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Isa Beg's Tekija on Bendbasha in Sarajevo

In Isa-beg's vakufnama (deed of endowment), among other, it is stated: "Then he (announced) that in the village of Brodac, area of Sarajevo he build one inn (shelter) in the tekija (zavija, *zawiyah*) stile, comprising of 3 houses, one stable, one enclosed court (harem) and all other necessities, and during his life left this for use as a tekija and inn for poor Muslims who are pupils, sejjids (Mohammed's distant heiress) warriors and travellers. (Inside) there will be cooked meet, rise and bred as much as it is needed and enough grease will be used.

They (the guests) shall be provided a meal (a soup) for three days and they should not be accommodated for more than 3 days

The servants in the mentioned Tekija shall also be provided with a meal, and the remaining food, left after all the needs of the guests and servants are met, shall be given to the young orphans living in the town. (Casaba) ..."

The location – Brodac does not exist today, but the residential quarter around the Tekija all the way to the current Bascarsija, and possibly even further, was still referred to as Isa-beg's mahala (neighbourhood). A mosque was built by Mustafa Muslihudin Chekrechija in that mahala in the year 1526. Since that time the name of the mahala was changed to Chekrechija's mahala. We can find this in one court document from the year 1112 (1700. according to the Islamic calendar), listing objects burned or damaged during the time of invasion of Eugene Savojsky on Bosnia during 1679. In that document among other it is stated: "The Gazi Mevlevi tekija with the rooms for the poor in Cekreci Musludin's Mahala was burned"

Isa-beg's vakufnama (the deed of endowment) was dated dzumadel-evela 866. (Islamic calendar) / February 1462. but the inn and tekija (zavija, *zawiyah*) are older than vakufnama.

In the vakufnama there is no mention about a specific dervish order as the owner of the *zavija* within this *musafirhana* (shelter, inn). Thus, we can conclude that its significance is primarily humanitarian and than religious, and that is clearly stated within the text of the vakufnama. Still, it is certain, that this tekija belonged to the Mevlevi order through its history, whose tarikat (order) was established by Mevlana Jelaluddin Rumi (died in Konja – Turkey 672. / 1273), also, Isa-beg's vakufnama in Skoplje specifically mentions the Mevlevian tekija.

Isa-beg's tekija was destroyed in fires and reconstructed a couple of times. Within Isa – beg's musafirhana (inn) before 1650, Hadzi Mahmut built mevlevian tekija, the only tekija of Mevlevi order in Bosnia and Herzegovina. Hadzi Mahmut died 1060/1650 and was buried in the cemetery of Sinan's Tekija in Sarajevo. His epitaph reads: he built a mevlevian tekija.

This tekija was described in the travel journals of Evlija Celebi from 1659, this is how he describes it: " The tekija of Mevlevi order – at the bank of the Miljacka river, on the place resembling a paradise, a vakuf tekija of Jelaluddin Rumi is placed. Tekija has *simhana* (the room where rituals of the dervish order were preformed), mejdan room – (where dervishes meet to socialize outside of the rituals) eventy to eighty cells for the poor, mahfil for mutribs (balcony for those who sing and play music), imare (kichen), and dining hall. Shejh of this tekija is

an educated man whose prayers are heard. Naj-basha (the lead of the musicians) of this tekija dervish Mustafa is excellent in calligraphy.

The poet, Rasid – effendi, born in Sarajevo, dedicated about 40 lines of his lengthy poem about the Sarajevo disaster of the year 1697, to the Mevlevian tekija, where he describes the building of the tekija, its shadrvan, garden and other. Among other he mentions that the interior of this tekija was decorated with levhas written with beautiful calligraphy. Mevlevian tekija surpassed the Isa-beg's musafirhana and since that time this building is always mentioned as a tekija.

The Sarajevo chronicles by Mula Mustafa Basheskija from XVIII century registered another reconstruction of the mevlevian tekija during the year 1762.

On this reconstruction, we have a hand copy of the sign - epitaph (Kadic: Chronicles, sv XI, pg. 70, GHB) stating, in translation:

*" This building was made for dervishes
(As) a place for prayers to the Creator of the worlds
(This) melevi prayer house became a vakuf (endowment).
Let it be visited by groups of those praying forever*

*Razi wrote a poem – chronogram of its construction
(This is) a place for dervish, home for those who are on the Path of God
Year 1196./1762."*

About the mentioned reconstruction of Isa-beg's mevlevian tekija documentation can be found in sidzil (court document) of Sarajevo kadija (judge) (No.21, pg. 152-153 in Gazi Husrev-beg library in Sarajevo). In the illam of the kadija it was stated that this tekija is already many years in ruins and that it is necessary to reconstruct it from the funds of Isa-beg's vakuf. Also, in a document of the kadija it is stated that about 2 889 grosz (golden coins) in total was spent for the reconstruction.

During the period of Bosnian Valija (governor) Vedzi-pasha (1835.-1840.) the buildings of the musafirhana and tekija were thoroughly fixed. At that time one mosque was built next to these buildings. With the Berat (document) from 29. Dzemadel-ahir (Muslim calendar) 1252/11 October 1836 for the imam and hatib of this mosque Latfullah, the son of Osman was appointed.

Before 1860, the exact year is unknown, Miljacka river, enforced by debris of a cluster of mills located up the river from Tekija, flooded and destroyed the mosque and another building. After that the building of musafirhana served as a tekija where a traveler could find a shelter and some food over night. This condition continued until 1878 when Austrian occupation government banned the maintenance of Gazi Husrev-beg's musafirhana as well as this musafirhana. Until that date, Isa-beg's musafirhana was kept and maintained strictly according to Isa-beg's vakufnama (deed of endowment), thus this was the first and the oldest musafirhana in Bosnia and Hercegovina (1462.-1886.)

Later, another forest, garden and store in the street called Predimare, were added to the mevlevian tekija estate by some unknown vakuf (donator). The income from these buildings in the year 1777, according to Baseskija, was totaling 30 groshs.

In the court of Tekija there were a shadrvan (water fountain) and one pavilion. Further on, one wooden cottage was located at the place called Sehova koriya, about 1km east from the Tekija, which served as a picnic spot to the dervishes and as a summer tekija. Occasionally this was used for esnaf (craft-guild) events during the graduation of the pupils to the next level towards the mastery. The exact time of disappearance of this chardak (a cabin,cottage) has not been determined. During the latest period, until the tekija was demolished 1957, the institution was self sufficient using the income from vakuf directorate and vakuf of Fadil -pasha Serifovic.

This is a short review of the history of Isa-beg's Tekija, based on the currently known documentation, which unfortunately is poor and short with the exception of couple of works from the time of the former state of Yugoslavia.