

RESEARCH CENTRE FOR ISLAMIC HISTORY, ART AND CULTURE

Proceedings of the Fourth International Congress on

Islamic Civilisation in the Balkans

13-17 October 2010, Skopje, Macedonia

Balkanlar'da İslâm Medeniyeti

Dördüncü Milletlerarası Kongre Tebliğleri

13-17 Ekim 2010, Üsküp, Makedonya

İstanbul 2015

OIC | Organisation of Islamic Cooperation
IRCICA | Research Centre for Islamic History, Art and Culture

Yıldız Sarayı, Seyir Köşkü, Barbaros Bulvarı
Beşiktaş 34349 İstanbul, Türkiye

PHONE | +90 212 259 1742
FAX | +90 212 258 4365

ircica.org
ircica@ircica.org

PROCEEDINGS OF THE FOURTH INTERNATIONAL CONGRESS ON ISLAMIC CIVILISATION IN THE BALKANS
13-17 OCTOBER 2010, SKOPJE, MACEDONIA

BALKANLAR'DA İSLÂM MEDENİYETİ DÖRDÜNCÜ MİLLETLERARASI KONGRE TEBLİĞLERİ
13-17 EKIM 2010, ÜSKÜP, MAKEDONYA

SOURCES AND STUDIES ON THE HISTORY OF ISLAMIC CIVILISATION | NO.32
İSLÂM MEDENİYETİ TARİHİ KAYNAK VE İNCELEMELERİ DİZİSİ | NO.32

© COPYRIGHT | IRCICA 2015
ISBN 978-92-9063-286-3 (v.1)
ISBN 978-92-9063-287-0 (v.2)
ISBN 978-92-9063-288-7 (set)
İSTANBUL 2015

CATALOGUING IN PUBLICATION DATA

International Congress on Islamic Civilisation in the Balkans (4th: 2010: Skopje, Macedonia)
Proceedings of the Fourth International Congress on Islamic civilisation in the Balkans: 13-17 October 2010, Skopje, Macedonia =Balkanlar'da İslâm Medeniyeti Dördüncü Milletlerarası Kongre tebliğleri: 13-17 Ekim 2010, Üsküp, Makedonya / edited by Halit Eren... [et al.]- İstanbul: Research Centre for Islamic History, Art and Culture, 2015.
752 p.: col. ill., maps, plans; 24 cm.- (Sources and studies on the history of Islamic civilisation; no.32)
Includes bibliographical references.
Text in English and Turkish.
ISBN 978-92-9063-286-3 (v.1)
1. Civilization, Islamic--Balkan Peninsula. 2. Civilization, Turkish--Balkan Peninsula. I. Eren, Halit, 1953- II. Title. III. Series.
949--dc21

EDITOR | Dr. Halit Eren

PREPARED FOR PUBLICATION BY | Assoc. Prof. Cengiz Tomar, Assoc. Prof. Sadık Ünay

DESIGN | Muhammed Nur Anbarlı

PRINTING AND BINDING | Talat Matbaacılık AŞ

Traditional Oriental Architecture in Bosnia and Herzegovina

Ahmet Hadrović*

Introduction

The history of Bosnia and Herzegovina is composed of different stories which started all of a sudden and ended in the same manner; stories that are controversial, with multiple meanings and interpreted differently by those who tried to explain them. Bosnia lies between east and west, north and south, that is, between different worlds and peoples, with its own recognizable identity. The nature in Bosnia has in one small area everything that in other parts of the world exists only in portions. Here we can see wild forests, rocky steppes with no water, large plateaus and many hills, then abundant water springs, hot water springs, etc. Besides that, the Bosnian hills are full of all kinds of ores, which occasionally emerge onto the surface all by themselves. In the course of about 5 or 6 hours driving from south to north (or vice versa) one passes from summer to spring and to winter, and then again to spring; views of the sea will suddenly be replaced by views of large fields, and those views will then be replaced by rocky hills, and then forests and pastures, then green river valleys, and finally – endless plains. Going through Bosnia from east to west, one must pass over many mountains between which different rivers flow, where each river represents a kind of a threshold one must cross, after which a change of scenery and new views await.

An unprepared visitor will be confused by seeing Bosnia and Herzegovina in such a manner, whereas another would be thrilled.

