THE GHAZI KHUSRAW BEG
LIBRARY·SARAJEVO

Sarajevo, 1982.
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Published by:
The Ghazi Khusraw Beg Library
in Sarajevo

Printed by:
Turistkomerc, Zagreb, Ilica 26/1

"VALUABLE BOOKS ARE KEPT THERE."
Koran

"THIS BUILDING WAS BUILT BY GHAZI KHUSRAW
FOR THOSE WHO SEEK KNOWLEDGE...
A MEETING-PLACE OF THE GOOD, THE HOME OF
THE PERFECT."
944 = 1573
(From the inscription above the door of Ghazi Khusraw Beg's Madrasah
- Kuršumlija - front cover)
THE GHAZI KHUSRAW BEG LIBRARY IN SARAJEVO

Vrhbosna, today's Sarajevo, was the seat of the duke of the western regions after 1436. The cadi had his seat in Sarajevo after Bosnia was finally conquered by the Turks in 1463. The mufti had his seat in Sarajevo after 1519. Ghazi Khusrav Beg, the second real founder of Sarajevo, was appointed Governor of Bosnia in 1521, and remained there, with small interruptions, until 1541, when he died. In the meantime, from the time of the Turkish conquest until the coming of Ghazi Khusrav Beg, Vrhbosna grew into a town with seventeen micreregions (mahalla) and as many mosques. There was also a public bath (hamam), a caravanserai, three dervish houses (tekya) and one secondary school (madrasah - Firus Beg's from 1508). It was usual for each mosque, i.e. each mahalla, to have an elementary school (mekteb).

Ghazi Khusrav Beg, the second real founder of Sarajevo, was born about 1460 in Serez (Greece), where his father Ferhad Beg, born near Trebinje in Herzegovina, was Governor. His mother was the sister of Sultan Bayazid II, and he grew up and was educated at the Imperial Court. Before coming to Bosnia he was Governor of the Smederevo Sanjak, and he also carried out several diplomatic missions for the Sultan at European courts. His great building activity in Sarajevo started as soon as he got there in 1521, in spite of the constant wars he fought in Dalmatia, Croatia and Hungary. Thanks to the buildings he built in Sarajevo and some other towns in Bosnia, and his foundations (vakif), Ghazi Khusrav Beg is the greatest and most important legator in Bosnia and Herzegovina. He died in Sarajevo in 1541 and was buried in the mausoleum (turbe) beside his mosque, which he built during his lifetime.
The Ghazi Khusraw Beg Mosque, the largest and one of the most beautiful in Bosnia and Herzegovina, was built in 1530-31 (937 according to the hejira). One year later an elementary school (mekteb) was built in the Mosque’s harem (its walled-in courtyard), and across the street a hanikah. In 1537 a foundation (vakufnama) was established for a secondary school (madrasah), for whose building Khusraw Beg endowed seven hundred thousand drachmas. Khusraw Beg named his madrasah, which was the most important educational institution in Bosnia and Herzegovina during Turkish rule, after his mother Seljuka. Thus its name was Seljukia, but it was also known as Kuršumlija, because of its lead roof. With small interruptions, it has worked since its foundation until the present.

Besides the already mentioned institutions, Khusraw Beg also built: a public kitchen (imare), a musafirhana, public bath (chifte-hamam), covered market (bezistan), two inns (khan), a water system, a ceremonial fountain (shadrvan) in the mosque courtyard, a public urinal. Khusraw’s vakuf also includes a clock-tower, but it is not known whether it was built during his lifetime or later, and a muvekithana in the mosque courtyard, built in 1859. An endowed hospital was also built in Sarajevo in 1866 from the money Khusraw Beg left in trust, and it worked until the building of the Country Hospital in Sarajevo in 1882.

For the upkeep of all those institutions Khusraw Beg founded about two hundred shops in the Sarajevo bazaar (čaršija), large complexes of land around Jajce and forests in Tesanj. He also left foundations in Serez and some money for investment (rebah). Income from the market, baths and inns was also used for the upkeep of the endowed institutions.

