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MADDE YAYIMLANDIKTAN
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Polonya (160111)

MADDE YAYIMLANDIKTAN
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National Security Bureau
Republic of Poland

Secretariat-General of
the National Security Council
Republic of Turkey

225288

26 Ağustos 2015

POLISH-TURKISH RELATIONS FROM NATIONAL SECURITY PERSPECTIVE

RELACJE POLSKO-TURECKIE Z PERSPEKTYWY BEZPIECZEŃSTWA NARODOWEGO

MİLLİ GÜVENLİK PERSPEKTİFİNDEN POLONYA-TÜRKİYE İLİŞKİLERİ

Türkiye Diyanet Vakfı
İslam Araştırmaları Merkezi
Kütüphanesi
Dem. No: 225288
Tas. No: 327.438056
POL-T

Old Friends, New Leaders:
600 years of Polish - Turkish
Diplomatic Relations

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POLONYA
OSMANLI-LAR

Polonia

LEARNED SOCIETIES and RESEARCH INSTITUTIONS

Polska Akademia Nauk
Zaklad Archeologii Srodziemnomorskief
(Centre d'Archéologie Méditerranéenne de l'Académie Polonaise des Sciences)
Palac Kultury i Nauki, p.XIX, pok. 1909
00-901 Warsaw

*** Polskie Towarzystwo Orientalistyazne**
(Polish Oriental Society)
Ul.Sniadeckish 8, IV pietro, p. 15
PL-00-656 Warsaw

Polskie Towarzystwo Religioznawcze
(Polish Society for Study of Religions)
Palac Kulturzy i Nauki, room 1603
00-901 Warsaw

*** Przedsiebiorstwo Państwowe**
Pracownie Konserwacji Zabytków (PKZ)
Osrodek Architektury Islamu
(The State Ateliers for Conservation of Cultural Property,
the Centre of Islamic Architecture)
PKZ Oddzia Kielce
4 Rewolucji Październikowej Str.
Zarzad PKZ, 49 Zielna Str.
00108 Warszawa

*** Zaklad Krajów Pozaeuropejskich PAN**
(Institute for Non-European Studies)
Nowy Swiat 72, 00-330 Warsaw

LIBRARIES and ARCHIVES

Biblioteka Narodowa (National Library)
Ul.Hanktewicza 1, 00-973 Warsaw

Naczelna Dyrekcja Archiwow Panstwowych
Ul. Dluga 6, Skr. Poczt. 1005
00-238 Warsaw

Muzeum Narodowe W Krakowie
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(Musée National de Cracovie
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SW. Marka 17, Crakow

*** Polska Akademia Nauk**
Zaktad Krajów Pozaeuropejskich
Biblioteka Orientalisty czna
Palac Kultury i Nauki, Pok. 1108
00091 Warszawa

MUSEUMS

Muzeum Narodowe (National Museum)
Al.Jerozolimskie 3, 00-495 Warsaw

Państwowezbiory Sztuki na wewelu
(Wawel State Art Collections
Oriental Objects of Arts, Persian and Turkish Weaponry and Tents
Oriental Rugs)
Wawel 5, 31-001 Cracow

UNIVERSITIES and EDUCATIONAL INSTITUTIONS

Instytut Filologii Orientalnej Wdziat Filoligiczny
(Institute of Oriental Philology)
AL Michiewicza 9/11, PL-31120 Crakow

Jagiellonian University
Institute of Oriental Philology
Golebia 24, PL-31-007 Crakow

University of Warsaw
Faculty of Neo-Philologies
Dept. of Iranian Philology
Krakowskie Przedmieście 26-28
PL-00-325 Warsaw

University of Warsaw, Faculty of Neo-Philologies
Dept. of Oriental Philology
Krakowskie Przedmieście 26-28,
PL-00-325 Warsaw

University of Warsaw
Faculty of Neo-Philologies
Dept. of Turkish Studies
Krakowskie Przedmieście 26-28
PL-00-325 Warsaw

* **University of Warsaw**
Instytut Orientalistyczny
(Institute of Oriental Studies of Warsaw University)
Ul. Krakowskie Przedmieście 26/28
PL-00-927 Warsaw 64

* **University of Warsaw**
Institute of Oriental Studies
Instytut Orientalistyczny Wydziat Neofilologii
Dept. of Arabic and Islamic Studies
Ul. Krakowskie Przedmieście 26/28
PL-00-071 Warsaw

University of Warsaw
Zaklad Bliskiego Wschodu I Maghrebu
(Department of Middle East and Maghreb, Warsaw University)
PL-00-927 Warsaw 64

Dergi / Kitap
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Ankara, 1985, s. 247-255. ON 1255

Dergi / Kitap
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20 OCAK 1994

TARİH BOYUNCA OSMANLI - POLONYA İLİŞKİLERİ*

Prof. Dr. BEKİR SITKI BAYKAL

Bu yazının amacı, tarih boyunca Osmanlı Türkleri ile Lehliler arasındaki ilişkilerin ana çizgileri ile bir tablosunu çizmektir. Daha açık bir deyimle, bu yolda bir denemedir. Çünkü iki ulus arasındaki ilişkiler yüzyıllar boyu sürmüştür ve o kadar çeşitli ve zengin içeriklidir ki, bunların hakkıyla işlenmesi ciltler doldurabilir. Burada ise sözkonusu ilişkilerin ancak belli başlı nirengi noktalarını belirtecek bir özet yapmanın ilerisinde bir iddiamız yoktur.

Yer yüzünde insanlık yaşamını tanıdığımız günden beri birbirlerine yakın ya da uzak bölgelerde varlık süren uluslar arasındaki ilişkiler nitelik bakımından iki kümede toplanabilir. Birincisi zaman ve mekânla bağlı olayları kapsar. Bunların çoğu kuşakların değişmesi ile ya büsbütün unutulur gider, ya da sadece sınırlı çevrelerin bilinçlerinde yer etmenin ötesine geçemez. Bu hâl, zaman ve mekâna bağlı olan olayların nitelikleri gereğidir ve kaçınılmaz bir yazgıdır.

İkinci kümede toplanabilecek ilişkiler ise daha başka bir nitelik taşırlar. Bu türden olanların oluşumu birinci kümedekiler gibi zamana ve mekâna bağlı değildir. Bir yerde ve sınırlı bir zaman içinde değil, fakat yavaş yavaş, göze batmadan, hatta hiç farkına bile varılmadan, bilinç altı ve irade dışı bir süreç içinde akıp giderler. Ancak, bunlar birinciler gibi kuşaklar değiştikçe belleklerden silinip gitmezler; uzun ömürlü, kalıcıdırlar; hatta denebilir ki ölümsüzdürler. Genel bir deyim olarak, bu türden olaylara, karşılıklı kültür etkileri ya da kültür alış verişi denebilir. Günlük yaşamın her alanında, kuruluşlarda, sanatta, sosyal ve ekonomik yaşamda bunların izleri yıllar boyu sürüp gider.

İşte, yukardaki genel sözlerle dile getirmeye çalıştığım temel düşüncelerin geçerli olduğunu kanıtlayan tipik bir örnek tarih boyunca Türklerle Polonyalılar arasındaki zengin içerikli ilişkileridir. Aynı düşünceleri yıllarca önce, 4 Nisan 1959 tarihinde Türklerle Polonyalılar arasındaki zengin içerikli düşünceleri, Dil ve Tarih - Coğ-

* Bu yazı 19 Haziran 1975 tarihinde Türkiye - Polonya Kültür Komitesince bir törende yaptığım konuşmanın özetidir.

FOLIA ORIENTALIA
TOME X, s. 245-252, 1969 Kraków

TERESA CIECIERSKA-CHŁAPOWA

CONTRIBUTION A L'HISTOIRE DES RAPPORTS DE FRONTIÈRE ENTRE POLOGNE ET TURQUIE

Les rapports de voisinage de deux États en plus d'autres facteurs spécifiques n'apparaissant pas dans les relations entre pays sans frontière commune - donnent lieu, fatalement, à des conflits locaux, fréquents. La frontière commune, qui sépare deux États, mais aussi les unit, crée l'occasion à d'étroits contacts, quasi indépendants des relations politiques entretenues, au cours des siècles, par les contrées contiguës.

Il va de soi que, anciennement, quand les rapports frontaliers et les questions de circulation des citoyens de deux États voisins n'étaient encore fixés ni par un règlement rigoureux ni par des accords consulaires, ces rapports faisaient surgir incidents ou litiges. Le nombre sans cesse grandissant de pareilles affaires, dues en majeure partie à des conflits particuliers entre citoyens des pays intéressés, devait, avec le temps, rendre indispensable la création d'instances convenables, autorisées à intervenir dans les conflits et capables d'empêcher que les personnes lésées se fissent elles-mêmes justice.

C'était là, précisément, ce qui avait lieu sur les territoires frontaliers polono-valaques [1]. La situation en ces régions se compliquait d'autant plus que la Valachie était soumise aux influences fluctuantes tantôt polonaises, tantôt turques. Le caractère des relations polono-valaques ne manquait pas de trouver écho dans les rapports entre la Pologne et la Turquie. A partir du XVIIe siècle,

[1] La dénomination Valachie comprenait la Moldavie, contrée avec laquelle la Pologne avait une frontière commune.

FOLIA ORIENTALIA
TOME XIV, 261-281, 1972—73 Kraków

TERESA CIECIERSKA-CHŁAPOWA

ÉCHANGES COMMERCIAUX ENTRE LA POLOGNE ET LA TURQUIE AU XVIII[e] SIÈCLE

En suivant les relations commerciales polono-turques, on observe très nettement une réduction de l'échange des commandes et des livraisons ainsi que le déplacement du centre de gravité du commerce entre la Pologne et la Turquie en faveur du commerce polonais avec des pays dépendant de la Turquie, dont surtout la Moldavie et la Valachie; ceci après la pér'ode d'une grande expansion commerciale datant des XVI[e] et XVII[e] siècles. En général, cette époque, embrassant tout le XVIII[e] s., est appelée celle de la stagnation par rapport à la précédente, caractérisée par une forte animation commerciale. Cela ne veut pas dire que ce commerce tombe en décadence complète, mais son importante restriction résultant de raisons de nature différente entraîne au XVIII[e] s. la mise au second plan de l'importation turque en Pologne aussi bien que de l'exportation polonaise en Turquie, par rapport aux relations commerciales entretenues par la Pologne avec d'autres pays.

Quand nous prenons en considération deux phénomènes fondamentaux pour les relations commerciales qui nous intéressent: l'importation et l'exportation, nous voyons qu'à cet égard le XVIII[e] s. n'est pas une période uniforme. Il convient de noter une nette diversité dans le caractère de ces phénomènes vers les années soixante-dix du XVIII[e] s. En simplifiant un peu la question on peut expliquer cette différence par le fait que, si dans les années soixante-dix on a l'affaire au commerce traditionnel qui en principe ne s'éloigne pas de siècles précédents (à l'exception de la diminution des chiffres d'affaires entre les deux pays), dans les années

دانشنامهٔ جهان اسلام، (۵)، تهران ۱۳۷۹.
ISAM 83366

Polonya

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M. Vukićević, *Karađorđe*, I, Belgrade 1907, 166-176, 185-208; J.W. Zinkeisen, *GOR in Europa*, VII, Gotha 1863, 230-241.

/ ف. بایراکتارویچ (د.اسلام) /

پاسداران انقلاب اسلامی، سپاه ← سپاه پاسداران انقلاب اسلامی

پاسکویچ، ایوان فیودوروویچ[1]، سردار روس، نایب‌السلطنهٔ قفقاز و لهستان. او در ۱۷۸۲/ ۱۱۹۶ در پولتاوا[2] در اوکراین به دنیا آمد. در ۱۸۰۰ پس از گذراندن دورهٔ آموزشی در «گارد احترام نجیب‌زادگان نوجوان[3]» به خدمت ارتش درآمد. او در نبرد اوسترلیتز[4] در ۱۸۰۵ و در جنگهای روسیه بر ضد عثمانیها (۱۸۰۶-۱۸۱۲) و فرانسویها (۱۸۱۲-۱۸۱۴) شرکت جست (*آمریکانا*؛ *بریتانیکا*، ذیل مادّه).

در فاصلهٔ سالهای ۱۸۱۷ تا ۱۸۱۹ به فرمان گراندوک میخاییل پاولویچ[5] رهبری گارد پیاده نظامی را که تزار بعدی، نیکلای اول، در آن خدمت می‌کرد، به عهده داشت؛ و همین سبب نزدیکی او به نیکلای و پیشرفت بعدیش شد. او در ۱۸۲۵ م به فرماندهی لشکر رسید و سال بعد فرمانده سپاهیان روسی در حمله به ماورای قفقاز شد (<دایرةالمعارف بزرگ شوروی>[6]، ذیل مادّه).

کمی پیش از این، جنگهای دورهٔ دوم ایران و روس آغاز شده بود (برای بررسی علل آغاز این جنگها ← ناطق، ش ۱-۳، ص ۲۰-۲۹، ش ۴-۶، ص ۲۵۱-۲۶۵). عباس‌میرزا که در حوالی گنجه پیروزیهایی به دست آورد (سپهر، ج ۱، ص ۳۶۲-۳۶۳)، در جمادی‌الاولی ۱۲۴۲/ دسامبر ۱۸۲۶ در شمخور (شمکور) با سپاهیان روس به فرماندهی ماداتیان[7] (قس تینیانوف، ص ۱۹۶: ماداتوف[8]) روبرو شد و از ایشان شکست خورد (پاسدرماجیان، ص ۳۶۴). پاسکویچ در این مرحله وارد نبردهای روس و ایران شد و با چهار هزار سرباز به کمک ماداتیان شتافت (سپهر، ج ۱، ص ۳۶۵). در بهار ۱۲۴۲/ ۱۸۲۶ حکم تعرض وسیعی را به تمام نواحی آذربایجان و ارمنستان صادر کرد (قوزانلو، ص ۵۶) و خود در صفر ۱۲۴۲/ سپتامبر ۱۸۲۶ در کنار گنبد نظامی، نزدیک گنجه، عباس‌میرزا را بسختی شکست داد (انصاری، ص ۴۳-۴۴). در شوال همان سال، نیروهایش موفق شدند قلعهٔ عباس‌آباد را محاصره کنند. تلاشهای عباس‌میرزا نیز برای شکستن محاصرهٔ عباس‌آباد، به سبب خیانت یکی از سپاهیان ارمنی‌اش و اطلاع پاسکویچ از نقشهٔ وی، به شکست انجامید. پاسکویچ، که توانسته بود عباس میرزا را تا چورس عقب راند، با در دست گرفتن پرچم ایران پیشروی در آذربایجان را ادامه داد و حتی از ارس عبور کرد (سپهر، ج ۱، ص ۳۷۴).

پس از آن نیکلای اول، یرمولف را برکنار کرد و در شعبان ۱۲۴۲/ مارس ۱۸۲۷ پاسکویچ را با اختیارات و نیروی بسیار به جای او گماشت (عبداللهیف، ص ۱۵۱؛ سپهر، ج ۱، ص ۳۷۱).

در محرم ۱۲۴۳/ ژوئیهٔ ۱۸۲۷، پاسکویچ درپی همکاری احسان‌خان نخجوانی کنگرلو، فرمانده قلعهٔ عباس‌آباد، این قلعه را تصرف کرد و احسان‌خان را به حکومت نخجوان گمارد (واتسون، ص ۲۱۵-۲۱۸؛ بامداد، ج ۱، ص ۷۵؛ عبداللهیف، ص ۱۵۹). اما اندکی بعد به سبب بدی آب و هوای عباس‌آباد و شیوع وبا در میان نیروهای روسی (سپهر، ج ۱، ص ۳۷۵) به ییلاقات پسیان رفت و از آنجا راه نخجوان را در پیش گرفت و کوشید با دلجویی از رؤسای ایلات ایروان زمینهٔ تصرف این شهر را فراهم آورد (انصاری، ص ۵۸، ۶۱). مقارن این احوال، شیخ علی‌خان، برادر احسان‌خان کنگرلو، قلعهٔ اردوباد را به روسها تسلیم و موقعیت پاسکویچ را بیش از پیش تثبیت کرد (بامداد، ج ۵، ص ۱۲۱؛ سپهر، همانجا).

پاسکویچ در پاییز ۱۲۴۳/ ۱۸۲۷ با شدت بیشتر ایروان را مورد تعرض قرار داد و نخست در ربیع‌الاول/ سپتامبر، قلعهٔ سردارآباد، نزدیک آرارات، را مجدداً با راهنمایی ارامنه و به سبب کمبود آذوقهٔ ساکنان قلعه تسخیر کرد و حسین‌خان سردار، فرمانده قلعه، را به گریز واداشت (انصاری، ص ۶۳؛ برای تفصیل عملیات نظامی آن ← قوزانلو، ص ۶۴-۷۸)، سپس راهی ایروان شد. گرچه نخست سپاهیان روس در استریک (اشتاراک)، دهکده‌ای در حدود ده کیلومتری اچمیادزین، شکست خوردند (واتسون، ص ۲۱۹)، اما سرانجام محاصرهٔ ایروان با تسلیم آن به پاسکویچ خاتمه یافت و او پیروزمندانه وارد ایروان شد و سرداران ایرانی، محمدحسن‌خان ساری اصلان، داماد عباس میرزا، و محمودخان مقصودلوی استرابادی و حمزه‌خان انزابی را به تفلیس فرستاد (بامداد، ج ۱، ص ۴۰۳). درپی این پیروزی، تزار لقب ایروانسکی (کنت ایروان) و نشان سن‌جورج به وی اعطا کرد (مک‌لین، ص ۵۹).

پس از فتح ایروان، پاسکویچ دو تن از صاحب‌منصبان خود را در نخجوان مستقر کرد (همانجا) و خود نیز با آگاهی از وضع مالی اسفبار سپاه عباس میرزا ــ که در مکاتبه با نرسیس، اسقف ایروان، برایش معلوم شده بود ــ به سوی مرند لشکر کشید و

1. Paskevich, Ivan Fedorovich
2. Poltava
3. Corps of Pages
4. Austerlitz
5. Grand Duke Mikhail Pavlovich
6. *Great Soviet encyclopedia*
7. Madatian
8. Madatof

Folia Orientalia, V 1-2, 1963 Kraków, s. 89-96

JERZY LISOWSKI

DEUX DOCUMENTS TURCS CONCERNANT L'AMBASSADE DE SAMUEL GÓRSKI A LA PORTE OTTOMANE (1707)

Au printemps 1707 — à peu près sept mois après l'abdication forcée d'Auguste II — le roi Stanislas Leszczyński envoya à Stamboul son ambassadeur Samuel Górski, écuyer tranchant de Halicz, avec une mission officielle pour notifier son avènement au trône [1]. C'est par la suite de cette ambassade qu'en été 1707 la Porte Ottomane reconnut le nouveau roi de Pologne Stanislas I, protégé par Charles XII, roi de Suède, qui le fit monter sur le trône ayant détrôné son prédécesseur allié avec le tsar Pierre I.

Deux documents concernant l'ambassade en question — à savoir la lettre du sultan Aḥmed III et celle du grand visir Čorlïlï ʿAlī Paša au roi Stanislas, conservées seulement dans la traduction latine — font partie d'un petit recueil de manuscrits, presque tous d'origine turque, appartenant autrefois aux archives de Josephe Potocki, palatin de Kiovie (1673—1751), puis aux archives de Wilanów, qui sont actuellement en possession des Archives Centrales des Anciens Documents de Varsovie [2]. D'ailleurs, un extrait

[1] D'après A. N. Kurat, *İsveç kıralı XII Karl'ın hayatı ve faaliyeti*. İstanbul 1940, pp. 134—135, S. Górski fut envoyé en Turquie encore en 1706; d'après le même auteur, *İsveç kıralı XII Karl'ın Türkiyede kalışı ve bu sıralarda Osmanlı İmparatorluğu*. İnstanbul 1943, p. 89, et *Prut seferi ve barışı*. İstanbul 1951—1953, t. I, p. 112, la lettre du roi Stanislas au sultan Aḥmed III, expédiée par S. Górski, dut être datée le 5 avril 1706, ce qui n'est pas possible. Nous sommes d'avis qu'il s'y agit de la même date de l'année suivante, c'est-à-dire du 5 avril 1707.

[2] Archiwum Główne Akt Dawnych (= AGAD), Arch. de J. Potocki, vol. 13, quatre pages sans N°: *Imperialium Litterarum interpretatio* et *Interpretatio Litterarum Excelsi Supremi Vesiri*. La teneur de ces deux documents est à peu près identique.

iii, Madison 1975; T. S. R. Boase and A. H. S. Megav, *The arts in Cyprus*, 165-207, in *ibid.*, iv, Madison 1977; Costas P. Kyrris, *Symbiotic elements in the history of the two communities of Cyprus*, in *Kypriakos Logos*, viii (1976), 243-82; M. H. Altan, J. McHenry, and R. Jennings, *Archival materials and research facilities in the Cyprus Turkish Federated State: Ottoman Empire, British Empire, Cyprus Republic*, in *IJMES*, viii (1977), 20-42; H. F. Alasya, *Kıbrıs tarihi*², Ankara 1977; *Statute laws of Cyprus, 1878-1923*, 633-41, "Nicosia Water Supply"; R. Janin, art. *Chypre*, in *Dictionnaire d'Histoire et de Géographie Ecclésiastiques*, xii, 791-819; *The Cyprus Blue Book*; *The Cyprus Gazette*. (R. C. JENNINGS)

— **LEGACY** [see MĪRĀTH]

— **LEGEND** [see ḤIKĀYA, ḲIṢAṢ AL-ANBIYĀ', ḲIṢṢA]

— **LEGISLATION** [see TASHRĪʿ]

LEH (لِه or لِيه), the ancient Ottoman Turkish term for the Poles and Poland (from *Lęch*, Polish tribal name later extended to comprise all the nation, with the original nasal *ę* ousted by *e*, as in Byz. Λεχοι "the Poles" and Λεχία "Poland". In Turkish, Poland was also called *Leh wilāyeti* (*memleketi*), the Poles *Lehlü* and the Polish language *lehdje*. From the 12th/18th century, the Turks also called the country *Lehistān* (Pers. *Lahistān*, from which is derived Pers. *ahl-i Lahistān* "Poles" and *zabān-i Lahistānī* "the Polish language"). In the hitherto unpublished Crimean Tatar documents from the late 10th/16th century, the word for Poland is *Lakh* (the Ukrainian-Russian form of the Polish *Lech*) or *i-Lakh* (لاخ and ايلاخ; Archiwum Główne Akt Dawynch, Warsaw, Arch. Koronne, Dz. tatarski, kartony 60, 65). The term *Köräl*, which is attested in the same sources (كورال or كورل; from the Ukr.-Rus. *korol* "king"), means "the kingdom"—Poland, including her southeastern provinces, i.e. Ruthenia and the Ukraine (قرول *Ḳorol* as it occurs in Ewliyā Čelebi, *Seyāḥat-nāme*, vi, 366, 368 *et passim*, wherever the lands, the Ruthenians-Ukrainians and their language are mentioned). (On *Köräl*, see also E. Schütz, *Eine armenische Chronik von Kaffa aus der ersten Hälfte des 17. Jahrhunderts*, in *AOrH*, xxix [1975], 164-5; this term is not so clear there as in the said documents.) The mediaeval Islamic authors called Poland by names derived from Lat. *Polonia*: Ar. *Būlāniya* (T. Lewicki, *Polska i kraje sąsiednie w świetle "Księgi Rogera" geografa arabskiego z XII w. al-Idrīsīego*, i, Cracow 1945, 125 and 1); Pers. *Polōniya* (M. D'Ohsson, *Les peuples du Caucase ou voyage d'Abou el-Cassim*, Paris 1828, 269). The latter name was equally used by the Ottoman author Remmāl Ḫōdja (d. 975/1567-8) in his *Taʾrikh-i Ṣāḥib Girey khān* (A. Muchliński, *Zdanie sprawy o Tatarach litewskich* . . ., Vilna 1858, 9). Since the 13th/19th century, the terms *Polonya* (Ital. *Polonia*), *Polonyalı* and *Polonya dili* are in use in Turkey. In modern Arabic, Poland is called *Būlanda*, *Būlāndā* (Eng. *Poland*) and *Būlāniyā* (Ital. *Polonia*), the Poles *Būlūnī* and Polish *al-lugha al-būlandiyya* (*al-būlāndiyya*, *al-būlūniyya*).

Poland was known to Islamic peoples from the account written by Ibrāhīm b. Yaʿḳūb (if not earlier) about the Slavonic lands (354/965-6), which, however, contained no reference to the name of the country, mentioning only the Polish ruler MSHḲH (from Pol. *Mieszko*). Poland has been long since connected with Islamic countries by animated trade relations, the numerous early Islamic coins found now on her territory bearing an undeniable witness to the fact.

With regard to political relations between the Polish-Lithuanian monarchy and the world of Islam, they appear to have been established first with the break-up of the Golden Horde and the khānates which arose from their downfall (see BATU'IDS). After a period of peaceful and friendly contacts with the Crimean khān Ḥādjdjī Girey I and his successor Nūr Dewlet, the long years under Mengli Girey I were a period of unrest and strife. The khān vacillated between support for Poland-Lithuania and for Muscovy, which challenged the Jagellons in disputes over the regions of western Russia, Bělorussia and the Ukraine. Poland-Lithuania emerged successfully from this period, but it was under an obligation to the khānate to pay specified sums in return for military aid against Muscovy (see K. Pułaski, *Stosunki z Mendli Girejem chanem Tatarów perekopskich. 1469-1515*, Warsaw 1881; L. Kolankowski, *Problem Krymu w dziejach jagiellońskich*, in *Kwartalnik Historyczny*, xlix [1953], 279-300). But the Tatar attacks into the Polish region were endless. Invasions by the Tatar Cossacks (*Tatar ḳazaḳları*, *bizim ḳazaḳlar* of the Crimean sources) drew revenge from the Zaporozhians (*Özi*/*Özü ḳazaḳları*). The Crimea, which since 1475 had been a vassal state of the Porte, was often used in the political battles of the Porte against the Poles; the Tatars took part in Turkish invasions of Poland in 1498, 1521-4, 1620, etc. In 1628 khān Meḥmed Girey III and ḳalgha Shāhīn Girey Sulṭān took an oath of allegiance to Poland for her help in their struggle against the Porte and khān Djānibek Girey. The next year, however, Poland's striving to gain sway over the Crimea finally failed. The refusal of king Władysław IV to give the "presents" to the Crimea because of the Tatar violations of the peace led Islām Girey III into an alliance with the Zaporozhians and to the Crimean-Tatar-Ukrainian united war against Poland, 1648-54 (Haïzy Mehmed Senai z Krymu, *Historia chana Islam Gereja III*, ed. Z. Abrahamowicz, Warsaw 1971). The treaty between B. Chmielnicki and Moscow in 1654 made the Tatars change their standpoint radically. With renewed Tatar support for Poland in her war in the Ukraine, Meḥmed Girey IV was to undertake diplomatic intervention in Denmark in her favour after the Swedish invasion into Poland in 1655 (J. Matuz, *Krimtatarische Urkunden im Reichsarchiv zu Kopenhagen* . . ., Freiburg 1976), and in 1656 his troops fought successfully in Poland against the Swedes. Pursuing them, the Tatars advanced as far as Eastern Prussia. These events are the historical roots of the "journey" narrated by Ewliyā Čelebi, *op. cit.*, vi, 364-78, to Denmark, Sweden, etc., with 40,000 Crimean Tatars after the Turkish conquest of Újvár-Neuhäusel (Nové Zámky, in Slovakia) in 1663; there, he must have met some of the Tatar expedition against the Swedes fighting in Poland (see *Księga podróży Ewliji Czelebiego. Wybór*, Warsaw 1973, 193-208, 423-7—a collective work by several authors, foreword by J. Reychman, translation of the relevant text and commentary by Z. Abrahamowicz). The Tatars took a part in the Turkish war against Poland in 1672, sometimes acting as mediators between Poland and Turkey. The plans of King John III Sobieski for a Polish-Russian war against the Crimea and for a joint division of the khānate proved impracticable. The danger presented by the Tsarist empire to Poland and the Crimea in the 12th/18th century reconciled the two countries once again.

THE ENCYCLOPAEDIA OF ISLAM (New Edition), Vol. 5, 1979 Leiden, pp.

sancılarının memleketi dertiendirdiği buhran devresi" dir.

İSMET PAŞA İLE BERABER

Cumhuriyetin ilânından sonra, İsmet Paşa tekrar başvekil olmuştu: Hususî Kalem Müdürlüğünün, şahsiyet ve vazife olarak temsil ettiği özel havanın, İsmet Paşanın mizâcında büsbütün ehemmiyet bulan değeri içinde, Necmeddin Sahir, yerinde kaldı... Bu olay, denilebilir ki, Cumhuriyet devrinde TEK olan hadisedir: Ne ondan önce, ne ondan sonra, Hususî Kalem Müdürlüğü için böyle bir "devam" a rastlanmadı!

İsmet Paşanın ilk Başvekilliğinden nasıl trajik bir hava içinde ayrıldığı, Ali Fethi Beyin Başvekâlete nasıl geldiği, ve Halk Fırkasının içindeki kaynaşmalar, Terakkiperver Cumhuriyet Fırkasının kuruluşu ile "Millî Mücadele Liderleri arasındaki hiyerarşi çekişmesinin siyasî sahada aleniyete sürüklenmesi" nin binbir hadisesini, Şeyh Sait isyanı **(daha doğru bir tâbirle isyanlaşma hüviyetine zorlanmış hadiseyi)** takip etti. Bu kritik safha içinde, Cumhuriyet Halk Fırkası Grubu Ali Fethi Beye güvensizlik oyu verdi, kabine istifa etti ve İsmet Paşa tekrar Başvekil oldu. İnönünün bu Başvekâleti 1937 senesi eylül ayına kadar süren ve Cumhuriyet devrinde en uzun olan Hükûmet Reisliğidir. Ki, o meşhur "SERBEST FIRKA" denemesi de, bu tarih safhası içinde cereyan etti: Necmeddin Sahir, gerçek sebepleri hâlâ millî tarih ve âmme efkârı önüne çıkarılmamış olan bu dikkatdeğer olayın içinde mühim rol oynadı: Stratejik noktadaki vazifesi artık yeter görülünce, Meclise girdi, Bingöl mebusu olarak teşriî hayata döndü. Bu safha, kendisi için bir kalem ve fikir adamı hüviyeti içinde **"zevk ânın mir'at-ı ibretten temâşasındadır."** devri oldu: Eski dostlarla samimî alâkası eksilmeden ve sarsılmadan devam etti, içyüzü bilinenlerden büsbütün başka olan o buhran ve yerleşme devirlerinin olaylarına ait hafıza ve arşivini tamamladı, sonra köşesine çekildi.

NE ZAMAN ?

Yaşı ve başı olgunluk safhasının kemâlinde olan bu emektar, halâ inzivâ köşesindedir: 2 yıl evvel, çok sevgili ve aziz hayat arkadaşını ebediyete teşyi etmenin acısı ile hassas kalbi zedeli idi. Şifayı, Allahın tesellisinde bulan bu aydın Müslüman ruhu için, sanırım ki, şu fâni dünyaya vedâ ederken bütün hizmetleri eksiksiz olarak ifâ etmiş olmak, vaz geçilmez ihtiyaçtır. İşte bu duygu ile kendisine bu satırlarla açık bir hitabda bulunmakdan nefsimi alamadım: Necmeddin Sahir Beyefendi, bu elli yılın arşivinde ve hafızasında, rüyetinde ve şehadetinde bir:ktirdiği bergüzâr hatıraları ve hadiseleri, tarihin sinesine ne zaman tevdi edecektir? Son yarım yüzyıllık tarihin yanlışlardan ve bilir bilmez hatalardan sıyrılmasında, kendisine mevdû olan hizmeti ne zaman yerine getirecektir?

Tekrar edeyim: 1908 le 1918 arasındaki İmparatorluğumuzun son on yılına ait muhasebelerin en doğrusu ve açık söylenmişi olan harb mes'ullerini tesbit için adalet divanı önüne çıkarılan olayların tesbit mekanizmasının başında o vardı ve o iktidar kadrosundan hayatta kalan da yine sadece O'dur: Millî Mücadelenin en buhranlı günlerinden Serbest Fırka macerasınının sonuna kadar olan safhada ise bir başka köprübaşında idi.

Ve sanırım, başta rahmetli Ali Fethi Okyar gibi, ne himmeti, ne şahsiyeti, tarihteki yerini gereği gibi alamamış olan emek sahiplerinin ruhu, birgün birleştikleri zaman, Necmeddin Sahir'den, bu vediayı ne ölçüde yerine getirdiğini soracaklardır. Bu bilinenlerin ortaya konulması, olaylara adları ve emekleri karışanlardan bazılarının, son hayat safhasında olmaları ile, daha da değer kazanıyor.

Bazı insanlar için inzivâ, ihtiyarî olamaz: Hayatları ve emekleri, onlardan böyle bir hakkı nez'etmişlerdir. Fakat bu esirgeyişte vatanın hayrı ve huzurla göz kapıyabilmenin teminatı vardır.

Kıymetli ve aziz dost acaba ne düşünüyor ?

1618

Tarih Konuşuyor, cilt:4/sayı:24 (Ocak-1966) s. 1977-1982

21 EYLÜL 2000

OSMANLI İmparatorluğumuz ile Polonya arasındaki siyasi münasebetlerin 550 nci yıldönümü dolayısiyle Varşova Üniversitesi Türk Tarihi Profesörü Prof. Dr. Jan Reychman değerli bir etüd neşretmiştir.

Altı asıra yaklaşan bir münasebetler devresinin merakh safhalarını da derliyen bu incelemeyi sütunlarımıza alıyoruz.

550 inci Yılında

Türk - Polonya Münasebetleri

— 2 —

SAVAŞLAR ve TAZELENEN DOSTLUK

Godlewski'nin gelecek elçi heyeti için Babıâli'de yaptığı temaslar sonunda Şansölye Yardımcısı Hieronim Radziejowski heyet başkanı olarak gönderilmiştir. Bu heyet büyük itibar gören büyükelçiliklerden biri oldu. Elçinin yanında çok kalabalık ve çeşitli rütbelerde şahıslardan müteşekkil bir heyet vardı. Elçilik heyeti başkente törenle girmiştir. Büyükelçi, seyahatını kendisinden evvelkiler gibi yapmış: 8 Mayıs 1667 tarihinde Yaş'a varmış, 20 Mayısta İbrail şehri aşağısında Tuna'yı geçmiş, 8 Haziranda Edirne'ye gelmiştir. 22 Haziranda Dimetoka kampında Sultan tarafından kabul olunmuştur. 28 Haziranda bir kabul merasimi yapılmıştır. Kendisine Babıâli'de bir paşanın sarayı tahsis edilmiştir.

Büyükelçi Radziejowski vazifesi esnasında 6 Ağustos 1667 tarihinde Edirne'de ölmüştür. Elçinin ölümünden sonra onun sekreteri olan Franciszek Wyoscki elçilik vazifesini deruhte etmiş ve muvaffak olmuştur. 1668 yılında Wysocki Polonya'ya dönmüş ve bir kere daha haberci olarak 1671'de Türkiye'ye gönderilmiştir. Ondan sonra 1672'de haberci Bienkowski ve Jan Wieniawski gönderilmiştir.



İnsbruck kilisesinde, on ikinci yüzyıldan kalan bir Polonya şövalyesi statüsü.

Folia Orientalia, 1/1, s. 46-56, 1959 Krakow

JERZY LISOWSKI

QUELQUES REMARQUES SUR LA MISSION DE MEHMED AGA EN POLOGNE (1707)

Les rapports de la Pologne avec la Turquie et le Khanat de Crimée au temps de la grande guerre du Nord, et notamment pendant les dix années, depuis 1704 jusqu'à 1714, appartiennent sans doute aux plus compliqués dans l'histoire des relations entre ces états au cours des siècles. Les rapports en question ne sauraient être examinés que corrélativement à la situation des états du Nord, c'est-à-dire au grand conflit entre les deux puissances — la Suède et la Russie — qui d'abord s'étend sur la Pologne, puis sur la Turquie, ainsi que sur le Khanat de Crimée dont la politique étrangère était subordonnée aux ordres de la Porte Ottomane. Quant à la République Polonaise, on peut dire que c'est le partage des partisans des deux rois concurrents en deux partis hostiles qui doit être considéré comme le problème central de la question polonaise, telle qu'elle se présentait durant ces dix années de la guerre du Nord. C'était en effet surtout la lutte entre deux tendances politiques, poursuivant chacune les intérêts d'une puissance étrangère respective. Dans l'histoire de la Pologne, nous avons l'habitude de diviser le temps en question en deux périodes dont la première s'étend de l'élection de Stanislas Leszczyński (12 juillet 1704) à la bataille de Poltava (8 juillet 1709), et la seconde — depuis cette bataille jusqu'à 1714, c'est-à-dire jusqu'au retour de Charles XII en Suède et la fin de l'émigration polonaise en Turquie, dite émigration de Bender. D'autre part, il semble évident que la période entre 1704 et 1709 comprend encore

Essays
on Ottoman Civilization

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International d'Études Pré-Ottomanes et Ottomanes,
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Academy of Sciences of the Czech Republic
Oriental Institute
Praha 1998

P. Knecen Ktp.

Prague[16]. With the development of the crisis the Turkish attitude remained substantially unaltered, though the press on occasion game signs of a not unnatural sympathy with the smaller state[17] in 1938, on the eve of new year, Ambassadors in Prague went to the head of Czechoslovakian Republic Dr. Hácha for congurulations. The president started shaking hands with the Ambassadors respectively. After shaking the hands with the Turkish Minister Yakup Kadri Karaosmanoğlu, Dr. Hácha look attentively at him and said "The Death of Atatürk not only upset the Turks but also upset us. Because He saved his people and set up the Turkish State, so these kinds of men, as Atatürk were rare in the world"[18].

