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THE SANJAK OF HERZEGOVINA IN 17TH CENTURY: WAQF HERITAGE¹

Abstract: This paper addresses the issue of construction of waqfbuildings in the Sanjak of Herzegovina during the 17th century. On the basis of archival material found in various archives in Sarajevo, Mostar, Dubrovnik, Istanbul and several monastic archives in Dalmatia, information on sacral and profane objects, their names, date of establishment and the names of the founders was provided. The paper equally follows the establishment of endowments, regardless of confessional affiliation.

Keywords: The Eyalet of Bosnia, The Sanjak of Herzegovina, waqf, buildings, 17th century, muslims, non-muslims

Apstrakt: Ovaj rad tretira pitanje izgradnje vakufskih objekata u Hercegovackom sandžaku 17. stoljeća. Na temelju izvora koji se nalaze u arhivama u Sarajevu, Mostaru, Dubrovniku, Istanbulu i nekoliko dalmatinskih samostana, donose se podaci o sakralnim i profanim objektima, njihovim nazivima, vremenu nastanka i zakladnicima/vakifima. Rad sadrži podatke o zadužbinama bez obzira na njihov konfesionalni karakter.

¹ This paper is the result of a doctoral research and a part of it was presented at the 2nd International Archive Congress on Ottoman Lands held 20-24 November 2017 in Istanbul (Turkey). This paper also contains new information that we have found in the meantime in the archival sources. In the meanwhile, the paper was published in Turkish language in the following place: "XVII. Yüzyılda Hersek Sancağı: Vakıf Eserleri", 2nd International Archive Congress on Ottoman Lands, Bildiri kitabı, Cilt I, T. C. Cumhurbaşkanlığı, Çevre ve Şehircilik Bakanlığı, Tapu ve Kadastro Genel Müdürlüğü, Arşiv Dairesi Başkanlığı, Ankara, 2019, 1063-1075.

Ključne riječi: Bosanski ejalet, Hercegovački sandžak, vakuf, građevine, 17. stoljeće, muslimani, nemuslimani

General Information

The Sanjak of Herzegovina was formed in year 1470 and was a part of the Bosnian Eyalet since year 1580. Before that, it was a part of the Rumeli Eyalet. Between the period of 1470 and 1576, its capital was in Foča, and between 1576 and 1833 its capital was in Tašlidža (Pljevlja). Between 1833 and 1851 the Sanjak od Herzegovina moved up to Eyalet status, and between 1851 and 1878 was again a part of the Bosnian Eyalet/Vilayet. Only between 1875 and 1877, during rebellion, it was once again turned into an Eyalet/Pashaluk.

In 17th century the Sanjak of Herzegovina was consisting of 16 kazas. On the east, it was bordering Montenegro and the Ishkodra Sanjak, on the southwest Dubrovnik and the Klis Sanjak, and on the north the Bosnian Sanjak. In 17th century, compared to the more central areas of Ottoman Empire, the Sanjak of Herzegovina was a border and the far end of the Empire, but nonetheless it was a strategic stronghold in Adriatic standing against outsider threats (Venetian Republic, The Papal States, The Habsburg Monarchy).²

Waqf Establishments

In the Ottoman Empire, waqf establishments were 'founding and universal' institutions during development of cities and villages.³ Throughout the 17th century waqf was one of the core symbols of Herzegovina society. Similar to centuries before, waqfs managed to keep their importance. The diversity of waqfs is easily visible in every part of the cities in Herzegovina. As a very important part of Islamic heritage, waqf establishment is easily researched through waqf buildings and vakufnamas.

² Hazim Šabanović, *Bosanski pašaluk – Postanak i upravna podjela*, Svjetlost, Sarajevo, 1982, s. 57-161.

³ Adem Handžić, "O specifičnostima nekih osmanskih popisa u vezi institucije vakufa u Bosni u XVI i XVII stoljeću", *Prilozi za orijentalnu filologiju*, 40, Sarajevo, 1990, 238.

To this day, there are numerous vakufnamas dating from 17th century Herzegovinian Sanjak. For instance, only in Mostar the following can be found⁴:

- (1612) the vakufnamas of Koski Mehmed Pasha, son of Mustafa
- (1612) the vakufnamas of Hadzi Bali, son of Muhammed
- (1620) the vakufnamas of Hadzi Ahmed (son of Ferhat), belongs to evladiyet waqf, (from Huseyin Hodza Mahalle – city quarter)
- (1621) the vakufnamas of Volic-Okyuzovic Hadzi Hasan Sevri
- (1636) the vakufnamas of Hadzi Ibrahim Aga Šarić (from Šarić Mahalle)
- (1646) the vakufnamas of Aisha (daughter of Hadzi Ahmed), belongs to evladiyet waqf (from Hadzi Bali Mahalle)
- (1650) the vakufnamas of Meryem (daughter of Hadzi Mustafa), belongs to evladiyet waqf (from Karadjoz Bey Mahalle)
- (1650) the vakufnamas of Hadzi Mustafa (son of Turhan), belongs to evladiyet waqf
- (1670) the vakufnamas of Hadzi Ahmed Bey Lakišić
- (1676) the vakufnamas of Hadzi Salih, son of Sipahi Temim (from Hadzi Bali Mahalle)
- (1677) the vakufnamas of Dzundi Hadzi Salih, belongs to evladiyet waqf (from Nezir Aga Mahalle)
- (1684) the vakufnamas of tabak Hadzi Bećir (from Huseyin Hodza Mahalle)
- (1686) the vakufnamas of Ibrahim Ćevro, son of Hadzi Mustafa (from Nezir Aga Mahalle)
- (1700) the vakufnamas of Fatma Kadun (daughter of Halil Ćelebi), belongs to evladiyet waqf (from Huseyin Hodza Mahalle)

