



**Translation of Historical Poem in the Tomb of Sheikh Muhammad of Užice into Turkish Language**

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**Abstract:** The topic of this article is the 11-verse historical poem in the Tomb of Sheikh Mohammed of Užice located in the town of Rožaje within the borders of the Republic of Montenegro. Literary work, one of the most striking signs of Ottoman civilization, disappeared in the course of time. Those which have survived to the present day are very valuable documents of history. One of these is undoubtedly the historical poem found in the Tomb of Sheikh Muhammad of Užice and related to the construction of the tomb in the town of Rožaje located in the middle of the Balkans. This piece of work has literary and historical importance and is preserved inside the tomb. Chronogram is an art used to determine the date of an event through Abjad calculation. Although historical poems maintain individual aspects in the poetry forms of classical literature, they are the types that have the strongest ties with social life and remarkably cast light upon the various aspects of social life. The method of this study was determined as reading, writing in original and transcription and evaluating the text of the historical poem in the tomb located in Rožaje. The historical text, which was the topic of the study, was identified and photographed at its locality. Then, after the processes of reading and deciphering, the text was presented in this format for the first time.

**Keywords:** *Rožaje; Historical poem; Tomb; Sheikh Muhammad of Užice*

## **Introduction**

### **Rožaje**

Today's town of Rožaje was mentioned as the township of Trgovište in the Ottoman period. Even though there were traces of settlements in the location of Rožaje since the VII. Century, it was mentioned in cadastral record books as Rožaje for the first time in 1585. The township of Trgovište had a population of 3602 in 1488/99. It fully consisted of Christians and paid an annual sum of 171,445 silver coins. This township comprised of 110 villages and neighborhoods in 1527/30. 10 of these were imperial demesne. An annual total of 290.520 silver coins of tax were collected from this township. In 1585, Rožaje, the present-day center of Trgovište Township, was a small village consisting of 8 Christian houses at that time (Čar-Drnda, 1985). Although Haji Kalfa (Katip Celebi) mentioned of Trgovište Township as a town of the Ipek Sanjak in which Christians settled down in the first half of the XVIII. Century, he wrote that he stopped by this place, informed that there was

a Kadi here, and, in other words, it was in the status of Kadiship. It was a "Trgovište itself the possession of brigadier" in between 1526 and 1528. It was under the Prizren sanjak and consisted of 25.868 (Gökbilgin, 1955). Prior to this, according to a cadastral record book that demonstrated crops and taxes, fees and prebends of Shkodra sanjak in 890 Hijri, it was under a sanjak called the township of Trgovište. In 935 Hijri, it was observed that the township of Trgovište was under the Prizren sanjak Gökbilgin, 1955). The people of Trgovište, who were non-believers, rebelled against the Ottomans at every opportunity in XVII and XVIII centuries. Therefore, this town was completely burned in 1764 and 1770. Assisting the Austrians who proceed into the inner parts of the Ottoman lands, the Christian residents here were forced to retreat to the north with the Austrian army which was defeated towards the end of XVII century. The Ottoman government placed Kelmendi and Kuči tribes that live in and around Shkodra and were Catholic and Orthodox in the vacated lands. Islam spread rapidly

among these Albanian and Montenegrin tribes settled here (Azemović, 1982).

According to the first Kosovo Province Yearbook, the total population of Trgovište Township in 1879 was 5,472 of which 4,218 were Muslims, and 1,254 of it was Christians. There were not Copts and Jews. In 1882, there were 7 mosques, 64 stores, bakery and shops, 1,135 households, 5 inns and 500 fountains in Trgovište Township. It was under Ipek Sanjak in between 1887 (1304 h.) and 1888 (1305 h.). There were 2,640 households, 6 mosques, about 150 shops and stores, 6 schools and 1 church in the town and villages (İbriç, 2004). In 1900, three neighborhoods of Trgovište Township were mentioned: first was Kuc Neighborhoods with 54 households, the second was the Zainal Agha Neighborhood to the north with 55 households and the third was the Kurdish Agha Neighborhood to the west with 80 households. The total number of households in these three was seen to be 200. There were 2,640 households in 81 villages under the town, but the population was 5,269. Five out of six, namely 4,506 of it were Muslims and the remaining 763 of it were Christians. The town also had 2 mosques, 1 government office, 1 telegraph office, 55 stores and shops, 2 inns and 1 coffee-shop. There were also 4 mosques, about 100 shops and 2 churches within the territory of the town (İbriç, 2004).

