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Architecture of Turbets (Mausoleums) in Bosnia and Herzegovina

Ahmet Hadrovic

Faculty of Architecture, University of Sarajevo, Sarajevo, Bosnia and Herzegovina

Corresponding Author: Ahmet Hadrovic

Abstract

Turbets, as an architectural program, came to the Balkans with the conquest of these areas by the Ottoman Empire. Turbets were erected over the graves of persons who were distinguished for something. In addition to having historical significance, turbets also have a religious character. Turbets in Bosnia and Herzegovina are relatively small buildings, made of masonry or wood. There are several types, and the roughest can be divided into closed and open. Closed turbets stand, mostly, next to mosques, while open turbeta are mostly in cemeteries. In turbets, one, two, less often several dead people are buried together. In Bosnia and Herzegovina, the most famous closed turbets are: Gazi Husrev-bey's and Murat-bey's in Sarajevo, Ferhat-pasha's in Banjaluka and Sinan-bey's in Cajnice. The most famous open turbets are the two turbets on Alifakovac and one near the Sinan's tekke in Sarajevo, and several turbets in Travnik, which has the largest number of turbets in Bosnia and Herzegovina. A turbe may contain a symbolic grave even though the body

rests elsewhere. Turbets are mostly built by Muslims, and their construction is usually accompanied by legends that are passed down from generation to generation. Since ancient times, Bosniaks in Bosnia and Herzegovina have been telling stories about 'evlja' (holy people, 'good' people). There is almost no place in Bosnia and Herzegovina that does not have a grave ('kabur') to which the story of a person who unjustly lost his life is related, and over time he becomes a 'saint' ('evlja') who is in battle, or on another way, 'the rest without a head', but he 'takes his head under his arm and carries it until someone notices him'. Then he falls down dead, and where he fell, people raised turbe. Visitors and passers-by, when they have an idea or wish, usually contribute some contribution ('sadaka') in the form of money, flowers, lighting a candle, for example, and with a short prayer addressed to the innocent victim, they hope that the Almighty God will help them to solve their problems (illness, marriage or love problem, for example).

Keywords: Bosnia and Herzegovina, Bosniaks, Islam, Mausoleum (Turbet)

1. Introduction

A mausoleum is a free-standing structure built as a monument that surrounds the burial chamber of a deceased person or group of people. A mausoleum without human remains is called a cenotaph. A mausoleum can be considered a type of tomb. The word 'mausoleum' comes from the ancient Greek 'μαυσωλεῖον', and is related to the mausoleum in Halicarnassus, near today's Bodrum in Turkey, the tomb of King Mausolus (377 – 353 BC), the Persian satrap of the province of Caria, whose great tomb was one of the seven wonders of the ancient world. Mausoleums were historically, and perhaps still are, large and impressive structures for a deceased leader or other important person. However, the smaller mausoleum soon became popular with the nobility and gentry in many countries. In the Roman Empire, mausoleums were often in necropolises or along roads: the Via Appia Antica preserves the ruins of many private mausoleums kilometers outside Rome. When Christianity became dominant, the mausoleums were out of use. Later, the mausoleum became especially popular in Europe and its colonies during the early modern and early modern periods. A mausoleum includes a burial chamber entirely above ground or inside a tomb under a superstructure. This contains a body (or bodies), probably within a sarcophagus or burial niches. A modern mausoleum can act as a columbarium (a type of mausoleum for cremated remains) with additional niches. A mausoleum can be located in a cemetery, church yard or on private land. Today, the most famous mausoleums in the world are generally considered to be: Taj Mahal in Agra, India (1632-1653), Terracotta Army, Xi'an, China (221-206 BC), Shah-i-Zinda, Uzbekistan (11th and 12th century and 14th and 15th centuries), Mausoleum of the Shirvanshahs, Baku, Azerbaijan (15th century), Imam Husayn Shrine, Kerbala, Iraq (680 AD), Tomb of Jahangir, Lahore, Pakistan (1627), Castel Sant'Angelo (Hadrian's Mausoleum), Rome (139 AD), Humayun's Tomb, Delhi, India (1562), Lenin's Mausoleum, Moscow, Russia (1924) and Tomb of Cyrus, Pasargadae,

Iran (6th century BC) [1]. The aim of this paper is to contribute to the author's theory of "Architecturally defined space", where the appearance of architecture is seen as the result of the synergy of its fundamental elements - environment, borders, people and perspectives [2, 3, 4, 5, 6, 7, 8].

2. Closed turbets in Bosnia and Herzegovina

Gazi Husrev-beg's turbet and Murat-beg's turbet are located next to the Gazi Husrev-beg mosque in Sarajevo (Fig 1), with which they were declared a national monument of Bosnia and Herzegovina [9]. Gazi Husrev-beg (1484–1541) transferred all his immovable and movable assets to his endowment (vaquf). As a Bosnian sandjak-bey, he made Sarajevo a city ('sheher') by erecting close to 300 buildings. His buildings represent the highest range in the overall Bosnian-Oriental heritage, but also in the broader relations of Islamic architecture of that time. There are two turbets on the eastern side of the mosque. In the larger turbet is the grave of the founder of the mosque, Husrev-bey, and in the smaller one of Gazi Murat-bey Tardić (? - 1545), the first manager ('mutevelija') and Gazi Husrev-bey's best friend. Above the entrance to Gazi Husrev-bey's turbet there is a stone slab, size 45 x 85 cm, on which is carved an inscription in verses in the Arabic language. The inscription is placed in six elliptical fields, bordered by thicker lines. The base of the turbet is a regular octagon with inner sides

2.53 m long. The turbet is built of hewn stone, with two rows of windows, two on each side. The lower window openings are decorated in the form of a blind skylight. The upper window openings are finished in the form of a broken arch. The brick part of the turbet is finished with a simple profiled cornice above which there is an octagonal tambour on which rests a dome with lead as a roof covering. Beneath the dome of the turbet, Ali Fagin, a Sarajevo calligrapher from the end of the 19th century, wrote names, inscriptions and verses in golden sulus letters (Arabic script style) on a white and blue background. The grave was made in the form of a sarcophagus, surrounded by carved stone blocks and covered with a richly decorated cloth. According to some information, the bedspread is from the time of his death. The head sight is wrapped in canvas in the form of a "cauca". Ceramic tiles from Iznik were also used in the interior, which is a unique case in Bosnia and Herzegovina. Certain relics are kept in the turbet, such as the so-called 'bequest' (will) and part of the cover from the 'kabur' (tomb) of Muhammad s.a.w.s. In the turbet there is also a carved stand with a valuable large-format copy of the Qur'an.

In the complex of the Ferhadija mosque in Banjaluka, when it was built (1579), there were also three turbets: Ferhad Pasha (1530 - 1590), his granddaughter Safikaduna and his bajraktar. Later, the complex was supplemented with a clock tower built not far from Ferhadija (Fig 2).



Source: Author (April 9, 2017)

Fig 1: Turbet of Gazi Husrev-bey and turbet of the first Muteveli of Bey's mosque, Murat-bey Tardic



Source: <https://rtvtk.ba/7-maj-obiljezava-se-kao-dandzamija-na-danasnji-dan-srusenajpoznatija-dzamija-ferhadija/>
Accessed: August 27, 2024.

Fig 2: Ferhad Pasha's Mosque (Ferhadija) in Banjaluka

Sinan-bey's mosque and turbet in Cajnice. Sinan-bey Boljanic (? - 1582) built a mosque in Cajnice, according to his endowment from 1582, around which a mahala named after him was later formed. In addition to the mosque, he built a mekteb, a tekke with a musafirhan, a caravanserai, 22 shops, two leather tanning workshops and two mills on the Janja River in Cajnice. He built a school in the Njegosevic village. He also built bridges on the Janja in the Medjurijecje village in Nahija Pribud in the Cajnice district, a mosque in the town of Sopot in the Nevesinje district, a school, a hammam and a caravanserai in the Cernik village in the Velika district in Sandzak Zachasna, a caravanserai and a bridge in Priboj on Lima (Bosnian sandzak). All these endowments contributed to the general social benefit, i.e. these endowments laid the foundation for the beginning of the development of this city. The building of Sinan-bey's mosque, together with all other buildings that made up the construction of the mosque, was mined and completely demolished in 1992. The mosque, after complete reconstruction, was officially opened on July 12, 2024 (Fig 3).

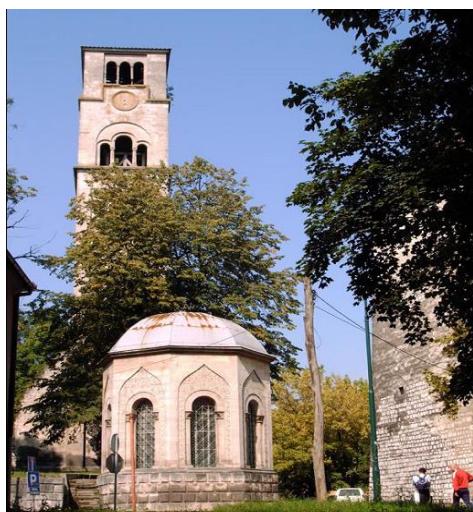
Turbet in Bihać was erected in honor of the defenders of Bihać who died (1878) in the fight against the Austro-

Hungarian army during its occupation of Bosnia and Herzegovina (Fig 4). The turbet building in Bihać belongs to the type of turbet with an octagonal base covered by a dome. The lengths of the sides are equal and amount to 2.60 meters. The walls of the building are a mixture of stone and brick, with the complete outer facade made of 'bihacite' stone. Turbet is broken up by a horizontal profiled stone cornice on which the lower edge of the window rests. According to the proportions, the zone above the cornice is slightly larger and equals 2/3 of the height of the entire building, measured without the dome. For the most part, the building is built from precisely carved blocks of bihacite stone, which are hewn in the shape of cuboids and arranged in regular rows. The lower zone is represented by rough-hewn stone blocks arranged in four horizontal rows with highly emphasized joints. The walls of the turbet are finished with an accented stone cornice that protrudes 35 cm from the wall. Turbet is translated by a dome that is covered with a galvanized sheet. In the turbet there are two wooden sarcophagi ('kabur') with sights on which are turbans. The historical building - Turbet-mausoleum in Bihać was declared a national monument of Bosnia and Herzegovina [10].



Source: <https://www.klix.ba/vijesti/bih/svecano-otvoren-arkitektonski-dragulj-sinan-begova-dzamija-u-cajnicu/240712107>
Accessed: August 27, 2024.

Fig 3: Sinan-bey's Mosque and turbet in Cajnice



Source: <http://www.mojvideo.com/uporabnik/binno/slika/bihac-turbe-i-ckva-st-antepadovanskog/53140>, Accessed: August 27, 2024.

Fig 4: Turbet in Bihać

Turbet near the old town-fortress of Kljuc is a closed construction built in stone. Turbet, according to folklore, belongs to a fallen soldier-martyr of the army of Sultan Mehmed II El Fatih (1432 – 1481) from the time when he conquered Kljuc. Turbe was originally built at the foot of the Kljuc fortress, but it was moved to its current location after the preparation of the location of the Sipad plant in Kljuc (Fig 5).