Many people have passed through Bosnia and Herzegovina, having entered by force or by having been forced out. All of them would take some of its wealth, and they would also leave their traces. Newcomers would de-

* Prof. University of Sarajevo

molish what those before them had built in order to leave a mark. That is how the things were happening here, and they are still happening in a similar manner.

Based on the aforementioned, a question is logically imposed: Does Bosnia and Herzegovina has its own constant element which can survive all these difficulties?

Having been a witness of the last war in Bosnia and Herzegovina, I am willing to claim that the Bosniaks are the true Bosnian people. During the war, they were not dying for some ideas about great countries, the final union of one people or the strategic reaching of one or another river, nor were they trying to accomplish their historical dreams. They refused to be conquered and forced out of their own country. In order to review Bosniak architectural heritage, we need to discuss certain architectural drawings, ideas, engineering organizations and accomplishments of a certain period. Furthermore, we also need to compare all of the aforementioned with the achievements of other civilizations.

It is important to emphasize that Islam significantly marked the nature of Bosniak culture. When we talk about the Bosniak architectural heritage, it is wrong to talk only about the time when Bosnia formed part of the Ottoman Empire. The same as other people in the world, in this case, the Bosniaks also have their development process. The fact that at the end of the 15th century they accepted Islam as their religion, and before that they belonged to the Crkva Bosanska /Bosnian Church/ is just a change which can be seen in other peoples as well.

Towns

Towns and urban life are an important characteristic of Bosnia and Herzegovina. In the course of history, towns would be built just so that they could be demolished again. The emergence of towns is particularly visible in the 14th and 15th centuries. This emergence of towns is connected with the development of mining and trading.[1] However, before Islam was accepted

1 For more details see Kovačević – Kojić, D., Gradska naselja srednjovjekovne bosanske države, Sarajevo, 1978.

on a larger scale, the towns in Bosnia, similarly to other European towns of that time, were just military fortifications and the settlements of noblemen, whereas trading and the occasional gathering of people was organized in their sub-towns. Upon the fall of Jajce in 1463, the Ottomans became new rulers in Bosnia. The spread of Islam affected all later activities.

This is particularly true of the development and building of new towns, which reflected Islamic views of the human position in the world. According to Islam, the whole world is a masjid, a place where man reaches ultimate freedom – freedom from slavery in every sense, except in serving God. This concept of freedom is given in the fundamental religious saying: There is no other God but Allah! This entails a series of value systems, prohibitions and orders, all comprised in one word – din /deen - religion, way of life/. Human society, if founded on Islam, the conscious commitment to God, is governed by a deen. Every place where such models of living are accepted becomes a medina. As opposed to the towns which had been built before as fortifications, new towns became completely organized structures.

According to Islam, nature is a constituent part of the world since it contains symbols of the Creator. This is one of the reasons why the towns were built in particular places, usually in valleys along rivers and natural routes. Towns were organized in two parts, where one part was a public zone (čaršija) and the other was a private, residential zone (mahala). Masjids, medressas, libraries and taps with running water, a clock-tower, and different shops were the facilities found in the čaršija. All of the aforementioned facilities had their own water-supply systems and sewage systems.[2]

Residenial Quarters (Mahals)

While the čaršija was usually located in the lower districts, residential quarters were situated on slopes, a natural amphitheatre. The location of residential areas in such a manner made people who lived there aware of their natural surroundings, and it also ensured the satisfaction of high family and personal demands. A properly chosen slope ensured plenty of sunshine, soil drainage, and constant air flow. The construction of houses in an

2 For more details see: Kreševljaković H., *Izabrana djela*, Book III, Sarajevo, 1991, pp.98-99.

irregular course provided everyone with plenty of sun and beautiful views. This rule was applicable in all cases, in accordance with the demands of a particular area. Nature was respected, the individual natures of people and their freedoms were appreciated, with limitations only to that extent to which the right of another demanded it.