⁴ Hivzija Hasandedić, *Muslimanska baština Bošnjaka, II, Herceg Novi i okolina, Vrgorac i okolina, Imotska krajina, Makarsko primorje i zapadna Hercegovina*, IKC, Mostar, 1999, 97; Hivzija Hasandedić, *Mostarski vakifi i njihovi vakufi*, IKC, Mostar, 2000, 264-291; Hivzija Hasandedić, "Sevri Hadži Dasanova džamija u Mostaru", *Glasnik VIS-a u FNRJ*, 27/1964, br. 7-9, 338-341; *Regesta Franjevačkog arhiva u Mostaru 1446-1862*, Mostar, 1984, 20.

Religious Structures

Mosques⁵

Throughout 17th century there were 56 mosques built in 18 locations in the Sanjak of Herzegovina. The most were built in Mostar (21), then Konjic/Belgraddžik (6), Tašlidža (4), and 3 each in Foča, Rudo and Trebinje. 17 mosques were built in the second half of 17th century, while the remaining were built in the first half of the century.

⁵ Başbakanlık Osmanlı Arşivi (BOA), AE. SMMD. IV, 20/2186.; Arhiv Hercegovačko-neretvanskog kantona (AHNK), Acta Turcica, OZ-DK 1/49; Mehmed Mujezinović, *Islamska epigrafika u Bosni i Hercegovini*, 3, Veselin Masleša, Sarajevo, 1998, 356; Hivzija Hasandedić, *Muslimanska baština u istočnoj Hercegovini*, Veselin Masleša, Sarajevo, 1990, 91; 147; 174; 233-238; Mehmed Mujezinović, *Islamska epigrafika u Bosni i Hercegovini*, 2, Veselin Masleša, Sarajevo, 1998, s. 80-81; Faruk Taslidža, "O muslimanskim sakralnim objektima u rubnim dijelovima Hercegovačkog sandžaka krajem XVII stoljeća", *Anali Gazi Husrev-begove biblioteke*, XXXIV (2013), s. 120-124; Jusuf Muhić, *Hercegovina – Vojna i upravna jedinica Osmanskog carstva, Od početka XVII stoljeća do kraja osmanske vladavine*, 2/2, Sarajevo, 2007, s. 167-173; 348-365; 406-407; 410; 414; 464; Salih Sidki Hadžihuseinović-Muvekkit, *Povijest Bosne*, 1, El-Kalem, Sarajevo, 1999, s. 288; 367; Derviš Buturović, "Dvije konjičke vakufname", *Glasnik VIS-a*, XXIX/7-8 (1966), s. 305-309; Fehim Nametak, *Kulturni razvoj Konjica za vrijeme osmanske vlasti*, Rukopis u Bošnjačkom institutu u Sarajevu, s. 12-17; Hivzija Hasandedić, "Islamski spomenici u ljubinskoj nahiji i trebinjskim brdima", *Glasnik VIS-a*, 49 (1986), 38-47.; Hivzija Hasandedić, "Zadužbine Čejvan Kethode u Hercegovini", *Prilozi za orijentalnu filologiju*, 5 (1955), s. 275-286.; Hivzija Hasandedić, "Koski Mehmed-paše džamija i vakuf u Mostaru", *Glasnik VIS-a*, 3 (1952), s. 5-7; 146-157.; H. Hasandedić, *Mostarski vakifi i njihovi vakufi*, s. 65; 85-97; 100-120; 136-137; 163; Hivzija Hasandedić, *Genealoška istraživanja (porijeklo i status, istaknuti pojedinci nekih muslimanskih porodica u Hercegovini)*, Mostar, 2009, s. 41; 170-171; Hivzija Hasandedić, "Ibrahima-age Šarića džamija u Mostaru", *Glasnik VIS-a*, 13/25 (1962), s. 4-6; 146-151; Evlija Čelebi, *Putopis– Odlomci o jugoslavenskim zemljama, Preveo, uvod i komentar napisao: Hazim Šabanović*, Svjetlost, Sarajevo, 1967, s. 393; 406; 455-459; 467.; Hivzija Hasandedić, "Zadužbine hadži Ahmet-age Lakišića u Mostaru", *Glasnik VIS-a*, 10/12 (1961), s. 385-396.; H. Hasandedić, *Muslimanska baština Bošnjaka*, II, s. 27-30; 98.; Karl Peec, *Mostar und sein Kulturkreis*, Lajpcig, 1891; Hamdija Kreševljaković, "Počitelj na Neretvi", *Kalendar Narodne Uzdanice* (1933), s. 37; Bajro Agović, *Džamije u Crnoj Gori*, Podgorica, 2001, s. 275-277; Stevan Dečić, "Petrov manastir kod Trebinja", *Glasnik Zemaljskog muzeja*, XXIV (1912), s. 131.