On March 15, 1939, the German armies commenced their occupation of the Czech Lands. One day later, A. Hitler issued decree on the establishment of the Protectorate of Bohemia and Moravia as a part of the Great German Reich. The "president of the state was made once more Emil Hodža; however, the main sorry fall to the representative of the Reich Protectorate[19].

In Conclusion: As we have seen above the chief points in Turkey's foreign policy to avert danger to enhance the security of her existence by treaties whatever had been thus obtained, in short to base the fate of the country, in so far as it depended on foreign policy, on as lasting and reliable a foundation as possible. As to Czechoslovakia, the statesmen of this country used to believe that day overcome every dispute by argument and discussion, and they did not obey the treaties. Because they considered: the Treaties worthless paper.[20]

[16] Little Entente, which was set up in 1925, Consist of Chezcholovakia, Romania and Yugoslavia. Romania and Yugoslavia were the partners of the Balkan Entente in 1934, so these two countries were trait d'union between Turkey and Czechoslovakia, see: Alan Bullock, *A Study In Tyranny*, London 1969, p. 449.

[17] PRO. F. O. 371/ E 1214/ 44/16, *Turkey Annual Report 1938, P. Loraine to V. Halifax*, Ankara, 11 February 1939.

[18] Yakup Kadri Karaosmanoğlu, *Zoraki Diplomat*, Ankara 1967, p. 136.

[19] Petr Corner, *Fundementals of Czech History*, Prague I, 1992, p. 42.

[20] Alan Bullock, *A Study in Tyranny*, London 1969, pp. 485-486. "For a millenium the territories of Bohemia and Moravia belonged to the Lebensraum of the German people. Violence and stupidity tore them arbitrarily from their ancient historic setting and at last through their inclusion in the artificial construction of Czechoslovakia created a hot-bed of continual unrest... The Czechoslovak State has proved its inability to live its own internal life, and in consequence has now fallen into dissolution."

THE STATUS OF TRADE AND MERCHANTS IN THE OTTOMAN-POLISH 'AHDNĀMES (1607–1699)

Viorel Panaite

There is an extensive historiography on the regime of Capitulations, especially on the status of the foreign merchants coming from Western Europe (Venice, France, England, Holland) to the Ottoman Empire.[1] This statement can not be affirm about the Ottoman-Christian frontier area of Central and South-Eastern Europe, where Hungarian, Polish, Moldavian, Wallachian, Transylvanian, Ragusan and Ottoman subjects were carrying on commercial activities, despite war and tense relationship.

Having the whole series of the 17th century Ottoman-Polish treaties, even most of the Ottoman originals (*'ahdnâmes*), we are trying now to continue[2] our research on the Ottoman-Moldavian-Polish trade and merchants, as it was defined in the most relevant Ottoman documents for their status, i. e. the *'ahdnâmes.*

[1] For instance: G. Pélissié du Rausas, *Le régime des capitulations dans l'Empire Ottoman*, Vol. I-II, deuxième edition, Paris, 1910-1911; H. Abi-Chahla, *L'Extinction des capitulations en Turquie et dans les régions arabes,* Paris, 1924; N. Sousa, *The Capitulatory Regime of Turkey. Its History, Origin and Nature*, Baltimore, 1933.

[2] We have already published a study concerning *Trade and Merchants in the 16th century Ottoman-Polish Treaties*, in: "Revue des Études Sud-Est Européennes" (Bu-charest), tome XXXII, 1994, nos. 3-4, pp. 259-274. Also, we have tried to study the regime of trade and merchants according to the *'ahdnâme* of 1607 (Viorel Panaite, *Comerţ şi negustori în tratatele osmano-polone. Un studiu de caz: 1607*, in: "Caietele Laboratorului de studii otomane", Bucureşti, 1993, pp. 29-48). See, also, Viorel Panaite, *Regimul negustorilor străini în 'ahdnâmeler otomane (secolele XV–XVII). Oţradiografie (The Foreign Merchants' Regime according to the Ottoman 'Ahdnâmes. 15th – 17th Centuries. An Overview)*, in "Sud-Estul şi Contextul European. Buletin", ed. Alexandru Duţu, Institute of South-East European Studies (Bucharest), II, 1994, pp. 100-114 (part I); III, 1995, pp. 95-112 (part II); IV, 1995, pp. 115-130 (part III).

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ANALELE UNIVERSITĂȚII BUCUREȘTI

ISTORIE

EXTRAS

Anul XXXV – 1986

PAX OTTOMANICA ET LES PAYS ROUMAINS (I)

MIHAI MAXIM et VIOREL PANAITE

Dans l'Islam, observait N. Armanazi, „La conception de la paix est difficile à délimiter" [1]. Cette situation s'explique tout d'abord par le fait que les juristes musulmans (parmi lesquels on peut citer Abou Youssouf Ya'koub-m. 798, as-Shaybani-m. 805, al-Mawardi-m. 1058, al-Halabi-m. 1549 etc.) ont abordé les questions du „droit de la paix" en liaison étroite avec le „droit de la guerre" (la doctrine du *ğihad*) [2]. Pourtant, étant donné que „le Coran détermine aussi les circonstances dans lesquelles on peut et on doit faire la paix", selon l'observation du prince Démètre Cantemir [3], il nous est permis de parler d'un „droit musulman de la paix", mais sans exagérer l'importance de celui-ci dans l'ensemble de la Loi musulmane et, en comparaison avec la Loi chrétienne [4].

En deuxième lieu, la difficulté de notre sujet est due au fait que dans le droit islamique médiéval il n'y avait pas une distinction nette entre le droit publique et le droit privé, entre le droit interne et le droit international, et, par conséquent, la loi de la paix utilisait des concepts et des termes qui, en fait, ne représentaient autre chose qu'une extension des notions et des normes juridiques concernant les individus et les communautés internes à la pratique des relations internationales, à savoir avec des États non-musulmans.

D'autre part, vu qu'aujourd'hui „le sujet principal du droit international est l'État souverain" [5] et que la notion d'État non-musulman doit être étrangère au droit islamique [6], l'existence même d'un „droit international musulman", proprement-dit, est contestée par les spécialistes. Selon l'avis de ceux-ci, il s'agit surtout d'*un droit emminement temporaire* [7], nommé „droit des gens" [8] ou „Law of Nations" [9]. D'où, la difficulté pour nos contemporains, habitués à opérer avec les termes du droit international moderne et avec un autre outillage mental, de comprendre les notions et les concepts de la loi de la paix dans l'Islam médiéval.

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[1] N. Armanazi. *L'Islam et le droit international*, Paris, 1929, p. 100.

[2] De la vaste littérature concernant la doctrine de *ğihad*, citons : M. Khadduri, *War and Peace in the Law of Islam*, Richmond, Virginia (U.S.A.), 1955 ; A. Morabia, *La Notion de Ğihad dans l'Islâm médiéval (dès origines à Al-Gazâli), Thèse...*, Lille 1975 ; V. Panaite, *Din istoria dreptului islamic al popoarelor : doctrina djihad-ului* (I), dans «Anuarul Institutului de istorie și arheologie „A. D. Xenopol"», Iași XXII/2, 1985, pp. 707—718 etc.

[3] D. Cantemir, *Istoria Imperiului otoman. Creșterea și scăderea lui*. traduction roumaine par I. Hodoșiu, 1876, t. II, p. 415, n. 3.

[4] Selon H. Kruse, par exemple, „... la loi occidentale se préocupe de *Justum bellum*, tandis que la loi musulmane se penche sur la *justa pax*" (apud A. Morabia, *op. cit.*, p. 322, n. 144).

[5] *Dicționar diplomatic*, București, 1979, p. 827.

[6] L. Milliot, *Introduction à l'étude du droit musulman*, Paris. 1953, p. 779.

[7] M. Boisard, *L'Islam et la morale internationale. Thèse...*, Paris, 1979, p. 205.

[8] A. Abel, *La convention de Nedjran et le développement du „droit des gens" dans l'Islam classique*, dans la „Revue internationale des droits de l'Antiquité", no. 2, 1949, p. 1—17 ; Réchid Ahmed, *L'Islam et le droit des gens*, dans „Académie de Droit International. Recueil de Cours", 60 (1937), no. 2, pp. 375—504.

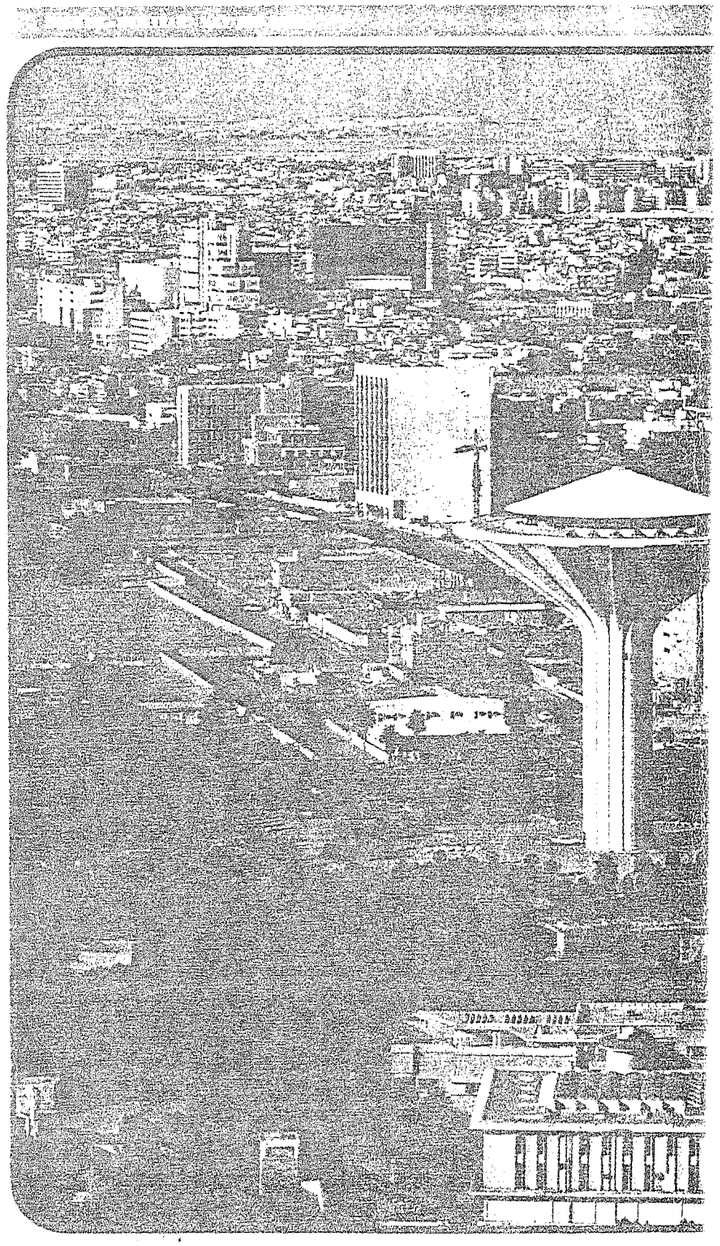
[9] Cf. M. Khadduri, *op. cit.*, pp. 42—51.

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الفيصل

مجلة ثقافية شهرية

AL FAISAL MAGAZINE



بسم الله الرحمن الرحيم

في هذا العدد

«الرياض .. بيت كل العرب» .

مقولة تنطلق ـ اليوم ـ على مدينة «الرياض» ، عاصمة «المملكة العربية السعودية» .. التي غدت نموذجاً للمدينة العربية المتطورة .

لقد شهدت هذه العاصمة ، في شهر رجب الماضي ، عرساً تاريخياً .

تجسد العرس في عدد من المناسبات الإسلامية ، والعلمية ، والحضارية ، والثقافية ، والتراثية .

احتفل أهالي الرياض ، في هذا العرس ، بمرور خمسين عاماً على إنشاء «أمانة مدينة الرياض» .

جاء الاحتفال ، ليمثل في معانيه ، حصاد الجهود المثمرة في عملية البناء والتنمية ، والتغيير الذي شمل كل مظاهر الحياة في العاصمة .

كم يبلغ سكان مدينة الرياض؟

ما طبيعة مناخها؟

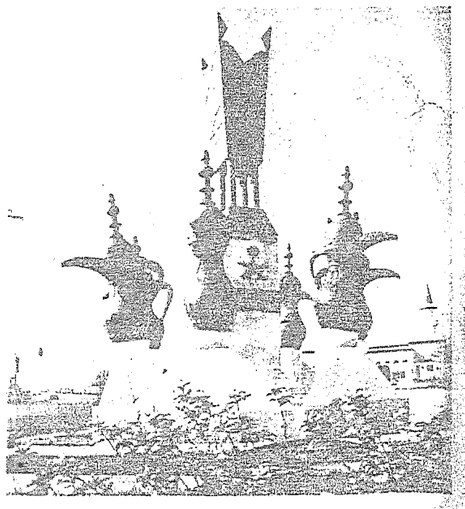
ما معالمها الثقافية والحضارية؟

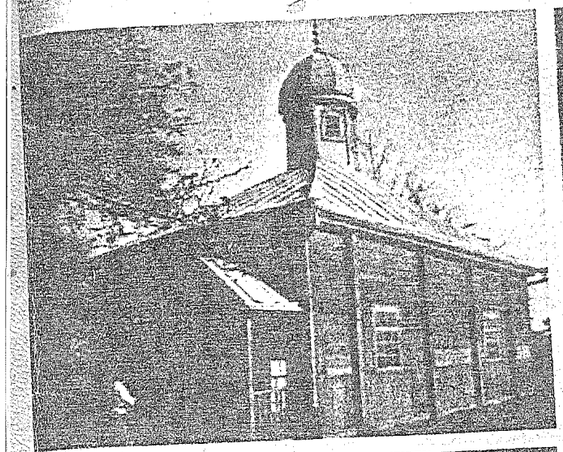
كيف ولدت .. ونمت ..؟

ثم كيف شبّت عن الطوق .. حتى بلغت الخمسين ربيعاً؟ .

ألم تر ـ عزيزي القارئ ـ أننا لم نعد نملك من المساحة ما يكفي للإجابة؟

فهل تطالع معنا ص (٧٥)؟





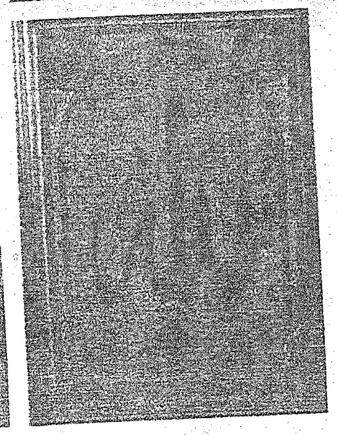
★ مسجد بوهنيم



★ مسجد كروشنياني ★



★ اعراب والمير داخل مسجد بوهنيم



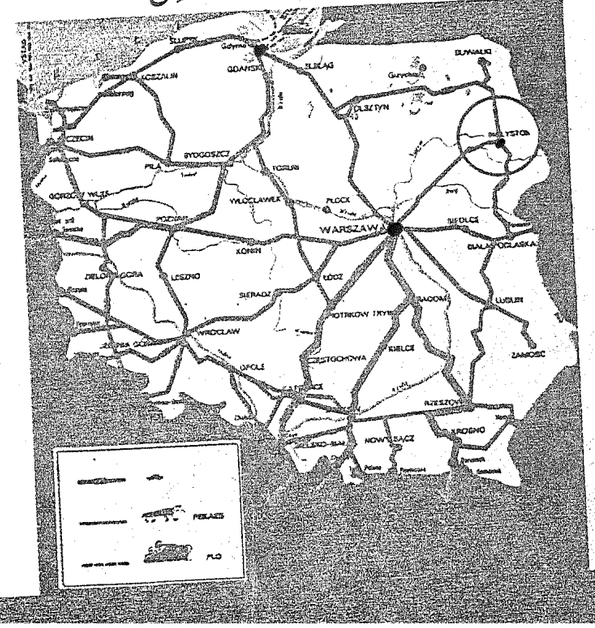
★ لوحة مزخرفة تمثل اسم «الله» ★

المسلمون في بولندا

إعداد: أحمد فارس

ليست هذه هي المرة الأولى التي أزور فيها بولندا ، بل سبق أن زرتها مرات عديدة ، تعرفت خلالها على المدن الكبيرة والصغيرة ، وعلى حضارة هذه الدولة وثقافتها من خلال أصدقائي البولنديين ، ولكن ما لفت نظري خلال زيارتي الأخيرة هو أن أحد أصدقائي وهو البروفيسور كازمير سيفنسكي سألني : هل لك في زيارة أحد المساجد؟ .

قلت : وهل يوجد ببولندا مساجد؟ فأعرف بأنه لا يوجد في العاصمة «وارشو» أ مسجد ، بل أذكر أننا العام الماضي ، أدينا صلاة العيد في بيت أحد الثناء مع الجالية العربية والإسلامية . إنك صديق وقال : نعم توجد مساجد ولكن ليس في العاصمة وارشو .



الفيصل العدد (١١١) ص ٩٨

AL-FAISAL MAGAZINE
KAZIMIR SYNPENSKY

UNIVERSITATEA BUCUREŞTI
FACULTATEA DE ISTORIE

Pour la Bibliothèque de l'IFEA avec l'hommage de l'auteur-coordinateur
Mihai Maxim
Bucarest, 10.XI.1993

CAIETELE LABORATORULUI DE STUDII OTOMANE

Nr. 2

Coordonatori :
Conf. univ. dr. MIHAI MAXIM
Asist. univ. BOGDAN MURGESCU

BUCUREŞTI
— 1993 —

LA PRINCIPAUTÉ DE TRANSYLVANIE ET LA PORTE
Considérations historiographiques

Résumé

Couvrant une longue période à implications profondes qui ont vite dépassé la sphère politique initiale, les relations des Pays Roumains avec la Porte représentent l'un des domaines les plus fertiles pour des recherches sous les angles les plus divers. Ces relations relèvent le fait que l'autonomie administrative et législative, ainsi que l'individualité territoriale de l'espace roumain ont constitué une réalité historique reconnue et confirmée formellement par les Ottomans. Dans le cadre de ce régime, la Principauté de Transylvanie a joui d'une position privilégiée par rapport à la Valachie et à la Moldavie.

Notre étude se propose de mettre en évidence les réalisations de l'historiographie hongroise de la Période 1848—1914 pour les rapporter ensuite aux opinions des historiens roumains et des autres écoles historiographiques. Nous avons porté notre choix sur ce sujet sachant que les historiens hongrois de la seconde moitié du XIX-e siècle ont abordé avec prédilection le passé de la Transylvanie et son statut dans les relations avec la Porte.

Les historiens analysés, Szúlay László, Szilády Aron, Szilágyi Sándor, Karácson Imre et Lukinich Imre font la preuve d'un incontestable effort scientifique et méthodologique dans leur tentative de forger une conception historique à l'égard de la position de la Transylvanie à l'époque de la Principauté. A leur opinion, le facteur déterminant de la position de la Transylvanie a été le régime de suzérainté envers la porte. C'est ce qui a favorisé non seulement sa position privilégiée, mais aussi la manifestation toujours plus évidente, de véléités d'indépendance surtout pendant la première moitié du XVII-e siècle.

Thème préféré de l'historiographie hongroise, l'histoire de la Principauté de Transylvanie relève un long travail historique, une expérience scientifique et une conception distincte dans la tentative de reconstituer les aspects particuliers d'une période moins abordée.

COMERŢ ŞI NEGUSTORI ÎN TRATATELE OSMANO-POLONE. UN STUDIU DE CAZ : 1607

VIOREL PANAITE

Regimul „capitulaţiilor" s-a bucurat de o atenţie deosebită din partea istoricilor sau a specialiştilor în drept [1]. Evoluţia istoriografiei consacrată acestei probleme ar putea constitui în sine o temă pentru cercetare [2].

Un studiu consacrat condiţiei juridice a negustorilor străini în Imperiul otoman nu trebuie să se limiteze numai la statele vest-europene (Veneţia, Franţa, Anglia, Olanda etc.), cum s-a întîmplat, din păcate, în multe lucrări de gen. Din contra, un astfel de studiu presupune a avea în atenţie şi zona de frontieră, transformată cel mai adesea în zonă de conflict, dintre Poarta osmană şi Creştinătate. Aici, negoţul îşi avea regulile sale cutumiare. În secolele XV—XVII aici erau antrenaţi într-o activitate comercială diminuată sau amplificată de evoluţia păcii şi a războiului, supuşi ai principilor Ungariei, Poloniei şi Austriei, ai Moldovei, Ţării Româneşti, Transilvaniei şi Raguzei, dar şi supuşi, creştini sau musulmani, ai sultanului osman.

Aceste pagini se doresc a fi o picătură într-un ocean : un studiu de caz consacrat regimului juridic al comerţului şi al negustorilor în tratatul de pace încheiat între Polonia şi Poarta osmană în anul 1607. De ce Polonia şi de ce 1607 ? La prima întrebare am răspuns în parte, mai sus. Polonia — şi împreună cu ea, Ţările române — reprezintă un sector al zonei de frontieră cu Imperiul otoman, iar statutul juridic al negustorilor veniţi din aceste state în teritoriile aflate sub stăpînirea sulta-

[1] Amintim aici : G. Pélissié du Rausas, *Le régime des capitulations dans l'Empire Ottoman*, Vol. I—II, deuxième édition, Paris, 1910—1911 ; N. Sousa, *The Capitulary Regime of Turkey. Its History, Origin and Nature*, Baltimore : J. Hopkins, 1933 ; H. Abi-Chahla, *L'extinction des capitulations en Turquie et dans les régions arabes*, Paris, 1924.

[2] Este interesant de a pune faţă în faţă lucrările occidentalilor cu cele ale specialiştilor turci, dar şi studiile scrise înainte de Tratatul de la Lausanne din 1923 cu cele publicate după.

İSAM 89574 . موسوعة السياسية , مج , الاول , 1999 بيروت؛ ص .

سرية صدرت في روسيا وباريس وجنيف (١٩٠٨-١٩١٧) [أصبحت بلشفية منذ ١٩١٠] ثم صدرت عن لجنة موسكو لسنة واحدة (١٩١٧-١٩١٨) . سبارتاك نصف شهرية صدرت عن الجناح البلشفي في لجنة موسكو للحزب الديمقراطي الاشتراكي وذلك من أيار - مايو إلى تشرين أول - أكتوبر ١٩١٧ (عشرة أعداد) فولنا (الموجة) علنية يومية (٢٥ عدداً) ١٩٠٧ في بطرسبورغ . فبديود (إلى أمام) بدأت أسبوعية سرية في جنيف مطلع ١٩٠٥ إلى أيار - مايو من نفس العام (١٨ عدداً) ثم علنية يومية في بطرسبورغ ١٩٠٦ (١٧ عدداً) ثم في باريس (١٩١٠-١٩١١) (٣ أعداد) وقد أصدر المناشفة صحيفة بنفس الاسم في موسكو عام ١٩١٧ . زاريا (الفجر) مجلة علمية وسياسية صادرة عن جماعة مجلة أسكرا (١٩٠١-١٩٠٢) (٤ أعداد) . زفزدا (النجمة) علنية ذات صلة بالبرافدا صدرت في بطرسبورغ في آواخر ١٩١٠ حتى ربيع ١٩١٢ .

بولشفية قومية

National Bolshevism

Bolchévisme National

مصطلح سياسي استخدم في ألمانيا بين الحرب العالمية الأولى والثانية لوصف الاتجاه القومي المعادي لمعاهدة **فرساي** والغرب وذلك عن طريق الدعوة للتحالف مع روسيا البلشفية ضد الأعداء المشتركين . وكان أول من أطلق الدعوة كارل راديك (أنظر : الاشتراكية في بلد واحد) عام ١٩١٩ ووجدت صدى لدى أقصى **اليمين** القومي (مولر وفان دن بروك وريفينتلو) ولدى بعض الشيوعيين والاشتراكيين في أقصى **اليسار** علماً بأن التحالف كان غرض الروس لا أكثر في تلك المرحلة . إلا أن أنصار هذه الفكرة انهاروا على أثر مجيء **هتلر والنازية** إلى الحكم .

بولغانين ، نيكولاي (١٨٩٥ - ١٩٧٥)

Bulganin, Nikolaï (1895- (1895-1975)

سياسي ورجل دولة سوفييتي . وصل إلى مستويات السلطة العليا في سن متأخرة نسبياً . ويبدو أن تقدمه في الزعامة يعود إلى الاعتراف بكفاءته الإدارية العالية أكثر مما يعود إلى منجزاته الحزبية ، فقد أثبت كفاءة نادرة واكتسب سمعة ممتازة بوصفه إدارياً صناعياً . وفي عام ١٩٤٨ تولى رئاسة بنك الدولة . وكان قبل ذلك قد التحق بالجيش إلى أن وصل إلى رتبة جنرال وحل محل فورتشيلوف عضواً في لجنة الدفاع . وفي عام ١٩٤٦ أصبح وزيراً للدفاع كما أصبح عام ١٩٤٨ عضواً كاملا في المكتب السياسي للحزب . وفي أعقاب سقوط مالنكوف عام ١٩٥٤ تولى رئاسة الوزراء ثم اضطر عام ١٩٥٨ إلى الاستقالة بسبب خلافه مع خروشوف ، سكرتير الحزب حينذاك . اقترن اسمه بالإنذار السوفييتي إلى انجلترا وفرنسا إبان العدوان الثلاثي على مصر سنة ١٩٥٦ .

بولندا - بولونيا

Polska-Rzeczpospolita Ludowa

Polisk People's Republic

الموقع : بولندا هي إحدى دول أوروبا الشرقية . يحدها من الشمال بحر البلطيق ، ومن الغرب ألمانيا الديمقراطية ، ومن الجنوب تشيكوسلوفاكيا ، ومن الشرق جمهوريات الاتحاد السوفييتي : ليتوانيا ، وروسيا البيضاء وأوكرانيا .

المناخ : معتدل إجمالاً .

المساحة : ٣١٢,٦٧٧ كلم٢ (١٢٠,٧٢٥ ميلاً مربعاً) .

عدد السكان : ٣٤,٧٠٠,٠٠٠ نسمة (عام ١٩٧٧)

العاصمة : وارسو (فرصوفيا) .

المدن الرئيسية : لودز - كراكوفيا - روكلو - يوزنان - غدانسك - كاتوايس - لوبلين .

KARADENİZ TEKNİK ÜNİVERSİTESİ * SOSYAL BİLİMLER ENSTİTÜSÜ

TARİH ANABİLİM DALI

TARİH PROGRAMI

06 KASIM 2006

OSMANLI SEFÂRETNÂMELERİ IŞIĞINDA 1730-1763 YILLARINDA OSMANLI DEVLETİ İLE LEHİSTAN/POLONYA ARASINDA DİPLOMATİK İLİŞKİLER

Türkiye Diyanet Vakfı
İslâm Araştırmaları Merkezi
Kütüphanesi
Dem. No: 147229
Tas. No: 327.560438
TOP.O

YÜKSEK LİSANS TEZİ

Hacer TOPAKTAŞ

EKİM – 2005
TRABZON

Savaş ve Barış

15 – 19. Yüzyıl Osmanlı – Polonya İlişkileri

Türkiye Diyanet Vakfı
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OTTOMAN-POLISH DIPLOMATIC RELATIONS IN THE SIXTEENTH CENTURY

Türkiye Diyanet Vakfı
İslâm Araştırmaları Merkezi
Kütüphanesi
Dem. No: 164512
Tas. No: 327.560438
WAW.O

Polonya (160111)

BY
KRZYSZTOF WAWRZYNIAK

THE INSTITUTE OF ECONOMICS AND SOCIAL SCIENCES
OF BILKENT UNIVERSITY

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR
THE DEGREE
OF MASTER OF ARTS IN HISTORY

BILKENT UNIVERSITY
DEPARTMENT OF HISTORY
ANKARA, JUNE 2003

SZYNKIEWICZ JAKUB [Pologne; 1884-1966]

Fils du mollah Sulejman Szynkiewicz, il nacquit à Lachowicze, dans le district de Minsk en Biélorussie. En 1904, il finit ses études secondaires, puis après des études de technologie, il s'inscrivit à la Faculté des Langues Orientales de l'Université de Saint-Pétersbourg. Etudiant, il était membre du Cercle des Académiciens Musulmans de Pologne, qui agissait dans la clandestinité.

Lorsque la Première Guerre mondiale éclata, il fut appelé dans les rangs de l'armée russe et resta sur le front jusqu'à l'automne 1917. Entre 1917 et 1919, il était en Crimée. Il partit ensuite étudier les langues orientales, la philosophie et l'histoire à l'Université de Berlin, où il soutint une thèse de philosophie en 1925. Cette même année il fut élu, par le Congrès Musulman Pan-Polonais, mufti de la République polonaise. En 1926, il retourna en Pologne et s'établit à Wilno où se trouvait son siège.

En qualité de mufti, il fit de nombreux voyages: en 1926 au Caire, où il prit part au Congrès Mondial Musulman; en 1928 en Turquie; en 1930 au Proche-Orient, voyage durant lequel il fit le pélerinage à la Mecque; en 1932 un nouveau voyage au Proche-Orient; et en 1935 à Genève, où il participa au Congrès Musulman Pan-Européen. Au cours d'un voyage aux Indes Orientales, il rencontra le II^{e} calife de «l'Islam réformé» de la secte des Ahmadiyya. C'est à la suite de cette rencontre, que les Ahmadiyya purent commencer leur activité missionnaire en Pologne. Le but qu'il avait donné à ses voyages était de contrôler l'exactitude des textes islamiques religieux, d'étudier le rituel musulman oriental et de collecter les fonds nécessaires à la construction d'une mosquée à Varsovie. Il rendit d'ailleurs compte de ses expériences de voyage dans la presse nationale polonaise.

Pour assurer le recrutement des imams, il envoya de jeunes tatars polonais à l'université d'al-Azhar au Caire et à la *Medresa* de Sarajevo. Les projets qu'il forma pour la création d'écoles religieuses, dans le cadre des mosquées, ne purent être réalisés faute de moyens financiers suffisants. Il traduisit des passages du Coran qui furent publiés en 1935 à Sarajevo. Il fut membre de la Société Orientaliste de Pologne ainsi que de plusieurs associations scientifiques étrangères.

En 1927 il épousa Lidia Talkowska qui devint plus tard la fondatrice du Cercle des Femmes Tatares Polonaises. De son mariage, il eut un fils, Djemil.

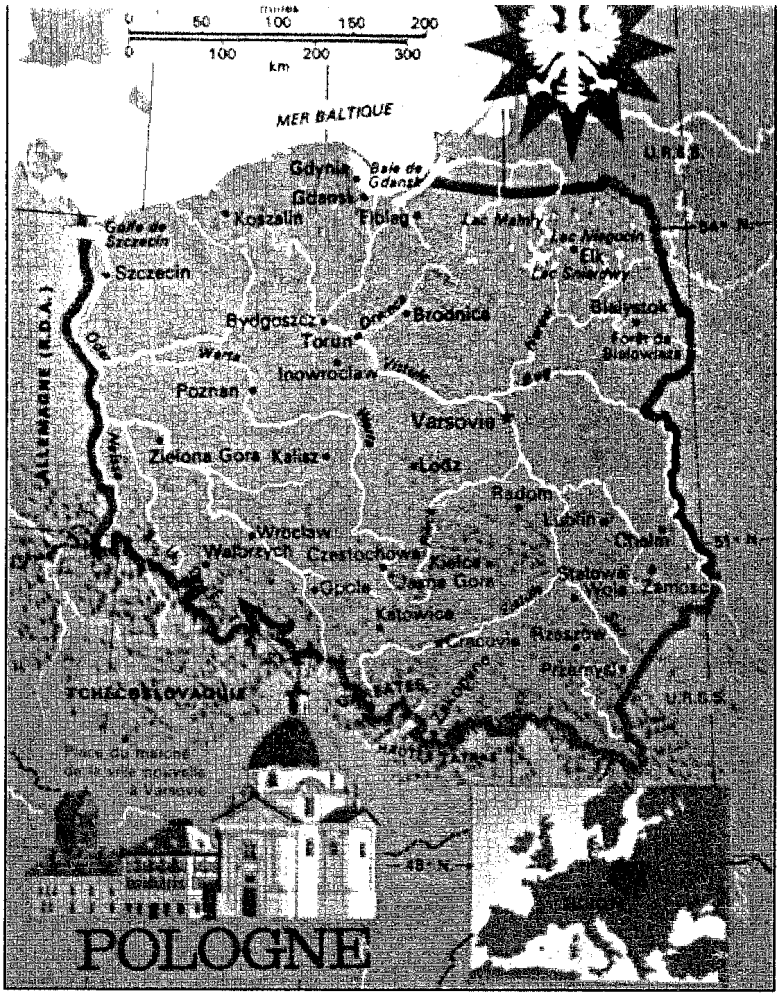
Après la Seconde Guerre mondiale, il partit avec sa famille pour l'Egypte; puis, en 1957, il quitta le Caire pour les Etats-Unis où il mourut en 1966.

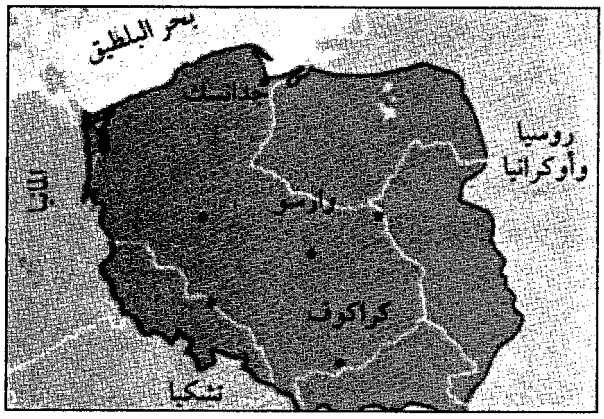
I. TAKACS

Polonya md. geçedme

BERLIN 1997

Marc GABORIEAU, Nicole GRANDIN, Pierre LABROUSSE et Alexandre POPOVIC, DICTIONNAIRE BIOGRAPHIQUE des SAVANTS et GRANDES FIGURES du MONDE MUSULMAN PERIPHERIQUE, du XIX e Siecle a nos Jours, Fascicule I, 1992 PARIS. pp - 55 -





بولندا
(بولونيا)

بطاقة تعريف

الإسم: من قبائل البولان السلافية التي كانت تقطن البلاد قديمًا والتي ما يزال البولنديون يعودون بأصولهم إليها.
«الجمهورية البولندية» ابتداء من ١٩ تموز ١٩٨٩؛ وكانت قبل هذا التاريخ، أي منذ ١٩٤٥ «جمهورية بولندا الشعبية». يقال لها أيضًا «بولونيا» ترجمة لإسمها بالفرنسية Pologne.