In the vakufnama concerning his secondary school Khusraw Beg said: «Let what is left from the costs of building be used to buy some good books for the mentioned madrasah, to be read and for scholars to copy.» Thus the Ghazi Khusraw Beg Library is as old as his madrasah, i.e. it was founded in 1537.
It was the custom in Islamic lands for founders of mosques to donate several copies of the Koran written on pages (Musahaf), or parts of it, to their endowments. They also used to leave some other books from which the lecturer (dersi-am) held public lectures in the mosque. Besides Mushafs, elementary schools also had other books that served as text-books for teaching children. This can be learnt from vakufname themselves, which listed the books left to mosque or mekteb.

The Ghazi Khusraw Beg Library in Sarajevo is the first library whose year of foundation is known. However, no madrasah could have worked without a library, because its pupils had to copy the necessary text-books for themselves, and they could do that in the first place from the books in the school. Thus it may be presumed that Sarajevo had an older library in the Firuz Beg Madrasah. It has also been said that there must have been books for scholars to use in mosques and mektebs.

As far as is known, the Library remained part of the Kuršumlija Madrasah until 1863. In that year, at the suggestion of Topal Osman Pasha, Governor of Bosnia, the administration of Ghazi Khusraw Beg’s vakuf built a large room next to the Beg’s Mosque under the minaret. The Library was moved there from the madrasah, and it remained there until 1935, when it was moved to the ground-floor of the Offices of the Sarajevo Mufti in front of the Imperial Mosque. That was done because the earlier premises became too small as the Library got more and more books, and as the number of visitors increased. Several years after the Liberation the Library spread to the first floor of the mentioned building, and its administrative and business offices moved to the building of the former Ulema Mosque, also in front of the Imperial Mosque. Thus the whole building of the former Mufti’s Offices was used to keep the books.

The manuscripts in this Library originated, i.e. they were written or transcribed, in various parts of the Islamic world, especially in great and important centres like Mecca, Medina, Cairo, Bagdad, and especially Istanbul. Some of them are unique or very rare copies, and they came to Sarajevo in different ways: some were brought by traders, some by pilgrims who went for the hadj
However, most of the manuscripts are from various parts of Yugoslavia, both from towns and remote villages, because their inhabitants, thirsty for knowledge, wrote a lot, and also copied manuscripts from all the fields of knowledge known at that time. Thus there are many manuscripts by Yugoslav authors and autographs, and also transcriptions. The usual copying centres were madrasahs, and there were also scriptoria for copying and promoting books in some towns.

It is difficult to discover today what the first books of this Library were, because all the misfortunes that befell Sarajevo during four centuries (floods, fires, wars) also befell the Library. The Ghazi Khusraw Beg Foundation was looted especially badly during the invasion of Eugene of Savoy in 1697, when a large number of books was taken away from the Library. Nevertheless, there are still several books that bear the note and stamp that they were endowed by Ghazi Khusraw Beg himself. And there are many works on which it writes that they were copied in the Ghazi

from Bosnia, and especially by those who went East to study. Thus there are also manuscripts in the mentioned and other Eastern towns written and transcribed by people from Bosnia and Herzegovina.
Khusraw Beg Madrasah or Hanikah. We thus know that both the madrasah and the hanikah were also schools for transcription. The fund of books in the Ghazi Khusraw Beg Library grew because many people gave it their books or complete libraries. It also increased by the addition of books from other public libraries and madrasahs in Bosnia and Herzegovina. Books from the following libraries became part of the Ghazi Khusraw Beg Library: the Hassan Nazir Library (founded in 1550), the Hadji Mehmed Beg Karagoz Beg Library in Mostar (1570), the Memi Shah Beg Library in Foča (1675), the Dervish Pasha Bayasdaqić Library in Mostar (1611), the Elchi Ibrahim Pasha Library in Travnik (1704), the Mustafa efendi Ejubić - Şeh Jujo Library (1707), the Hadji Halil efendi Library in Gračanica (mid of the XVIIth c.), the Osman Şehdi efendi Bjelopoljac Library in Sarajevo (1759-60), the Abdullah efendi Kantamiri Library in Sarajevo (1774), etc.

