

HIVZIJA HASANDEDIĆ

TABAČICA MOSQUE IN MOSTAR *

As far as it is known, there were 36 mosques and masjids in Mostar, and all of them named after their founders except for Tabačica mosque. It is located in Priječka part of the town (çarşı), on the right bank of the Neretva River, approximately one hundred meters from the Old Bridge. It was built on the Radobolja River backwater channel, curved upon two stone arches, which was the reason for the mosque to be known as "mosque in which an Imam is on the mainland and his congregation on the water".

This mosque is one of the most significant monuments of Islamic sacral architecture in Mostar. In some details, its architecture differs from the architecture of other mosques in Mostar. Location and ambience in which it was built take much credit for its architectural specificity.

Its base is a rectangle of 12 × 9.5 m, and it was made of dressed stone fixed with lime. Inside there are a simple *miḥrāb* (corresponds to an altar in Christianity) with no ornaments and decorations, and a wooden *minber* (pulpit used for the main Friday prayer). Down to the width of the mosque, double and spacious *maḥfiles* (separate balconies for women) were made. Some are inside and some are outside. Inner *maḥfiles* are propped on two, and outer ones on six thin wooden poles. Outer *maḥfiles* were built later, when the mosque became too small to receive all worshipers.¹ Additionally, there are 11 curved windows. Two of them are in-built in the wall by the door, and other two are in the wall on the right (positioned vertically), four are placed in the *miḥrāb* wall and three in the left wall. The ceiling is made of shingle and forms a dome, which was originally decorated.²

A stone minaret is attached to the right wall and it is in harmony with the architectural shape of the mosque. It is 26.5 m high with 74 spiral steps.³ The entrance to the minaret is from a *sofa* (a porch), which can be found in

* See: "Tabačica džamija u Mostaru". In: *POF X-XI /1960-61*, Sarajevo, 1961, pp. 215-222.

¹ Double *maḥfiles* existed only in one other mosque in Mostar – Čejvan-beg's Mosque located at Velika Tepa, in the vicinity of the old bridge.

² There is still a joke told by elderly people in Mostar how tanners were tightening up the girders for the roof of Tabačica mosque. For that reason there is an expression for futile works "to do something as tanners tighten up the girders".

³ Figures on height of the minaret, length and width of the mosque were taken from a technician who made designs for a scale-model of old Mostar.

only two other Mostar mosques: Vučjaković Mosque and Kose-Yahya-Havadža Mosque.

In front of the mosque, besides *tabhana* (leather-works), there is a hammam and a range of little shops. Some of these shops were built in the immediate vicinity of the mosque. This was the reason for Tabačica Mosque to be the best-attended mosque in Mostar.

Next to the left wall, at the place where the fourth window was supposed to be built in, a supplementary building was constructed, where at the time of building of the leather-shops was a stamping-mill. The stamping mill was used for sumac and gall-nuts. The Radobolja River that flows under the mosque operated the mill. The building was probably built at the same time as the mosque, or maybe even before. The building was almost ruined so the Institute for Protection of Cultural Heritage and Natural Rarities reconstructed and equipped the building in 1954.

By the end of the Turkish rule, the Tabačica Mosque was reconstructed and repainted with the funds of Hajji Arif efendi Kaytaz.⁴ In 1954, the mosque went through a preliminary conservation and restoration. Now the mosque is a protected national monument.⁵

This mosque is known in Mostar as Tabačica, because it is located in the immediate vicinity of the *tabhana*, which was mainly visited by the members of tanner's guild. In Bosnia and Herzegovina, there were five towns (Sarajevo, Mostar, Banja Luka, Visoko and Tešanj) in which tanners constructed mosques in front of the *tabhana* (leather-works).⁶ The biggest one is in Mostar. It is the only one with stone minaret and the only one that remained in operation until today. The name "Tabačica" was commonly used by the Mostar inhabitants, so many forgot the name of its founder. The story goes that once upon a time over 80 tanners prayed in the mosque, which indicates the great membership of the tanner guild in Mostar.⁷

As *vakufnama* (waqfiyya) of the mosque does not exist, it was not known when and who built the mosque. Therefore, there was a common opinion that the tanners or one of them built the mosque.⁸ Some dates related to the mosque can be found in the recently discovered *vakufnama* of Mehmed-beg Išerlić, son of Mustafa-beg. Therefore we will present its content. The discovered document is, in fact, a draft of the mentioned *vakufnama*, written on

⁴ Hasan Nametak, "Mostarske džamije i njihovi vakufi" [The Mostar mosques and their waqfs], *Novi Behar* X, 1937, p. 272.

