

Muslimanska narodna biblioteka u Mostaru: historijski pregled rada biblioteke od njenog nastanka 1928. do 1941.

Muslim National Library in Mostar: Historical Overview of the Library's Work Since Its Initiation in 1928 Until 1941

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Sažetak / Abstract

U radu se nudi historijski pregled nastanka i razvoja Muslimanske narodne biblioteke u Mostaru sa posebnim fokusom na period od 1928. do 1941. godine, u kojem je ova institucija odigrala značajnu ulogu za građane Mostara. Jedna generacija maturanata mostarske Gimnazije 1928. godine imala je ne samo ambiciju nego i viziju masovnog opismenjavanja stanovništva Mostara i njegovog šireg područja. Svoju ideju pretvorili su u djelo čim su maturirali. Počeli su u nezavidnim uvjetima, ali vrlo samouvjereni i odlučno šireći ideju u krugovima svojih školskih kolega, prijatelja, komšija i naravno, rodbine. Proći će nekoliko godina prije no što Muslimanska narodna biblioteka dobije povjerenje građana i postane centar njihove emancipacije i opismenjavanja. Jednom nastala ideja postala je ideologija koja je ponijela jedan grad i njegov narod u revoluciju opismenjavanja, ali i u revoluciju za oslobođenje od osvajača. Ta ideja ih je približila knjizi do takvih blizina da su neki od njih rizikovali i svoje živote kako bi ih spasili prilikom uništavanja koje su sproveli funkcioneri NDH vlasti u proljeće 1941. U ovih prvih trinaest godina postojanja Muslimanska narodna biblioteka nekoliko je puta mijenjala ime, ali cilj njenog postojanja i rada je uvijek bio isti – pomoći i ubrzati prosvječavanje širokih muslimanskih slojeva stanovništva u gradu Mostaru.

The article presents a historical overview of the initiation and development of the Muslim National Library in Mostar with a special focus on the period from 1928 to 1941, during which this institution played a significant role for the citizens of Mostar. One generation of high school graduates of the Mostar Gymnasium in 1928 had not only ambition, but also a vision of the mass literacy of the population of Mostar and its wider area. Once an idea became an act, as soon as they graduated. They started in unenviable conditions, but very confidently and decisively spreading the idea in the circles of their school colleagues, friends and neighbours and of course, relatives. It will pass several years before Muslim National Library in Mostar gets the trust of its citizens and becomes the center of their emancipation and literacy. Once formed an idea, it has become an ideology that has brought a city and its people into a literacy revolution as well as in a revolution for the liberation of the conquerors. That same idea brought them so close to books, that some of them risked their lives to save those books during the destruction that were carried out by officials of the NDH authorities in the spring of 1941. In these first thirteen years of existence, the Muslim National Library has changed its name several times, but the goal of its existence and work has always been the same – to help and speed up the enlightenment of the broad Muslim population of the city of Mostar.

Uvod

Ovaj rad ima za cilj prikazati razvoj Muslimanske narodne biblioteke u Mostaru, odnosno predstaviti njen historijski razvoj od samog osnutka 1928. godine, pa sve do njenog prvog prinudnog zatvaranja od strane vlasti Nezavisne Države Hrvatske u aprilu 1941. godine. Istražujući dostupnu dokumentaciju i građu pohranjenu u Historijskom arhivu Sarajevo,

Introduction

This paper aims to show the development of the Muslim National Library in Mostar, i.e., to present its historical development since its inception in 1928, until its first forced shutdown by the authorities of the Independent State of Croatia in April 1941. Researching available documentation and materials stored in Sarajevo Historical Archives,

Arhivu BiH, Zemaljskom muzeju BiH i Historijskom muzeju BiH, autorice su se vodile knjigom "Stasanje jedne mladosti: Sjećanje na rad Muslimanske narodne biblioteke u Mostaru", čiji je autor Fazlija Alikalfić, jedan od osnivača Muslimanske narodne biblioteke u Mostaru. Upravo ova knjiga dokumentuje rad Muslimanske narodne biblioteke u Mostaru u tada aktuelnom kulturno-političkom trenutku u zemlji i gradu Mostaru i jedan je od najpouzdanijih izvora.

Tokom svoga postojanja biblioteka je bila podložna mijenjanju naziva, ali u narodu je uvijek bila poznata kao muslimanska biblioteka. Od skromnih početaka i prikupljanja knjiga po kućama rodbine i prijatelja, tokom prvih trinaest godina rada, Muslimanska javna biblioteka u Mostaru stasala je u jednu od najboljih biblioteka u mjestu, po kvalitetu knjiga i po svojoj organizaciji. Do 1941. godine, tada već Muslimanska narodna biblioteka, raspolagala je s desetak hiljada djela vrijedne literature domaćih i stranih autora, tada dostupnih i vrijednih marksističkih knjiga, ali i beletristike i esejistike, te brojnim časopisima. I po broju stvarnih čitača ubrajala se u najaktivnije. Ipak, značaj rada ove biblioteke najvidljiviji je u organizaciji analfabetskih tečajeva za stanovništvo Mostara te razvijanju interesa kod šireg građanstva, prvenstveno omladine, školske i radničke, za dobru knjigu, a preko knjige i za izgrađivanje vlastite ličnosti. Muslimanska narodna biblioteka u Mostaru je od 1936. godine postala i jako uporište Komunističke partije i mjesto širenja naprednih ideja za razvoj grada i njegovog stanovništva.

Koliki je bio značaj Muslimanske narodne biblioteke u Mostaru govori i podatak da je dolaskom vlasti NDH, u aprilu 1941. godine, ova institucija zatvorena prije svih ostalih institucija – nacionalnih, kulturnih, klasnih, sportskih, te mnogih drugih društava i organizacija. Bilo je to vrijeme kada je Muslimanska narodna biblioteka u Mostaru zatvorena prvi put, a doživjet će i zatvaranje, tačnije potpuno devastiranje, tokom agresije na Bosnu i Hercegovinu u periodu od 1992. do 1995. godine.

Kao što je svoj rad nastavila nakon Drugog svjetskog rata, pod nazivom Narodna Biblioteka Mostar, ova institucija je i 1995. godine, po završetku agresije na Bosnu i Hercegovinu, obnovljena iz temelja te danas ima fond od oko 20.000 knjiga, koji koristi više od 2.000 čitalaca.

Muslimanska narodna biblioteka u Mostaru

Mostar kao grad ima veoma dugu i značajnu biblioteksku tradiciju koja seže još iz 1570. godine. Te godine je osnovana prva i najpoznatija biblioteka u

The Archives of Bosnia and Herzegovina, National Museum of Bosnia and Herzegovina and The History Museum of Bosnia and Herzegovina, the authors were guided by the book *Stasanje jedne mladosti: Sjećanje na rad Muslimanske narodne biblioteke u Mostaru* (Maturation of a youth: Remembrance of the work of the Muslim National Library in Mostar), whose author is Fazlija Alikalfić, one of the founders of the Muslim National Library in Mostar. This book documents the work of the Muslim National Library in Mostar, at, that time, current cultural and political moment in the country and the city of Mostar, and is one of the most reliable resources.

During its existence, the Library was amenable to the name changing, but in the nation, it was always known as a Muslim library. From the humble beginnings and books collecting at the homes of relatives and friends, during the first thirteen years of work, the Muslim National Library in Mostar has grown into one of the best libraries in the town by the quality of the books and by its organization. By 1941, at that time already Muslim National Library, had at its disposal tens of thousands of works of valuable literature by domestic and foreign authors, then available and valuable Marxist books, but also fiction and essays, and numerous journals. And according to the number of real readers, it was ranked as one of the most active. However, the importance of the work of this Library is most visible in the organization of illiteracy courses for the population of Mostar, and developing the interest of the general public, primarily youth, school and workers youth, for a good book, and through the book, interest for upbuilding their own personalities. Since 1936, the Muslim National Library in Mostar has become a stronghold of the Communist Party and a place to spread advanced ideas for the development of the city and its population.

The importance of the Muslim National Library in Mostar is also shown by the fact that with the arrival of the authorities of the Independent State of Croatia, in April 1941, this institution was closed before all other institutions – national, cultural, class, sports, and many other societies and organizations.

It was the time when the Muslim National Library in Mostar was closed for the first time, and it will be closed, or more precisely, completely devastated, during the aggression against Bosnia and Herzegovina in the period from 1992 to 1995.

As it continued its work after the Second World War, under the name of the National Library of Mostar, this institution was completely renovated in

Mostaru pod imenom “Karadžobeg”, a osnivač je bio Hadži Mehmed-beg (Hasandedić 1983, 30).¹ Na početku svog razvoja bila je to skromna biblioteka koja je obuhvatala građu iz islamske teologije, ali ona prestaje s radom 1934. godine, dok se dio knjiga iz ove biblioteke poslije Drugog svjetskog rata pronalazi u Gazi Husrev-begovoj biblioteci. Na smjeni 19. i 20. stoljeća u Mostaru se osnivaju kulturno-prosvjetna društva (Kamberović 2003).² Neka od njih su bila matično samostalna društva, dok su ostala bila podružnice matice osnovanih u Sarajevu. Ono što je značajno za ova društva jest činjenica da je svako društvo za sebe imalo biblioteku koja je služila prvenstveno članstvu tih društvenih organizacija, ali su se njihovim knjižnim fondom, pod određenim uvjetima, mogli koristiti i drugi.