The Sijercici's turbets are two closed buildings built in the 16th century. They are located in Sijercici near Gorazde, along the Gorazde-Jabuka-Hrenovica-Pale-Sarajevo road. The upper turbet is the turbet of Sinan-bey Sijercic, the founder of the mosque in Gorazde. Turbet has a hexagonal base with a side of 2.8 m. The stone walls are 60 cm thick. Around the turbets is a harem (yard) with about thirty niches made of local sandstone called 'miljevina' (Fig 6).

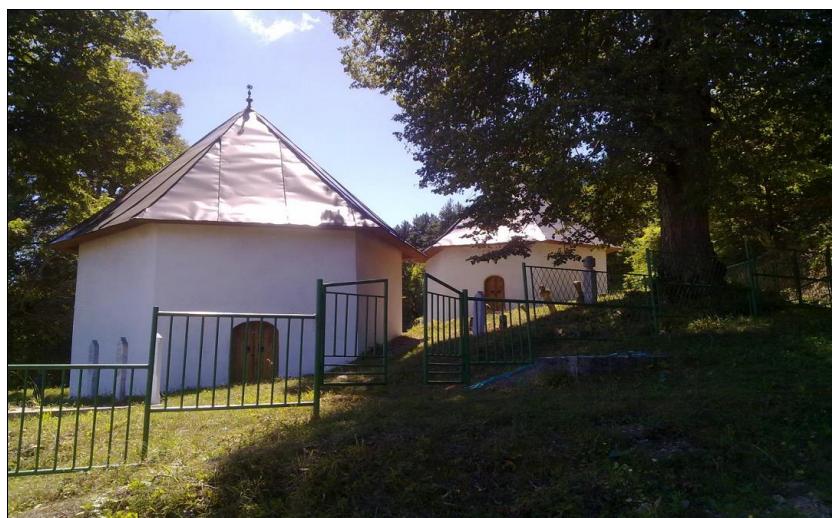
The Sheikh Ishak's turbet in Mostar is located next to the Koksi Mehmed Pasha madrasa (Fig 7), and earlier this turbe "was situated in the Small Customs Harem" [13]. According to Hasandedic, "the building was built in 1933 on the foundations of an older building that had fallen into disrepair. The building was built with his own funds by the Mostar merchant of that time, Ibrahim ef. Ribic, and it was said that he was ordered to do so in a dream. In 1965, the graves in both of these cemeteries in Carina were exhumed

and a railway and bus station were built on that site. Then the grave of Sheikh Dervish Ishak was exhumed and his bones were transferred and buried in front of the Koski Mehmed Pasha mosque" [14]. In this renovated closed turbet with a roof in which there is a wooden sarcophagus, with niches, Sheikh Ishak was buried, about whom there is no information in the existing literature. Mujezinović cites a folk tradition according to which Sheikh Ishak "is originally from Hungary, from where he moved to Mostar during a war and settled there permanently" [15]. According to the tradition brought by Hasandedic, the first turbet was "built by a Hungarian who came from Pest to Mostar and asked the world about the grave of Sheikh Dervish Ishak. When an old man showed him the grave of Sheikh Dervish Ishak's, he built a turbe at his own expense in the same place" [14]. Hasandedic also notes the following folk tale regarding Shejh Ishak: "when the Bosniaks were at war in Banja Luka during his lifetime, Shejh Dervish-Ishak recited a prayer in Mostar, took a handful of sand and threw it towards Banjaluka, so the Bosniaks immediately won; some girl "muradala" and went every day in the evening to the turbet and lit a candle. One day she happened to be late and when she wanted to enter the crowd, some invisible hand hit her and scolded her for being late" [16].



Source: Author (August 1, 2011.)

Fig 5: Turbet near the old town-fortress of Kljuc



Source: Author (August 11, 2011.)

Fig 6: The Sijercici's turbets



Source: <https://kin.ff.unsa.ba/turbeta/files/original/468b2f0f3df1f7c7c50bd64a7e506d17.jpg>, Accessed: August 26, 2024.

Fig 7: The Sheikh Ishak's turbet in Mostar

Adil-bey Zulfikarpasi's turbet in the yard of the Bosniak Institute in Sarajevo. The Bosniak Institute was founded in Zurich in 1988, as a result of half a century of work by Adil-bey Zulfikarpasic (1921 - 2008) and his wife Tatjana Zulfikarpasic on collecting, classifying and systematizing various materials about Bosnia and Herzegovina, specifically historical, literary, newspaper-publicist, manuscript, archival-documentary artistic and folklore treasures. The primary motivation for its founding was the preservation of the integrity and independence of Bosniaks, their culture, religion and language, with full respect for these values by other peoples. At the beginning of 2001, the main funds of the Bosniak Institute from Zurich were transferred to a newly built, modernly equipped building in Sarajevo, which fulfilled the long-standing wish of its

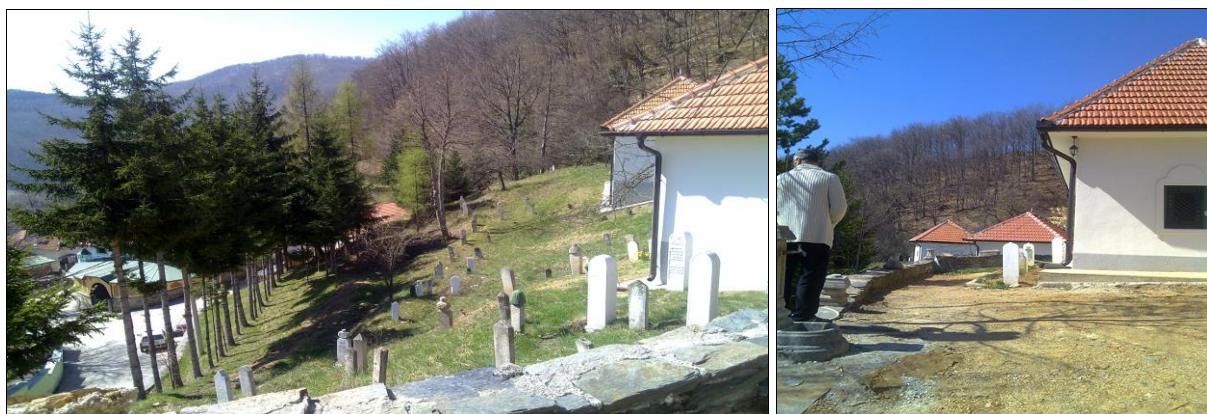
founder to move this Institute to Bosnia and Herzegovina. Adil-bey Zulfikarpapić was buried in the courtyard of the Bosniak Institute within his turbet. Adil-bey Zulfikarpasic built (in 1999) his mosque in Sarajevo (designed by the author of this work) and buried his parents in its courtyard ('harem') and raised tombs over their graves (Fig 8).

The tekke in the Vukeljici village was founded (1780) by its sheikh, Hasan-baba Zukic (? - 1799), as evidenced by the inscription at its entrance: "This dervish tekke was built by the inheritor of science, teacher of the prophet and servant of the Nakshibandi order, spiritual teacher and guide, Sheikh Hasan Zukic Bosniak 1780-1781. year". Above the tekke there is a cemetery with three closed turbets of former sheikhs of this tekke: Husijin-baba's, Hadzimejli-baba's and Hasan-baba's (Fig 9).



Source: Author (August 28, 2024)

Fig 8: Adil-bey Zulfikarpasi's turbet in the yard of the Bosniak Institute in Sarajevo



Source: Author (April 17, 2011)

Fig 9: Three turbets above the tekke in the Vukeljici village

Tekke in Oglavak near Fojnica was founded (1798) by Husein-baba Zukic (? - 1799) and Sheikh Abdurrahman Sirija (1775 - 1847), who was also its first Sheikh (Fig 10). After Sirija's death, a turbet was erected over his grave, at the request and order of the Herzegovinian vizier Ali-pasha Rizvanbegovic (1783 - 1851), the sheikh's admirer. Sheikh Abdurrahman Sirija and Sheikh Abdullatif are buried in a closed and covered turbet, in which there are two sarcophagi with niches. Mehmed Mujezinovic provides the following information [17]: Sheikh Abdurrahman Sirija, son of the kadi Mehmed and grandson of the Kadi Fadil of Fojnica, was born around 1785, he studied in the madrasa of Fojnica under Sheikh Husein, who later introduced him to the dervish order of Nakibendi and recommended him to raise the tekija on Oglavak. Sheikh Abdurrahman Sirija founded a tekke in Oglavak at the beginning of the 19th century. He sang under the pseudonym Siri, so his hymns in our and Turkish languages were very popular in dervish circles. Sirija was popularly known as Sheikh Sikira (Sikiric) and died in 1847. After Sirija's death, Ali-pasha Stocevic erected a tomb in which Sirija's elder son and heir Sheikh Abdullatif was buried [18].

Ajvaz-dedo's turbe is located near the Handania Mosque in Prusac (Fig 11). It was built by Hasan Kafija Prusac (1544 - 1615) at the beginning of the 17th century. The turbet was built in a combination of stone and wood, the base of which is 5.5 x 5.3 m. The turbet has been renovated several times to date (Fig 11). According to legend, Ajvaz-dedo, whose name is associated with one of the most popular legends about the spring of Ajvatovica, was buried in this restored closed turbet, in which a wooden sarcophagus is covered with green scotch, with a headboard without an inscription. The folklore about Ajvaz-deda is brought by Mehmed Mujezinovic: "According to folk tradition, Ajvaz-dedo came to Bosnia with Sultan Fatih and was tasked with spreading

Islam in Uskoplje, settling in Prusac, where he died. According to the same tradition, Ajvaz-dedo built a water supply system and brought water to Prusac with wooden chunks from a distance of about six kilometers under the Suljaga mountain. Legend has it that a large rock (74 m long) was in the way of bringing water to Prusac, so Ajvaz-dedo used to go 40 acres to the rock, begging God to split the rock. On the fortieth morning, when he prayed the morning prayer, he fell asleep while studying and saw how two white rams hit the rock and the rock split apart. When he awoke, he saw a rock that had been split apart and put the stakes through the crack. The people named this rock Ajvaz-deda's rock after Ajvaz-deda, and named the spring Ajvatovica. And it is said that since then, the pilgrimage to this spring and rock began, so the world near and far from the surroundings of Prusac would meet here for prayer and teferic every year on the seventh Monday after St. George. So this pilgrimage was called Ajvatovica after Ajvaz-deda" [19]. On the other hand, Alija Bejtic explains the following in connection with these traditions: "The folk tradition about Ajvaz-deda says that he came to Bosnia with Sultan Fatih and that he did great services to that region. This tradition is completely incorrect. Ajvaz-deda's myth is certainly the fruit of those unsettled circumstances of the first half of the 18th century. This is clearly shown by the architecture of both the turret and the niche in it. Admittedly, the turbe has been repaired several times, so it is not known for sure what its oldest form was, but this is undoubtedly confirmed by the stone sight next to the front part of the cenotaph. There are no inscriptions on it, but it is clear from the shape and ornamentation (triangles under the turban) that it belongs to the abundance of such monuments from the 18th century (Bosnian turbets, which are built from a mixture of adobe, stone and wood). Therefore, the tradition that links Ajvaz-deda to earlier times is a common misconception" [20].