More recently the Administration of the Library and of the Ghazi Khusraw Beg Vakuf, i.e. the Seniority of the Islamic Community in Bosnia and Herzegovina, purchased several important private collections. These include the collection of Professor Hadži Mehmed Handžić (died in 1944), a part of the collection of the Supreme Judge of Islamic Law Hlimi ef. Hatibović (died in 1944), of Osman Asaf Sokolović (died in 1971) and Dr. Muhamed Hadžihaći. The Handžić Collection is one of the most complete Islamic collections in Yugoslavia; the Hatibović Collection contains several works from Oriental studies, and the Sokolović Collection is one of the most complete works of Bosnian and Herzegovinian writers printed in both the Cyrillic and Roman scripts, and also by Muslims in Bosnia and Herzegovina. The remainder of the Hatibović Collection was donated to the Ghazi Khusraw Beg Library.

The Ghazi Khusraw Beg Library has about fifty thousand volumes of books, titles, periodicals and documents in Oriental, Serbo-Croatian, and some European languages. That number includes about 7,500 codices with over 15,000 greater or minor works in Islamism, the study of Oriental languages and literature. There are about 15,000 volumes in Serbo-Croatian and some other European languages. The periodicals include the oldest printed newspapers in Bosnia and Herzegovina, some dailies from Sarajevo, and almost all the Muslim newspapers and periodicals that used to be printed in Bosnia and Herzegovina, or still are. The Library also has a valuable collection of periodicals and papers in Oriental languages.
There are about 4,000 documents from the history of Bosnia and Herzegovina. The Library has 1,400 vakufnamas from Bosnia and Herzegovina, either original or certified copies. There are 86 records (sidjil) of the Sarajevo Sheriatic Court. The archive documentation also includes the Collection of Muhamed Enver ef. Kadić, which has 28 volumes with about 400 pages each.

Muvekti’s *History of Bosnia*, transcribed by Muharem Enver ef. Kadić, has four volumes. Especially important is the autograph of the Sarajevo chronicler Mula Mustafa-Sevki Bašeskija’s *Diary*, which describes the period between 1747 and 1804. The Library also has outstanding collections of photographs, posters, proclamations and pamphlets.

The oldest manuscript in the Ghazi Khusrav Beg Library is *Ihjau ulumud-din* by Ebu Hamid Muhamed el-Ghazali, who died in 1111. It is a theological and mystical work, transcribed in 1131.

The second oldest work is *Firdevsrul-ahbar ti mesurf-hitab*, a collection of hadises composed by Ebu Sujda Shireveih ibn Sherehindar in Shireveveih ed-Deylemi el-Hemedani, who died in 1111. It was copied by Abduselam ibn Mohammed el-Havansmi in 1151 in the Imadjija Madrasah in Hemedan. It has 411 folios, and is written in the old nesh script. Then follows *Kitabul-keshfi vel-beyan fi tefsiril-Kur’an*, a commentary of the Koran by Ebu Ishaq Ahmed ibn Mohammad ibn Ibrahim et-Talebi en-Nisaburi, who died in 1035. The Library has the third volume of this Commentary, which treats the 6th and 7th chapter of the Koran (*El-En’em a id El’Arat*). It was copied by Berekat ibn Isa obu Ya’la Hamza at the beginning of Zu’l’hijjah 571 (1176). The volume has 125 folios, and is written in the old-fashioned nesh script, vocalized in places.

Another old manuscripts are the 6th and 7th volumes of commentaries of the Koran by Zamahsheri Ebul-Kasim Jarulah Zamahsheri, copied in 1262 in the Mustansiri Madrasah in Baghdad by Ebul-Fadl Ismail ibn Musa el-Rumi. It was copied from an autograph.

