

BOSNIAN FRANCISCANS AS GUARDIANS OF THE WRITTEN HERITAGE IN ORIENTAL LANGUAGES

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Introduction

The collections of Oriental manuscripts in Franciscan monasteries in Bosnia and Herzegovina are very diverse in terms of their themes, and according to the data provided by relevant sources, it can be assumed that they were also used in the educational process during the Ottoman rule in Bosnia. The monasteries, like all other institutions of cultural, national, and educational significance, suffered great losses, so today we can speak of collections preserved in several institutions: the Archive of the Franciscan Province (formerly the Provincialate of the Herzegovinian Franciscans in Mostar), the Franciscan Monastery in Fojnica, the Franciscan Monastery in Petrićevac, the Archive of the Franciscan Monastery Gorica-Livno, the Professors' Library of the Franciscan High School in Visoko, and the Museum of the Franciscan Monastery Tolisa - Vrata Bosne.

In these institutions today, works by Bosnian authors who wrote in Arabic, Turkish, and Persian are preserved, and notably, a significant number of autographs as well. The total number of manuscript codices preserved in these institutions exceeds four hundred. Regarding the works of Bosnian authors, the libraries of the Franciscan monasteries hold very valuable works, which will be mentioned below.

The total number of local copyists of manuscripts in Oriental languages in the explored collections of monastery archives and libraries is 71. Through the research of these manuscript collections, we have also identified a number of previously undiscovered local copyists. Through this work, we will endeavor to systematically present the manuscript material in Oriental languages that is still



carefully preserved in the collections of the mentioned institutions and highlight these institutions as an important link in preserving and presenting the value and significance of the written heritage in Oriental languages.

A Brief Historical Overview of the Arrival and Activities of the Franciscans in Bosnia

The arrival of the Franciscans in Bosnia dates back to the late 13th century. It is known that they came to the region of Hum, which has been called Herzegovina since 1448, from the Republic of Dubrovnik, Dalmatia, and other countries, with the year 1291 being taken as the beginning of their activities in Bosnia. Initially, as noted by Nikić, they ministered to parts of eastern and western Herzegovina (Nikić 1984). The Bosnian Vicariate was established as a separate administrative unit in 1340. The first seat of this Vicariate was in Mile (Visoko), from where the Franciscans continued their activities. At the beginning of the 15th century, in addition to monasteries in Bosnia, the establishment of several Franciscan fraternities in Konjic, Blažuj (near Duvno), Mostar, Novi (Gabela), and Ljubuški is recorded. With the arrival of the Ottomans in Bosnia, many Franciscan monasteries ceased their activities. The Bosnian Vicariate was divided into smaller regions, known as custodies. According to Fra Dominik Mandić, there were initially two custodies – one in old Bosnia (Bosnian Custody) and the other in Duvno (Duvno Custody) (Nikić 2000/2001: 203). Later, between 1385 and 1390, Fra Bartolomej Pizanski created a nominal list of custodies, which mentioned 7 custodies and 35 monasteries.¹ When it comes to the Franciscans of Herzegovina, they began their work in 1231, but administratively they were part of the Bosnian Vicariate or Bosnia Srebrena. The independent work of the Herzegovinian Franciscans began in 1844, when they separated from the Bosnian Franciscans. In 1892, the Herzegovinian Franciscan Custody achieved the status of a province (Hasandedić 2016: 161; Nikić 2016: 161).

Generally speaking, the role of monasteries in the Middle Ages was of particular importance, as they were almost the only centers of culture and education. During the Ottoman period, monasteries did not have this educational role, as they were simply not institutions capable of educating the broader populace. Their collection of textbooks (mainly grammars and dictionaries) in oriental languages, particularly Ottoman Turkish, was exclusively for self-education purposes. As Čaušević observes, they had a pragmatic need to learn Ottoman Turkish because “relying solely on intermediaries in communication with Ottoman authorities proved neither reliable nor cost-effective” (Kursar 2022: 292).

1 These were the Custodies of Duvno, Greben, Bosnia, Usora, Mačva, Bulgaria, and Kovin.

The archive of the Franciscan Province, initially institutionally connected to the Franciscan Library in Mostar, is today an independent institution. The manuscript collection preserved there likely originated between the two world wars. Fra Dominik Mandić, who served as Provincial from 1928 to 1934, is most credited for the variety and size of its collection. As Hasandedić highlights, Mandić's acquisition of a significant number of manuscripts "undoubtedly rendered a great service to science and saved extremely valuable material that would have surely been lost or largely destroyed had he not purchased it" (Hasandedić 1968/69: 16). Later, the library and archival materials, including manuscripts, were separated, with the manuscripts and archival materials being entrusted to the care of the Franciscan Provincial Archive. Just before the war 1992-1995, this material was deposited at the Monastery in Humac near Ljubuški, where it remains to this day. It is important to note that this material, except for a few works mentioned by Hivzija Hasandedić, has not been the subject of scholarly research and evaluation.