Trgovište Township was abolished as an administrative unit in 1912 with the withdrawal of the Ottomans from these lands after the Balkan Wars. After this date, Rožaje became a part of the Montenegrin state as a district and municipality.

Today, Rožaje town is within the territories of the Montenegrin state and is located in the Sanjak region in the northeast of the country.

### **Sheikh Muhammad of Užice**

Sheikh Muhammad of Užice was an important historical figure who lived on the territories of Bosnia and Serbia in the middle of the Balkans in XVIII century. His influence extended from Belgrade to Sarajevo and then to Sanjak and Kosovo. He made his voice heard at Istanbul, the center of the state. The period in which he lived in coincided with the stagnation period of the Ottoman State. In this period when the state officials began to move away from Islamic principles and universal values in bureaucracy and administration, the individuals, who were genuine and sincere believers, tried to oppose to it in their own way and warned Muslims not to deviate from the right path. One such person was Sheikh Muhammad who was a scholar and professor. The non-vowel point written form the original name “Muhammad” is [ محمد ] and also pronounced as “Mehmed.” Although this name was used more and more in the Ottomans as “Muhammad” because of reverence and respect for our Prophet, here the name of this Sheikh of Užice in historical poem was read as “Muhammad” since it was clearly seen in aggravation. The Arabic word sheikh has several connotations such as the head of the family or tribe, leader, wise man, chief of dervishes and master. This word was also used as “sheikh” among the Muslim communities in the Balkans (Škaljić, 2004). Thus, the surname of Shehovic is quite common. As a matter of fact, Sheikh Muhammad of Užice was called Sheikh Mehmed among the people of Rožaje.

Sheikh Muhammad of Užice was born in Užice in 1693. Užice was one of the most important centers of Islamic culture in the Balkans at that time. Serbia gained special status, namely autonomy, within the Ottoman State with the publication of the Imperial Edict dated 1830 and its amendment in 1833. This entitled Serbia to the right to emigrate Muslims living in the cities of Belgrade, Šabac, Užice and Soko. There were 34 mosques, 11 inns, 9 lodges, 2 caravansaries and 1 bazaar in Užice during the Ottoman period.

He received his first education in his native city and his higher education in Istanbul. He worked as a professor at the madrasah in Užice after returning home from Istanbul. He became famous as an advocate of social justice. He was the sheikh of the Halveti lodge in Užice as much as known (the Halveti order was one of the most common sects in the Ottoman State. It was named after its founder Sheikh Abu Abdullah Sarajuddin Halvet (v.1397, Syria). The word “halvet” is an Arabic word and comes to mean deserted and closed place, staying alone and lone prayer. Among the most influential scholars of this sect were Sheikh Omar Halveti who shaped its first rules and Sheikh Yayha Shirvani who played a major role in the spread of the sect (v. 1460). The first person in Anatolia to spread the teachings of this sect was Emir Sultan who settled in Bursa from Bukhara (v. 1439). By the virtue of its Sunni teachings and fame, this sect began to spread rapidly in and around Bosnia and Herzegovina and Gazi Husrev Beg established the Halveti hanikah / lodge in Sarajevo in the first half of the XVI century (For more information about Halveti, see: Čehajić Dž. (1986). *Derviški redovi u jugoslovenskim zemljama*, Sarajevo: Orijentalni institut u Sarajevu, p. 79-122.)

