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Ancestry: Haveric

Genealogy and historiography of the family Haveric: A brief historical overview

We need to find a spring to understand the river.

Old proverb

The following fragments are part of my research related to the Haveric family’s genealogy and historiography. The research work currently comprises 150 pages, including archival data and bibliography. I am writing this in my spare time. Dear Haveric family member, if you would like to provide any relevant data, such as old pictures or written sources, feel free to send it to me and your contribution will be acknowledged.

Haverić is an old and distinguished Bosniak family in Bosnia and the Balkan region. During the time of the Ottoman Empire in Bosnia and the Balkans there were eight Haverićs who had the rank of Pasha.¹ Pasha (or Pascha) was a high position in the Ottoman Empire usually granted to governors, generals and dignitaries. Throughout history a number of Haverićs bore the title Bey (or Beg) which meant they had a prominent role in the community and society. In historical sources they are also mentioned as wakifs (persons creating wakufs, endowments). Some of them were dervishes, Sufis, calligraphers, Imams, scholars, craftsmen and traders, professionals and artists, while others held various high posts in the local and state government. At that time several members of Haveric family were well-educated and gained education in Istanbul which at that time was among the leading educational centres in Europe and beyond. In a similar period, other family members went to Egypt, or various European centres where they also gained education and employment. Nowadays many members of family Haveric live in various places across the world.

In the past, Haverics lived in various parts of the Balkans, such as Bosnia, Herzegovina, Sandzak, Montenegro, Croatia, Albania, Greece and Turkey. Depending where they lived, their surname(s) may have been Haverić, Haveri, or Haveriku, but they all are from the same family tree. Haverics are old family with the Islamic background which dated prior to the 15th century. The first written reference to them is in the 15th century. Old and rich etymological sources also mentioned a word ‘Haver’ in various old versions and interpretations. For instance, the Persian word ‘Hvr’ (Hivar) means ‘dialogue’; ‘Haver’ is also a Persian word for ‘friend’; the Turkish word ‘Haber’ translates as ‘news’; ‘Haver’ in Hebrew is also ‘friend’; ‘Haver’ in Arabic relates to a ‘capable educated person’; ‘Haver’ is the Kurdish word for ‘morning’; ‘Haveri’ is an Indian word for one district in India; there is also Havadze (Ḫwāğa) which in Persian means ‘educated’; in Hungarian ‘Haver’ means ‘friend’ while
‘haverom’ also translates as ‘my friend’. In his work *Seyahatname* Evliya Celebi mentioned a Persian castle named Havernek, and so on.²

Mr Fadil Haveric wrote in Bosnian the *Commemoration of great ancestors who have marked their time for the future generations* (‘Spomenica velikim precima koji su obilježili svoje vrijeme za buduće generacije’), especially focusing on Pashas and Beys among the various members of the Haveric family.³ It was said that the Haverics preserved their family *tevarihe* (‘chronicles of family’) together with the Sultan’s *fermans* (‘command, order, edicts, or sovereign’s sign’), which they received from the Sultans as a sign of mutual respect.⁴ This written tradition among the Haveric family lasted until 1918 when it continued to be cherished in the form of schematic patterns of the family tree.⁵ Besides available historical sources, it is based also on word of mouth by Hamza-Bey Haveric, and word of mouth and drawing by Selim-Bey and, then, by Riza-Bey and Jusuf-Bey Haveric. Thanks to them we now have information available on our ancestry. So, the first preserved family tree was based on the oral tradition and fragmented archive across the Balkans.

The first preserved Haverić’s family tree (beginning of the 20th century)

The following extracts of research are only a few examples of the Haveric family from different parts of the Balkans:

**Zejnil Haveric** was a Bosniak Bey during the Ottoman Empire. He was a great *wakif* (‘donor’), builder and gardener. Zejnil-Bey was highly respected in community and society. Infrastructure for the water supply in the old city of Bar was built by Zejnil-Bey Haveric who also established wakuf for the maintenance of it.⁶ ‘This renowned man spent effort and money to accomplish a good deed’.⁷ This work was accomplished when Zejnil-Bey moved
from Podgorica and settled in Bar. It was commonly said that the infrastructure for the water supply is the wakuf of the distinguished family Haveric in Bar.\textsuperscript{8} On the one of several public fountains was engraved a text with the following contents: ‘Zejnul (Zejnil) built fountain within the fortress according to the Islamic calendar 1169h. (i.e. 1756)’.\textsuperscript{9} Among other contributions the wakuf (an endowment) founded by Zejnil-Bey also included 926 olive trees. In the time of Zejnil-Bey several traders had commercial cooperation in Sarajevo where they sold olive oil to their trading partners, a commodity which was highly regarded.\textsuperscript{10}

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**Fountain in the old city of Bar (the 18th century)**

Dr Ismail Haveric noted an interesting legend which said how water came to the city of Bar:\textsuperscript{11} Zejnil-Bey prayed every sabah (early morning) for 40 days over the cliff near the city asking All-Mighty to provide fresh water for the residents of Bar. The cliff called ‘Spile’ where Zejnil-Bey stood was more than 100 meters long and over 50 meters high; thus the cliff blocked the nearest spring water flowing to the city. The fortieth morning after sabah, he started to sleep. At that morning the big cliff happened to be broken allowing water to flow and suddenly he became pleased when he realised that God fulfilled his desire for all residents of the city...

