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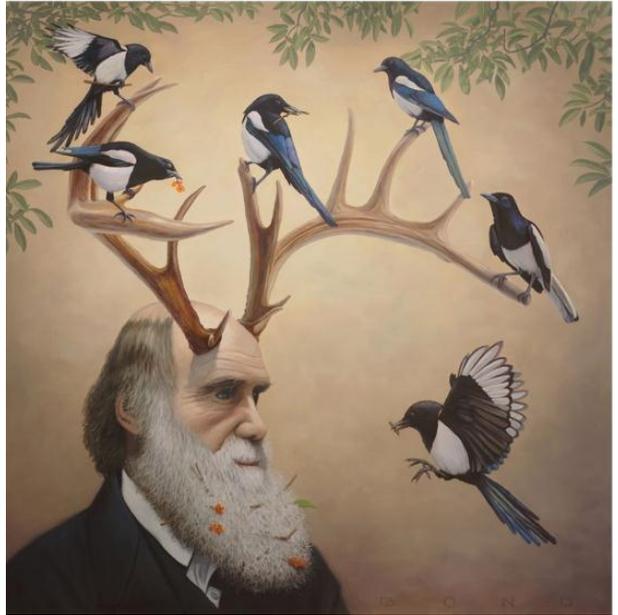
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The heritage of muslim culture in the history of Lithuania and Poland

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Abstract

The article discusses the main elements of the heritage of the Muslim culture in Eastern Europe. The study is based on a solid source and historiographic base. As a result, the appearance of the Tatars in the territory of Lithuanian principality, later Pzecz Pospolita, was due to the political processes that took place in Eastern Europe at the turn of the XIII- XIV centuries. In conclusion, speaking of the heritage of Muslim culture in the history of Lithuania and Poland, it is necessary to refer to architectural monuments (wooden mosques), customs and traditions that the Lithuanian Tatars sought to preserve.

Keywords: History, Lithuanian, Tatars, Mosques, Muslim.

La herencia de la cultura musulmana en la historia de Lituania y Polonia

Resumen

El artículo analiza los principales elementos del patrimonio de la cultura musulmana en Europa del Este. El estudio se basa en una fuente sólida y una base historiográfica. Como resultado, la aparición de los tártaros en el territorio del principado lituano, más tarde Pzecz Pospolita, se debió a los procesos políticos que tuvieron lugar en Europa del Este a principios de los siglos XIII-XIV. En conclusión, hablando de la herencia de la cultura musulmana en la historia de Lituania y Polonia, es necesario referirse a monumentos

arquitectónicos (mezquitas de madera), costumbres y tradiciones que los tártaros lituanos intentaron preservar.

Palabras clave: historia, lituano, tártaros, mezquitas, musulmán.

1. INTRODUCTION

It is known that Tatars appeared in Eastern Europe over the territory of the Grand Duchy of Lithuania, then Pzecz Pospolita on the turn of the XIII-XIV centuries and settle on it. Especially the process of osadniks receives its development during the reign of Grand Duke of Lithuania, Vitold. After settling, Tatars create a religious commune-jemat (gmina-jemat). Mosques, the first construction of which dates back to the XIV century, became their symbol. Appearing among the Polish-Lithuanian buildings mosques were relatively modest and low. Therefore, they were stood out not in architecture, but in religious exoticism for this part of Europe. They were kept by religious commune or rich class of tatars-masters. In the first period of osadniks there was no need to receive building permission for the construction of mosques. But then this problem began to be regulated on principles, similar to Orthodoxy. Therefore, it was necessary to obtain the highest permission for the construction of the temple (MUCHLINSKI, 1858).

The practice has shown that more and more mosques were built without the consent of biskup (bishop) or on the basis of the royal privileges. And it lasted up to the XIX century. Information about the

first mosques we can find in the Treatise on Polish Tatars. His anonymous author writes:

Instead of the exemplary mosque we have dullest and low mosques made of wood similar to the mosque of some Rumelia villages, without any minarets and without any shelters for the poor and ailing. In spite of the fact that the mosques had the type of prayer houses, they were located in each big city. Totally author counted on the territory of the Great Lithuanian Principality more than 100 mosques. But the majority of researchers believe that this number is overstated (WORONOWICZ, 1934: 1-6).

Mosques are also mentioned in the Acts on the Lithuanian Tatars the buildings in the Tatar settlement are very modest, mostly wooden; even the Vilen mosque is striking in the wretchedness of its internal and external atmosphere (TYSZKIEWICZ, 1989). Subsequently, they appear in other places, including Minsk (ZAKRZEWSKI, 1989). For two centuries it was not mentioned in the documents, but only Shpilevsky in the Contemporary for the 1854 year gives its description. It was made of wood, divided into two parts (male and female), separated by each other by bars, without much decoration inside, except the canopy for the mullah in the male part. The floor was covered with green cloth and had benches for visitors along the walls. Besides two departments, there was also a hallway where the Tatars could leave their shoes. This mosque held out until 1901. It should be noted that the number of mosques was constantly changing. Many of them existed as long as believers lived around (NOURI, BRAUMANN, CHAMPIRI, SCHRÖDER, &

AKOCHAKIAN, 2018; SARAC, 2018; SELOMO & GOVENDER, 2016; TORQUATO, ARAUJO, UMESH, & MACIEL, 2018).