الموقع: شمال غربي أوروبا. يحيط بها بحر البلطيق وروسيا وليتوانيا وبيلوروسيا وأوكرانيا وسلوفكيا وتشيكيا وألمانيا. ويبلغ طول

الموسوعة التاريخية الجغرافية
مسعود الخوند : الجزء 6 بيروت-لبنان (1996) s.25-82
DN: 55912

المجلة الزيتونية: مجلة علمية اخلاقية, المجلد: ١ ,الجزء: ١٠ ,١٣٥٦/١٩٣٧ تونس, ص: ٥٣٩-٥٤١ İSAM D02759

Polonya

08 KASIM 2006

العالم الاسلامي

المسلمون في بولونيا

بقلم الاستاذ عثمان الكعاك

يوجد في بولونيا من المسلمين نحو ٦٠٠٠ نسمة ضاربين بجهة ويلنو وناحية نوفوغرودك . كما يوجد ما يقرب من الفين مستقرين بمدينة كوناس عاصمة بلاد ليطوانيا وجالية ثالثة قريبة من هذا العدد كائنة ببلدة مينسك في الروسيا السوفياتية . لكن لم تبق اية صلة بين مسلمي بولونيا وغيرهم من مسلمي كوناس ومينسك رغم وجود قرابة بينهم جميعا لا شك فيها . وذلك ان العلاقات قد قطعت بين مدينتي ويلنو وكوناس اللتين لا تكادان تبعدان عن بعضهما ٢٠٠ كيلو متر على اثر الخلاف الذي شجر بين بولونيا وليطوانيا . واما جالية مينسك فقد فصلتها الحكومة السوفياتية تمام الفصل عن بقية العالم وحرمت عليها تحريما باتاً ان تتخابر (ولو بالرسائل) مع مسلمي ويلنو ، ولو جرؤ احدهم على ذلك لناله من صارم العقاب ما تشيب لهوله الاطفال واصل المسلمين البولونيين - في البعض - من التتار المهاجرين من جزيرة القرم وجبال القوقاز ، والبعض الآخر من التتار النازحين من قارة آسيا على عهد جنكيز خان . هاجر البعض منهم اختيارا الى بولونيا غير ان معظمهم من اسرى الحرب الذين اخذهم الدوق الكبير ويطولد في غزواته بجهات سباسب الجنوب فأقروا بالبلاد في القرن الخامس عشر (التاسع الهجري) واقطعهم ملوك بولونيا الارضين . ولما كانت سنة ١٤١٠ قادهم زعيمهم الامير جلال

ورثاء الاخوان بعد ذلك شائع شيوعا كان سلوة لفاقدي اخوانهم كما قالت الخنساء

ولولا كثرة الباكين حولي على اخوانهم لقتلت نفسي

واما رثاء الازواج فقد مر بنا من مثله ما شككنا في صحته من اخبار البسوس والحق انه باب غير مطروق في الشعر القديم لان العلاقة بين الرجل والمراة لم تكن تقوم على العاطفة بل لم يكن مبناها الا تحصيل السعادة المادية للطرفين كما يدل له حوار النساء الذي ورد به حديث ام زرع

واما رثاء غير الاقارب فهو ضرب يتمحض الى الشعر الحماسي ومظهر البكاء فيه ضعيف وان كان بابا يمثل منزلة المراة في الحياة الجاهلية وهنا نمسك العنان عن هذا الحديث المترامي الاطراف المتعلق من النفوس الحساسة بالشقاف مكتفين بهذه الالمامة غير مستنزرين صوب الغمامة ولعل خوالج النفس تعود بنا اليه فنوافيه بمجلد يتناوله من وسطه وحواليه

محمد الفاضل

Ankara Üniversitesi Dil ve Tarih-Coğrafya Fakültesi Dergisi, cilt, 1946 Ankara, s. 69-84

10 MART 1993

Dergi / Kitap Kütüphanede Mevcuttur

Ankara Dil ve Tarih - Coğrafya Fakültesi Tarih Bölümü
Tezi veren: Prof. Bekir Sıtkı Baykal

OSMANLI - LEH MÜNASEBETLERİ 1764 — 1768

Dr. Selâhattin Tansel

M. Eğ. Bakanlığı Orta Öğretim Şube Müdürü.

Osmanlı - Leh münasebatlerinin hangi tarihte, ne gibi şartlar altında başladığını kesin olarak söyliyemiyeceğiz. Mevcut eserlere göre eneski münasebetlerin ikinci Murad devrinde başladığı görülüyor. Gerçek ikinci Murad, 1439 da Bohemya'da çıkan bir olaya karışmakta gecikmemiş ve Lehistan tarafını iltizam eyliyerek Leh kıralı nezdine bir elçi heyeti göndermişti[1].. Ancak bu münasebetlerin, Eflak ve Bugdan'ın Osmanlı topraklarına katılışından sonra büyük bir gelişme gösterdiği anlaşılıyor. Gerçek bundan sonra, sınırdaş olan bu iki devlet arasında zaman zaman anlaşmazlıklar kendini gösterecek ve Türkler tarafından Lehistana bir çok akınlar yapılacaktır [2]. Bazan da iki devlet birbirleriyle iyi geçinecek ve hatta aralarında hediyeler alınıp verilecektir. Böyle bir olaya on altıncı yüzyılda raslıyoruz. Kanuni Sultan Süleyman, Eflak ve Buğdan'da süküneti temin ve Kırım ile daha kolay münasebetler tesisi için Leh kıralı ile müzakerelere girişti. Bunun sonunda Leh kıralı İstanbula, yüz kişilik bir elçi heyetiyle birlikte bir çok hediyyeler de göndermişti (1525). Fakat buna rağmen Kırımlıların Leh, Kazakların da Osmanlı topraklarına akınları, iki devlet arasında devamlı bir şikâyet konusu oldu. Ve münasebetlerin düzgün bir hale gelmesine imkân bırakmadı. Ancak yeni bir olay, bu münasebetlerin birden bire başka bir sekle girmesine sebeboldu. Cerçek, Leh kırallıgına getirilmiş olan Hanri'nin Fransa tahtına geçmesile Lehistan'da büyük bir buhran başladı. Yeni kral kim olacaktı?. Komşu devletlerden her biri kendi adayını kıral yapmak yolunu arayordu. Transilvanya Voyvodası Bathori de Osmanlıların adayı idi Kendi adaylarını seçtirmek için devletlerin giriştikleri bütün teşebbüsler neticesiz kaldı. Ve Osmanlıların adayı kıral seçildi. Bu suretle Lehistan-' da bir nevi Osmanlı nufuz ve himayesi de teessüs etmiş oldu. Bu nufuz zamanla o kadar kuvvetlendiki bazan Osmanlı Sadrazamları Leh elçilerini çocuk gibi azarladılar ve hatta tahkir ettiler[3]. Fakat Sadrazam

[1] Bohemya'da Utrakist'ler ile Katolikler Bohemya tacının kime verilmesi lâzım geldiği üzerinde anlaşamıyorlardı. Utrakistler Lehistan kıralının kardeşinin, Katolikler ise Macar kıralını Leh tahtına geçirmek fikrinde idiler. Hammer. (M. Ata) Cil t 7. s. 220. [2] Tacüttevarih. S. 81. [3] Hammer(M. Ata) Cilt. 7. s. 39.

NEW CATHOLIC ENCYCLOPEDIA, Washington 1967(Reprint 1981). vol: XI, s. DN: 42267

The Christian Union in Poitiers, founded under the influence of St. Vincent de Paul for the education of girls, has been the motherhouse of the Union since 1804. In 1793 Coudrin and Henriette *Aymer de la Chevalerie founded the Picpus Sisters in the Poitiers convent of the Sisters of the Sacred Hearts of Jesus and Mary. Some cloistered communities such as those of the Visitation and Carmelite nuns, Calvaire, and Sainte-Croix Abbey, have moved from the city into the suburbs. There is an institution for deaf mutes in Poitiers. The university was founded in 1432.

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Illustration credits: Figs. 2 and 3, French Embassy, Press and Information Division, New York.

[J. SALVINI]

POKAGON, LEOPOLD AND SIMON, father and son, Indian Catholics.

Leopold, an Indian chief; b. 1775?; d. July 8, 1841. Legend relates that Leopold was really a Chippewa, captured and adopted into the Pottawatomi; he married the daughter of the war chief and became a civil chief of the first rank. His name was really Pugegun, "the rib." His village was in Bertrand Township, Berrien County, Mich., about 6 miles from South Bend, Ind. The Pottawatomi had a fierce devotion to the teachings of the French Jesuits, who had attended the old St. Joseph Mission, Ind., as far back as 1690. These tribes on the St. Joseph River often made trips as far as Kaskaskia, Ill., and Quebec, Canada, to make their Easter duty. After Chief Leopold appealed for a priest for his tribe, Rev. Frederic Résé went to Leopold's village and baptized him, his wife, and about 30 others, registering them in the parish church of Bertrand, Mich. As a result of this eloquent appeal Rev. Stephen T. *Badin spent 3 years (1830–33) in Pokagon's village and won more than 350 converts. In September 1833 Leopold regretfully signed the treaty of cession of the Pottawatomi lands and 4 years later took up land in Cass County, near Dowagiac, Mich. There at Silver Creek he organized and built the first Catholic church; he was later buried under it.

Simon, b. 1830?; d. Jan. 28, 1899. One of Leopold's several children, Simon was regarded widely "as the best educated and most distinguished full-blooded Indian in America." He was educated at Notre Dame University, Ind., and Oberlin College, Ohio. He spent his entire life interpreting the Indians to the American public, the Congress, and several presidents and was successful in securing the annuities due the Pottawatomi. A noted public speaker, he made his most famous appearance at the World Columbian Exposition (1893) at Chicago, Ill. He wrote *Queen of the Woods,* a romance centering in events of his own life, as well as articles about Indian life, lore, and legend in magazines such as the *Forum, Harper's,* and *Review of Reviews.* He is buried in the Rush Lake (Mich.) church cemetery, with his two wives and four children. Pokagon State Park in Indiana is a memorial to the Pokagons.

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[J. H. SCHAUINGER]

POLAND

Poland, the largest of the West Slavic States, has exercised a marked influence on the history of Eastern Europe. Under the Piast dynasty (960–1386), it comprised Great Poland with its chief centers Gniezno (Gnesen), Poznań (Posen), and Kruszwica (Kruschwitz), Little Poland (Cracovia), Mazovia, and Silesia. Under the Jagiełło dynasty (1386–1572) Poland spread far to the east and became a great power. In the period of the Elective Monarchy (1572–1795) and of foreign rule (1795–1916) the Poles had a checkered history. Then, following the restoration of an independent Polish State (1919–39), came a new division of Polish territory in World War II and ultimately the formation of the Polish People's Republic (Polska Rzeczpospolita Ludowa), a Communist regime. The Polish State in 1965 occupied an area of 120,359 square miles. It had a 310 mile seacoast on the Baltic, and a common frontier with East Germany of 285 miles on the west, of 808 miles with Czechoslovakia on the south, and of 808 miles with the Soviet Union on the east. The Polish Republic had a population (in 1965) of 30,500,000, of which 48.5 per cent lived in cities and 51.5 per cent in rural areas. While Poland once had a mixed population of Poles, Germans, Lithuanians, Ukrainians, Russians, and White Russians, its inhabitants in 1965 were overwhelmingly of Polish origin. The ecclesiastical history of Poland, which is the main concern of this article, may be divided conveniently into five major periods. The main features in the history of the Church are presented systematically under each period.

MIDDLE AGES

The first traces of Christianity are found in the area of Cracovia during the second half of the 9th century and are connected with the missionary activity of Methodius, the Apostle of the Slavs, in Moravia. The spread of Christianity in Poland, however, really began under the Piast Prince Mieszko I (*c.* 960–992). In 965 he married the Czech princess Dobrava (Dąbrówka) and was baptized the following year. In 968 a missionary bishopric was established for Poland, and Jordan, the first bishop, carried on his work from *Poznań (Posen). To counteract the efforts of the German Church and of the first two Ottoman emperors to put the Polish bishopric under the jurisdiction of the archbishopric of Magdeburg, Mieszko placed his land in a kind of vassal status under the protection of the Pope (990).

Establishment of the Polish Hierarchy. In the year 1000, the archbishopric of *Gniezno (Gnesen) was erected with Kolobrzeg (Kolberg), *Wrocław (Breslau), and *Cracow as its suffragans. Pope Sylvester II, Emperor Otto III, and Bolesław Chrobry, the son and successor of Mieszko (992–1025), all had an active part in this foundation. Chrobry continued his father's policy as a vigorous and successful promoter of Christianity in Poland and a year before his death received the royal crown from Rome. The boundaries of the Archdiocese of Gniezno at first corresponded to those of the Piast realm. The archbishop was responsible for the care of souls in Great Poland. His suffragan bishops had the task of spreading and solidifying the Christian faith in the border areas: the bishop of Kolberg, in Pomerania; the bishop of Cracow, in Little Poland and the adjacent territories acquired in the North and East; and

The New Encyclopaedia Britannica
vol: XXV [Macropaedia] Chicago, 1990,
s. 911-937.
01 KASIM 199

Poland

Poland is situated on the North European Plain between the Baltic Sea and the Carpathian Mountains. Over the past 1,000 years political frontiers have expanded and contracted dramatically, and the name Poland (in Polish, Polska) has been applied to a shifting territorial base, which has repeatedly changed its boundaries. At one time, in the mid-16th century, Poland was the largest state in Europe. At other times there was no Polish state at all.

The contemporary Polish state, the Polish People's Republic (Polska Rzeczpospolita Ludowa), lies at the physical centre of the European continent, approximately between latitude 49° and 55° N and longitude 14° and 24° E. Its area is 120,727 square miles (312,683 square kilometres). Among the states of the Soviet bloc in Europe, Poland ranks second after the Soviet Union in both area and population.

The frontiers of the Polish People's Republic stretch for 2,198 miles (3,538 kilometres). In the west, they run along the Oder (Odra) and Lusatanian Neisse (Nysa Łużycka) rivers, which border East Germany. In the north, they run along the Baltic shore facing Sweden, from the estuary of the Oder to the Gulf of Gdańsk (Zatoka Gdańska). In the south, they mainly follow the watershed of the Sudeten (Sudety), Beskid, and Carpathian mountain ranges, separating Poland from Czechoslovakia. In the northeast and east, they run along the border of the Soviet Union.

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Physical and human geography

THE LAND

Relief. Poland has a largely lowland character. The average elevation of the whole country is only 568 feet (173 metres); more than 75 percent of the land lies below 650 feet (200 metres). Poland's relief was formed by the actions of Ice Age glaciers, which advanced and receded over the northern part of the country a number of times during the Pleistocene Epoch (2,500,000 to 10,000 years ago). The great and often monotonous expanses of the Polish lowlands, part of the Central European Plain, are composed of geologically recent deposits that lie over a vast structural basin. In the southern portion of the country, by contrast, older and more diverse geological formations are exposed, and the topography is dominated by the mountainous arc of the Carpathians, dating from the Tertiary mountain-building period of about 25,000,000 years ago. Around the

Carpathian Mountains

Dil ve Tarih-Coğrafya Fakültesi Dergisi, c. 6/1-4, 1950 Ankara
s. 477-536.

06 MART 1993

1768 SEFERİ HAKKINDA BİR ARAŞTIRMA[1]

Dr. SALÂHATTİN TANSEL

M. Eğ. B. Orta Öğretim Şube Müdürü

Dergi / Kitap Kütüphanede Mevcuttur

Bu savaş hakkında yazılan yazıların hemen hepsinde müşterek olan noktalardan birisi, 1768 savaşının açılışışında Fransa elçisinin büyük rolü olmasıdır[2]. Biz bunu ikinci derecede bir sebep olarak dahi

[1] Bu makalemizi başlıca üç kısım üzerinde toplamağa çalışacağız. Birinci kısımda mehaz olarak yalnız İbretnümay-i devlet adlı kitabı göstermek zaruretinde kalıyoruz; çünkü burada rastlanan önemli ve pek enteresan bilgileri başka bir yerde bulmak imkânı elde edilemedi. Lehistan işini incelemekte olan ikinci kısımda ise, her türlü belgelerden faydalanarak bilgi veriyoruz. Son kısma gelince: Pek orijinal birtakım malûmatı ihtiva etmesi bakımından İbretnumay-i devlet adlı eserden aynen alınmıştır. İstanbul Ali Emiri Efendi Millet Kitaphanesi 484 numarada kayıtlı olan bu eser 83 büyük yapraktan ibaret olup tâlik kırması bir yazı ile yazılmıştır. İlk iki sayfası müzehheptir. Hülefa-yi râşidinden başlıyarak, Maveraünnehir, Hind, Mısır, İran ve Anadolu'da kurulmuş olan devletlerin adlarını saymakta, fakat izahat vermemektedir. Yalnız Halife Ali ile Muaviye arasındaki ihtilâftan pek kısa bir surette bahseden bu kitap bundan sonra Kırım Hanlığının ne suretle teşekkül ettiğini anlatmaya başlıyor. Bu vadide tafsilâta girişen müellif Kırım Hanlarının örf ve âdetleri hakkında önemli birtakım bilgiler veriyor. Yine ayni kitaptan, Istanbul'da ecnebi elçilerine ve onların maiyetlerinde çalışan tercümanların sayısına dair bilgi edinmek de mümkündür. Fakat kitap esaslı surette incelenecek olursa yazılışındaki maksadın, Rus — Osmanlı münasebetlerinin belirtilmesi olduğu derhal anlaşılır. Gerçekten 1768 savaşına bizzat iştirak ettiği anlaşılan müellifin, bu seferden önce Rusların Osmanlılara, Osmanlıların da Ruslara karşı takındığı tavırları inceden inceye ele aldığını ve bu seferlerle ilgili olayları didiklediğini görüyoruz. Bu arada Prusya — Osmanlı münasebetlerinin neden kurulması lâzım olduğunu ve fakat niçin kurulamadığını, Rusların Leh işlerine karışmasından doğacak kötülüklerin neler olabileceğini, Fransız elçisinin bu hususdaki takrirlerini, Kırım Hanlarının yine ayni husus için göndermiş oldukları mektupların suretlerini, Osmanlı casuslarının verdikleri bilgileri, Rusya ile Osmanlılar arasında birtakım meseleler yüzünden husule gelen anlaşmazlıkların muhabere yoluyla ne şekilde halledilmek istendiğini de bu kitaptan anlamak imkânı vardır. Bundan başka kitabın sonunda III. Osman ile Lui XV arasında yapılmış olan antlaşmanın metni ve Fransa elçisinin İngiltere aleyhinde Osmanlılara verdiği bir takrir vardır.

Osmanlı - Prusya ittifak muahedesinin metnini ve Devletialiyeden Prusya Kıralına yazılan bir mektubu da ihtiva eyleyen bu kitap daha sonra kutsal makamlar üzerinde Ortodokslar ile Katolikler arasında beliren anlaşmazlıkların neler olduğunu kaydetmekte ve Fransızlarla yapılan anlaşmaların mahzurlarını madde madde incelemektedir. En son, kitabın bir lâyiha ile bittiğini görüyoruz. Başka bir kalem ve yazı ile yazılmış olan bu lâyiha ihtimal sonradan buraya eklenmiştir. Bunu da ayrıca yayınlayacağız. Ben şimdi bu makalemde yalnız konumla ilgili olan kısımları, yani 1768 seferinin doğması üzerine müessir olan parçaları bu kitaptan alarak yazıyorum. Bu suretle ileride bu mevzuda çalışanlara ve Kaynarca'yı hazırlamak isteyenlere faydalı olacağımı zannediyorum.

[2] Cevdet. tarihi, c. I, s. 79, 245. Vâsıf tarihi, c. II, s. 196. Netayicülvukuat, c. III.

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02 AGUSTOS 1993

LA TURQUIE ET L'INDEPENDANCE DE LA POLOGNE AU XIX^{e} SIECLE

STEFAN KIENIEWICZ

Les rapports réciproques entre nations sont déterminés le plus souvent par des facteurs géopolitiques: des intérêts et des dangers communs, des amis et des ennemis communs. Ce sont là des facteurs assez durables; l'histoire des guerres et de la diplomatie permet de relever au cours des siècles des systèmes de rapports constants entre pays donnés: rivalités ou antagonismes permanents, ou au contraire tendance propice aux alliances. Entre la Turquie et la Pologne une tradition ininterrompue de ce genre fait défaut: le XVII^{e} siècle, le XVIII^{e} siècle, le XIX^{e} siècle, le XX^{e} siècle nous livrent un tableau à chaque fois différent des relations réciproques entre le Lekhistan et l'Etat Osmanlı. Les vicissitudes variables des deux nations portaient à chaque fois l'une et l'autre à poser d'une façon nouvelle la question: à quoi peuvent s'attendre les Polonais de la part des Turcs et les Turcs de la part des Polonais.

La paix de Carlowitz en 1699 avait mis fin à l'expansion turque en Europe et à la suite de guerres entre la Turquie et la Pologne. La Porte était passée dans la défensive, mais la République Polonaise avait elle - même cessé de compter comme une puissance, "Le spectre de l'anéantissement menaçant depuis près d'un siècle les deux Etats d'un même côté, rendait naturelle est nécessaire leur alliance défensive et offensive, constatait l'historien polonais Marian Kukiel. L'ancienne Republique Polonaise en voie de désagrégation ne l'a jamais dûment compris: la Turquie en revanche l'entendait pleinement et a donné au traité du Prut /1714/ des preuves louables de sa perspicacité politique. Ce fut à l'époque de la Confédération de Bar /1768/ qu'ont été posées les assises de la fraternité d'armes polono - turque; le premier partage de la Pologne et la paix Kaïnardji /1774/ avaient établi entre les deux nations une fraternité dans le malheur" [1]. L'agent

[1] M. Kukiel, Próby Powstańcze po trzecim rozbiorze Essais d'insurrections après le troisième partage / 1795-1797, Varsovie 1912. p. 60.

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UNIWERSYTECKIE STUDIA ORIENTALISTYCZNE W POLSCE*

Początki zorganizowanych studiów orientalistycznych na naszych uniwersytetach sięgają okresu po I wojnie światowej. Wprawdzie zajęcia związane z problematyką wschodnią były prowadzone tu i ówdzie już wcześniej, powstawały też orientalistyczne katedry, ale nie miało to jeszcze charakteru samodzielnego kierunku studiów.

I tak np. w Krakowie *veniam legendi* w zakresie filologii Bliskiego Wschodu uzyskał w 1914 r. doc. Tadeusz Kowalski (1889 – 1948). Wykładał tu również krótko od jesieni 1913 r. jako docent indolog Andrzej Gawroński (1885 – 1927), później (1916) prof. nadzw. filologii sanskryckiej. Przeniósł się on jednak wkrótce do Lwowa, gdzie objął (1917) katedrę językoznawstwa porównawczego (i filologii indyjskiej). W 1916 r. katedrę języków semickich i historii Starożytnego Wschodu uniwersytetu lwowskiego objął Mojżesz Schorr (1874 – 1941).

W pierwszym okresie chodziło przede wszystkim o wprowadzenie orientalistyki na polskie uniwersytety, o przyznanie jej tam prawa obywatelstwa i trwałego miejsca. W tym czasie szczególnie intensywnie rozwijały się studia orientalistyczne w ośrodku lwowskim (Uniwersytet Jana Kazimierza). Skupieni w nim orientaliści wysunęli już w 1919 r. projekt powołania Instytutu Orientalistycznego, co zrealizowano dwa lata później, w 1921 r. Obejmował on katedry: M. Schorra (zwinięto ją w 1924 r.); A. Gawrońskiego (po jego śmierci podzielono ją na dwie: katedrę językoznawstwa porównawczego, którą objął Jerzy Kuryłowicz, i katedrę filologii indyjskiej, obsadzoną przez Stefana Stasiaka, 1884 – 1962); kreowaną w 1924 r. dla przybyłego z Piotrogrodu Władysława Kotwicza (1872 – 1944) katedrę filologii Dalekiego Wschodu; utworzoną, jak się zdaje wcześniej, ale obsadzoną w 1924 r. przez Zygmunta Smogorzewskiego (1884 – 1931) katedrę języków i historii Wschodu muzułmańskiego (zwinięto ją w 1937 r.).

W Krakowie (UJ) istniała początkowo (od 1919 r.) tylko jedna katedra: filologii orientalnej T.Kowalskiego i dopiero w 1928 r. kreowano katedrę sanskrytu i filologii indyjskiej, którą objęła Helena Willman-Grabowska (1870 – 1958). Istniała także katedra filologii Starożytnego Wschodu w Poznaniu od 1919 do 1933 r. obsadzona przez Antoniego Śmieszka (1881 – 1943).

W drugim międzywojennym dziesięcioleciu mamy już do czynienia z umacnianiem i rozszerzaniem zdobytych wcześniej pozycji. W tym czasie obok dwóch dotychczasowych ośrodków pojawił się trzeci – szybko rozwijający się Instytut Orientalistyczny Uniwersytetu Warszawskiego. Powołano go do istnie-

* Referat wygłoszony na sesji naukowej PTO i Komitetu Nauk Orientalistycznych PAN w dn. 7.12.1993 r.

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Politics, Society and Economy

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OTTOMAN-POLISH DIPLOMATIC RELATIONS

(15th-18th Century)

An Annotated Edition of 'Ahdname*s and Other Documents*

BY

DARIUSZ KOŁODZIEJCZYK



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İSAM Araştırmaları Merkezi

Maria Szuppe

LES POLONAIS DANS L'ESPACE OTTOMAN AU XVI^{e} SIECLE : DEUX RELATIONS DE VOYAGE (E. OTWINOWSKI, 1557, ET A. TARANOWSKI, 1569)

Les Polonais sont présents en Orient, et particulièrement en Turquie, dès le XIV^{e} siècle, mais ce sont le XVI^{e} et le XVII^{e} siècles qui voient l'intensification de ces contacts diplomatiques, politiques et commerciaux de la Pologne avec la Turquie, les Tatars de Crimée et l'Iran.

À son apogée aux XVI^{e} et XVII^{e} siècles, le royaume unifié de Pologne et de Lituanie dominait, au sud et sud-est, la plus grande partie de l'actuelle Ukraine, et touchait aux frontières de la Crimée et de la Turquie ottomane. Les contacts de la Pologne avec l'Orient se sont développés en fonction de cette proximité géographique, et des besoins du commerce et de la diplomatie. Dès le XIV^{e} siècle une première mission polonaise est envoyée chez les Tatars de Crimée. Le nombre des ambassades augmente au siècle suivant pour atteindre, aux XVI^{e} et XVII^{e} siècles, les sommets de l'activité diplomatique de la Pologne en Orient. Durant cette période, on note non moins de 131 ambassades à la Sublime Porte, 42 chez les khans des Tatars de Crimée, et – à partir du XVII^{e} siècle seulement – 32 à la cour du Shah d'Iran. Au XVIII^{e} siècle, l'activité diplomatique est ralentie, mais néanmoins persiste : 27 ambassades en Turquie, 5 en Crimée et 2 en Iran ; il faut ajouter ici qu'à partir de la seconde moitié du XVII^{e} siècle, la Pologne maintient un ambassadeur permanent en résidence à Istanbul.[1]

[1] Zajączkowski, Reychman 1955, pp. 115-120. Certains envoyés ont fait partie de plusieurs ambassades. Les résidents de Pologne à Istanbul: Dzierżek (1679), Lo-

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خزينهٔ اوراق تدقيقاتی :

لهستانده تورك حاكميتی

فرانسه‌ده قرال طقوزنجی شارل وفات ايتمشدی . يرينه ، قاردشی ، لهستان قرالی هانری دووالوا كچه‌جكدی . هانری ، « اك عاقل مشاورلرينك فكرلرينه مخالف اولارق ، لهستان تاجنی تركه وعزيمته قرار ويردی . افكارينی كمال دقتله تبعه‌سندن كيزله‌دی ، خلق كندیسنی زورله براقامق ايستيوردی . حزيرانك ۱۸–۱۹نجی كيجه‌سی (قاراقووی) شاتوسنك كيزلی بر مرديوندن ايندی، معيته بر قاچ كيشی آلارق آوسترياحدودينه طوغرو درت نعل ايله صاووشدی، كيتدی » (۱).

صوقوللو محمد پاشا ديوان همايونده بوحوادثی آلدينی زمان ، كندیسنه مهم بر وظيفه‌نك ترتب ايتديكنی كوردی. روسيه‌دن، آوستريادن آلينان خبرلر بووظيفه‌نك مشكل اولديغنی كوستريیوردی. او صره‌ده،منحل قالان لهستان تاجنه ايكی مدعش رقيب واردی : بری موسقوف چاری مدعش ايوان ، ديكری نمچه ايمپراطوری ماقسيمليان. ماقسيمليان، ديوان همايونه هريیل منتظماً ويركيسنی كوندرمكله برابر اوروپا اورتاسنده تورك حاكميتنك قيرلماسنه بوتون قلبی ايله منتظردی. صوقوللو ، آوستريانك بوسياسته واقفدی . بونكله برابر هيچ برسياستك تورك قوتنی مغلوب ايده‌ميه‌جكنی بيليور، روسيه ايله آوستريانك رقابتندن هيچ براندیشه طوياميوردی. صوقوللو، لهليلرك‌ده‌تورك نفوذينه آنجق قوت‌قورقوسيله تابع بولندقلرينه قانعدی. اختيار وزير، هيچ بر خريستيان دولتك تورکلره صميمی بر رابطه بسله‌ميه‌جكنه قناعت حاصل ايله‌مشدی. بوسببدن، لهستانه يه كندیسنك نصب ايتديرديكی قرال هانری قاچار قاچماز، لهستانده تورك حاكميتنی ادامه ايتمك ايسته‌دی. بونك ايچون بر چاره دوشوندی؛ موسقوف قرالنك اوغلی لهستانه قرال اولمش ديه بر شايعه

(۱) لاويس ، فرانسه تاريخی ، جلد ٦ ، ص ١٥٤

وقوعاتی يازيور مذكور وقوعاتك خلاصه‌سی شودر : خراسانده ، خوارزمشاه توابعندن (طغانشاه) ك ممالكی ـ كه نيسابور و ملحقاتی‌در ـ بر طاقم متغلبه‌لرك تعرض و استيلاسنه اوغرايور ؛ طغانشاه تكشدن استمداد ايديور، اوده خراسانه كلوب بومملكتلری استرداد و صاحبنه اعاده‌ايتمك و بوميانده اوغوزلرك عصيانی‌ده ياتيشديرمق ايسته‌يور . فقط خراسانه كلوب‌ده نيسابور قربنه ياقلاشديغی زمان طغانشاه مراسم طاعتداری‌يی ايفا ضمننده خوارزمشاهك حضورينه كلمسی ايجاب ايدركن ، متوهم اوليور، كليور وخدمت اجراسنده قصورايديور. خوارزمشاه‌ده ذی‌القعده اواخرنده خوارزمه دونيور . خوارزمشاه مكتوبنك نهايتنده انا بكك سفيرينك عودتنه مساعده ايتمش اولديغنی و اوكا كندی ايلچيسنی‌ده ترفيق ايدرك برلكده كوندرديكنی سويليور مكتوبك اك صوكنده اوته‌دنبری طرفين آراسنده دوام ايتمكده‌اولان مودت و محبتك متزايد ومكاتبات ومخابراتك متواتر اولماسنی‌ده تمنی ايليور .

منشأنده بولنان اشبو مكتوبك مسوده‌سنده ديكر اسم‌خاصلر كبی (طغانشاه)ك اسمی يرينه‌ده (فلان) كلمه‌سی قونولمشدر . بو (فلان) ك (طغانشاه) اولديغنی اسكی تاريخلرك مطالعه‌سيله آكلايورز .

مكرمين خليل

17 TEMMUZ 1993

24 SUBAT 1995

بيروت ٧ حزيران ١٩٥٥

حضرة الصديق العلامة الدكتور زكي علي

في جنيف مع الطيب اماني صاحب المقدمة

واجزل احترامه

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عضو فخري في المجمع العلمي الدولي بسانلاند

عضو اللجنة الدولية لدراسات الاديان العالمية باوكسفورد

وقدم له

العلامة الأستاذ محمد جميل بك بيهم

رئيس اللجنة الثقافية في المجلس الأعلى الإسلامي

(منشورات « الارزة والنسر »)

بيروت - لبنان

١٣٧٤هـ - ١٩٥٥م

15 EKIM 1993

باطبای — Batbaï . — بلغار خانلرندن برینك اسمیدر. وامبری یه کوره باطی‌بای یعنی (عالی بك) صورتنده اوقونمسی لازمدر .

بایان — Bayan . — طوماشه‌قك فکرنجه زنکین وزنکینلك دیمك اولان بای ومنغوجه بایان ، چیرمشجه پایان Payan کلماتندن مشتقدر . بلا ثو عندنده بوکلمه‌نك مقابلی بك وصاحب معناسنی افاده ایدن افندی دیمکدر . یوقاریده‌کی مشروحاتك هرایکیسی‌ده‌عین درجه‌ده مقارن حقیقتدر. چونکه‌تورك لهجه‌لرنده بایلی و بایرمی ایله بایر کلمه‌لری عین‌زمانده‌هم بویوکلك وعظمت ،هم‌ده‌زنکینلك معنالرینی تضمن ایدرلر . بك مأمولدرکه موضوع بحث ایتدیکمز کلمه بعض مؤلفلرجه فاله باقق ، بوکو یایمق معنالرینی شامل اولان بایمی مصدرندن مأخوذ اولسون . نته کیم شیمدیکی بلغار لسانینده اشبو بایمی مصدری (بای آ) فال باقق و بوکو یایمق معنالرنده اوله‌رق قالمشدر .

پروسیا حکمدارلرندن برنجی اوطونك استانبول سفیری لیوت پرانر — Liut prand ك خبر ویردیکنه کوره بلغار خانلرندن سیمؤنك اوغللرندن بری بایانه یاخود بریانه نامیله یاد اولنورمش که کندیسی بین‌الاهالی سحربازلقله شهرتیاب ایمش . خلق اویله اینانیرمش‌که . بایان برآن ایچنده قورده ویا سائر برنجی حیوانلردن برینه تحول ایده‌بیلیرمش .

بزمر — Bezmer . — براسم‌خاصدر. بلاثو بوکلمه‌نك سوسله‌نمك معناسنه اولان بزمك مصدرندن مشتق اولدیغی رأیندەدر .

(بیتمدی)

مناستر محکمهٔ استیناف اعضاسندن

ایوانه مانولف

c. II 1328 Istanbul s. 719-725.
- İsveç
- Lehistan

اسوچ ولهستان [١]

اسوچ ، میلادك ١٧ نجی و ١٨ نجی عصرلرنده ، اوروپانك اك مهم دولتلرندن بریسی ایدی . اوتوز سنه محاربه‌لرندن ، شمال سفرندن آ کلاشیلیورکه اسوچ ، او زمان اوروپانسك برنجی عسکری دولتیدر . فقط اسوچ اردولرینی موفقیت وشرفله اداره ایدن مشهور قرالار ، کوستاو آدولف وتیمور باش شارل ، مقتدر قوماندان وبك جسور عسکر اولمقله برابر ، ایی سیاسی ومامر دیپلومات دکل ایدیلر . بوتون او پارلاق محاربه‌لرندن هیچ بر ثمره اقتطاف ایده‌مدیلر . حتی تیمور باش اولورکن ، بحر بالطیغك شرق ساحلی ، اسوچك آلندن بوس بوتون چیقمشدی . اهالی ، بیتمز توکنمز محاربه‌لردن یورغون ، صوك ییلارك مغلوبیتلریله‌ده حکومته قزغین ایدی . شارلك وفاتی متعاقب ، اصیلزاده صنفی خلقك بو حالت روحیه‌سندن استفاده ایدوب قرالك ادارهٔ حکومتده‌کی اقتدار واستقلالنی الحا ایتدی ، بوتون قوهٔ حاکمیتی کندیسنه حصر ایله‌دی . اسوچ دولتنك تا قرون وسطادن قاله بر نوع مجلس مبعوثانی واردی. تیمورباش شارل‌اولدکدن‌صوکره،دولتده حکم‌وادارە قرالدن نزع اولنوب، اشبو مجلسه‌ویرلدی. مجلس‌مبعوثانده قراله‌معارض اصیلزاده‌لرحاکم مطلق ایدیلر. قوهٔ حاکمه‌نك قرالدن مجلسه انتقالی ، اسوچك سلامت وسعادتی هیچ‌ده تأمین ایتمدی : مجلس مبعوثانده تکون ایدن سیاسی فرقه‌لر ، اجانبدن پاره آلارق ، اسوچ دشمنی اجانبك انتریقه‌لرینه آلت اوله‌رق، مملکتلرنده اجنبی مداخلاتنه یول آچدیلر. روس طرفداری اولان « قالپاق » فرقه‌سیله فرانسزلره صاتیلمش « شاپقه » پارتیسی اسوچ تاریخنده بك‌منفور برآد براقمشلردر .

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[١] بو مقاله ، ١٣٢٤ : ١٣٢٥ سنهٔ تدریسیه‌سنده استانبول عالی مکتبلرندن بریسنده ویردیکم‌صره قونفرانسلردن‌استخراج اولونمشدر . قونفرانسلرده اصل مأخذلرم، مورخ صورەل (A. Sorel) ك پاریس علوم‌سیاسیه مکتبنده تقریر ایتدیکی « تاریخ دیپلوماتیق » درس نوطه‌لریله مورخ بورژوا (E. Bourgeois) نك « سیاست خارجیه تاریخی» عنوانلی‌اثری ایدی. — آق‌صوره ارغلی

13 HAZİRAN 1993

IV. Türk Tarih Kongresi, 20-26 Ekim 1961, (1967) Ankara
s. 235-237.
Kütüphanede Mevcuttur

Das türkische Futuvvetnāme des Yaḥyā b. Ḫalīl el-Burġāzī weist für seine Abschnitte in den meisten Handschriften ebenfalls persische Überschriften auf, und zwar oft nahezu dieselben wie im Fn. des Naṣırī; auch stehen seine Abschnitte meist in derselben Reihenfolge wie in dem Fn. des Nâṣirī. Überhaupt erweist es sich bei näherem Studium inhaltlich als verwandt mit dem Fn. des Naṣırī, ohne daß man es aber als abhängig von diesem bezeichnen könnte. Vielmehr müssen beide Werke unabhängig voneinander auf ein drittes Werk zürückgehen, das wahrscheinlich auch in persischer Sprache abgefaßt gewesen ist. Dieses ist aber bisher noch nicht aufgetaucht. Unter den Abschnitten, die beide Werke gemeinsam haben, findet sich auch eine über das *Samâ'*, jene für die Mevlevīs charakteristische ekstatische Andachtsübung, die aus Wirbeltanz mit begleitendem Rohrflötenspiel und Gesang besteht. Dies ist ein Bestandteil, der in den sonstigen Futuwwatexten aus dem arabischen Raume, die wir kennen, durchaus fehlt; wir dürfen ihn also ein Specificum für das anatolische Achitum ansehen, sowie als einen deutlichen Hinweis auf dessen nähere Beziehung zum Mevlânā-Kreis.