The Ottoman State had been going through difficult economic times in the middle of the XVII century. The state introduced taxes in order to solve the crisis. As in all parts of the state, the administrators began to implement the official economic policy of the state in the Užice Subdivision. However, local administrators started to increase taxes unjustly by taking advantage of the crisis and left the public in a difficult situation. Hatibzade Yahya Pasha, who was appointed as the Belgrade Custodian after the Belgrade vizier Pir Hadji Mustapha Pasha, as soon as he took office, was commissioned to collect the increased taxes by immediately sending civil governors to subdivisions in 1744. Silahdar Sayyid Muhammad Pasha, who assumed the position in lieu of him, was even harder during his one-year term, leaving the public in a difficult position. Sheikh Muhammad, who was in Užice, provoked people in the region to rebel against his rule. Possessing an influential personality, he brought Muslim and Christian people together and opposed injustice. Sayyid Muhammad Pasha accused Sheikh Muhammad of plotting conspiracy, attacking a court building in Užice, causing the death of a Qadi's man and dismissing his own civil governor. Sheikh Muhammad also attacked the civil governor located in Čačak. Sayyid Muhammad Pasha sent a report to Babi Ali and received permission to dispatch troops from Belgrade and Smederevo to suppress the uprising on 20 February 1748 (Tričković, 2012). Alay Bey Mosque was damaged during the attack on Užice by the soldiers, Sheikh Muhammad's madrasah, house and library were burned and several people lost their lives. There was also a conspiracy in addition to the attack on Sheikh Muhammad. The Janissaries took the crucifix, Bible and priest's robes from a church and places in a tomb next to the mosque where he served as the imam. Then they sent the soldiers there and

supposedly found them. Mufti told this to the people who came to offer the morning prayer and slandered the Sheikh. Sheikh Mohammed, who escaped from there, first came to Sarajevo, then to Višegrad and its villages, then to the Nedakusi village of Akova and finally to the Balotić village of Rožaje. He informed his friends of all the atrocities and attacks in his letters (For more information on the letters in question, see: Mušić O. (1965). "Još dva pisma iz korespondencije užičkog šejha Muhameda - Zwei Briefe des Scheich Muhamed aus Užice", *POF XII-XIII/1962-63*, Sarajevo, p. 249-254.; Mušić O. (1960). "Treća poslanica šejha Muhameda iz Užica - Der Dritte Brief des Scheiks Muhamed aus Užice", *POF VIII-IX/1958-59*, Sarajevo, p. 193-202.; Mušić O. (1952). *Poslanica šejha Muhameda Užičanina beogradskom valiji Muhamed paši* - Message du cheikh Muhammed d'Užice - au vali de Belgrade Muhammed pacha, *POF II/1951*, Sarajevo, p. 185-194.; Hadžijahić M. (1953). "Hamzeviye u svjetlu poslanice užičkog šejha - Les Hamzévités à lalumière de la missive du cheikh d'Užice", *POF III-IV/1952-53*, Sarajevo, p. 215-227.; Spaho F. Dž. (1973). "Još nekoliko dokumenata o užičkom šejhu - A Few More Documents on Šaih of Užice", *POF XVIII-XIX/1968-69*, Sarajevo, p. 267-284.)

As stated in the historical poem, Sheikh Muhammed of Užice was martyred in Hijri 1163. According to the Gregorian calendar, this year began on 11 December 1749 and lasted until 29 November 1750. Therefore, since he was martyred in the spring, it can easily be said that his date of death was in 1750. While hiding in the village of Balotić, he was captured and killed by the janissaries searching for him by the order of the Ottoman administration. According to the tradition of the people, the Sheikh could not be killed either with a sword or a rifle. Therefore, he was murdered with a

farmer's plough and his decapitated head smiled when it was taken to Ipek Province and shown to the Pasha. After this incident which happened in May 1750, Hudaverdi Pasha of Ipek, former Sanjak-beg of Sanjak of Dukakin from Mahmutbeyogullari, was rewarded and promoted to be the head of the Sanjak in question again. Red roses grew in the place where he was martyred and his blood spilt. According to the common belief among the public, these roses grew only here and, despite attempts, they were not possible to grow elsewhere. These roses, which are still present today, are called as "shehovke" that meant the roses of the Sheikh among the public. According to another tradition among the public, the imam of the Sultan Murat Mosque in Rožaje dreamt that he had to take the Sheikh's head and reunite it with his body. On that very night, he went to Ipek Province by pursuing a white dog and managed to reunite the Sheikh's head with his body without being seen by the soldiers.