The origin and founding of the library of the Franciscan Monastery in Fojnica are closely linked to the establishment of the monastery itself. Most sources do not provide precise information on the founding date of this monastery, which is undoubtedly one of the oldest in Bosnia. The first reliable information about the monastery's existence points to the year 1435 when Fra Ivan (nicknamed Proboz) was elected its guardian (head) (Stanić 1989: 64). It is also certain that the monastery must have been founded after 1378, as it is not listed in the Bosnian Vicariate's custodies at that time. The original monastery building (in Pazarnica) was destroyed in 1521. The monastery was later rebuilt at another location, but in 1664 it again suffered a tragic fate—a great fire destroyed not only the building but also all the valuables in the monastic library. The current monastery building was constructed between 1863 and 1865.

When it comes to the origin and enrichment of the library's book collection, the primary collection consisted of books that Franciscans brought as gifts from other countries where they were educated. The library contains a modest collection of manuscripts in oriental languages and over 3,000 documents in Turkish.

The Franciscan Monastery of Petrićevac near Banja Luka is one of the younger monasteries of the Franciscan Province of Bosnia Srebrena, built at the end of the 19th century. The monastery has suffered significant damage several times, first during the capture of Banja Luka by the Austro-Hungarian army in 1878, when the monastery building burned to the ground, and during the aggression against Bosnia and Herzegovina on May 7, 1995. Nevertheless, the monastery was rebuilt in 1997 and is currently active in the Bosanska Krajina region.

The construction of the Gorica Monastery began in 1854. The manuscripts for the monastic library were most likely started to be collected by the first guardian of the monastery, Fra Lovro Karaula, who knew the Arabic language. It is not known if all 18 manuscripts were collected by Fra Lovro, but given that it is not a large number, it is very likely that he was the only one who acquired the manuscripts and left them in the monastery's permanent care. With the establishment of the Franciscan Museum and Gallery Gorica - Livno, the Archive of the Franciscan Monastery Gorica was entrusted to the museum, along with all the collections that the friars possessed.

The Franciscan Monastery in Tolisa is one of the younger monasteries in Bosnia and Herzegovina, established in 1874. The friars were active in the Posavina region even before the construction of the monastery. Throughout their long history, the friars collected books, various documents, and even museum artifacts.

An Overview of the Most Represented and Rare Works in collections of Franciscan Monasteries

Archive of the Franciscan Province

Hivzija Hasandedić compiled the list of manuscripts of the Archive of the Franciscan Province. According to his list, the total number of manuscripts in oriental languages is 339. However, Vančo Boškov later determined that there are actually 376 manuscripts, and that "multiple manuscripts of the same dimensions bound together with a rope are included under one number" (Boškov 1988: 9). According to Hasandedić, there are 211 works written in Arabic, 56 in Turkish, and 13 in Persian. Three are alhamiyado works, while 51 manuscripts are written in two languages. Four manuscripts are written in three oriental languages. Regarding the fields from which the works were written, 86 are from liturgy and various legal branches.

The oldest manuscript in this collection, according to Hasandedić, is a copy of the work "Muḥtaṣar al-Qudūrī" (Ms 41), which was transcribed by Yūsuf al-Sarāyī (from Sarajevo), son of Ḥasan, in the town of Zenica in 1574.² Among the oldest manuscripts written in Mostar and by "the hand of a citizen of this city", Hasandedić includes "Sharḥ al-Mašāriq", transcribed by Ḥasan Ziyā'ī Chalabī in 1576 (in the second decade of the month of Shawwal, 983 AH) (Ms 115). Subsequently, Boškov determined that the oldest manuscript in this collection is

² Hasandedić states that it is the year 1564, which we have recalculated and found to be an error.

actually an Arabic-Persian-Turkish dictionary (Ms 147) written in 1464 (in the month of Safar, 869/from 3-31 October 1464). According to published catalogues, this manuscript is the oldest in the world so far. According to Boškov, it is possible that this is also a “Turkish glossary of Zamahshari’s Arabic-Persian dictionary” (Boškov 1988: 78).