Daß solche Beziehungen tatsächlich bestanden haben, ist auch sonst bezeugt. Ich weise dazu als erstes auf die Überlieferung hin, die den letzten Freund Mevlânā's und seinen ersten Nachfolger als Vorsteher seines Kreises, *Ḥusāmeddīn*, dem wir die Anregung zur Dichtung des Mesnevī verdanken, als Sohn (oder Nachkommen) eines *Achi Türk* bezeichnet. Und in dem Werke des *Eflâkî*, das die Lebensbeschreibung Mevlânā's und seiner Gefährten und Angehörigen bietet, den *Menâkib ul-'ârifin* (verf. 754/1352), ist viel von Achis die Rede[5], deren Stellung zu Mevlânā und seinen Bestrebungen allerdings geteilt ist : einige werden als Anhänger Mevlânā's bezeichnet, andere als Gegner. Auf jeden Fall hat man sich in Achi-Kreisen sehr intensiv mit der von Mevlanâ Celâleddin Rumi eingeleiteten Geistigkeit beschäftigt und Elemente derselben, wie das

[5] Die Nachricten über Achis aus dem Werke des EFLÂKÎ und aus anderen Quellenwerken sind zusammengestellt von CLAUDE CAHAN, *Sur les traces des premiers akhis* in: *Fuad Köprülü Armağanı (Mélanges Fuad Köprülü)*, İstanbul 1953, s. 81 - 91.

Samâ', aufgenommen. Dies zeigen die Werke des Mevlâna Nâṣirī, der sich in der Einleitung zu seinem Kitāb al-Işrāk auf Mevlânā und sein Mesnevī bezieht, wie auch das Futuvvetnāme des Burġāzī, in dem mehrfach Mevlâna mit allen ehrenden Beiwörtern erwähnt ist und auch Verse aus seinem Meṣnevī und aus seinem Dīvān wörtlich zitiert sind.

Es kann uns daher auch nicht wundern, wenn umgekehrt Persönlichkeiten aus dem Kreise der Mevleviye sich informiert zeigen über das Achitum. Als Beispiel dafür können wir wohl den Dichter *Gülşehri* ansehen, der eine türkische Paraphrase des berühmten persischen Meṣnevī *Manṭiḳ uṭ-ṭayr* ("Vogelgespräch") des *Fariduddin 'Aṭṭār* gedichtet hat, in welchem er einen interessanten Abschnitt über Fütüvvet und Achitum eingeschaltet hat[6]. Der eigentliche Name dieses Dichters ist nicht überliefert, aber es besteht eine große Wahrscheinlichkeit, daß er *Süleyman* geheißen hat und mit dem Mevlevi-Scheych *Süleymān Turkmānī b. Ḥüseyn b. Şemseddīn* identisch ist, dessen Türbe sich in Kırşehir befindet. So sind wohl Mevleviye und Achitum als zwei Geistesrichtungen zu betrachten, die eng mit einander verbunden sind und sich gegenseitig ergänzen, wobei die erstere die ekstatisch-religiöse Seite darstellt, die letztere die bürgerlich-weltliche.

ZAJACZKOWSKI, WODZIMIERZ (Krakov) : *Polonya ile Türkiye arasındaki kültür münasebetleri.*

Polonya, Türk devletiyle vasıtasız temasa XV. yüzyılda girmiş. Gerek harbî gerek sulhî münasebetlerin neticesinde kültür rabıtaları takviye edilmiştir. O tarihten itibaren Türkiye ve Türkler Polonya edebiyatında ve ilminde merak uyandırmışlar. XV., XVI. yüzyıl zarfında müteaddit risaleler Türkiye ve Türk tehlikesi hakkında neşrolunmuştu. Ajitasion ve münakaşa eserlerinden başka coğrafî tavsifler ve seyahatnameler vücuda getirilmiştir. O zaman Türk diline de alâka gösterildi.

[6] Vgl. FRANZ TAESCHNER, *Das Futuvvet-Kapitel in des altrumtürkischen Dicehters Gülschehri Manṭiq uṭ-ṭayr*, und ders., *Das Mesnevi Gülschehris auf Achi Evran, den Heiligen von Kirschehir nud Patron der türkischen Zünfte.*

Author: OSTAPCHUK, VICTOR
Title: THE OTTOMAN BLACK SEA FRONTIER AND THE RELATIONS OF THE PORTE WITH THE POLISH-LITHUANIAN COMMONWEALTH AND MUSCOVY, 1622-1628 (RUSSIA, UKRAINE)
School: HARVARD UNIVERSITY (0084) Degree: PHD Date: 1989 pp: 335
Source: DAI 50/12A, p.4069 Publication No.: AAC9013246
Subject: HISTORY, EUROPEAN (0335); HISTORY, MIDDLE EASTERN (0333)
Abstract: This thesis investigates the impact of the Zaporozhian and Don Cossacks, particularly their naval raids on the Black Sea, on the relations between the Ottoman Empire, the Polish-Lithuanian Commonwealth, and Muscovy between the War of Xotyn' and the fall of Khan Mehmed Gerey and Kalga Sahin Gerey. In 1622, the Porte and the Commonwealth attempted to settle their differences that had led to the Xotyn' War, which proved impossible because neither side could control their border populations, that is, the Tatars and the Cossacks. Moreover, in 1623, the Bucak Tatar horde under Kantemir emerged from the war stronger than ever and as a heightened threat to the Commonwealth no less the Crimean Khanate. Meanwhile, by 1624, the Zaporozhian Cossacks, often in cooperation with the Don Cossacks, resumed raiding the Black Sea with an intensity at least as great as prior to the war. In 1624, the new rulers of the Crimea, Mehmed and Sahin Gerey, defeated an Ottoman force sent to unseat them by obtaining the support of the Zaporozhian Cossacks. After this incident, a mutual non-aggression and mutual defense agreement was reached between Sahin Gerey and the Zaporozhian leadership. This was a near alliance although it was only the Cossacks who aided their ally militarily, mostly on a mercenary basis. In 1625, Cossack naval raiding activity on the Black Sea reached its all-time height and there were even instances in which the Cossacks coordinated their raids with Crimean interests. After a Polish suppression of the Ukrainian Cossacks in 1625-1626, the Ottomans decided to take advantage of the consequent reduction in Cossack raids to strengthen their defenses of the Black Sea by constructing two new fortresses on the lower Dnieper. However, because of the difficulty to supply sufficient men and materiel for such a task, they had to forego this project. Instead, they set about reorganizing the finances of the lower Danubian basin in order to transfer tax revenues from it to the fortresses guarding the northern frontier.

9 ABUSTOS 1997

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TÜRK KÜLTÜRÜNÜ ARAŞTIRMA ENSTİTÜSÜ

TÜRK KÜLTÜRÜ

SAYI 19 — YIL II — MAYIS 1964

Ankara

HABER YAYINLANDIKTAN SONRA GELEN DÖKÜMAN

Dergi / Kitap Kütüphanede Mevcuttur

23 TEMMUZ 1993

AZERBAYCAN SAYISI

Okuyucularımız *Türk Kültürü* dergisinin, bütün yazıları tek bir konu etrafında toplanan özel sayıların yanında, yazıların büyük bir kısmı bir konu etrafında toplanan özel sayılar sunduğunu da görüyor ve biliyorlar. İşte bu Mayıs tarihli 19. sayıyı da böyle fevkalâde bir sayı halinde çıkarıyoruz. Bu sayı Azerbaycan sayısıdır. Enstitümüzce önceden kararlaştırılan ve plânlanan, üzerine ismi konan özel sayılarımızdan başka ve onlara ilâve olarak, hâdiselerin zarurî kıldığı ve günlerin getirdiği böyle fevkalâde sayılar yayınlamağa bundan sonra devam edeceğiz.

Sovyetler bu Mayıs ayında Azerbaycan'ın Ruslar tarafından ilk işgalinin 150. yıl dönümünü kutlamak üzere aylardan beri büyük bir hazırlığa girişmişlerdir. İşin en dikkate değer yönü, bunun bir istilâyı, bir fethi kutlama şeklinde değil, Azerbaycan'ın kendiliğinden seve seve Rusya'ya koşmasının bayramı şeklinde ilân edilmesidir. Tabiatın bu bahar ayı nasıl yeni bir hayatın çiçekli bayram günlerini temsil ediyorsa, Azerbaycan'ın hakikî hayat bayramı da öylece Rusya'ya kavuşması demekmiş. İşte bu sayıyı elinize aldığınız zaman Sovyetler ülkesinde bu bayramın şenliklerine başlanacaktır. Tarihî kaderin icabı, bir ülke istilâ edilmiş, bir kavim esaret altına alınmış olabilir. Fakat bunu arzu ile, iştiyakla yapılmış bir iltihak gibi göstermek, böyle bir bayram ilân etmek, baskı altında tutulan bir kavme zorla böyle bir bayram yaptırmağa kalkmak dünya tarihinin bugüne kadar kaydetmediği bir hâdisedir. İşte Enstitümüz, Azerbaycan'a, dolayısiyle Azeri Türk kültürüne karşı yapılan bu korkunç bühtana, bu sömürgeci davranışa dikkati çekmek için Mayıs sayısını Azerbaycan sayısı olarak çıkarmaktadır.

Aynı zamanda bu günler Azerbaycan için başka bakımlardan da unutulmaz günlerdir. 28 Mayıs 1918 Azerbaycan Türk Cumhuriyetinin kurulduğu şerefli bir bayram günü, 27 Nisan 1920 ise bu Türk Cumhuriyetinin Sovyetler tarafından ortadan kaldırıldığı, Azerbaycan'ın Ruslar tarafından yeniden işgale uğradığı mâtem günüdür. Azerbaycan sayısı ile Azeri Türklerinin aynı zamanda bu bayram ve mâtem günlerini de anmış oluyoruz.

T. K. A. E.

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T. T. K. Belleten, c. XXI / sayı 83
Temmuz-1957, s. 429-447.
D. 137

ÂZERBAYCAN'IN TÜRKLEŞMESİ TARİHİNE UMUMİ BİR BAKIŞ

FARUK SÜMER

Âzerbaycan'ın türkleşmesi tarihi hakkında şimdiye kadar ancak Prof. Zeki Velidi Togan tarafından tetkikler yapılmıştır. Z. V. Togan, gerek *Âzerbaycan Yurt Bilgisi Dergisi*'nde [1] çıkan *Âzerbaycan'ın etnoğrafyasına dair* makaleler serisinde, gerek *İslâm Ansiklopedisin*'deki *Âzerbaycan* maddesinde [2] ve en son olarak ta, *Umumî Türk tarihi'ne giriş* adlı eserinde [3] bu konunun bir çok noktalarını aydınlatmış ve bilhassa Moğol devrinin bu ülkenin türkleşmesi tarihinde ne kadar mühim bir yeri olduğunu göstermiştir.

Bu yazımızda Âzerbaycan'daki türk yerleşmesinin ne gibi safhalar geçirdiğini ve bu safhaların belli başlı ne gibi vasıfları haiz olduklarını izaha çalışacağız.

Âzerbaycan'ın türkleşmesi tarihi, başlıca üç mühim devirde tetkik edilebilir:

1— Selçuklu devri.

2— Moğol devri.

3— Moğol devrinden sonraki devir ki, bu sonuncusu Karakoyunlular, Ak -koyunlular ve Safevîler'in tarihini içine alır.

Birinci devir, Âzerbaycan'da türkleşmenin başlaması safhasıdır. İkinci devir, inkişafı, üçüncü devir de tamamlanması safhasını teşkil eder.

I. SELÇUKLU DEVRİ

Bilindiği üzere, Oğuz yahut diğer adları ile Türkmenler, Selçuklu İmparatorluğu'nun kurucuları olarak, *Mâverâün-nehir*'den hareketle *Akdeniz* kıyılarına kadar gitmişler ve geniş imparatorluğun muhtelif yerlerine dağılmışlardı. Bu arada onlardan ehemmiyetli kollar da Âzerbayca'na gelip bu ülke'de yurt tutmuşlardır.

[1] İstanbul, 1933, sayı 14, 15, 18.
[2] cild I, s. 100 ve devamı.
[3] İstanbul, 1946, s. 189-192, 238-243.

köyün adı bunun da bir hanıkah olduğunu ispatlamaktadır. Çok müphem ve kontrolu gerekli bir kayıt, bu yapının H. 1016 (= 1607/08) tarihli vakıfnâmesi olduğunu bildirmektedir. Öğrendiğimize göre, binada da, mihrap kısmının iki yanında mekânlar bulunmaktadır [40].

07 MAYIS 1993

Une monument anatolien qui

représente les traditions asiatiques :

Le «hanıkah» de Boyalıköy

A Boyalıköy près de Afyon Karahisarı se trouve un complexe architectural que constituent un bâtiment principal, un mausolée en forme de ivan (= eyvan) et un autre en forme de künbed. Ces trois édifices sont englobés dans la même enceinte. C'est encore ici qu'on a trouvé des pierres tombales turques, ornées des représentations figurales. Le bâtiment principal qui fut érigé au moyen des matériaux byzantins ré-utilisés, est cité généralement comme étant un médréssé; or à notre avis il s'agirait ici non pas d'un établissement d'enseignement mais d'un centre social et religieux. Le bâtiment principal est donc un **hanıkah**, c'est à dire un hospice destiné à heberger les pélerins et qui était desservi par des derviches. Le voyageur Evliya Çelebi, qui a visité cette localité vers 1672 a vu l'édifice utilisé comme un tékké de l'ordre des **Bektachis**. Quant à la datation, les dates proposées étant dépourvues de preuves convaincantes, nous nous contenterons de dire que le complexe appartient aux 13 ème et 14 ème siècles. La personnalité du chef de l'organisation, du scheikh qui a fondé ou bien pour lequel on a érigé cet hospice, reste obscure. Il fut inhumé dans le mausolée -künbet. On l'appelle Küreyş Baba. A notre avis il est erronné de supposer que ce nom proviendrait du tribut des Kuralchites, bien connu dans l'histoire de l'Islam. Nous pensons qu'il sera plus logique de chercher l'origine de ce nom, comme c'est le cas pour le plupart des chefs mystiques, en une localité de l'Asie Centrale.

40 Bu eserin karışık ve açık olmaktan uzak bir tarif ve tasviri için bk. B. Konyar, *Diyarbekir yıllığı*, (Ankara ?) 1936, III, s. 277-278; M. Sözen, *Anadolu'da medrese mimarisinin gelişmesi*, (1967) başlıklı doktor tezinde (basılmamıştır), s. 262-264, bu yapıyı incelemiş ve mimarisi bakımından tanıtmış ise de, mahiyet ve tarihi hususunda etraflı bir araştırma yapmamıştır. Ricamız üzerine Dr. M. Sözen bn hanıkahın bir plânını bize vermiştir ki, bu makalemizin resimleri arasında yayınlanmıştır. Kendisine burada teşekkür ederim.

Türkiyat Mecmuası, c. XVI, 1971, İstanbul
s. 57-87.
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LİPKALAR

CENGİZ ORHONLU

Türklerin Lehistan'a gidişi ve yerleşmesi mes'elesi lâyıkı vechile aydınlatılamamıştır. Bu ülkedeki Türklerin durumu bazı yazarlar tarafından ele alınmıştı [1]. Fakat söylenen şeyler yeni kaynak ve belgeler olmamasından dolayı aşağı yukarı birbirinin tekrarından ibarettir. Bu tetkiklerde ittifak edilen husus, Türklerin bu ülkeye XIV. yüzyılda yerleşmiş olmalarıdır. İlk olarak ne zaman geldikleri ve yerleşme tarihleri belli değildir. Bilinene göre, Türkler muhtelif dalgalar halinde gelerek Litvanya prensi Witold (Vitovt) zamanında (1384-1430) yerleştirilmişler ve bu prens tarafından verilmiş bazı müsaadelere sahip olmuşlardır. Bu devre Timur ile Toktamış arasındaki (1387-1395) mücadeleye tesadüf eder.

Litvanya prensliği [2], Altın-ordu devletinin siyasî nüfuz sahası içinde bulunmakta olup başında bulunan Prens Witold, tâbi olduğu devletin iç siyasetini dikkatle takip ederek, metbularını ürkütmeden, şahsî siyaseti için azamî ölçüde faydalı kılmağa çalışmakta idi. Onun en büyük rakibi olan Moskova prensliğine karşı takip ettiği siyaset daima Altın-ordu hanlarının taraftarlığını yapmak olmuştur. Altın-ordu devleti içinde cereyan eden Toktamış ile Timur Kutluğ arasındaki mücadelede

1 Prof. A. Zayançkovski, *Lehistan arazisinde Türk unsurlar*, *Türklük mecmuası*, sayı 5 (İstanbul 1939), s. 338-344, sayı 6 (İstanbul 1939), s. 417-424. Bu yazının aslı şu dergide çıkmıştır: *Les eléments Turques sur le territoire Polonais*, *Rocznik Tatarski*, c. II (Zamosc 1935), s. 199-228; M. Y., *Lehistan Türkleri*, *Emel mecmuası*, sayı 9 (İstanbul 1962), s. 11-15, sayı 10, s. 24-26; C. Bohdanowich, *The Muslims in Poland*, *The Asiatic Reviev*, vol. 37, nu. 31 (1941), s. 646-656; Jozef Antoni Sierputowski *Başka anadan*, çeviren A. Y., *Emel mecmuası*, sayı 23 (İstanbul 1964), s. 23-38; Prof. Dr. A. Zajaczkowski, *Les éléments ethniques d'origine Turque dans l'etat Polonais* (*á l'occasion du Millenium*), *Belleten*, sayı 103 (Ankara 1962), s. 557-565. Lehistan ve Litvanya topraklarındaki Türklerin çeşitli meseleleri *Rocznik Tatarski* (Tatar yıllığı), adlı dergide incelenmiştir (c. I (Vilno 1932), c. II (Zamosc 1935)). Bu dergide tetkiklerin küçük bir kısmı Fransızca, fakat çoğunluğu leh dilinde yazılmış olup bunlardan yukarıda zikredilen yazılar için de faydalanılmıştır.

2 Litvanya prensliği için genel olarak şu esere bk. Manfred Hellmann, *Die Geschichtliche Bedeutung des Grossfürstentums Litauen*, *Saeculum*, c. 9 (München 1958), s. 87-113.

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TARİH VE COĞRAFYA DİZİSİ – 42

LEHİSTAN'DA BİR OSMANLI SULTANI: IV. MEHMED'İN KAMANİCE-HOTİN SEFERLERİ VE BİR MASRAF DEFTERİ
HALİME DOĞRU

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Lehistan'da Bir Osmanlı Sultanı

IV. Mehmed'in Kamaniçe-Hotin Seferleri ve Bir Masraf Defteri

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Türkiye Diyanet Vakfı
İslâm Araştırmaları Merkezi
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-Polonya

TRADE AND MERCHANTS IN THE 16th CENTURY. OTTOMAN-POLISH TREATIES

VIOREL PANAITE

When studying the foreign merchants' status in the Ottoman Empire, i.e. the regime of Capitulations, historians and jurists have focused their attention especially on Western Europe (Venice, France, England Holland) [1].

Thus, the frontier area between the Ottoman Empire and the Christian States has been, deliberately or not, ignored, although there both Hungarian, Polish, Moldavian, Wallachian, Transylvanian, Ragusan or Ottoman subjects were carrying on commercial activities, despite war and tense relationship.

Having almost the whole series of the 16th cent. Ottoman-Polish treaties, even most of the Ottoman originals *('ahdnames)*, we are trying now to achieve a case study devoted to the regime of trade and merchants as it was defined in the *'ahdnames* granted by sultans to the Polish kings during the 16th century [2].

1. SOURCES

The series of the Ottoman-Polish treaties, we have based our research on start in 1489 and end in 1607. The originals of these *'ahdnames* are, with certain exceptions, in the Central Archives of Old Documents in Warsaw[3]. They were catalogued and summarized by Zygmunt Abrahamo-

[1] For instance G. Pélissié du Rausas, Le régime des capitulations dans l'Empire Ottoman. Vol. I—II, deuxième edition, Paris, 1910—1911; H. Abi-Chahla, L'Extinction des capitulations en Turquie et dans les régions arabes. Paris, 1924; N. Sousa, The Capitulary Regime of Turkey. Its History, Origin and Nature, Baltimore, 1933.

[2] We have already tried to study the regime of trade and marchants, but only according to the *'ahdname* of 1607 (Viorel Panaite, Comerț și negustori în tratatele osmano-polone. Un studiu de caz: 1607, în "Caietele Laboratorului de studii otomane", București, 1933, pp. 29—48).

[3] Archivum Glowne Akt Dawnych w Warszawa (henceforward: AGAD), collection Archiwum Korone Warszawskie (henceforward: Akw), Tureckie (K=karton; t=teczka=small paper case). Most of these texts are as microfilms in Bucharest State Archives. Microfilms Collection, Poland, Roll 1, frames 197—215 *'ahdnames* of 1577, 1591, 1598). I had the possibility to study in Polish archives and libraries in September 1993 with the support of Institute for South-East European Studies of Romanian Academy and Institute of History of Polish Academy of Sciences.

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Al-Urdunn wa-Filasṭīn, pp. 1–10, nos. 1–31; Mulḥaq, pp. 5–6, nos. 1–4.

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Israel, p. 46; Jordanie [= Palestine], p. 64.

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Izrail'/Israel, p. 93, nos. 401–403; Iordaniya/Jordan [= Palestine], pp. 107–109, nos. 481–492.

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Janusz Danecki

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ZYGMUNT ABRAHAMOWICZ

Quellen zur osmanischen Geschichte in Polen. Ihre Bestände, bisherige Ausgaben und Perspektiven

Ein Historiker der vorrepublikanischen Türkei, der in polnischen Archiven und Bibliotheken nach Quellen zu dieser Frage forscht, wird dort reiches Material finden, das aber fast ausschließlich den Verlauf der gegenseitigen Beziehungen zwischen diesen Ländern und Staaten wiederspiegelt.

Aus der vorosmanischen Periode der türkischen Geschichte wird er in Polen kaum etwas entdecken – höchstens vereinzelte Erzeugnisse der anatolisch-seldschukischen Kunst, die von einem Warenaustausch zwischen Anatolien und dem fernen Weichsellande zeugen, dabei aber zu wenig zahlreich sind, um anhand ihrer ein Bild vom Umfang und Entwicklungslinien dieses Handels entwerfen zu können. Beziehungen anderer Art zwischen Polen und der Türkei waren in dieser Zeit schon aus geographischen Gründen unmöglich.

In eine direkte politische Fühlung mit den Türken tritt der polnische Staat i.J. 1414. Es handelte sich um Vermittlung in einem osmanisch-ungarischen Streit. Der Bericht davon ist in der *Historia Polonica* von Johannes Długosz alias Longinus zu finden. Er wurde erst 50 Jahre nach den betreffenden Ereignissen verfasst, Długosz aber, Erzieher der Söhne des Königs Kasimir IV. von Polen, hatte einen guten Einblick in ältere Quellen. Besonders gut informiert war er über die politischen Vorgänge am Hofe seines Herrschers. So schildert er auch die sehr vorsichtige Politik des Königs in der Türkenfrage. Wonach Kasimir IV. strebte, war nicht Krieg, sondern ein dauernhafter Frieden mit den Osmanen. Er erzielte ihn durch einen Vertrag mit Bajezid II. i.J. 1489 und, ungeachtet der gegenseitigen feindlichen Handlungen in den Jahren 1497–8 sowie der häufigen Wolken am politischen Horizont auch in späterer Zeit, bis zum Beginn des 17. Jahrhunderts Frieden und Ruhe herrschten zwischen den beiden Mächten.

Der lateinische Vertrag des Sultans von 1489 und vier andere Schriftstücke aus seinem Divan aus demselben Jahre eröffnen eine lange Reihe

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ransında, Osmanlı devletinin hükümranlık haklarına dokunulmadığını iddia etmesine karşılık, Mustafa Kemal, 7 inci maddenin, bütün Türkiye'yi işgal etmek için bahane olarak kifayet ettiğine haklı olarak işaret etmiştir[29]. Her halde mukadderat, Calthorpe'u, 30 Ekimde Rauf'un yönelttiği soruya cevaben imzalanan andlaşmaya sadık kalınacağına dair verdiği sözü, 14 Mayıs 1919'da çiğnemeye (Yunanlıların İzmir'i işgalini bildirmesi) zorlaşmıştır[30].

Mamafih Calthorpe, Damat Ferit Paşa'nın teklifi üzerine Mustafa Kemal'in Samsun'a gönderilmesine muvafakat etmekle, Türk milletine en büyük hizmeti görmüştür[31].

***

Eklenti :

Bu makale basılmak için beklediği sırada Türkiye Cumhuriyeti Genelkurmay Başkanlığı Harp Tarihi Dairesi tarafından Emekli Kurmay Albay Tevfik Bıyıklıoğlu'nun hazırladığı "Türk İstiklâl Harbi, I : Mondros mütarekesi ve tatbikatı (Ankara 1962) yayımlandı. Bu eserde makalemizi tamamlayıcı metinler vardır. Özellikle "İzzet Paşa'nın şayanı dikkat 19 Ekim 1918 tarihli beyannamesi (s. 28) ve "Osmanlı Mütareke Heyetine verilen Talimat (s. 31)".

T.T.K. Belleten, c. XXVIII / sayı: 109, Ocak-1964, s. 153-159.

[29] Vakit, Nr. 370, 3 Kasım 1918; Türkgeldi, Mondros, s. 68; Nutuk I, 256 dev.

[30] Midillili Ahmed (Atman), Türk İstiklâl Harbinin başında Millî Mücadele (Ankara 1928), s. 4 dev.

[31] Sir Andrew Ryan, The Last of the Dragomans (London 1951) p. 131.

1945 DEN BERİ POLONYA'DA TÜRKİYE TARİHİYLE İLGİLİ ÇALIŞMALAR

JAN REYCHMAN

Varşova Üniversitesi
Türkiye Tarihi Profesörü

Polonya tarih bilimi, eskiden beri, Türkiye tarihiyle, bu iki ülke arasındaki eski komşuluk ve münasebet bakımından olduğu kadar, Türkiye ve Türklerin dünya tarihinde oynadıkları rol bakımından da, yakından ilgilenmiştir. Bugün Polonya'da ilim sahasında görülen gelişme, Polonya'nın kaderiyle eskiden beri sıkı sıkıya bağlı bulunan Türkiye'ye karşı ilgiyi daha da arttırmaktadır.

Genel bilgiler için, bir Türk Tarihi denemesi kaydetmeliyiz : J. Reychman (Reyhman)ın: "Türkiye'nin yükselme ve gerileme devirleri" (Varşova, 1962), adlı eseri Türklerin en eski devirlerden bugüne kadar bir tarihçesini çizmektedir[1].

Polonya'da daha çok ilgi uyandıran meseleler, Türk tarihinin iç meseleleri olmuştur : padişahlar devrindeki iç mücadeleler J. Reychman'ın 1952'de "Przeglad Orientalistyczny" de yayınlanan "Türkiye'de XVI. y.y.' dan XVIII. y.y.' a kadar antifeodal mücadeleler" adlı etüdünde incelenmiştir. Türkiye'de toprak rejimi aynı yazarın "Rocznik Orientalistyczny" yıllığında (XIX, Varşova, 1954) çıkan "Yakın Doğuda toprak meselesiyle ilgili yeni çalışmalar" adlı makalesine konu olmuştur. "Doğu ve Orta Avrupa'da Türk hâkimiyetinin yapısı meselesiyle ilgili araştırmalar -XV-XIX. y.y.-" isimli etüdünde ise, yazar Türk, Balkanlı v.s. tarihçilerin evvelce Osmanlı devletinin sınırları içinde bulunan ülkelerdeki idarî ve ziraî düzen meseleleriyle ilgili çalışmaların bir tahlilini yapmaktadır.

A. Zajaczkowski (Zayonçkovski) ve J. Reychman, Polonya için bir Türk tarihi vazifesini görebilecek "Osmanlı-Türk diplomatiği ve paleografisi" adlı bir manüel yayınlamışlardır (Varşova, 1955). Bu

[1] Lehçe yazılmış eserlerin adları türkçeye çevrilmiştir. Beynelmilel bir dilde yazılmış olanlar tasrih edilmiştir.

Polonya

الاستشراق البولندي

٦٣٦ ـ نكوفسكا ، المستعربة هانايا . «**حول تراجم الأدب العربي (في) بولنده**» . الاستشراق / سلسلة كتب الثقافة المقارنة (٢) (دار الشؤون الثقافية العامة : بغداد ٢ / ١٩٨٧ م) .

17 MAYIS 2001

ABDÜLCEBBÂR ER-RİFÂ'Î, EL-İHTİRÂKÜ's-SEKÂFÎ: MU'CEMU BİBLİYUĞRÂFİ TAHLÎLÎ, 1374 KUM, İSAM KTP 70956.PP. 55-56 .

253. ZYGULSKI, Zdzislaw. *Sztuka Islamu w zbiorach polskich*. Warszawa, Wydawnictwa Artystyczne i Filmowe, 1989, 43 p., 179 phot.
[L'art de l'Islam dans les collections polonaises]

Polonya

Belle édition illustrée présentant les plus précieuses pièces des collections d'art islamique dans les musées de Pologne: les musées nationaux de Varsovie, Cracovie et Poznan, le Musée de l'Armée Polonaise de Varsovie (Muzeum Wojska Polskiego), le Musée de l'Université Jagellon de Cracovie (Muzeum Universytetu Jagiellonskiego), etc. L'ouvrage présente 179 objets d'art: des livres, miniatures, céramiques, tapis, tentes, armes, etc. Parmi eux, 76 sont d'origine persane (pour la plupart d'époque safavide), 78 d'origine turque ottomane, 13 viennent de l'Inde Moghole et 11 de l'Afrique du Nord. Entre autres, il faut mentionner plusieurs miniatures signées par Reżâ 'Abbâsi (peintre à la cour de Šâh 'Abbâs I); un tapis à dessin animalier, préservé dans un parfait état, dédicacé probablement à Šâh Ṭahmâsp I (1524-1576) et tissé selon toute vraisemblance à Hérat; plusieurs exemplaires de tapis du type "polonais"; une armure de Šâh Soleymân (1666-1694) en acier de Damas doré et ciselé; des *kaškul* derviches décorés d'or et d'argent, des haches cérémoniales derviches, etc. Parmi les objets d'autres époques: un portrait miniature de Nâder Šâh (1736-1747) et quelques miniatures qajares. Les descriptions d'objets sont uniquement en polonais, mais les photos sont d'une excellente qualité. Courte introduction historique sur les contacts de la Pologne avec les pays musulmans.

M. S.

Abstracta Iranica. 13/1990 Leuven – s. 62-63

16 KASIM 1997

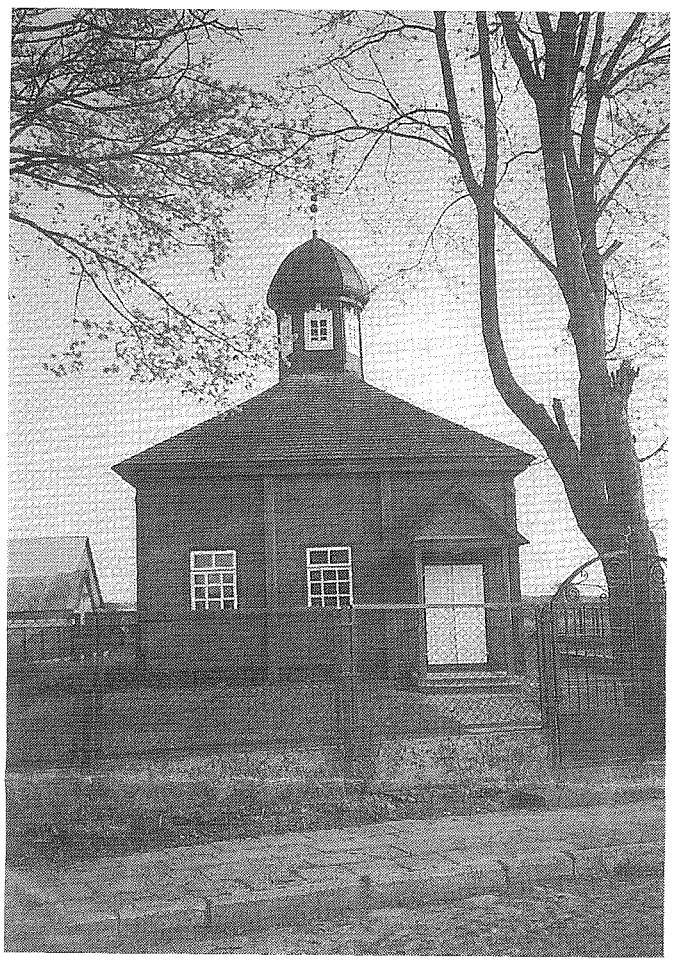
Eastern Europe

BOGDAN SZAJKOWSKI

An Old Muslim Community of Poland: the Tatars

17 OCAK 2001

The Muslim community in Poland is one of smallest religious-ethnic groups in the country. The main Muslim group comprises the Tatars, or more precisely Poles of Tatar origin. They have been a part of Polish history and its cultural and religious tradition since the 14th century. The case of the Polish Muslims provides a useful model of how Muslim communities can relate to the wider national communities to which they belong, for instance in Europe, and how, in doing so, they retain their own culture and identity, and contribute positively to these wider communities.



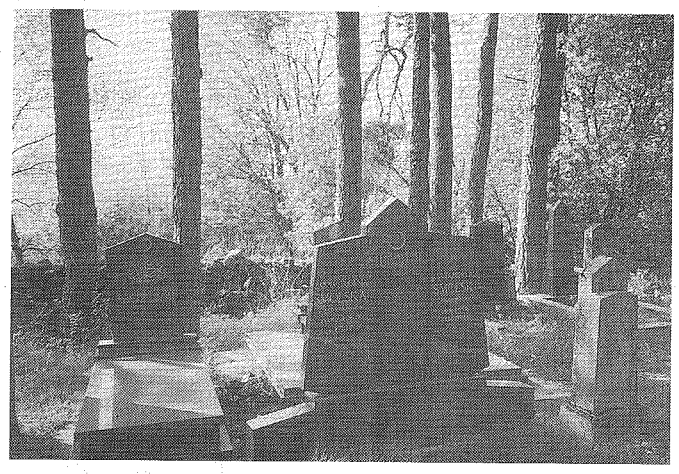
Mosque in Bohniki

There are substantial discrepancies in data concerning practising Muslim believers in Poland, but it is possible to gain reasonably convincing insight into the numbers involved from attendance of religious ceremonies and membership in relevant religious, cultural and social organizations. On the basis of this, one should conclude that the most accurate figure of practising Polish Muslims is probably around 5,000 – most of whom belong to the Sunni tradition. The overwhelming majority of Polish Muslims are Tatars[1] although the group also includes a number of recent Polish converts to Islam.

Soldiers and artisans

The Tatars arrived in the Lithuanian part of the Kingdom of Poland and Lithuania in the 14th century. In the subsequent centuries, many Tatars from the Volga area and, in particular, Crimea followed earlier arrivals. Some came as prisoners of war, but most were recruited as mercenaries. Renowned and experienced warriors, they served mostly in special Tatar units with either the royal forces or the local magnates' own private armies. Tatar nobleman legally enjoyed the same privileges as the Polish nobility. In return for their services to the crown they acquired large estates and land titles. Those of more humble origin established themselves in villages and small cities, becoming known as excellent horse breeders, horse traders, gardeners, horticulturists and artisans.

Cemetery in Bohniki



PHOTOS: BOGDAN SZAJKOWSKI

In 1569, the parliament (*sejm*) of nobility gave formal permission for the construction of mosques and Tatar schools. The number of Tatars in 1591 was estimated at between 60,000-70,000, and mosques counted 400.[2] A 1631 census listed more than 100,000 Tatars in Poland.

The Tatars enjoyed religious tolerance and maintained contacts with Islamic centres abroad. Many Tatar customs became part of Polish tradition, especially among the Polish nobility; their traditional long robe (*kontusz*), fur cap (*kolpak*) and curved sword (*karabela*) were imitations of the garb worn by the Crimean Tatars.

The Tatars lost their language most likely sometime in the 17th century, and began using the local Polish or Byelorussian vernacular. Although most had lived in their ethnic enclaves, they became Polonized through inter-marriage and the slow adoption of values of the Polish majority. This process was undoubtedly accelerated by the rising religious intolerance towards the end of the 17th century and the prohibition on the construction of mosques. In 1795, when the Polish state ceased to exist, the Tatars joined the Poles in the fight for the country's independence. The Tatar fighters swore their allegiance to Poland on the Koran in the their presence of their imams. They played an important role in Napoleon Bonaparte's Russian campaign in 1812 and the two national uprisings (1830 and 1863) against the Russians, for which they were to be bitterly persecuted by the Tsarist regime.