Source: Author (March 24. 2013.)



Fig 10: Tekke and turbet in Oglavak near Fojnica



Source: <http://avaz.ba/vijesti/bih/230510/legenda-oajvaz-dedi-i-odlazak-na-ajvatovicu-jetradicija-koja-vijekovima-zivi-iprenosi-segeneracijama>, Accessed: August 27, 2024.



Fig 11: Ajvaz-dedo's turbet in Prusac

The Hasan Kaimija's turbet in Kula Grad near Zvornik. Hasan Kaimija Zrinovic was born in Sarajevo in the first half of the 17th century, and died in Zvornik in 1691. According to legend, when he arrived in Zvornik, he stayed in a musafirhana with a Begovic woman whom he married. He lived in Fetija and was the imam of the Namazjah mosque. After his death, the people raised a funeral for him in Kula Grad, a place that, according to tradition, he often visited before his death. Turbe was built of crushed stone, wood and adobe, and covered with shingles (Fig 12). Kaimija's spear is placed above the sight, and a bajrak is placed in the corner. It was demolished in 1992 and rebuilt in 2002. The function of guardian of the turbet ('turbedar') is performed by the Sehmehmedovic family. Family tradition of the Sehmehmedovic family says that Kaimija's brothers are Gaibija and Djul-baba, whose turbet is located in Budapest. Every year in Zvornik, under the auspices of the Tuzla Mufti and the Majlis of the Islamic Community of Zvornik, the cultural and religious manifestation "Hasan



Source: Author (July 27, 2011 and June 24, 2017)



Fig 12: The Hasan Kaimija's turbet in Kula Grad near Zvornik



Source: <https://www.infobugojno.ba/index.php/14-kultura-skola/711-nacionalni-spomnik-turbe-malkoca-i-skenderpasica-u-kopciu> [Accessed: August 25, 2024]

Fig 13: Turbes of Malkoc and Skenderpasic in the Kopicic village near Bugojno

Kaimija Days" is held.

Turbes of Malkoc and Skenderpasic in the Kopicic village near Bugojno (Fig 13). In this damaged closed turbet, with a hexagonal base, covered by a dome, in which there are two graves, with niches without inscriptions, members of the Malkoc and Skenderpasic families were buried [17]. It is not known who from these noble families was buried in the turbet. "Some think that Dzafer-Alajbeg, the son of Karaosman Skenderpasic, and his mother are buried there, while others claim it for Karaosman himself. The most likely opinion in this respect is the opinion of Djoko Mazalic, who claims in the aforementioned paper about Prasac that Karaosman, the father of the Klis sadzak Malkoc-bey, was buried in the turbet. He mainly relies on the travel notes of the Venetian envoy Katarina Zena, who passed through here in 1550 and saw the large tomb of Osman, Malkoc-bey's father, with whom he spent the night in Kupres" [21].

Turbet in Praca (Fig 14). According to legend, Semiz Ali-pasha (? - 1565) was buried in this damaged closed turbet, with a hexagonal base, covered by a dome, in which there are two wooden sarcophagi, covered with green cloth, without niches, and the remains of a children's grave, without niches. and his family. However, Mehmed Mujezinovic states [15] that Semiz Ali-pasha is known to have been buried in Istanbul on Ejub. Similarly, Dervis Tafro, and in connection with the construction of the Mahal Mosque and the tradition that the founder of the mosque and his family were buried in the turbet, explains that a tradition has been preserved among the local population of Praca that the founder was Semiz Ali-pasha "Pračalija", the grand vizier (sadrazam) of the Ottoman Empire. Semiz Ali-pasha, who, according to the aforementioned tradition, loved Bosnia so much that after his enthronement as grand vizier, he promoted all Bosnians who were then in the imperial service by one rank. However, from the documents on the construction of the mosque, it can be seen that its founder was a certain Husein Pasha, about whom nothing else is otherwise known. Therefore, that Husein Pasha was buried in this turbet, and next to him his wife and child [21]. And Safvet-bey Basagic states that Ali-pasha Semiz (Debeli) was born in Praca, which belonged to Herzegovina. As a boy (ajami oglan) he came to the imperial court, where he was educated and held high dignities. He left the court as a janissary aga, then became the begler-bey of Rumelia in 1543 and governor in Egypt. In 1560 he became the grand vizier and after 4 years of wise government in 1564 he died and was buried next to the mausoleum of Ayjubi Ansaria. He was very big. He left behind a lot of witty jokes, which were noted by his contemporaries. The people loved him very much, because he was honest and just to the extreme [22]. According to folklore, the door of the turbet was allegedly made of iron. There is an inscription board above the entrance, but there is no inscription. The people say that the inscription contained information about the endowments of the mosque and the turbet, so the mutaveli (administrators of the endowments) erased it when they appropriated those endowments [21].

Ilhamija's turbet near Travnik (Fig 15). In 1821, Hafiz

Ali Dzelaludin-pasha, as Bosnian governor (from mid-September 1820 to 1822), called on Abdulvehab Ilhamija Zepko (1773 - 1821), a sheikh of the Naqshbandi order, to renounce the poems in which he criticized the government of that time, for which he was executed. Sheikh Abdulvehab Ilhamija Zepak was a poet, and one of the few who wrote in the Bosnian language at the time. He was considered a role model of his time. He was extremely pious. He was followed by Sufism (Islamic science that deals with the education of the soul and purification of the heart). What best describes this science is the removal of all the veils that stand between the Sufi and Allah. By traveling this way, the Sufi acquires the knowledge of 'true reality'. There are songs in which Abdulvehab Ilhamija praised the vizier, but the trace was left by the qasida „Cudan zeman nastade“ („A strange time arose“), with the following lines: "Cudan zeman nastade, sve zlikovac postade" („A strange man was born, everything became a villain“)... The first turbet of Sheikh Abdulvehab Ilhamija Zepak was erected on the outskirts of the city. Due to the construction of the road in 1959, the turbet had to be demolished, so its remains were transferred to older turbes in the western part of Travnik, in Potur mahal. There is also a necropolis with old sights in that location. The turbe of Sheikh Albdulvehab Ilhamija Zepak was once the turbe of a certain Redzep-baba, about whom there is no information. The remains of Sheikh Ilhamia were transferred to his coffin. The entrance to the turbet is greeted by a sign with the inscription:

„I merged with the spirit, and mixed it with the spirit, I reached the being in the pleasure of love“.

In the area of Kriva Rijeka in the Krivaja river valley, the Martinovici village is known for two turbets with an old cemetery where traditional outdoor prayer ('dowa') is held. According to popular belief, soldiers-martyrs of Sultan Mehmed II El Fatih (1432 – 1481) who died in this area during El Fatih's conquest of Bosnia (1463) were buried in the turbets. There is a generous source of drinking water with a watering hole for cattle on the landing (Fig 16).



Source: <https://kin.ff.unsa.ba/turbeta/files/original/d5cc690c3fcfa5876af829975da283c1.jpeg>, Accessed: August 27, 2024.

Fig 14: Turbet in Praca





Source: <https://snagoloknog.ba/turbeta-travnicki-putopis/>, Accessed: August 27, 2024.

Fig 15: Ilhamija's turbet near Travnik



Source: Author (21 May 2020)

Fig 16: Two turbets in the Martinovici village near Olov

The most significant cultural and historical monument of Solun on the Krivaja River is its Old Mosque^[4] (Fig 17). The mosque is located on the western edge of the area of the Solun village, near the Klempe and Doline hamlets (Geographic coordinates: 44°09'51.39"N, 18°32'03.41"E, Elevation: 574 m). The mosque is accessed via an asphalt road, from the Olov-Zavidovici regional road, at a junction about 100 meters away from the "Hasan Kikic" elementary school. There is no reliable information about the time of construction of the Old Mosque in Solun. According to the data used by the Islamic Community of Olov, the original mosque was built in 1546, which was written on the history of the mosque, but the history of the mosque has not been preserved. The mosque was more or less fundamentally renovated several times, and the most important renovation was in 1938, when the renovated mosque was reopened by

the reis of the Islamic Community of Yugoslavia, Fehim ef. Spaho (reis 1938-1942). From the original construction of the Old Mosque in Solun, the original entrance door has been preserved to this day and is now located at the entrance to the mahfil. Inscriptions dating from 1801 and 1830 have been preserved on the door. It is interesting that a piece of stecak can be seen in the foundation wall of the mosque. In the harem of the mosque, there is a wooden turbe^[7] behind the graves of two twin brothers who, according to tradition, died as martyrs in the army of Sultan Mehmed II El Fatih during his conquest of Bosnia (1463). According to folklore, in this damaged closed wooden turbet with a roof, in which there are two wooden sarcophagi, covered with green cloth, with two niches each, without inscription, "two twin brothers, martyrs from the army of Sultan Fatih" were buried.



Source: Lejla Hadrovic (July 8, 2008)

Fig 17: Turbet next to the Old Mosque in Solun on the Krivaja river

Turbet of seven brothers ('Jedileri') is located in Sarajevo's Bistrik settlement (Fig 18). Next to the turbet, until 1937, there was the Jedileri tekke. Turbet is located right under the entrance to the mosque of Hadzi Sulejman Cokadzija. Many citizens from all over Bosnia and Herzegovina as well as from the region come to visit the turbet. The name turbet itself comes from the Turkish words 'yediler turbesi' which means 'turbet of seven'. According to legend, the sheikh who came to Bosnia in 1463 with Sultan Mehmed II the Conqueror was the first to be buried on the site of today's turbet. The sheikh bought a plot of land known as the sheikh's long field. It is the area from today's Gazi Isa-bey spa to Dzenetic houses, i.e. to the old police station, and this area was called by that name until 1878. In Sarajevo in 1494, a tragic and sad event took place. A certain amount of money was stolen from the state treasury, which was located on the site of today's barracks near Bistrik. The bandits, wanting to cover up the crime, accused two foreign dervishes, travelers, who happened to be in Sarajevo at that moment. The authorities believed the pranks of the thieves, caught the dervishes and executed them. They were buried next to the sheikh's grave, and later it was found that the dervishes were unjustly executed. After more than 200 years, Prince Eugene of Savoy burned down Sarajevo in 1697. Sarajevo then experienced the greatest tragedy in its history up to that point. The Ottoman authorities launched an investigation to find those responsible for this disaster. Several Muslim champions were taken from Bosanski Brod to Sarajevo. Four of them were accused of not reporting on time the crossing of Prince Eugene of Savoy across the Sava river. They were sentenced to death and buried next to the

aforementioned three. Although the name of the turbet suggests so, it is not blood brothers buried there, but seven innocent people who were executed, who did not even live at the same time. Numerous folk beliefs are connected to this place. One of the most famous is the belief that prayers will be answered for the one who, starting from the door, touches every window with his hands, puts in some money and recites the Fatiha. After inserting the seven coins, one should not return from the turbet along the same street that one came from, and on the way back one should listen to the first words uttered by random passers-by.