2. METHODS

The study is based on a solid source and historiographic base. First of all, it is necessary to highlight the Acts on the Lithuanian Tatars published in the early XX century; materials from a periodical publication such as *Przhegland Islamic*, *Tatarian Rocnik* and *Theka Vilenska*. The research also analyzed the results of studies by scientists such as SYROKOMLA (1989) etc.

The study is based on the following principles: scientific, i.e. drawing conclusions based on an analysis of the full range of documents and scientific literature and taking into account all the events and phenomena; impartiality - the characteristics of the events and phenomena of the historical process without any preferences on the part of the researcher; systems - taking into account the diversity of factors affecting the historical process, such as objective and subjective, domestic and foreign policy, as well as local and global factors; historicism - consideration of historical processes and phenomena in their constant development and modification (KRYCZYŃSKI, 1938).

3. RESULTS AND DISCUSSION

The largest congregation of mosques was in the area of Vilna. At the end of the 17th century, there were 11 of them. However, as a result of the emigration of the Tatars and their Christianization in 1840, only 5 sanctuaries remained here (GLUSHKOVA, LOMAKINA & SAKULYEVA, 2019). If we consider Lukishki, the former suburb of Vilna, then there was a wooden mosque. For many centuries it was one of the greatest attractions of this city. Most researchers believe that this mosque belongs to the oldest sanctuaries in the lands of the Grand Duchy of Lithuania.

Sketches of this mosque, made by an unknown resident of the Rzecz Pospolita in 1851, remained to this day. However, according to him, in the mosque, there were no excesses, no image of God, not a single evil spirit. There were only bare walls, but the floor is covered with colored carpets. In order to show the difference between Jews and Christians, people always gathered for prayer on Friday. It was forbidden to enter the mosque with shoes. Bells were not accepted at all.

After 200 years, Franciszek Smuglevich sketched the interior of the Lukish Mosque. In 1859, several years before the restructuring of the sanctuary, KIRKOR (1854) made its interesting description: A small, wretched, wooden mosque with a carved gallery above and a miniature minaret with a luminous Muslim coat of arms. In turn,

Professor Jan Clos described the old construction of the Lukish Mosque with the following words:

A large, square, wooden construction, covered with a large and modest roof, with a svelte minaret in the middle. Unfortunately, in the middle of the XIX Century this original sample of Muslim architecture, associated with the traditions of the Polish construction, gave way to a new faceless building in the style of a typical Russian residential building (KONOPACKI, 1977: 11-21).

The mosque in Dovbuchisk, built-in 1598, also gave a special atmosphere (KRYCZŃSKI, 1932). After 169 years a new mosque was erected. The date of the foundation of the second mosque is confirmed by the preserved gravestones of the cemetery. This sanctuary stood out among others for its original architecture. It was covered with a red dome and decorated with a tin crescent. The building was surrounded by a covered gallery on white winding columns with an attached minaret.

Special reference should be made to two mosques on the Belostok which allegedly appeared at the end of the reign of the Polish king John Sobieski. One of them is located in a small village named Krushynyany. In its current form, it has existed since 1840. The mosque is located on its eastern part. Like most cross-border churches of various religions, it was built of wood. It has 3 towers - two in front of the mosque and one - from the rear. All of them are covered with eight-rolled helmets decorated with tin crescents. Experts see in its architecture the influence of wooden Church construction. Inside, the

Krusinyan mosque has no differences from other frontier Muslim sanctuaries. The only thing you can pay attention to is mukhirs, framed quotations from the Koran. The most valuable of them date back to the second half of the 18th century.

Another Belostok wooden mosque is located in the village of Bohonika, not so far from Sokulok. Historical sources preserve the date of transition of this mosque into the hands of Tatar soldiers from the squad of the captains B. Kensky and G. Seletsky-March 12, 1679. The sources also preserved the surname of the captain Oleyovsky. He and his squad settled down on the lands transferred to them. The indigenous people were relocated to other places. Tatars have grown together with Bohoniki. The village becomes the center of the unification of Muslims. A wooden mosque was immediately built here. It was rebuilt in the middle of the XIX century, has the appearance of a small square building with a hipped roof and a slender minaret. Inside the sanctuary, attention should be paid to a wooden minbar bearing the traces of the skillful work of an unknown master.

At the end of the 19th century, about 20 mosques in Vilna, Sorok-Tatars, Nemezhe, Vidzakh, Nekrashuntsakh, Dovbuchiska, Reyzev, Minsk, Igumene, Slonim, and other places operated in the North-Western region of Russia. Anyway, the mosques with golden, tin crescents that appeared from the beginning of Tatar siege were common in the life of the eastern regions of the Rzecz Pospolita. Muslim sanctuaries were built mainly by local carpenters.