When, in 1918, Poland regained its independence and statehood, only a small number of Tatar enclaves in the northeastern provinces remained within the Polish borders. The total population of Tatars in these areas was little over 5,000. In 1925 the first nation-wide congress of Muslims took place in Vilnius, with Jakub Szynkiewicz being elected the Chief Mufti of Poland. Also in 1925, the Socio-Cultural Association of Tatars was formed with its headquarters in Warsaw. The Association published *Rocznik Tatarski (Tatar Annals)* and a periodical *Zycie Tatarskie (Tatar Life)*. By 1936, 19 Muslim congregations and 17 mosques were under the religious supervision of the Chief Mufti. Each community was built around a parish council with its imam and had, as a rule, its own mosque and an appropriate religious cemetery.

During the Second World War, most of the Tatar intelligentsia was exterminated by the Nazis in retaliation for the gallant fight of the Tatar detachment against the invading German armies in September 1939. After the war, only two Tatar villages (Bohoniki and Kruszyniany) remained within the borders of Poland. Some Tatars from these former Polish territories were resettled in present western and northwestern Poland. This of course meant that a vital part of their religious and cultural heritage, including mosques, cemeteries, and schools, was left behind.

Rebuilding the community

It was only in 1969 that steps were taken towards rebuilding the organizational structure of the Muslims in Poland. That year, the Polish government permitted the holding of the first post-war Congress of Polish Muslims, which created the Muslim Religious Union of Poland. By 1971, the Office for Religious Denominations created a new legal basis for religious work among the Muslims. Since then, the mosques in the two oldest Tatar areas, Bohoniki and Kruszyniany, have been restored with grants from the Arab Gulf states. In September of 1984, the foundational stone was laid for the construction of a new mosque in Gdansk-Oliwa. The complex also has a library and facilities for the teaching of Arabic, in addition to its normal religious functions. The mosque is located in the close proximity of a Roman Catholic church. The sound of the imam's call to prayer often mixes with the ringing of church bells, calling the faithful for the celebration of the mass.

Also during the 1980s, the Polish Muslims began to establish closer contacts with the Islamic world. In 1984 the Chief Mufti of Lebanon, Hasan Khaled, visited Poland for the first time. His visit was followed by a delegation from the Organisation of Islamic States, headed by the IOS Deputy Secretary General Sheikh Mohammed Naser Al-Abudi. The delegation visited all the Muslim communities in Poland and apparently was most impressed by the mosque in Bohoniki (see photo). As a result of the visit, the first group of Polish Muslims was able to take part in the annual pilgrimage to Mecca. Some scholarships for Islamic studies in Saudi Arabia were also made available. In August 1988 the Secretary General of the OIS, Dr Abdulah Omar Nasif, visited Poland. Polish Muslims have treated attempts by foreign Muslims to court them with polite reserve. There has always been a healthy theological relationship with the nearest Muslim Academy in Sarajevo, but visits by Middle Eastern leaders have had only symbolic rather than cultural significance.[3]

In 1992 the Union of Polish Tatars was re-established. Its programmatic declaration speaks of the long tradition of the Tatar communities in Poland. It also offers interesting insight into the ideology of the Polish Tatars and their links with Poland. According to the document, the Union is re-constituted as a 'commemoration and continuation of the history of our Tatar and Muslim ancestors who settled in the Republic six centuries ago. She gave them land and nobility and assured them freedom of profession and all civil rights ... she became our motherland. Forever loyal to her, the Polish Tatars dedicated their services to the augmentation of her splendour not only in military craft but in all spheres of national life, including science, diplomatic service, agriculture and the arts. Loyal to the memory of our fathers, their deeds of love for this land we restore the Union of Polish Tatars.'[4]

Most Polish Muslims today live within six congregations (parishes). The oldest include Bohoniki, Kruszyniany, and Warsaw. New congregations were formed in Gdansk-Oliwa, Szczecin and Bialystok, the latter being the largest (Local sources maintain that it has 3000 members). Many of the Muslims, especially among the younger generation, have migrated from the countryside to towns. They, however, maintain their tradition and links with their original communities, returning to their villages at times of Islamic festivals. The Polish Muslims have several separate organizations. The oldest is the Muslim Religious Union of Poland, with its headquarters in Bialystok. Most of the other organizations belong to the Shiite tradition of Islam and its membership consists of recent migrants from the Muslim world, expatriates and converts.

The survival and rejuvenation of the Muslim community in a predominantly Roman Catholic country, ruled for over forty years by a polity whose ideology was avowedly atheistic, is remarkable. The Polish Muslims consider their position as very special within the wider context of Muslim minorities in East Central Europe. They contend that by combining certain elements of Eastern and Western culture they can contribute to the moral revival of Europe and Islam. They hope to become the mediator between Poland and the Islamic countries. According to them, history shows that Polish relations with Turkey and other Muslim nations have always been good. Some of the Tatars emphasized that Poland 'is the greatest European country not to be blemished by colonialism', a country that has 'the glorious tradition of religious tolerance'. ◆

Notes

1. The name today applies to several related, but spatially disparate peoples. Modern Tatars cannot be regarded as direct descendants of the Tatar Mongols of Manchuria who overran much of Eurasia in the 13th century. They are distant scions of the Turkic-speaking Volga-Kama Bulgars, to whom they owe their Islamic heritage.
2. Leszek Podhorodecki, (1971), *Tatarzy* (The Tatars). Warsaw, Ksiazka i Wiedza, p. 365.
3. Simon Miles, (1993), 'Diminishing Tatars'. *The Guardian 2.* 29 October, pp. 20-21.
4. *Status Zwiazku Tatarow Polskich Rzeczypospolitej Polskiej.* (The Statutes of the Union of Polish Tatars in the Polish Republic), quoted after Katarzyna Warminska. 'Ethnic Identity and Ethnic Equality in the Ideology of the Polish Tatars'. (unpublished paper). pp. 189-190.

Bogdan Szajkowski is professor of Pan-European Politics and director of the Centre for European Studies, University of Exeter, UK.
E-mail: B.Szajkowski@exeter.ac.uk

al-'ilm 1994 , vol: 14 (Durban-South Africa) s. 60-70. IRCICA

MUSLIMS IN POLAND [1918-1939]: A REVIEW OF POLISH MUSLIM HISTORIOGRAPHY

27 KASIM 1995

Ataullah Bagdan Kopanski

HISTORICAL books about Islam in Poland, Lithuania and Byelorus are still *terra incognita* for the Muslim readers of both West and East. The articles or chapters in statistical reports about Muslims in these Central European countries, written usually by foreign Muslim scholars and journalists, cannot generally be treated as a reliable source of knowledge of the history and ethnography of those Muslim communities. Some of these articles grossly exaggerate the number of Muslims in this part of Europe while others describe them with a kind of exotic curiosity as if the Muslims were a fossil of the medieval age in post-Christian modernistic societies.

Lack of dependable information in these sources may be explained by the fact that the closely-knit and clanish Tatar ethnic groups do not open themselves easily to anthropological scrutinisation. Decades of religious or ethnic persecution and discrimination are deeply rooted in the consciousness of these proud people. From a geopolitical point of view, "the forgotten Muslim minorities" of north-eastern Europe constitute the peripheral groups which are devoid of political influence and cultural importance. This phenomenon often, and understandably, distorts the outlook of the so-called "experts of Islam" who generally fail to understand the Muslim situation in the region. Unfortunately, Muslim intellectuals are not numerous in Poland, Lithuania and Byelorys, and consequently their work plays a peculiar role in the national cultures of these countries. The rich and fertile intellectual life of the Muslim *dzamiaty* [communities] in pre-First World War Poland is a source of inspiration and provides a pattern for the cultural revival of contemporary Muslim Poles which has been made possible by the collapse of the Communist regime and its tight censorship. The leftist and Catholic Polish writers have generally distorted the history of Muslims in general, and in paticular the historical impact of the Polish Muslims.

Before the fall of the Iron Curtain, the history of the Muslim Tatars in Central Europe was monopolised by Communist state-sponsored writers of history whose historiography was a "made-to-order" job performed at the behest of the Communist rulers, and "orientalists". It was they who produced biased reports about the :"Asian hordes" and followers of the "feudal religion of Arab merchants". The true history of the Muslims was unknown to the non-Muslim Poles. Roman Catholic historians and church propaganda also distorted the picture of the Muslim past, a distortion which reflected their religious bias and a narrow vision of human history.

The Catholic nationalist writer **Henry Sienkiewicz** is the most popular writer of Poland. His book *By the Fire and Sword* consists mainly of cliches of anti-Muslim, anti-Turkish and anti-Tatar stereotypes. Unfortunately, his highly offensive descriptions of the Muslims have been uncritically accepted by many Christian Poles. Sienkiewicz completely re-wrote the history of the Polish-Turkish relationship during the sevententh century in a style which reminds one of "cowboys and Indians" novels. The Muslims are the "scourge of the earth", and Poland is *antemurale Christiandom* or a bulwark of Christianity.

Christian religion and Catholic historiography have an even greater impact on the Poles than the rejected Communist works. The Communists were able to silence the voices of the Tatar victims of the Judaeo-Bolshevic terror, forcible deportations and Siberian "gulags" [the Soviet concentration camps]. Objective and sound reports about Polish Muslim Tatars that were written by non-Muslim Poles and Lithuanians are relarively few, for example, **Julian Talko-Hryncewicz's** *Muslims or the so-called Lithuanian Tatars [Muslimowie czyli tak zwani Tatarzy litewscy]* published in 1924, and the more contemporary **Lech Podhorodecki's** *Tatars* [1971] and *Crimean Khanate* [1990]. The most informative and objective book about the Muslim Tatars in Poland and Lithania, written by non-Muslim Poles, was printed in 1986. Two authors, **Piotr Borawski** and **Alexander Dziubinski**, wrote a very interesting monogragh entitled: *Polish Tatars: History, Customs, Legends and Traditions*. Their books is a proverbial mine of information about the genesis and growth of the Muslim colonies in the medieval Polish-Lithuanian dual kingdom. A Polish Muslim, **Maciej Konopacki**, popularised information about the Polish Tatars and the Islamic tradition of Poland in his

Söylediklerine göre, Zill-us-Sultan, yeni Şaha, sadık bir bendesi sıfatıyla, Tebriz'den Tahran'a yapacağı seyahatinde sarfedilmek üzere, 50.000 Tümen para göndermiştir.

Ölen şahın geride bıraktıkları (Feth-Ali Şahın oğlu olan) çok yaşlı Cansız-Mirza, kardeşleri (Mülkara, Rükn-ud-Devle, ve Ezz-ud-Devle) ile çocukları (Salar-us-Saltana, Rükn-us-Saltana ve dört yaşında biri) ölen Şahın bütün ailesinin (erkeğin ve kadının soyundan olanların) hepsi, birer nesil geriye çekilmiş olup, kabiliyetleri itibariyle, yeni Şah için bir tehlike teşkil etmemektedirler.

Yeni Şahın oğulları ve kızları, ölen Şahın evlâtlarından boşalan mevkileri, unvan ve sıfatları almaktadırlar.

...Şehirde durum genellikle sakin. Hatta, ölen Şahın ve Naib-us-Saltana'nın valiliği zamanındakinden de sakin ve suistimal hadiseleri daha az. Kim bilir, belki de polisler Kozak askerlerden, makam sahipleri ve komutanlar da Sadrazam'ın şiddetinden korkuyorlar...

Aslında, Harbiye Nazırı görevini de bizzat Sadrazam görmektedir. Garnizonla ilgili emirleri Sadrazam doğrudan doğruya serdarı-ekreme (kanatımca bu zat Harbiye Nazırlığına en muhtemel namzettir) ve bana vermektedir.

TTK. Belleten, c. LI/200, Agustos-1987
s. 1003-1026.
Dergi / Kitap
Kütüphanede Mevcuttur
02 AĞUSTOS 1993

POLONYA'DA TÜRKOLOJİ: BAŞARILARI VE GELECEKTEKİ GELİŞİMİ İLE İLGİLİ BAZI SORUNLAR *

ZYGMUNT ABRAHAMOWICZ
Polonya Bilimler Akademisi, Varşova

Çeviren: Doç. Dr. TÜTEN ÖZKAYA

Giriş

Polonya'da, Türkiye ve Türkler ile ilgili olarak yapılan çalışmaların tarihi eski devirlere kadar uzanmaktadır. Bu çalışmalar, Doğu'ya, Dinyeper ötesindeki alanlara doğru ilerleyen Polonyalılar'ın ilk kez karşılaştıkları Türk soyundan çeşitli halklarla temas kurma çabaları sonucu başlamıştır. Daha XI. yüzyılda Polonyalılar, Peçenegler arasında misyonerlik çalışmalarıyla uğraşıyorlardı. XIII. Yüzyılın ortalarına doğru Polonya, Moğollar tarafından yeniden istilâ edildi ve Pole Benedict, Moğolistan'a geziye çıkan Giovanni da Pian del Carpine'ye eşlik etti. 1287'de, muhtemelen Polonyalı olan Ladislaus adında birisi Kırım'a görevle gitti. Altın Ordu İmparatorluğu'nun çöküşü, Lehistan-Litvanya devletinin bu ülke halkının meselelerine müdahale etmesine yol açtı ve bunu, Tatarlar ile uzun süren bir ilişki dönemi izledi. Lehistan-Litvanya devletinin, Osmanlı sarayı ile ilk diplomatik teması, 1414 yılına rastlar. Polonyalılar'ın 1444'de Varna Meydan Savaşı'nda uğradığı yenilgiden ve Türkler'in 1484 yılında kazandığı zaferlerden sonra, iki devlet, 1489'da barışçı bir çözüm yolu aradılar.

Osmanlı İmparatorluğu ile Lehistan-Litvanya devleti arasındaki resmî temaslar sırasında görev yapan ilk tercümanlar (dragomanlar), anayurtlarında Türkçe konuşan Polonya ya da Litvanya uyruklu Tatarlar ve Ermeniler idi. XVII. Yüzyılda bu görev, Arapça alfabeyle birlikte gerekli dilleri öğrenmiş olan aydın bir Polonyalı grubu tarafından devr alındı. Bunlar arasında en seçkin olanı, Sa'di'nin *Gülistan*'ını (şiirin Türkçe yorumlamasından) çeviren Samuel Otwonowski'dir (Otvonovski) (ölümü

* *International Journal of Turkish Studies* III, I (1984-85), ss. 123-138.

4. There are, however, important differences. In the village the effects of economic change which are seen as destructive (at least by the traditionalists) provoke a 'symbolic' reaction, while for that segment of the broader Muslim minority which holds the same positions, it is a re-affirmation of its existence within the Greek social structure (the urban middle class). Its role as intellectual avant-garde for the rural areas is here quite clear.

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DN: 62 708

15 HAZİRAN 1998

5 The Muslim Minority in Poland

Bogdan Szajkowski

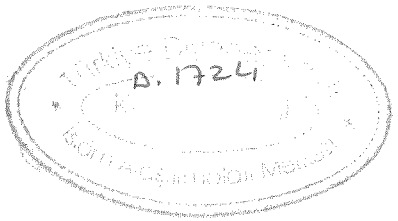
Muslims account for one of the smallest religious groups in Poland. They are comprised of three groups, each with a distinctive history, set of traditions, and place in Polish society. The first group, the Tatars – or more precisely, Poles of Tatar origins – have been part of Polish history, cultural tradition and religious landscape since the fourteenth century. The second group are the newcomers from Arab countries, who arrived in Poland predominantly as students since the early 1970s, married in Poland and subsequently settled. The third group is comprised of very recent refugees from war-torn Bosnia-Herzegovina.

There are no accurate figures concerning the Muslim minority in Poland. Estimates of practising believers (excluding several thousand students and other temporary visitors to the country) given in Polish sources vary from about 1800 (Tokarczyk, 1987) to over 3000 (Konopacki, 1977). Non-Polish sources give much larger figures of 15 000 (Ramet, 1984) and 22 000 (Kettani, 1986). Both of the non-Polish figures are clearly exaggerated, even if taking into account expatriate Muslims residing temporarily in Poland. The lack of accurate data on the Polish Muslims reflects a general dearth of reliable information on religious affiliation in Poland. In censuses carried out during the Communist period, no questions pertaining to religious affiliation were allowed; consequently, all religious denominations have based their membership on learned guesses. However, in the case of small groups such as the Muslims, one can gain a reasonably convincing estimate of their numbers from attendance of religious ceremonies and membership of relevant religious, cultural and social organisations. On the basis of the available data, one should conclude that the most accurate

à rien si ce n'est à donner au changement inévitable un caractère forcé et intrus. Nous ne sommes pas les seuls à changer: le changement traverse le monde. Qu'il soit alors conscient et intentionnel!» [134].

SUMMARY

Recent years have seen the arrival of a number of Muslim authors upon the Muslim–Christian dialogue scene. Following a brief geographical survey, the paper examines a number of general features of this Muslim involvment in dialogue, from which may be seen a few points of hesitation and some contentious issues, particularly with respect to the connection between dialogue and mission. The dialogical content is then analysed, demonstrating the progress that has been made, the difficulties met and the challenges for the future of the human community.



[134] In *Etudes Arabes*, N° 88–89, 1995/1–2, p. 21.

0 6 HAZIRAN 1998

ISLAMOCHRISTIANA 23 (1997) 139–146

EUGENIUSZ SAKOWICZ *

ISLAM AND CHRISTIAN-MUSLIM RELATIONS IN POLAND

SUMMARY: Islam in Poland is mainly represented in history and today by the Polish Tartars who always supported Poland in its strange destiny. The Author describes their communities and especially the Muslim Religious Union and other associations. As for Christian–Muslim Dialogue, there is first the «dialogue of life» lived by ordinary people in North East Poland, and there is secondly the «academic dialogue» which has recently been developed through some representatives and institutions. Muslims are participating in inter–religious meetings, in the building of the Temple of Peace and in the Muslim Day organised by the Divine Word Missionaries. Papers and publications have helped Christians to be sensitive to inter–religious relations both in the country and outside.

I. Islam in Poland

Islam, a monotheistic and universal religion, emerged in the seventh century CE. Today it embraces approximately 20% of the human race, mainly in Africa and Asia, but also with small groups of believers on other continents. In Poland, Islam has been present for the last 8 centuries.

From the beginning of the 12th century, the Tartars, at that time non–Muslims, attempted the conquest of Poland. In the first half of the 14th C. the Muslim Tartars of the Golden Horde began invading Poland. At the end of the 14th C, the Grand Duke of Lithuania supported *Tochtamysh*, who – unsuccessfully – attempted to become khan. After his defeat, a portion of his supporters settled in the Grand Duchy of Lithuania. These Muslim Tartars were called in the Polish Republic the Tartars of Lithuania or Polish Tartars. Later they were joined by Muslims from the Grand Horde as well as some from the Caucasus, Azerbaijan and Turkey.

* The Author was born in Grudziadz on 26 May 1958. He obtained a doctorate in theology from the Catholic University of Lublin with a thesis entitled *Theological foundations of the Dialogue between the Church and non–Christian Religions in the Teaching of John Paul II*. He edited *Religion and Peace. Materials of the Scientific Conference in the State Museum of Majdanek*, Lublin 1994, and *Religion on the Ways of Peace and Unbeaten Tracks of War*, Lublin 1994. He has also contributed numerous articles to the Catholic Encyclopaedia being published by the Catholic University of Lublin.

D-501

APEL

ODBORA ZA GRADNJU DŽAMIJE U VARŠAVI

U ime Boga preblagog i premilostivog!

Draga i vrlo poštovana braćo po Islamu!

Vi znate, da u Poljskoj živi malen narod vjeran islamskoj vjeri, usred jedne velike i slavne kršćanske nacije. Ovaj mali narod sačinjavaju velikim dijelom, kao što Vam to sigurno nije nepoznato, Vaša braća koju je Evropa navikla zvati poljskim Tatarima, a koji su nastanjeni u toj novoj domovini ima jedno pet stotina godina.

Usprkos dugoj periodi svoje izolovanosti, muslimani u Poljskoj su hvala Bogu uspjeli da očuvaju do sada svoje muslimanske običaje, iako su sa svih strana bili okruženi nemuslimanskim stanovništvom.

Uza sve to, vrijeme ne ostaje bez upliva. Odvojenost muslimana u Poljskoj i pomanjkanje duhovnih veza s njihovom braćom u izvanjim zemljama imali su, naravno, za pošljedicu izvjesno slabljenje u njihovom shvatanju nekih propisa Šerijata kao što se, uostalom, isti nedostatak pokazuje kod mnogih drugih osamljenih skupina bilo to u Evropi, u Africi, u Aziji ili drugdje.

Toj se bolesti može djelomično naći lijeka gradnjom džamija, ovih vjekovnih simbola jedinstva islamskih vjernika, s njihovim munarama, s kojih se vjernici pozivaju na zajedničku molitvu.

Uviđajući tu istinu muslimani Poljske su preduzeli inicijativu za gradnju glavne džamije u Varšavi, plemenitoj prijestonici svoje drage zemlje.

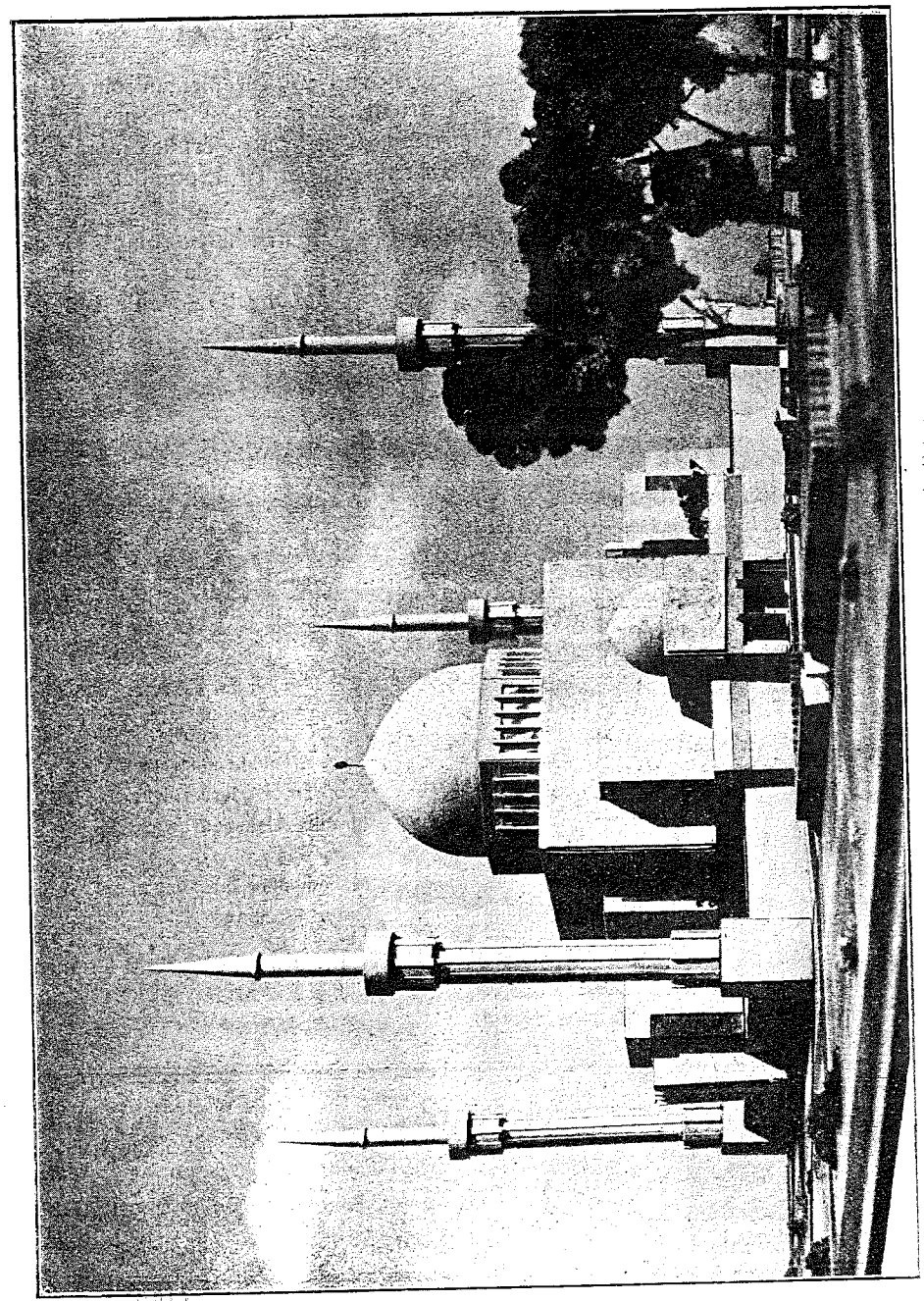
U tu je svrhu osnovano naše Društvo koje nosi naziv O d b o r z a g r a d n j u d ž a m i j e.

Društvo već posjeduje potrebno zemljište zahvaljujući dobroti naših državnih vlasti. To se gradilište nalazi usred modernog dijela prijestonice, a vlasti su imale ljubaznu pažnju da dva javna puta koji uokviruju buduću džamiju, nazovu imenima Medinenska ulica i Mekkanska ulica.

Mi smo već izradili i plan koji treba da posluži za osnovu gradnje.

Nažalost, novčana sredstva na koja možemo računati u našoj domovini, veoma su ograničena. Naš je narod premalobrojan da bi iz svojih vlastitih sredstava mogao podići lijepu džamiju u našoj prijestonici.

U takvim prilikama ne preostaje nam ništa drugo nego da apelujemo na druge zemlje moleći ih, da nam priteknu u pomoć. Mi smo svjesni, koliko je naš pothvat težak.



Kütüphanede Mevcuttur

T.T.K. Belleten, c. XXIX / sayı: 114
Nisan-1965, s. 363-367.

17 TEMMUZ 199

TÜRK TARİH KURUMU KÜTÜPHANESİNDE BULUNAN TÜRKİYE - POLONYA MÜNASEBETLERİNE DAİR BAZI ESERLER

MİHİN EREN

1964 yılı Türkiye-Polonya arasında diplomatik temasların başlamasının 550. yılına rastlamaktadır. Tabiî olarak o zamanki dış münasebetler bugünkü diplomasi şekil ve anlamından çok farklı bulunuyordu; bu cümleden olarak daimî elçiler bulundurmak ta henüz yaygın değildi. Türkiye-Polonya arasında ilk diplomatik temas 1414 yılında Polonya Kralı Jagiello'nun Sultan I. Mehmed'e gönderdiği elçi ile başlamıştır. Bundan sonra diplomatik münasebetler gitgide gelişmiştir. 1578 yılında Sultan III. Murad tarafından Kral Stefan Batori'ye gönderilmiş olan ahidnâme, dostane münasebetlerin bir ifadesidir. XVII. yüzyılda Orta Avrupa ve Balkan memleketleri meseleleri, Türkiye ile Polonya'nın birbirlerine daha çok yaklaşmalarına sebep olmuştur. Karlofça muahedesinden sonra Polonya, İstanbul'da daimî elçiler bulundurmaktaydı. Bu arada ticarî münasebetler de gelişmekte ve bu sebeple 1718 senesinde İstanbul'da ticarî işlere memurlar atanmaktaydı. Bir ara kesilen diplomatik münasebetler, 1923'te Polonya-Türkiye arasında dostluk antlaşması imzalanması üzerine yeniden başlamıştır. Türkiye'nin Varşova'ya gönderdiği elçiler arasında ünlü şairimiz Yahya Kemal Bayatlı da bulunmaktadır. * Siyasî münasebetlerin yanında kültür münasebetleri de gelişmiştir. Varşova'daki Şarkiyat Enstitüsü'nün Türk Tarih ve Kültürü alanındaki çalışmaları ve yayınları bunun en güzel örneğini teşkil eder.

İşte tarihi köklere sahip bulunan Türkiye-Polonya münasebetlerini gözönünde tutan Dışişleri Bakanlığımız, her iki memleketi ilgilendiren bu tarihi olayın anılmasına, Türk Tarih Kurumu'nun da hiç olmazsa bir kitap sergisi ile katılmasını istemişti. Fakat Dışişleri Bakanlığından,

* Reychman, Prof. Dr. Jan : Polonya ile Türkiye arasında diplomatik münasebetlerin 550. yıldönümü. Ankara 1964.

Zajacskowski, Ananiasz - Jan Reychman : Zarys diplomatyki Osmansko-Tureckiej. Warszawa 1955.

Feza Gazetecilik A.Ş. Adına

SAHİBİ: ALAEDDİN KAYA
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İZMİR BASKI: Memleket Gazete
ANKARA BASKI: Gaye Web Of
ADANA BASKI: Güçlü Matbaac

Müslümanlar ortak hareket edip "Tek vücut" oldu

Polonya'da toplu ihtida

Sabit Yıldız

İslâm, Baltıklar'da yeni bir diriliş dönemi yaşıyor. Bu dirilişin ilk emaresi Baltık Denizi İslâm Konfederasyonu'nun kurulması. Bir çok olumlu neticelerin yanında, Konfederasyon Beylerosya, Litvanya, Polonya, Estonya ve Letonya Müslümanlarının bir dayanışma içerisine girmesine vesile oldu. Gayri resmi karargâhı, Baltık Deniz kenti olan Edansk Gdynia'da bulunan İslâm Federasyonu Finlandiya, İsveç, Danimarka ve Almanya'da bulunan İslâmi hareket ve merkezlerle yakın temasa geçmeye çalışıyor. Şu anda konfederasyon gündeminde birçok dilde yayınlanmak üzere bir gazete ve İslâmi bir radyo istasyonu kurmak var.

Müslümanların çalışmaları sonucu, İslâm'a girenlerin sayısı da artıyor. Geçtiğimiz günlerde Kielce yakınlarında **bir köy halkı toplu olarak** Müslüman oldu ve İslâm Birlik Organizasyonu'nu (Jednck Muzulmanska) kurdular.



Amerika'da çıkan The Message International dergisi eski komünist ülkelerdeki İslâmî gelişmeleri kapak konusu yaptı.

Her geçen gün artan Müslümanların ihtiyacını karşılamak için de yeni camiler inşa ediliyor. En son Cdansk'ta yapılan cami bunlardan biri. Kuzey Avrupa'dakilerin en uzunu olan minaresinden her gün beş defa yeni dirilişi müjdeliyor.

Ancak Müslümanlara bürokratik engeller çıkarılıyor. Yine de üzülmelerinden birşey kaybetmeyen Müslümanlar, gerekirse **Polonya'nın başkenti Varşova'da bile cami yapabileceklerini** söylüyorlar.

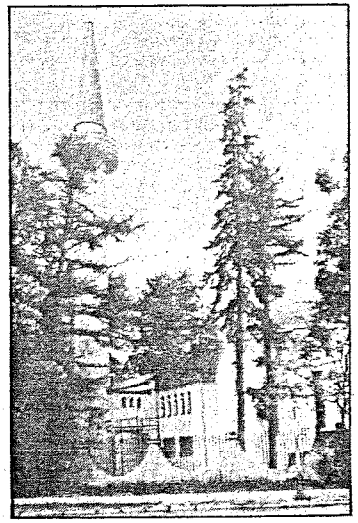
Son kayıtlara göre 37 milyon Hristiyan ve Ateist Polanyalı'ya karşılık sadece **3000 tane Müslüman bulunuyor.** Bu küçük Müslüman cemaat 600 yıllık tarih boyunca kimliğini korumağa çalıştı. Hem Katolik hem de komünistlerden zulüm gördüler. 2. Dünya Savaşı'ndan önce Polanya ve Litvanya'da 21 cami varken bugün sadece iki cami var. Ancak diğer komşu ülke Müslümanlarının da destekleriyle eski yaraların bir an evvel kapatılacağı ümid ediliyor.

İSLÂM BİRLİĞİ

Müslümanların çalışmaları sonucu, İslâm'a girenlerin sayısı da artıyor. Geçtiğimiz günlerde Kielce yakınlarında bir köy halkı toplu olarak Müslüman oldu ve İslâm Birlik Organizasyonu'nu (Jednck Muzulmanska) kurdular. Ancak Müslümanlara bürokratik engeller çıkarılıyor. Yine de üzülmelerinden birşey kaybetmeyen Müslümanlar, gerekirse Polonya'nın başkenti Varşova'da bile cami yapabileceklerini söylüyorlar.

Mesela; Bosna Sarayevo'da bulunan Husrev Bey Medresesi her yıl belli sayıda Polonyalı genci yetiştirip Polonya'ya İslâmi cemaati de başta Moskova, Kazan Bahçesaray olmak üzere birçok Baltık şehrinde yayınevi açmış durumda. Ayrıca Nakşibendi ve Kadir tarikatları da Kafkasya, Tataristan ve Rusya'dan sonra Polonya, Litvanya ve Estonya'da da İslâmi hizmetlerini yaygınlaştırıyor.

Baltık ülkelerinde yaşayan ve kemmiyetçe çok az olan Müslümanların bu canla başla çalışmaları, yönde hiçbir fedakârlıktan kaçınmamaları ve her türlü zorluğu baştan kabul etmeleri, yakın bir gelecekte külli bir diriliş olacağı ümidini pekiştiriyor.



Polonya'nın Gdansk şehrinde yeni inşaa edilen cami



500 bin kişi görev yapıyor

KGB, casus indirimine gidiyor

MOSKOVA (UHA)-Sovyet gizli haberalma örgütü KGB'nin Başkanı Vadim Bakatin, ilk kez örgütün elindeki insan gücünü açıkladı.

Bakatin, Ağustos ayındaki başarısız darbe girişimi sırasında KGB'nin elinde çalışan, yaklaşık 500 bin kişi olduğunu söyledi.

Bakatin, KGB içinde başlatılan yeniden yapılanma süreci sonunda örgütün eleman sayısının en fazla 4' bin olarak tutulacağını belirtti.

KGB'nin görevlerinden biri, yeni Cumhuriyetler Arası Konsey'de, Merkez'de ve cumhuriyetlerde, güvenlik faaliyetlerini denetlemek olacak. KGB'nin diğer faaliyetleri de, sınır muhafız birlikleri ve ülke dışında casusluk şeklinde örgütlenecek.

Kenya, Sen
ve Sudan'da
Hz.Muhamme

Afrik
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ÜSAM

1400 sene ör
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dünyanın her ye
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ve daha birçok
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kurallarına sahi
gibi çirkin şeyle
belirtildi. Yetki
İslâm'ın kendile
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İslâm'ı öğretme
Müslümanları ü
vecibe olduğunu

NİL

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MADDE YAYIMLANDIKTAN SONRA GELEN DOKÜMAN
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Polonya

Relations between Islam and the state in Poland: the legal position of Polish Muslims

Agata S. Nalborczyk[a]* and Paweł Borecki[b]

[a]*Department for European Islam Studies, Faculty of Oriental Studies, University of Warsaw, Poland;* [b]*Department of Confessional Law, Faculty of Law and Administration, University of Warsaw, Poland*

Relations between the Polish state and Muslims living in its territory have a long history dating back to the fourteenth century, when a Muslim presence was first established in the area. The first Muslims to arrive in Poland were Tatars from the Golden Horde. Their influx continued for a few centuries and they were granted land in exchange for military service. The nature of mutual relations changed with time, along with changes in the structure of the state. Initially, there was a Polish-Lithuanian monarchy, but after 1795 the area inhabited by the Tatars fell under the rule of the Russian Empire. In 1918–1939, the reborn Polish state granted its inhabitants religious freedom and, even though Catholicism was privileged, Islam was officially recognized in 1936. The socialist state, in existence between 1944 and 1989, took an ideological stance against all religions. Since 1989, Poland has been a democratic state under the rule of law characterized by separation of state and religion. Thanks to the centuries-long presence of Tatars in Poland, Islam is an officially recognized denomination and the position of Muslims is much better than that of other religious minorities. This article details the historical development of relations between the Polish state and Muslims. The section on the twentieth century provides an analysis of relations between the state and religion and a description of Islam-related legislation in the Constitution and religious law, focusing on regulations concerning religious practices including marriage, dress code, ritual slaughter and religious instruction in school.

Keywords: state–church relations; Poland; Muslims; Tatars; legal status of religion; official recognition of Islam

Introduction

Muslims have lived in the present-day territory of Poland for over 300 years, and in the historic territories of Poland for over 600 years. During this time the framework of legal relations between them and the state and the legal position of Islam has changed several times, partly as a result of changes in the state legal system, but also because of the course of the country's history. Recently the ethnic composition of the Muslim community has also changed. Until the second half of the twentieth century, Polish Muslims were almost exclusively Tatars, but since then Muslim immigrants, mostly from Arab countries, have started to arrive in Poland.

The following periods can be identified as significant in the formation of relations between the state and Islam and the legal position of Muslims in Poland:

- from the beginnings of Tatar settlements until 1795, when Poland lost its independence due to partitions;
- the period of partitions, that is 1795–1918, when the territories inhabited by Tatars were incorporated into Russia;

*Corresponding author. Email: a.nalborczyk@uw.edu.pl

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السينما التي نافست المسرح واستقطبت النجوم وشدت الجمهور إليها.