¹ “Hadži Mehmed-beg Karadžo najveći je vakif Mostara i cijele Hercegovine. Rođen je u Potocima u Bijelom Polju 12 km sjeverno od Mostara. U Mostaru je poznat pod imenom Karadžo-beg, a taj nadimak je kako kazuje predaja, dobio zbog svoje naočitosti. Karadžo-beg je 1557. godine sagradio u Mostaru džamiju pod kupolom i uz nju mekteb, medresu, biblioteku, imaret i musafirhanu. Pored ovih zadužbina on je podigao mesdzid u Potocima, dva mekteba u Konjicu i Potocima, četiri mosta: u Konjicu, na Buni i dva na Lištici, i po jedan han u Mostaru, Konjicu, Čičevu (općina Konjic) i Potocima. Iz sredstava ovog vakufa sagrađen je kasnije jedan hamam u Blagaju, mali kameni mostić kod džamije u Potocima i česma i šadrvan pred džamijom u Mostaru. Za održavanje navedenih ustanova zavještao je 42 trgovačka dućana u mostarskoj čaršiji, 16 tabhana blizu imareta u kojima posluju kožari (tabaci), šest mlinica i dvije stupe za valjanje sukna u selu Knešpolje u nahiji Blato, osam mlinica i dvije stupe na izvoru Bune, nešto zemlje u Mostaru i Knešpolju i 300.000 osmanlijskih dirhema u gotovom. Godine 1889. ovaj vakuf je imao u svome posjedu 27 1/2 dućana, 10 magaza, jednu pekaru i pet grobalja. Karadžo-beg je bio brat velikog vezira Rustem-paše i hercegovačkog namjesnika Sinan-paše koji je upravljao Hercegovinom od augusta 1547. do juna 1549. godine. Karadžo-beg je umro u Mostaru oko 1564. godine, gdje je, sigurno, i sahranjen u groblju kraj svoje džamije.” (Hasandedić 1983)

² Pojava kulturno-prosvjetnih društava u Bosni i Hercegovini krajem 19. i početkom 20. stoljeća bila je rezultat i potreba novih društvenih snaga domaće građanske klase, koja ima sve značajniju ulogu u društvenom i nacionalno-političkom životu. Za ostvarenje interesa nove građanske klase stvaranje sopstvene nezavisne inteligencije koja je vodila do vlastitog angažmana u pravcu školovanja omladine, te do osnivanja kulturno-prosvjetnih društava koje je bilo vezano za pjevačka društva i čitaonice ili kiraethane. Za pjevačka društva većinom su bili vezani Srbi, Hrvati i Jevreji, dok su s druge strane, tu funkciju kod Bošnjaka imale čitaonice unutar kojih su čuvali svoje tradicionalne oblike života. S pojavom čitaonica susrećemo se već u osmanskoj vladavini u Bosni i Hercegovini gdje su čitaonice bile odgojno-obrazovne institucije s veoma dugom tradicijom. Ta se njihova odgojno-prosvjetna misija sastojala u držanju “knjiga istočnog, zapadnog i moralnog sadržaja novih i raznih drugih listova”, čime su one izvršavale ne samo kulturno-prosvjetnu nego u izvjesnoj mjeri i kulturno-političku ulogu. Prva Muslimanska čitaonica osnovana je u Sarajevu 19. VII 1888. godine i postala je stjecište prve generacije muslimanskih književnika i prvih istaknutih muslimanskih političkih aktivista (Kamberović 2003). Sami značaj ovakve biblioteke ogledao se u daljem kulturno-prosvjetnom razvoju i političkom djelovanju. Javljanje potrebe za pjevačkim društvima, čitaonicama i đaćkim domovima dovelo je do formiranja dobrotvornih i kulturno-prosvjetnih društava – kod Jevreja “La Benevolencija”, Srba “Prosvjeta”, Hrvata “Napredak” i Bošnjaka “Gajret”. Uloga u formiranju ovih društava ogledala se u suočavanju s novim vremenom koje je imalo za cilj da putem organizacije pomaže učenicima i studentima u njihovom bržem usvajanju evropskog obrazovanja te približavanju zapadnoevropskoj civilizaciji.

1995, after the end of the aggression on Bosnia and Herzegovina, and today has a fund of about 20,000 books, which uses more than 2,000 readers.

Muslim National Library in Mostar

Mostar as a city has a very long and significant library tradition dating back to 1570. That year, the first and most famous library in Mostar was founded under the name “Karadžobeg” and the founder was Hadži Mehmed-bey (Hasandedić 1983, 30).¹ At the beginning of its making, it was a modest library that included materials from Islamic theology, but it stopped working in 1934 while part of the books from this library after the Second World War were found in Gazi Husrev-bey’s library. At the turn of the 19th and 20th centuries, culture and education societies were founded in Mostar (Kamberović 2003).² Some of them were parent-independent so-

¹ “Hadži Mehmed-beg Karadžo is the biggest waqf of Mostar and entire Herzegovina. He was born in Potoci in Bijelo Polje, 12 km north of Mostar. In Mostar, he is known as Karadžo-bey, and according to legend, he got that nickname because of his appearance. In 1557, Karadžo-bey built a mosque in Mostar under a dome and a maktab next to it, madrasa, library, imaret and musafirhana (guest houses). In addition to these endowments, he built a masjid in Potoci, two mektebs in Konjic and Potoci, four bridges: in Konjic, on Buna, and two on Lištica, and one inn in Mostar, Konjic, Čičevo (Konjic municipality) and Potoci. From the funds of this waqf, a hamam later in Blagaj, a small stone bridge near the mosque in Potoci and a fountain and a Shadrivan in front of the mosque in Mostar were built. To support these institutions, he bequeathed 42 trade stores in the Mostar čaršija, 16 tabhanas (leather processing complex) near the imaret where tanners trade, six mills and two fullings for woollen clothmaking in the village Knešpolje in the Blato nahiyah, eight mills and two fullings for woollen clothmaking at the spring of Buna, some land in Mostar and Knešpolje and 300,000 Ottoman dirhams in cash. In 1889, this waqf owned 27 1/2 stores, 10 magāzas (shops), one bakery and five cemeteries. Karadžo-bey was the brother of the Grand Vizier Rüstem Pasha and the Herzegovinian governor Sinan Pasha, who ruled Herzegovina from August 1547 to June 1549. Karadžo-bey died in Mostar around 1564, where he was probably buried in a grave near his mosque.” (Hasandedić 1983).

² Occurrence of cultural and educational societies in Bosnia and Herzegovina in the late 19th and early 20th century was the result and need of new social forces of the domestic civic class, which has an increasingly important role in social and national-political life. The realization of the interests of the new civic class was linked to the creation of their own independent intellect, which led to their own engagement in the direction of educating the youth, and to the establishment of cultural and educational societies related to singing societies and reading rooms or kiraethana. To the singing societies were mostly connected Serbs, Croats and Jews, while on the other hand, function among Bosniaks had reading rooms within which they kept their traditional forms of life. With the occurrence of reading rooms we come across already in the Ottoman rule in Bosnia and Herzegovina, where reading rooms were training-educational institutions with a very long tradition. Their training-educational mission consisted of holding “books of Eastern, Western and moral content, new and various other newspapers”, whereby they performed not only a cultural-educational but to a certain extent also a cultural-political role.

The first Muslim reading room was founded in Sarajevo on July 19, 1888, which became the meeting point of the first generation of Muslim writers and the first prominent Muslim political activists (Kamberović 2003). The very significance of such library was reflected in further cultural and educational development and political activity. The emergence of the need for singing societies, reading rooms and dormitories, led to the formation of charitable and cultural-educational societies – Jews had “La Benevolencija”, Serbs

Najorganizovanija i najzapaženija biblioteka u Mostaru, međutim, bila je Muslimanska javna biblioteka, osnovana 1928. godine. U prvih trinaest godina postojanja Muslimanska javna biblioteka je više puta mijenjala ime. Ipak, cilj postojanja i rada ove institucije ostao je isti – pomoći i ubrzati prosvjeđivanje širokih muslimanskih slojeva stanovništva u gradu Mostaru.

Muslimanska javna biblioteka – početak. Prosvjetiteljska vizija mostarskih maturanata

*Kulturu jednog naroda ne sačinjava
jedna grupa školovanih ljudi,
ma koliko oni bili umni, nego kulturni
nivo širih narodnih slojeva.
(Čišić 1937, 96)³*

Muslimanska javna biblioteka u Mostaru uspostavljena je kao samostalna institucija u ljeto 1928. godine, a mladići entuzijasti, maturanti mostarske gimnazije iz generacije 1927/1928, imali su tačno određenu viziju zadataka kojim se biblioteka trebala baviti. To je bio i osnovni razlog zašto je uspostavljena kao javna (samostalna) biblioteka, a ne odjeljenje nekog od već postojećih muslimanskih kulturno-prosvjetnih društava. Glavni osnivač bio je Fuad Slipičević⁴ (Jalimam 2004, 73–78) i još prije završetka školske godine maturanti su između sebe formirali Inicijativni odbor (predsjednik – Fuad Slipičević, sekretar Fazlija Alikalfić;⁵ Šarić 2017, 67–68). Namjera im

while the others were local branches of the cultural organizations established in Sarajevo. What is significant for these societies is the fact that each society had a library for themselves, which served primarily for the members of these social organizations, but their funds, under certain conditions, could be used by others. The most organized and most notable library in Mostar, however, was the Muslim Public Library, founded in 1928. In the first thirteen years of its existence, the Muslim National Library changed its name several times. However, the goal of the existence and work of this institution remained the same – to help and expedite the education of the broad classes of the Muslim population in the city of Mostar.

The Muslim Public Library – beginning. Educational vision of Mostar high school graduates

*The culture of a nation is not made up
of a group of educated people,
no matter how wise they are, but of the
cultural level of the masses.
(Čišić 1937,96)³*

The Muslim Public Library in Mostar was established as an independent institution in the summer of 1928, and young enthusiasts, graduates of the Mostar Gymnasium from the generation of 1927/1928, had a specific vision of tasks that library should deal with. That was the main reason why it was established as a public (independent) library and not a division of any of the already existing Muslim cultural and educational societies. The main founder was Fuad Slipičević⁴ (Jalimam 2004, 73–78) and even

³ Čišić, Hasan (1902–1938). Bio je talentovan matematičar već u gimnazijskim klupama. Studirao je na Filozofskom fakultetu u Beogradu. Svoj kratki životni vijek proveo je kao profesor matematike i fizike u Mostarskoj gimnaziji. Veoma ambiciozan i kreativan, gorljivo se bavio javnim kulturnim radom. Bio je naročito aktivan u radu “Gajreta”, no teška bolest zaustavila ga je u trideset i šestoj godini života. (Usp. Alikalfić 1985, 34)

⁴ Slipičević, Fuad (Mostar 9. 3. 1909. – 12. 6. 1980). Osnovno obrazovanje, kao i šerijatsku gimnaziju, završio je u Mostaru, dok je studij nacionalne historije s geografijom započeo na Filozofskom fakultetu u Skoplju, a završio na Filozofskom fakultetu Univerziteta u Beogradu u periodu od 1928. do 1932. godine. Po završetku studija i odsluženju vojnog roka, od 1934. godine zaposlio se u Medresi kralja Aleksandra u Skoplju, gdje je boravio sve do 1938. godine. Te godine premješten je po tadašnjim propisima u Mostarsku gimnaziju za profesora historije. Sve do 1948. godine bio je predavač i tumač složenih historijskih procesa u ovoj uglednoj srednjoškolskoj instituciji. Jedan je od njenih najuglednijih profesora. Profesor Fuad Slipičević djelovao je i izvan gimnazije kao javni radnik, predavač na brojnim tribinama i već tridesetih godina dvadesetog stoljeća aktivan je suradnik tadašnjih časopisa i novina. Godine 1948. premješten je u Sarajevo za profesora novopokrenute Više pedagoške škole, gdje je na studijskom odsjeku historija-geografija predavao historiju. Tu je ostao sve do 1969. godine i jedno vrijeme bio je i direktor Više pedagoške škole u Sarajevu. Par godina pred penziju izabran je za profesora Pedagoške akademije koja je formirana u Mostaru. Tu je ostao do penzije. (Alikalfić 1985, 31)

⁵ Alikalfić, Fazlija (Mostar, 8. 9. 1910. – Sarajevo, 6. 11. 2004). Šumarski inženjer i društveno-politički radnik. Osnovnu školu i realnu gimnaziju završio je u Mostaru i maturirao 1928. godine. Kao stipendista Republike Čehoslovačke studirao je na Šumarskom fakultetu u Pragu i stekao zvanje inženjera šumarstva 1934. Po završetku studija radio je kao inženjer u Šumskoj upravi i Direkciji šuma u Mostaru. Bio je aktivan u kulturno-političkom životu Mostara. Naročito je bio angažiran u radu Muslimanske narodne biblioteke u Mostaru,

“Prosvjeta”, Croats “Napredak” and Bosniaks “Gajret”. The role in the creation of these societies was reflected in the confrontation with the new times, which aimed to help pupils and students through the organization in the faster adoption of European education and approaching Western European civilization.