Table 1: Mosques

Location	Name	Date	Waqf	Note
Bileća	Village Plana Mosque	1617	Avdić family	
Biograci	Mosque	before 1653	worked up to 1815– reason: plague	
Cernica	Havtovac-Mosque	1690	Hasan Bey Hasanbegović	
Čajniče	Mosque	1618/1619	Nur Muhammed Mustay Bey	
Čapljina	Village Struga-Mosque	around 1647	Begić family	
Čapljina	Village Tasovčići Mosque	before 1664	Počiteljac Ibrahim Pasha	
Foča	Čečova Mosque	1613	Hadzi Osman Bey	
Foča	Mosque	before 1664	Ali Čohodar	
Foča	Mosque	1632/1633	Dev Suleyman Bey	
Konjic/ Belgraddžik	Tekke Mosque	between 1622 and 1648	Čaus Alagić Mehmed Bey	gave 350.000 akçe for mosque
Konjic/ Belgraddžik	Bjelimići/Odžaklar	17th century	unknown	
Konjic/ Belgraddžik	Glavatičevo	before 1658	unknown	
Konjic/ Belgraddžik	Seonice	1662/1663	unknown	
Konjic/ Belgraddžik	Oprkanj	17th century	Hadži Zulfikar	

Konjic/ Belgraddžik	Vardačka	before 1664 or after 1684	Huseyin Bey Mulić	
Ljubinje	Uboskovo- Mosque	The first half of the 17th century	Huseyin Efendi Smailhodžić	Son of Huseyin Efendi was a su- pervisor (mute- velli) of Istanbul Aya Sofiya Mosque
Ljubinje	Cernica Mosque	The beginning of the 17th century	Kızlar Aga Mustafa Aga Ljubinjeli	
Mostar	Tabačica Mosque	The beginning of the 17th century	Hadzi Kurt	
Mostar	Mosque	1602	Kethoda Mehmed	
Mostar	Mosque	1608/1609	Defterdar Pasha	
Mostar	HadziBalina Mosque	before 1611	Hadzi Bali, son of Muhammed	
Mostar	Mosque	1614/1615	Šeyh Efendi	
Mostar	Koski Mehmed Pasha Mosque	1617/1618	Koski Mehmed Pasha, son of Mustafa	
Mostar	Hadzi Jahjatova- Mosque	before 1620	Hadzi Jahja Mustafa Maslo/ Tero	
Mostar	Sevri Hadzi Hasan Mosque	before 1620	Sevri Hadzi Hasan, son of Velija	
Mostar	Roznamedzi Hadzi Ibrahim Efendi Mosque	before 1620	Roznamedzi Hadzi Ibrahim Efendi	
Mostar	Kose Jahja He- vadze	before 1631	unknown	

Mostar	Memija Hodza Mosque	before 1620	MemijaHodza	
Mostar	Šarića Mosque	1623/24	Hadzi Ibrahim Aga Šarić, son of Kasim	
Mostar	Ali Hodza or Derviš Pasha Čengić Mosque	before 1631/1632	Aliya/Abel Hodza	The special in- formation about this mosque is that during the Bayram prayer in 1678, the bandit Stojan Jankovic- went inside with the haramis and massacred the entire commu- nity and set fire to the mosque.
Mostar	Hafiz Hodza Mosque	before 1631/1632	Hafiz Hodza- Temim	
Mostar	Mosque	before 1631/1632	Ali Bey Lafo / Bakamović/	
Mostar	Mosque	1634	Hadzilbrahim Aga	
Mostar	Lakišića Mosque	1651	Ahmed Bey Lakišić	
Mostar	BlatoMosque	before 1653	unknown	
Mostar	Mosque	before 1664	Fatima kaduna/ kadın Šarić	
Mostar	Temimova or Babunsk Mosque	before 1676	Hadzi Salih Aga, son of Temim	
Mostar	Gnojnica Mosque	before 1684	unknown	

Nevesinje	Mosque	17th century	Šaban Efen- di, son of Nevesinjeli Velijuddin Efendi	
Nevesinje	Odžak Mosque	1625	Hana Ljubović, wife of Ali Bey Ljubović	
Nikšić	Donja Mosque	1695	Built by emi- grants/refugees from Heceg- Novi and Risan	
Novi	Sultan Mehmed III Mosque	between 1595 and 1603		
Novi	Nova Šehidija Mosque/Sinan Pasha Mosque (after 1661)	between 1623 and 1626	Murtez Pasha	
Počitelj	Počiteljac Ibrahim Pasha Mosque	The beginning of the 17th century	Počiteljac Ibrahim Pasha	
Rudo	Gornji kraj- Mosque	before 1664	unknown	
Rudo	Hadzi Muruvetova Mosque	before 1664	unknown	
Rudo	Bresnica Mosque	before 1664	unknown	
Stolac	Dabrica Mosque	1610/1611	Sefer Aga Begović	
Stolac	Bjeljani Mosque	The beginning of the 17th century	Telarević family	
Tašlidža	Hadzi Rizvan Mosque	17th century	unknown	
Tašlidža	Odobaša Mosque	17th century	unknown	

