic Community in Bosnia and Herzegovina. This Rulebook also regulates adequate nutrition for Catholics and Orthodox Christians.

In 2012, the Military Muftiate and two other religious offices of the Ministry of Defence of Bosnia and Herzegovina hosted the 23rd International Conferences of Heads of Religious Services in the Army in Sarajevo. In September, 2019, the Military Muftiate hosted the 3rd International Conference of Military Imams. The Military Muftiate co-founded the latter in 2012 with the Dutch and French Army Imam services to exchange experiences in the organization of the Imam service and religious life of Muslims in the armies worldwide.

The Military Muftiate directs its attention specifically to the activities significant for our collective memory and the Islamic tradition of Bosniaks. Thus, it also organizes religious programme marking the Day of the Army of the Republic of Bosnia and Herzegovina and the Day of Shahids on the second day of the Eid al-Fitr. To mark the memory of those who gave their lives for the defence of Bosnia and Herzegovina, the Military Muftiate participates in the organization of the “Defence of Bosnia and Herzegovina” event on Mount Igman, where Bosniaks remember the heroes of the defence who gave their lives for their country. On this occasion, *du’as* for all Shahids and the Homeland are recited in the harem of the War Mosque. The *du’a* for the Homeland of Bosnia and Herzegovina is also recited in all military masjids after every *salāt al-jum’ah*. The Military Muftiate plans and gives guidelines for the logistical and technical support of the Armed Forces organizing religious programmes of the collective funeral prayers (*salāt al-janāzah*) in Srebrenica and the *Dani Ajvatovice* event in Prusac, with military imams providing various types of support.

5 CHALLENGES

When drafting by-laws in the Ministry of Defence of Bosnia and Herzegovina, more specifically, the *Book of Rules of Service of the Armed Forces of Bosnia and Herzegovina* (2012) not all Muslims rights were covered, resulting in the restriction of certain religious rights.

Specifically, this normative act prohibits Muslim women in the Armed Forces of Bosnia and Herzegovina from wearing a headscarf.

Before the adoption, the Military Muftiate organized in working teams and other forms of work to provide its proposal with regard to this subject-matter as follows:

Wearing a headscarf for religious reasons for female members of the Armed Forces of Bosnia and Herzegovina is approved by the Minister of Defence of Bosnia and Herzegovina upon the Military Mufti's proposal. Members of the Armed Forces of Bosnia and Herzegovina who are allowed to wear a headscarf, shall wear a headscarf in the colour of the shirt with the ends of the headscarf neatly tucked under the collar.”

This proposal was not accepted and incorporated into *The Book of Rule of Service* and subsequent initiatives of the Military Muftiate to amend the regulation have not succeeded. This issue remains a task for the Military Muftiate to address in compliance with the European Convention on Human Rights and Bosnia and Herzegovina's Law on Freedom of Religion and Legal Status of Churches and Religious Communities. Achieving full standards will ensure that the spiritual component of soldiers reaches the desired level in the future.

Conclusion In 2024, the Military Muftiate marked 25 years of its institutional existence in independent Bosnia and Herzegovina. This milestone reaffirms the commitment of the Islamic Community in Bosnia and Herzegovina and the Ministry of Defence of Bosnia and Herzegovina, as the only state institution with organized religious services, to strengthening the society of Bosnia and Herzegovina based on freedom and respect for diversity.

Military imams, alongside their colleagues, military priests and military clerks, exemplify how multi-ethnic and multireligious Bosnia and Herzegovina can be built, articulating ethnic and spiritual values through a delicate system such as the military. The diversity we have in Bosnia and Herzegovina is our distinctive quality and the highest value to be cherished. As one contemporary writer observed, great states can afford unprincipledness and deviation from such values, while small states, whose diversity is their only value in the absence of real power, lose everything if they lose it.

The existence and functioning of the Military Muftiate as an integral part of the religious services in the Ministry of Defence and Armed Forces of Bosnia and Herzegovina demonstrate Bosnia and Herzegovina's Euro-Atlantic and NATO orientation. That is the feature of free and progressive democratic societies. In defining its mission and purpose within the framework of actions in the defence system, the Military Muftiate is committed to organizing religious life in a way that encourages Muslims to fulfil their military duties and tasks, while also teaching them a faith which upholds universal human values as protected and inviolable. In its future work, the Military Muftiate will clearly and unequivocally commit to wholehearted support of all strategic and integration processes within the defence structure.

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Figure 1.
The Military
Mufti hafiz
Abdulah



Figure 2.
The ranks
and insignia
of religious
officials in the
Armed Forces
of Bosnia and
Herzegovina

MILITARY IMAM RANK				
	Battalion Imam (OF-2)	Brigade Imam (OF-3)	Staff Imam (OF-4)	Head Imam (OF-5)
MILITARY PRIEST RANK				
	Battalion Priest (OF-2)	Brigade Priest (OF-3)	Staff Priest (OF-4)	Head Priest (OF-5)
MILITARY CHAPLAIN RANK				
	Battalion Chaplain (OF-2)	Brigade Chaplain (OF-3)	Staff Chaplain (OF-4)	Head Chaplain (OF-5)

Figure 3.
Masjid in the
barrack Travnik



Figure 4.
Hajj pilgrimage
personnel
from the MoD
and the AF of
Bosnia and
Herzegovina



Figure 5.
Address by the
Head Imam of
the AF BiH at
the Manjača
military
exercise



Figure 6.
Speech by the
Military Mufti
in the harem
of the War
Mosque at Mt.
Igman



Figure 7.
Military Muftis
with their
colleagues,
employees of
the Military
Muftiate



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