#### **Tomb of Sheikh Muhammad of Užice**

Sheikh Muhammad of Užice was killed at the village of Balotić and buried next to the Sultan Murat Mosque located in the Upper Neighborhood (Gornja mahala) or the Kurtagic Neighborhood in Rožaje. The inhabitant of the village of Balotić built a tomb where he was killed. The tomb in Balotić village is close to the mosque. Its old shape was made of pine wood, but the new one was made of brick. Although it is known exactly when the tomb in the village was built, according to some views, it was built two years after the martyrdom of Sheikh Muhammad of Užice. The first tomb, which was made of wood, was destroyed in the fire and replaced by a new one. The shapes and sizes of both of them were the same (Hadžić, 2013). Hurshid Pasha built the tomb on the left side of the entrance to Sultan Murat Mosque in Rožaje where he

was buried. While this mosque was repaired several times, together with it, the tomb itself changed its shape with the repairs. Thus, between 1966-1968 and 2004-2008, the tomb, which was built in 1854, was also repaired together with the mosque which was repaired from its foundation again. The tomb is now in the hallway of the mosque with the recent repairs and expansions of the mosque. As it can be seen from its marble inscription, the reconstruction of the tomb was financed by Fadil, son of Osman Husic. The dimensions of the tomb are 17m x 12m (Markišić, 2013).

## Methodology

### Research Method

The method of this study was determined as reading, writing in original and transcription and evaluating the text of the historical poem in the tomb located in Rožaje. The historical text, which was the topic of the study, was identified and photographed at its locality. Then, after the processes of reading and deciphering, the text was presented in this format for the first time. In addition, this text, which was written in Old Turkish (Ottoman Turkish), was later translated into contemporary Turkish.

### Population and Sampling of Research

The population of this article consisted of the historical poem which is the literary genre written in old Turkish. The sampling is the text in the tomb located in the town of Rožaje of Montenegro. This text was inscribed due to the construction of the tomb of Sheikh Muhammad of Užice who was buried here. The article comprised of the text of the inscription in question.

### Data Collection and Analysis

While preparing the article, firstly, the researches that have been carried out so far were attempted to be identified. In this study carried out for this purpose, we learned that there were sources, even if a few, related to the tomb and Sheikh Muhammad of Užice, but the sources on the historical poem were very limited and, they were even erroneous and incomplete. The text was first deciphered and read with its original and then the text was transcribed. Although the text was in form of couplets and consisted of 11 lines, some of the words used in the text were rarely used (like *mesül*, *melül*, *mehül* and *mekül*). They were used in this way for the sake of rhyme, and the words in at this section were included at the end of couplets (*Resül*, *Āl-i Bütül*, *mesül*, *melül*, *fühül*, *duhül*, *kabül*, *mehül*, *husül*, *mekül* and finally *vusül*). The meter of the poem is as follows:

Fâilâtün / Fâilâtün / Fâilâtün / Fâilün  
 — • — — / — • — — / — • — — / — • —

The poem was recited according to this meter. Because the original poem was not recited correctly, translations into Bosnian were also incomplete. The poem was translated into Turkish for the first time and was presented in this study.

## Findings and Comments

### Historical Poem in the Tomb

There is a historical poem that was inscribed by virtue of the construction of the tomb written on a paper hung on the wall of this tomb in framed glass in Rožaje. It was understood from the text of historical poem that the author of these lines was a poet with the pseudonym of Vasfi.

This historical poem has been translated into Bosnian language several times. One of these translations was the translation that can be regarded as “word by word”

or rough belonging to Ziko Kurtagić in his work called “Urezano u kamenu i pamćenju” (Those embroidered in stones and memories) which was about the Ottoman inscriptions in Rožaje. Several translations were made after this first translation (Azemović-Luboder, 2007). Its latest translation which was consistent with the text and the original was made by S. Ibrić who happens to be one of the authors of this study. We saw that the previous translations were either made by summarizing or a method called free poeticization (İbrić, 2015).



Figure 1. Historical poem with a wooden frame and glass hung on the wall of the Tomb.