Apart from the wakuf which Zejnil-Bey established in the city of Bar he and his wife also founded the wakuf for the maintenance of two old mosques, namely the Sultan Murat III built in 1595 and the Sultan Ahmed III built between 1703 and 1730. The wakuf in which they contributed their charity also included for the former 166 olive trees and later 466 olive trees and other values.\textsuperscript{12}
Bekir ef. Haveric was an Islamic thinker, a teacher in medresah as well as a dervish and calligrapher. He was a respectful alim in the Montenegrin Islamic community. He often participated in interfaith dialogue. In his manuscript written in Arabic he noted that he gained the book *Kitab Sarh Tariqa Bibarika* during his journey from Podgorica in Montenegro to Albania. This is an important historical document regarding the contribution to the genealogy of the Haveric family. It was written in 1262h. (i.e. 15 juli 1845) where ef. Haveric listed some of his direct family ancestors (his father, grandfather and great-grandfather). This document states that Bekir ef. Haveric worked as an Imam in the Ejnehančauš mosque (i.e. Doganjska džamija) in the old city of Podgorica and also that he had a student from the castle of Zabljak. This manuscript was initially preserved by the Wakuf librarian in the city of Skoplje (Macedonia).
Hasan Tahsin Haveriku (Haveric) was born in 1893 in Shkoder, and lived and worked in Albania. He was a distinguished Islamic scholar, Sufi, translator, linguist and calligrapher of Bosniak origin. He held an important position within the Sufi order (Tidjaniyah Tarikah), the Albanian Islamic community and religious science. Saćir Smajlović wrote an essay about the notable Bosniaks originally from Podgorica in the field of Islamic science until the mid-20th century (‘Istaknuti Podgoricani na polju islamske djelatnosti u Albaniji do polovine prošlog vijeka’) and in it he included the achievements of Hasan Tahsin Haveriku. It is also documented in the book written in Albanian titled on Ne kujnim te brezave (‘For new generations’ memory’) by three academics from the University of Shkoder (Albania).
According to these sources Tahsin ef. Haveriku in 1914 successfully finished studies in Istanbul at the Military Academy; however he dedicated his time and works in the field of Islamic education and science as well as taking an active role promoting the Tidjaniyah Tarikah which was established in Albania 1920. He also taught Arabic, history, calligraphy, mathematics and other subjects at the medresa in Tirane where he also worked as its director until 1932. He promoted peace, harmony and tolerance in community and society.

Islamic scholars, Tirane, Albania

Shaikh Tahsin ef. Haveriku is one of the co-authors of the translation of the holy Qur’an from Arabic to Albanian. It was an outstanding achievement in Islamic history. His written works include: Shyllat themelore te’ tarikatit tixhani (‘The fundamental pillars of the Tijani Tariqa’), ‘Great Messenger, the Prophet Muhammad’, ‘Thankfulness to the Prophet’, ‘Sufare’ for learning Arabic, he also wrote many essays on how science grew up within the passage of time, and discoveries of wisdom of the Hadith. He regularly contributed to the Islamic Journals named Zani i nalte and Kultura islame. His decorative calligraphic work, including levhas, is on show to among many people who appreciate his work across Albania. He passed away in 1964…

Dr Nathalie Clayer in The Tijaniyya: Reformism and Islamic Revival in Interwar Albania (2009) wrote the following remarks about Hasan Tahsin Haveriku:

Shaikh Hasan Tahsin, the author of the booklet ‘The fundamental pillars of the Tijani Tariqa’, published in 1941, was chosen in 1931 as the director of the mixed school opened by the Islamic Community. This establishment was very important for the Islamic Community,
since the aim of the school was to offer to Muslim parents an alternative to the state schools, where morals and religious teachings were considered to have not enough place in the curricula. When the school was closed down by the government as all were private schools in 1933, Shaikh Hasan Tahsin was integrated into the teaching staff of the General Madrasa, where he taught Arabic.¹⁷

Dr Clayer also pointed out that Hasan Tahsin Haveriku in his book written in Albanian about Tijani order titled Shtyllat themelore te’‘ tarikatit tixhani (‘The fundamental pillars of the Tijani Tariqa’) wrote the following:¹⁸

