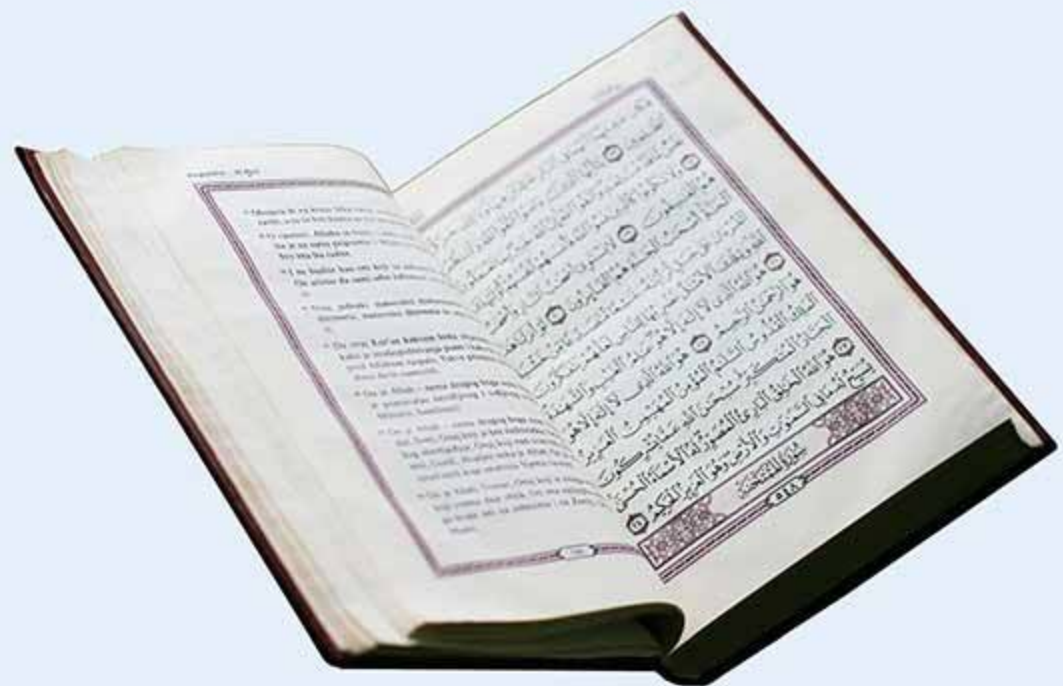


Gradska džamija

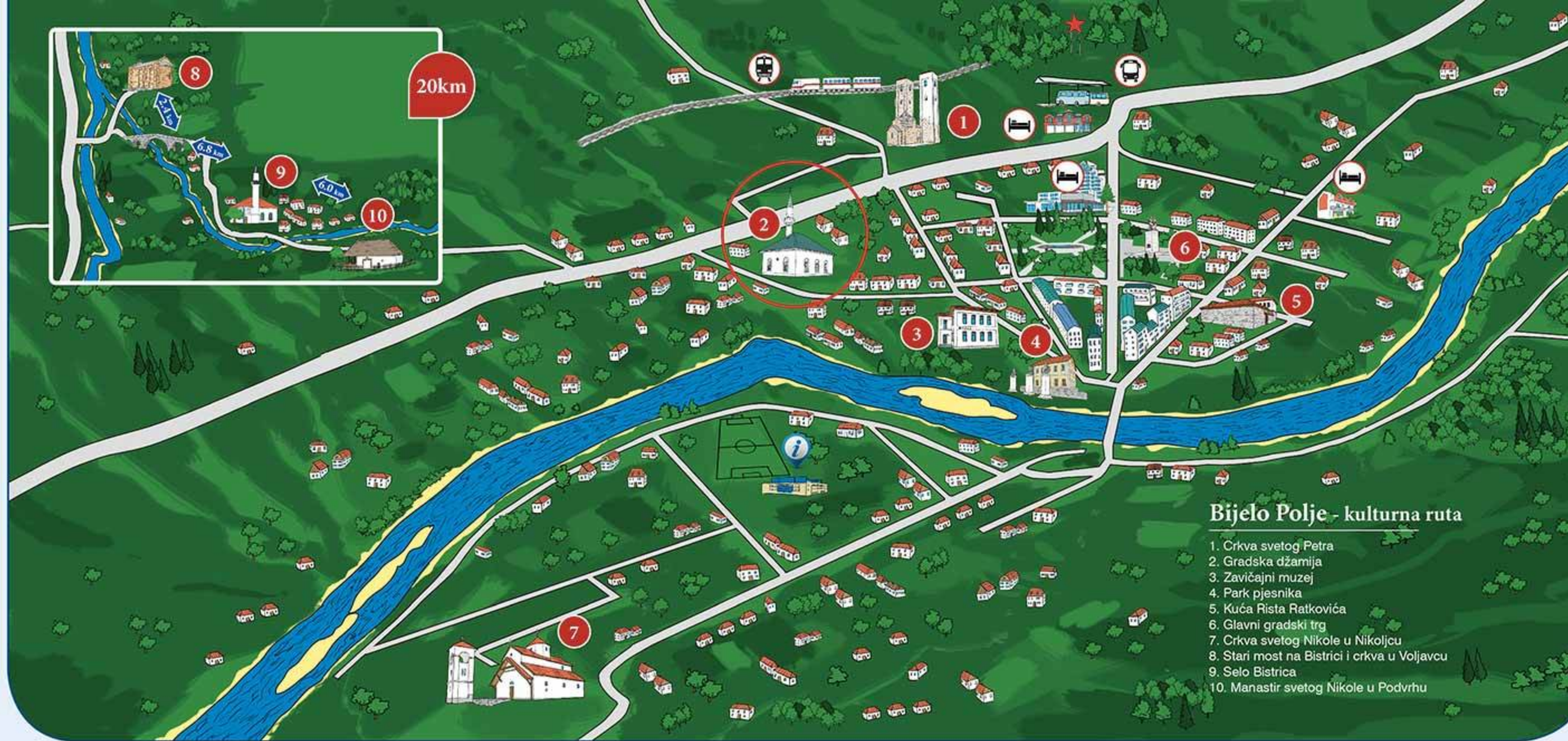


Riječ džamija potiče od arapskog glagola džeme'a, što znači okupljati. Pojavom islama, džamija je bila središte okupljanja radi obavljanja namaza (dnevni i noćni molitvi), ali i epicentar sveukupnog života, gdje su raspravljana i rješavana brojna pitanja od društvenog značaja. Njena svrha je da od vjernika koji dolaze u džamiju, obavljaju namaz i pokoravaju se Alahu, gradi karakterne ljude, korisne i vrijedne. Zato se vjekovima prenosi izreka koja kaže da se vjernik u džamiji treba osjećati bolje nego u vlastitoj kući, jer džamija ima status božje kuće. U džamijama su se često nalazile i početne škole sibjam mektebi ili kutabi. Tu su djeca učila čitanje, pisanje, račun, neka poglavlja iz Kurana i osnove obredoslovlja.

Gradska (Jusufova) džamija u Bijelom Polju, jedina u užem gradskom jezgru, na sadašnjoj lokaciji nalazi se od 1741. godine. Tu je prenešena iz sela Jabučino, 5 km udaljenog od grada, da po povlačenju turske vojske ne bi bila prepuštena propasti. Kamen po kamen, na rukama mještana, u

The word džamija (mosque) comes from the Arabic verb jamiyah, which means to gather. With the advent of Islam, the mosque was the central gathering place for practising namaz (daytime and night-time prayers), as well as the epicentre of overall life, where numerous issues of social importance were discussed and resolved. Its purpose was to build a people of integrity – decent and worthy – out of the believers who were coming into the mosque, praying and obeying Allah. Therefore, a saying stating that in the mosque a believer should feel better than in his own house, because the mosque has the status of Allah's house, has been passed down from generation to generation for centuries. The primary schools "sibjam mektebi" or "kutabi" were also often organised within the mosques. Children used to study reading, writing, mathematics, some chapters from the Qur'an and the essentials of ibadah (Islamic ritual) there.