³ Čišić, Hasan. (1902–1938). He was a talented mathematician already in high school. He studied at the Faculty of Philosophy in Belgrade. He spent his short life as a professor of mathematics and physics at the Mostar Gymnasium. Very ambitious and creative, he was passionate about public cultural work. He was particularly active in the work of “Gajret”, but a severe illness stopped him at the age of thirty-six. (Cf. Alikalfić 1985, 34)

⁴ Slipičević, Fuad (Mostar 9th March 1909 – 12th June 1980). He completed his primary education as well as the Sharia Gymnasium in Mostar, then he began his studies of national history with geography at the Faculty of Philosophy in Skopje, and finished at the Faculty of Philosophy of the University of Belgrade in the period from 1928 to 1932. After completing his studies and military service, from 1934, he got a job at the King Alexander Madrasa in Skopje, where he stayed until 1938. That year, according to the regulations of the time, he was transferred to the Mostar Gymnasium for the history teacher. Until 1948, he was a lecturer and interpreter of complex historical processes in this prestigious high school institution. He is one of its most distinguished professors. Professor Fuad Slipičević also worked outside the Gymnasium as a public worker, a lecturer at numerous forums and already in the thirties of the twentieth century

je bila da pomognu i ubrzaju prosvjećivanje širokih muslimanskih slojeva grada Mostara. Početak je, međutim, bio težak, navodi Fazlija Alikalfić u svom prisjećanju na prve dane rada Muslimanske javne biblioteke u Mostaru u svom djelu "Stasanje jedne mladosti: Sjećanje na rad Muslimanske narodne biblioteke u Mostaru". Teškoće su se javljale uglavnom zbog pomanjkanja finansijskih sredstava, koja su prikupljana isključivo od članarina, a one su bile malobrojne. Muslimanska javna biblioteka nije imala svoje prostorije, već je bila smještena u jednoj sobi Muslimanskog kluba. Od opreme su imali samo dva ormara za pohranu knjiga. Tog prvog ljeta, knjige su skupljali sabirnom akcijom od prijatelja i članova biblioteke. Knjiga je bilo malo, svega par stotina, a kvalitet je bio nezadovoljavajući. Članovi Upravnog odbora donijeli su skoro sve knjige koje su imali kod svojih kuća, no nije skupljeno više od tri stotine. "U to vrijeme, u našim kućama, u privatnoj svojini uopšte, bilo je malo knjiga. Malo je bilo dobrih knjiga, dobrih edicija domaćih autora, a prevodi strane literature, ukoliko su i postojali, bili su, često, jeftine književne i male umjetničke vrijednosti. Među poklonjenim knjigama iz naših domova našlo se i nekoliko istovjetnih primjeraka, najviše edicija nekadašnje Muslimanske biblioteke (izdanje knjižare Muhameda Bekira Kalajdžića u Mostaru), Zabavne biblioteke, Srpske književne zadruge, Matice Hrvatske i sličnih edicija. Iako je u nakladi knjižare Paher i Kisić u Mostaru, još prije Prvog svjetskog rata (Mala biblioteka i dr.) štampano dosta poznatih djela domaće i strane literature, začudo, malo ih je darovano u našoj sabirnoj akciji". (Alikalfić 1985, 32)

Tako je ova mala i skromna institucija, s oskudnim materijalnim mogućnostima, malim knjižnim fondom i malobrojn timer članstvom, ipak zaživjela. Međutim, te jeseni 1928. godine, inicijatori osnivanja Muslimanske javne biblioteke u Mostaru razišli su se na studije i postepeno, njihovo prisustvo u Upravnom odboru se ugasilo. Na mjestu sekretara Muslimanske javne biblioteke u Mostaru ostao je Fuad Slipičević još nekoliko godina, ali ga je nakon određenog vremena na toj poziciji zamijenio

čiji je bio i jedan od osnivača još kao maturant 1928. godine. Godine 1936. inicijator je njenog preusmjerenja u programu i akcijama. Od 1936. do 1938. obnaša funkciju sekretara biblioteke, a 1938. postavljen je za njenog predsjednika. Na toj funkciji ostaje neprekidno do zabrane njenog rada 1941. od ustaških vlasti. Obnašao je brojne političke funkcije. Od 1949. do 1972. godine, kada je otišao u penziju, profesor je na Poljoprivredno-šumarskom fakultetu u Sarajevu, gdje je u dva mandata biran za dekana fakulteta, a u periodu od 1965. do 1969. dva puta je bio biran i za rektora Univerziteta u Sarajevu. Objavio je oko pedeset naučnih i stručnih radova iz domena struke u časopisima. Dobitnik je više priznanja i spomen-plakata kod nas i u svijetu. (Šarić 2017)

before the end of the school year, the graduates formed an Initiative Committee among themselves (chairman – Fuad Slipičević, secretary Fazlija Alikalfić⁵) (Šarić 2017, 67–68). Their intention was to help and accelerate the education of the broad Muslim classes of the city Mostar. The beginning, however, was difficult, states Alikalfić Fazlija in his recollection of the first days of the work of the Muslim Public Library in Mostar in his work *Stasanje jedne mladosti: Sjećanje na rad Muslimanske narodne biblioteke u Mostaru* (Maturation of a youth: Remembrance of the work of the Muslim National Library in Mostar). Difficulties arose mainly due to the lack of financial resources, which were collected exclusively from membership fees, and they were meager. The Muslim Public Library did not have its own premises, but was housed in one room of the Muslim Club. Of the equipment, they had only two bookcases for storage of books. That first summer, books were raised through collections from friends and library members. There were a few books, just a few hundred, and the quality was unsatisfactory. Board members brought almost all the books they had at their homes, but no more than three hundred were collected. "At that time, in our houses, in private ownership in general, there were few books. There were few good books, good editions by domestic authors, and translations of foreign literature, if they existed, were often cheap literary and of little artistic value. Among the donated books from our homes, there were several identical cop-

he was an active contributor to the journals and newspapers of the time. In 1948, he was transferred to Sarajevo as a professor at the newly established Higher Pedagogical School, where he taught history at the Study department of history and geography. He remained there until 1969 and for a time was also the director of the Higher Pedagogical School in Sarajevo. A couple of years before his retirement, he was elected professor at the Pedagogical Academy, which was formed in Mostar. He stayed there until his retirement. (Alikalfić 1985, 31).

⁵ Alikalfić, Fazlija (Mostar, 8th September 1910 – Sarajevo, 6th November 2004). Forestry engineer and socio-political worker. He finished elementary school and Gymnasium in Mostar and graduated in 1928. As a scholarship holder of the Czechoslovak Republic, he studied at the Faculty of Forestry in Prague and acquired the title of forestry engineer in 1934. After graduating, he worked as an engineer in the Forest Administration and the Forest Directorate in Mostar. He was active in the cultural and political life of Mostar. He was especially engaged in the work of the Muslim National Library in Mostar – he was one of its founders as a graduate of 1928. In 1936, he initiated its reorientation in the program and actions. From 1936 to 1938 he was the secretary of the library, and in 1938 he was appointed as its president. He remained in that position continuously until the ban on her work in 1941 by the Ustasha authorities. He held numerous political positions. From 1949 to 1972, when he retired, he was a professor at the Faculty of Agriculture and Forestry in Sarajevo, where he was elected dean of the faculty for two terms, and in the period from 1965 to 1969 he was twice elected rector of the University in Sarajevo. He has published about fifty scientific and professional papers in the field of the profession in journals. He has won several awards and memorial posters in our country and in the world. (Šarić 2017)

profesor Hasan Čišić, koji je tu ostao sve do smrti. (Alikalfić 1985, 34)

Muslimanska javna biblioteka Mostar u okrilju “Gajreta”

U periodu od 1929. do 1935. godine Muslimanska javna biblioteka dospjela je pod okrilje Muslimanskog kulturnog i prosvjetnog društva “Gajret”⁶ (Škaljić 1985, 288) i promijenila naziv u Gajretova narodna biblioteka, ali je i dalje ostala samostalna, nije organizaciono ušla u rad ostalih institucija i organizacije “Gajret”. (Dačić 2015, 14) U ovom njeznom periodu vodili su je istaknuti članovi “Gajreta”, Mostarci, koji su se u svom kulturnom i javnom djelovanju zalagali za afirmaciju ideja i realizaciju programa “Gajreta”. U fizionomiji biblioteke, njeznom programu, kulturnom značaju i praktičnom djelovanju, ovom promjenom imena nije se desilo ništa bitno. Njen knjižni fond je ipak porastao, međutim, članstvo se osipalo i Gajretova narodna biblioteka je gubila na značaju. Pa ipak, period od 1928. do 1935. godine obilježen je radom biblioteke, mada skromnim, na opismenjavanju i emancipaciji građana Mostara.