⁵ This mosque today is used as a warehouse of local company, and outer mahfils are turned into apartment. It stopped to be used for original purposes in 1950.

⁶ In Sarajevo it is called Tabački mesdžid, in Visoko – Tabačka džamija, in Banja Luka and Tešanj – Debagija. Underneath Tabačka džamija (mosque) in Sarajevo flowed the Mošćanica River.

⁷ H. Nametak, *ibid* 272.

⁸ This mosque is registered in the cadastre registry under no. 3150, unit 48/44 and together with a courtyard and entrance-court covers an area of 210m². Within the real estate property there is also an old shop next to the mosque.

thick paper (46 × 35.5 cm, in 29 lines of 25 × 24 cm size). It was written in a legible non-vowel *nashī-script*. Proof that the document is only a simple draft is the fact that the document was not legalised, and there were no signatures of the witness. The document dates from the last decade of the month of Djumad 1186 (21-30 VIII 1772), and is in possession of Muhamed Musli-begović from Mostar. Despite the fact that this document is only a draft, there are no doubts as to its originality. Based on this document, it is possible to determine who built Tabačica and approximately when it was built. Here, we present the text and detailed content of the document.

From the text of the *vakufnama* we learn that Mehmed-beg Išerlić, son of Mustafa-beg, from Roznamedji quarter in Mostar, came to shari'a court, and in the presence of Imam Husein efendi Džabić,⁹ appointed *mutavalī*, and declared that for charitable purposes he endowed the following:

- 1) one whole and one half of a winch in the water-mill on the Radobolja River, covered by panel;
- 2) half of bakery shop next to the mill, placed under the same roof;
- 3) yard around the buildings.

This real estate property is in Priječka bazaar (*çarşı*), and is surrounded by the road to Cernica on one side and houses and gardens of Nezir-aga's quarter.

Endower (*waqif*) assigns *mutavalī* to rent the real estate property to interested citizens every year, and income to be spent for the following purposes:

- 1) Three silver coins per day shall be paid to one who will lecture on Tuesdays Muslims in Hajji-Kurt's Mosque in front of tabhana,¹⁰ from *kursiyy* built by Hajji Salih, grandfather of the said Mehmed-bey. Endower decides that this duty shall be performed by the pride of sheikh Hajji-Ahmed efendi Milavić, and when he dies his successors shall continue to carry out this duty, if competent. This duty shall be passed on through generations.¹¹ Benefits from this charity shall be given away for Hajji-Salih.
- 2) One silver coin a day shall be paid to Hajji-Salih's daughter Nadjiya and heirs. They are required to pray three "*ihlas*" a day for the soul of Hajji-Salih. Should the successors of the mentioned *vā'iz* (lecturer)

⁹ This Husein Efendi Džabić is mentioned in 1181 (1767) for several times as authorised person or witness at wedding ceremonies (Mostar Sicill, no. 5 in Gazi Husrev Bey's Library in Sarajevo). In the same registry the names of the following Džabić family members are mentioned: Muhamed efendi, Mula Omer, Mula Hasan and Mula Aliya.

¹⁰ ... دباغ خانه اوکنده الحاج قورت ديمکله معروف نام صاحب الخير بنا ايلديكى

¹¹ In the harem at Semovac there is a grave of certain Halima, daughter of Sheikh Ahmed efendi Milavić. She died very young in 1184 (1770). Most probably she was the daughter of the mentioned Sheikh Ahmed efendi mentioned in Išerlić's *vakufnama*.

die, a judge has the discretion to assign the duty to another capable and commendable person. Should the successors of the aforementioned lady die, praying of "ihlases" shall be assigned to muezzin of Hajji-Kurt's Mosque. Every day after the noon prayer he shall pray *ihlases*.

Waqif appoints mutavali to be responsible to provide a drum جبان of water from the Neretva River for every day of Ramadan. The drum of water shall be put in front of Roznamedji's Mosque for Muslims to do ablutions and to mention the waqif with piety. Furthermore the mutavali is responsible for care and maintenance of the water mill and the bakery shop.

The Waqif withholds the right to administer the *waqf* as long as he lives, and when he dies this duty will be passed to his successors through generations. When the Waqif's successors die out, Imam and Hatib (Mosque Lecturer) of Hajji-Kurt's Mosque shall administer the Waqf. They have to carry out this duty faithfully.

The Waqif shall not decide on the fee for *mutavali*; however, he is entitled to get paid for his effort and nobody shall prevent him from doing so.