Therefore, they were a typical example of cross-border wooden architecture. Some of them looked like rural or Orthodox churches. While mosques, erected by Jewish masters, had many similarities with the synagogues around them. The interior of the Polish-Lithuanian mosques was also quite modest. Most often they consisted of two parts - male and female. A separate room for women, the so-called Babinets, is found only in Polish-Lithuanian shrines. In the mosques of other Muslim peoples, there is no such internal division. The first information about this unique phenomenon we can find in the Treatise on Polish Tatars.

Its author reports that in the middle of the XVI century, in some local mosques there was a special room for women where men were not allowed to enter, as this would lead to a violation of the rules prohibiting pray with brides. The female half was usually located on the left side of the mosque. She was significantly smaller than the man's part. It was separated by a thin wooden wall with a very narrow window. It was closed with a white transparent curtain. Each branch had its own special entrance. The walls inside the mosque were mostly unpainted.

Prayers were made in the male half. Usually, in front of the entrance to the prayer hall, there was a semicircular or polygonal mihrab. Sometimes the mihrab was decorated with a beautiful ornament. To the right of the mihrab was the so-called minbar (a slight elevation with a staircase). Most often in the Polish-Lithuanian mosques, it was made of wood. Small roofs were erected over some of

them, or they were covered with a canopy. During the prayer, the mullah read the khutbah (prayers) from the minbar. In many mosques in front of the mihrab, at the very top of the wall separating the female part from the male part, was located a small gallery. During prayer, the muezzin uttered the adhan on it. Another interesting and long-forgotten custom is also the decoration of mosques by Tatar regimental banners. Most likely, it was spread among the Tatars under the influence of the Polish-Lithuanian environment.

In addition to mosques, Tatar cemeteries, which were called two terms of Arabic origin, are the remarkable heritage of Muslim culture in the places of residence of Polish-Lithuanian Tatars. The first, eldest and common - zirech (zirat). The second term is Mizar (Mazar). It was used primarily by the Tatar population in Podlasie. The graves in the cemeteries were arranged in even rows. Until the XVII century, the stone gravestones of the Polish-Lithuanian Tatars did not have any drawings and inscriptions. The first of them, apparently, appear only somewhere in the middle of the XVII century under the influence of the Poles. The inscriptions made by local masons are very concise, but they also have many grammatical errors. Typically, the inscriptions were in Arabic, Polish, or Belarusian, but always in Arabic letters. Quran fragments were used more often than anything else. Sometimes there were also Turkish texts. Inscriptions were always placed on large stones in the head of the deceased, or occasionally in his legs.

Cemeteries, as it was written by S. Krychinsky during the interwar period, were picturesque and melancholic. They were located, as a rule, near mosques or on high hills. In spring and summer, there are lush green trees, bushes and grass, covering stones and steles sticking out of the ground with Arabic inscriptions. The cemetery territory with a mosque was usually digged around and surrounded by a fence, including stone, low walls. Another legacy of Muslim culture in Lithuania and Poland were sources of religious knowledge, with which Polish-Lithuanian Tatars sought to preserve the purity of their faith.

These sources in the form of the main religious literature should have been written in a language that would be understandable to the believers, distant from the Islamic world and not only geographically, but also in terms of language. According to the well-known Polish researcher Lopicz, the emergence of religious literature among Polish-Lithuanian Tatars is connected with the stay of the pilgrim from Lithuania, the author of the Treatise on Polish Tatars (1558), at the court of Sultan Suleiman. The oldest known Tatar manuscripts date from the first half of the XVII century.

4. CONCLUSIONS

Globalization leads to the structural change of the modern world. The period from the XIV to the beginning of the XVI century is

marked in the history of the Lithuanian and Polish lands by the relocation of the Muslim population from the Golden Horde and its former territories. In the history of Lithuania and Poland, they received the generalized name Lithuanian Tatars. Their assimilation process was extremely long. Lithuanian Tatars sought to preserve elements of Muslim culture in their daily life. First of all, this was expressed in the construction of wooden mosques uncharacteristic for the Muslim world. Certain features in the decoration of mosques were formed under the influence of the interaction of the Polish-Lithuanian environment and the Tatars.

Besides, Mosque heritage of Muslim culture in the eastern regions of Lithuania and Poland was reflected in the preservation of Tatar cemeteries. Thus, speaking of the heritage of Muslim culture in the history of Lithuania and Poland, it is necessary to refer to architectural monuments (wooden mosques), customs and traditions that the Lithuanian Tatars sought to preserve. Despite the numerous factors that contributed to the full or partial assimilation of the Lithuanian Tatars among the local population in the XIV-XIX centuries, according to contemporaries and researchers, they tried to pass on the heritage of Muslim culture from generation to generation. It should be noted that this was facilitated by the policy of local elites who were interested in the loyalty of the Lithuanian Tatars and their importance, especially in the XIV-XVII century, during the military service.

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