There are a total of 40 manuscript copies of the Qur’an (al-Muṣḥaf al-Sharīf). Most of them are incomplete, fragmented, scattered, and to a greater extent damaged. Among the significant copies are two that were transcribed by local scribes.

To a lesser extent, the following works are represented: three copies of “An’am” (An’am-i Sharīf): Ms 244, Ms 178, and Ms 290; three manuscript copies of works from the genre of *siyar* (biographies of the Prophet) in this collection: “Durrat al-tāğ fī sirat ṣāhib al-mi’rāğ” by Uways b. Maḥmad Waysī (better known as Vejsi Uskupi) (Ms 188), and two works listed in the Catalogue as “Siyer” (Ms 125) and “Siret-i Nebi” (Ms 201) (Boškov 1988: 27-28); three copies of mawlıds - poems about the birth of the Prophet Muhammad; two copies of the work “Waṣīlat al-nağāt” by Sulayman Chalabī (Ms 317 and Ms 125).

Finally, Bargiwi’s works, along with those mentioned above, constituted an indispensable part of every manuscript collection. Often, commentaries by other authors on various works by Bargiwi are also included in this corpus of works. Regarding manuscript copies in the Archive of the Franciscan Province, there are ten copies of works on Aqedah titled “Waṣīyyat-i Bargiwi”³ (Ms 39, Ms 160, Ms 191, Ms 195, Ms 223, Ms 247, Ms 284, Ms 285, Ms 306, Ms 332). Only a few copies provide the transcription date, and according to available data, the oldest transcription of this work is from 1702-03/1114. Commentaries on Bargiwi’s “Waṣīyyatnāme” are found in two manuscript copies in this collection. The first commentary titled “Sharḥ-i Waṣīyyat-i Bargiwi” was written by ‘Alī al-Şadrī Qonawī (d. 1114/1702) (Ms 29 and Ms 145), and the second by al-Ḥāğğ Muṣṭafā b. Maḥmad Ḥulūşī al-Rūmī titled “Zubda al-ḥaqā’iq”. The total number of manuscript copies of this mentioned work in this collection is three (Ms 102, Ms 122, and Ms 364).

Three copies of the work “Manāsik al-ḥağğ” by the author Shaykh Sinān al-Makkī are available. It is a guide for pilgrims on performing the rites of Hajj in Mecca and Medina.

3 The work can be found under the titles “Risāla-i Bargiwi”, “Waṣīyyatnāme”, “‘Ilm-i ḥāl-i Bargiwi”, or simply “Bargiwi”.

Among the works found in manuscript collections, one of the most represented is the “Kitāb-i Uṣṭuwānī”, an *ilmihal* of unknown authorship, of which there are as many as 13 manuscript copies in this collection (Ms 25, Ms 15, Ms 52, Ms 53, Ms 68, Ms 69, Ms 83, Ms 84, Ms 129, Ms 294, Ms 297, Ms 363, Ms 365). The oldest copy dates back to the year 1772 (Ms 52).

A significant part of the manuscript collection consists of Arabic grammar books. Among the works that constituted the corpus for mastering Arabic grammar, essential works include “al-Kāfiya”, “al-Šāfiya”, “Taṣrīf al-‘Izzī”, “al-Fawā'id al-ḍiyā'iyya”, “al-Miṣbāḥ”, “al-Maqṣūd fī al-taṣrīf”, “Marāḥ al-arwāḥ”, as well as commentaries on these works aimed at adapting the content for madrasa students, written in a concise manner, and thus very common in education.

Dictionaries are mostly bilingual, Arabic-Turkish or Turkish-Persian. Among them, rhyming dictionaries hold an important place. Today, the most popular dictionaries can also be found in manuscript collections of Franciscan monasteries: four copies of the Turkish-Persian dictionary “Tuḥfa-i Shāhidī” by Ibrāhīm b. Šāliḥ Shāhidī (d. 957/1550) (Ms 55, Ms 76, Ms 99, Ms 218); the dictionary “Tuḥfa al-hādiya” (“Kitāb luḡat-i dānistan”) by Muḥammad b. al-ḥāḡḡ Ilyās (Ms 239); three copies of the dictionary “Šubḥa-i šibyān” (Arabic-Turkish dictionary) (Ms 48, Ms 343, Ms 345); the Arabic-Turkish dictionary “Luḡat-ı Allah Tanrı” - two manuscript copies (Ms 168 and Ms 334), Persian-Turkish dictionaries “Tuḥfat al-‘ushshāq” (Ms 168), “Tuḥfa-i Wahbī” (Ms 318), and the Turkish-Bosnian dictionary “Maqbul-i ‘Ārif” (Potur Shāhidī) (Ms 317).