Then follows *Tefsir Fatihal*a Fahrudin Ebu Ebdulah Mohammed er-Razi (died in 1209). That commentary of the *Fatihal* is part of his *Tefsirul-gaib*, better known as *Et-tefsirul-kebir*.

It was copied by Omer ibn Mikail ibn Abdulah el-Kayseri in Kayseri on Shaban 17,691 (1291). He also copied *Muhtesaru djami-usul fi ehadisir-Resul*, a collection of hadises written by Ziyauddir Ebul-Feth Nasurolah el-Jeseri. The copying was finished in Rebil-evel, 691 (1291). There is a large number of 13th–16th century manuscripts, and there are most from the 16th century. What makes this Library especially valuable is that it has many works whose authors are Bosnians or Herzegovinians. Those manuscripts include some autographs. The transcribers of local works were local people. We will mention only some:

**Hasan Zajai**, whose full name is Hasan Čelebi ibn Ali el-Mostari, and literary name Zijai-Celebi and Zijai el-Mostari (died in 1584). He wrote poetry in Arabic and Turkish. The Library has his *tessavufs* (a study of misticism) *Terji-i bend*. He is also the author of one of the artistically and literarily most beautiful chronograms in the Sinan Beg Mosque in Cagnic.

**Ali-Dede Bošnjak**, Alaudin Ali-Dede ibn Mustafa el-Bosnevi - Seijn-turbe. Born in Mostar, he wrote several works, most of them *tessavufs*. The Library has his *Muhadaretul-evail ve mus-maretul-evahir (On First Events and Last Happenings)*. This book had two printings in Cairo, the first in 1882, and the second in 1893.

**Muhamed ibn Musa Allamek** (Little Know-all). Allamek Muhammed ibn Musa el-Bosnevi, born in Sarajevo, was known as an outstanding scholar, which earned him the name Allamek. He died in 1636. He wrote many works: comments to the Koran, books from the syntax and rhetorics of the Arabic language, logics and administration. The Library has his *Tefsirul Suri Feth*. As far as is known, this is the only preserved copy of that treatise.
Hasan Kafi Pruščak, Hasan Kafi ibn Turhan ibn Devud ibn Jakub ez-Zibi el-Akhsar el-Bosnevi (died in 1616), one of the most prolific Bosnian writers in the Oriental languages. He was also a benefactor and built a mosque, mekteb, madrasah, tekya and water supply in his birth-town Prusac. He was one of the more prominent men in the Ottomans Empire. He wrote in philosophy, Islamic law, Islamic dogma (akaid), history and politics. The Library has 23 transcriptions and autographs of his works. His Usulul-hikem fi nizamil-alem (Bases of the Wisdom of How to Arrange the World), a political-moralistic discussion of society and social order, is Hasan Kafi's best known work. Its manuscripts exist in all the larger Oriental collections in the East and West. It has been translated into Turkish (by the author himself, and also by Mehmed Tevfik-Beg), French (by Garcin de Tassy), Hungarian (by Imre v. Karacson), German (by L.V. Talozzi) and Serbo-Croatian (by Safvet-beg Bašagić). All the translations were printed. The commentary to the Serbo-Croatian translation is by H. Mehmed Handžić.

The following works by Hasan Kafi have also been translated into Serbo-Croatian: Nizamul-ułemla ila Hatemil-ebija (A Series of Scholars to the Lord's Last Herald of Faith), Revdatul-jennat fi usulil-ītīkat (The Gardens of Paradise on Basic Beliefs), Risala fi lazzi Chelebi (A Discussion on the Expression Chelebi). The first two books were translated by H.M. Handžić, and the third by Fehim Nametak.