From the above, it is clear that a certain Hajji-Kurt built Tabačica Mosque in Mostar. He was most probably a tanner and the oldest member of the Kurt family. Ali efendi Kurt, a pensioner from Mostar, claims there is a legend within his family that Tabačica Mosque was built by one of his predecessors. Accuracy of this legend is confirmed by the data from Išerlić documentation.

In the *sicill* (registry) of Mostar Shari'a Court from 1632/33, the name of certain tanner Mehmed, son of Hajji-Kurt is recorded.¹² Maybe that is the Hajji-Kurt who built the mosque. If that is true, then the mosque was built by the end of 16 or beginning of 17 century. From the documents we learn that *curs* in Tabačica was built by the waqif's grandfather Hajji-Salih Išerlić who lived in mid-17 century, as there is at least one hundred years separating Hajji-Salih from his grandson Mehmed. He had a daughter, Nadjiya, who was mentioned in the *vakufnama*.

Among the witnesses in Hajji Ahmed-bey's *vakufnama* written in 1081/1670,¹³ the name of Hajji-Salih Išerlić was mentioned. He might be the same person we mentioned earlier.

At the time Mostar had five shadvans. The biggest and the most beautiful was in front of Roznamedji Madrasah. It was generally believed that the shadvan was made soon after placing of the water-pipeline system in Mostar

¹² In the harem at Semovac, there is a grave of certain Halima, daughter of Sheikh Ahmed efendi Milavić. She died very young in 1184 (1770). Most probably she was the daughter of the Sheikh Ahmed efendi mentioned in Išerlić's *vakufnama*.

¹³ Original of this *vakufnama* is in possession of Esad Lakišić, civil servant from Mostar, and transcripts can be found in Waqf central Office in Sarajevo, Waqf Office in Mostar and Archives of the City of Mostar.

in 1629¹⁴ and that Roznamedji himself built it. Based on data from the vakufnama it is obvious that there were neither shadrvan in front of Roznamedji's Madrasah nor a fountain in front of his mosque prior to 1186/1772.

The Išerlićs are considered one of the oldest Muslim families in Mostar. The oldest known member of the family was the aforementioned Hajji-Salih-bey, who was one of the signatories of Hajji Ahmed-bey Lakšić vakufnama. Certainly, he was respectable citizen, as honourable citizens of Mostar signed the vakufnama.

The family lived in Roznamedji's quarter, on the left bank of the Neretva River. In the second half of 18th century, Mehmed-beg Išerlić, son of Mustafa-beg, and most probably grandson of Hajji-Salih lived there. In 1715 (1761) he borrowed 500 groschen from Fatima- wife of Hajji-Salih Hadžibalić.¹⁵

According to Muslibegović, certain Salih-bey Išerlić with five daughters lived in Mostar in mid-19th century. One of them was married to one Hadži-osmanović, another one was married to a certain Čelar, and the youngest, Umihana, was married to Mula Ahmed Muslibegović. She died in 1327 (1909) and was buried in the upper part of the Emperors harem where her tombstones still can be found. She was the last member of the Išerlićs in Mostar.

In Kljuvina Street (former Roznamedji's Street) in Mostar there is an old, totally ruined house, owned by Muhamed Muslibegović and Muhamed Čelar, both from Mostar. The owners refer to this house as "Išerlić's" as it was inherited from the female line of Išerlić. They tell that Išerlić had land and manor in the village of Kušići, in the vicinity of Gornje Zijemlje, as well as big estate in the Mostar area.

هو

حمد فراوان و شكروبی پایان اول خالقی دو جهان و رازق انس و جان مالك الملك
و الملكوت رب العزة و الجبروت عزّ شأنه و جلّ سلطانه حضرتلرینك درگاه اقدس و بارگاه
مقدسارینه اولسونكه عامه موجوداتی طرز بدیع اوزره ابداع و كافة مصنوعاتی طور منیع
اوزره احتراع ایلدی و جواهر صلوة فایض البركات و زواهر تسلیمات عنبرین نفحات اول
سلطان جمهور انبیا و عنوان منشور اصفیاء رسول عزیز محترم و نبی حبیب مكرم محمد
المصطفی صلی الله علیه و سلم حضرتلرینك نثار مرقد پاکلرینه و ایشار روضه عطر ناکلرینه
اولسونكه و جودیو جودلری باعث ایجاد اوح و قلم و موجب تکوین صحایف عالم در
و ما اولسناك الا رحمة للعالمین نصّ کرمی بو مقدمة بدیعة الفحواوییه برهان و مبیندر

¹⁴ Muhamed A. Mujić, "Stari mostarski vodovod" [The old Mostar water-system], *Naše Starine*, Sarajevo, III, 1955, p. 191.