Turbet near the Vardiste village near Breza. The Vardiste village is nine kilometers from the center of Breza, and is located in beautiful hilly and mountainous areas. Vardiste has 83 households and has all modern infrastructures. Turbet located in the forest next to the village and several stećaks that show that Vardiste is rich in cultural heritage. In the congregation of Vardiste, Mejlis of the Breza Islamic Community, the traditional mevlud and prayer at the end of the day near Turbet were studied. Namely, every year on the first Sunday in the month of August, the Mevlud and Dua are taught at this place, organized by the congregation of Vardiste and the Majlis of the Breza Islamic Community. It is known for certain that the prayer has not been interrupted in any year since 1914, i.e. since the beginning of the First World War, and it was taught even earlier because a Turkish soldier - asker, was buried in this turbet, during the withdrawal of cannons towards Bobovac, the capital of Bosnia. Namely, when pulling out cannons with horses, a Turkish soldier died and was buried there, and a tomb was erected in that place to that martyr (Fig 19).



Source: <https://life.ba/turbe-sedam-brace-kultno-mjesto-sarajeva-pogubljeni-su-na-isti-nacin-a-bili-su-nevini/>, Accessed: August 27, 2024.

Source: <https://www.youtube.com/watch?v=yskkfTMI2bk>, Accessed: August 27, 2024.

Fig 18: Turbet of seven brothers ('Jedileri') in Sarajevo



Source: https://lh3.googleusercontent.com/p/AF1QipMUIZKvKNzFhOj6s8UA1Jz3OR3hR9ab_hONjmeC=s680-w680-h510 [Accessed: August 27, 2024]

Fig 19: Turbet near the Vardiste village near Breza

At the entrance to the Canici village, on the right side of the Tuzla-Orasje road, there is a turbet - a small brick building, which was originally built of wooden boards. It is not known for sure when the turbe was built, but according to folklore it has been there since the time of El Fatih's conquest of Bosnia. People (of all faiths) stopped by and left alms here (Fig 20).

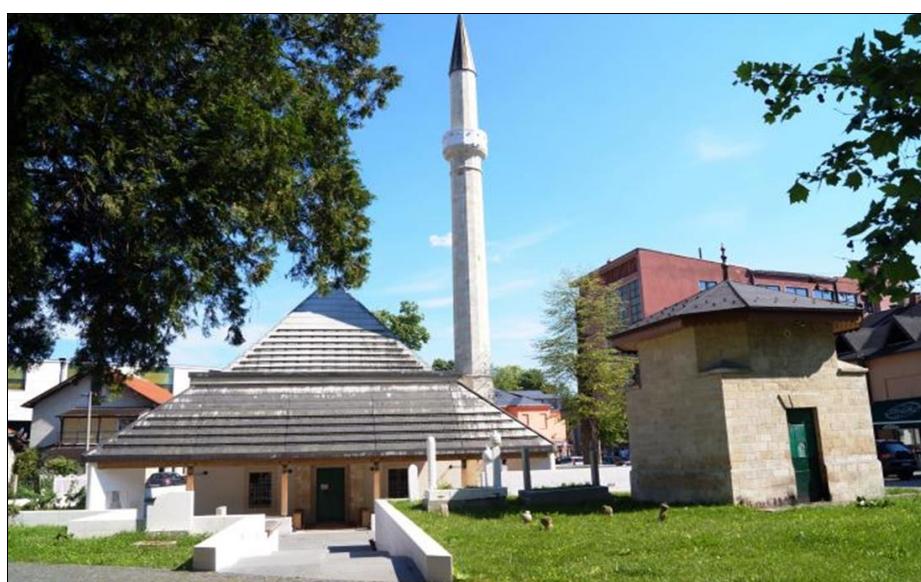
Turbet next to the Poljska mosque in Tuzla is dedicated to 'good'. There is no historical information about who was buried in this closed turbet with a roof. Kemal Basic cites [23] two traditions, where, according to the first tradition, the 'good man' ('evlija') Abdurahman Efendi was buried. Another story says that the craftsman who built this mosque is buried here. It is said about this builder that he was executed on the order of Turali Bey, because Turali-bey ordered to build a mosque like Ali-pasha's in Sarajevo, but the builder changed the plan on his own, for which he was accused by Turali - runs away. However, when Turali-bey saw how wonderful the mosque was afterwards, he ordered that a turbet be built for that master. The Poljska mosque was built before 1572 by Tuzla benefactor Turali-bey (1500

– 1572). When the Austro-Hungarian authorities took over the administration of Tuzla in 1878, the construction of streets, squares and administrative buildings began. The terrain around the Poljska (Turali-bey) mosque was depressed by about 1.45 meters compared to the rest of Binertova Street (from the Gate to the railway station), so the mosque had to be reconstructed. They simply covered it with earth at the height of the street and built a mosque. The next adaptation was carried out in 1890, when a hewn stone turbe was built next to the mosque. The builders were Italians from the Gojo family. The story goes that a dervish ('good') went to the mosque late at night to do zikir (saying and glorifying God's name after prayer). He probably fell into a trance during the session and saw many more dervishes around him. When the zikr ended, someone seemed to say, "Let's go to Mecca and pray the morning prayer there". And one by one they climbed the minaret and flew off. When it was our dervish's turn, he tried to take off from the minaret, but he doubted that he could fly, and the next day the people of Tuzla found him dead near the mosque and buried him there (Fig 21).



Source: <https://digitalne-knjige.com/?p=2323>, Accessed: August 27, 2024

Fig 20: The Sheikh Hasan-effendi's turbet in Canici



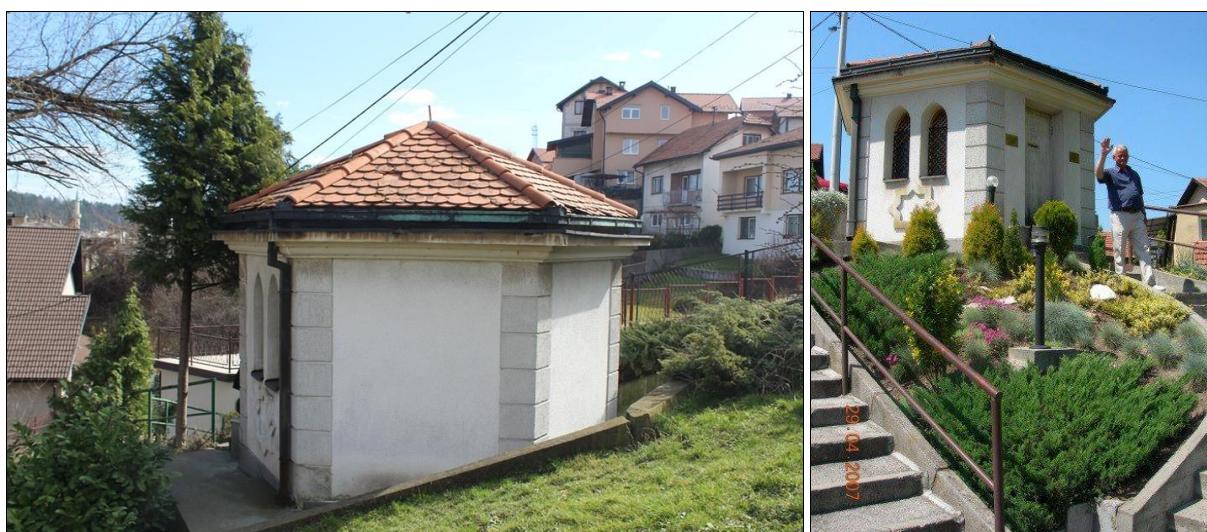
Source: <https://www.bhstring.net/tuzlauslikama/tuzlarije/viewnewnews.php?id=81083>, Accessed: August 27, 2024.

Fig 21: Turbet next to the Poljska mosque in Tuzla

Djevojacko turbe (Girls' turbet) on Mejdan in Tuzla. I don't know when this turbet was built, but I have a feeling that it is the same turbet near the Jalska Mosque that was demolished in 1948 to widen the road. In any case, the story of the girl's turbet is the same, regardless of whether it stood next to the Jalska mosque, on Mejdan or even on the approach to Gornja Tuzla. The legend goes like this: At the end of the 19th century, two girls were washing tarpaulins on a stone slab in Jala. A group of Austrian soldiers were watching them, and then their officer dared to take off the scarf of one of them and see her face. The girl could not bear such shame, to have a stranger see her face, so she hit the officer with a slingshot, and he returned fire and wounded them both. The wounded girls got out of the Jala river bed and went towards Mejdan, they managed to reach this place where they fell dead. They were also buried in that place and the people raised their turbes, Djevojacko turbe (Girls' turbet), (Fig 22).

At the entrance to Gornja Tuzla along the road from the

direction of Tuzla, there is Djevojačko turbe (Girls' turbet), the existence of which there are no reliable written traces. The legend of the turbet was passed down 'from generation to generation', and mostly the story is about a murdered girl who was washing clothes on the Jala river and because of which the turbet was erected. Legend has it that military units from Hungary once invaded the northern part of Upper Tuzla and spotted a girl on the river bank. Since they wanted to sneak into Gornja Tuzla unnoticed, they set out to kill her. They succeeded in their criminal campaign, and Jala took the dead girl's body to the place where the turbet was erected, which was called the Girl's turbet. Near the place where Djevojacko turbe (Girls' turbet) was built, there used to be a musala - a Poljska mosque where the people of Gornjotuzla prayed. Turbet has undergone several restorations and reconstructions in the past. A trace of time probably left with them, perhaps a record on the plaster about the construction of the turbet and the year it was built (Fig 23).