Houses

A house complex was a place which protected privacy and a person's rights. Its center was a house, which usually had a ground and first floor, a courtyard with flowers and a garden with fruit trees. The street was reached by passing through the gate, which was visibly emphasized and covered. In modern architecture such a complex is the equivalent of the garden city, which is considered to be the greatest achievement in residential architecture.[3]

What is even more interesting was the life of the mahala. Its streets offered many facilities, a public fountain, squares, shops which satisfied the everyday needs of the people (barber shops, bakeries, grocery stores, etc.), and also mosques with mektebs (elementary schools) and a cemetery.

Begovina in Stolac and Velagićevina in Blagaj are exceptional examples of residential complexes, separated from urban units, which were usually concentrated around the central mosque and čaršija.

Several examples of typical Bosnian houses are presented here (Figures 1., 2., and 3.)

3 A French travel writer, with regard to Bosnian towns, in 1658 wrote the following: Perhaps only a few houses did not have their own gardens; almost every house had its own garden full of fruit trees, especially apple trees. (from M. Šamić, *Francuski putnici u Bosni na pragu 19. stoljeća*, Sarajevo, 1966, pp.38). In 1807 Chaumatte Des Fossses, with regard to Sarajevo, wrote the following: Sarajevo gives you a picturesque view (...); every house has a garden with trees, which provides an exceptional view. Big mosques and many minarets contribute to the diversity, (the same source, pp. 123).

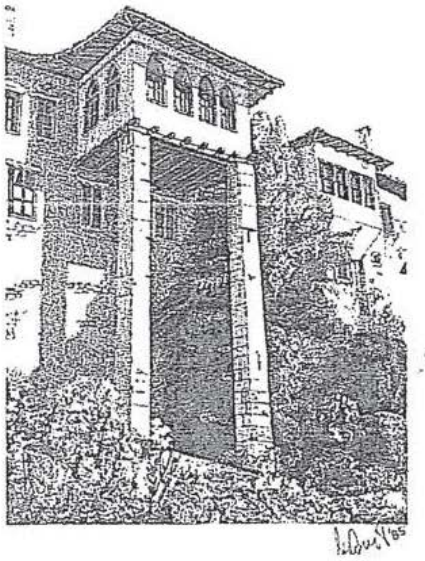


Fig. 1. Bišćevića čosak, Mostar (A.Hadrović, drawing in situ, 1985)

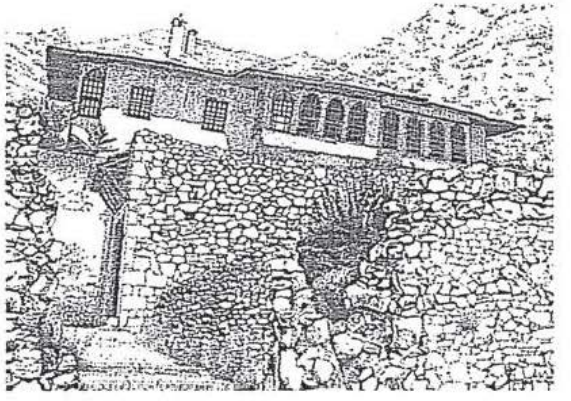


Fig. 2. Djulhanumina's House, Begovina near Stolac (A.Hadrović, drawing in situ, 1985)

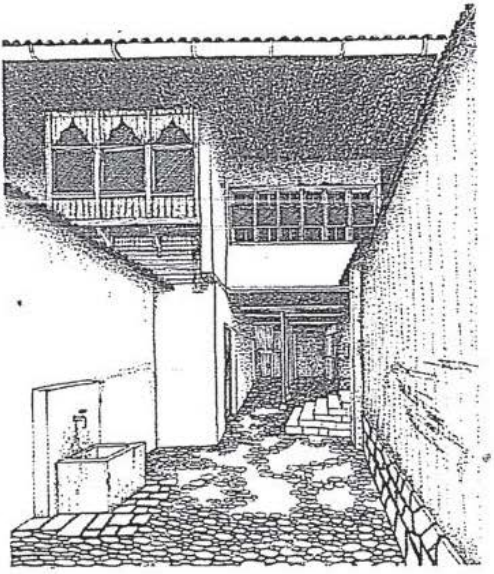


Fig. 3. Šabanović's family house in Sarajevo, a courtyard with a faucet (A.Hadrović, drawing in situ, 1985)