¹⁵ The document in possession of Muhamed Muslibegović.

و صنف جواهر تحیات و درود انواع صلوات اول آل کرام اوزینه اولسونکه باهم اقتدیتم
 اهتدیتم حدیث شریفه مظهر اولوب هر بوی کلمة اللمیاده و احیاء دین سید الانبیاده مسعی
 بسیار و کوشش بی شمار ایلمشردر رضوان الله تعالی علیهم اجمعین

اما بعد بو صحایف حسنااتک باعث تحریر و ترقیمی و دفاتر مبرآتک موجب تسطیر
 و ترمیمی اولدرکه مدینه موستار صینت عن الافات و الاکدار محلاتندن روزنامچی
 محله سی ساکنارندن ایش اری زاده دیمکله معروف محمد بک ابن مصطفی بک نام
 کمنسه مجلس شرع شریف احمدیده و محفل دین مصطفویده حاضر اولوب وقف
 اتی البیانه لاجل التسجیل متولی نصب ایلدیکی فخر الائمة جابی زاده حسین افندی
 محضرنده اقرار تام و تقریر کلام ایدوب قاید توفیق اله و ما تقدموا لانفسکم من خیر
 تجوده عندالله مضمون سعاد تمقونی عمل باقیه به سوق ایشمکله طلباً لمروضات رب العالمین
 و هوباً من عقوباته الایم یوم لا ینفع مال و لابنون الا من اتی الله بقلب سلیم نیت خالصه
 و طویة صافیه ایله سلك ملك صحیحنده منسلك عقاراتندن قارشویقه ده بر طرفی چرنیچه
 محله سنه کیدر طریق جاده و بر طرفی نذیر اغا محله اهایلارنیک بقچه و حانه لریله محدود
 و ممتاز حالا مالک و متصرف اولدینی پدر مانده اولان قیغان پوشیده دکومن حانه ده نهر
 و ادوب و اوزرنده دائر حصه سی اولان بر بیق دکومنی و اتصالنده سقف واحده واقع
 حجاز دکاننده اولان نصف حصه سنی و دخی اتصالنده واقع معلوم الحدود و المقدار بقچه سنی
 حسبة لله وقف و حبس ایدوب متولی یدینه تسلیم و اقباض و اول دخی تسلیم و قبض
 ایلدی دیدکدنصکوره شویله شرط و تعیین ایلدی که دکومن مذکور ایله دکان و بقچه
 مرقومه هر سنه ید متولی ایله اجاره مثلیه طریق اوزره طالینه ایجار اونوب حاصل اولان
 سنوی اجارستندن حالا دباغ حانه اوکنده الحاج قورت دیمکله معروف نام صاحب الخیر بنا
 ایلدیکی جامعده واقف مرقوم محمد بکک جد اعلاسی الحاج صالح وضع کوس ایدوب
 یوم ثلاثه امت محمده وعظ و نصیحت ایندن واعظ افندیاره تعیین ایلدوکی یومی اوچ
 اقیچه وظیفه سنه بر تقویلمه کسر و نقصان ظهور ایشماریله کما فی الاول اجاره مرقومه دن
 یومی اوچ اقیچه کدالک تعیین و حالا کوس مذکورده امت محمده وعظ و نصیحت ایندن
 فخر الشیوخ ملاوی زاده الحاج احمد افندی به شرط و تعیین ایلدی واعظ مرقوم یادامکه