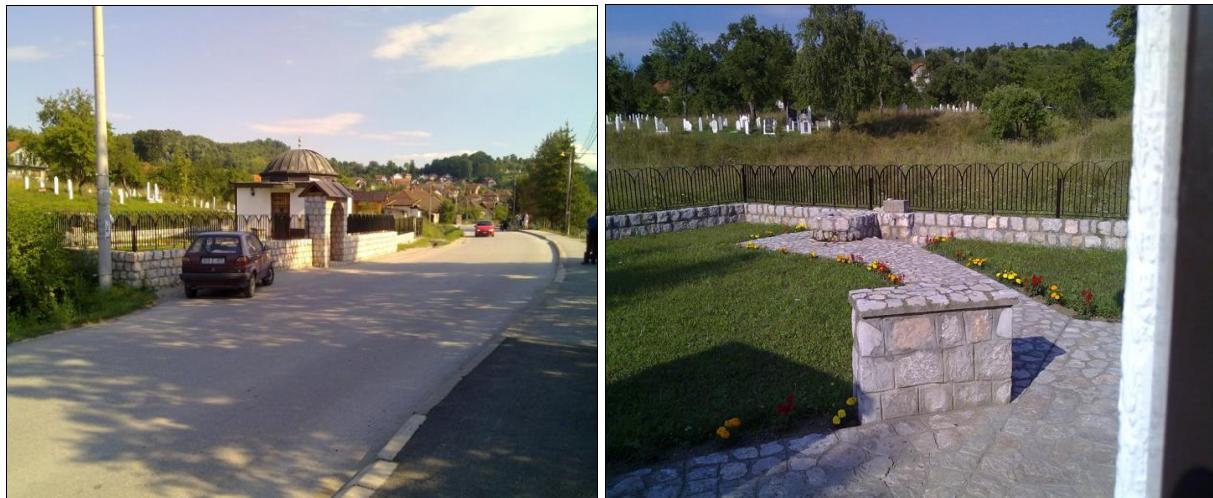


Source:

<https://www.bosnianexperience.com/17-tekst-br14#:~:text=Dana%20nje%20Djevoja%20turbet%20na%20Mejdanu,o%20njemu%20je%20sasvim%20ist,o> [Accessed: August 28, 2024]

Source: https://www.facebook.com/photo/?fbid=527564497294097&set=a.284401591610390&locale=hr_HR [Accessed: August 28, 2024]

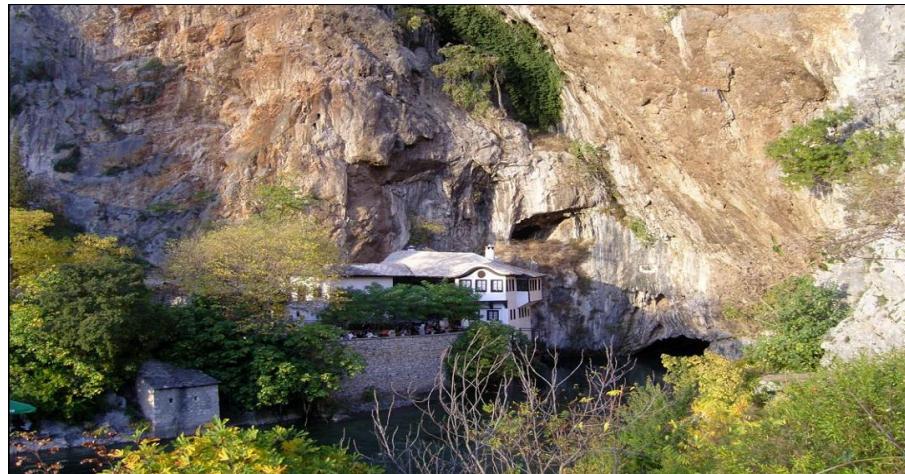
Fig 22: Djevojacko turbe (Girls' turbet) on Mejdan in Tuzla



Source: Author (July 27, 2011)

Fig 23: Djevojačko turbe (Girls' turbet) in Gornja Tuzla

Turbet by the tekke in Blagaj near Mostar (Fig 24). It is not recorded who was buried in this closed turbet, in which there are two wooden sarcophagi, on a wooden base, covered with green cloth, with overhead sights, wrapped in green cloth, but one grave is known to be the sheikh of the mentioned tekke, Acik-basha, died in 1860 [15]. According to legend, the second grave is attributed to the legendary dervish Sari-Saltuk, a sheikh of the heretical Babi order. Sari-Saltuk's grave in Blagaj is one of eight known Saltuk's graves scattered throughout the former Turkish Empire [15]. Dzemal Celic states "that the turbe was created after the passage of the travel writer Evlija Celebi through this region (1663). Dzemal Celic states: "In 1848, Ačik Paša, a man who pretended to be an Indian, became the sheikh of this tekke. He was sent here from Constantinople as a spy of the Turkish government at the time with the task of observing the work of the Herzegovinian vizier Ali Pasha Rizvanbegovic and other feudal lords. across Herzegovina. At the request of Acik Pashin, in 1851, Omer Pasha Latas (1806 - 1871) restored the tekija, turbe and musafirhana" [24]. At the door of the turbet (from the main entrance to the tekija) there is a box for the custom of leaving voluntary monetary contributions, and the tekija traditionally hosts Mevlud na Buna as a religious and cultural event that is also in the calendar of important dates of the Islamic community



Source: Author (July 19, 2011)

Fig 24: Turbet in tekke in Blagaj near Mostar



Source: Author (August 12, 2011)

Source: <https://kin.ff.unsa.ba/turbeta/files/original/34c129dbbb11cb41411edf5ca8417c28.jpg>, Accessed: August 25, 2024.

in Bosnia and Herzegovina. Natural and urban area Blagaj se from 11.12.2007. is on the Tentative List, i.e. it has been nominated for inclusion on the UNESCO World Heritage List (UNESCO World Heritage Sites in Bosnia and Herzegovina) [25].

Ibrahim-dedo's turbet in Travnik. In this closed turbet with a roof, in which there is a sarcophagus with a niche, Ibrahim-dede was buried. According to tradition, Ibrahim-dede came to Bosnia from Horosan [26] and was a soldier of Sultan Mehmed II El Fatih [17], which is known from a song in the Turkish language, "sung by a certain Namik, and calligraphically performed and written by Mehmed Behdzedet on the 19th of Shaban 1246 (2. ll. 1831)" [26]. The poet points out that Ibrahim-dede was a man of noble qualities. Hamdija Kresevljakovic and Dervis Korkut [27] state that he was executed by infidels prayers, or he was wounded, and settled in Dolac for eternal rest (Fig 25).

Turbet of Sheikh Husein El-Horosani in Pločnik near Fojnic. In this restored closed turbet with a roof, in which there is one sarcophagus, with the only niche, Sheikh Hussein of Khorosan is buried. Mehmed Mujezinovic states [17] that Sheikh Husein from Horosan, according to tradition, died during the conquest of Bosnia as a soldier of the conqueror Sultan Fatih (Fig 26).

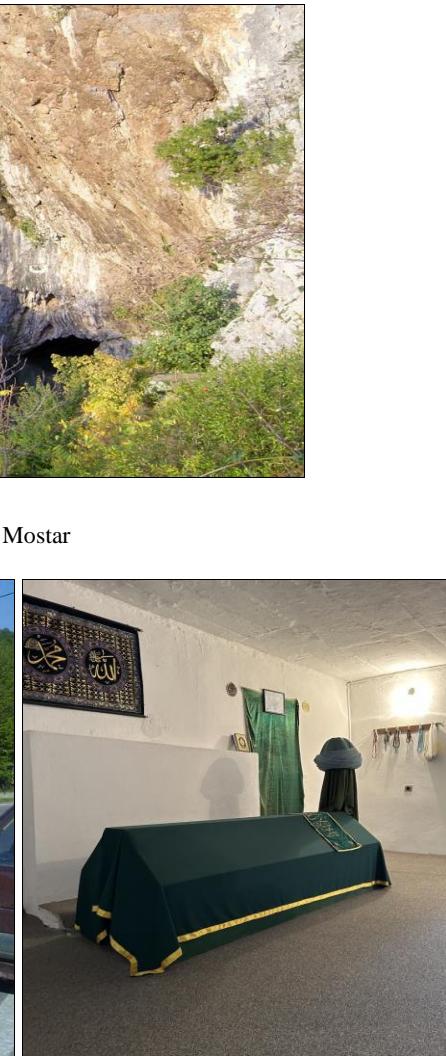


Fig 25: Ibrahim-dedo's turbet in Travnik



Source: <https://mahalla.ba/2017/06/19/fojnjica-turbe-husejna-el-horosanija/>, Accessed: August 27, 2024.

Source: <https://kin.ff.unsa.ba/turbeta/files/original/b1870d03147494c191418ccdc85b58d7.jpeg>, Accessed: August 27, 2024.

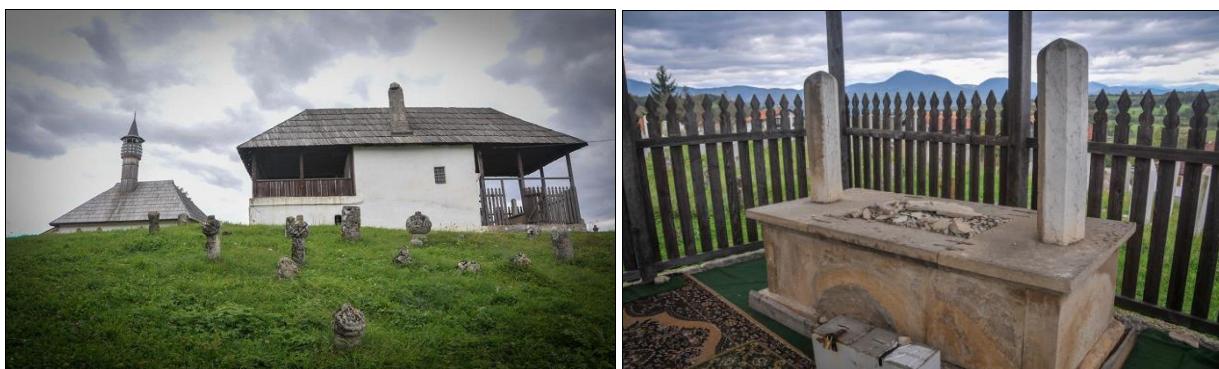
Fig 26: Turbet of Sheikh Husein El-Horosani in Plocnik near Fojnica

3. Open turbets in Bosnia and Herzegovina

Turbet of Hasan Kafija Pruscak. Hasan Kafija Pruscak, born in 1544, was buried in this damaged open turbet, with one sarcophagus on a stone podium, with two niches, without an inscription. He was a scientist, a caddy and a professor. According to Hazim Sabanovic, Pruscak was first educated in Bosnia, then in Constantinople, where he "stayed for about nine years, after which he returned to Bosnia, where he was appointed kadija in Pruscak in January 25, 1583" [28]. Pruscak's work focuses on wisdom about the organization of the world, for which he received "recognition and reward from the highest place in the empire; the sultan himself "gave him the Akhisar (Prusac) kadiluk as a lifelong pension..." [29], in connection with which Sabanovic states, i.e. quotes, "on the condition that I teach the students of those regions, and he gave me a considerable amount of his gift" [28]. As Ljubovic and Nametak emphasize, Hasan Kafija Pruscak was also involved in calligraphy (Mujezinovic assumes that Hasan Kafija made the lehva in the wood carving in Hasan Kafija's mosque), and "his very significant works include Kafija's compendium on logic, Paradise Gardens on the Foundations of Belief, The light of true knowledge about the foundations of faith, then the Compendium on stylistics, and the biographical-autobiographical work A series of scholars to the last prophet" [29]. Hasan Kafija Pruscak died in 1615 in Prusac, where he was buried in a turbet next to his madrasa and

mehkema (Fig 27).