The Town (Jusufova) Mosque in Bijelo Polje, the only one within the very



koloni dugoj desetak kilometara, prenešena je kažu za 48 sati.

Iako je pretrpjela brojne obnove i restauracije koje su u izvjesnoj mjeri narušile njen autentičan

town centre, has been situated at the present location since 1741. It was transferred there from the village of Jabučino, 5 km from the town, in order not to be left to fall into disrepair after the retreat of the

PROPISI O KULTURI PONAŠANJA U DŽAMIJI ZA POSJETIOCE

- Posjetioци mogu ući u džamiju bilo kad, kako u vrijeme molitve tj. namaza, tako i u neko drugo vrijeme.
- Prilikom ulaska u džamiju dok je molitva u toku, nije dozvoljeno prelaziti ispred muškaraca/žena koji se mole jer to ometa njihovu molitvu.
- U džamiji nije dozvoljeno povisiti glas, naročito u vrijeme obavljanja molitve.
- Poželjno je da posjetioци a naročito žene budu obučeni u pristojnu i dužu odjeću.
- Poželjno je da žene ako su u mogućnosti prije ulaska u džamiju prekriju glavu maramom.
- Posjetioци mogu slobodno ući u bilo koji dio džamije i razgledati.
- Dozvoljeno je fotografisati svaki detalj kako unutar džamije tako i spolja.
- Dozvoljeno je ženama koje posjećuju džamiju da borave u bilo kojem dijelu džamije, kako u centralnom prostoru predviđenom za muškarce, tako i u uzvišenom prostoru (sofa) predviđenom za žene.



THE MOSQUE CODE OF CONDUCT FOR VISITORS

- Visitors may enter mosque at any time, both at the time of the prayer (i.e. namaz), and at another time
- When entering the mosque while prayer is in progress, it is not permitted to pass in front of the men/women who are praying since that disturbs their prayers
- Within the mosque one is not permitted to raise one's voice, especially during prayer time
- It is desirable for visitors, women in particular, to wear appropriate clothes covering their arms and legs
- It is desirable for women to cover their head with a scarf, if possible before entering the mosque
- Visitors may freely enter and explore any part of the mosque
- It is permitted to take photographs of any detail both inside and outside the mosque
- Women visiting the mosque are permitted in every section of the mosque, both in the central section intended for men, and the raised section (sofa) intended for women.



izgled, zbog svog značaja džamija je stavljena pod zaštitu Zavoda za zaštitu spomenika kulture.



U haremu (dvorištu) džamije nalazi se i nekoliko mezara, među kojima i grob imama hafiz Mustafe Gušmirovića, zbog čega ovu džamiju često nazivaju i Gušmirova džamija.

Jedna od prvih i najljepših džamija u bjelopoljskom kraju bila je Hajdar pašina džamija u selu Radulići.

Ottoman Army. Stone by stone, in the hands of the local people, in a line some 10 kilometres long,

it is said to have been moved in 48 hours.

Although it underwent numerous reconstructions and restorations, which in a certain degree impaired its authentic appearance, for its significance the mosque has been put under the protection of the Institute for the Protection of Cultural Monuments.

The Town Mosque



Tu je Hajdar-paša Selim, došavši krajem 17. vijeka iz Anadolije, podigao pored džamije i saraj, hamam i turbe. Neobičajene ljepote za seosku džamiju, ova monumentalna građevina zapaljena je u Drugom svjetskom ratu, tako da danas postoje samo ostaci njenih zidina, minareta i turbeta.

In the harem (courtyard) of the mosque there are also several graves among which is the grave of Imam Hafiz Mustafa Gušmirović, so this mosque is also often called the Gušmir Mosque.

One of the first and most beautiful mosques in the region of Bijelo Polje was the Hajdar-paša Mosque in the village of Radulići. Having arrived from Anatolia at the end of 17th century, Hajdar-paša Selim, apart from the mosque, also built a saray (palace), a hammam (Turkish bath) and a turbe (mausoleum) there. Unusually beautiful for a village mosque, this monumental construction was razed in World War II, therefore today there are only remains of its walls, minarets and tombs.