In some manuscript codices, various *fetwas* (legal decisions) of *muftis* from Foča (Ms 45, Ms 59), Mostar (Ms 51, Ms 103, Ms 207), Sarajevo (Ms 103), Konjic (Ms 48), Blagaj (Ms 66, Ms 112, Ms 120), Travnik (Ms 103), and Banja Luka (Ms 221) can be found. Such data are significant for complementing the picture of the intellectual and spiritual environment in Bosnia during the Ottoman rule. On the other hand, local color is contributed by poems that celebrate the natural beauties of the Bosnian-Herzegovinian geography, as well as poems by Mā'ilī from Mostar, Shaykh Muḥammad from Uḏice (Ms 125), and others.

Among the rare works of special value, mention should be made of the manuscript of the Divan of the poet Aḥmadī (Ms 180). According to Boškov, a total of six manuscripts of this work have been registered worldwide (Boškov 1988: 54).

The Library of the Franciscan Monastery in Fojnica

The manuscript collection, as already mentioned, consists of a total of nine manuscripts in oriental languages: seven in Turkish and two in Arabic. It is presumed

that the manuscripts were acquired during the 19th century for the purpose of learning the Turkish language. The fact that Turkish was taught in the monastery is evidenced by manuscripts of dictionaries and several Turkish language grammars. Most of the Turkish language grammars are written in Latin (six), with one in “Serbo-Croatian” language.

In his research on the history of learning the Turkish language in Bosnia, Ekrem Čaušević utilized the corpus of grammars from this manuscript collection: six Turkish language grammars in Latin, seven Latin-Turkish dictionaries, and one each of Turkish-Italian, Italian-Turkish, and Turkish-Latin dictionaries. When it comes to grammar, let's highlight the grammar of the Turkish language in Serbo-Croatian from the second half of the 19th century (Ms 8). A similar grammar from 1874 also exists in the collection of the Archive of the Franciscan Province (Ms 320). Both grammars are likely student notebooks for the Turkish language, which currently represent the oldest grammars of this language in Serbo-Croatian. The mentioned two dictionaries can also be marked as the oldest in their kind.

The majority of these Turkish language manuals date back to the first half of the 19th century when friars Anđeo Jelić (d. 1837) and Franjo Sitnić (d. 1854), knowledgeable in oriental languages, were active in the Fojnica monastery. Friar Sitnić compiled two Latin-Turkish dictionaries (one in 1825, in Vienna, and the other in 1833) and intended them for young men who were educated in the Franciscan monastery. The oldest manuscript in this collection was transcribed in 1833 (6th of Dhu al-Hijjah 1248/26th of April 1833). In Catalogue of V. Boškov, it is listed under catalogue number III/4, as it does not have a signature mark (bb). It is a work called “Sharḥ-i Waṣiyyat-i Bargiwī” written by ‘Alī al-Ṣadrī Qonawī (d. 1114/1702). This collection also preserves the basic text of Bargiwī's work, “Waṣiyyatnāme” (Ms 3), which once again confirms the thesis that these two works formed the basis of every library collection, regardless of its size.

A unique item in this manuscript collection is the manuscript under the signature Ms 23. It is a translation of the Gospel according to Matthew (Injil) into the Turkish language. We are not aware of any similar specimen in other manuscript collections in Bosnia and Herzegovina.

Within this collection, there is a work titled Pīrī-nāme (Ms 6/VII) found within one manuscript codex of a total of ten works (mostly fragments). It is a fragment of a work on genealogy (*silsilah*) of professions. The genealogy lists the following professions: knife makers, confectioners, farmers, *muezzins*, bath attendants and their chiefs, sailors, butchers, carpenters, blacksmiths, bow and arrow makers and merchants. (Boškov 1988: 120)

The Franciscan monastery in Petrićevac

The Franciscan monastery in Petrićevac possesses a modest collection of Oriental manuscripts in Arabic, Turkish, and Persian, totaling eight manuscript codices. It is known that two manuscript copies of the Quran, as well as several other manuscripts in the collection, were acquired by Fra Boris Ilovača, the secretary of the Mostar bishop, Fra Alojzije Mišić, in 1926 in Mostar. After the death of Bishop Mišić in 1942, Fra Ilovača brought these manuscripts to the Petrićevac monastery. Additionally, some of the manuscripts were acquired through purchases. The contents of the entire manuscript collection were previously presented in a scholarly work (Babović, Mašić 2017).