Tašlidža	Hadži Hasan Mosque	17th century	unknown	
Tašlidža	Hadži Zekeriya- Serhat Mosque	17th century	unknown	
Trebinje	Klobuk Mosque	1664	Hamza Bey Rizvanagić- Begović, son of Omer Aga, dizdar of Klobuk	
Trebinje	Donje Cicevo Mosque	The beginning of the 17th century	Bešović, Busuladžić and Kurtagić families	
Trebinje	Police Mosque	The second part of 17th century	Osman Pasha Resulbegović	
Ustikolina	Ahmed Bey Mosque	between 1606 and 1646	Ahmed Bey	

Masjids⁶

Masjids are similar to mosques, but the difference is masjids are characterized by not having a minaret, being smaller than a mosque and not suitable for Friday and Eid prayers. Throughout 17th century, in the Sanjak of Herzegovina there were 16 masjids built in 6 different locations. Half of them were built in Mostar, and 2 each in Blagaj and Novi.

⁶ J. Mulić, *Hercegovina*, 2/2, s. 358, 403; E. Čelebi, *Putopis*, s. 387, 414-415. (dipnot 99); H. Hasan-dedić, "Hercegovачki vakufi i vakifi", s. 37; H. Hasan-dedić, *Mostarski vakufi i njihovi vakufi*, s. 150-171; H. Hasan-dedić, *Genealoška istraživanja*, s. 66, 141; Hivzija Hasan-dedić, "Spomenici islamske kulture u Herceg Novom", *Takvim za 1987. godinu*, Sarajevo, 1986, s. 127-158.

Table 2: Masjids

Location	Name	Date	Waqf	Note
Blagaj	Lehin Masjid	before 1664	Hasan Aga Leho	
Blagaj	Do Mahallesi	before 1664	Hadzi Huseyin Efendi Bašo	
Ljubinje	Masjid	before 1659	Ahmet Aga	
Mostar	Masjid	1607/08	HadziAlaga	
Mostar	Dušica Masjid	before 1612	Bayezid Hodza	
Mostar	Yahya Esfel/ Indzir/ Nametkov Masjid	before 1620	Yahya Hodzaor Yahya Esfel	
Mostar	Masjid	before 1631	Ahmed Bey Kurdi ćor Kanber Aga	
Mostar	Velmasjid	before 1648	Hadzi Veliyuddin	
Mostar	Aršinovića Masjid/Ograda Masjid/Milavica Masjid	before 1651	Hadzi Ahmed Aga Zirai	
Mostar	Selva Mosque or Ridžanovića Masjid	before 1651	Hadzi Huseyin Kotlo	
Mostar	Masjid	before 1676	Hadzi Salih Aga, son of Temim	
Mostar	Čevrin Masjid	before 1686	Hadzi Ibrahim Aga Čevro, son of Hadzi Mustafa	
Nevesinje	Masjid	before 1670	Hadzi Huseyin	
Novi	Donja Mahala Masjid	The firs half of 17th century	Hadzi Abdullah Aga	

Novi	Donja Mahala Masjid	between 1623 and 1639	Suleyman Aga Ramović	
Stolac	Masjid	before 1664	unknown	

Tekkes⁷

The establishments for dervishes called teqe/tekke were also given to waqf. In Herzegovina, Konjic/Belgraddžik, Novi and Ustikolina were places where tekkes were built. Nevesinje also has three teqes out of which one belongs to 17th century.

Table 3: Tekkes

Location	Name	Date	Waqf	Note
Konjic/ Belgraddžik	Teqe of dervish order Halveti	1622	unknown	Sheikh of tekke was Muhamed Cumhur. Year of death 1679
Novi	Teqe	between 1623 and 1639	unknown	The tekke establish by Hadzi Suleyman Ramović. Sheikh of teqe in 1670 was Mustafa.
Ustikolina	Teqe	middle of 17th century	unknown	
Nevesinje	Teqe	before 1664	unknown	

⁷ F. Nametak, *Kulturni razvoj Konjica*, 22-23; H. Hasandedić, *Muslimanska baština Bošnjaka*, II, 20; E. Čelebi, *Putopis*, 406, 412.

Educational Institutions

Mektebs⁸ (Elementary Schools)

Mektebs are traditionally built next to mosques and madrasahs. Very popular among people, they are also mentioned in traditional songs. For instance, mektebs in Mostar are described as following: *'It's the pure mekteb, three hundred girls are being taught, the teacher is Omer Efendi, headworker beautiful Emina'*. In the Sanjak of Herzegovina, throughout 17th century there were 14 mektebs built in 8 different locations, 8 of them being in Mostar.