Divan katib Hajdar-efendi's turbet next to the White Mosque in the Vratnik settlement in Sarajevo (Fig 28). In this open sub-domed turbet on four pillars, in which there is one grave, with two painted wooden niches, without inscriptions, Hajdar-efendi, who was the secretary of Gazi Husrev-bey and vakif, was buried. Hadzi Hajdar Effendi died "in 1545. yr., on the way back from the pilgrimage" [13] from Mecca. Palavestra states: "some people said that the White Mosque on Vratnik was built by the 'White Pasha' who also built the White Tabija (bastion) on the Sarajevo fortress. But that's not true. The White Mosque was built by Divan katib (court scribe) Hajdar-efendi. It was said about him that since he was a scribe, all his life he left coils of coils, pens made of reeds, and collected so many of them that he could order: "When I die, heat the water in which you will bathe my dead body on a fire of pieces these coils that I have been collecting all my life! His wish, they say, was granted. The mosque was called the White Mosque because it was so beautifully whitewashed with lime that it was nowhere whiter in the whole of old Sarajevo" [30]. Regarding the sights on this turbet, "the tradition says that there used to be gold sights here (probably with gilding on the lettering) and that the army of Evgeni took them with them" [13], while "this is the only example of wooden sights in Sarajevo" [13].



Source: <https://www.radiosarajevo.ba/metromahala/teme/najznamenitiji-ucio-je-studente-kako-sepromislja-imisli/241329#lg=1&slide=6>

Accessed: August 27, 2024.

Source: <https://www.radiosarajevo.ba/metromahala/teme/pruscakovadzamija/259337#lg=1&slide=5>, Accessed: August 27, 2024.

Fig 27: Madrasah with the turbet of Hasan Kjafi Pruscak



Source: Author (August 28, 2024)

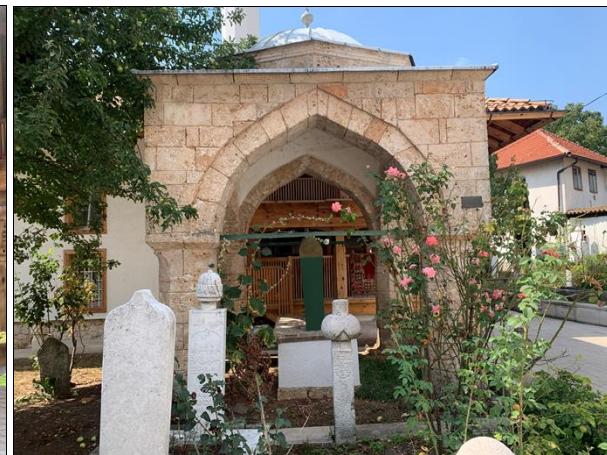


Fig 28: Divan kadi Hajdar-efendi's türbet next to the White Mosque in the Vratnik settlement in Sarajevo

The Osman Djikic's türbet in Mostar. Osman Djikic, poet and journalist, born on January 6, 1879, was buried in this renovated open sub-domed türbet on four pillars, in which there is one stone sarcophagus, with nothings, with an inscription, and which was designed by the architect Aleksandar Deroko [31]. in Mostar. He was educated in Mostar, Constantinople, Belgrade, Vienna. He was the editor of Gajret. He died on March 30, 1912 from tuberculosis (Fig 29).



Source: <https://www.biserje.ba/godisnjica-smrti-osmana-djikica/>, Accessed: August 27, 2024.

Fig 29: The Osman Djikic's türbet in Mostar

In the oriental-Islamic arrangement of cities, cemeteries are arranged next to religious buildings (mosques and tekke) and integrated into the fabric of residential districts-mahals. As according to Islam, death is a 'transition to a better world', cemeteries are treated and perceived as the habitats of our ancestors who are there to warn us about the transience of 'this world' and encourage us to do good deeds that will determine our position in the 'eternal, better world'. The cemeteries in Sarajevo are particularly picturesque: Kovaci, Alifakovac and the cemetery next to the Hadzi-Sinan tekke (Vrbanjusa). Alifakovac cemetery (where the oldest nishans date from 1751), located on the northern slopes of Trebevic, above the Babic's garden, along the road that led from the Hadžijska mosque to Kozija cuprija (Goat

bridge) and further east. This cemetery is particularly visible from the settlements on the right bank of Miljaska (Vratnik, Kovaci, Sedrenik). Accents in the cemetery are two türbets erected (1780) by the Sarajevo kadi Ahmet-efendi Jahjapasic. One türbe was erected over the grave of the Qadija's son Muhammed, who died early (at the age of fourteen), while the other türbe was erected over the grave of Vizier Jusuf-pasha Cuprilic, who fled to Sarajevo after being sentenced to death by the Ottoman authorities. Vizier Jusuf-pasha Cuprilic was obviously a great friend of the Sarajevo kadi Ahmet-efendi Jahjapasic, under whose protection he was until his death (1747), and who erected his türbes next to his son's türbes. The gravestones on the grave of young Muhammed Jahjapasic are relatively small, cylinder-shaped 145 cm high, about 16 cm in diameter, without a turban. On the top sight there is a carved inscription in Neshzeli script with the following content:

"Sarajevo munla Jahjaefendic,
the namesake of Mr. Both Worlds,
Ahmed
God gave a son who excelled in education
and smarts among their peers. In this city
ended his life as a bachelor
decide for eternity.
May God have mercy on his pure soul and
may he rest in paradise forever.
When the two supplicants arrived, he was like this
they announced the chronology:
May Muhammad be lord in eternity
Egypt.
Year 1194 (1779/80)"

In the türbet of Vizier Jusuf-pasha Cuprilic, there are sights without any inscription, and the head sight has a turban (Figures 30, 31). It should be noted that the grave and türbet of Jusuf-pasha Cuprilic are arranged above the grave and türbe of young Muhammed Jahjapasic, which is how Kadi Ahmet Efendi expressed his respect for his friend, Vizier Jusuf-pasha Cuprilic. Both türbets are open, but covered. They have a square base (sides 320 cm) built of finely processed hresa stone blocks, with an average height of 50 cm. Round stone pillars (height 221 cm and diameter 30 cm) are placed in the corners of the square base, which are tied two by two at their tops with broken arches and iron clamps. The square form of the body of the türbet from the height of

the column heads, over the pandatif, passes into a circular base above which a stone octagonal tambour is built, and above it a dome, which, seen from the outside, has the shape of a shallow tented roof, while the inside is pure half-calotte. The turbet of Jusuf-pasha Cuprilic in Sarajevo is an open under-dome construction on four pillars, in which there is one grave with niches, without an inscription, Jusuf-pasha Cuprilic was buried [32]. The crowd was raised by the Sarajevo caddy Ahmed Jahjaefendic. And Palavestra cites a tradition according to which Jusuf-pasha Cuprilic, a foreigner who had taken refuge and hid in Sarajevo, was buried in the turbets on Alifakovac, the son of a certain

Kadija Jahje. Jusuf-pasha, as it was said, was the commander of the Tebriz fortress and was sentenced to death, but he escaped and lived in Sarajevo in hiding [30]. Turbet of Muhamed Jahjaefendic in Sarajevo (Fig 31). Muhamed Jahja, effendi-zade (Jahjaefendic), son of the Sarajevo kadi Ahmed Jahjaefendic, was buried in this renovated open sub-domed turbet on four pillars, in which there is one grave with sights, with an inscription [32]. And Palavestra cites a tradition according to which Jusuf-pasha Cuprilic, a foreigner who took shelter and hid in Sarajevo and the son of a certain Kadija Jahja were buried in the turbets on Alifakovac [30].



Source: Author (August 28, 224)



Fig 30: Left: vizier Jusuf-pasha Cuprilic's turbet and Muhamed Jahjaefendic's turbet. Right: Jusuf-pasha Cuprilic's turbet in Sarajevo



Source: Author (August 28, 2024)

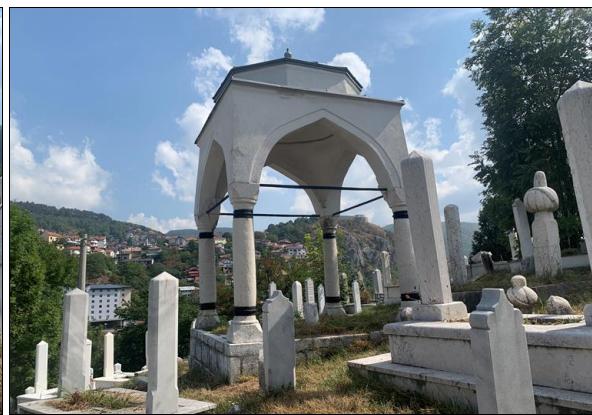
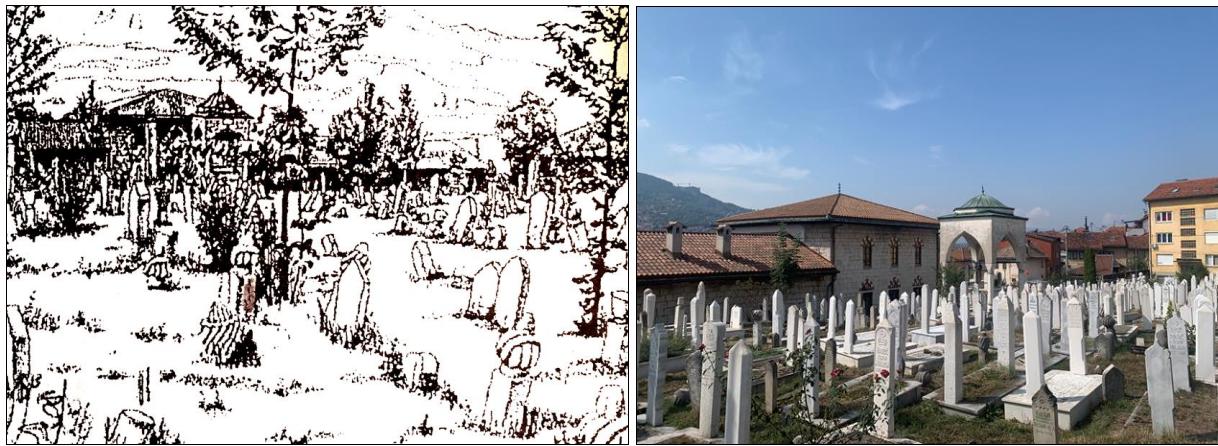


Fig 31: Left: vizier Jusuf-pasha Cuprilic's turbet and Muhamed Jahjaefendic's turbet. Right: Muhamed Jahjaefendic's turbet in Sarajevo

Hadzi Sinan-aga's and his wife Sakina turbet in Sarajevo (Figures 32, 33). In this open sub-domed turbet on four pillars, in which there are two sarcophagi, with niches and with inscriptions, the rich merchant Hadzi Sinan-aga, who died in 1640, and his wife Sakina, who died earlier in 1618/1619 year. Turbet was probably built after the death of Sinan-aga, who died in 1639/1640. year (inscription on the sight). Mehmed Mujezinovic [33] emphasizes that there are two versions of the foundation of the tekke itself. According to one version, the tekke was built by the Sarajevo merchant Hadzi Sinan-aga on the initiative of his son Mustafa-pasha, Silahdar of Sultan Murat IV (1623 - 1640), and by order of the Sultan himself, as a memorial to the conquest of Baghdad (1638). According to another version, the tekke was built in 1640 by vizier Silahdar Mustafa-pasha in the name of his father Hadzi Sinan-aga. The mentioned Hadzi Sinan-aga is certainly identical with Hadzi Sinan-aga who