Among the manuscripts in the Oriental collection of the Petrićevac monastery, the oldest is a copy of the Qur'an (al-Muṣḥaf al-Sharīf) dating back to 1459 (Ms 1). One of the manuscript codices contains a copy of the *qanun-name* of Sultan Ahmed I, who ruled from 1603 to 1617. At the end of the copy, there is a note stating that this *kanun-name* was copied in 1018 AH (1608-9 CE), indicating that this copy was made during the Sultan's lifetime (Ms 3 – fol. 7b-9a).

It is worth noting that the Petrićevac monastery's Oriental collection includes several works by Shaykh Toqādī Muḥammad Amīn (1664–1745). One manuscript codex (Ms 10) contains three of his shorter treatises (“Tuḥfa al-ṭullāb li hidāya al-aḥbāb”; “Risāla fī ḥaqq sulūk al-ḥāl ilā ṭarīq al-naqshibandī”; “Irshād-i sālīkīn”), one longer and several shorter wills (*wasiyyat-namas*) (written in 1152 AH/1739–40 CE), and one *qasida* dedicated to the Naqshbandi silsilah (Qaṣīde-i silsile). Although this renowned Sufi scholar left behind numerous works in Arabic, Turkish, and Persian (Şimşek 2005), his works are rare in Bosnian-Herzegovinian manuscript collections.

Among the works that had broader usage and are represented in Bosnian-Herzegovinian manuscript collections in a far greater number are the commentary on forty Hadiths titled “al-Mağālis al-saniyya fī al-arbaʿīn al-Nawawiyya” (Ms 6); one manuscript copy of the work “al-Ṭarīqa al-Muḥammadiyya” by Muḥammad b. Pīr ‘Alī al-Birgiwī (Ms 5).

The corpus of literary works in this collection includes two manuscript examples. The first work is a commentary on Attar's “Book of Counsel” (“Sharḥ Pand-nāme-i ‘Aṭṭār”), popularly known as “Mufīd” (Ms 2). The author of this commentary is ‘Abdurrahmān ‘Abdī-paša (d. 1103/1691), also known as ‘Abdī ‘Abdurrahmān Zārī. The second literary work is “Ġulistān”, a prose work of moral and didactic content written in Persian by Shaykh Muṣliḥuddīn Saʿdī b. ‘Abdullāh Širāzī (Ms 8).

Regarding local scribes, it is worth mentioning the name Muḥammad bin Aḥmad from Gornji Vakuf, who, copied the work “Tabyīn al-marām” (Ms 4) The aforementioned manuscript copy of Sa’dī’s “Ġulistān” (Ms 8) was transcribed by ḥāfiẓ Ibrāhīm b. Muṣṭafa Imamović in 1261/1845–46.

The manuscript collection of the Franciscan monastery Petrićevac, like most other heritage collections stored in various institutions within the religious communities in Bosnia and Herzegovina, is less accessible to scholarly and wider public due to its specific status.

The Franciscan monastery of Gorica in Livno / Franciscan Museum and Gallery in Livno

The archival material of this institution has been preserved and catalogued. Based on the lists most likely compiled in the second half of the last century by Hivzija Hasandedić and Šaban Zahirović, it is known that the archive contains at least 18 Turkish manuscripts and over 380 documents and records.

The collection of oriental manuscripts consists of 18 manuscripts. As for the language in which the works are written, 11 are in Arabic and seven in Turkish. In his Catalogue, Boškov presented only manuscripts in the Turkish language.

When it comes to manuscripts in the Arabic language, there are three copies of the Qur’an (Ms 5, Ms 7, Ms 10). All three manuscript copies are incomplete.

Manuscript Ms 2 contains several *qasidas* in Arabic: 1. Qaṣīda bad’u amālī by ‘Alī b. ‘Uṭmān al-Uṣī al-Farganī (d. 575/1179); 2. al-Qaṣīda al-muḍarriyya, by Imām Buṣīrī (d. 694/1294) in honor of the Prophet Muhammad; 3. al-Qaṣīda al-Ḍimyāṭiyya, a qasida about the names of God⁴ by Muḥammad b. Aḥmad al-Dayrūṭī al-Dimyāṭī (d. 921/1515).