Table 4: Mektebs (Elementary Schools)

Location	Name	Date	Waqf	Note
Cernica	Havtovac Mekteb	1690	Hasan Bey Hasanbegović	
Cajnice			unknown	Total: there were 5 mektebs
Konjic/ Belgraddžik	Muallimhane of Sultan Mehmed III	1617	unknown	
Konjic/ Belgraddžik	Mekteb	1622	Mehmed Bey, son of Hadzi Abdi	
Ljubinje	Kızlar Aga Mosque's Mekteb	The beginning of the 17th century	Kızlar Aga Mustafa Bey (probably)	
Mostar	Hadzi Bali Mosque's Mekteb	before 1612	Hadzi Bali	

⁸ Hivzija Hasandedić, Spomenici kulture turskog doba u Mostaru, Veselin Masleša, Sarajevo, 1980, s. 78; H. Hasandedić, Muslimanska baština u istočnoj Hercegovini, s. 147, 174; Ismet Kasumović, Školstvo i obrazovanje u Bosanskom ejaletu za vrijeme osmanske uprave, IKC, Mostar, 1999, 115, 129. J. Mulić, Hercegovina, 2/2, s. 352; E. Čelebi, Putopis, s. 470; Hivzija Hasandedić, "Islamski spomenici u ljubinjskoj nahiji i trebinjskim brdima", Glasnik VIS-a, 49 (1986), s. 38-47; H. Hasandedić, Mostarski vakifi i njihovi vakufi, 63, 73, 100, 115.; H. Hasandedić, "Zadužbine hadži Ahmet-age Lakišića u Mostaru", Glasnik VIS-a, 10-12 (1961), s. 385-396; H. Hasandedić, Muslimanska baština Bošnjaka, II, s. 19.

Mostar	Koski Mehmed Pasha Mosque's Mekteb	1612	Koski Mehmed Pasha	
Mostar	Kose YahYa Hodza Mosque's Mekteb	1649	Ahmed Aga Pitic	
Mostar	Hadzi Ahmed Bey Lakišić Mosque's Mekteb	1651	Hadzi Ahmed Bey Lakišić	
Mostar	Fatima kaduna Mosque's Mekteb	before 1664	Fatima kaduna Šarić	
Mostar	Cernica Mahalle's Mekteb	17th century	Hadzi Memija	
Nevesinje	Odžak's Mekteb	1625	Hana Hanım Ljubović	
Nevesinje	Trebesin's Mekteb	before 1651	Hadži Huseyin Lakišić	
Novi	Mekteb	Between 1623 and 1639	Hadzi Suleyman Ramović	
Prijepolje	Hadzi Kurt's Mekteb	1667	Hadzi Kurt (probably)	

Madrasahs (High Schools) and Khaniqahs⁹

Madrasahs, study rooms, khaniqahs were also given to waqf in 17th century. In total, between 17 and 22 madrasahs were built in 17 different locations.

Table 5: Madrasahs & Khaniqahs

Location	Name	Date	Waqf	Note
Blagaj	Madrasah	before 1664	unknown	
Cernica	Madrasah	before 1664	unknown	
Gacko	Kazanci's Madrasah	The second half of the 17th century	Osman Pasha	
Goražde	Madrasah	17th century	Džafer Bey Sijerčić (probably)	
Konjic/ Belgraddžik	Junuz Čauš's Madrasah	1623	İbrahim Aga	
Konjic/ Belgraddžik	Madrasah-khāniqah	1622	Mehmed Čauš, son of Abdi	
Ljubinje	Madrasah	1664	unknown	
Mostar	Derviš Pasha Bajezidagić's Madrasah	1601	Derviš Pasha Bajezidagić	
Mostar	Hadzi Bali's Madrasah	after 1612	Hadzi Bali	

⁹ BOA, IE. EV, 13/1568; Gazi Husrev-bey Library (GHB), Turski dokumenti, No. 35; H. Hasandedić, Muslimanska baština Bošnjaka u južnoj (srednjoj) Hercegovini, IKC, Mostar, 1997, s. 43, 146-150; E. Čelebi, Putopis, s. 403-415; I. Kasumović, Školstvo i obrazovanje, 186, 201-202, 224-227, 245, 246; H. Hasandedić, Mostarski vakifi i njihovi vakufi, s. 56, 154, 212; Hivzija Hasandedić, Katalog arapskih, turskih i perzijskih rukopisa, 2, Arhiv Hercegovine, Mostar, 1977, s. 76; Hivzija Hasandedić, "Djela i kraći sastavi Muslimana BiH koji su napisani na orijentalnim jezicima i koji se nalaze u arhivu Hercegovine u Mostaru", Anali GHB, IV (1976), s. 124; H. Hasandedić, Mostarski vakifi i njihovi vakufi, s. 171.; E. Čelebi, Putopis, s. 403-415, 447; Enes Pelidija, "Pljevlja i pljevaljski kraj u XVIII stoljeću", u: Istorija Pljevalja, Pljevlja, 2009, s. 171.; Hivzija Hasandedić, "Islamski spomenici Nevesinja i okoline", Glasnik VIS-a, 1975, s. 15-16; Hamdija Kreševljaković, Izabrana djela, III, Sarajevo, 1991, s. 66, 76; Hamdija Kreševljaković, Banje u Bosni i Hercegovini, Svjetlost, Sarajevo, 1952, s. 30-108; H. Hasandedić, Muslimanska baština Bošnjaka, II, s. 20, 24, 109.