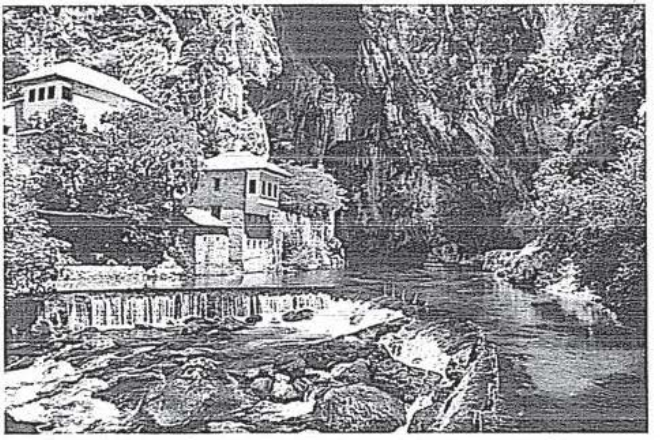


Fig. 4. Tekke (Tekija), Blagaj on the Buna (A.Hadrović, photos, 2008)

Tekkes

Tekkes are structures for religious minorities where they pray in a particular way, in order to reach human perfection, which most believers do not accept or consider necessary. Their external appearance is similar to

residential buildings. They were usually built in places with particular characteristics (on river springs, on heights, in canyons, etc.). The best example of these architectural structures is the Tekke in Blagaj, near Mostar (Fig.4.).

As it was harmonized with the natural surroundings, Bosniak architecture, even during the period of its early development, always represented a connection between nature and humanity which, according to the Japanese architect Kurokawa, represents exceptional manifestations of symbiotic architecture. With its spatial organization, both vertical and horizontal, its interior and the ways in which the interior space is used and the connections with the neighborhood, a Bosniak town house encouraged many architects of the new age to carry out research on it as if it was most precious thing in the world. Many of them assessed the Bosniak house design as the highest achievement in residential architecture.[4]

Bosnia and Herzegovina towns, constructed under the aforementioned building rules, were usually built in river valleys. In the beginning they were just sub-towns of earlier towns – fortifications, erected around market areas, if such a place would satisfy the requirements already mentioned. This was the reason why many medieval towns in Bosnia and Herzegovina, even the royal ones, were not included in the new period of development. On the other hand, the towns which were so important before began developing rapidly. Those were Sarajevo, Banja Luka, Mostar, Travnik, Rogatica, Tuzla, Varcar Vakuf, Čajniče, etc.). At same time, other developed towns were re-organized (Foča, Visoko, Stolac, Zvornik, Trebinje, Srebrenica, Konjic, Jajce, Livno, etc.).

The institution of the waqf is connected with the development of Bosnian architecture. Today it is not possible to explain the development of

---

4 A. Deroko said the following on the issue: In time, all that (proportional relations, measures... A.H.) got certain standards which represent comfort and satisfy not only our needs but also our view of what is supposed to be beautiful. Certain details are explained in that manner, always usable and practical, rarely abstract and formalistic. (A.Deroko, Narodna arhitektura, Book II, Belgrade, 1964, pp. 73). B.Milenković, with regard to the same topic, said the following: By having so many facilities with particular purpose, that unit, which is often expanded with a bathroom, is quite well defined with regard to both its interior and equipment. Therefore, regardless of the terrain, this structure always had regular plan – regular shape, number of windows, place of bathroom and heating room, etc., and the disposition and internal organization of these units is even today said to be the most modern example as how to resolve problems with respect to living...(B.Milenković, Građevinska tradicija I, Collection of papers of the Faculty of Architecture in Belgrade, Book 8, Belgrade, 1967. pp.42.).

Bosnian towns without referring to construction entrepreneurship and the readiness of many people to give their properties for charitable purposes.

Besides houses, mahalas and house complexes, every part of the Bosniak architectural heritage deserves to be specially researched and explained. Here we shall only point out the most important characteristics of the fundamental Bosniak structural units.