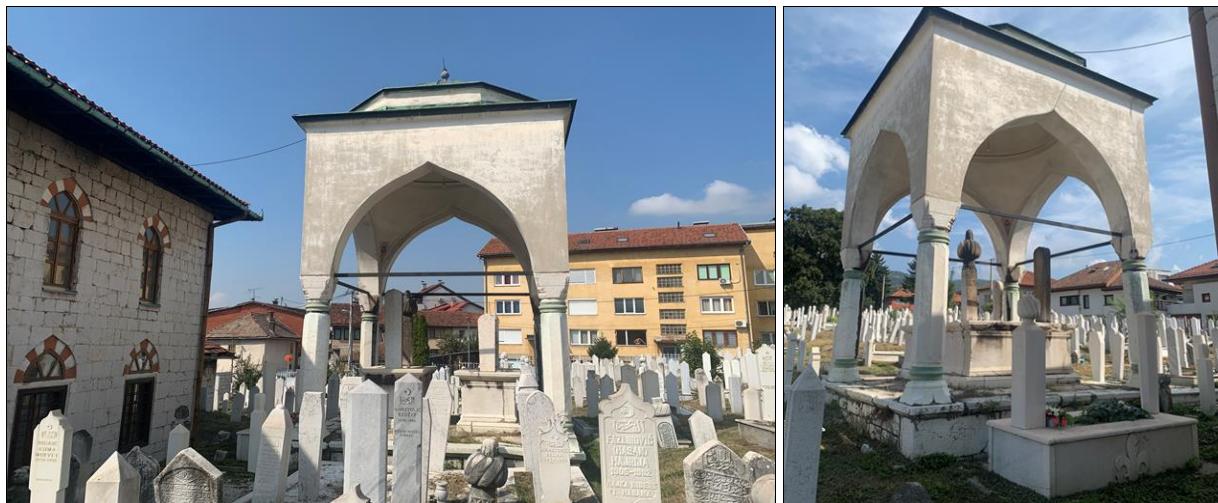
died in the month of Ramadan 1049 (ie between December 26, 1639 — January 24, 1640) and who was buried together with his wife Sakina in a separate turbet in the large cemetery next to the tekke [33]. In this regard, Nihad Cengic explains that undoubtedly, this tekke was built by the Grand Vizier Silahdar Mustafa-pasha, providing funds, a project and leading builders, which he could comfortably afford given his institutional and material position. He achieved this after his father (Hadzi Sinan-aga) died during Ramadan, at the end of 1639. Therefore, the objects of the complex are located so that the Tekija semahaha or masjid (lat. oracle) is in parallel and next to the tombs of his parents, i.e. Hadzi Sinan-aga and his wife Sakina, in Sarac-Alija's cemetery [34]. Hadzi Sinan-aga's wife, Sakina, died in 1618/1619. year, and according to tradition, Sakina was previously buried in the cemetery above Kovaci, so she was later transferred to this turbe with her husband [13].



Source: Author (Drowing, 1983)

Source: Author (August 28, 2024)

Fig 32: Left: the cemetery next to the Hadzi Sinan tekke in Sagrdzije Street in Sarajevo. Right: the turbet of Hadzi Sinan-aga and his wife Sakina in Sarajevo



Source: Author (August 28, 2024)

Fig 33: Hadzi Sinan-aga's and his wife Sakina turbet in Sarajevo

There is another fountain in Travnik, in all respects similar to the Ruhija fountain next to the Sulejmanija (Scarlet) mosque. It is a hair-fountain located between the turbet of Vizier Perisan Mustafa-pasha and the turbet with three graves: the girl Fatima, Vizier Hafiz Ali Dzelaludin-pasha and Grand Vizier Abdulah-pasha Muhsinovic. Today's fountain next to 'Turbeta pod lipom' ('Turbets under a linden tree') is an (attempted) reconstruction of the fountain made in 1976, according to a photo of the fountain from 1905 (Figures 34, 35). Abdulah-pasha Muhsinovic was Bosnian governor four times. The first time was in the period from 1720 to August 1727, the second time from October 11, 1733 to November 1735, the third time from 1740 to 1741 and the fourth time from May 5, 1748 to 25 April 1749, when he died. At one time, Muhsinovic was also the grand vizier, as stated in the inscription on the turbet. Hafiz Ali Dzelaludin-pasha was appointed Bosnian governor on December 8, 1819. He came to Travnik on March 29, 1820 and remained in that position until November 28, 1822. He died a sudden death shortly afterwards. He was known as very strict and one of the most energetic governors of Bosnia. Perisan Mustafa-pasha was appointed the Bosnian valija on December 28, 1796. He came to Travnik on May 28, 1797 and remained in that position until his death on February 14, 1799. In 1797, he built a fountain in the space

between these two turbets. The water supply for this and other Travnik fountains was built by Mehmed-pasha Kukavica. The base of the turbet is an almost regular hexagon with sides about 3.65 meters long. The masonry construction of the turbet is supported by six stone pillars with a circular cross-section. The columns gradually taper towards the top. The surfaces of the pillars, in contrast to the turbets of Abdulah-pasha Muhsinovic and Hafiz Ali Dzelaludin-pasha, are richly decorated. The space between the pillars is filled with a 1 meter high wrought iron fence. Above the pillars are pandatifs, on which rests the construction of an open dome with a diameter of about 3.70 m, with ribs made of flat iron profiles intertwined. The painted decoration of the turbet on the outside is with flowers of lilies, vines and carnations. Turbet is located in the center of Gornja carsija. It was built immediately after Abdullah-pasha's death in 1748. The base of the turbet measures 5.25 x 5.20 meters. The construction consists of eight stone pillars with a circular section, finished with decorated capitals. The height of the staircase with capital is 2.28 meters. The columns are connected to each other by semicircular arches, which carry the upper - masonry part of the turbet and an open dome with a diameter of 4.09 meters with ribs made of flat iron profiles intertwined with wire. The space between the pillars is filled with a wrought iron

fence. The entire surface of the turbet is painted with tendrils, flowers and leaves. In the same turbet on the west side, there is another sarcophagus with sights, which belongs to the girl Fatima, about whom there is no other information except the inscription on the head niche. This nišan was located in the space between the turbets, and due to the regulation of this part of Travnik, it was transferred to the turbets of the mentioned viziers.



Source: Author (August 12, 2011.)

Fig 34: Turbets under a linden tree in Travnik



Source: <https://snagalokalnog.ba/turbeta-travnicki-putopis/>, Accessed: August 27, 2024.

Fig 35: Abdulah-pasha Muhsinovic's and Hafiz Ali Dzelaludin-pasha turbet

As part of the "Blue Water" national monument, there is the turbet of Travnik Mufti Mehmed Efendije and his wife Ajisa Hanuma (Fig 36). There is an inscription on the turbet: „Travnik's Mufti Muhamed ef. and his wife Ajisa Hanuma were buried here in 1194 after the Hijra, that is, in 1780. Due to his nobility, high morals, great piety and learning, Mufti was a very honorable, extremely popular and highly respected man. He was famous as a champion in issuing fatwas and in ijtihad (independent resolution of religious and legal issues), so let this be the reason for his reward in

eternity. Lillahil fatiha“. Turbe surrounds the cemeteries on the Derventa and the building „Lutvo's (Rudolf's) Coffee“.



Source: <https://snagalokalnog.ba/turbeta-travnicki-putopis/>, Accessed: August 27, 2024.

Fig 36: Turbet of Travnik's Mufti Mehmed Efendi

Mehmed-aga Kreho's and his wife turbet in Mostar (Fig 37). Mehmed-aga Kreho and his wife were buried in this restored double open turbet on eight pillars, in which there are two graves, without niches. According to Hasandedic, Mujezinovic and Nametak, Mehmed-aga Kreho died in 1760, and his wife was also buried in this double turbet. He was known as an extremely rich man. Regarding the Kjose Jahja-hodza mosque, there is a tradition that this mosque was built by a rich man named Mehmed-aga Kreho, who was buried in a special turbet in front of this mosque until 1937. From the inscriptions on his niches, it can be seen that he died in 1174 after the Hijra (1760), so the tradition is incorrect, but it could have come about because Kreho might have repaired that mosque at one time or bequeathed something to it ^[16]. Also, for the turbet of Mehmed-aga Kreho, the legend says that it was very rich and that it owned the entire Musala and a part of the Customs House. In the second grave of the turbet, Mehmed-aga's wife was certainly buried, which was the custom of rich people who built double turbets ^[16]. And Alija Nametak states that this turbe is without a roof, which was done on purpose, so that rain, God's mercy, could fall on the graves. The second grave in the same turbet is probably his wife's, which usually happened with richer people, who made double turbets ^[35]. Also, Hasandedic brings the tradition that Mehmed-aga Kreho came from Travnik and that he was very rich. He had large estates and two palaces, built of hewn stone in Kreho Graca, after which this place got its name ^[14].



Source: <https://kin.ff.unsa.ba/turbeta/files/original/daf47128b40ff4b924ba2159cc8c14d4.jpg>, Accessed: August 27, 2024.

Source: <https://kin.ff.unsa.ba/turbeta/files/original/a23ae38018c0a67f6e259f1ee26b5ab5.jpg>, Accessed: August 27, 2024.

Fig 37: Mehmed-aga Kreho's and his wife turbet in Mostar

The Sheikh Jujo's turbet in Mostar. Mustafa Ejubovic, popularly known as Sheikh Jujo, a respected Mostar scholar from the period of the Ottoman Empire, was buried in this renovated open sub-domed turbet, octagonal, on six stone pillars connected by semicircular arches, in which there is one grave with two niches, with an inscription. in BiH. He was born in Mostar in 1650 and died in 1707. From the works of Sheikh Juja established so far, it was established that Sheikh Jujo studied fiqh a (law), disputation, mantic (logic), grammar, philosophy, akaida (dogmatics), literature, tafsir (commentary of the Qur'an), metrics (arud), lexicography and astronomy. He wrote numerous commentaries (sahr), treatises (risal), and poems (hasiya) from the above scientific fields. In addition to writing numerous works in the above-mentioned fields, Sheikh Jujo transcribed 42 works in the scientific fields of disputation, stylistics, mantics, fiqh, philosophy, tafsir and akaida in Arabic, Persian and Turkish. As he himself was a copyist of Arabic, Persian and Turkish writers, his works were also copied during his lifetime [36]. According to tradition, Sheikh Jujo enjoyed a great reputation among the learned world of Constantinople, so he was offered a professorship at one of the most prominent schools in Constantinople. At that time, the people of Mostar invited Sheikh Juja to accept the position of Mufti of Mostar, so out of love for his native bosom, he decided to return to his homeland and on that occasion he said. I feel that the gentle wind of the All-Merciful is coming from Herzegovina and I don't have the strength to resist the call of my native bosom [15]. Alija Nametak (1933) in Novome Behar brings several folk traditions related to Sheikh Juja. "It is said that a certain 'duke', a prince, probably from Wallachia, had an only son, so he took as his second an orphan, with whom his child grew up and was brought up together, so that in everything he was equal to the prince's son. 'Duke' looked at the orphan as his own child, and the orphan also considered him as his father. It happened, when these two children grew up to manhood, that the 'duke' died, and both of them started the struggle for princely power. Either these children were so similar that it was not known which was a duchess and