Mostar	Koski Mehmed Pasha's Madrasah	before 1618	Koski Mehmed Pasha	
Mostar	Roznamedži Ibrahim Efendi's Madrasah	before 1620		
Mostar	Deli's Madrasah	1648	Hadzi Velijuddin	
Mostar	Daru's-se'ade Ahmed Aga's Madrasah	before 1654	Daru's-se'ade Bosnian Ahmed Aga, son of Alija	
Mostar	Khaniqah	1668	unknown	The sheikh of khaniqahwas Ismail Efendi Opijač
Nevesinje	Buk'a Madrasah	The beginning of the 17th century	Nevesinjeli Ali Kjafi Efendi	It was in the harem of the Sultan Bajezid Mosque and composed of two parts: Daru'l-Hadis and Daru'l-Kurra
Poitelj	Počiteljac Ibrahim Pasha's Madrasah	1655	Počiteljac Ibrahim Pasha	The teachers were by Muftić family.
Prijepolje	Madrasah	before 1664	unknown	
Prijepolje	Madrasah	before 1664	unknown	
Prijepolje	Madrasah	before 1664	unknown	
Tašlidža	Hadzi Huseyin's Madrasah	before 1664	unknown	
Tašlidža	Hadzi Osman Pasha's Madrasah	before 1664	unknown	
Tašlidža	Hadzi Ibrahim Pasha's Madrasah	before 1704	unknown	

Social Establishments

Hammams¹⁰

One of the most symbolic establishments of Ottoman Empire – hammams – were also constructed during 17th century in the Herzegovinian Sanjak. Based on research there were total of 9 hammams built in 8 different locations.

Table 6: Hammams (Turkish baths)

Location	Name	Date	Waqf	Note
Cernica	Hammam	before 1664	unknown	
Foča	Hammam	before 1636	Mustafa Efendi, kethuda of sipahi	It was on the left bank of the Čehotina River
Foča	Hammam	before 1664	unknown	It was on the left bank of the Drina River
Konjic/ Belgraddžik	Oprkanj Mahalle's Hammam	1622	Čauš Mehmed	
Ljubinje	Hammam	between 1620 and 1630	Mustafa Aga Ljubinjeli, Kızlar Aga	
Nevesinje	Hammam	The beginning of the 17th century	Šaban Efendi, son of Velijuddin Bey	
Novi	Hammam	before 1664	unknown	It was next to the Donja Mosque
Stolac	Hammam	The beginning of the 17th century	Silahdar Huseyin Pasha Šarić (Kız)	
Ustikolina	Hammam	17th century	unknown	

¹⁰ E. Čelebi, *Putopis*, s. 447-448.; H. Kreševljaković, *Izabrana djela*, III, 66, 76; H. Kreševljaković, *Banje u Bosni i Hercegovini*, s. 30-108; H. Hasandedić, *Muslimanska baština Bošnjaka*, II, s. 20, 24, 201.

Bridges¹¹

The importance of bridges is high in places with a lot of rivers and springs, such as Herzegovinian Sanjak. Therefore, there was always a need for bridges in the area. According to our research, in 17th century 5 new bridges were built in 4 different locations.

Table 7: Bridges

Location	Name	Date	Waqf	Note
Konjic/ Belgraddžik	Wooden Bridge in Glavatičevo	1612	Hadzi Bali	
Konjic/ Belgraddžik	Stone Bridge	1682	Haseki Ali Aga	
Blagaj	Leho's Bridge	before 1664	Hasan Aga Leho	
Čajniče	Hadzi Bali's Bridge	17th century	Hadzi Bali	Evlija Čelebi described this bridge: "Make this bridge overtaking manpower."
Čapljina	Struge's Bridge	before 1682	Aydin Aga	This bridge was destroyed by Venetians (general Dolfin) in 1694

¹¹ GHB, *Turski dokumenti*, A-168 (145); E. Čelebi, *Putopis*, s. 395, 470; Alija Bejtić, "Ko je podigao konjičku ćupriju", *Pregled*, 47, 7-8, (1976), s. 847-852; J. Mulić, *Hercegovina*, s. 337-344; H. Hasandedić, *Muslimanska baština u istočnoj Hercegovini*, s. 157; Džemal Čelić-Mehmed Mujeznović, *Stari mostovi u Bosni i Hercegovini*, Sarajevo, Veselin Masleša, 1969, s. 260; H. Hasandedić, *Muslimanska baština Bošnjaka u južnoj (srednjoj) Hercegovini*, s. 161.

Khans, Imarets, Caravanserai, Guest houses, Cafes¹²

Two of the establishments were vital for economy: caravanserai and khans. In 17th century in the Sanjak od Herzegovina were 6 khans and 4 caravanserais built in 10 different locations.