Munir Belgrad, Munir Belgrad, Šeji Ibrahim ibn Iskender el-Bosnevi. He got the name Belgrad because he spent most of his life in Belgrade as teacher (mudarris) and cadi. His book Subbulul-huda (True Paths), written in Turkish, discusses the performance of rites and can be found in this Library. He also wrote a book on geography, whose manuscript was never found. He died in 1635.

Mustafa Ejobić - Şeji Jujo, Mustafa Juji ibn Jusuf ibn Murad Ejobić-żade el-Mostari (died in 1707), the greatest and most prolific writer in Oriental languages in Bosnia and Herzegovina. He wrote in Islamic law, logics, disputations, Islamic dogma (akaid), sheriatic inheritance law, lexicography and preaching. The Library has 16 manuscripts of his works, 8 of them autographs, which it got from the Karagöz Beg Library in Mostar. His work in logics Sher haler-risaletil-esirie il-mantik was printed by Halif Mehmed Tevfik Okić in Constantinople in 1898 under the title Sherh Isagudji li Şeji Jujo el-Mostari.
Ibrahim Opijač, Ibrahim ibn Šejh el-hadži Ismail ibn Ali Opijač, Šejh Jujo’s pupil and his heir to the position of muderis, his biographer and writer of several works from Serbian philology, telṣirs and disputations (died in 1726). The Library has 6 manuscripts of his works, 3 of them autographs.

Mustafa Pruščak, el-Hadž Mustafa ibn Muhamed el-Akhisari, lived and worked in the 18th century, and died in 1755. As far as is known, he wrote five studies of Islamic dogma (akaid) and Islamic law, of which the Library has four. His work Risala li hukmi kahye ved-duhan vel-eshribe el-muhamere (A Discussion of the Islamic Opinion on Coffee, Tobacco and Forbidden Intoxicating Drinks) was translated into Serbo-Croatian by Nevenka Kostić.

Husejin Bračković worked and lived in the 19th century. The autograph of his work Tarihcevi vukuati Hersek (Short History of Events in Herzegovina) includes the history of Herzegovina from the days of Ali-paša Rizvanbegović (1831) to the occupation of Herzegovina in 1878. As far as is known, this is the only copy of that work, very important for the history of Herzegovina.


The Library has three of the first ten books printed in Ibrahim Muteferić’s printing-works in Istanbul (the first printing-works was opened in 1727): Vankulu lugatı by Mehmed, son of Mustafa el-Vanija, who died in 1592; the geographical work Dijhan-numa by Katib Čelebića - Hadži Kalfa; and Gazevati Hekim-oglu Ali-paša, better known as Tarihi Bosna, by Omer Novijanin (18th century). That book had several editions, the latest in 1978. The Library has two copies of its manuscript.

The Ghazi Khusraw Beg Library has a large number of works from Islamism in Oriental languages, printed after the middle of the 18th century. It can be said that some disciplines of Islamism are complete.

Especially important for the history of Bosnia and Herzegovina are the following works in the Library:

Diary (Medjuma) by Mula Mustafa-Ševki Bašeskija, whose autograph is kept in the Library. It describes events that took place in Sarajevo and Bosnia and Herzegovina from the mid-18th to the beginning of the 19th century (1747-1804). Bašeskija noted all the most important events from that period, gave his evaluation of them, the characteristics of certain periods etc. Besides noting events, he also gave a list of people who died in Sarajevo in every year. What is especially characteristic, he listed the deaths of ordinary people, and of the great only in exceptional cases. His Diary has been translated twice. The first translation is partial, the second is complete and accompanied by notes that explain and supplement the Diary’s text. That translation and notes are by Mehmed Mujezinović, and it was printed by Veselin Masleša in 1968, as part of the edition Cultural Heritage.