which was an orphan, or those who were at the duke's court died out, when he took the orphan into his court, a dispute arose over whether both inherit the prince or only the one who knew for sure that he was the prince's son, while the other, who came to the court as an orphan, claimed to be his 'duka' father. The dispute could not be resolved in Wallachia, so they sent a report to Constantinople, to be judged by Sheikh-ul-Islam. But even there they didn't know how to judge, so they sent a Tatar to Mostar, so that Šeh Jujo could study and solve the matter. He came to Mostar, and there they told him that Sheikh Jujo had gone to Bijelo Polje, where he had a property, where he would spend the summer. Tatar immediately went to Bijelo Polje and met a hodja near Zalik. He asked him: "Do you know where I could find Sheh Juja?" "It's me, what do you need?" The Tatar got off his horse and took out a letter for him. Sheh Jujo crouched at the end of the road, read the letter, took out a paper from his pocket, and behind the dogs, he wrote a solution and gave it to the Tatarin. Here's how he ruled: The dead body should be dug up, one of its ribs should be removed, the rib should be washed and placed in a bowl of clean water. Then one should take a drop of blood from each of these two, who claim to be the duke's children, and let the drop drip onto the water. A drop of blood from the real child will fall straight on the bone and will be combined with it, and from the other, if it is not a son, it will spread on the water. Then only the son will succeed the father" [37]. He also mentions another interesting folk tale: "Once a magpie took a chicken to Sheikh Juja, so he cursed it." And it is said that since then there have never been magpies in Mostar" [37] (Fig 38).

The Mehmed-effendi and his wife Ajisa-hanuma turbet in Travnik (Fig 39). In this open sub-domed turbet on six pillars, in which there are two graves, with niches and with inscriptions, Mehmed-efendija and his wife Ajiša-hanuma were buried. Mehmed Mujezinovic [11] states that we have no other biographical information about this mufti of Travnica apart from the inscription on the nišan. Mufti's wife Ajisa Hanuma died two years after her husband.



Source: <https://kin.ff.unsa.ba/turbeta/files/original/d6e4697c3bb70f7d6be2f1dc5ba9fd3f.jpg>, Accessed: August 27, 2024.

Source: <https://kin.ff.unsa.ba/turbeta/files/original/a2b1c3627c4b550484f32e5b447731ec.jpg>, Accessed: August 27, 2024.

Fig 38: The Sheikh Jujo's turbet in Mostar



Source: <https://kin.ff.unsa.ba/turbeta/files/original/05a25bfd8d151e07f03e8653f61c8331.jpg>, Accessed: August 27, 2024.

Source: <https://kin.ff.unsa.ba/turbeta/files/original/b8fa3a94520f6e0f8fa7efd865c3872d.jpg>, Accessed: August 27, 2024.

Fig 39: The Mehmed-effendi and his wife Ajisa-hanuma turbet in Travnik



Source: <https://kin.ff.unsa.ba/turbeta/files/original/174f4358e903a596868b92f4faa3b3c3.jpg>, Accessed: August 27, 2024.

Source: <https://kin.ff.unsa.ba/turbeta/files/original/f91f4af4136648f868ddf05e9e45e1fe.jpg>, Accessed: August 27, 2024.

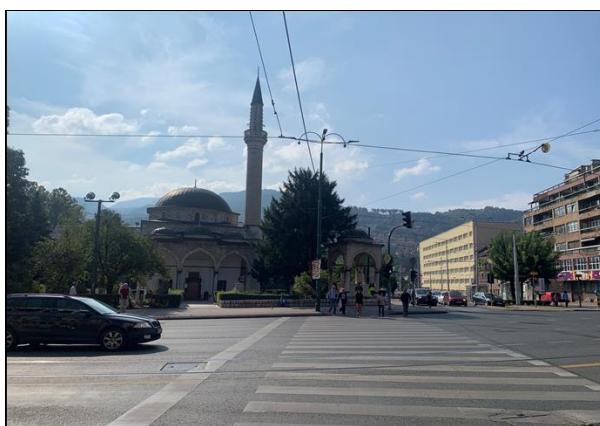
Fig 40: The Abdullah-pasha Defterdarija's turbet in Travnik

The Abdullah-pasha Defterdarija's turbe in Travnik. In this open sub-domed turbet on eight pillars with one grave with niches, Abdullah-pasha Defterdarija was buried, who was appointed governor in Bosnia in 1780 and remained in that position until his death in 1785 [11] (Fig 40).

The Avdo Sumbul and Behdzet Mutevelic's turbet near the Ali-pasha Mosque are located in the harem of the Ali-pasha Mosque in Sarajevo, together with which it was declared a national monument of Bosnia and Herzegovina (Fig 41). The decision was made by the Commission for the Preservation of National Monuments at the session held from January 25 to 31, 2005. National Monument - Building Complex - Ali Pasha Mosque with Harem in Sarajevo; a national monument consisting of a mosque with a harem, a fountain and a turbe (Official Gazette of Bosnia and Herzegovina, number 64, 2020). Avdo Sumbul and Behdzet Mutevelic were buried in this open sub-domed turbet on four pillars, in which there are two stone sarcophagi, with sights and with inscriptions. Behdzet, son of Mehmed-bey Mutevelic and Abdulah (Avdo), son of Salih Sumbul, who died in Arad in 1915 and whose remains were transferred to Sarajevo and buried in this mausoleum, are buried in the mausoleum next to the Ali Pasha mosque. Karčić [38] explains that two well-known Muslims - Avdo Sumbul and Behdzet Mutevelic, activists of Gajret, were interned in the camp for prisoners of war in the city of Arad, which was established by the Austro-Hungarian army during the First World War, in the western part of today's Romania. "Avdo Sumbul was the editor-in-chief of Gajret in 1913, so because of his anti-Austro-Hungarian and pro-Serbian views, he was arrested in 1914 and interned in Arad" [38]. The author states

that in the archives of Gazi Husrev-bey's library there is a letter from June 22, 1915, in which the military imam of the Austro-Hungarian army Abid Ikovic informs reis-l-ulema Dzemaluddin-ef. Causevic about the conditions and condition of Muslims in the Arad camp where he himself was imprisoned. Imam Ikovic wrote that in Arad he came across the graves of Behdzet Mutevelic and Avdo Sumbul, "whose remains were transferred from Arad in 1925 and buried in the harem of Ali Pasha's mosque in Sarajevo, where a tomb was erected for them in 1932" [38].

The turbet of Adil Bey's parents, Husein-bey Cengic-Zulfikarpasic and Zahida, next to Adil- bey's mosque in Sarajevo (Fig 42). Adil-bey Zulfikarpasic's father, Husein-bey Cengic-Zulfikarpasic, was a landowner and intellectual, the son of Ali-bey Cengic and the grandson of Zulfikarpasha Cengic, after whom his family was surnamed Zulfikarpasic. Zulfikarpasic wrote that he had a double surname throughout elementary school, but that his family dropped 'Čengić' from his surname when he was still young. After the Austro-Hungarian occupation of Bosnia and Herzegovina in 1878, Husein was the mayor of Foca for 25 years. Adil's mother Zahida married Hussein when she was 18, while he was in his late 80s. Hussein never had several wives at the same time, and his previous three wives died. Zahida was his fourth wife and she came from the Ratalja branch of the Cengić family. The two had another son, Sabria, and six daughters. Adil's oldest half-brother was Alija, who was 55 years older than him. Hussein died in 1936 at the age of 102 or 104 when Adil was 15, while Zahida died in 1956.



Source: Author (August 28, 2024)



Fig 41: The Avdo Sumbul's and Behdzet Mutevelic's turbet in Sarajevo



Source: Vladimir Obradovic (shot by drone camera, July 24, 2017)

Source: Author (August 25, 2024)



Fig 42: The turbet of Adil Bey's parents, Husein-bey Cengic-Zulfikarpasic and Zahida, next to Adil- bey's mosque in Sarajevo

The General Izet Nanic's turbet in Buzim. Brigadier General Izet Nanic (1965 - 1995) was the commander of the 505th Knight's Brigade in Buzim, which was one of the most famous military units of the Army of Bosnia and Herzegovina during the war (1992-1995). In the Bosnian Krajina (in the north-west of Bosnia and Herzegovina), the people have always especially valued people who fought for their people, and gave their lives in that fight. In addition to the fact that such people 'enter the national memory and stories', which inspire all kinds of art, they are also translated into monuments, and for General Izet Nanic (who died on August 5, 1995), it was most appropriate to raise a pall over his grave. Next to the grave of General Izet Nanic is the grave of his brother Nevzet. Turbet was built in 1997 (Fig 43).



Source: <https://bosnjaci.net/prilog.php?pid=65332>, Accessed: August 27, 2024.

Fig 43: The General Izet Nanic's turbet in Buzim

4. Conclusion

A mausoleum is a free-standing structure built as a monument that surrounds the burial chamber of a deceased person or group of people. A mausoleum without human remains is called a cenotaph. The word 'mausoleum' comes from the ancient Greek 'μαυσωλεῖον', and is related to the mausoleum in Halicarnassus, near today's Bodrum in Turkiye, the tomb of King Mausolus (377 – 353 BC), the Persian satrap of the province of Caria, whose great tomb was one of the seven wonders of the ancient world. Mausoleums were historically, and perhaps still are, large and impressive structures for a deceased leader or other important person. However, the smaller mausoleum soon became popular with the nobility and gentry in many countries. Turbeta, as an architectural program, came to the Balkans with the conquest of these areas by the Ottoman Empire. Turbets were erected over the graves of persons who were distinguished for something. In addition to having historical significance, turbets also have a religious character. Turbets in Bosnia and Herzegovina are relatively small buildings, made of masonry or wood. There are several types, and the roughest can be divided into closed and open. Closed turbets stand, mostly, next to mosques, while open turbeta are mostly in cemeteries. In the turbets, usually one, two, less often several dead people are buried together. Turbeta are mostly built by Muslims, and their construction is usually accompanied by legends that are passed down from generation to generation. Since ancient times, Bosniaks in Bosnia and Herzegovina have been

telling stories about 'evlija' (holy people, 'good' people). There is almost no place in Bosnia and Herzegovina that does not have a grave ('kabur') to which the story of a person who unjustly lost his life is related, and over time he becomes a 'saint' ('evlija') who is in battle, or on another way, 'the rest without a head', but he 'takes his head under his arm and carries it until someone notices him'. Then he falls down dead, and where he fell, people raised mobs. Visitors and passers-by, when they have an idea or wish, usually contribute some contribution ('sadaka') in the form of money, flowers, lighting a candle, for example, and with a short prayer addressed to the innocent victim, they hope that the Almighty God will help them to solve their problems. problems (illness, marriage or love problem, for example). The tradition of building turbets in Bosnia and Herzegovina has been preserved to this day.

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