من أهم الانتقادات التي وجهت إلى مسرح البولفار كونه لا يتطرق إلى حياة الإنسان ضمن السياق التاريخي والاجتماعي بل يكتفي بتقديم شخصيات واضحة المعالم محددة الانتماء الاجتماعي تعيش فرديتها ضمن نطاق الحياة الخاصة وبمعزل عن التغيرات التاريخية والاقتصادية والسياسية الهامة.

وفي أواخر القرن العشرين تعد تسمية مسرح البولفار مرادفة لتسمية المسرح التجاري.

حنان قصاب حسن

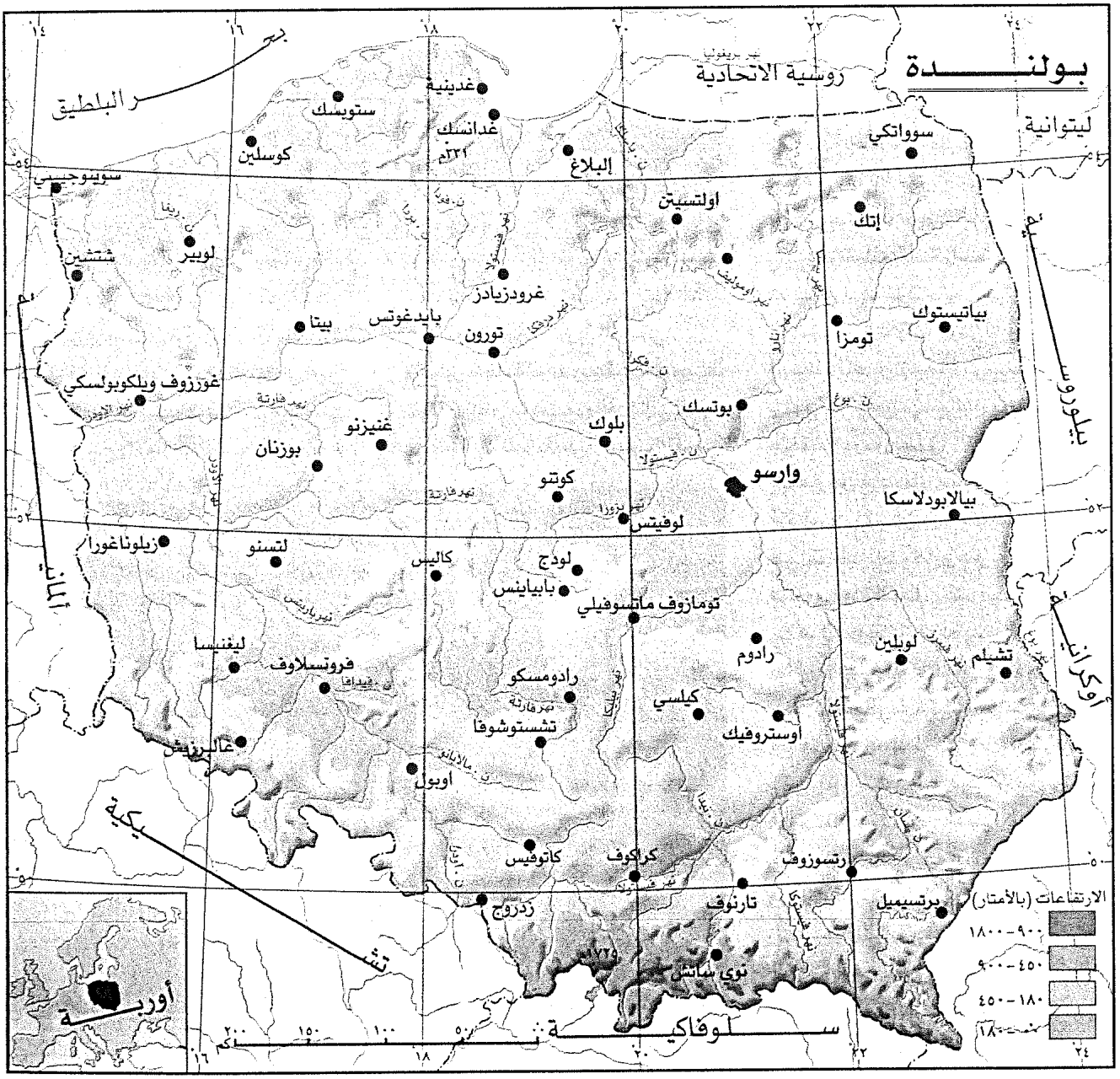
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- BONNEROT SYLVIANE, Le Théâtre de 1920 à 1950 (Masson et Cie, Paris1972).
- CORVIN MICHEL, "Le Théâtre de Boulevard", Que Sais-je (PUF, Paris 1989).

■ بولندة

بولندة Poland دولة أوربية اسمها بالبولندية بولسكة Polska. مساحتها ٣١٢٦٨٥كم٢، تشغل موقعاً متوسطاً في أوربة، تحدها من الجنوب جمهوريتا تشيكية وسلوفاكية، ومن الشرق جمهوريتا أوكرانية وبيلوروسية ومن الشمال بحر البلطيق[ر] وإقليم كالينينغراد الروسي ومن الغرب ألمانية. وتقع بين خطي الطول ٢٤ درجة و١٠ دقائق، و١٤ درجة و٩ دقائق شرقاً، وبين خطي العرض ٤٩ درجة، و٥٤ درجة و٥٢ دقيقة شمالاً. فهي ذات موقع جغرافي مهم، يؤلف ممراً بين أوربة الشرقية وأوربة الغربية، يربط عالم بحر البلطيق



التحرير. محسن جاسم الموسوي, اللإستشراك, العدد الثاني, بغداد ١٩٨٧.
ص. ١١١-١١٣ .
İSAM 166583

Palanja
Said Edward

اعداد: عدنان المبارك

اراء بولندية في كتاب ادوارد سعيد :الاستشراق

11 EYLÜL 2007

يطرح الدكتور يانوش دانيتسكي ردا مقتضبا على كتاب الاستاذ ادوار سعيد (الاستشراق).

وهذا الرد يتجاوز، ان لم أقل يتجنب، فرضيات واحكام كثيرة واردة في الكتاب ولربما يعود الامر الى ان الغرض من مقالة دانيتسكي وضع لبنة اخرى في بناء ذلك الجسر التاريخي بين الشرق والغرب، هذا اذا تركنا جانبا الطابع التعميمي لمصطلحي الشرق والغرب.

اذ لاتتبادر الى ذهن كل شرقي الفكرة ذاتها عن الغرب بشكله الجغرافي والحضاري.

واذا تعلق الامر بشرقنا العربي يكون التصور الشائع عن الغرب يخص بعض بلدانه والتي صار له معها تاريخ مشترك في الاطر الدينية والاستعمارية. ومن هنا يبدو امرا منطقيا انعدام رد فعل لدى الشرق العربي ازاء الغرب الاخر، البولندي، التشيكي، الفنلندي الخ. كذلك تصبح مواقف هذا الغرب الاخر من الشرق استنساخا لمواقف الغرب (المتورط) بتاريخ مشترك معنا، والعكس صحيح تماما ايضا.

واذا تكلمنا عن الاستشراق البولندي تحصل هنا تداعيات ذهنية متباينة. فمفهوم الشرق موّزع بين تأريخ العلاقات البولندية ـ التركية والاخرى مع التتر كذلك التأريخ البولندي مع الغرب، فالى بولندا وصلت مفاهيمه وتصوراته واحكامه عن الشرق ايضا. وكما يقول زدجسلاف جيغولسكي فالشرق مرتبط وحتى بذهن البولندي المعاصر بفترة السارماتية البولندية والتي كانت تعني طابعا خاصا لايدولوجية وثقافة نبلاء بولندا في القرن السابع عشر والنصف الاول من القرن الثامن عشر. والسارماتيون كانوا اقواما رحلا من اصل آري شرقي، ظهروا في منتصف الألف الاول قبل الميلاد وقطنوا مناطق من نهر الفولغا وبعدها توجهوا صوب الغرب. وقد هزمتهم قبائل الهون ثم اختفوا واختلطوا بالقوميات الاخرى.

وهكذا فنبلاء بولندا اعتقدوا بانحدارهم من تلك الافخاذ السارماتية التي كانت قد وصلت نهري الدنيبر والفستولا واخذوا بعدها بالاذواق التركية في اللباس والسلاح وطرز المعيشة.

وكانت الامبراطورية العثمانية جارة لبولندا انذاك. وبقيت المفاهيم البولندية عن الشرق مرتبطة بالشرق التركي كذلك ما حدد الاطر الصلبة للاستشراق البولندي تأريخ العلاقات البولندية ـ التركية التي كانت جزءا من كامل العلاقات بين اوربا وتركيا.

وفي معرض تعليقه على كتاب ادوار سعيد (الاستشراق) يذكر جيغولسكي ان الكتاب جاء طرحا جديدا تماما لقضية الاستشراق. وكما يجد، وهنا لايبتعد عن احكام دانيتسكي، بأن المؤلف يعتبر الاستشراق مجرد اداة اخترعها الغرب للسيطرة على الشرق وقبل كل شئ الشرق الاوسط، واستعباده. فهذا الشرق كان دائما بالنسبة لاوربا، وبعدها امريكا، سببا في احوال وجدانية متباينة كالاعجاب والضغينة والالهام.

ومعلوم ان ادوار سعيد فرّق بين ثلاثة اصناف من الاستشراق: الاكاديمي والادبي ـ الفني والمؤسساتي. ساعياً الى البرهنة على انه في الاصناف خلقت صورة غير فعلية، ولاغراض عملية، او نماذج صحيحة شكليا فحسب، للشرق. ولعل غلاف

التحرير. محسن جاسم الموسوي, اللإستشراك, العدد الثاني, بغداد ١٩٨٧.
ص. ٦٦-٦٩.
İSAM 166583

- Polonya

المستعربة البولندية هانايا نكوفسكا

حول تراجم الادب العربي في بولندا

11 EYLÜL 2007

ان الموقع الجغرافي لبولندا على ملتقى الطرق بين شرق اوروبا وغربها جعلها منفتحة على تأثير مختلف الحضارات وقد انعكس ذلك على الادب البولندي بشكل ملحوظ. وكانت حركة الترجمة من كل اللغات العالمية نشطة دائما ومن الجدير بالذكر ان ابرز الادباء والشعراء البولنديين ساهموا فيها مساهمة كبيرة. وعندما نطرح موضوع تراجم الادب العربي والاهتمام به لابد ان نرجع ب ١٥٠ سنة الى الوراء، الى العهد الرومانتيكي في الثقافة البولندية حين استلهم الشعراء البولنديون الكبار من الشرق العربي وعلى غرار اللورد بايرون. وترجم امير الشعراء البولنديين ادام ميتسكيفيتش (١٧٩٨ ـ ١٨٥٥) قصيدة «لامية العرب» للشنقري واحدى قصائد المتنبي (بمساعدة الترجمة الفرنسية) واعطاهما شكلا شعريا جميلا جدا حيث اصبحتا جزءا لايتجزأ من روائع الادب البولندي.

والمعروف ان التيار الرومانتيكي الذي ساد الاداب الاوروبية في النصف الاول من القرن التاسع عشر استلهم عناصر الغرابة والطرافة في الادب الشرقي اى ما يسمى ب «سحر الشرق» مع ان الرومانتيكية البولندية تميزت عن هذا الاتجاه الاوروبي العام حيث كانت بولندا تعاني من الاحتلال الاجنبي وراى الشعراء البولون في بلدان وصحارى الشرق العربي بلاد الحرية المنشودة وفي فرسان الصحراء رأوا رمزا للمناضلين الاحرار.

ولم تساعد فترة الاحتلال الاجنبي لبولندا (١٧٧٢ ـ ١٩١٨) على تطوير الاهتمام الجدي بالدراسات الشرقية. لا ننسى ان البلدان العربية كانت هي الاخرى تحت نير الاستعمار العثماني. وترجع العلاقات البولندية العربية المباشرة الى فترة العشرينات من هذا القرن في نفس الوقت تقريباً تأسس اول قسم للغة العربية في بولندا المستقلة وكان ذلك في جامعة ياغيلون العريقة بمدينة كراكوف.

يوجد حاليا في بولندا مركزان للدراسات العربية احدهما في كراكوف والاخر في جامعة وارشو حيث استقل القسم العربي عن القسم التركي في سنة ١٩٦٤. ان معظم مترجمي الادب العربي هم خريجو قسم الدراسات العربية الاسلامية بجامعة وارشو وانشطهم في هذا المجال هو الاستاذ يانوش دانيتسكي رئيس القسم.

في فترة الاربعين سنة صدر حوالي ٢٥ كتابا مترجما من اللغة العربية مباشرة بالاضافة الى النصوص الكثيرة المنشورة في الصحف والمجلات الادبية. ولكن لاتوجد ببليوغرافيا كاملة لهذه النصوص وفي الفترة الاخيرة فقط بدأت الينا مروزوفسكا من مكتبة معهد البلدان النامية (جامعة وارشو) باعداد مثل هذه الببلوغرافيا.

عندما نتحدث عن الكتب العربية الصادرة في بولندا لايجوز ان نهمل مؤلفات الادباء العرب الكاتبين باللغة الفرنسية (من الجزائر، المغرب وتونس). ولقد صدر ما يزيد عن ١٠ كتب للمؤلفين الجزائريين مثل مالك حداد ومراد بوربون ومحمد ديب ومولود فرعون وللمغربي محمد خير الدين. وقد سبقت كتبُهم نشر الاعمال الادبية العربية الاخرى ويمكن القول انها مهدت لها الطريق الى دور النشر والقراء.

في مجال ترجمة الادب العربي القديم علينا ان نذكر البرفسور يوزيف بيلافسكي الذي ترأس قسم الدراسات العربية والاسلامية لسنوات عديدة ورغم سن التقاعد لايزال يحاضر ويكتب في شتى المجالات المتعلقة بالحضارة العربية كذلك يتولى منصب نائب رئيس جمعية الصداقة البولندية ـ العربية. ويختص الاستاذ بيلافسكي

ROMANYA
BULGARISTAN

THE MOSLEM WORLD

VOL. XVII OCTOBER, 1927 No. 4

ISLAM IN SOUTH EASTERN EUROPE

The three and a half million Mohammedans in eastern and south-eastern Europe are, it is true, a small minority of the total population; yet, with the more than eighteen million Moslems in the United Socialist Soviet Republics of Russian territory, they deserve larger attention than is generally given to this section of the Moslem world. In the first number of our Quarterly (Vol. I., January, 1911) there was a careful study of Islam in Russia, illustrated with maps and diagrams, by Madame Bobrovnikoff. An account of present conditions among the Moslems of the U. S. S. R. is given in this number by Louis Massignon. We propose to share with our readers the results of a brief visit to Moslem centers in Poland, Rumania, Bulgaria and Yugo-Slavia, together with material collected from these lands and from Albania and Greece through correspondence, recent literature and the press.

Sarajevo—with its forty mosques, its *tekkes,* endowed religious schools for the training of *qadis* and *muftis,* its bookshops and presses, its veiled women, latticed-windows, fez-wearing youth and grey-bearded amulet vendors—leaves an indelible impression of an old-time Islam not yet "on trek." The same is true of such centers as Bazarjic and Silistra in Rumania and the villages along the lower Danube. The stolid Pomak peasants of Bulgaria and the gypsy tribes, whose children we saw read-

OT: Mahalenin devami «BULGARISTAN»
posetindedir.

KAYN
POLONYA

c.17(5.11), london

MUSLIMS OF POLAND

A community in need of support

Ghulam Jilani

There have been quite a few misrepresentations of Islam in Poland in the Islamic press in recent years. In the Rabita Journal (Muharram 1407), an article captioned "Muslims in Poland", a picture of Imam Zuk of Warsaw, on the first page, was in fact of the leader of the Qadiyanis of Warsaw!

To most of us in the West, Poland is regarded as a Communist country. Muslims in the West have learnt of the oppression of their co-religionists behind the Iron Curtain, in the USSR, in Yugoslavia and in Bulgaria. Poland is, however, a different story.

The main problem of the Muslim community in Poland is not of any deliberate oppression or denial of rights, the problem is their long isolation from the Umma and the consequent debility of their educational and cultural institutions. They observe the 'Id festivals and have some prayer books with Polish translation which they use when visiting the graves of their kith and kin, but, generally speaking, their knowledge of Islam is very inadequate.

The Muslim community in Poland is about 3,000 (total population is 37 million), most of them are of Tatar origin although some are Caucasian from the mountains of Daghestan in Central Asia. The Tatars were captured by Lithuanian princes from the Turkish armies about 600 years ago. Later on, other Tatars joined the Lithuanian armies as mercenaries.

Lithuania was a princedom in the East of Poland and stretched into what is now the Soviet Union. Its army always had a Tatar regiment. The Lithuanian princes treated their Tatar officers and soldiers with great respect, they were given land and were regarded as noblemen. Through the passage of time they lost their Tatar tongue although they kept many of their religious traditions. They spoke Polish and identified themselves with the people around them. When most of Lithuania became part of Poland, the Tatar regiment formed part of the Polish army. They fought alongside other Poles against the Nazis and were renowned for their courage and loyalty.

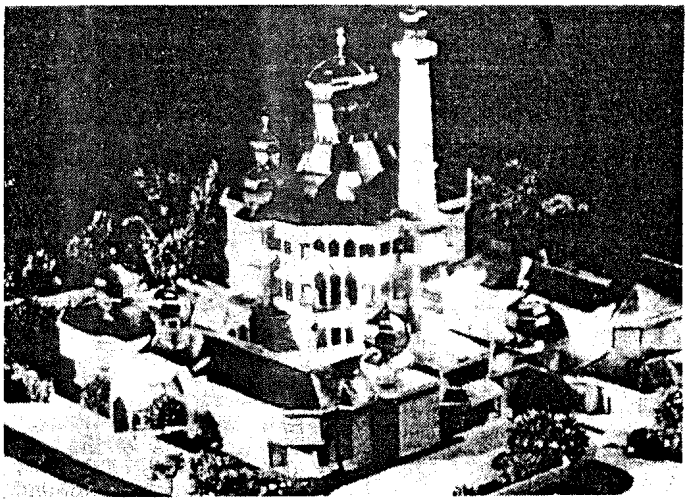
The majority of Poles are staunch Roman Catholics and today the Catholic church is the symbol of their resistance to Russian-communist hegemony. No government in Poland can afford to ignore the feelings of its people and its successive governments have tried to walk the tightrope of appeasing the people and their church on one hand and their superiors in Moscow on the other. The people too recognise their government's delicate position and so there is a great deal of tolerance and understanding on both sides.

The authorities in Poland do not oppose the religious beliefs and practices of their people. One sees churches being built in many parts of Poland and the Muslims have started to construct a mosque in Gdansk. They are also repairing two old mosques in Eastern Poland and were even given land with the permission to construct a mosque in Warsaw but because of a long delay and some problems with the mosque's sponsors (the Libyans), the authorities have taken back the land and used it for other purposes. The Muslim community of Warsaw are seeking another plot of land and it is believed the authorities will find them a suitable site shortly, Insha-Allah. In fact the Muslims of Poland do not feel their government had done any great dis-service to them but they feel sadly neglected and forgotten by their brethren elsewhere.

There are strong indications that the Polish government is indeed sympathetic to the Muslims of Poland on several counts because it recognises the Tatar contribution in the defence of Poland. Some years ago the authorities in Warsaw wanted a road to pass through a disused Muslim cemetery but when told by the community that it was a Waqf and a sacred trust they respected the community's feelings. More recently the authorities have sold 20,000 copies of the Polish translation of the Holy Qur'an, which has been faithfully translated by a Polish orientalist. The people of Poland, Muslim and non-Muslim alike, queued to purchase a copy and within days all copies were sold out. A further 70,000 are expected to be made available soon.

The Muslim community of Poland need the support of their brethren in Muslum countries. They need funds to complete construction of mosques and repairs the old ones, scholarships to study Islam and Arabic, and they need to be invited for Hajj as no Polish Muslim has performed Hajj since World War 2. The Muslim World League invited 10 Muslims for Hajj last year, but the invitation was vague and arrived only seven days before the Hajj. No matter how sympathetic the Polish authorities are, it is still a Socialist state and such invitations take a long time to be processed before the invitees will be issued passports and exit permits. It may also be possible to send religious teachers to work amongst the Muslim communities in Poland.

Let us hope that some recognition is given to the Muslims of Poland so that they can improve their knowledge and practice of Islam and teach the people of Poland about Islam, Insha-Allah. ●



Model of the proposed mosque in Bialystok, but uncertainty about the promised Libyan support.

PEOPLE

The Soviet defence minister **Marshal Sergei Sokolov**, 75, and the air defence c-in-c **Marshal Alexander Koldunov**, 63, have been sacked for 'inexcusable lax and irresolute manner' in which the air defence command had set about handling the interception of a West German civilian Cessna aircraft which was able to enter the Soviet air space and land in the Kremlin Square with impunity. For reasons not yet explained, a German pilot **Mathias Rust**, 19, flew unimpeded from Helsinki to Moscow. He was detected and followed by Soviet fighters but left to fly on, perhaps as a harmless object.

The Helsinki radio said Rust was accompanied by a female passenger. She has not been mentioned by the media.

The incident has, however, enabled the Soviet leader Mikhail Gorbachev to 'restructure' the defence establishment. He has brought in army **General Dmitri Yazov**, 63, as the new defence minister, a Russian and a junior who would be obliged to Gorbachev for the uplift.

Yazov graduated from the Frunze military academy and has served in the Far East, in the Central Asian Military District and in Afghanistan. Sokolov too had served in Afghanistan and it is possible that his replacement will strengthen the hands of Gorbachev if he really meant to disengage and be friends with the Muslim people of Afghanistan.

The Turkmen minister of forestry **Meretmamet Khudaykuliyev** in the Soviet Central Asian republic of Turkmenia has been sacked because of his alleged 'inertia'.

●

The US Senate has confirmed the nomination of **William H. Webster**, 63, as the director of the CIA. A former federal judge and prosecutor and for nine years director of the FBI, Mr Webster takes over charge of the CIA from the acting director **Robert M. Gates**. Gates has run the company since the resignation on 2 February of **William J. Casey**. Casey died on 6 May.

●

Maj-Gen Dan Shomron has succeeded **Lt-Gen Moshe Levy** as Israel's chief of general staff. **Maj-Gen Amir Drori** who was passed over by Gen Shomron resigned saying that the Israeli defence establish-

gest). The 75 surviving pieces of verse are not classified according to the alphabetical order of the rhymes. They are succinctly presented but more extensively commentated upon. On the apocryphal elements in them, see Barbier de Meynard, *Un poète arabe*, 17 ff. A further ms. of the *Dīwān*, plus a fragment, are now known, see Sezgin, *GAS*, ii, 529.

Bibliography: The Leiden ms. was the basis of the 1875 Leiden edn. of M.J. De Goeje, *Diwan poetae Abu-'l-Walíd Moslim ibno-'l-Walíd al-Ançárí* cognomine *Çarío-'l-ghawání*. This *dīwān* was reproduced lithographically, without the introd., notes and indices (which were in Latin), by Mīrzā ʿAlī Muḥ. al-Ḥusaynī, at Bombay in 1303/1885; in 1325/1907 there appeared at Cairo, with a reclassification according to the alphabetical order of rhymes, a reproduction of De Goeje's Arabic text, soon followed, again at Cairo, n.d., by a further pirated edition. Finally, one may consider as definitive the work of Sāmī Dahhān, who published at Cairo in 1376/1957 a *Sharḥ Dīwān Ṣarīʿ al-Ghawānī* of 69 + 524 pp. This remarkable work, based on the Leiden ms., includes a long introd. on the poet, his work and the history of the *Dīwān*, and then, after the 75 pieces, 205 fragments drawn from various sources, the texts of notices devoted to the poet by 45 mediaeval authors and seven indices (including one of rhymes, lacking in De Goeje's edn.). Amongst the classical sources brought together by Dahhān, the most extensive is that of the *K. al-Aghānī*, ed. Beirut, 313-53. There are very few modern studies. Apart from the histories of Arabic literature, see the review of the De Goeje edn. by Nöldeke, in *GGA* for 9 June 1875, 705-15; C. Barbier de Meynard, *Un poète arabe du IIe siècle de l'hégire*, in *Actes du XIe Congrès des Orientalistes*, Paris 1899, 1-21; A.F. Rifāʿī, *ʿAṣr al-Maʾmūn*, ii, Cairo 1927, 374-92; Sezgin, *GAS*, ii, 528-9.

(I. KRATSCHKOWSKY*)

MUSLIMŪN (A.), Muslims.

1. The old-established Muslim communities of Eastern Europe
2. Migrant Muslims in Western Europe
3. Migrant Muslims in the Americas [see DJĀLIYA]
4. The so-called "Black Muslims"

1. The old-established Muslim communities of Eastern Europe.

The Muslim communities of Europe as a whole may be divided into two distinct groups: on the one hand, the old communities, formed in the distant, or very distant past, through the vicissitudes of history, in a certain number of countries (Greece, Bulgaria, Rumania, Albania, Yugoslavia, Hungary, Poland and Finland); and on the other hand, the new communities, established much more recently, in the industrialised countries (France, Great Britain, Germany, Belgium, the Netherlands, Sweden, etc.), as a result of the uninterrupted flow of immigrants arriving from the most diverse of origins (North Africa, Black Africa, East Africa, Near and Middle East, the Indian subcontinent, Indonesia, South-East Asia, etc.). The brief survey which follows deals exclusively with the former group.

The long-established Muslim communities (those of South-Eastern Europe, Poland and Finland; all of them Sunnīs of the Ḥanafī rite) are composed of a relatively large number of ethnic groups, speaking a dozen different languages and living under conditions which vary according to the successive régimes of the countries to which they belong. This account relates to the current situation as its exists "on the ground", first in northern Europe, then in the Balkan peninsula and the adjacent countries.

A. *The Muslim communities of northern Europe.*

(1) Poland. The Muslim community of Poland was constituted by the arrival and settlement, in the Grand Duchy of Lithuania, of two groups of Tatars: one comprising natives of the Khānate of the Golden Horde and the Khānates situated on the Volga (arriving in the 14th and 15th centuries), and the others comprising emigrants from the Crimea [see ḲĪRĪM] (arriving especially in the 17th and 18th centuries). Subsequently, these two groups were fused into a single entity, living in harmony with the diverse populations of the region, but conserving their religious and cultural identity. It is generally reckoned that, around 1930, these Muslims numbered approximately 10,000. Decimated and dispersed during the Second World War, this community was to lose a large proportion of its members following the changes to the eastern frontier of the country which favoured the USSR. Currently, no more than some 2,200 Tatars remain in Poland (notably in the villages of Bohoniki and Kruszyniany, also in Warsaw, Gdańsk and Białystok). On the history and recent situation of this community, see LEH; LIPḲA; A. Popovic, *La situation actuelle*, in *L'Islam en Europe a l'époque moderne*, Paris 1985, 99-104; G. Lederer and I. Takacs, *Chez les musulmans de Pologne*, in *La transmission du savoir dans le monde musulman périphérique* (C.N.R.S./E.H.E.S.S., Paris), *Lettre d'information*, no. 8, January 1988, 39-47, which contains the list of principal publications on the subject.

(2) Finland. The Muslim community of Finland consists of about a thousand "Turko-Tatars", the descendants of emigrants from the Idel Ural and Volga regions, who seem to be perfectly integrated in their new domicile. Some of them arrived in the country during the 19th century, and the majority after the Soviet revolution of 1917. These Muslims live dispersed among a dozen towns and villages, and almost all are engaged in trading in furs, fabrics and carpets. They would include a number of wealthy individuals. Relatively little is known of the current conditions of life of this tiny community, still less of its potential role in the international scene. It was officially recognised in 1925, and its headquarters are located in Helsinki, see Popovic, *op. cit.*, 105, where other references are to be found; and, in particular, a valuable article by the best contemporary expert on the subject, Harry Halen, *Islaminuskoisista Suomessa*, in *Eripainos*, no. 5 (Helsinki 1984), 341-53, containing a thorough bibliography.

B. *The Muslim communites of South-Eastern Europe.*

(1) Hungary. Two Muslim communities have existed successively in Hungary. Both have subsequently disappeared in peculiar circumstances. The history of the disappearance of the first Muslim community of the country is well-known. This had been formed between 1526 and 1699 as a result of the Ottoman conquest and occupation of some Hungarian territory, but it had disappeared totally in the aftermath of the reconquest at the end of the 17th century, with the flight of Muslim populations, and the massacre or summary conversion to Christianity of the populations who remained. Subsequently, especially from 1878 onward, the birth was witnessed of a new Muslim community in the country, and this for two reasons: on the one hand there was an influx of a number of Muslims from Bosnia-Herzegovina (a migration provoked by the military occupation of these two regions by Austria-Hungary in 1878, under the terms of the Congress of Berlin, and later by their annexation in 1908 by the Double Monarchy [see BOSNA]); on the other hand there was an influx (as a result of increasingly close ties with Turkey) of a

08 EKİM 1997

EI², VII, - Polonya

D.061

Journal of Muslim Minority Affairs, Vol. 17, No. 2, 1997 (Abingdon-Oxfordshire) 353 – 359.

A Survey of Muslim Minorities in Poland

TOMASZ MARCINIAK

Introduction

The main objective of this paper is to throw some light on a small Muslim community in Poland, in the heart of Eastern Europe. Historically, three groups of Muslim minorities have been identified in Poland. The distinguishing factors are the length of their stay in Poland, their present state of self awareness as a minority group and their place in Polish culture.

The first group called Tartar Poles are people of Tartar origin who have been living in Poland for several centuries. The second group is composed of immigrants from Arab countries who came to Poland in the 1970s, most of them as students for further studies. Some of them took up permanent residence in Poland, often entering into mixed marriages. The third group, the last to emerge on the Polish scene, is also the smallest in size. It comprises of Muslim refugees from Bosnia where Muslims are treated as a national minority. These three groups, namely the Tartar Poles; the Arabs resident in Poland; and the Bosnian Muslims are the three distinct types of Muslim communities in Poland today.

The Tartar Poles

Historically, Muslim communities have been in Poland for the past 600 years. In fact, of all Christian countries that did not come under Muslim rule, Poland recorded the oldest Muslim community. With the spread of Islam, Muslims were known to have gone beyond the borders of the Polish Republic. In the subsequent centuries, they were forced to seek refuge in Poland from the religious persecution masterminded by the Russian tsars. By the 17th century, Poland had about 100,000 Muslims who were mainly the Tartar Poles.[1]

The Tartar quickly adopted the Polish ways of life and had lost their distinctive traits by the middle of the 16th century. Their native language also underwent similar process of transformation. This process was hastened on account of the liberty and security enjoyed by the Tartars in Poland. In time, Tartar nobility enjoyed equal rights along with their Polish and Lithuanian counterparts. The Tartar Poles are mainly Sunnis. Even though they are living in Poland, their personal laws are based on the Qur'an and of course apply to Muslims only. Their daily lives are also based on the teachings of the Qur'an.

The enclave south of Poland around the county of Przemysl Voivodshift (including Cieszanow, Rybotycze, Belz, Sokol, Radruz, Sosnica, Basznia Dolna) is an area yet to attract the attention of Tartar historians. Some Tartar Poles still reside in this area and are distinguished by their cultural traits as well as their names.[2] After World War I, more groups of Muslims came into Poland from Crimea, Povolgia and Caucasus. They were mainly political immigrants fleeing from Soviet oppression.[3]

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Central Asia and Caucasus Chronicle, 9/1, 1990 london

federation.

The republics' relations with the centre and among themselves must take proper account of their specifics - geographical location, historical development, formation of statehood, role in the country's pattern of production forces, character and level of economies, psychological frame of mind and customs of the peoples inhabiting their territories.

The development of autonomous formations. The perfection of the Soviet federative state presupposes that the sovereignty and rights of autonomous republics, autonomous *oblasts* and autonomous *okrugs* will be strengthened and broadened, that they will be given more opportunities to make independent decisions on major problems of economic, social and cultural life. The Party will devote untiring attention to this.

The rights of nations and the rights of the personality. Owing to migrational processes and deformations that have occurred during the preceding development period, there is the danger that some peoples will lose their distinctive national traits while residing in their historical homelands. Perfectly warranted, therefore, are measures to protect the native language, cultural and ethnic features, the national spiritual values, the original way of life and every republic's demographic structure.

At the same time, such measures must not be carried out at the expense of the interests and rights of citizens of other nationalities inhabiting a republic. Racism, chauvinism and nationalism are incompatible with the principles of socialism, with our country's laws and with international standards. No nation, no matter how small, should forfeit its culture and language, its inimitable image and character which were formed over centuries. We favour granting the smaller [compact] national groups the opportunity to set up their own public, educational, religious and other associations, to have cultural and information institutions, schools and places of worship.

Particular concern must be displayed at the state level for small nations, for their specific way of life and development.

The CPSU upholds the unconditional right of all peoples to use their native language freely, to declare it a state language within the limits of their autonomous national-state formations. The Russian language serves all-national requirements, including the Soviet Union's foreign policy. It is an instrument for interethnic communication. It is advisable to grant it the status of an official language throughout the country's territory.

Communists who are dedicated to internationalism value equally the interests of all peoples of our country. The status of a Party, uniting people of all nationalities, allows and obliges us to use this political potential to settle interethnic disputes and conflicts. And we intend to act in this manner.

MUSLIMS IN POLAND

[Gleaned from Polish newspapers - 1989-90]

Today there are approximately 3,000 Muslim Tatars in Poland. They began to settle on Polish territory in the 16th century. During the most recent 11th all-Polish Muslim Congress, which took place in December last year, 75 representatives from different Muslim communities in Poland chose the highest governing body of the Muslim Religious Union in the Polish republic. The Polish Tatars also decided that the bond between them should be not only religious but also cultural. Ali Miskiewicz, head of the Tatar community in Gorzow Wielkopolski, proposed an all-Polish assembly of Polish Tatars. This assembly would discuss the social and cultural problems of this particular ethnic group. Polish Tatars protest that they are not a minority but an ethnic group. It may be worth their publishing a newsletter or establishing a club, as they did before World War II. After the Congress, representatives left with a ready formulated project. There is now in Warsaw an initiative group to establish a Union of Polish Tatars. Perhaps Polish society will understand better then that there are differences between, for example, Tatars and Arabs, in spite of the fact that they profess the same religion.

During the Congress, a new name was decided for their institution - Muslim Religious Union in Poland - and a crowned eagle was added to their emblem of a crescent moon. The highest Muslim authority in Poland, the Shura, consisted of eight people. One of them, Andrzej Al Sofi Han Ardabili from Krakow, whose family is from the Caucasus, is responsible, among others, for the project of a mosque to be built in Krakow. The initiator of the building of this mosque is Dr Refaat Abd el-Moneim Hamed Soliman from Egypt, a graduate of Krakow Academy of Mining, together with a group of Muslim students in Poland. The Krakow mosque will be a minaturised version of paradise. It will have three patios. The first patio will have mandala of prayer in which the mosque will be situated. The second mandala will be of water with a water basin and the third will be mandala of light and sun with a solar clock. The mosque will be surrounded by a centre of Muslim culture. A second mosque is almost completed, in Gdansk, and will be called Al-Afghani. A third will be built in Bialystok. Muslim foreigners are more numerous in Poland than Muslim Polish citizens. The Polish Muslims live in Gdansk, Sopot, Oliwa, some in Gorzow Wielkopolski, and a larger group in Bialystok where the governing body of the Union exists. The head of the governing body is Stefan Mucharski, who comes from a large Tatar family. There are also a number of Poles who have converted to Islam in Silesia. One of these, Mr Ardabili, states that his family have been Muslims for the last 1300 years. His ancestor was Geber Ibn Hajjam Dzuffar Musa Al Sofi, a well known alchemist and philosopher in the middle ages in Europe, and the author of many works, who also translated from Hebrew, Greek and Latin. Taking all the different groups together, there are 5000 Muslims in Poland.

SAMIZDAT

Crimean Tatars '

The following document, recently received by the Society, provides further evidence of the hardships suffered by Crimean Tatar refugees from last summer's violence in Uzbekistan and the difficulties they have encountered in their struggle to settle in the Crimea. It may usefully be seen in the context of developments in the Crimean Tatar national movement which were documented in the last issue of *Chronicle* (8/6, pp. 17-18).

Resolution of a Meeting of Crimean Tatars living in Krasnodar Krai, settlement of Nizhne-Bakansk, towns of Krymsk and Abinsk, 19 September 1989

15 EYLÜL 1998

"Polonya'da Müslüman Tatarlar"*

Leon Bohdanowicz, Selim Chazbijewicz, Jan Tyszkiewicz, **Tatarzy Muzulmanie W. Polsce (Polonya'da Müslüman Tatarlar)**, Gıdansk-1997.

Dr. Hasan Avni YÜKSEL

Türkiye ile Polonya arasındaki ilişkiler yüzyılar öncesine dayanır. Bu ilişkilerin izlerini karşılıklı olarak tarihte, folklorda ve başka kültür alanlarında bulmak mümkündür. Demirperdenin yıkılışı, Varşova Paktı'nın çöküşü neticesinde mevcut ilişkiler daha da gelişmiştir.