Salih-Sidki Hadžihusejnović-Muvezik, died in 1888, wrote the History of Bosnia (Tarihi Bosna) in two volumes. The autograph is in the Oriental Institute of Sarajevo, and the complete transcription in the Ghazi Khusraw Beg Library. It was transcribed by Muhamed Enveri Kadić. It is important to mention that Muvezik was the first Muslim writer in Bosnian and Herzegovina to use also sources by local Christian writers.
Collection of Muhamed Enveri Kadić, died in 1931, includes documents and other material from the history of Bosnia and Herzegovina between 1463 and 1927. It has 28 volumes of about 400 pages each. Besides documents, the Collection has copies and the complete or partial works of native-born writers. Thanks to Kadić, today we know about certain works and some writers, especially poets, whom no one else has yet mentioned. Kadić also specially copied works by some writers so as to have them in his library. For example, he copied the complete Travels to Hadj by Hadži Jusuf Livnjak, from 1615. That is the first known travel-book by a Bosnian, and Kadić is the only one to have preserved it, because the autograph has been lost. Kadić also copied the complete Divan (collection) of Poems by Muhamed Fađil-paša Šerifović of Sarajevo. Thanks to him we know that Husejin ef. Muzafetija, muderes in the Ghazi Khusrav Beg Library and Osman ef. Šuglija, also of Sarajevo, were chroniclers of their time. In his Collection he copied many inscriptions from religious and other monuments and thus saved them from oblivion, because many of those structures, and their inscriptions, no longer exist. Kadić bequested his complete collection to the Ghazi Khusrav Beg Library, and it includes, among others, a complete collection of the first Bosnian and Herzegovinian newspapers and collections of photographs and documents in Turkish, which treat the history of Bosnia and Herzegovina.

The Library has about 1500 vakufnamas from various parts of Bosnia and Herzegovina. A smaller number are originals, and the rest certified copies, copied in three volumes of books (sidjili vakufnama). The vakufnamas are first-rate sources for studying the history, origin and development of some settlements and buildings.

The court records (sidjili) of the Sarajevo Sheriatic Court, 86 of which are in the Library, include the period from 1552 to 1852. They are also important for studying the political, cultural and economic history of Sarajevo, and often also of Bosnia and Herzegovina. The life of Sarajevo families and the occupations of
its inhabitants can be seen from the sidjilis concerning inheritance and the execution of wills. They also show the cultural level of certain families, because their lists of possessions included books too.

The archive material in the Library, of which there are about 4000 documents, mostly in Turkish, supplement the material in the court records and the vakufnames. They include: imperial commands (ferman), imperial decrees (berat), court rulings (hudalet), legal decisions (fetva), documents (sened), applications (artz), cadis’ missives (murasela), pashas’ commands (buinuldia) and testaments (vasiyeinama).

A special group are certificates (idjasetnama), which show who graduated from which school, who the teachers were and where native-born people went to study. A special value of the idjasetnamas is their artistic decoration.

Great attention was always paid to the artistic decoration of Oriental manuscripts. Besides the calligraphy of Arabic writing, which was especially nurtured, artistic decoration was their composite part. The Ghazi Khusraw Beg Library also has some lovely and beautifully embellished examples. A special place in that respect is held by the collection of manuscripts of the Mushaf, and parts of it.

The Mushaf (the Koran written on pages) copied and endowed to the Ghazi Khusraw Beg Mosque by Muhamed Fadil-paša Šehović (died in 1882) has exceptional calligraphy, beautiful decorations and ornaments on the first pages, and signs for hisbs, djuses, sedjas (prostration during prayers) and unvans (titles) of all the 114 chapters (sura). There are decorations both in the text and on the margins. It also has the manners of learning the Koran in seven Arabic dialects (diraerti-seba). This Mushaf was copied by Daghistani, an emigrant from the Caucasus in 1849. According to the donor’s note, it was to be a pattern for other manuscripts to be compared with. Its basis was an older manuscript, copied by Mohammad ibn Aitun-tash, ibn Abdullah el-Mukri el-Baghdadi; and his basis was a copy of the Mushaf by Zeid ibn Sabit, ordered by the third Khalif Osman (El-mushaful-imam).
The copy of the *Mushaf* by Amina, daughter of Mustafa Čelebiija of Sarajevo, Češiržik district, is also interesting. She copied it in 1746.