Mosques

Mosques are the most prominent architectural facilities for Muslims. They provide explanations of the Islamic teaching on man and his Creator, as well as on the human possibility to reach perfection and salvation. Rich individuals would usually build mosques, which would then be named after them. Since Islam has been the principal faith for the past four centuries of Bosniak history, the construction of mosques has always been in the center of individual and state entrepreneurship. Every masjid conveys the same message. Mihrab, mimber, sofa and minaret are always constituent parts of every mosque, but are usually built in different architectural styles, which depended on the wealth of the founder and the skills of the builder. The most important examples of mosque architecture in Bosnia and Herzegovina are as follows: Gazi Husrev-begova (1530) and Alipašina (1561) in Sarajevo, Aladža (1550) in Foča, Sinan-begova (1570) in Čajniče, Karadjoz-begova (1557) in Mostar, Šišman Ibrahim-pašina (1563) in Počitelj on Neretva, Sulejmanija (a colorful mosque, beginning of the 19th century) in Travnik, Glavnica džamija (1587) in Hlivno, Ferhad-pašina (1579-1580) and Hasan-efendijina-Arnaudija (1595) in Banja Luka, Jusuf-pašina (1560) in Maglaj, etc.

Mosques are also a reflection of the architect's knowledge and engineering skills. Covering a cube with a dome has always been a challenge for architects. This also applies to minarets, the most recognizable symbol of Islam.

Medresas

A madrasa is a religious secondary school. The Gazhi Husrev Bey medresa in Sarajevo (1537) is the oldest school in Bosnia and Herzegovina.

Architecturally speaking, the building of the Gazhi Husrev Bey medresa and Hanikah, a higher education institution for the teaching of Sufi philosophy, displays exceptional architectural skills. A medresa in Počitelj, an endowment of Ibrahim-čehaja, built in 1664, is another valuable architectural monument of Bosniak architecture. This mosque was appropriately incorporated within the Počitelj urban zone, which includes a hammam, han, mosque, etc. Its central position speaks of its purpose as a place where Muslims were being educated, which is confirmed by the fact that a medresa is a part of every Bosniak town whose organization is arranged in accordance with the principles that we have already mentioned.

Hamams

Hamams are public baths. Those are simply the Islamic variants of Roman spas. Bearing in mind their health and hygiene, psychological-aesthetic and recreational purpose, they, more than any other architectural design, testify how well developed the Bosniak civilization was at that time. In the second half of the 18th century, there were 42 places in Bosnia and Herzegovina which had their hammams. Sarajevo had seven, Foča four, Travnik three, Mostar, Brčko, and Banja Luka two. Smaller places like Prača, Ustikolina, Jele, Kladanj, Rudo, Nova Kasaba, Kupres, Duvno, also had hammams.[5]

Khans and Caravansaries

A khan is a kind of hostel. Khans also had stables for horses, depots for the storage of different goods and trading sites. The fact that there existed a special architectural design developed to satisfy the needs of travelers only further provides information on cultural and economic circumstances in Bosnia and Herzegovina during the period in question. One hundred and thirty four settlements in Bosnia and Herzegovina had the word khan in their names.[6] Khan charged for the service it provided.

---

5 See: H. Kreševljaković, *Izabrana djela*, Book III, Sarajevo, 1991, pp.15-16.

6 The same source, p.306

Caravansaries were free-of-charge inns, with less comfort than hans.

Musafirhanas and Imarets

A musafirhana was a place where a traveler could sleep free of charge and with a place for his horse, whereas imarets were public kitchens where food was prepared for the poor and for officials of the endowment to which the imaret belonged. In Bosnia and Herzegovina the best known is the Gazhi Husrev Bey's musafirhana with imaret.

Bedestans

The towns which had bedestans were Sarajevo, Travnik and Banja Luka. Today in Sarajevo there are two bedestans which are still in use, the Gazhi Husrev Bey and Brusa bedestan. The former is a structure made of fine stone – tufa, with one main (larger) and several smaller ceilings. It was built in 1551. The Brusa Bedestan is the endowment of the great vizier Rustem Pasha. It was built in 1543. It is a large stone building covered with six domes, and it definitely represents an exceptional architectural achievement.

Bridges

We have already said that Bosniak towns were built in river valleys. However, a river was not an obstacle for a town to expand on both sides. This is why construction of bridges was so important. Besides that, bridges have always been a challenge for the builders. The best known bridges from the Bosniak heritage are: Stari Most in Mostar (1566, constructed by Hajredin) the Bridge of Mehmed-pasha Sokolović on the Drina in Višegrad (1577, by the great Mimar Sinan) the Bridge on Žepa (Fig.5.), and Kozija ćuprija /the literal translation would be the Goat's Bridge) on Miljacka near Sarajevo.