This collection also includes a copy of the work “Ḥaṣhiya al-Saylakūtī ‘alā ḥaṣhiya al-Ḥayālī ‘alā sharḥ al-aqā’id al-nasafiya by ‘Abdulḥakīm Saylakūtī (d. 1652) (Ms 6). The manuscript Ms 12, written in Arabic, is of smaller size (total of 16 pages) and contains fragments of two treatises: 1. Ḥawāsh ‘alā Sharḥ ‘Iṣāmuddīn Ibrāhīm, a gloss on the commentary on metaphor written by Muḥammad b. Muḥammad al-Zibarī; 2. Treatise on the particular use of words in the figurative sense by Abū al-Qāsim al-Samarqandī. The remaining three manuscripts in Arabic represent fragments of works, they are incomplete and of smaller size: “al-Waṣīla

4 This qasida in Islamic tradition is recited as a prayer for fulfilling wishes, so it is probably frequently found in manuscript collections due to its practical application.

al-Aḥmadiyya” (Ms 14), and a fragment of an encyclopedic work on dogmatics and Islamic law (Ms 16). The Ms 16 is also the oldest manuscript in this collection (877/1473). The Ms 18 represents a work on Arabic language grammar (“al-Maḥṣūd fī al-taṣrīf”). The work was endowed by Mehmed b. Ismail Begić.

Regarding manuscripts in the Turkish language, there are two manuscript copies of the Prophet’s biography (“Kitāb siyar al-nabiyy”/ *Sīrat-i Nabī*) (Ms 1; Ms 2).

This collection also contains one copy each of the works “Kitab-i Uṣṭuwānī” (Ms 5), Bargiwi’s “Waṣīyyatnāme” (Ms 4), a work on Islamic religious studies (Ms 6), a work titled “Du‘ā-nāme” (Ms 3) written by Abū Su‘ūd Maḥmad b. Maḥmad al-‘Imādī.

The Professorial Library of the Franciscan High School in Visoko

The Professorial Library of the Franciscan High School in Visoko possesses a smaller collection of 89 manuscripts in oriental languages. There are 54 manuscripts in Arabic, 31 in Turkish, and two each in Persian and Bosnian languages (Alhamiyado texts). These manuscripts likely came into the institution’s possession in 1938-39 when they were transferred from Mostar to Visoko. Fra Boris Ilovača, who played a significant role in preserving the manuscript heritage in oriental languages (including at the Franciscan Monastery in Petrićevac), wrote to the Provincialate suggesting the purchase of a manuscript legacy from a resident of Mostar. This suggestion was acted upon, with one part of the manuscript collection remaining in Mostar and the other being transferred to Visoko (Boškov 1988: 9).

This manuscript collection also contains one autograph (Ms 3). It is a collection of letters/correspondence (al-Inšā’) compiled by Ṣādiq Ḥilmī b. Ibrāhīm aḡa al-Mostārī. According to Boškov, the collection includes copies of Sultan’s decrees, official reports, and various congratulatory forms.

Among the most represented works in this manuscript collection are Bargiwi’s “Waṣīyyatnāme”, found in four manuscript copies (Ms 16, Ms 17, Ms 18, Ms 19). Two commentaries on this work are also present in this collection (R 20 and R 21). Both commentaries are identical, authored by Shayḥ ‘Alī al-Ṣadri al-Qonawī.

Two copies of the manuscript “An‘ām” (Ms 23 and Ms 24) and the work “Manāsik al-ḥaḡḡ” (Ms 25 and Ms 26) are also found in the collection of the Professorial Library of the Franciscan High School in Visoko.

There are two Arabic language grammars in Turkish in the collection (Ms 29 – “Risāla-i şarf”) and (Ms 30 – “Binādan mafhūm”), both from the field of morphology. This collection also includes one manuscript copy of the Arabic-Turkish dictionary “Mirqāt al-luġat,” written by an anonymous author (Ms 2), who states at the beginning of the work that he derived 14,000 words from the dictionary “Şihāh” and 16,000 words from “Qāmūs” for writing his dictionary.

When it comes to literature, let’s mention a commentary on the “Diwan” of Hafiz Shirazi (Ms 13). The author of the work titled “Sharḥ-i Dīwān-i Ḥafīz” is Muşliḥuddīn Muştafā Surūrī.

Museum of the Franciscan Monastery Tolisa - Gate of Bosnia

During the research of manuscript collections in monasteries, we came across information that the Museum of the Franciscan Monastery Tolisa - Gate of Bosnia also possesses a certain number of manuscripts in oriental languages. However, in direct communication with the management of this institution, it was explained that the friars did collect various materials, but did not maintain inventory books. Moreover, neither the documentary nor the manuscript materials were subject to cataloguing by experts. Therefore, the entire collection held by this Museum as a newly established institution is in a completely unorganized state, meaning there is no written record of what is in the possession of this institution. The Museum’s managers are in negotiations with the Croatian Institute regarding engagement in organizing archival materials. What can be said with certainty is that the entire collection was acquired before 1992, and nothing has been received by this institution subsequently.