Türk tarih ve kültüründe Lehistan-Polonya'nın konumu araştırmacılarımız tarafından yeterince işlenmiş, değerlendirilmiş midir sorusuna "evet" diyebilmenin biraz zor olacağı görüşündeyim. Bu sorunun Polonya cephesinden cevabı daha tatmin edicidir. Bunda elbette ilişkilerin mâhiyetinin büyük rolü vardır.

Tarihî süreçte Türkiye-Polonya ilişkilerini oluşturan unsurlar içerisinde Tatarların önemli bir yeri vardır. Bu ilişkilerin kültürel cephesi bilhassa tarihî sebeplerle bizleri yakından ilgilendirmektedir. Tarih, Türk soyunun dünyanın dört bir tarafına yayılmış evlâtlarıyla ilgilenmemizi zorunlu kılmaktadır.

Günümüz Polonyası'nda yaşayan Tatarların ekseriyeti Gıdansk ve çevresinde meskûndur. Polonya'nın kuzey doğusunda Bohoniki ve Kuruszniany adlı iki Tatar köyü mevcuttur.

Geçmişte olduğu gibi bugün de Polonya Tatarları üzerine araştırmalar, incelemeler yapılmaktadır. Bunlar içerisinde yayınına devam eden *Tatar Yıllığı* önemli bir çalışmadır. Yazımıza konu olan kitap da bu çalışmanın son örneklerindendir.

Değerlendirmeye geçmeden önce eserde yazıları bulunan yazarları az da olsa tanımanın yararlı olacağı kanaatindeyim:

Selim Chazbijewicz ve Leon Bohdanowicz Polonya'da yaşayan Tatarların önde gelen isimlerindendir. Bunlar daha çok Polonya-Litvanya Tatarları konusundaki çalışmalarıyla tanınmaktadır. Bu alanda çalışan ve eserde yazısı bulunan üçüncü isim de Prof. Dr. Jan Tyszkiewicz'tir.

Daha önce yazdığım bir yazıda Selim Chazbijewicz'ten bahsetmiş ve şiirlerinden örnekler vermiştim.[1] 1955 Gidansk doğumlu olan Chazbijewicz doktorasını Polonya Tatarları üzerine yapmıştır (1991). Beş şiir kitabı ve Tatarlar konusunda birçok makalesi bulunmaktadır.[2]

Leon Bohdanowicz, Polonya'nın tanınmış şair ve yazarlarındandır. *Polonya Müslümanları* adlı eseri yanında Polonya-Litvanya Tatarlarının tarihi, gelenekleri ve menşe'leri hakkında çeşitli dillerde yayınlanmış birçok makalesi bulunmaktadır.

Jan Tyszkiewicz, Varşova Üniversitesi profesörlerindendir. Çalışmalarının ağırlığını Polonya-Litvanya Tatarları ile Polonya Türkolojisi teşkil etmektedir.

Elimizdeki *Tatarzy Muzulmanie W. Polsce (Polonya'da Müslüman Tatarlar)* adlı eser, Polonya Tatarlar Birliği Gıdansk Şubesi tarafından Polonya Tatarları Yıllığı Bağımsız Yayınları arasında neşredilmiştir (Gıdansk-1977). 16 x 23 cm. çapında ve 105 + 12 sayfa olan eserde kapak dâhil 27 fotoğraf ile 5 harita bulunmaktadır. İç kapakta Polonya Tatarları Birliği'nin sembolü yer almaktadır. Bu sembol yuvarlak olup üç bölümden oluşmaktadır. Sağ üst bölüme kırmızı zemin üzerine Polonya'nın millî sembolü olan başı taçlı bir kartal, sol üst bölüme de yeşil zemin üzerine bir ay-yıldız yerleştirilmiştir. Alt bölümde ise Kırım Tatarlarının bayrağı bulunmaktadır.

Bu eser, *Polonya Tatarları Yıllığı*'nın dördüncü cildinin özel ekidir. Tatarların Polonya topraklarına yerleşmelerinin 600. yılı ve Gıdansk şehrinin kurulu-

Ankara, D. 940

-Polonya

21 EKIM 1980

İSTANBUL ÜNİVERSİTESİ
EDEBİYAT FAKÜLTESİ
Türkiyat Enstitüsü

I. MİLLETLER ARASI TÜRKOLOJİ KONGRESİ

(İstanbul, 15-20 X. 1973)

İSLÂM TARİH SANAT
ve KÜLTÜRÜ ARAŞTIRMA
MERKEZİ - İSTANBUL

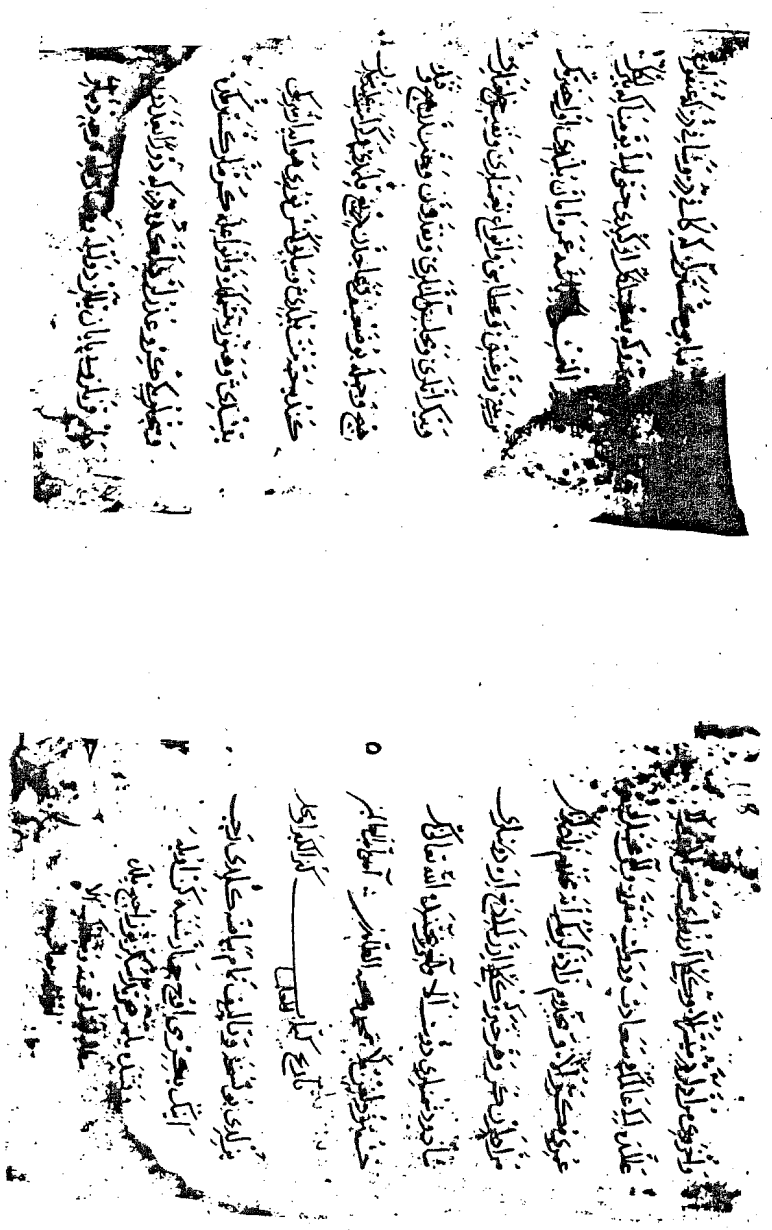
tebliğler

2565-2

2. TÜRK DİLİ VE EDEBİYATI

Tercüman Gazetesi
ve
Türkiyat Enstitüsü'nün
işbirliği ile basılmıştır

İSTANBUL
1979



Kenzü'l-küberâ, vr.117b

Kenzü'l-küberâ, vr.118a

POLONYA'DA TÜRKOLOJİ

Wlodzimierz Zajaczkowski

Yüzyıllardan beri Türkiye ile Polonya arasındaki diplomatik ve politik münasebetler Türkiye'ye karşı geniş bir ilgi uyandırmıştır. Bu yüzden XV. ve XVI. yüzyıllardan bu yana Polonya'nın Türkiye'yle tanışıklığı daima yüksek bir seviyede kalmıştır. XVI. yüzyılın son yarısı ile XVII. yüzyılın başlangıcında Türkiye'ye giden Polonya elçileri bu ülke hakkında geniş bilgiler veren yazılar yazmışlardır. Polonya elçiliğindeki görevliler Türkçe dilini bilmedikleri için bu dili iyi bilen tercümanlar kullanmak zorunda kalmışlardı. Öyle ki bu konuda yalnız bu dilde tercümanlık yapan âileler vardı. Bu aileler tercümanlığı babadan oğula geçen bir gelenek haline getirmişlerdi. Bunlrın en tanınmışları Otvinovski ve Dzierjek'lerdir.

Türk dilini ciddi olarak ele alan araştırmacılardan birisi de Marcin Paşkovski'dir. Bu ilginin meyvasını nazım ölçüleriyle yayımladığı **Türk Tarihi ve Kazaklar ile Tatarlar Arasındaki Çarpışmalar** (1) adlı eserinde vermiştir. Bu kitapta Türk Dili hakkında derlenmiş bilgiler vardır. Buna kısaca, lâtin harfleriyle yazılmış 700 kelimelik bir Türkçe sözlük ve el kitabı diyebiliriz.

Bu arada hatırlatmak gerek ki hıristiyanlıktan islâm dinine geçen Voyciech Bobovski (1610-1675), Ali Bey adını almıştır. Bu zat Doğu dilleri uzmanı olarak sultanın yanında tercümanlık yapmış ve bir çok eserler yazmıştır. Ama bu eserlerin tümü henüz basılmamıştır. Eserlerinin arasında **İncilin** ve **Davud**'un **Mezamirleri**'nin türkçe tercümeleri vardır. Bu süre içinde yetişmiş araştırmacıların en kabiliyetlerinden birisi Polonya'yla bağlantısı olan ve Polonya tarafından kendisine asilzâde unvanı verilen Fransız asıllı Lorain'li François Masgnien Meninski olmuştur.

(1) Dzieje tureckie i utarczki kozackie z Tatary ... Kraków 1615.

POLSKA AKADEMIA NAUK
KOMITET NAUK ORIENTALISTYCZNYCH

NAUKI ORIENTALISTYCZNE W SZEŚĆDZIESIĘCIOLECIU NIEPODLEGŁEJ POLSKI (1918–1978)

Praca zbiorowa pod redakcją
WITOLDA TYLOCHA

Reg. No: 19528

WARSZAWA 1983
PAŃSTWOWE WYDAWNICTWO NAUKOWE

POLISH ACADEMY OF SCIENCES
COMMITTEE FOR ORIENTAL STUDIES

ORIENTAL STUDIES IN THE SIXTY YEARS OF INDEPENDENT POLAND

Edited by
Witold Tyloch

Polonica

WARSAW 1983
POLISH SCIENTIFIC PUBLISHERS

Oriental Studies in the Sixty Years of Independent Poland

Hanna Wałkówska

ORIENTAL STUDIES IN WROCŁAW (1945–1978)

The Institute of Oriental Studies in Wrocław is exactly as old as the Polish university in that town. Its history began on May 9th, 1945 with the arrival of a 23-member group of scholars scientists and artists headed by Prof. Stanisław Kulczyński, the former rector of Lvov University and the future one of the university in Wrocław. Their task was to protect schools of higher education, cultural institutions and monuments. The situation in the town was tragical: 70 per cent of the buildings of the university and the technical university were either destroyed or badly damaged, whereas the remaining 30 per cent lay in ruin. Books, collections, equipment, etc. were either totally destroyed or broken up if not evacuated from the town by the German authorities. The work of the Office of the Delegate of the Polish Government, as well as of a growing number of scholars and scientists arriving in Wrocław, concentrated on a wide range of matters: its purpose was, on the one hand, to refit and protect future research centres, and, on the other, to collect and set in order what was left of the equipment and book collections.

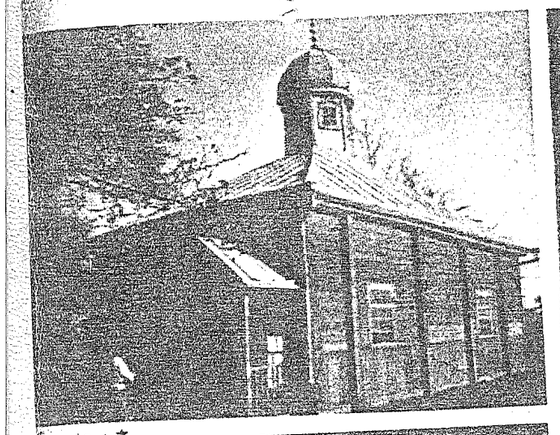
As early as in June 1945 an organizing committee of the Faculty of Arts was called into being, which in the following two months drafted a structure of the faculty. Next to a few departments that could be opened straight away having at their disposal a sufficient number of staff and book collections, the Division of Middle East and the Division of Indian Philology were set up to act as an embryo of a future Institute of Oriental Studies. In mid November 1945 enrollment was announced and courses started shortly afterwards.

The Institute of Oriental Studies started its activity before receiving any concrete legal or administrative shape — as was the case with all Wrocław university departments at that time. Its staff consisted of:

Prof. Ananiasz Zajączkowski, commuting from Warsaw University, Dr Ludwik Skurzak, graduate from Lvov University and Ecole Pratique des Hautes Etudes in Paris, Renata Stark-Kohnowa, graduate from Lvov University (she was an M.A. holder at that time, yet soon received her Ph.D.), Władysław Zimnicki, M.A.

In its order of April 30th 1946 regulating the number of departments at Wrocław University, the Ministry of Education did not approve of the draft of Departments and Divisions at the Wrocław University Institute of Oriental Studies. Nonetheless, the Institute continued to exist, with Prof. Zajączkowski at its head, as a separate section of oriental philology within the Department of Comparative Linguistics. Classes in Turkology and Indian studies were taught at 49, Szewska Street. in the building of the former German Institute of Oriental Studies founded by Stenzler at

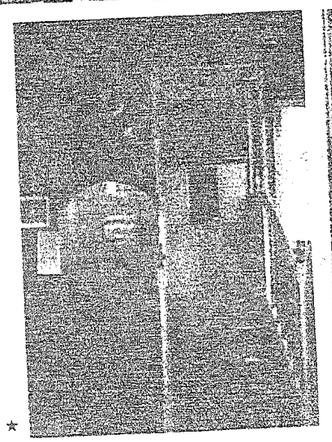
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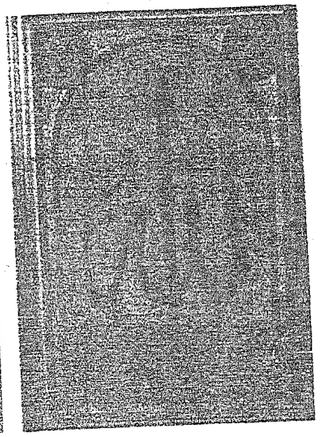
★ مسجد بوهنيكم



★ مسجد كروشياني ★



★ المحراب والمنبر داخل مسجد بوهنيكم



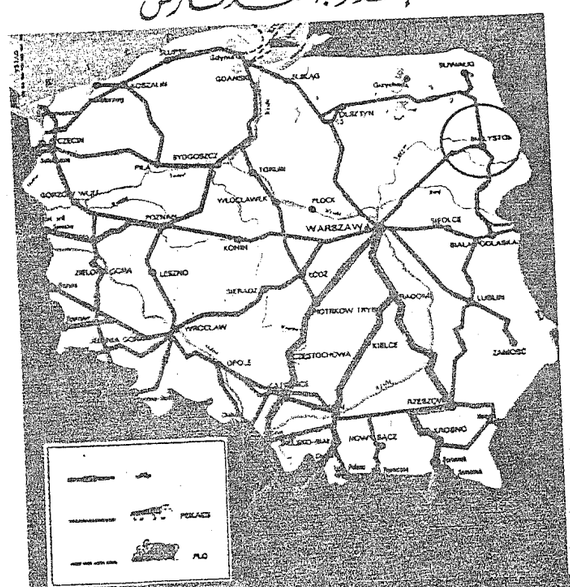
★ لوحة مزخرفة لمثل اسم «الله» ★

المسلمون في بولندا

إعداد: أحمد فارس

ليست هذه هي المرة الاولى التي أزور فيها بولندا، بل سبق أن زرتها مرات عديدة، تعرفت خلالها على المدن الكبيرة والصغيرة، وعلى حضارة هذه الدولة وثقافتها عن طريق أصدقائي البولنديين، ولكن ما لفت نظري خلال زيارتي الاخيرة هو أن أحد أصدقائي وهو البروفيسور كازمير سيلنسكي سألني: هل لك في زيارة أحد المساجد؟

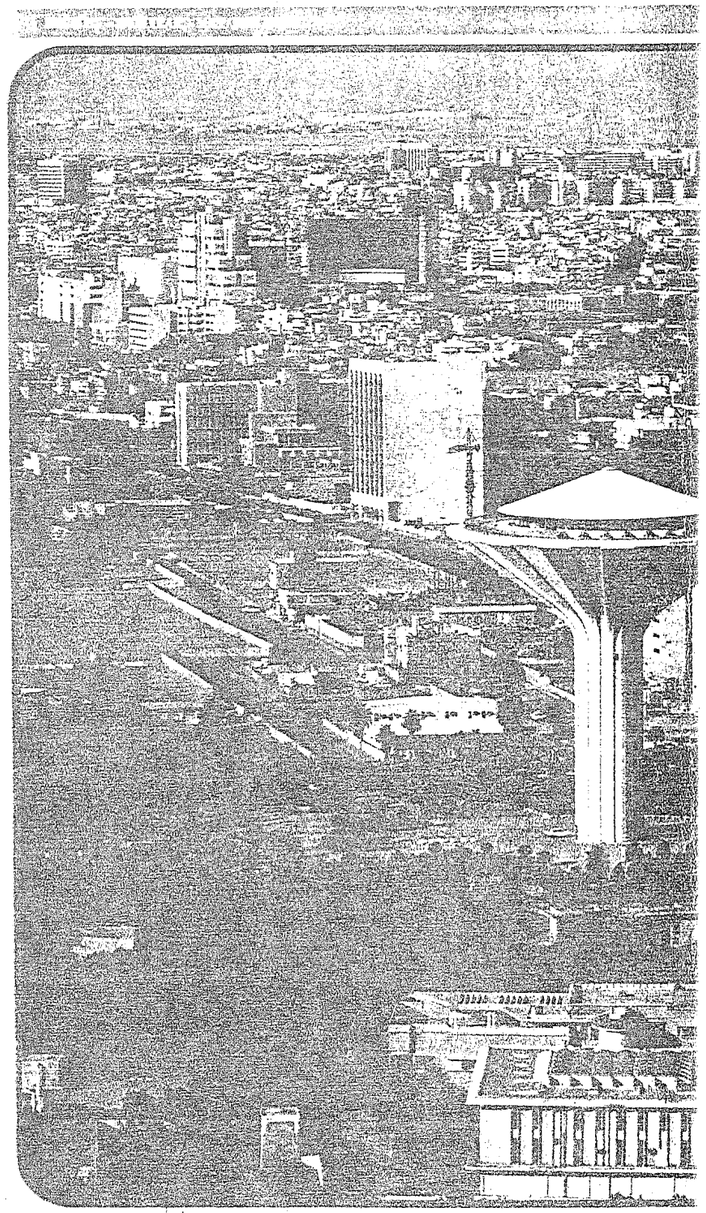
قلت: وهل يوجد ببولندا مساجد؟ فأعرف بأنه لا يوجد العاصمة «وارسو» أي مسجد، بل أذكر أننا العام الماضي، أدينا صلاة العيد في إحدى القاعات مع الجالية العربية والاسلامية. ابتسم صديقي وقال: نعم توجد مساجد ولكن ليس في العاصمة وارسو.



الفيصل

مجلة ثقافية شهرية

AL FAISAL MAGAZINE



POLONYA

بسم الله الرحمن الرحيم

في هذا العدد

«الرياض.. بيت كل العرب».

مقولة تطلق ـ اليوم ـ على مدينة «الرياض»، عاصمة «المملكة العربية السعودية».. التي غدت نموذجاً للمدينة العربية المتطورة.

لقد شهدت هذه العاصمة، في شهر رجب الماضي، عرساً تاريخياً.

تجسد العرس في عدد من المناسبات الإسلامية، والعلمية، والحضارية، والثقافية، والتراثية.

احتفل أهالي الرياض، في هذا العرس، بمرور خمسين عاماً على إنشاء «أمانة مدينة الرياض».

جاء الاحتفال، ليمثل في معانيه، حصاد الجهود المثمرة في عملية البناء والتنمية، والتغيير الذي شمل كل مظاهر الحياة في العاصمة.

كم يبلغ سكان مدينة الرياض؟

ما طبيعة مناخها؟

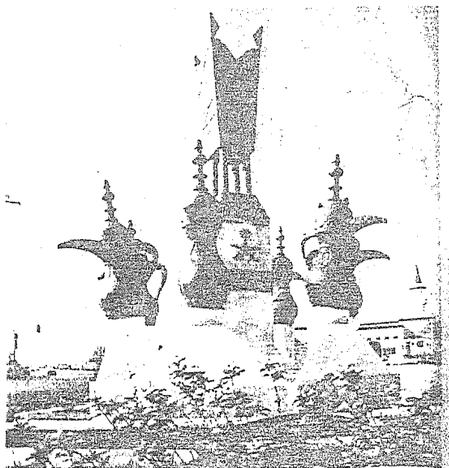
ما معالمها الثقافية والحضارية؟

كيف ولدت.. ونمت..؟

ثم كيف شبّت عن الطوق.. حتى بلغت الخمسين ربيعاً؟.

ألم تر ـ عزيزي القارئ ـ أننا لم نعد نملك من المساحة ما يكفي للإجابة؟

فهل تطالع معنا ص (٧٥)؟



DOKÜMANTASYON MERKEZİ

TARİHDE TÜRK LEH MÜNASEBETLERİ*

M. Tayyib Gökbilgin

Ferdler arasında olduğu gibi bazı milletler arasında da karşılıklı sempatilere, samimi dostluk münasebetlerine ve güzel hatıralara daima rastlanır. Hattâ beşeriyet tarihi, medeniyet tarihi çok defa bu türlü münasebetlerin tecellileri ve tezâhürleri ile doludur.

Zaten insan topluluklarının, millet ve devlet halinde yaşayan siyâsî ve sosyal varlıkların türlü alanlarda, karşılıklı olarak, şu veya bu şekilde münasebetleridir ki, medeniyetleri meydana getirmiş ve bunların devam ve inkişâfında ona yeni yeni unsurlar katan milletlerin rolü ve hissesi görülmüştür.

Tarihde Türk-Leh münasebetlerini düşünürken de bu umûmî görüşü hatırlamak, iki millet arasındaki münasebetlerin çok defa müsbet ve mesud tezâhürlerine şahid olmak mümkündür.

Gerçekden, Türk Milleti, Ön Asya'da kudretli, siyâsî bir teşekkül kurduktan hemen sonra, Doğu Avrupa'daki Leh milleti ile ve onun kuvvetli devleti ile temasa gelmiş ve bilhassa Osmanlı Devleti'nin yükselme devrinde Türk-Leh münasebetleri daha çok artmıştır.

Bu inkişafda, şübhesiz ki, coğrafî durumun, siyâsî zarûretlerin tesiri vardır, şöyle ki :

Anadolu ve Balkanların, Yakın Şark'ın hakimiyetini elinde tutan Türk Devleti ile Doğu Avrupa'nın büyük ve kudretli Polonya-Litvanya krallığı arasında siyasî münasebetlerin vücud bulması ve dolayısiyle Türk-Leh milletlerinin birbirlerini tanımaya başlaması mukadderdi. Belki, buna, Balkanların ve Doğu Avrupa'nın o zamanki etnik çehresi yâni Türk halkları ile dolu olması da âmil oluyordu.

Böylece, XV. asır nihayetlerinde Osmanlı Hükümdarı Bayazıd II. ile Jagellon Hanedanına mensub Leh Kralı arasında ilk dostluk ve iyi komşuluk an-

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* Bu açış konuşması 29.IV.1959 da İstanbul'da Teknik Üniversite salonlarında açılan «Türk-Leh Tarih ve San'at Hatıraları» niteliğindeki sergide söylenmiştir.

Güney-Doğu Avrupa araştırmaları c. 2-3 (1973-4) s. 498-500, İstanbul

TOPLUMSAL TARİH, cilt: IV / sayı: 23 (Kasım-1995) İstanbul, s. 51-56

VARŞOVA'DA TÜRKOLOJİ 1918-1978(*)

İstanbul Üniversitesi Kütüphaneler Yakıtı

EDWARD TRYJARSKI(**)

Polonya'nın bağımsızlığını ele geçirdiği 1918'de, Şarkiyat çalışmalarının Lvov, Vilna ve Krakov'daki geleneksel merkezleri hızla iyileşmeye ve gelişmeye başladı. Türkçe ve Altaycaya ait çalışmalar önceden Polonya Kraliyet Kongresi dışında çalışmış olan bilim adamlarının hem bilimsel hem örgütsel alandaki kişisel teşebbüs ve gayretleri sayesinde başlatıldı; onlar arasında Moskova, Kazan, Petrograd ve Paris'te eğitim görmüş olan Jan Grzegorzewski, Petrograd-Leningrad'dan tekrar memleketinin vatandaşlığına kabul edildiği 1923 yılına kadar yıllarca Rusya'da araştırmalarını sürdürmüş olan Wadysaw Kotwicz ve de Strasburg, Viena ve Köln'de eğitim görmüş olan ve Krakov'da doçentlik yapmış olan Tadeusz Kowalski vardı. Bu son iki bilim adamı, ülkenin diğer merkezlerinde kişisel araştırmalar yapabilecek Türkçe çalışmalardaki uzmanları yetiştirmek için her ne kadar büyük bir yetenek ve bağlılıkla, yoğun bilimsel ve pedagojik faaliyetlerini yürüttülerse de, uzun süre başarılı olamadılar. Türkoloji bölümünün II. Dünya Savaşı'nın çıkmasından sadece birkaç yıl önce orada kurulmasından sonra, Varşova Üniversitesi kendisini çok kötü bir durumda buldu. Mamafih, 1993 öncesi ve sonrasında olduğu gibi, başkentin akademik ve kültürel hayatında Türkçe çalışmalarla ilgili belirli konulara ehemmiyyet verilmesinin faydalı olduğu tasavvur ediliyor gibi görünse de, durum tahmin edilemedi.

Stanislaw A. Korwin Pawlowski 1923'te -öncelikle politik ve ticarî nedenlerden dolayı- başlangıçta Wspólna Caddesi 34'te ve daha sonra Zurawia caddesi 1'de kurulan bir Polonya-Asya Cemiyeti (Polish-Asian Society)[1] organize etmeye başladı. Bu kurum, Miodova Caddesi 7 numarada[2] Teppers'in sarayında iskân edildiği 1927 sonbaharının hemen sonrasında, bir Doğu enstitüsüne dönüştürüldü. Kurucusu tarafından; "her ne sebeple olursa olsun[3] Doğuyla ilgilenen insanların bir derneği" olarak düşünülen enstitü, daha sonra Dışişleri Bakanlığı Doğu Dairesi ve Genelkurmay İkinci Dairesi arasında[4] ortak çalışma yeri hâline geldi. Asıl amacı Doğu'da Polonya'ya hizmet için konsolosluğa memurlar sağlamak idi. Doğu'daki ülkeler ile kültürel ve bilimsel teşebbüs zemininde, devlet politikasının tüzüklerini de yürüttü; Doğu'da Polonyalı azınlıkların temsilcileri ile birlikte göçmenlerin çoğu da onların menfaatlerine uyması ümidiyle o yöne doğru çekildi -o menfaatlerin çoğu Polonya'nın millî-kültüre ve politikaya ait unsurlarıyla birleştirilemedi. Bir başka deyişle, Krakov ve Varşova'daki Şark-akademik toplulukları mevcudiyetinin ilk yıllarında enstitüden açıkça uzak duruyordu. S. A. Korwin-Pawlowski'nin kişisel teşebbüsleriyle, enstitü içinde, Dışişleri Bakanlığı'nın himayesinde bir Doğu Öğretim Okulu kuruldu. Öğretim evvela dil kursları ve daha sonra "doğu" kelimesi vasıtasıyla -bazı politik faktörlerin etkisi altında- böyle, Rusça, Sırpça-Hırvatça, Romence ve Macarca gibi kültürleri ve dilleri de ihtiva etsin diye, çok geniş bir yorum yapıldı. Türkçe ilk Michal Domaszewicz[5] tarafından, 1 Kasım 1933'ten itibaren de Abdullah Zihmi Soysal tarafından öğretildi. A. Z. Soysal aynı yıl içinde Jagellonian Üniversitesi'nde, *O listach chanów krymskich* wysylanych do Polski[6] (Kırım Hanları Tarafından Polonya'ya Gönderilen Mektuplar Üzerine) adlı teziyle doktor unvanını kazanmıştır. Türkçe üzerine konferanslar Petrograd'da Doğu Enstitüsü'nde eski bir okutman Saray Shapshal tarafından Vilna'da da verildi. 1936 yılında enstitünün yeni sekreteri Olgierd Górka ta-

(*) Yukarıdaki inceleme sadece bir hâtırat karakterindedir ve Varşova Türkoloji tarihinin ana hatları olarak addedilmemelidir. Makalenin bütünün oldukça dar bir alanla sınırlanması sebebiyle, bu satırları yazanın özel bazı makalelerinin alınmadığı, notların en az miktarla sınırlandığı, bazı bibliyografya verilerinin atlandığı söylenebilir. Varşova Türkolojisiyle ilgili makaleler, öncelikle, A. Zajaczkowski tarafından yazılmış olan makaleler (bakınız; dipnot 17'deki bibliyografya), J. Reychman (bakınız; dipnot: 21'deki bibliyografya), (S. Kafuzynski, *Voprosy Jazykoznanija*, 1963, sayı 5, ss. 108-114'deki "Sovremennoe sostojanie i blizhashchye perspektivy tiurkologii i altaistiki w polshe"), A. Dubinski (*Przeglad Orientalistyczny* sayı: 3 (79), 1971 ss. 282-285'deki "Prof. Ananiasz Zajaczkowski'nin Karayım dili üzerindeki çalışmaları): *Africana Bulletin*, 1966, sayı: 4, ss. 161-163'deki; "Les travaux; d'Ananiasz Zajaczkowski sur les monuments littéraires turcs de l'Egypte") ve E. Tryjarski (bakınız; T. Nagrodzka-Majchrzyk, *Permanent International, Altaistic Conference Newsletter* sayı: 12, Temmuz 1978, ss. 9-25 ve "Biblographie des travaux d'Edward Tryjarski pour les années 1951-1975", *Sovietskaja tiurkologija* 1974, sayı: 4, ss. 97-106'daki: E. Tryjarski, "Polskaja tiurkologija za poslednije desjat liet (1964-1975)"da bulunabilir.
Bu yazıda, Edward Tryjarski'in, *Oriental Studies in Sixty Years of Independent Poland*'ın 25-34. sayfaları arasında yayımlanmış olan "Warsaw Turkology 1918-1978" adlı makalesinin çevirisine çalışılmıştır. Çeviri için öncelikle Sayın Edward Tryjarski'den izin alınmış ve daha sonra çeviri metni yazarın kendisine gönderilmiş ve kendileri metni gözden geçirme nezaketi göstererek çeşitli düzeltmelerde ve ilâvelerde bulunmuşlardır. Metin bu düzeltmeler ve ilâveler göz önünde tutularak yayıma hazır hâle getirilmiştir. Burada yeri gelmişken Sayın Edward Tryjarski'ye yapmış olduğu katkılarından dolayı şükranlarımızı sunmayı büyük bir borç biliriz. Bu katkılar bize, Varşova'da yayımlanan bazı yeni yayınları da ekleme imkânını verdi. Bunlar; 24. paragraf ve 17. dipnotun sonundaki ve metindeki birkaç ilâveyle birlikte, 22. 23. ve 24. dipnotlardır.

(**) Türkolog, Polonya İlimler Akademisi, Varşova.

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Süleyman is occupying Buda in 1541.
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Polonya (160111)

Osmanlı Araştırmaları, sayı:29, İstanbul-2007, s. 203-225.

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XVIII. YÜZYIL ORTALARINDA TÜRK-LEH İLİŞKİLERİNDEN BİR KESİT: KAPICIBAŞI MEHMED AĞA'NIN LEHİSTAN (POLONYA) ELÇİLİĞİ (1757-1758)*

*Hacer TOPAKTAŞ***

Lehistan, XV-XVIII. yüzyılları kapsayan dönemde, Osmanlı Devleti'nin ilişkilerini yoğun olarak yürüttüğü devletler içerisinde önemli bir yer tutar. Osmanlı Devleti'nin Kuzey'e ve Batı'ya doğru topraklarını genişlettiği ve Lehistan'ın Doğu Avrupa'da geniş topraklara sahip olduğu dönemlerde ikili ilişkiler son derece yoğun bir şekilde yürütülmüş olup, Lehistan'ın Osmanlı Devleti'ne en fazla elçi gönderen ülke olması bunun bir göstergesidir.[1] Sayıları gittikçe artan çalışmalar, iki devlet arasındaki ilişkilerin aydınlanmasına katkıda bulunmaktadır.[2] Ayrıca günümüzde birçok araştırmacı Osmanlı elçileri ve sefâretnâme-

* Makalenin hazırlanmasında yardımlarını gördüğüm kıymetli hocam sayın Prof. Dr. M. Alaaddin Yalçınkaya'ya teşekkürü bir borç bilirim.

** Arş. Gör., Karadeniz Teknik Üniversitesi Fen-Edebiyat Fakültesi Tarih Bölümü.

1 "Hiçbir ecnebi devlet Leh kralları kadar sık sık elçi göndermemiştir." İsmail Hakkı Uzunçarşılı, *Osmanlı Tarihi*, C. II, Ankara, 1995, s. 481.

2 Bu konuda yapılan çalışmalar ile ilgili birkaç örnek vermek gerekirse; Dariusz Kolodziejczyk, *Ottoman-Polish Diplomatic Relations (15th-18th Century):An Annotated Edition of Ahdnâmes and Other Documents*, Leiden, 2000; *The Ottoman Survey Register of Podolia*, Cambridge, 2004; "1795'e Kadar Osmanlı-Leh İlişkilerinin Karakteri Üzerine Bazı Tesbitler", *Türkler*, C. IX, (ed. K. Çiçek-H. C. Güzel-S. Koca) Ankara, 2002, s. 679-685; "Polonya ve Osmanlı Devleti Arasında Tarih Boyunca Siyasi ve Diplomatik İlişkiler", *Savaş ve Barış 15-19. Yüzyıl Osmanlı-Polonya İlişkileri*, (yay. yön. Selmin Kangal) Ankara, 1999, s. 21-35; "Semiotics of Behavior in Early Modern Diplomacy: Polish Embassies in Istanbul and Bahçesaray", *Koninklijke Brill NV*, Leiden, 2003, s. 245-256; "Co Turcy Wiedzieli o Rzeczypospolitej?", *Mowia Wieki*, nr. 09/03, Warszawa, 2003, s. 14-19. Nigar Anafarta, *Osmanlı İmparatorluğu ile Lehistan (Polonya) Arasındaki Münasebetlerle İlgili Tarihi Belgeler*, İstanbul, 1979; Jan Reychman, *Historia Turcji*, Warszawa, 1973; "1945'den Beri Polonya'da Türk Tarihiyle

Journal Institute of Muslim Minority Affairs, c. 7(2), s. 530-546, 1986 (London)

RESEARCH IN PROGRESS

History of Translations of the Meanings of the Holy Qu'ran into the Polish Language

Hassan Ma'ayergi

Polonya

Introduction

The Polish Kingdom which consisted of Latvia, Lithuania and parts of Ukrania, was under the sovereignty of the Golden Horde, which ruled Russia and East Europe in the period between 1227-1505 C.E. and used to pay annual tribute *(jizyah)* to it (i.e. Golden Horde).

When due to fragmentation, domestic strife, constant attacks by Tamerlane and battles with the principality of Moscow, the Golden Horde began to disintegrate, its Muslim population dispersed into neighbouring European countries such as Ukrainia, Crimea, Hungary, Poland and Lithuania.

In origin, therefore, the Polish Muslims, who reached Poland in 1410 C.E. were of Turkish-Tatar background. They helped the Polish King, Wladyslaw Jagiellons and his brother Witold, Prince of Lithuania, against the Teutonic Knights, who were expelled from Palestine. The Knights were a Germanic order which regarded Lithuanians and Poles as non-Christian. The Poles sought the aid of the Tatarian Prince, Jalal Udeen, who saved them from the depredations of the knights. After the war, many soldiers of the Muslim army stayed over in Poland. They were mainly Daghestanian or from the Volga region. They were assigned farms and army positions, led an honorable and comfortable life, and in time intermarried with Polish and Lithuanian women.

In 1432 C.E. a treaty was signed between Poland and the Tatari Prince Ahmad, Governor of Kepchak, located north of the Caspian Sea. The treaty stipulated that in return for wealth already received the Tatari Prince would help Poland with foot soldiers and knights when necessary; and that Muslims settled in Poland would receive special rights and privileges.