Povratak vizionara i entuzijasta

Kada su se neki od prvih osnivača Muslimanske javne biblioteke vratili u Mostar sa studija, iako zadovoljni što institucija i dalje radi, bili su ipak razočarani što njen rad nije još i širi, te što taj rad nije dao veće i bolje rezultate. Smatrali su da se u tako teškoj političkoj i ekonomskoj situaciji u gradu i zemlji moralo raditi i više i bolje. Njihov je poriv za osnivanjem biblioteke bio podići nivo obrazova-

ies, mostly editions of the former Muslim Library (bookstore edition of Muhamed Bekir Kalajdžić in Mostar), Fun library (*Zabavna biblioteka*), Serbian Literary Guild (*Srpska književna zadruga*), Matrix Croatica (*Matica Hrvatska*) and similar editions. Although in the edition of the bookstore Paher and Kisić in Mostar, even before the First World War (Little library / *Mala biblioteka* and other) were published many well-known works of domestic and foreign literature, surprisingly, few were donated in our collection action.” (Alikalfić 1985, 32)

That’s how this small and modest institution, with meager financial possibilities, small book fund and few memberships, nevertheless came to life. However, that fall of 1928, initiators of the initiation of the Muslim Public Library in Mostar parted for their studies and gradually, their presence on the Governing Board ended. Fuad Slipičević remained secretary of the Muslim Public Library in Mostar a few more years, but after some time he was replaced by a professor Hasan Čišić, who remained there until his death. (Alikalfić 1985, 34)

Muslim Public Library Mostar under the auspices of “Gajret”

In the period from 1929 to 1935, the Muslim Public Library came under the auspices of the Muslim Cultural and Educational Society “Gajret”⁶ (Škaljić 1985, 288) and changed its name to Gajret’s National Library, but it still remained independent, has not entered organizationally in the work of other institutions and organizations of “Gajret”. (Dačić 2015, 14) During this period, it was led by promi-

⁶ 1903. godine osnovan je “Gajret”, bošnjačko društvo za pomaganje siromašnih đaka na srednjim i višim školama. Riječ *gajret* je arapskog porijekla (arapski: *gajra* – “nastojati, truditi se, ići naprijed”). Osnivanje “Gajreta” značilo je polet, nastojanje, srčanost, plemenitost, entuzijizam, pomaganje, snagu, potpora, trud i upornost (Škaljić 1985, 288). Nakon pokretanja prvog porodičnog muslimanskog lista *Behar*, bio je to važan korak u kulturnom i prosvjetnom životu muslimana Bosne i Hercegovine. Osnivači “Gajreta” su bili Safvet-beg Bašagić i Edhem Mulabdić, ranije već i osnivači časopisa *Behar*. Pravila društva napisana su koncem 1902. godine i dostavljena Zemaljskoj vladi i Zajedničkom ministarstvu finansija na usvajanje 12. januara 1903. godine, nakon čega je 20. februara sazvana skupština gdje su ta pravila prihvaćena i taj datum se zvanično smatra datumom osnivanja društva “Gajret”. Od svoga nastajanja pa sve do 1941. godine društvo je mijenjalo nazive, da bi u konačnici bio zadržan naziv Kulturno-prosvjetno društvo “Gajret”. Već po osnivanju 1903. godine, “Gajret” se suočava s prvim problemima. Ti problemi vezani su za samu politiku koja je vladala u tom periodu, ali je “Gajret” nastavio da djeluje kao isključivo muslimansko đačko potporno društvo kojem je jedini cilj bio da stvara što jači kadar inteligencije. Odnosno, cilj je bio da “Gajret” pomogne i omogućiti lakše školovanje muslimanske mladeži, gdje razvija svoju djelatnost sa kulturno-prosvjetnom misijom (Dačić 2015, 14). Razvijanje ovog društva dovelo je i do razvijanja Gajretove biblioteke koja je predstavljala novu epohu u kulturnoj historiji Bosne i Hercegovine. Ova društva imala su veliku ulogu u razvijanju domaće inteligencije gdje se velika pažnja posvećivala bibliotekama i čitaonicama.

⁶ In 1903, “Gajret”, the Bosniak Society for Helping Poor Students in Secondary and Higher Schools, was founded. The word *gajret* is of Arabic origin (Arabic: *gajra* – “to strive, to try, to move forward”). The founding of “Gajret” meant enthusiasm, effort, courage, nobility, enthusiasm, helping, strength, support, effort and perseverance (Škaljić 1985, 288). After the launch of the first family Muslim newspaper *Behar*, it was an important step in the cultural and educational life of Muslims in Bosnia and Herzegovina. The founders of “Gajret” were Safvet-bey Bašagić and Edhem Mulabdić, already the founders of the journal *Behar*. The rules of the society were written at the end of 1902 and submitted to the National Government and the Joint Ministry of Finance for adoption on January 12, 1903, after which an assembly was convened on February 20, where those rules were accepted and that date is considered as a date of founding a society “Gajret”. From its inception until 1941, the society was changing its name and eventually retain the name Cultural and Educational Society “Gajret”. After its founding in 1903, “Gajret” faced the first problems. These problems were related to the politics that prevailed in that period, but “Gajret” continued to act as an exclusively Muslim student support society whose only goal was to create the strongest possible force of intelligence. That is, for “Gajret” the goal was to help and enable easier education of Muslim youth, where develops their activity with a cultural and educational mission (Dačić 2015, 14). The development of this society also led to the development of Gajret’s library, which represented a new era in the cultural history of Bosnia and Herzegovina. These societies played a major role in the development of domestic intelligence where they paid great attention to libraries and reading rooms.

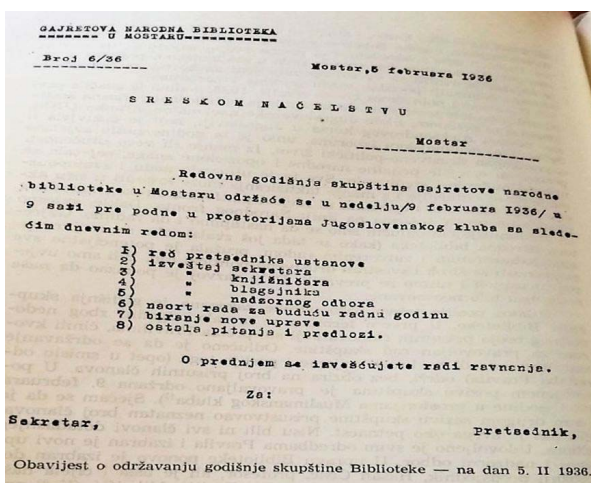
nja i kulture širokih narodnih masa. Ponovno su se okupili unutar, sada Gajretove narodne biblioteke i odlučili promijeniti dotadašnji princip rada. Nova skupština održana je 9. 2. 1936. godine, u prostorijama Muslimanskog kluba i obilježila je prelomni momenat u životu ove biblioteke. Bio je to početak jednog novog doba u njenom radu.

Za sekretara biblioteke izabran je Fazlija Alikalfić, a u odbor je ušao prof. Hasan Ćišić, uz još neke ugledne intelektualce i napredne ljude Mostara. Na skupštini su donijeli i zaključke o organizaciji i radu, još uvijek Gajretove narodne biblioteke, vrijedne spomena. Zaključci skupštine su bili sljedeći: "1. potrebno je što hitnije društvenu biblioteku organizovati na modernoj bazi stvaranjem kartoteke i sistema reversa;

2. potrebno je razviti plansku akciju za čitanje korisnih knjiga kod širih slojeva građanstva: trgovaca, zanatlija, radnika, uopšte malog čovjeka, a najviše kod naših žena.

3. potrebno je stvoriti u najkraćem vremenu 12-mjesečni tečaj za naše žene i to jedan od početka novembra 1936 do početka maja 1937 g., a drugi od početka novembra 1937 do početka maja 1938 god.;

4. potrebno je pokrenuti akciju za proučavanje prilika našega sela, kako bi se na osnovu stečenog iskustva što hitnije prišlo njegovom podizanju u svakom pogledu."



Slika 1. Obavijest o održavanju godišnje skupštine biblioteke, 5. 2. 1936.

Misija biblioteke

Zaključci ove sjednice odbora su i ispoštovani. Gajretova narodna biblioteka u Mostaru je uređena na najmoderniji način u to vrijeme s kartotekom i sistemom reversa, što je omogućilo brz pristup građi i bolji statistički uvid u cjelokupnu situaciju. Ćišić

ment members of "Gajret", citizens of Mostar, who in their cultural and public activities advocated the affirmation of ideas and the realization of the "Gajret" program. In the physiognomy of the library, its program, cultural significance and practical activities, nothing significant happened with this change of name. Its fund grew, however, but its membership declined and Gajret's national library lost its importance. Nevertheless, the period from 1928 to 1935 was marked by the work of the library, although modest, on the literacy and emancipation of the citizens of Mostar.

The return of visionaries and enthusiasts

When some of the first founders of the Muslim Public Library returned to Mostar from their studies, although satisfied that the institution was still working, they were disappointed that its work was not even wider, and that this work did not yield greater and better results. They believed that in such a difficult political and economic situation in the city and the country, they had to work both more and better. Their drive to establish a library was to raise the level of education and culture of the broad masses. They reunited within, now Gajret's national library, and decided to change the former operating principle. The new assembly was held on February 9, 1936, in the premises of the Muslim Club, and marked a turning point in the life of this library. It was the beginning of a new era in its work.

Fazlija Alikalfić was elected secretary of the library, and professor Hasan Ćišić entered the board, along with some other prominent intellectuals and progressive people of Mostar. At the assembly, they also made conclusions about the organization and work, still, of Gajret's national library, worth mentioning. The conclusions of the assembly were as follows:

"1. it is necessary to organize the social library on a modern basis as soon as possible by creating a card index and a call card system;

2. it is necessary to develop a planned action for reading useful books among the wider classes of population: merchants, craftsmen, workers, the little man in general, and most of all among our women;

3. it is necessary to create a 12-month course for our women in the shortest possible time, one from the beginning of November 1936 to the beginning of May 1937, and the other from the beginning of November 1937 to the beginning of May 1938;

4. it is necessary to initiate an action to study the situation of our village, in order to, on the basis of the

navodi kako su “sve štetne knjige uklonjene, a da je nabavljen ogroman broj novih, aktuelnih knjiga i knjiga za narod”. Sva izdanja kvalitetnih domaćih i stranih autora koja su se u to vrijeme mogla nabaviti našla su se na policama ove biblioteke, a kako je bila pretplatnik svih edicija, to su nove knjige redovno pristizale.