The original form of the text of the historical poem written in Ottoman Turkish is as follows:

- 1 قطب اعظم وارث علم لدنی رسول  
اشبو خاک عطر ناکده نعش پاکى دفن اولان
- 2 یعنی منسوب شرف یابنده آل بتول  
اوژیچه شیخی محمد محی دین مصطفی
- 3 بالوطیکی ایلینجه غرق انوار مثل  
بیک یوز التمش اوجده اول ذات سیادت منقبت
- 4 قیلدی بنجه بندکانک ماتم انکیزوملول  
نوش شهدآب شهادت ایلیوب اول کویده
- 5 بو محله نعش پاکین نقل ودفن ایتمش فحول  
جوهر الفرد وجود پاکى اذعان ایدوب
- 6 اولیجق کند روژیآیه معدلت سان دخول  
حضرت خورشید پاشای مکرم بو سنه
- 7 دوشدیکچون مظهر نور تجلی قبول  
زانقبرجناب شیخ اوله رق بعدازین
- 8 تربیه سی اعمارین ایتدی دوش خدامه محول  
رغبت ایدوب خدمت شیخ کرمک پیشه یه
- 9 بولیحق یعنی بنای تربیه پک رعنا حصول  
اشبوامر دلیپسندی ایلیوب اجراً تمام
- 10 لو حش الله اولدی بو تاریخ پاکیزه مقول  
سمع الهام زیب وصفی یه لسان غیبین
- 11 تربیه قرب مکرم بولدی پایانه وصول  
سویلدم الهامله تاریخ اتمامین همان

The transcribed version in Latin alphabet of the text in question is as follows:

1. *İşbu hāk-i ıtr-nākde na‘ş-ı pākî defn olan  
Kutb-ı a‘zam, vāris-i ‘ilm-i ledünnî Resûl*
2. *Üjiçe şeyhi Muhammed muhy-i dîni Mustafâ  
Ya‘ni mensûb-ı şerefyâbende-i Âl-i Bütül*
3. *Biñyüzaltmışüçde ol zât-ı siyâdet-menkabet  
Balotiçi eyleyince gark-ı envâr-ı mesûl*
4. *Nûş-i şehd-âb-ı şehâdet eyleyüb ol küyda<sup>1</sup>  
Kıldı bunca bendegâniñ mâtem-engîz ü melûl*
5. *Cevheru ‘l-ferd ü vücûd-ı pākini iz‘ân idüb*

<sup>1</sup> The word ‘kōy (village)’ [کوي], which is originally Persian, was recited as “kūy” for the sake of maintaining aruz prosody.

*Bu mahalle na 'ş-ı pākin nakl ü defn itmiş fühül*  
 6. *Hazreti Hurşid-pāşā-yı mükerrerem bu sene*  
*Olıcak kend-i Rojaye ma 'delet-sān-ı duhül*  
 7. *Zāir-i kabri cenāb-ı şeyh olarak ba 'd-ezīn*  
*Düşdiğiçün mazhar-ı nūr-i tecelli-i kabül*  
 8. *Rağbet idüb hizmet-i şeyh-i keremin pīşeye*  
*Türbesi i 'mārın itdi dūş-i hüddāma mehül*  
 9. *İşbu emr-i dil-pesendi eyleyüb icrā temām*  
*Bulıcak ya 'ni binā-yı türbe pek ra 'nā husül*  
 10. *Sem 'i ilhām zīb-i Vasfīye lisān-ı gaybden*  
*Lev-haşallāh oldı bu tārīh-i pākīze mekül*  
 11. *Söyledüm ilhām ile tārīh-i itmāmın hemān*  
*Türbe-i kutb-ı mükerrerem buldı pāyāna vusül.*

#### **Translation of the text of Historical Poem in Contemporary Turkish**

1. *Bu hoş kokulu toprakta temiz naşı defnolan*  
*En büyük kutub, Peygamberin gizli ilminin mirasçısı*  
*(The one whose clean body buried in this sweet-smelling soil,*  
*The greatest pole, the heir of the secret knowledge of the Prophet)*  
 2. *Üjiçe şeyhi Muhammed, dini ihya eden*  
*Mustafa,*  
*Yani şeref kaynağı olan Hz. Fatıma'nın ailesine mensup*  
*(Sheikh Muhammad of Użice, Mustafa who revived the religion,*  
*In other words, a member of Hz. Fatimah's family which is the source of honor)*  
 3. *Binyüzaltmışüçte o hayat hikayesi ilginç olan*  
*seyyid zat*  
*Balotiçe'de iken sanki nurlara boğulmuş oldu*  
*(In 1163 that sayyid person whose life story is quite interesting*  
*When he was in Balotić, it seemed as if he was drown in light*