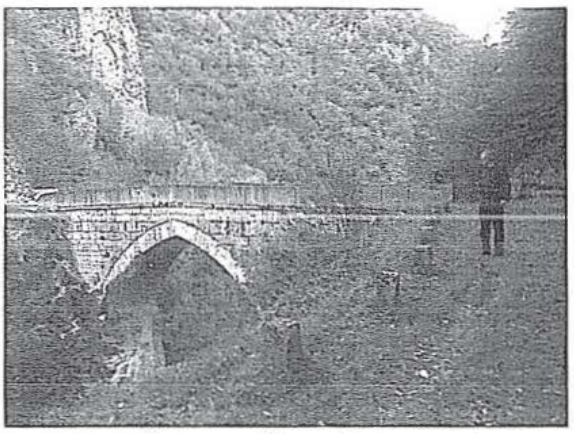


Fig.5. Bridge on Žepa River, Žepa (Photos A. Hadrovic, 2009)

Water Supply Systems, Sabils, Shadrvan and Chasma

The presence of water in Bosniak towns gives life to the aforementioned complexity of the architecture. Water from the water supply systems, which we of course do not see, reaches different structures and enriches them, as for example squares, crossroads, mosque harems, courtyards of private houses, tekkes, etc (Fig.6.). Those structures are sabils (wooden public fountains), shadrvan (a structure which provides running water and has several taps) and chasmas (public faucet – only one). We should mention that Sarajevo had a water supply system as early as 1461.

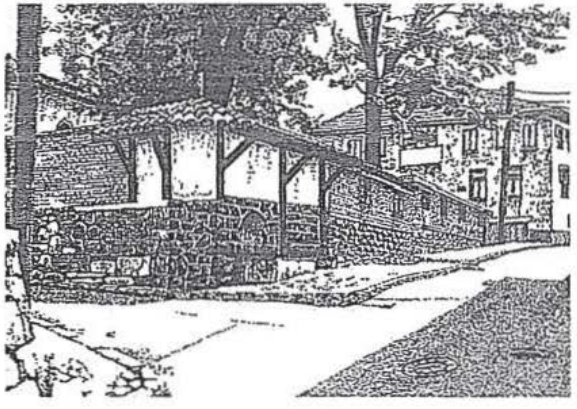


Fig. 6. Public mahala faucet in Sarajevo (A.Hadrovic, drawing in situ, 1985)

Before the Austro-Hungarians arrived, Bosnia and Herzegovina had 143 water supply systems of a total length of 120 km. Sarajevo alone had 68 water supply systems with a total length of 55 km.

Shadrvan is the most luxurious structure to provide drinking water. Such a structure freshens and enlivens its surroundings, while with their appearance they respond to the need to introduce purity and natural beauty to the surrounding environment. All of the aforementioned mosques had šadrvans in their harems. Even certain houses (for example the House of the Babić family located in Sarajevo on Bembaša, Bišćević's house in Mostar) preserved shadrvans in their courtyards up to the present day. The chasma, with its design and shape, expresses the importance of water in human life. There were chasmas which were made of stone, with some inscriptions (tarih), mentioning the name of the benefactor and expressing gratitude to him, and there were those which were very simple and plain, with only the name of the benefactor on them, those which had names (hair-česma, studenac, dobra voda, etc.) and others without names. Drinking water was particularly important for health in a town. We shall not here talk about the role of natural water flows, but flows which man took from its original course and adjusted to fit his needs. We shall only mention two examples. A part of the natural flow of the water brook Mošćanica, which has its spring in Faletići, flows from the Višegrad gate down through Vratnik, Ploča and then through Baščaršija to reach Miljacka. The reason why water mills were built so near the čaršija was to enliven the residential quarters. The purity of this water flow was protected by a special written decree, which was officially supervised. In Stolac, a special structure was built for taking water from Bregava near the Inat-bridge. From there, the water flowed by specially designed canal through the Stolac čaršija, reaching Bregava afterwards. Also, another special design was used to redirect the flow of the Bregava to run along the houses themselves, such as those of Jašarbegović and Ljubović's family. Similar structures are seen in Blagaj and Trebinje.