Teško je bilo nabaviti knjige iz starijih izdanja, koje su već bile nestale iz redovne knjižarske prodaje. To su brojna djela *Nolita* i *Kosmosa* iz Beograda, *Epohe*, *Naučne biblioteke*, *Binože*, *Minerve* i drugih edicija iz Zagreba te druge. Za takvim knjigama je tragala čitava mreža prijatelja ove biblioteke, po antikvarnicama Sarajeva, Zagreba i Beograda. Jedan od prijatelja biblioteke bio je i Sadik Bučuk⁷ (Šehić 1986a, 130–132) iz Sarajeva, koji je uložio izuzetne napore da Gajretova narodna biblioteka u Mostaru dobije mnoga značajna izdanja koja su tada već bila iščezla iz prodaje. Nabavljene su i knjige koje su bile u školskom programu, i to u više primjeraka, lektire koje su bile potrebne učenicima srednjih škola. Neposredno pred rat Muslimanska narodna biblioteka u Mostaru raspolagala je skoro svim izdanjima *Nolita*, *Kosmosa*, *Karijatida*, *Naučne biblioteke*, *Hrvatske naklade*, *Epohe*, *Minerve*, *Binože*, *Kulture*, *Džepne knjige*, *Popularne biblioteke*, *Nove pedagogije*, *Srpske književne zadruge* i drugih.



Slika 2. http://oshasankicic-gradacac.com.ba/dobrota_bivajanja/Slike/Kicic/Putokaz/Putokaz39_br1_omot.jpg.

Prikupljani su i časopisi, mada je tek taj posao bio zahtjevan i teško ostvariv, jer su neki od njih davno bili nestali s tržišta, ali su vrijedni članovi bibliote-

⁷ Bučuk, Sadik (19. 11. 1907. – 1. 10. 1988). Rodom iz Trebinja. Pasionirani sakupljač antikviteta, dugo je radio kao upravnik sarajevske zadružne knjižare “Pogled”. Dobitnik je Šestoaprilске nagrade grada Sarajeva za izvanredne zasluge u razvoju savremenog knjižarstva i dugogodišnje učešće u kulturnom napretku Sarajeva. (Grad Sarajevo. Šestoaprilска nagrada...; Šehić 1986b)

acquired experience, approach to its raise in every way as soon as possible.”

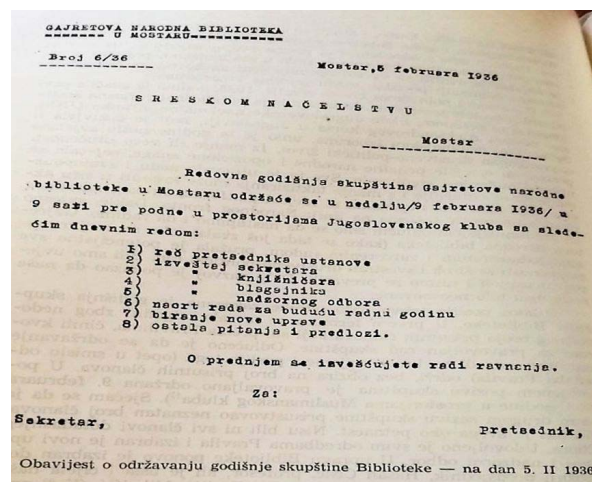


Figure 1. Notice of the annual assembly of the library, 02/05/1936

The mission of the Library

The conclusions of this board meeting were respected. Gajret’s National library in Mostar was arranged in the most modern way at that time with a card index and a call card system, which enabled quick access to the materials and better statistical insight into the overall situation. Čišić states that “all harmful books were removed, and that a huge number of new, current books and books for the people were acquired.” All quality editions of domestic and foreign authors that could be acquired at that time were on the shelves of this library, and that library was a subscriber to all editions, and the new books were arriving regularly.

It was difficult to acquire books from older editions, which had already disappeared from regular bookstore sales. These are numerous works of *Nolit* and *Kosmos* from Belgrade, *Epohe*, *Naučna biblioteka*, *Binoža*, *Minerva* and other editions from Zagreb, and others. A whole network of friends of this library searched for such books in antique shops in Sarajevo, Zagreb and Belgrade. One of the friends of the library was also Sadik Bučuk⁷ (Šehić 1986a, 130–132) from Sarajevo who made extraordinary efforts to get for Gajret’s public library in Mostar many important editions that were already gone from sales. School program books in several copies, required reading books

⁷ Bučuk, Sadik (19th November 1907 – 1st October 1988). Originally from Trebinje. A passionate collector of antiques, he worked for a long time as the manager of the Sarajevo cooperative bookstore *Pogled*. He is the winner of The Sixth April Award of Sarajevo (*Šestoaprilска nagrada*) for outstanding merits in the development of modern book publishing and long-term participation in the cultural progress of Sarajevo. (Grad Sarajevo. Šestoaprilска nagrada...; Šehić 1986b)

ke, saradnici i prijatelji postepeno i taj zadatak obavili prilično uspješno.



Slika 3. <https://katalog.kgz.hr/pagesresults/cover.aspx?bibliografskiZapisId=155036278&thumb=0&pozivatelj=bibZapis>.

Na tekuće naslove i brojeve biblioteka je bila pretplaćena i oni su redovno stizali: *Književni savremenik*, *Putokaz*, *Izraz*, *Pregled* i drugi. Do 1941. Muslimanska narodna biblioteka je raspolagala s desetak hiljada djela vrijedne literature domaćih i stranih autora, riječ je o tada dostupnim i vrijednim marksističkim knjigama, ali i beletristici i esejistici, te brojnim časopisima aktuelnim, ali i već ugašenim.

Po kvalitetu knjiga i po svojoj organizaciji, institucija se ubrajala među najbolje u mjestu. Po broju stvarnih čitača bila je najaktivnija, a "knjige su članovima dijelili pedagozi i poznavaoči knjige prema stvarnoj potrebi i kulturnom nivou čitača" (Čišić 1937, 96). Vodilo se, dakle, računa kome i koja knjiga se daje, što je bio svojevrsan blagi, ali promišljeni uticaj na čitaoce. Organizovani su i mnogi analfabetski tečajevi, ekskurzije u kojima su se članovi biblioteke upoznavali sa životnim prilikama u okolnim mjestima, ali i historijskim znamenitostima hercegovačkog kraja. Značaj takvog rada Muslimanske narodne biblioteke u Mostaru vidjet će se tek u vremenu koje je dolazilo, kada njeni članovi pokažu veliki stepen svijesti o značaju spašavanja knjige zbog njene vrijednosti, ali i zbog vrijednosti znanja i vještina koje su u okrilju ove biblioteke, uz knjigu, stekli. Bila je to, dakle, prava odgojna institucija.

Muslimanska narodna biblioteka u Mostaru

U narednom periodu, članovi odbora Gajretove narodne biblioteke u Mostaru dopunjavali su i proširivali sadržaj rada institucije. Naročito im je bilo važno zadobiti povjerenje roditelja, posebno očeva, i to onih konzervativnih. Osnovni zadatak bio je razviti

needed by high school students were also acquired. Immediately before the war, the Muslim National Library in Mostar had almost all editions of *Nolit*, *Kosmos*, *Karijatide*, *Naučna biblioteka*, *Hrvatska naklada*, *Epoha*, *Minerva*, *Binoza*, *Kultura*, *Džepna knjiga*, *Popularna biblioteka*, *Nova pedagogija*, *Srpska književna zadruga*, and others.

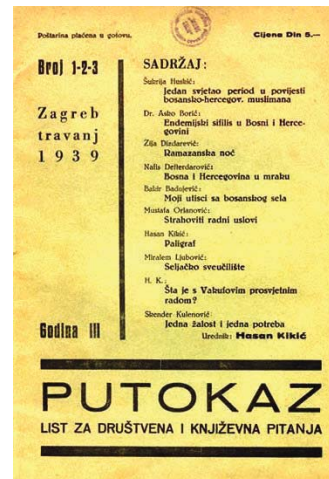


Figure 2. http://oshasankikic-gradacac.com.ba/dobrota_bivanja/Slike/Kikic/Putokaz/Putokaz39_br1_omot.jpg

Journals were also collected, although this work was demanding and difficult to accomplish, because some of them had disappeared from the market a long ago, but diligent members of the library, associates and friends gradually completed the task quite successfully.



Figure 3. <https://katalog.kgz.hr/pagesresults/cover.aspx?bibliografskiZapisId=155036278&thumb=0&pozivatelj=bibZapis>.

The library was subscribed to current titles and numbers and they arrived regularly: *Književni savremenik*, *Putokaz*, *Izraz*, *Pregled* and others. Until 1941, the Muslim National Library had tens of

kod šireg građanstva, prvenstveno omladine, školske i radničke, interes za dobru knjigu, za izgrađivanje vlastite ličnosti, programom mnogo širim no što je to škola nudila. Ustanovljen je i status čitača, prije svega zbog mogućnosti učlanjivanja učenika srednjih škola.

Na godišnjoj skupštini 8. maja 1938. biblioteka je dobila novo ime: Muslimanska narodna biblioteka u Mostaru i zvanično je prestala biti Gajretova narodna biblioteka, uz obrazloženje da Muslimani nemaju dva tabora (misli se na muslimanska društva "Gajret" i "Narodnu uzdanicu") i da Muslimanska narodna biblioteka u Mostaru treba da bude most preko kojeg će se ujediniti svi ljudi dobre volje. "U akciji postoji vanredno jedinstvo, a u nazorima jedinstvena harmonija... U svojim idejnim stremljenjima ona je progresivna, a prema svom zadatku demokratska." (Čišić 1937, 97).

Broj članova se povećao tokom 1939. godine, pa se povećao i broj članova odbora. Bili su to omladinci i omladinke koji su se istakli radom u zajednici. U narodu je bila poznata kao muslimanska, ali je zapravo svojim demokratskim i naprednim stavovima vremenom postala paravan prema vlastima i režimu Kraljevine Jugoslavije, čije su službe već pratile rad sa sumnjom i podozrenjem tražeći način da je zatvore. "Biblioteka je bila izraz svog vremena. Bilo bi pogrešno pretpostaviti da je moguće izdvojiti i nekako izolovano osvijetliti naprednu orijentaciju i revolucionarno raspoloženje mostarske omladine samo kroz rad i djelovanje Biblioteke. Ipak, određeno se može reći da je Biblioteka u posljednjim godinama svog djelovanja neosporno bila sektor rada naprednog revolucionarnog pokreta Mostara" (Alikalfić 1985, 44).