4. *Şehadet suyunu içerek şehid oldu o köyde*  
*Kıldı bunca kulunu yaslı ve hüznülü*  
*(He was martyred by drinking water of martyrdom in that village*  
*Rendered all his servants grieved and sad)*  
 5. *Anlayışlı davranarak sevgilinin temiz*  
*vücudunu*  
*İleri gelenler bu yere temiz naşını nakledip defnetmiş*  
*(Behaving understandingly with the clean body of the beloved*  
*The prominent people transported his body and buried it in this place)*  
 6. *Bu sene Hazreti saygıdeğer Hurşid Paşa*  
*Rojaye kentine sanki adaletin girmesini sağladı*  
*(This year the Honorable Hurshid Pasha*  
*As if he made certain justice entered the city of Rożaje)*  
 7. *Bundan sonra şeyh hazretlerinin kabrini*  
*ziyaret edeni*  
*Şeyh kabul edip nurunun tecellisine mazhar olacaktır*  
*(After this whoever visits the tomb of the Sheikh*  
*Will be regarded as Sheikh and receive the manifestation of his light)*  
 8. *Saygın şeyhe hizmet etmek için rağbet ederek*  
*Türbesini yaptı hizmetçilerin hayallerine denk*  
*(Seeking to serve the respectable Sheikh*  
*Built his tomb matching the dreams of his servants)*  
 9. *Bu gönlün beğendiği iş gerçekleşince ve*  
*tamamlanınca*  
*Son bulacak, yani türbe binası çok güzel bir şekilde ortaya çıkacak*  
*(When the work that this heart like is realized and completed*  
*It will come to an end, so the tomb will be revealed very nicely)*  
 10. *Vasfi'nin güzelliğine gaybi bir dilden ilham*  
*duyuldu*  
*Söyledi Allah esirgesin, ne güzel oldu bu tertemiz tarih*

*(Inspiration from the unseen language was heard for the beauty of Vasfî,*

*“God forbid!” said, how beautiful has this immaculate history become)*

11. *Hemen söyledim ilham ile bitirme tarihini*

*Saygıdeğer kutbun türbesi buldu ve ulaştı sona.*

*(Immediately told the finishing date with inspiration Found the tomb of the respectable pole and reached the end.)*

### **Hurshid Pasha**

The patron of the tomb as stated in the historical poem was Hurshid Pasha. However, there was no information on the identity of Hurshid Pasha in the writings related to Sheikh Muhammad of Užice and his tomb. The most famous pasha and governor that carries the same name when looking at this period was Hurshid Ahmed Pasha and rose to the position of grand vizier. At the same time, he was mentioned as the governor of Niš and Peloponnese (1806), Niš, Rumelia and Sofia (1807) and later Bosnia. Since he passed away in 1822, he cannot be the patron of the tomb in question because the tomb was built in 1855. The other person was Hurshid Beg who was originally Circassian and the Beylerbey of Rumelia. Although he was mentioned as a governor in different places between 1872 and 1897, there was no possibility of him being the patron of the tomb (Süreyya, 1996).