In the manuscript legacy of Fra Martin Nedić, the provincial of Bosnia Srebrena, known as Turkuša due to his excellent command of Turkish, Persian, and Arabic, there are his notebooks, or grammars of Turkish and Persian languages that he wrote in Latin.

The Museum possesses a four-volume Persian-Turkish-Arabic dictionary with Latin interpretation from 1780.

Although the manuscript material is not inventoried in the digitization process, cooperation with experts is expected in the following period to inventory, assess, and offer professional evaluation of this material to make this heritage accessible to the public.

Manuscripts of works by Bosnian-Herzegovinian authors and scribes in Franciscan monasteries

In the archive of the Franciscan province, several works by local authors are preserved, among which it is worth mentioning an autograph of the work by Mustafa Ejubović (Shaykh Yuyo). It is a gloss on the work “Muḥtaṣar Sulaymān bin ‘Abdurrahmān b. Sulaymān al-Mağribī” (Ms 60). This mentioned work is not recorded in Boškov’s Catalogue, as it is written in Arabic. Shaykh Yuyo’s gloss (Ḥāshiya) on this Commentary (Muḥtaṣar) was written, according to the note at the end of the work, in 1688 (on Thursday evening, 4th of Rabi al-Awwal, 1099 AH). (Hasandedić 1982: 163) Another significant autograph (Ms 117) is the work “Muḥarrrik al-qulūb ilā ‘ibādat ‘allām al-ğuyūb” (Stirrer of Hearts to the Worship of the Knower of Secrets) by Aḥmad son of Muṣṭafā from Mostar (Aḥmad b. Muṣṭafā al-Mostārī). The work was written in 1666 (1077 AH) in Užice in the tekke of Shaykh Isa-efendi.

Among the works of domestic authors, it is worth mentioning the “Muntaḥab”, an Arabic-Turkish dictionary by author Shaykh Murtaža Stočanin. This manuscript is of particular value as it is the only surviving copy of the work in Bosnia and Herzegovina. The second known copy of this dictionary was destroyed at the Oriental Institute in Sarajevo in 1992 (Ms 325).

The work “Niẓām al-‘ulāma ilā ḥātam al-anbiyā” (The Order of Scholars until the Seal of Prophets) written by Ḥasan Kāfi al-Aqḥiṣārī (Pruščak) is preserved in manuscript form with the signature Ms 130 (fol. 41-65). Interestingly, in their study of Pruščak, Nametak and Ljubović do not list this manuscript among the 12 manuscript examples of the work “Niẓām al-‘ulāma”.

Among the works of Bosnian-Herzegovinian authors is the manuscript Ms 186, which is a work “Ġazawāt-nāma” by author Aḥmad Ḥāğğ Nasīm-oğlū al-Aqḥiṣārī) from the 18th century. The existence and significance of another chronicle written by Ahmed Hadžinesimović from Prusac were first pointed out by Mehmed Tajib Okić. (Okić 1938) He also discovered the autograph of his work preserved in the National Library in Paris. The manuscript Ms 186 of the Franciscan Province Archive contains a shorter excerpt from this work, describing the wars of the Turks in Serbia.

One of the oldest manuscript examples of the work “Sahlat al-Wuṣūl” by Omer Humo is preserved in this collection under the signature R 237. It is an “ilmihal” written in Bosnian language in Arabic script. The work was printed in Istanbul in 1865. According to Drkić and Kalajdzija, the printed text of Humo’s work has been lost. (Drkić, Kalajdzija 2010:7)

In the Professor’s Library of the Franciscan High School in Visoko, manuscripts of two works by Bosnian-Herzegovinian authors are preserved. The first of these

(Ms 7/I) is “Uṣūl al ḥikam fī nizām al-‘ālam” (The Foundations of Wisdom in the Governance of the World), a treatise belonging to the genre of *siyasatnama* (moral-political works) by Hasan Kafi Pruščak (Ḥasan Kāfī al- Aqḥiṣārī).

The second work by an author from this region is “Sahlat al-wuṣūl” by Omer Humo (Ms 31).