Muslimanska narodna biblioteka u Mostaru tijesno je surađivala s Radničkim domom i organizacijom mostarskih studenata. U Domu su se okupljali mostarski komunisti, skojevci i drugi napredni radnici Mostara. Partijska organizacija Mostara u biblioteci je imala jako uporište kroz članove studente. Članova Partije bilo je i u upravi biblioteke, no nije postojala organizovana partijska ćelija. Više su članovi Partije, svaki za sebe, nosili svoju odgovornost za angažiranost u društvu. U prostorijama Muslimanske narodne biblioteke povremeno se sastajao aktiv intelektualaca formiran godinama prije rata. Tada su čitani proglašeni Partije, marksistička štampa i druga zabranjena literatura. Biblioteka je imala i snažan oslonac u mostarskoj gimnaziji u grupi mladih, naprednih profesora. Bilo je to vrijeme kada su vršeni napori da se učenicima srednjih škola dozvo-

thousands of works of valuable literature by domestic and foreign authors, including then available and valuable Marxist books, but also fiction and essays, and numerous current and ceased journals.

In terms of the quality of books and its organization, the institution was among the best in the place. In terms of the number of actual readers, it was the most active, and "books were distributed to members by pedagogues and book connoisseurs according to the real needs and cultural level of the readers" (Čišić 1937, 96). Therefore, it was taken into account to whom and which book was given, which was a sort of mild but deliberate influence on the readers. Many literacy courses and excursions were organized in which members of the library got acquainted with the living conditions in the surrounding places, but also with the historical sights of the Herzegovina region. The significance of such work of the Muslim National Library in Mostar will be seen in the time to come, when its members will show a great level of awareness of the importance of saving the book because of its value, but also because of the value of knowledge and skills that they gained under the auspice of this library. It was, therefore, a real educational institution.

Muslim National Library in Mostar

In the following period, the members of the board of the Gajret National Library in Mostar complemented and expanded the content of the work of the institution. It was especially important for them to gain the trust of their parents, especially their fathers, especially the conservative ones. The basic task was to develop in the general public, primarily youth, pupils and workers, an interest in a good book, in building one's own personality, with a much broader program than offered by the school. Reader status has also been established, primarily due to the possibility of enrolling high school students.

At the annual assembly on May 8, 1938, the library was renamed to the Muslim National Library in Mostar and officially ceased to be the Gajret National Library, with the explanation that Muslims do not have two camps (it refers to Muslim societies "Gajret" and "Narodna uzdanica") and that the Muslim National Library in Mostar should be a bridge across which all people of goodwill will unite. "There is an extraordinary unity in the action, and a unique harmony in the views ... In its ideological aspirations, it is progressive, and according to its task, democratic." (Čišić 1937, 97).

The number of members increased during 1939, so did the number of board members. They were

li dolazak i članstvo u biblioteci. Rukovodstvo Gimnazije se oštro suprotstavljalo toj ideji, pravdajući se “odgovornošću za odgoj omladine”.

U Periodu od 1936. do 1941. godine Muslimanska narodna biblioteka prerasla je u pokret za napredak Mostara. Postala je baza omladine prepoznatljive po svojoj odlučnosti za rad i savjesnom izvršavanju zadataka. Imala je svoje brojne članove, simpatizere i prijatelje. U periodu neposredno pred zabranu njenog rada u aprilu 1941. godine Muslimanska narodna biblioteka imala je više od hiljadu čitača i članova. To je bilo daleko brojnije članstvo no u bilo kojem društvu, organizaciji ili biblioteci ikada u Mostaru. “Ozbiljna, odgovorna i potpuno drugarska atmosfera je stalno vladala u radu odbora. Osjećalo se međusobno povjerenje i oduševljenje u radu, a isto tako i svjesna disciplina u izvršavanju preuzetih zadataka” (Alikalfić 1985, 48).

Godišnje zabave održavale su se svake godine kao svojevrsna prezentacija svega što je biblioteka postigla te godine. Bile su to posebno pripremane predstave s najboljim i najpoznatijim glumcima i muzičarima iz Mostara. Često je bilo i gostovanja poznatih imena iz Jugoslavije, ali i van njenih granica. Članovi biblioteke su prema posjećenosti zabava procjenjivali svoj uticaj na građane Mostara. Bila su tu i druženja subotom i nedjeljom u prostorijama Muslimanske narodne biblioteke, koja je još uvijek bila smještena u prostorijama Muslimanskog kluba. Tu su održavane klupske večeri s kulturno-zabavnim programom. Posjećenost je bila velika pa su prostori kluba renovirani i prošireni dva puta. U svojim godinama rada (1936–1941) Muslimanska narodna biblioteka se razvila i stasala u široku bazu naprednog narodnog pokreta. Orijehtaciju prvih osnivača, maturanata Mostarske gimnazije, zadržala je do zatvaranja 1941. godine. Sadržaj i metode rada znala je prilagoditi zahtjevu vremena. Svi okupljeni u Muslimanskoj narodnoj biblioteci i oko nje davali su svoj doprinos ideji i radu onako kako su najbolje znali i umjeli, svjedoči Alikalfić Fazlija u svome djelu “Stasanje jedne mladosti: Sjećanje na rad Muslimanske narodne biblioteke u Mostaru”.

Zabrana rada Muslimanske narodne biblioteke u Mostaru

Nedugo nakon što je Slavko Kvaternik putem radija u proljeće, tačnije 10. aprila 1941, proglasio uspostavu Nezavisne Države Hrvatske, Muslimanska narodna biblioteka je zatvorena. To nije predstavljalo veliku novost – banska vlast Cvetkovića i Mačeka još je dvije godine ranije bila odlučila zatvoriti biblioteku, no do realizacije je došlo tek dolaskom

young men and women who distinguished themselves through work in the community. Among the people it was popularly known as a Muslim, but in fact, with democratic and progressive attitudes, it has eventually become a cover toward the authorities and the regime of the Kingdom of Yugoslavia, whose services already followed the work with suspicion and distrust, looking for a way to close it down. “The library was an expression of its time. It would be wrong to assume that it is possible to single out and somehow in isolation illuminate the advanced orientation and revolutionary mood of the Mostar youth only through the work and activities of the Library. Nevertheless, it can be said that in the last years of its activities, the Library was indisputably a sector of the work of the progressive revolutionary movement in Mostar.” (Alikalfić 1985, 44).

The Muslim National Library in Mostar worked closely with *Radnički dom* (the Workers’ Hall) and the Mostar Students’ Organization. Mostar Communists, youth of Young Communist League of Yugoslavia and other progressive workers of Mostar gathered in the Hall. Organization of the Party of Mostar had a strong base in the library through student members. There were also members of the Party in the library management, but there was no organized Party Cell. Party members have more, individually, carried their responsibility for engaging in the society. An active group of intellectuals formed years before the war occasionally met in the premises of the Muslim National Library. That’s when the proclamations of the Party, the Marxist press and other forbidden literature were read. The Library also had a strong support in the Mostar’s Gymnasium in the group of young, progressive professors. It was a time when efforts were made to allow high school students to come and join the Library. The management of the Gymnasium strongly opposed this idea, justifying itself with “responsibility for the education of the youth”.

In the period from 1936 to 1941, the Muslim National Library grew into a movement for the progress of Mostar. It has become a base of youth recognizable for their determination to work and conscientious execution of tasks. It had its numerous members, sympathizers and friends. In the period immediately before the ban on its work in April 1941, the Muslim National Library had more than a thousand readers and members. It was a far more numerous memberships than in any society, organization or library ever in Mostar. “A serious, responsible and completely friendly atmosphere

NDH na vlast. Nekadašnji direktor Biblioteke Fazlija Alikalfić u knjizi "Stasanje jedne mladosti: Sjećanje na rad Muslimanske narodne biblioteke u Mostaru" navodi kako je, vrativši se iz aprilskog rata u Mostar, 20. aprila 1941. godine zatekao biblioteku zatvorenu. Drugim riječima, novoj vlasti je trebalo svega nekoliko dana da je zatvori, tačnije prije svih drugih ustanova – nacionalnih, kulturnih, klasnih, sportskih, te mnogih drugih društava i organizacija. To implicira značaj koji je Muslimanska narodna biblioteka imala u tom vremenu, pri čemu je nova vlast bila upoznata s bogatim sadržajem aktivnosti koje su se na tom mjestu dešavale proteklih godina. Naime, čelni ljudi Nezavisne Države Hrvatske spoznali su da je Muslimanska narodna biblioteka u Mostaru prepoznata kao ideološki nepoželjna ustanova, budući da je prikupljala knjige koje su potencijalno predstavljale prepreku u širenju njihove ideologije, odnosno predstavljala je ustanovu oko koje su se okupljali njihovi politički i ideološki nestomišljenici.

Simpatizeri rada Muslimanske narodne biblioteke, njeni uposlenici i članovi shvatili su ozbiljnost situacije i nedugo nakon njenog zatvaranja odlučili su organizirati akciju spašavanja vrijednih knjiga. Premda su željeli spasiti kompletnu biblioteku sa svim knjigama, shvatili su da bi takav potez bio isuviše rizičan i neizostavno primijećen, stoga su morali odabrati najvažnije knjige iz njene bogate zbirke. Bili su svjesni opasnosti takvog poduhvata, ali i činjenice da je to vjerovatno najviše što mogu uraditi zbog represivnih mjera koje su okupatori postavili. Istina, te mjere prisilnog zatvaranja kulturnih ustanova bile su samo uvertira za još agresivnije poduhvate na tom prostoru, stoga su članovi biblioteke spašavanje vrijednih knjiga shvatili kao nužnost i ubrzo dogovorili odgovoran, ali istovremeno i opasan plan. Otežavajuća okolnost bila je činjenica da se Muslimanska narodna biblioteka nalazila u samom centru grada, a uz ulaz se svakodnevno nalazila uniformisana policijska straža. Mjesni komitet Komunističke partije Jugoslavije u Mostaru organizaciju i strategiju izvršenja zadatka povjerio je članu Partije Mustafi Temimu Turki koji je održavao veze sa simpatizerima Partije, a koji su, ipak, bili uposlenici policije. Shodno tome, plan je trebalo izvesti u vremenu kada je na straži dežurao neko od policijskih službenika s kim postoji partijska saradnja, te naposljetku, izvesti ga za što kraće vrijeme. Da bi to bilo moguće, nužno je bilo angažirati nekoga ko odlično poznaje katalog biblioteke, njeno uređenje i raspored građe, a to je bio sekretar biblioteke Šefkija Puzić. Osim važnog pitanja na

constantly prevailed in the work of the committee. Mutual trust and enthusiasm in the work was felt, as well as conscious discipline in the execution of the undertaken tasks." (Alikalfić 1985, 48)

Annual parties were held every year as a kind of presentation of everything the library had achieved that year. They were specially prepared performances with the best and most famous actors and musicians from Mostar. There were often guest appearances of famous names from Yugoslavia, but also outside its borders. According to the attendance of the parties, the members of the library assessed their impact on the citizens of Mostar. There were also gatherings on Saturdays and Sundays in the premises of the Muslim National Library, which was still located in the premises of the Muslim Club. Club evenings with a cultural and entertainment program were held there. Attendance was high, so the club premises were renovated and expanded twice. In its years of work (1936–1941), the Muslim National Library developed and grew into a broad base of the advanced national movement. Library kept the orientation of the first founders, the graduates of the Mostar gymnasium, until its closure in 1941. They knew how to adapt the content and methods of work to the demands of the time. Everyone gathered in and around the Muslim National Library gave their contribution to the idea and work in the way they knew and could do the best, testifies Fazlija Alikalfić in his work *Stasanje jedne mladosti: Sjećanje na rad Muslimanske narodne biblioteke u Mostaru* (Maturation of a youth: Remembrance of the work of the Muslim National Library in Mostar).