Clock-Towers (Saat-Kule)

As the very name implies, clock-towers are relatively tall structures with a large clock on top, so that people could see the time from far away. They

are on the one hand a reflection of the business spirit of the town, on the other hand they are elements which man uses to show his desire to overcome the gap between heaven and earth. However, above all, they are testimonies of the Islamic connection of people with natural rhythms, as for example the exact time of prayer, fasting, the end of daily fasting, etc.

Before the Austro-Hungarians arrived (1878), there were twenty one clock-towers in Bosnia and Herzegovina 7 (two in Travnik, one in Banja Luka, Donji Vakuf, Foča, Gornji Vakuf, Gračanica, Gradačac, Hlivno, Jajce, Maglaj, Mostar, Nevesinje, Počitelj (Fig.7.), Prozor, Prusac, Sarajevo, Tešanj, Trebinje, Stolac, and another one in Sarajevo next to the White Mosque). Most of the clock-towers were preserved until the 1992 war.

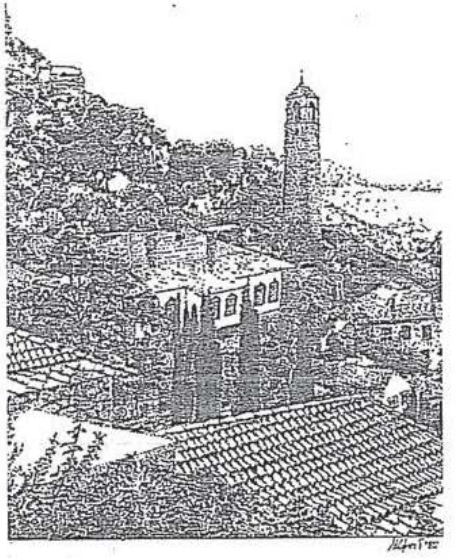


Fig. 7 A Pocitelj motif (A.Hadrović, drawing in situ, 1983)

Forts and Odžak Structures

Fortresses were a special type of structure which feudal noblemen built on their estates. Their plan was either square, polygonal or round. They had thick walls with small openings (for firing) and cantilevered upper floors

7 The same, p. 496

which served for residential purposes. Next to those structures, which were used for defense, cottages were built which would be constructed similarly to residential houses. At one time there were around 300 such structures in Bosnia and Herzegovina, but there were only a few left when the war began in 1992. We must mention here the famous fortress in Gradačac – Husein-captain Gradaščević's fortress. It has four floors and a rectangular plan.

The enemy first began shooting at minarets, the vertical symbol of Islam. Then the bridges were destroyed; mahalas burnt to ashes, cemeteries lowed up, etc. The killing, torture and persecution of Bosniaks were all carried out simultaneously with the destruction of their architecture. Can generations of Bosniaks – witnesses of the destruction of their heritage, re-build everything that has been constructed throughout the centuries and which disappeared in such a short period?

More than money we shall need consciousness, by reconstructing the Old Bridge in Mostar, Ferhadija in Banja Luka, Aladža in Foča, Šišman Ibrahim-pasha's mosque in Počitelj and thousands of other buildings, to reanimate past history.

Will our modern architecture become a reflection of our confusion and ambiguous external influences or testimony of our particularity?

References

Books

Alić, H.S., *Arapsko-islamska filozofija, definicija i značaj u istoriji*, Orijentalni institut u Sarajevu, POF XXIV/74, Sarajevo, 1976.,

Andrejević, A., *Aladža džamija u Foči, Filozofski fakultet u Beogradu*, Institut za istoriju umetnosti, Beograd, 1972.,

Batur, A., Gür, Ş.Ö., *Rural Architecture in the Eastern Black Sea Region*, Trabzon, Milli Reasürans T. A. Ş., 2005.,

Bećirbegović, M., *Prosvjetni objekti islamske arhitekture u Bosni i Hercegovini*, Orijentalni institut u Sarajevu, POFXX-XXI Sarajevo, 1974., str.223-364.