قید حیوة ایله مقید اوله وظیفه مزکوریه مشروطیت اوزره متصرف اوله و بامر خدا
 ارجعی الی ربک راضیه مرضیه امر شریفی نداسی قلب سمعنه رسیده اولوب دار عقبایه
 ارحال و جوار رب عزته انتقال ایلدکده وعظ و نصیحتیه قابلیتی اولان اولادینه و اولاد
 اولادینه بطنا بعد بطن مشروطه لوی اولوب اداء خدمت و ثواب عظیمترین دده لوی مرقوم
 الحاج صالح روحنه هبه و امدا ایلدکلرند نصیحتیه تعیین اولنان اوج اقیچه وظیفه مذکوریه
 مشروطیت اوزره متصرف اوله لوی شرط ایلدی و دخی شویله شرط ایلدی که مرقوم
 الحاج صالحک قزی نجه نیک اولادی و اولاد اولادی بطنا بعد بطن هر روز اوچر اخلاص
 شریف قرائت ایدوب مرقوم الحاج صالحک روحنه ثوابی اهدا ایلدکلرند نصیحتیه یومی بر
 اقیچه وظیفه مشروطیت اوزره متصرف اولوب متولی یدندن اله لوی و العیاذ بالله واعظ
 مرقوم ایله حاتون مرسومه نیک اولادلرنده انقراض واقع اولورسه جهتین رأی حاکمه مفوض
 اولوب مستحقینه عرضیه صدقه اولنوب کسسه مانع اولیه انجق حاتون مرقومک اولادی
 انقراض بولورسه اخلاص شریفک قرائتی بعد صلوة الظهر ذکر اولنان الحاج قورت
 جامعنده اولان مؤذنه مشروطه اوله دیو شرط ایلدی و دخی واقف مرقوم تقبل الله خیراته
 و ضاعف حسناته شویله شرط ایلدی که هر رمضان شریفده هر روز متولی یدیله مرقوم
 روز نامجی جامعی اوکنده افطار ایچون نهر نرتوه دن بر جبان صوکتوریلوب افطار ایلدن
 مومنین صاحب الخیری خیر ایله یاد ایده و دخی شویله شرط ایلدی که وظایف مذکوردن نه
 ارتارسه متولی هر کم اولورسه تولیت خدمتندن اخذ ایدوب کسسه مانع اولیه و دکومن
 ایله حجاز دکانک اقتضا ایدن تعمیری دخی اجاره مذکوردن اولوب متولی و ارباب وظایف
 کسسه مانع اولیه لوی و جهت تولیت ابتدا نفس نفیسه شرط ایدوب بعده اولادینه و اولاد
 اولادینه بطنا بعد بطن الی الانقراض ذکور اولادینه مشروطه لوی اولوب متصرف اوله لوی
 و بعد الانقراض مذکور الحاج قورت جامعنده هر کیم امام و خطیب اولورسه انکا
 مشروطه لوی اولوب احیاسنه سعی ایدرلر ایسه عاقبتی خیر اوله لوی ابطالنه سبب اولورلورسه
 عاقبت خیر اولیه لوی دیو تخویف ایلدی وقف شروطی تمام و حال تسبیل انجام بولش ایکن
 واکف مرقوم عنان وفاقی سمت شقاقه صارف اولوب وقف عقار قدوه ائمه خیار اولان امام
 اعظم و همام افخم عندنده لازم اولیوب قابل رجوع اولدینندن عقار مذکورک ملکمه

ردّني طلب ايدرين ديو مرة بعد اخرى سوق كلام و متولى ايله دعواى خصام ايديجك متولى
 مرقوم دخى كندويه لازم و محله مسلايم جواب باصوابلرنده وقف عقار امامين همامين
 قتلونده صحيح و مشرودر خصوصاً بعد التسليم الى المتولى وقف لازم قبيلندن اولغله امامين
 ميهودين قوليله عقارات مذكورنك صحتنه حكم شرعيني طلب ايدرين ديجك اشبو كتاب
 بلاغت نصاب حاكم حاسم (١) والاجنب دخى طرفينك دليللرينه نظر اتيق وجانبينك كلامنده
 فكر دقيق ايتدكد نصكوه جانب وقفه نظر و مناع للخير اولقندن حذر جانبي وقفي اولى
 و اخرى كوروب امامين مذكورينك روايتي اوزره عقارات مذكورنك صحت و قميته و قيود
 شروطينك مشروعيته حكم اولدى فصار وقفا صحيحاً شرعياً و حبساً صريحاً مورعياً لا يجوز
 لاحد ان يبدله و يغيره فمن بدله بعد ما سمعه فانما اثمه على الذين يبدلونه ان الله سميع
 علیم و اجر الواقف على الحي الكريم انه هو البر الرحيم جرى ذلك و حرد فى اواخر
 جمادى الاخر لسنه ست و ثمانين و مائة و الف

TABAČICA DŽAMIJA U MOSTARU

SAŽETAK

U ovoj studiji opisana je džamija u Mostaru koja je služila prije svega članovi-
 ma tabačkoga zanata. Džamija je izgrađena krajem 16. i početkom 17. stoljeća.
 Podigao ju je Hadži Kurt, predak mostarske familije Kurta, što se da zaklju-
 čiti iz jedne odrednice u njegovom testamentu. Danas ovaj objekat stoji pod
 zaštitom kao spomenik kulture. Kao prilog objavljuje se navedeni testament.

TABAČICA MOSQUE IN MOSTAR

SUMMARY

This study describes a mosque in Mostar, used primarily by members of the
 tanning craft. The mosque was built in late 16th or early 17th century. It was
 built by Hajji Kurt, the ancestor of the Mostar family of Kurts, which can be
 derived from a provision in his will. Today, this building is listed as a cultural
 monument. The said will is annexed to this paper.