The person who built the tomb of Sheikh Muhammad of Užice was Hurshid Muhammad Pasha. He first became the slave of Silahdar Ali Agha, and later became the officer and brigadier general. Together with the position of Beylerbeg at the beginning of 1850 and in the months of February and March ((Hijri Rebiu'l-ahir 1268), he became the governor of Niš in July (Ramadan) in the same year. Through the position

of being the Rumelia Beylerbeg, he was appointed as the guard of Belgrade in February (Hijri Rebiu'l-ahir 1268) of 1852. In the same year, he became the governor of Bosnia and viziership in July-August in the summer and remained in that post for three years. Then, he became the governor of Trikala for a short time from November 1855 to January 1856 (Hijri 1272, from Rabi'al-awwal to Jumada'l-awwal) and, then, again, was re-appointed as the governor of Bosnia. He remained in this position until September of the same year (Hijri, Muharram 1273). He became the governor of Rumelia at this date, then the governor of Saida in June 1857 (Hijri, Shawwal 1273) and was dismissed in June-July 1860 (Hijri, Dhu al-Hijjah 1276). Even though he became the governor of Kutahya in July 1872 (Hijri, Jumada'l-awwal 1289), he left this position in September (Rajab) of the same year. Hurshid Pasha died in Yenisehir in November-December 1876 (Hijri, Shawwal 1293) where he was a resident (Süreyya, 1996).

### **Author of Historical Poem**

The author of the chronogram, namely the historical poem, was a poet named Vasfî. He mentioned his pseudonym in the verse “*Sem'-i ilhām zīb-i Vasfîye lisân-ı gaybden.*” According to this, he states that he wrote this historical poem upon the inspiration from the unseen realms (unseen).

The question arises here, who was Vasfî that was mentioned? There were a few poets who this pseudonym in the Ottoman period (Süreyya, 1996). However, it was easy to understand which Vasfî was in question by the virtue of Hurshid Pasha, the patron of the tomb, and the date given in the historical poem. Vasfî, who was mentioned here, was Vasfî Effendi originally from Isparta who served as the clerk of



Hurshid Pasha. Vasfi was also the pseudonym of our poet. He worked as the director of clerks in Saida until he was dismissed in 1860/61 (Hijri, 1277). He entered into the office of Grandvizier in 1862/63 (Hijri, 1279). In 1868/69 (Hijri, 1285), he was appointed as the chief believer of the court of appeal. He became the chief secretary of the courthouse in 1874 (Hijri 1291), the chief secretary for the office of Grand vizier in January 1879 (Hijri Muharram 1296) and the member and head-clerk of the Council of State in 1883 (Hijri 1300). Poet Vasfi Effendi passed away on 30 November 1896 (Hijri 24 Jumādā al-Ākhirah 1314) and was buried in the cemetery of Merkezefendi. He had a say in the fields of Islamic sciences, Persian and inscription (Süreyya, 1996).

#### **Date of Construction of the Tomb**

Although the historical poems have individual aspects among the forms of poetry in classical literature, they are the types that have the strongest ties with social life and strikingly shed light to the various aspects of life. Chronogram is an art used to determine the date of an event through Abjad calculation. In other words, abjad calculation is a calculation system formed as a result of summing the numerical values of the letters in such a way as to give the date of any event as one or more words, verses or couplets based on the numbers corresponding to the abjad calculation (Demirel, 2008).

Although Abjad calculation system is very old, it is not known exactly who invented the art of chronogram for the first time, but it is known that chronogram first appeared in Persian literature in XII century and passed from the Iranians who adapted the Arabic alphabet with the influence of Islamic culture to Turks, and from the Turks to the Arabs. Chronogram began

to develop in Turkish literature from XIV century and reached its most productive period especially in XVIII century. While, at first, prosaic dates, which consisted of a single word or compound words, were widespread, later on, the demand for poetic dates increased. The word “historian” was used for those poets who recite historical poems. Poets make mention of the word history together with their pseudonyms in the line before the history line. The poems in which the word history was not noted in this way were not considered acceptable because they caused difficulties in the determination of the historical line. Although the Hijri lunar year was generally used in chronogram, the dates that were observed according to the Hijri solar, Rumi and Gregorian years were also seen in the last periods. Chronogram was considered among the Bedi’ arts in the books on eloquence. The meter, rhyme and meaning are also important in addition to the abjad calculation in a historical poem. The coexistence of all of these requires a great deal of mental work. Some examples of the most insignificant issues were put forward in addition to important events that concern the whole society. Although historical poems were composed in almost all units of poetry in Divan literature, they were rather arranged in the form of stanzas (poem whose first verse is not musarra) and the number stated with abjad in the last line was written at the end of the line (Karabey, 2011).