The *djuses* by Mehmed-paša Sokolović, died 1579, have outstanding calligraphy, decorations and bindings, which are in gold inlaid in leather. Twenty-one *djus* has been preserved.

The Library also has two *djuses* by Ferhad-paša Sokolović, which came from the Ferhadija Mosque in Banja Luka. They are written in very large letters and have only four rows on each page.

Outstanding among the decorated copied of the *En-am* (collection of chapters of the Koran) and *Delaliitul-hairat* (collections of prayers for one week) in this Library is the one copied by Muhammed Sejh Davud-zade, died in 1756. The first two pages are edged with five black and two wide gold lines, and the rest with one red line. In the middle of the manuscript are painted aerial views of the harems of Mecca and Medina with their nearer surroundings.

One of the most beautiful examples of Oriental calligraphy in this Library is the manuscript of a *Divan* of songs entitled *Tehfetul-azhar* by the Persian classic Nurudin Abdurahman, whose poetic name was Djam (died in 1486). It was written in Mecca in 1575. The whole text is sprinkled with gold, but so evenly that it must leave a strong impression on everyone. The manuscript was brought from Mecca and given to the Library by the long-time imam and preacher (hatib) of the Beg’s Mosque and Professor of the Sheriatic School for Judges Hadži Hafiz Muhammed Hadžimulić (died 1918).
Another rare possession is the manuscript of the Divan of Hafiz Širazića (Šemsudin Muhammed eš-Širazić). It is illustrated. Between some of the verses are paintings in colour showing scenes from the Divan.

Special attention was also paid to the bindings of the manuscript, and many of them, especially the Mushafs, were decorated both from the outside and the inside. Besides the Sokolović djuses and the Fadil-paša Mushaf, the Library has many other manuscripts whose bindings show the beauty of Oriental bindings and their decoration. There are also metal casts used by Sarajevo bookbinders (mudželiti) to impress ornaments into leather bindings (there are still streets in Sarajevo called Mali (Small) and Veliki (Large) mudželiti, in which the mudželiti used to work).

The Library also has the oldest Bosnian and Herzegovian newspapers. The official gazette of the Bosnian Vilayet Bosnia, which was printed in Cyrillic script in Serbo-Croatian and in Arabic script in Turkish, is almost complete. The paper Sarajevski cvjetnik - Gulseni Saray (1869 - 1872), printed by the first Muslim journalist from Bosnia and Herzegovina Mehmed Şakir Kurtçehajić (died in Vienna in 1872) is almost complete. The Bosnian and Herzegovinian newspapers printed by the Austro-Hungarian authorities after the occupation of Bosnia and Herzegovina are also complete (1878 - 1882). The Sarajevo dailies Sarajevski list, Jugoslovenski list, Sarajevski novi list, and Oslobodenje are also in the Library.
Fadil-paša Šerifović Mushaf

Sokolović djus

Decorated binding
Almost all the Muslim periodicals printed in Bosnia and Herzegovina can be found in the Library, starting with the first, Behar (1900 - 1911). So can all the three periodicals written in Arabic script - arebitza, in Serbo-Croatian - Tanik (1908 - 1910), Mualim (1910 - 1913) and Misbah (1912 - 1913).

Complete callendars of Muslim societies, and those printed by individuals (for instance Barjaktar, printed and edited by Edhem Mulabdić for 1894) are almost all in the Library. Sahnima, printed
by the vilayet authorities (1866-1878) and the Austro-Hungarian authorities (1882-1893) is complete only in this Library. The Library has all the printed books by Muslim authors from the first Muslim book printed in Roman script in Bosnia and Herzegovina (Risale-i-ahlak, by Mehmed-beg Kapetanovic-Ljubusjak, printed in Sarajevo in 1883). It also has most of the material written about Muslims, and about Bosnia and Herzegovina.