The members should follow the Prophet’s example, the Prophet’s path to God. But to purify their heart and their spirit, to reach the moral perfection, to enlighten the soul by divine light, they have to link themselves to a master possessing a high spiritual knowledge, as one does to acquire every kind of knowledge…

…The basic requirements of the Tijani path are: to put oneself in the hands of a Tijani shaikh having the right to transmit the wîrd [a litany or patterned devotion chanted by Sufis]; not to recite the wîrd of another tariqa; not to seek for the moral help of other awliya/evliya [‘saints’], neither by word, nor by thought or by heart; to respect all the awliya, but to seek a spiritual education only from the one with which one is bound; to do regularly the five daily prayers, as far as possible with the Muslim assembly; to respect all the Qur’anic prescriptions; to love and respect Ahmad al-Tijani and one’s own shaikh; to believe in Divine compassion; not to speak against the shaikh; to continue the wîrd recitation until one’s death, always with the permission of an authorized shaikh; to have good relations with everybody, and particularly with the comrades of the path; to honour everybody, and especially one’s own parents…

In addition, Dr Clayer stated that the author Hasan Tahsin Haveriku explained that he wrote the book according to the Prophet’s command to transmit knowledge. Another motive was the fact that most of his fellows did not know any language except Albanian, so the book was significant for them, in order to understand and follow ‘point-by-point’ the true laws of Islam.¹⁹
The country of Bosnia is my homeland,
Its name known all over the world,
God made it the nest of the heroes.\textsuperscript{20}

Dzavid (Hamza) Haveric, National hero, Sarajevo, Bosnia and Herzegovina

\textbf{Dzavid (Hamza) Haveric} (1920-1941) was among the first Bosniak leaders in defending and protecting the city of Sarajevo during the Second World War. He participated in the national liberation and became known as the national hero of the city of Sarajevo and Bosnia. He is known by his promotion and support of the multiethnic society of Bosnia in general and Sarajevo in particular. He was a progressive intellectual who lived and worked in the old city of Sarajevo, called Bascarsija. \textsuperscript{21}

In his honour the city of Sarajevo in 1959 gave the name ‘Dzavid Haveric’ to one of the biggest schools in Sarajevo. It was the School on Vratnik (old part of Sarajevo) that bore his name until 1992. \textsuperscript{22} Also, Dugi Sokak was an old and long street in Bascarsija which bore the name Dzavid Haveric for several decades. According to a historian Hamdija Kresevljakovic the name for the street ‘Dzavid Haveric’ was given on 31 July 1950. \textsuperscript{23} In the place where he was buried in 1941, his memorial plaque was built in 1949 in the Great park of Vraca together with other national heroes. Since 1981 all memorial plaques are part of the Memorial...
Centre Vraca in Sarajevo. His heroism is noted and documented in several important historical publications as well as the historical archive of Sarajevo, and the Museum, Sarajevo. He is well-respected by the Bosnian people of various ethnic and cultural-religious backgrounds. Many generations commemorated the Day of Sarajevo and its national heroes, including Dzavid Haveric. His brother Kemal (Hamza) Haveric also wrote a remembrance about him.

Hasko Haveric (-1999) was the prominent Bosniak manager in the field of discography and show business and a former director of the well-known music-recording company called the Diskoton in the city of Sarajevo (Bosnia and Herzegovina). He was among the founders and also a director of the music-recording company called the Beograd-disk in Belgrade. The history of sevdalinka in Bosnia and the region, especially in area of recording songs and promoting singers, should include the contribution that was made by Hasko Haveric.
During the establishment of the Sarajevo University in October 1949, the Student Cultural and Art Association (KUD) Slobodan Princip Seljo in Sarajevo was also established. At that time, Hasko Haveric contributed to the formation of folk dance and ballet sections, music groups, choir, and theatre as well as literary section in Sarajevo. He was among the leading figures in Bosnia and the region known for his supporting the most famous and widely revered sevdalinka artists. He actively promoted multiculturalism. The ‘King of Sevdalinka’ legendary singer Safet Isovic remembered that he met Hasko Haveric who first brought him to the Assembly of folk dances and singers at the Student Cultural and Art Association in Sarajevo (Bosnia). On Hasko Haveric’s recommendation, Safet Isovic began his career as a singer in the Assembly. In the Assembly there were prominent Bosniak musicians playing violins, violas, gitares and clarinets with whom he started to sing. Already in 1956 the Assembly went overseas and participated at the Folk Festival at Geneva in 1957, then in Odenwaldu near Frankfurt, and Hailderberg as well as at Cracow University. The well-known musician Omer Pobric also remembered that Hasko Haveric was the first record production director who promoted and recorded sevdalinka songs of various singers including Zehra Deovic. Also, numerous songs were recorded under Hasko Haveric’s management after 1966, which also included the Pobrić’s orchestra. Hasko Haveric had a productive cooperation with the RTV Sarajevo. He also recorded several songs in 1968.
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