Bejtić, A., *Foča u stoljećima vladavine Osmana*, Sarajevo, 1981.,

Bejtić, A., *Spomenici osmanlijske arhitekture u Bosni i Hercegovini*, Orijentalni institut u Sarajevu, POF III-IV Sarajevo, 1953.,

Ćirković, S., *Herceg Stefan Vukčić Kosača i njegovo doba*, Beograd, 1964.,

Čelebija, E., Putopis, *V. Masleša*, Sarajevo, 1973.,

Čelić, Dž., *Spomenici kulture i urbanizma, Naše starine*, Sarajevo,1954, 2.,
Čelić, Dž. i Mujezinović, M., *Stari mostovi u Bosni i Hercegovini*, Veselin Masleša, Sarajevo, 1969.,
Čelić, Dž., Grabrijan i Sarajevo, *Prilozi za proučavanje istorije Sarajeva*, god. III, knjiga III, Sarajevo, 1970.,
Čelić, Dž., *Počitelj na Neretvi, Naše starine*, knj. VII, Sarajevo, 1960.,
Deroko, A., *Narodna arhitektura*, knjiga II, Beograd, 1964.,
Hadrović, A., *Gradska kuća orijentalnog tipa u Bosni i Hercegovini*, Sarajevo, Avicena, 1993.,
Hadrovic, A., *Defining Architecrural Space on the Model of the Oriental Style City House in Bosnia and Herzegovini, Serbia, Montenegro, Kosovo and Macedonia*, North Charlston, SC, USA, Booksurge, 2007.
Hadrovic, A., Hadre, *The Evolution of Bioclimatic Architecture*, Booksurge, LLC, North Charleston, SC, USA, 2009.,
Handžić, dr H., *Tuzla i njena okolina u 16. vijeku*, Svjetlost, Sarajevo, 1975.,
Klaić, V., *Povijest Bosne, fototip izdanja iz 1882.* god., Svjetlost, Sarajevo 1990.,
Kovačević-Kojić, D., *Gradska naselja srednjovjekovne bosanske države*, Sarajevo, 1978.
Kreševljaković, H., *Izabrana djela, knjiga III*, Sarajevo, 1991.,
Kreševljaković, H., *Hanovi i karavansaraji u Bosni i Hercegovini*, Naučno društvo NR BiH, Sarajevo, 1957.,
Kreševljaković, H., *Izabrana djela, knj.* IV, V. Masleša, Sarajevo, 1991.,
Mazalić, Dj., *Stari grad Jajce, GZM Nova serija*, sv. VII, 1952.,
Radžić, H., *Studije o islamskoj arhitektonskoj baštini*, V. Masleša, Sarajevo, 1983.,
Skarić, V., *Postanak Sarajeva i njegov teritorijalni razvitak u 15. i 16. stoljeću*, Sarajevo, Državna štamparija, 1929.,
Šamić, M., *Francuski putnici u Bosni na pragu 19. stoljeća*, Sarajevo, 1966.,
Truhelka, Ć., *O porijeklu bosanskih Muslimana*, Sarajevo, Nova tiskara Vrček i dr.,1934.,
Wines, J., *Green Architecture*, Köln-London-Madrid-New York-Paris-Tokyo, Taschen, 2000. www.taschen.com

Monographs, Magazines and Collection of Papers

DerBautechnjiker, No 1, XXXII, Wien, 5.1.1912.,
Hadrović, A., *Iz naših mahala i avlija, Sarajevo*, Avicena, 1993.,
Hercegovina, *NIRO Privredni vjesnik*, Zagreb, 1980.
Kreševljaković, H., Kule i odžaci u Bosni i Hercegovini; Naše starine 2, Sarajevo, 1954., str. 71-86.,

Kreševljaković, H., Sahat kule u Bosni i Hercegovini, Naše starine 5, Sarajevo, 1957.,

Krunić, J., *Narodna arhitektura i posebnost shvatanja njene konzervacije*, Zbornik zaštite spomenika kulture, knj. II, sv. 1, Beograd, 1951.,

Milenković, B., *Gradjevinska tradicija I*, Zbornik Arhitektonskog fakulteta Univerziteta u Beogradu, knjiga 8, Beograd, 1967, str. 42.,

Zbornik: "Blagaj", *Kulturno društvo Bošnjaka Preporod*, Sarajevo, 1997.