The role of domestic scribes and their contribution to book production and the dissemination of literacy culture in Bosnia and Herzegovina is a special aspect of the study of literacy and book history. Mohammed Ždralović made an immeasurable contribution in this regard by presenting a comprehensive overview of scribal activity in oriental languages based on numerous researches in manuscript collections of the former Yugoslavia. His systematic review of all scribes allows us to offer several new names: ‘Abdullāh Kohnić, son of Ḥalīl; ‘Abdullāh, son of Darwish; Aḥmad, son of ‘Alī from the fortress Vrane; ‘Alī, son of Aḥmad from Stolac; ‘Alī, son of Ṣāliḥ; Hāḡḡ ‘Alī, qadi of Budim; Darwish Muṣṭafā, son of Aḥmad from Ljubinje; Ğa‘far, son of Hāḡḡ Muṣṭafā; Ḥasan son of ‘Abdurraḥmān; Ḥasan, son of Muḥammad from Blagaj; Ḥāfiḡ Ibrāhīm b. Muṣṭafā Imām-zāde (Imamović); Hāḡḡ Ismā‘īl son of Muṣṭafā -aḡa; Yūsuf, son of Aḥmad from Mostar; Mehmed Žuljević, son of Muhamed; Muḥammad b. Aḥmad from Gornji Vakuf; Muṣṭafā son of Darwish Aḥmad; ‘Uṭmān b. Bāqī; Ṣāliḥ, son of Ibrāhīm from Mostar.

The total number of domestic scribes of manuscripts in oriental languages in the researched funds of monastery archives and libraries is 71. As can be seen in the notes, most scribes come from the Herzegovina region (Mostar, Stolac, Nevesinje, Ljubinje, Ljubuški, Trebinje, Blagaj), and the largest number of transcriptions relates to works used as textbooks (works of Arabic grammar, religious disciplines - dogmatics, hadith, inheritance law). Several manuscript examples were transcribed by students or professors in Bosnian-Herzegovinian madrasas (Merhemić Madrasa and Atmejdān Madrasa in Sarajevo, Karađoz-bey’ Madrasa in Mostar), which supports the claim that the highest percentage of transcriptions was made out of the need to serve for learning in madrasas. A manuscript transcribed by the well-known Mostar poet Ḥasan Ziyā‘ī from Mostar holds special value. It is a transcription of the work “Ṣarḥ al-maṣāriq” with the signature Ms 115 in the Archive of the Franciscan Province, in the monastery on Humac. The work was transcribed in the second decade of Shawwal 983 (January 1576).

Conclusion

With this work, we aimed to present the manuscript heritage in oriental languages that is still carefully preserved in the collections of Bosnian-Herzegovinian monasteries and to draw attention to these institutions as important links in the preservation and presentation of the value and significance of written heritage in oriental languages. Based on the insight into the manuscript heritage cared for by these institutions, it can be confidently stated that activities in learning the Turkish language were conducted in certain monasteries. The role of friars in collecting and preserving manuscript heritage is immeasurable; thanks to these institutions, despite facing numerous adversities, a significant number of manuscript artifacts have been preserved, bearing witness to a very productive period in Bosnian-Herzegovinian history. Today, these institutions preserve works by Bosnian-Herzegovinian authors who wrote in Arabic, Turkish, and Persian, and, notably, a considerable number of autographs. The total number of manuscript codices preserved in these institutions exceeds four hundred.

When it comes to works by Bosnian-Herzegovinian authors, very valuable works are preserved in the libraries of Franciscan monasteries, starting with the autographs of two Herzegovinian authors, Aḥmad, son of Muṣṭafā from Mostar, and Shaykh Yuyo. Other Bosnian-Herzegovinian authors' manuscript copies unquestionably contribute to the value, such as Aḥmad, the son of Ḥasan Ḥāğğ Nasīm-oğlu (Hadžinesimović) from Prusac (“Gazavāt-nāme”), Shaykh Fawzī Mostarī (“Bulbulistān”), Ḥasan Kāfi al-Aqḥiṣārī (Pruščak) (“Nizām al-‘ulāma ilā ḥātām al-anbiyā and Uṣūl al ḥikam fī nizām al-‘ālam”), Ibrahim Opiyač (“Šarḥ al-Miṣbāḥ fī al-naḥw” and “Risāla fī šarḥ al-ṣalawāt allati ‘awradat ‘alā ṭariq al-alğāz”), Muḥammad Hawā’ī Usqūfī (“Maqbul-i ‘Ārif”), Omer Hamza Humo (“Sahlat al-Wuṣūl”), and Sheikh Murtaḏa Istolċawī (“Muntaḥab”).

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