Table 8: Han, Imarets, Caravanserai, Guest Houses and Cafes

Locatin	Name	Date	Waqf	Note
Blagaj	Han	before 1664	Haseki Ali Ağa	
Čajniče	Han	17th century	Haci Bali	
Foča	Han	before 1611	unknown	
Ljubinje	Han	The beginning od the 17th century	Sipahi Mustafa Kozlić	
Stolac	Han	17th century	Silahdar Huseyin Pasha Šarić	
Trebešin/ NahijaDabri	Han	before 165	Hadzi Huseyin Lakišić	
Borci	Caravanserai	before 1612	Hadzi Bali	It was on the road Sarajevo-Mostar
Cernica	Caravanserai	before 1648	Čengić family	
Mostar	Caravanserai Čardagija's Khan)	1608	Koski Mehmed Pasha	
Tašlidža	Caravanserai	betwwen 1573 and 1611	unknown	

¹² Arhiv HNK, Sidžil blagajskog kadije (1698-1779.), s. 18a; H. Hasandedić, *Muslimanska baština Bošnjaka u južnoj (srednjoj) Hercegovini*, s. 47; H. Hasandedić, *Mostarski vakifi i njihovi vakufi*, s. 63, 76; H. Hasandedić, *Muslimanska baština u istočnoj Hercegovini*, s. 193; E. Čelebi, *Putopis*, 395, 454, 458; Vjekoslav Jelavić, "Kratki francuski putopis kroz Hercegovinu i novopazarski sandžak iz god. 1611", *Glasnik Zemaljskog muzeja*, XIX (1907), s. 474-475; J. Mulić, *Hercegovina*, s. 454; Džemal Čelić i Muhamed Mujić, "Jedna novootkrivena građevina starijeg doba u Mostaru", *Naše starine*, III (1956), s. 261-264; H. Hasandedić, *Spomenici kulture*, s. 158; Azra Gadžo Kasumović, "Stolac u osmanskom periodu", *Hercegovina*, 13-14 (2001), s. 25-30.

Blagaj	Misafirhane/ Guest houses od teqe	before 1664	unknown	
Stolac	Misafirhane/ Guest houses	17th century	Silahdar Huseyin Pasha Šarić	
Stolac	Kahvane/Caffes	17th century	Silahdar Huseyin Pasha Šarić	
Počitelj	İmaret	The beginning of the 17th century	Omer Aga	For residents in Počitelj every day and night were distributed bread and soup, beforejumu'a pray on Friday were distributed rice or bulgur.

Clock Towers¹³

It is accepted that European 14th century clock tower tradition transferred to the Ottoman Empire in 16th century. It is used as a symbol which gives a city nice decoration and is seen from all directions. In Ottoman Bosnia, there were 23 clock towers. 6 of them were built in 17th century Herzegovinan Sanjak in 5 different locations.

Table 9: Clock Towers

Location	Name	Date	Waqf	Note
Mostar	Clock tower	before 1664	Ibrahim Šarić	

¹³ H. Hasandedić, *Spomenici kulture*, s. 148; H. Hasandedić, *Mostarski vakifi i njihovi vakufi*, s. 81; Muvekkit, *Povijest Bosne*, 1, s. 367.; H. Hasandedić, *Muslimanska baština Bošnjaka*, II, s. 20; Hamdija Kreševljaković, "Sahat-kule u Bosni i Hercegovini", *Naše Starine*, 4 (1957), 20-24.

Mostar	Clock tower	before 1664	Fatima kaduna Šarić	
Nevesinje	Clock tower	before 1658	Šaban Efendi, son of Velijuddin Efendi	
Novi	Clock tower	1667	Mustafa Aga, servant of the fortress- in the name of Sultan Mehmed IV	
Počitelj	Clock tower	before 1664	Počiteljac Ibrahim Pasha	
Stolac	Clock tower	before 1664	unknown	

Other Waqf establishments

In addition to discussed waqf establishments, there were other types of waqf present. For instance, in Stolac place named Tepica Pazar – made on 4 cornerstones was frequent visiting place for traders. Five-eyed/quarry mill, column for rolling cloth, mold for wool collection, cistern and fountains, passenger water cans (fucci), various dishes for imaret, land for the poor etc. was also given to waqf by Herzegovina residents.¹⁴

Christian Waqfs

Catholics

Propaganda, consciously and systematically was first used by Roman Catholic Church via missionaries sent to non-Catholic countries for expanding Christianity. In this manner, in 1662 Catholic Church built

¹⁴ J. Mulić, *Hercegovina*, s. 429; H. Hasandedić, *Muslimanska baština Bošnjaka u južnoj (srednjoj) Hercegovini*, s. 48, 97; H. Kreševljaković, *Izabrana djela*, II, s. 279.; H. Hasandedić, *Mostarski vakifi i njihovi vakufi*, s. 195-197, 221; H. Hasandedić, *Spomenici kulture*, s. 152.

“Kongregatio de Propaganda Fide”. Catholics entered 17th century with a premise “to renew universal Catholicism”.¹⁵

Catholic Church kept their presence in the Sanjak of Herzegovina in two regions, Makarska (1615 rebuilt) and Trebinje-Mrkanj. They also had Franciscans in the region.¹⁶

In Dalmatia, a part of the Sanjak of Herzegovina, throughout Makarska, Zaoštrog and Imotski Franciscan monasteries could be found alongside different churches in the villages nearby.