This poem, which was composed as historical poem (chronogram) in the year of the construction of the tomb of Sheikh Muhammad of Użice, was given in the last line “*Türbe-i kutb-ı mükerrem buldi pāyāna vüsül.*” The abjad value of the Arabic letters in this verse was a total of 1271 indicating the Hijri year in which the tomb in question was built.

Therefore, we understand based on this historical poem (chronogram) that Hurshid Pasha had this tomb built in 1271. Since the first day of Hijri 1271, namely 1 Muharram, coincides with 24 September (Sunday) 1854 and its last day with 11 September (Wednesday) 1855, it can be stated that the tomb was built in 1854/1855.

### Conclusion and Suggestions

Sheikh Muhammad of Užice was stated as *the Greatest Pole* in historical poem. The Arabic word *qutb* or *qutub* is used with connotations of master in science, art or any other talent, genius, the apex poles of the earth and the head or trainer of the dervishes in the lodge (Škaljić, 2004). Apart from its connotations in the science of physics, *qutb* (plural *aqtab* or *qutub*) has meanings such as the sublime figure of a sect, which comes after Ghawth, a person who has extensive knowledge and authority in a matter, and head or leader of a group or a tribe (Devellioğlu, 2001).

The Arabic word “Butool” or “Batool” means virgin, pure woman, woman who is shy of men and palm sapling. The word comes from the verb “tebettele” which has meanings such as withdrawing and wandering away from the world and giving oneself completely to worship. It is known as the nickname of the Blessed Virgin Mary.

At the same time, this name was used as the nickname of Hadrat Fatimah, the daughter of the Prophet Muhammad (Muftić, 1997). As mentioned in the poem, Sheikh Muhammad of Užice is a “sayyid” and has the title usually used for the descendants of Hadrat Hassan and Hadrat Hussain who were born out of wedlock between Hadrat Ali and Hadrat Fatimah.

While the word “siyadet,” mentioned in the poem, came to mean sayyidship, gentlemanship, chiefdom and ownership, it also means to be the descendant of the Prophet Muhammad through Hadrat Hassan (Devellioğlu, 2001, p. 958). According to this, it can be stated that Sheikh Muhammad was a sayyid and descended from the blessed lineage of the Prophet.

The Arabic phrase “Levhasallah” in the poem is the shortened form of the original phrase of “*lā evhaş-allā*” and it means “*May Allah do not drift apart! May He not show any displeasure! Bravo!*” (Devellioğlu, 2001). It can also be used as an expression of surprise and admiration such as “*Mashaallah*” and “*barekallah*”. It is a kind of a supplication.

In the historical poem which is the topic of this study, the poet Vasfi introduced Sheikh Muhammad of Užice as “*qutb*” twice in the first and last verses as this indicated that Sheikh Muhammad was an important figure in the circles of saints and religious orders. Needless to say, the rightful Muslim is obliged to fight for the establishment of social justice and to give voice to truth. For the sake of these values, Sheikh Muhammad of Užice sacrificed his life and gained the title of martyr in addition to the title of *qutb*. In Vasfi Effendi’s words: he passed away by “*Nūş-i şehd-âb-ı şehâdet eyleyüb.*” In the historical poem in question, we learn from this historical the knowledge of when Sheikh Muhammad of Užice was martyred. In this respect, this historical poem has the quality of being an important historical document. Although the information provided by a historical poem about an important event from the history of a small town is of great importance, the literary aspect of written history indicate that this region is also a part of a great

civilization and that Turkish is used as a common language.

It was noteworthy that today's town of Rožaje, which was known as Trgovište when this historical poem which is the topic of our study came in sight, referred in this text with its present name. Since the personalities, such as Sheikh Muhammad of Užice, poet Vasfi and Hurshid Pasha, the patron of the tomb, gave importance to this small town and played a great

role in its promotion, cherishing their names is the duty of loyalty for generations today. An introductory book on Sheikh Muhammad of Užice, an important person, can be prepared based on the historical poem. The historical poem introduced here, the inscription on the tombstone, and the letters he sent around, which are the major materials, are also important sources for illuminating the Turkish language and terminology used in that region at the time.

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