Ban on the work of the Muslim National Library in Mostar

Shortly after Slavko Kvaternik proclaimed the establishment of the Independent State of Croatia (NDH) via radio in the spring, on April 10, 1941, the Muslim National Library was closed. This was not a big news – the Banate government of Cvetočić and Maček decided to close the library two years earlier, but the realization came only with the arrival of the NDH in power. Former director of the Library Fazlija Alikalfić in the book *Stasanje jedne mladosti: Sjećanje na rad Muslimanske narodne biblioteke u Mostaru* (Maturation of a youth: Remembrance of the work of the Muslim National Library in Mostar) states that, returning from the April war in Mostar, he found a closed library on April 20, 1941. In other words, it took the new government only a few days to close it, more precisely before all other institutions – national, cul-

koji način uzeti vrijednu građu iz biblioteke, nužno je bilo planirati gdje smjestiti građu nakon te akcije, a da je to mjesto bezbjedno i, u konačnici, nedostupno novim vlastima. Shodno strategiji, dogovoreno je da knjige budu prenesene u kuću Jusufa Čevre u Donjoj Mahali i u kuću Hajrudina Puzića u Zahumu, a sve to na prijedlog studentice Bisere Puzić. Ovom akcijom spašeno je više od hiljadu knjiga. Jedan dio knjiga koje su spašene otpremljen je partizanskim jedinicama, a ostatak fonda spašenih knjiga poslije je razdijeljen na manje mahalske ilegalne biblioteke (Donja mahala, Brankovac, Zahum, Carina i druge) u porodičnim kućama Mostaraca kao uspomena na rad Muslimanske narodne biblioteke i vrijeme u kojem je ona aktivno djelovala.

Alikalfić također navodi kako je većina knjiga bila zapravo marksistička literatura, beletristika i esejistika, dakle djela Marksa, Engelsa, Lenjina, Hegela, Frojda, Adlera, Londra, Barbisa, A. Fransa, R. Rolana, Gorkog, Sinklera, T. Mana, Drajzera, Silona, Travena, Dž. Londona, K. Čapeka, Krleže, A. Cesara, Filipovića i dr., pored brojnih klasičnih djela ruske literature, poput djela Tolstoja, Dostojevskog, Černiševskog, Gogolja, Čehova, Puškina, Ljermontova. Ipak, najveći dio njih je poslije oslobođenja predstavljao početni fond novoosnovane Narodne biblioteke u Mostaru (Alikalfić 1985, 96).

Knjige su, dakle, čuvane u kućama Jusufa Čevre i Hajrudina Puzića i mogli su ih preuzimati i koristiti samo povjerljivi članovi Saveza komunističke omladine Jugoslavije i Ujedinjenog saveza antifašističke omladine Jugoslavije. Za vrijeme rata i okupacije, knjige su se prikupljale i u kući rukovodioca Saveza komunističke omladine Jugoslavije Safeta Čišića. Jedne prilike je preneseno 482 knjige u nastojanju da ih se sačuva od uništavanja. Sakrivene su u skrovište ispod uglja, gdje su se mogle očuvati, a istovremeno i jednostavno preuzeti. Za njihovo raznošenje svim potencijalnim, ali pouzdanim korisnicima najviše je bila angažirana Ajša Udovčić. Ona je vrlo dobro poznavala ljude u okruženju, a osim toga bila je članica Saveza komunističke omladine Jugoslavije.

U mjesecu maju 1941. godine, članovi i simpatizeri biblioteke dogovorili su konkretniji poduhvat s težnjom očuvanja bibliotečkog fonda i nastavka rada ove ustanove te su formirali delegaciju koja bi trebala razgovarati s tadašnjom vlašću. Delegaciju su činili članovi Upravnog odbora – Fazlija Alikalfić, Hasan Mrkonjić i Šefika Resulbegović, te istaknuti govornik Smail ef. Dadić. U ustaškom Stožeru delegacija je razgovarala sa studentom

tural, class, sports, and many other societies and organizations. This implies the importance that the Muslim National Library had at that time, where the new government was acquainted with the rich content of the activities that took place at that place in the past years. Namely, the leaders of the Independent State of Croatia realized that the Muslim National Library in Mostar was recognized as an ideologically undesirable institution, as it collected books that potentially hindered the spread of their ideology, i.e. an institution which their political and ideological dissidents gathered around.

Supporters of the work of the Muslim National Library, its employees and members realized the seriousness of the situation and shortly after its closure they decided to organize an action to save valuable books. Although they wanted to save the entire library with all the books, they realized that such a move would be too risky and inevitably noticed, so they had to choose the most important books from its rich collection. They were aware of the dangers of such endeavour, but also of the fact that it was probably the most they could do because of the repressive measures imposed by the occupiers. True, these measures of forcible closure of cultural institutions were only a prelude to even more aggressive endeavours in the area, so library members saw the rescue of valuable books as a necessity and soon agreed on a responsible but dangerous plan. An aggravating circumstance was the fact that the Muslim National Library was located in the very centre of the city, and there was a uniformed police guard at the entrance every day. The Local Committee of the Communist Party of Yugoslavia in Mostar entrusted the organization and strategy of carrying out the task to a member of the Party, Mustafa Temim Turki, who maintained ties with Party sympathizers, who were, nevertheless, police employees. Consequently, the plan for the books was to be carried out at a time when one of the police officers with whom the Party was cooperating was on duty, and finally, as soon as possible. In order for that to be possible, it was necessary to hire someone who knew the library's catalogue, its arrangement and layout, and that was the secretary of the library, Šefkija Puzić. Apart from the important question of how to take valuable materials from the library, it was necessary to plan where to place the material after that action, in the safe place and, ultimately, inaccessible to the new authorities. In accordance with the strategy, it was agreed that the books would be transferred to the house of Jusuf Čevra in Donja Mahala and to the house of Hajrudin Puzić in Za-

Stjepanom Barbarićem o zatvaranju biblioteke, a odgovori mladog funkcionera bili su prilično jasni i nedvosmisleni. Kazao im je kako je Muslimanska narodna biblioteka zatvorena te da će uskoro i njih zatvoriti, a Smail-efendiji je odgovorio: “Čudim se Vama, Smail-efendija, da ste mogli tako grubo nasjesti komunistima okupljenim oko Biblioteke. Biblioteka je od strane ustaških vlasti po programu zatvorena i zabranjena i nikada više, ni pod koju cijenu, neće biti otvorena, niti njen rad dozvoljen.” (Alikalfić 1985, 97).

Time je njihov razgovor završio i bilo je skoro jasno da je to formalni kraj legalnog postojanja i rada Biblioteke, budući da je funkcioner nove vlasti bio izrazito oštar i zajedljiv u svome obraćanju. Ipak, tu nije bio kraj za preostale knjige iz bogate zbirke Muslimanske narodne biblioteke u Mostaru. U julu 1941. godine, funkcioneri nove vlasti iznijeli su preostale knjige iz biblioteke, prikupili ih na gomilu na jednom trgu u Mostaru i zajedno s velikom Staljinovom slikom javno na lomači spalili kao “simbol komunističke kuge”. Nakon zatvaranja Muslimanske narodne biblioteke, mnoštvo njenih članova priključuje se Narodnooslobodilačkom pokretu te kroz drugi vid borbe pokušava ostvariti ono što im je zatvaranjem biblioteke uskraćeno. Godine 1945. biblioteka nastavlja s radom pod imenom Narodna biblioteka u Mostaru, a kao takva predstavljala je centralnu biblioteku za područje Hercegovine, premda je čuvala i obrađivala građu s područja cijele teritorije Socijalističke Republike Bosne i Hercegovine. Njen fond je bio vrlo bogat i raznolik, budući da je biblioteka posjedovala preko 218.000 knjiga i 14.000 svezaka periodike. Veliki značaj za Biblioteku u tom vremenu predstavljala je građa čiji su autori bili porijeklom iz Hercegovine, građa koja je štampana na području Hercegovine ili ona koja se tematski odnosila na nju.

Vrlo uspješan rad biblioteke, koji je obilježen korištenjem preko stotinu hiljada knjiga godišnje, prekinuo je rat u Bosni Hercegovini devedesetih godina prethodnog stoljeća, kada su odjeljenja Narodne biblioteke u potpunosti uništena. Naposljetku, u martu 1995. godine, Narodna biblioteka u Mostaru obnovila je svoj rad uz pomoć Administracije Evropske unije u Mostaru, pri čemu je osiguran smještaj i ponovno opremanje prostorija biblioteke, odnosno prikupljanje fonda. Danas, Narodna biblioteka u Mostaru broji nešto više od 57.000 knjiga raspoređenih u dvije zgrade i više od 2.000 čitalaca, ima uspješnu saradnju s mnogim kulturnim institucijama širom BiH te preuzima funkciju matične biblioteke u Hercegovačko-neretvanskom kantonu.

hum, all at the suggestion of student Bisera Puzić. This action saved more than a thousand books. A part of the books that were rescued were shipped to partisan units, and the rest of the salvage book fund was later distributed to smaller illegal libraries in mahallas (“neighborhoods”) (Donja mahala, Brankovac, Zahum, Carina and others) in the family houses of Mostar citizens as a memory of the work of the Muslim National Library and the time in which it was active.

Alikalfić also states that most of the books were in fact Marxist literature, fiction and essays, i.e. works of Marx, Engels, Lenin, Hegel, Freud, Adler, Londres, Barbusse, A. France, R. Rolland, Gorky, Sinclair, T. Mann, Dreiser, Silhon, Traven, J. London, K. Čapek, Krleža, A. Cesar, Filipović etc., in addition to numerous classical works of Russian literature, such as works of Tolstoy, Dostoevsky, Chernyshevsky, Gogol, Chekhov, Pushkin, Lermontov. However, after liberation, most of them represented the initial fund of the newly established People’s Library in Mostar (Alikalfić 1985, 96).