In this part of our work, we'll name Catholic churches built during 17th century period¹⁷:

Table 10: Catholic churches

Location	Name	Date
Raščani	Church	1601
Bikovo	Church	1602
Makro	Church	1602
Tučepi	Church	1602
Proložac	Monastery	1600
Živogošće	Monastery	between 1612 and 1620
Belenići-Ravno	The Church of Saint Elijah	before 1622
Dubljeni - Ravno	The Church of the Holy Lady of Karmel	before 1622
Glumina - Ravno	The Church of Saint Peter	before 1622
Orahov Do - Ravno	The Church of Saint Ivan	before 1622

¹⁵ Krunoslav Draganović, “Izvjeste apostolskog vizitatora Petra Masarechija o prilikama katol. naroda u Bugarskoj, Srbiji, Srijemu, Slavoniji i Bosni g. 1623 i 1624.”, *Starine JAZU*, XXXIX (1938), s. 1-10.

¹⁶ Karlo Jurišić, *Katolička crkva na biokovsko-neretvanskom području u doba turske vladavine*, Zagreb, 1972, s. 60-61.

¹⁷ Miroslav Ujdurović, *Stanovništvo Makarskog primorja od 15. do 19. stoljeća*, Split, 2002, s. 35.; J. Mulić, *Hercegovina*, s. 176-181; Anđelko Zelenika, Gabela na Neretvi, u doba Turaka”, *Radio Sarajevo Treći program*, 12/43, (1983), s. 423.

Rupni Do - Ravno	The Church of Saint Nicholas and Elijah	before 1622
Trebinje - Trebimlje	The Church of Saint Mary	before 1619
Trebinje - Trebimlje	The Church of Saint Roch	between 1622 and 1624
VeljaMeđa - Ravno	Church	before 1622
Gabela	The Church of Saint Mark	1694
Makarska	The First Open Boys School	1666

Orthodox

Since medieval ages, Orthodox Church was present in Hum/Herzegovina region. They built monasteries and churches at first. The name of the episcopal changed during times: Hum, Herzegovina, Zahum, Herzegovina-Hum, Trebinje. In the 17th century, two were used: Trebinje and Mileševo.

Orthodox were continuing to spread in this century as well; this was backed by built monasteries and churches¹⁸:

Table 11: Orthodox churches

Location	Name	Date
Bileća - Dobrićevo	The Monastery of the Holy Mother of God	The beginning of the 17 th century
Ljubinje - Strupići	The Church of Saint Great Martyr of Varvara	before 1664
Ravno-Prosjeck	The Church of the Pukal Cross	1700
Trebinje - Drijenjani	The Church of Ascension	1664
Trebinje - Dubljani	The Church of the Holy Birth or Saint Georg's Church	1664
Trebinje - Mrkonjići	The Church of Saint Nicholas	17 th century

¹⁸ Đoko Slijepčević, Humsko-hercegovačka eparhija i episkopi (mitropoliti) od 1219. do kraja XIX veka, Beograd, 1940, 18-51.

Trebinje - Mosko	The Church of Mary	17 th or 18 th century
Trebinje - Poljice	The Church of the Pukal Cross of Saint John	before 18 th century

Instead of a conclusion

The idea of waqf, a crucial part of Islamic heritage representing goodness, played a big role in urbanization of the Eyalet of Bosnia. It was a massive element of social, economic and cultural affairs. In this article, we are discussing 17th century Herzegovina heritage (part of the Eyalet of Bosnia; bordering Montenegro and the Sanjak of Shkodra on east; Dubrovnik and the Sanjak of Klis on southwest; the Sanjak of Bosnia on north) including masjids, mosques, teqes, mektebs (elementary schools), madrasahs, hammams, bridges, khans, caravanserais, cafes and similar. In the Sanjak of Herzegovina; from 1606 to 1699; 56 mosques, 16 masjids, 3 to 6 teqes, minimum 14 maximum 20 mektebs, minimum 17 maximum 22 madrasahs, 9 hammams, 5 bridges, 6 khans, 4 caravanserais, 6 clock towers and 3 water ways were built. Some of the numbers are not final, as the information is not as clear in scripts. Furthermore, in the same location, waqfs belonging to Orthodox and Catholic are also mentioned. In 17th century, 8 Orthodox and 11 Catholics waqf buildings were built.

If we look at some of the specifics of the buildings being constructed in the 17th century and comparing it to the 15th and 16th century, it can be said that there were no more monumental and glorifying establishments being built. It's a natural process not implying a declining period. For example, if a place had a big sultan's mosque, it wasn't in Ottoman customs to build another one. Due to the lack of security and consistency in the border of Sanjak, we can see only modest establishments being built. It was a region of constant battles throughout 17th century. So, for example, in Trebinje, people would not focus on building monumental establishments, but rather modest and basic ones. Another characteristic is that Herzegovina has very limited number of turbe (tomb).

The history of establishments given to waqf is another problem we've faced throughout our research. A lot of historical traces and vakufnamas were lost and for some of the establishments it was hard figuring out the information. Thus, we've opted for terminus post quem and terminus ante quem methodology (the earliest possible or the latest possible date of occurrence).

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