After the arebitza script was introduced into elementary schools in Bosnia and Herzegovina, 25 books were printed in it there. They served as text-books or manuals in mektebs and some madrasahs. Some of them had several editions. All of them, barring some exceptions, can be found in this Library.

Many newspapers and periodicals that used to come out in Islamic centres, or still do, are in the Library, either as complete collections or at least for some years. There is also other literature in Islamism published in the Islamic world.

The Library has a beautiful collection of photographs of outstanding personalities, buildings and structures, and post-cards from all towns in Bosnia and Herzegovina. The collections of leaflets and proclamations, printed in Bosnia and Herzegovina in the last 70-80 years are also valuable material for studying its history.

The Library has started the publication of a catalogue of its Oriental manuscripts. The first volume, the Catalogue of Arabic, Turkish and Persian Manuscripts (Katalog arapskih, turskih i perzijskih rukopisa) was published in 1963, and the second volume was published in 1980. The first volume includes 795 codices with 1470 works, and the second 1162 codices with 1702 works.

The first volume includes encyclopedias, the Koran, rules on the proper way to learn the Koran, its explanation (tefsir), Islamic tradition (hadis), dogmas and apologetics (akaid, kalam) and prayers (dova).
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GLOSSARY

a k a i d, Ar.: the study of Islamic belief, Islamic dogma
ar z (arzuhal), Ar.: request, application
b e r a t, Ar.: imperial decree, order bestowing on someone
a title, decoration etc.
b e z i s t a n, Ar-Per.: covered market, a bazaar of manufactured goods
b u y u r d i a, Tur.: order, a written order of a pasha, vali
c a d i, Ar.: judge of sharia law
k a r a v a n s e r a i, Per.: an inn for caravans
k h i f t e - h a m a m: a public bath for men - separately for women
č a r ś i a, Per.: craft-cum-commercial part of the town, bazaar
d e l a i l, Ar.: collection of dovas (prayers) for one week
d e r s i - a m, Ar.: lecturer, lecture, teaching
d e r s k h a n a, Ar-Per.: a place where teaching takes place, classroom
d i v a n, Ar.: collection of poetry by one poet
e l - m u s h a f u l - i m a m, Ar.: oldest written Koran
e n a m, Ar.: collection of chapters of the Koran
F a t i h a, Ar.: first sura (chapter) of the Koran
f e r m a n, Per.: imperial order, ukase with tugra
f e t v a, Ar.: legal decision
h a m a m, Ar.: public bath
h a n i k a h, Per.: a tekya in which dervishes live
h a r e m, Ar.: the walled-in courtyard of a mosque
h a t i b, Ar.: a preacher who preaches on Fridays and during the Bairam
h i s b, Ar.: a chapter from the Koran
h u d j e t, Ar.: a ruling of the court
i d j a s e t, Ar.: diploma - certificate given to pupils on graduation from a madrasah
i m a m, Ar.: leader of group during prayer
i m a r e, Ar.: public kitchen in which the officials of an endowed institution and the poor get food
k h a n, Per.: public inn in which travellers can spend the night
k h i r a q t i s e b a, Ar.: the teaching of the Koran in seven dialects
k h u t u b h a n a, Ar-Per.: library
K o r a n, Ar.: the holy book of Muslims which, according to Islamic belief, Allah revealed to Mohammed
m a h a l l a, Ar.: town quarter, microregion, residential part of the town, street
m a d r a s a h, Ar.: Muslim religious (secondary or higher) school
m e k t e b, Ar.: Muslim religious elementary school
m u d e r i s, Ar.: teacher, professor
m u f t i, Ar.: highest-ranking Muslim priest, expounder of the law, competent of issuing fetvas - legal opinions - decisions
m u r a s e l a h, Ar.: cad's letter as receipt or order
M u s h a f, Ar.: the Koran written on pages (sahifah)
M u v e k i t h a n a, Ar-Per.: building in which the muvkit works on the astro-