The books were kept in the houses of Jusuf Čevra and Hajrudin Puzić and could only be taken and used by confidential members of the League of Communist Youth of Yugoslavia and the United Union of Anti-Fascist Youth of Yugoslavia. During the war and occupation, books were also collected from the house of the leader of the League of Communist Youth of Yugoslavia, Safet Ćišić. On one occasion, 482 books were transferred in an effort to save them from destruction. They were hidden in a hiding place under the coal, where they could be preserved and at the same time easily taken over. Ajša Udovčić was the most engaged in distributing them to all potential but reliable users. She knew the people in the area very well, and in addition she was a member of the League of Communist Youth of Yugoslavia.

In May 1941, members and sympathizers of the library agreed on a more concrete endeavour with the aim of preserving the library fund and the continuation of the work of this institution, so they formed a delegation that should talk to the authorities of that time. The delegation consisted of members of the Governing Board – Fazlija Alikalfić, Hasan Mrkonjić and Šefika Resulbegović, and a prominent speaker Smail ef. Dadić. At the Ustasha Headquarters, the delegation talked to student Stjepan Barbarić about closing the library, and the young official’s answers were quite clear and unambiguous. He told them that the Muslim National Library

Zaključak

“Stasanje jedne mladosti: Sjećanje na rad Muslimanske narodne biblioteke u Mostaru” autora Alikalfić Fazlije je knjiga koja je velikim dijelom predstavljala temeljnu literaturu za ovaj članak. Cilj je bio pokazati entuzijazam nekoliko mladića, njihove ideje i put koji su prešli da bi te ideje prerasle u djela. U isto vrijeme cilj je bio i pokazati i/ili podsjetiti na značaj koji je Muslimanska narodna biblioteka imala za građane Mostara, ali i čitav hercegovački kraj u periodu između dva svjetska rata.

Ključna aktivnost Muslimanske narodne biblioteke u Mostaru bila je rad na stalnom prosvjeđivanju širih narodnih slojeva, naročito omladine (muške i ženske) putem knjige, predavanja, tribina, kurseva, te propagandom društvenih ideja. Biblioteka je priređivala i razna sijela i čajanke s predavanjima. Priređivani su i mevludi sa sabirnim akcijama za siromašnu školsku djecu, te godišnje zabave, kao svojevrsan rezime godišnjih aktivnosti Muslimanske narodne biblioteke. Rad muzičke i pozorišne sekcije te javne tribine dale su neizbrisiv pečat u oblikovanju kulturnog profila Mostara.

Rezultat je bio pojačan interes građana Mostara za zajednicu, njihovo aktivnije učešće u životu i radu zajednice kroz rad i aktivnosti biblioteke, veća aktivnost omladine na socijalno-privrednom programu, a najznačajnije od svih opismenjavanje mladih, ali i starijih, što je dodatno izgradilo inače napredne, samosvjesne i odlučne Mostarce.

Muslimanska narodna biblioteka u Mostaru, u svojim prvim godinama rada, od 1928. godine do 1941. godine, mijenjala je naziv, usavršavala infrastrukturu i uređenje, ali nikada nije mijenjala svoj osnovni zadatak. Cilj njenih osnivača uvijek je prioritarno bio opismenjavanje građana i građanki Mostara. Vremenom je ova ustanova postala baza omladine odlučne za rad i savjesno izvršavanje zadataka.

Muslimanska narodna biblioteka u Mostaru imala je brojne članove, simpatizere i prijatelje. U periodu neposredno pred zabranu njenog rada u aprilu 1941. godine imala je više od hiljadu čitača i članova te desetak hiljada djela vrijedne literature domaćih i stranih autora, tada dostupnih i vrijednih marksističkih knjiga, ali i beletristiku i esejistiku, te brojne časopise, aktuelne, ali i već ugašene. Bilo je to daleko brojnije članstvo no u bilo kojem društvu, organizaciji ili biblioteci ikada u Mostaru.

Upornost prvih osnivača biblioteke zadržana je do današnjih dana. Za svojih devedeset jednu godinu rada i postojanja, Muslimanska narodna biblioteka je dva puta doživjela potpuna zatvaranja i razaranja.

was closed, and that they would be soon imprisoned as well, and he replied to Smail-effendi: “I am surprised with You, Smail-effendi, that you could have so roughly fell for the communists gathered around the Library. The library was closed and banned by the Ustasha authorities according to the program, and it will never be opened again, at any cost, nor will it work be allowed.” (Alikalfić 1985, 97).

With this, their conversation ended and it was almost clear that this was the formal end of the legal existence and work of the Library, since the official of the new government was extremely sharp and spiteful in his address. However, that was not the end of the remaining books from the rich collection of the Muslim National Library in Mostar. In July 1941, officials of the new government took the remaining books out of the library, collected them in a pile in a square in Mostar, and burned them together with a large painting of Stalin on a bonfire as a “symbol of the communist plague.” After the closure of the Muslim National Library, many of its members joined the People’s-liberation movement, and through another form of struggle tried to achieve what they were deprived of by closing of the library.

In 1945, the Library continued to operate under the name of the People’s Library in Mostar, and as such represented the central library for the territory of Herzegovina, although it kept and processed materials from the entire territory of the Socialist Republic of Bosnia and Herzegovina. Its holdings were very rich and varied, as the library owned over 218,000 books and 14,000 volumes of periodicals. Of great importance for the Library at that time was the material whose authors were originally from Herzegovina, the material that was printed in the territory of Herzegovina or one which were thematically related to it.

The very successful work of the Library, marked by the use of over a hundred thousand books a year, ended the war in Bosnia and Herzegovina in the 1990s, when the departments of the National Library were completely destroyed. Finally, in March 1995, the National Library in Mostar renewed its work with the help of the European Union Administration in Mostar, providing accommodation and re-equipment of the library premises, i.e. fund acquisition. Today, the National Library in Mostar has just over 57,000 books distributed in two buildings and more than 2,000 readers, has a successful cooperation with many cultural institutions throughout BIH, and takes over the function of the main library in the Herzegovina-Neretva Canton.

Godine 1941. učinile su to vlasti NDH, koje su biblioteku prvo zatvorile, a potom i javno spalile knjige koje su pronašli na policama biblioteke. Ranije su članovi biblioteke uspjeli izvući jedan dio bibliotečkog fonda, onaj koji je u to vrijeme bio najznačajniji, i sakriti ga po kućama povjerljivih članova. Te su kuće postale male ilegalne biblioteke, a fond knjiga koji je preživio Drugi svjetski rat postao je, nakon rata, početni fond ponovno pokrenute biblioteke 1945. godine, tada pod nazivom Narodna biblioteka u Mostaru. Veoma bogat i raznovrstan fond s više od 218.000 knjiga i 14.000 svezaka periodike učinio je da postane centralnom bibliotekom čitave Hercegovine, mada je čuvala i obrađivala građu s područja cijele teritorije Socijalističke Republike Bosne i Hercegovine. Od najvećeg značaja za Narodnu biblioteku u Mostaru u tom vremenu bila je građa čiji su autori bili porijeklom iz Hercegovine, građa koja je štampana na području Hercegovine ili ona koja se tematski odnosila na nju. Nažalost, drugo razaranje biblioteke za vrijeme agresije na Bosnu i Hercegovinu u periodu od 1992. do 1995. godine bilo je potpuno. Narodna biblioteka u Mostaru ponovno je obnovljena 1996. godine i danas ima oko 2.000 članova i fond od 57.000 knjiga koji je smješten u dvije zgrade.

Conclusion

Stasjanje jedne mladosti: Sjećanje na rad Muslimanske narodne biblioteke u Mostaru (Maturation of a youth: Remembrance of the work of the Muslim National Library in Mostar), by author Fazlija Alikalfić, is a book that largely represented the fundamental literature for this article. The aim was to show the enthusiasm of several young men, their ideas and the path they took to turn those ideas into deeds. At the same time, the goal was to show and / or remind of the importance that the Muslim National Library had for the citizens of Mostar, but also the entire Herzegovinian region in the period between the two world wars.

The key activity of the Muslim National Library in Mostar was to work on the constant education of the wider population, especially the youth (men and women) through books, lectures, forums, courses, and the promotion of social ideas. The library also organized various sittings and tea parties with lectures. Mawlid were also organized with fundraising actions for poor school children, and annual parties, as a kind of summary of the annual activities of the Muslim National Library. The works of the music and theatre section and public forums have left an indelible mark in shaping the cultural profile of Mostar.

The result was increased interest of the citizens of Mostar for the community, their more active participation in the life and work of the community through the work and activities of the library, greater youth activity in the socio-economic program, and most importantly literacy of young and old, which further built otherwise advanced, self-confident and determined Mostar citizens.

In its first years of operation, from 1928 to 1941, the Muslim National Library in Mostar changed its name, improved its infrastructure and system, but never changed its basic task. The priority goal of its founders has always been the literacy of the citizens of Mostar. Over time, this institution has become a base of youth determined to work and conscientiously perform tasks.

The Muslim National Library in Mostar had numerous members, sympathizers and friends. In the period immediately before the ban on its work in April 1941, it had more than a thousand readers and members, and tens of thousands of works of valuable literature by domestic and foreign authors, then available and valuable Marxist books, but also fiction and essays, and numerous current journals, but also journals already ceased. It was a far more

numerous membership than in any society, organization or library ever in Mostar.

The persistence of the first founders of the library has been maintained to this day. In its ninety-one years of work and existence, the Muslim National Library has twice experienced complete closures and destructions – in 1941 by the NDH authorities, who first closed the library and then publicly burned the books they found on the library shelves. Earlier, members of the library managed to extract one part of the library fund, the one that was the most important at the time, and hide it in the houses of trusted members. These houses became small illegal libraries, and the book fund that survived World War II became, after the war, the initial fund of the re-launched library in 1945, and then called the People's Library in Mostar. A very rich and diverse fund with more than 218,000 books and 14,000 volumes of periodicals made it the central library of the whole of Herzegovina, although it kept and

processed materials from the entire territory of the Socialist Republic of Bosnia and Herzegovina. Of the greatest importance for the National Library in Mostar at that time were the materials whose authors were from Herzegovina, the materials that were printed in the territory of Herzegovina or one which was thematically related to it. Unfortunately, the second destruction of the library during the aggression against Bosnia and Herzegovina in the period from 1992 to 1995 was complete. The National Library in Mostar was rebuilt in 1996 and today has about 2,000 members and a fund of 57,000 books housed in two buildings.

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