This treaty was a significant factor in encouraging Muslim soldiers to continue to reside in Poland. Their excellent war skills and intrepid courage in battle made them very much wanted in Poland and the Treaty enabled them to be treated as equal citizens with full rights.

Most of the soldiers lived in the north eastern part of Poland around Vilna, where they were offered land. They traded in leather, trained horses and some worked as translators, secretaries, diplomats or representatives for the State. In addition, a special unit of Muslim knights (cavalry) was formed in the Polish army, with its own distinct armour and emblem (a crescent above the Polish eagle). This unit played a crucial role in defending the eastern borders of Poland from Russian attacks. They won great victories especially in the wars between 1508-1511 C.E.

In the year 1656 C.E. the Muslim knights also saved Poland from Swedish attacks. Unfortunately, in the period that followed, Muslims were attacked by the Poles in their own villages. The men were killed, their women enslaved and children baptized. Even religious books of Islam were burned. This was an outrageous denial of their services. From then on the situation of the Muslims got worse, and the knowledge of Arabic grew steadily weaker until it disappeared. The need for Islamic books grew, but what had been written needed to be translated into Polish. Only one copy of the Qu'ran remained in use by several Islamic organizations. Some Islamic groups migrated to the Turkish sector of Ukrainia where the Tatars rose up in arms in a famous rebellion called "Tatar Lebka".

In 1795 Poland disappeared from the world map when it was divided between Russia, Austria and Prussia. Many Polish people took refuge in Ottoman Turkey and embraced Islam. One of those converted was the famous Polish General Josef Beam who changed his name to Murad Farouk Pasha. He was appointed General in the Ottoman army where one of his desires was to form an army of Muslim Poles to fight Russia in Caucasia.

Poland did not re-appear again until after World War I. But it did not survive long, as after twenty one years it was again torn apart. In 1939 German and Russian forces invaded Poland and divided it among themselves. In 1941 Germany took over the territory completely, but in 1944 Russia conquered it from the Germans. It has stayed a Russian satellite since then.

Professor Boguslaw R. Zagorski, President of the Higher Congress of the Islamic Alliance in Poland stated: "Muslims in Poland at one time had reached 500,000 in number and had 60 Mosques in the country, but their number decreased due to intermarriage, changes in the geographic borders and waves of oppression."

Present Situation

Now the Polish government does not interfere in the religious affairs of the Muslims. But there are only about 200 Muslims in Warsaw and an equal number in Gdansk, although the greater number live in Bialystok. There are now two wooden masjids, one in Bohoniki and the other in Kruszyniany. There were plans before the Second World War to build a large masjid in the capital Warsaw, but this idea is no longer considered possible without the help of Islamic countries. The Polish Government has allocated a piece of land for the building of an Islamic centre, masjid, library and a meeting hall. It is now up to the Muslim countries to step forward and start the building process.

It is now estimated that the total Muslim population in Poland is around 15,000. Most are of the Hanafite school and the majority of their books are copied from other books found in Turkestan and other Islamic countries of the Volga and Crimean peninsula. These books can be divided into two categories: i) books written in Arabic script; ii) books written in Latin script. Books written in Arabic script are of three types: 1) books in Arabic language; 2) books in Turkish language; and 3) books in Polish language.

much room for intelligent behavior. However, the Turkish society which produces this idiom also considers long hair as an aspect of feminine attractiveness. In other words, there is a clear ideological urge behind this idiom; the woman is first defined as beautiful with her long hair and is then judged inferior to man in intelligence on account of the symbolic meaning of long hair. The fact that Keloğlan, the Turkish trickster figure denoted by his baldness, is the most intelligent and resourceful figure in Turkish folklore is a further indication of the ideological urge behind the idiom—an urge which is part of the movement strengthening patriarchal tendencies that seems to stem from the struggle against maternal uncles represented in *Dede Korkut.*

"Pabucunu dama atmak": "To cause to lose favor, to cause to fall into discredit." This idiom, which literally means "to throw someone's shoe on the roof," further denigrates women. It was pointed out in the discussion of the previous idiom that in Turkish folklore "getting on the roof" means becoming ready to enter into sexual relations. Like many other things which are hollow inside, in Turkish folklore the shoe symbolizes the female genitals. Here is a stanza from a folk song in which the shoe is used in this sense:

Kundurama kum doldu	My shoe got filled with sand
Atmaya kürek gerek	I need a shovel to empty it
Nazlı yarin yanında	I need to have guts
Yatmaya yürik gerek	To lie down near my lover

A Nasraddin Hodja anecdote also seems to be based on this symbolic meaning of shoe: a thief who breaks into Hodja's house finds nothing to steal, but Hodja steals the thief's shoes. It seems that this anecodote gives expression to the feelings of husbands who fear being cuckolded and serves as a retaliation.

These symbolic meanings of "shoe" and "roof" make it clear that the idiom's core meaning concerns the seduction of a man's wife, the man unable to keep his wife under control being belittled in the eyes of the seducer. On account of this belittlement, it seems the idiom extended its meaning to connote generally belittlement or the losing of favor in all kinds of human relations.

As is clear, "man" and "woman" function as an important binary opposition in Turkish culture. This binary opposition is used in some idioms to express some ideological tendencies which developed over the course of several centuries and still have their social effect. In spite of conscious efforts to change the negative attitudes towards women in Turkish culture, the attitudes persist. It seems they do so because the culture has ideological reasons for conditioning its members to keep them. Changes in the superstructure, such as in education and law, seem to be quite incapable of counteracting the cultural conditioning effected through such dexterous and subtle means as idioms.

Middle East Technical University, Ankara, Turkey

8. Abdülbaki Gölpnarlı, *Nasreddin Hoca* (Istanbul, 1961), p. 86.

International Journal of Turkish Studies, c. 3/1, s. 123-138, 1984-1985 (Madison-Wisconsin)

Zygmunt Abrahamowicz

TURCOLOGY IN POLAND: ACHIEVEMENTS AND SOME PROBLEMS FOR FUTURE DEVELOPMENT

12 MAYIS 1992

Introduction

Turkish studies in Poland are of long standing. They originated in efforts to communicate with the various Turkic peoples first encountered by the Poles as they drove eastward down to the areas beyond the Dnieper. As early as the eleventh century Poles were engaging in missionary work among the Pechenegs. Toward the middle of the thirteenth century Poland was recurrently invaded by the Mongols, and the Pole Benedict accompanied Giovanni da Pian del Carpine on his mission to Mongolia. In 1287 one Ladislaus—probably a Pole—went on a mission to the Crimea. The fall of the empire of the Golden Horde prompted Polish-Lithuanian interference in the affairs of its peoples, and there followed a long period of contact with the Tatars. The first diplomatic action of the Polish-Lithuanian state at the Ottoman court came in 1414. Finally, after the 1444 defeat of the Poles and the Turkish conquests of 1484, the two states sought, in 1489, to reach a peaceful settlement.

The first interpreters in the official contacts between the Ottoman state and Poland-Lithuania were Tatars and Armenians, Polish or Lithuanian subjects who spoke Turkic at home. In the seventeenth century this duty was taken over by Poles, an enlightened group who had learned the necessary languages as well as the Arabic alphabet. The most outstanding of these was Samuel Otwonowski (d. after 1642), who translated Sa'di's *Gulistan* (from a Turkish paraphrase of the poem). For a short time also the Polish royal chancellery had the services of François Mesgnien, who took the Polish name of Meniński and who, in an excellent *Thesaurus* of the Turkish language (1683), gave also Polish explanatory notes. Turkish was then a popular language in Poland. It was spoken by Jan Sobieski, the king-to-be. In the late eighteenth century a Polish school of *jeunes de langues* was started at Istanbul at the instigation of Stanislaus Augustus, the last king of Poland and an admirer of the Orient. Turkish (and Persian) was studied by the enlightened aristocrat, Prince Czarteryski.

However, genuine Turkish studies in Poland were a nineteenth century development. Antoni Muchliński (1808–1878), besides historical works (to be discussed later), published a "Turkish chrestomathy" in Russia and concerned himself with the etymology of the Oriental borrowings in Polish. Ignacy Pietraszewski (1797–1869) and Józef J. S. Sekowski (1800–1858) engaged in studies mainly historical. All three were exiles and had of necessity to be active abroad: in Russia, Prussia, and France, respectively. From the beginning of the nineteenth century the Empire of the Tsars began to be invaded by such members of the Polish intelligentsia, young political exiles. We owe them various short but interesting texts—for example, a Bashkir song, some Azerbaijanian songs, and a small Chuvash vocabulary published by Jan Reychmen (1900–1975), Turcologist and eminent historian of Polish Oriental studies.

POLSKA AKADEMIA NAUK
KOMITET NAUK ORIENTALISTYCZNYCH

NAUKI ORIENTALISTYCZNE W SZEŚĆDZIESIĘCIOLECIU NIEPODLEGŁEJ POLSKI (1918–1978)

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Andrzej Czapkiewicz

ARABIC STUDIES IN POLAND

I have been given the honour to present the development of Arabic philology in Poland during the 60-year period of the country's independence, i.e. in the years 1918–1978. The following is going to be one in a series of reports on the situation in various disciplines of oriental studies in Poland over the period under consideration. Short, as the presentation was supposed to pose a lot of difficulties since one cannot possibly help omitting even important details or to mention barely certain issues to which much more attention should be attached, nonetheless I shall make an attempt at producing a concise image of that area of studies within the period of time under consideration.

The beginnings of Arabic philology in Poland during the 60-year period of its independence go back to Cracow where in 1919 on the initiative of Prof. T. Kowalski (1889–1948) a Seminar on Oriental Philology was organized at the Jagellonian University. Interested also in Turkology and Iranian studies, Prof. T. Kowalski, as an Arabist, devoted his attention mainly to studies in old-Arabic poetry, which he had started many years before. His activity followed three main lines of interest; first of all it was editorial work, to mention here his most important editions of the *divan* of Qays ʾibn ʾal-Ḫatim (Leipzig, 1914) and of Kaʿb ʾibn Zuhayr (Cracow 1950) — the latter one published posthumously and accomplished with the cooperation of T. Lewicki. The second line was focused on studies in the theory of literature, based mainly on old-Arabic poetry; among them the most important publication is undoubtedly "Próba charakterystyki twórczości arabskiej" [An Attempt at the Characterization of Arabic Literary Output], *Rocznik Orientalistyczny* vol. 9, Lvov 1932. Complementing this sphere of Prof. Kowalski's interests are his short ethnographic studies which stemmed from his analyses of old-Arabic poetry; they constitute the third field of his investigations. At this point it should be added that Prof. T. Kowalski's achievements also include studies of sources, crowned by the edition in 1946 of the report by ʾIbrāhīm ʾibn Jaʿqūb. Active in Cracow were also D. Künstlinger, an Islamist, and J. Hirschberg, a specialist in Arabic-Jewish relations in pre-Muslim period.

In the years 1925–1931 Prof. Smogorzewski (died in 1932) worked in Lvov, where he continued his investigations into the problem of ʾibāḍiyya, started in Petrograd in 1914 using Ibadite texts which are important sources to the history of Islam. A few of his articles on Ibadite literature and dogmatics appeared in *Rocznik Orientalistyczny* in the years 1925–1927.

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THE REVOLUTIONARY GENERATION

The hearts of tne revolutioneers, who fight for the freedom, are for all the places of the world: South America, Asia, Europe, and Africa. They follow with respect and appreciation the outburst of the armed revolution in South Lebanon, the noblest example of sacrifice and martyrdom given by the youth of South Lebanon, faithful to Allah and to the nation.

These young people understood that the Zionist death machine could only be stopped by suicidary actions, and therefore they executed them. The small car became an arrow piercing the heart of the enemy who started to stagger after the consecutive hits.

He started to run away from Lebanon wishing only that the national forces do not follow him. The Zionist enemy is loosing twenty men or more weekly. The heroes of Lebanon attacked him in the south and the Palestinian heroes passed the electronically guarded sea borders and landed on the Palestinian seashore at Tel El-Rabih. The 28 heroes died as martyrs after inflicting the enemy numerous and serious casualties. The revolutionary generation carries now the entire responsibility. From land and sea it attacks the enemy positions, and with the help of Allah the revolutionary generation will soon attack the enemy from the air and ignite it with explosives till victory is achieved and the land liberated.

May 15, 1948/May 15, 1985
THE COMMEMORATION OF THE USURPATION OF PALESTINE

On the 15th of May 1984, the Zionist entity was proclaimed on the Arab and Islamic land of Palestine, a task facilitated by the British occupation, thus executing the omnious Belfort Act. From that date on, our Arab and Islamic nation is offering one martyr after another.

This alien Zionist entity would have not been implanted on the Arab and Islamic land without the help of International imperialism. They occupied the whole Arab land and divided it into small states, against the will of the population, and imposed rulers who reigned by power and oppression. The Arab armies went to fight in 48, but were deeply divided and had to fight on two fronts at the same time; on the first against the internal traitors, and on the second against the external enemy. The battle on first front was often the most fierce of the two. The tragedy reached its climax when one of the spies of the British imperialism was able to jeopardize a popular revolt in one part of the Arab world, while in another part there was a British officer at the head of the Arab army, and in a third part the soldiers had defective weapons... It had been necessary to flatten the Islamic land in order to implant the Zionist entity.

Today, thirty seven years after this wicked day, and in spite of the fall of many traitor rulers who were unmasked and overthrown by the people, the international imperialism and the New Crusade forces did not surrender but bought another set of rulers and fought against the Arab union and against the unification of the Islamic word. They firmly stood against the Arab and Islamic revolutionary forces, having in mind to keep our nation divided and torn by internal conflicts, thus allowing the Zionist entity to achieve its dream "the land of Israel goes from the Nile to the Euphrates". Against the ferocious attack of the Zionists and the Crusaders, our Muslim people is standing firmly, never despairing. Heroes like the martyr Abdel Kader El-Husseini and Ahmed Abdel Aziz in the battle of Faluja in Palestine in 1948, and Abdel Mun'im Ryad on the Suez in 69, and Sana' Muhaydli in South Lebanon in 1985, and many other martyrs and unknown soldiers who devoted themselves to God, seeking one of two noble aims: Victory or martyrdom. All those martyrs fell on the battlefield against the external enemy, but many others died in the internal fights and revolts to liberate our people from the rule of the traitors and agents. As for those who are proud of "surrendering" to the enemy, their fate will be that of the rulers of 1948 like Abdullah, Nuri El-Said, Faysal and Faruk. How can they want peace when our people in the West Bank, Gaza, Jerusalem, Jaffa, Acre, and Haifa were slaughtered, tortured, their women raped, and those left alive were expelled from their land. Moreover, the Zionist enemy does not hesitate to proclaim that his land goes from the Nile to the Euphrates. The road to liberation is the Holy Jihad against the enemy, thus firmly opposing the trend toward surrender, gathering all the capabilities of the Arab and the Muslims, fighting those who call for regional divisions or any type of factions. The enemies of unity are the enemies of liberation, and the enemies of Jihad are the enemies of liberation. Those who call for surrender are the enemies of liberation, and the enemies of liberation are the enemies of the people, and the enemies of the people are the enemies of God.

Editorial

PRICE:
● Jamahiriya: 250 Dirhams ● Qatar: 3.5 Dirhams ● Oman: 200 Bisa ● Bahrain: 250 Fils ● Kuwait: 250 Fils ● Iraq: 250 Fils ● Tunis: 250 Millimes ● Syria: 2,5 Pounds ● Italy: 2500 Lires ● Bahrain: 250 Fils ● Yemen: 2,5 Rials ● Algier: 2,5 Dinars ● Marocco: 2 Dirhams ● For other countries 3 U.S. Dollar or its equivalent.



The wooden mosque in Yumenki is one of the most famous Islamic historical monuments.

POLISH UNDER THE SLOGAN OF THE CRESCENT

The Islamic religion can be found in the heart of the Christian European continent, thousands of Kilometers away from the Arab, Islamic nation where God revealed his holy messages at the origin of the Islamic Call. The appearance of Islam in central Europe removed the dark fog of blasphemy and atheism. It also brought warmth and security to the life of a people who were destined for happiness. They have chosen Islam as their religion, after God opened their hearts to His religion and blessed them with faith. In this issue, we will discuss one of the regions in which the perpetually shining sun of Islam rose many centuries ago. We will live among one of the Islamic groups who have preserved their Islamic roots with a strong and unchanging faith. We will discuss the socialist Republic of Poland and live among the Islamic minority found there, who are a valuable historical trust demonstrating the historical relations existing between Muslims and other peoples of this world.

Islam caused a cultural revolution that destroyed the bases of injustice, exploitation and slavery. It liberated man from his worldly fetters and enabled him to follow the path of God, thereby understanding the noble aim and great wisdom behind reasons for his existence. This new phenomena that astounded the world aroused the interest of all humanity. Nations competed and hastened to establish relations with this new religion. They discovered that the universality of Islam, the loftiness of its principles and the abundance of its intellectual and cultural heritage were the best incentive towards establishing such relations.

The Polish People and Islam

The Poles were among the European people who were not conquered by the armies of the Islamic conquest. The principles and ideology of Islam reached some of them however filled their hearts with happiness, security and guidance. The Arab and Islamic culture affected many aspects of the scientific and intellectual life of these people. They also had various economic and commercial relations with the Islamic and Arab Nation.

The relations that the Poles and other east European people had with the Muslims, contributed to the advancement of the intellectual and scientific movement. These relations also played an important role in introducing to the world the history and lifestyle of these people. In some cases, the careful and comprehensive descriptions that some Muslim Arab geographers made of these regions and the way of life in Poland and other east European countries, are considered the 'original sources for historical studies of these countries.

The Polish People and Islamic Culture

The writings of the most important Muslim Arab intellectuals, such as Avicenna, Averroes and Al-Razzi were present in Poland since the 13th century. As a result, Polish doctors benefited tremendously from these works, especially Avicenna's book called "The Laws of Medicine". The Yagilon Library in Crakow has a few copies of the first edition of this book.

The Islamic Roots

The Tartars are the largest group of Muslims in Poland. At the end of the 14th century, circumstance obliged them to leave their territory in east Europe and on the peripheries

POLONYA

ENCOUNTERS

Polish Tartars: Fighting for an Identity

Our *special correspondent* reports on a small, isolated community of Muslims who have lived on what is now the Soviet-Polish border for over seven centuries.

Their story is unique not only for the tenacity of their faith, but also because it is a rare example of intercommunal tolerance and peaceful co-existence.

IN the year 1263, Tatar envoys from the Golden Horde first came to the Grand Duchy of Lithuania. The Grand Duchy was at this time still a fairly small state, sandwiched between the Poles to the west, the Teutonic Knights to the west and north, and Russian principalities to the south and east. The Golden Horde, on the other hand, was already master of a vast territory that stretched from Central Asia deep into Russian lands.

The Grand Duchy and the Golden Horde were far enough away from each other not to be in direct conflict, but close enough to be useful allies. Their problems were very different. The Grand Duchy was rapidly expanding (eventually it was to occupy most of what are now the Byelorussian, Lithuanian and Ukrainian SSRs). It needed good troops and the Tatars were able to provide them. The Golden Horde itself, meanwhile, was being torn apart by internal dissensions. Rival factions were constantly trying to gain supreme control of the throne. Some of the Tatar princes looked to the Grand Duchy for help - and were not disappointed.

Throughout the 14th century, Tatars came to the Grand Duchy and played a prominent part in its struggles against its neighbours. In return, they received rich estates and help in their own campaigns, most notable that of Toktamish against Tamerlane. It was to the Grand Duchy that the last great Khan fled, after he had finally lost control of his state, and it was there, too, that the great Hajo Girey, founder of the Crimean Horde, was born.

The Tatars of the Golden Horde were Muslims, the Lithuanian state was Christian. Far from being coerced into changing their religion, however, the Tatar settlers were granted two unusual privileges: they were allowed to intermarry with the local population and to have their children brought up in their own religion, as Muslims, even if the mothers were Christian.

Some of the Tatars held high office in the Grand Duchy, becoming governors of cities such as Minsk and Hrodna (Grodno). Most, however, continued to live as they had in the Golden Horde, commanding their own retinues and leading them in battle whenever necessary. They had the same rank as Lithuanian nobles and were treated with great respect. A visitor at the Grand Ducal court, the Burgundian Count Ghillebert de Lannoy, was scandalised to see that *le duc sarrasin de Tartarie* was served with meat even on a Friday, a day on which Christians had to abstain from meat. (The Count's name is not immediately familiar, incidentally, but his direct descendants include two presidents of the United States, one of whom made the family name famous as 'Delano').

From the beginning, the Tatars felt a



Polish Muslims: the unknown minority

AFKAR, c.1, (s.5), s.59-61, 1984 (london)

Islam in Polish Scientific Literature

Jacek M. Majchrowski

POLONYA

Introduction

Poland is a unidenominational country. It is commonly assumed – due to the lack of any official data in this respect – that about 90% of the total population are believers in Roman Catholicism. The remaining 10% comprise, besides a considerable number of unbelievers, followers of 36 religious groups which include believers in the universalist religions as well as quite ephemeral ones. One of the religous groups that has had the oldest tradition in Polish history – going back to the 14th century – is the Union of Muslims.

In Poland, the Muslim Religious Union was legitimized in 1925 and on April 21, 1936 the foundations of its activity were formulated in the act defining the attitude of the State towards this Union. The statues which are in force today were passed in 1969 and confirmed on January 29, 1971 by the decision of the Director of the Office for Denominational Affairs. Nowadays, the Union ostensibly belongs to the least numerous religious groups in Poland, but the true number of its followers is in fact unknown. For instance, in Polish sources – I mean here both scientific studies and statistics prepared by the Department of Home Affairs – the number of Muslims is estimated between 1,800 and 2,000. In foreign literature, on the other hand, it is claimed that in Poland we have about 15,000 Muslims.

The small number of followers of Islam in Poland does not mean that there is a lack of interest in the religion itself. Although the only publication devoted completely to religious questions is *Al Islam,* edited for Muslims by a Muslim, there are also some other works on Islam as a religion, as a legal system and some other aspects.

Historical Background

In Poland, interest in Islam appeared practically simultaneously with the introduction of the religion itself. In the first phase, however, this interest was of a decidedly different character than it is now. It was akin to interest in an alien religion, a religion of those invaders who with the name of Allāh on their lips plundered Polish territories, murdering their inhabitants. On the other hand, quite frequent contacts with the East evoked interest not only in the countries of the region but also in their culture, faith and customs. Hence literature on Islam, both Polish and West European which was translated into Polish, although generally of a controversial and anti-Islamic nature, was not at all poor. It comprised various literary kinds: scientific, historical and geographical descriptions of Islamic countries, Turkish political systems, travelogues, anti-Islamic sermons, derogatory anti-Turkish and anti-Tatar treatises, and finally, a systematic content analyses of the doctrines included in the Koran. As early as the mid-17th century, two Polish translations of the Koran were prepared by Starkowicki and Zajerski.

Reviewing this body of literature today we can state that it was devoted exclusively to the external, socio-political aspects of the Islamic religion and to its operational effects. For early Polish writers, the question of doctrine, especially as embodied in the Koran, was of secondary importance. It was as an ideological backdrop for the presentation of a concrete problem: i.e., the direct confrontation with Islam in its Turkish and Tatarian versions.

Generally, one can state that until the 18th century, Polish literature on Islam was not of a scientific character. There was a lack of detailed analysis of the doctrines included in the Koran, of the post-Koranic tradition or of the later, medieval philosophical, theological, mystical treatises of Muslim authors. In the majority of works, including the usually objective descriptions of Islamic countries, the atmosphere of open hostility towards Islam predominated, as well as an inclination to denigrate the social environment of the Mohammedans and Mohammed himself and his doctrine. In these works one finds unrefined epithets, threats, complaints, words of condemnation and sometimes even prayers pervaded by hatred and revengefulness towards the Mohammedans, and especially towards their clergy and political leaders. These works were intended for awakening among the Polish people and among Christians in Europe, the necessity of defending against the Turkish and Tatarian threat, not only in the military and political respect, but also, and first of all, in the religious, moral and cultural one.

This gives grounds for the conclusion that there is a need today of critical, scientific, objective studies of the Muslim doctrines. They are possible, the more so, because in the period since the end of the 18th century till the beginning of the 20th century, when Poland did not exist on the map of the world, the direct threat of Islamic countries has disappeared. There are no obstacles then to carry on such investigations in Polish academic centers: philosophical, philological, theological and of religious studies. Let us try the to see the extent to which this postulate has been realized by Polish scholars after World War II and whether the role played by Islam in the modern world has been noticed, and its doctrine and practices studied in a sufficiently profound way.

Islamic Studies in the Twentieth Century

In order to answer these questions, it is necessary to give first of all, a review of existing books on Islam. They are not numerous in Polish literature and in general they are of a popular character. These studies of Islam usually present only the outline of the doctrine and are based on English language books. Among the books of Polish authors one would mention the following: Josez Bielawski, *Islam, religia panstwa i prawa,* Jan Hauzinski, *Islam, Islam w feudalnych panstwach arabskich i krajach ościennych VII-XV wieku,* and *Muzulmanska sekta asasynów w europejskim piśmiennictwie wieków średnich;* and Anna Mrozek's, *Islam a narod w Afryce. Somalia, Sudan, Libia, Koran a kultura arabska* and *Wpływ Islamu na polityke krajów arabskich.* Jan Reychman's *Mahomet i swiat muzulmański* is a popular work which has been republished several times. On the other hand, special attention is deserved by Jerzy Nosowski's works, *Przepisy prawne Koranu* and *Teologia Koranu,* as well as Edward Szymanski's study, "Swyczaje, obrzedy i symbole religiyne w islamie" which is part of the book, *Zwyczaje, obrzedy i symbole religijne.* Although the

 , c. 7(s. 1), s. 84–87, 1986 (London)

ISLAMOCHRISTIANA 32 (2006) 225–238 Roma

AGATA S. NALBORCZYK*

ISLAM IN POLAND
THE PAST AND THE PRESENT

SUMMARY: The co–existence of Christians and Muslims in Poland has a long history and is indeed intertwined with that of the Polish nation itself. The Muslim presence in the territory actually started in the 14th century and increased in number in the following centuries. These Muslims were mainly of the Tatar origin and they have maintained, down the centuries, their Sunnite faith of the Hanafite School. They were progressively recognized by the Nation and in 1936 by the Polish State. After the Communist period, new problems appeared. In addition to the historical presence of Tatars there was Muslim immigration – coming mostly from the Arab countries – which surpassed by far those of Tatar origin. This phenomenon has led on the one hand to an internal difficulty for the Muslims themselves and on the other hand to difficulties with the receiving State. It poses the problem of identity and representation. There is need to revisit and update the convention of 1936 with the Tatar community in keeping with the new situation. Although the global percentage estimated by Muslims in Poland may be less that 1% of the national population, the relationships of Muslim–Christian dialogue (or better of "trialogue": Christians, Jews and Muslims) are good. In 1997, the Common Council of Catholics and Muslims was established and the Polish Episcopal Conference agreed on an annual "Day of Islam" set for 26th January. This article is a complement and an update of a study already published in *ISCH* 23.

1. HISTORY OF ISLAMIC PRESENCE IN POLAND – OVERVIEW

The documented history of bilateral contacts between Poland and the Islamic World goes back over a thousand years, to the 10th century. The first written mention of Mieszko's country[1] was made in a chronicle by Ibrâhîm Ibn Ya'qûb, a Jewish–Arab merchant sent by Caliph al–Hakam II to serve as an envoy (960–966) to the Holy

* Agata S. Nalborczyk: MA in Iranian Studies, Arabic and Islamic Studies, Ph.D. in Arabic Studies. Assistant Professor in the Department for European Islam Studies, Oriental Institute, Warsaw University. Areas of research: Islam in Europe (Austria, Germany, Poland), Christian–Muslim relations, sociolinguistics, Arabic and Persian grammar, the image of Islam and Muslims in Europe (mass–media), history of Arabic linguistics, women's issues in Islam.

[1] Mieszko was the first historically known Polish sovereign, the founder of the first Polish state.

The Tatars in Poland

Lucyna Antonowicz-Bauer

POLONYN

Introduction

The Poles have been interested in Asia since times immemorial. During the Middle Ages, Poland's relations with the East grew much closer. Polish envoys and travellers to Eastern countries increased in number. Benedictus Polonus travelled to Mongolia as early as the 13th century. Polish kings sought allies and friends, and Polish society art and learning there. However, the best known in Poland were her closest neighbours to the east — the Turks.

The Polish people at that time were characterized by a high degree of tolerance. The influence of Eastern philosophy had played a large role in shaping this tolerance. It was widely understood that Asiatic civilizations, so old and powerful, possessed many riches, knowledge of which was essential for the cultivation and advancement of the spirit. Here one should add that indirect borrowings, sometimes coming down to us in a roundabout way via Greece and Rome, were readily accepted in Poland and developed in original ways, owing to the fact that they found ground suitably prepared through constant intercourse with the East.

Furthermore, this was a period in which one can hardly speak of the homogeneous ethnic complexion of Poland, even more so in the second of the Jagiellonian states — the Grand Duchy of Lithuania. After the Union of Dublin in 1569, a distinct integration of the two states took place within the framework of the Republic, in addition to which, on account of the incorporation of Podlasie and the Ukrainian lands, the Kingdom of Poland became multinational to a far greater degree than before.

Each of the ethnic groups inhabiting Poland during this period professed a confession specific to it alone : the Poles — Catholicism, the Ruthenians — orthodoxy, the Jews — Judaism, the Tatars — Islam, the Armenians — Monophysitism, the Germans — Lutheranism, Protestantism of the Augsburg — Evangelical confession, Calvinism of the Reformed Evangelical or Swiss (Helvetian) confession, and Artianism — the religion of the exiles from Bohemia. On account of the conclusion of the Union of Brest (1596) between the Orthodox and the Catholics, the Eastern church split into the Uniats and the anti-Uniats, who maintained allegiance to the patriarchate of Constantinople.

All these various groups lived in peaceful coexistence in Poland, each of them preserving at the same time a distinct cultural, moral and material way of life, and maintaining its own religious convictions, for which it revealed a strong attachment. As early as the 16th century, Stanislaus Cardinal Hosius described Poland as a "refuge for heretics", a country which gave asylum to all

c.5 (5.2), s.345-359, 1984 (London)

sible for the Tatars losing the Cuman language. The chief reason for this was the wide distribution of the Tatar population, which nowhere formed settlements large enough to represent permanent seats of the mother tongue. The Tatar nation like other Muslims besides the Arabs never understood Arabic. Later, during the 15th and 16th centuries, there were many Tatar academics who knew Arabic and old Turkic perfectly. These scholars wishing to acquaint the nation with the contents of the Quran and the ritual prayers, rendered translations of these into Belorussian and then Polish. Still later, when the Tatar population had completely forgotton the Tatar language, the academics had to supply old Turkish religious texts with Belorussian, Russian or Polish translations.

In any case, these early immigrants since they came mostly as individuals were soon absorbed into the native population. This is evidenced by a whole series of surnames of families already regarded as being native in the mid 14th century, but which, judging by their actual sound, unquestionably betrayed Eastern roots, e.g. Kirkor, Korsak. Their number was later to increase, something which even drew the attention of the Franciscan Lukasz Wadding, who, speaking of the population in his *Annales,* under the year 1321, noted that there were Scythians in Lithuania, newly arrived from the land of some Khan or other and who use an Asiatic language in their prayers. So that Tatars are encountered as permanent residents as early as the 14th century.

The year 1386, in which Jagiello introduced Christianity throughout his entire state, could not fail to leave its trace on the Muslim newcomers — they had the choice of either returning to the Horde across the Volga, or of becoming Christians. The first altenative was not very enticing. Internal disputes had already commenced in the Horde under Tokhtamysh; additionally, this was a generation which had grown up in Lithuania, mostly of Christian mothers, and could not of course have been taken up with zealous religious proselytism. They therefore became Christian. In this way, all the Tatars who settled in Lithuania during the period 1316-1386, the pioneers of Tatar emigration, were absorbed into the mass of the native population, losing their distinctive features.

The Second More Enduring Wave

The wave of Tatar immigration which has left its mark up to the present day took place during the Grand Duke Witold's reign in Lithuania especially during the years 1397 and 1409-1411. This began with arrival in Lithuania of Khan Tokhtamysh (of the Genghis Khan dynasty) who had been defeated by the mighty Tamerlane, in 1396-97. Tokhtamysh lived in a castle in Lida together with his entire family — his wife and sons, closest associates and loyal warriors. A considerable number of Tatars immigrated of their own accord into Witold's state as a consequence of the constant internal discord in the Golden Horde, which very much weakened it. The Duke took them into service at his court, endowed them with land, and taking advantage of the fact that the Quran did not forbid marriage between Muslims and Christians, married them off, with all his inborn broadmindedness, to his female subjects, overcoming resistance from the clergy — even in those cases where children born of such marriages were brought up in the faith of their fathers rather than their mothers.

Journal of the Royal Asiatic Society
S. 163–180, 1942 (London)

The Muslims in Poland

Their Origin, History, and Cultural Life

By L. BOHDANOWICZ

WITH the Tatar tribe which inhabits the north-eastern region of Poland there is connected a little known page not only of Polish history, but of history in general. Whereas all other Muslim peoples established themselves in Europe as conquerors (omitting the majority of Muslims in Yugoslavia, who are of Serb origin and were converted to Islam by their Turkish conquerors), the Polish Tatars inhabit a region never touched by a Muslim invader, and history teaches us that they began to settle in Poland from the middle of the fourteenth century and already professed the religion of Islam.

There is no doubt as to their ethnic origin: they are of Turco-Mongol race and descended from the Golden Horde, an Empire created by Juchi, son of Jingiz-Khan. But it is uncertain exactly when and under what circumstances they settled in Poland. So we have above all to decide: (1) the causes and conditions of the formation of this little Islamic island, the farthest advanced in the west of Europe; (2) why has it been able, surrounded on all sides by a Christian population, to preserve its religion throughout the centuries, especially from the fourteenth to the seventeenth, which were characterized by a bitter struggle between Christianity and Islam?

Their Origin.—The origin of the Polish Tatars, like most of the still unwritten history of Golden Horde, is very obscure, as the relevant authentic documents are inadequate. Authentic documents become abundant only from about 1475; from them one can conclude that at that time their legal and social situation had already been stabilized: they possessed estates conceded to them by the central power in return for an obligation of military service in the event of war. The oldest document is dated 1392 and concerns the assignment of landed property to a Tatar family. From its date one can conclude that the Tatars began to settle in the country before 1392. What were the reasons which decided the central power to grant such a wide right of asylum to an element so foreign in religion and race? It is true that this right of asylum made military service obligatory in the event of war, but this obligation

their roles: since the central power of the
becoming weaker and weaker, it was now the
ıe aid of the Polish-Lithuanian United Kingdom.
ing advantage of circumstances, was no longer
plan to partition Muscovy, but aimed higher.
›mised aid the Khans undertook to cede to it
s over Muscovy. The most interesting attempt
s the alliance with Khan Tochtamysh. Having
ıur, he came personally in 1396 to seek the aid
struggle for power. The alliance did not yield
'olish-Lithuanian army and Tochtamysh along
were defeated at the battle of Worksla on the
by Khan Timur-Kutluk, protege of the Great
m help.
ioning that the Tatars took part in the famous
(15th July, 1410), where the Teutonic Knights

' Poland, and his cousin Witold, Grand Duke of
›ursued indefatigably to the end of their days
›wards the Golden Horde, upholding the can-
wn khans in order to weaken Muscovy. But
d Kingdom played a predominant role in the
›n Horde, this policy did not bring the results
he struggle of the rival khans for power, the
as ephemeral and rarely lasted more than some
y of the United Kingdom was also continued,
›tically and systematically, by the successors
ter the Golden Horde had split into several
tes.
the facts it is easy to understand why the
Dukes favoured the immigration of the Tatars.
: loyalty in war they offered to let them settle
›y seeking to reinforce with a Tatar element the
which had been submerged under the Ruthenian
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Lithuanian Grand Dukes can be seen both from
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ı must be added a military one—the desire

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MacCormack, Geoffrey. *Traditional Chinese Penal Law*. Edinburgh: Edinburgh University Press, 1990. A comprehensive history of criminal law from its earliest beginnings to the end of the Qing Dynasty.

WALLACE S. JOHNSON

POLAND. Poland emerged as a state in the tenth century under the Piast dynasty. The new state was formed on Western Slavic territory between the Oder and the Bug Rivers, the Baltic Sea and the Carpathian Mountains. It reached its apex at the end of the sixteenth century as the Polish-Lithuanian *Rzeczpospolita* (Commonwealth), stretching eastward to Belarus and central Ukraine. At the end of the eighteenth century the commonwealth, which never knew royal absolutism, was partitioned by its aggressive neighbors Austria, Prussia, and Russia. It regained independence after World War I as the Second Polish Republic. After World War II the Soviet Union retained the eastern territories it occupied in 1939, compensating Poland with western territories that had previously belonged to Germany and thereby more or less restoring the Polish borders to what they had been under the Piasts.

The Piast Era (966–1385). In 966 Mieszko, duke of the Polan tribe, received his baptism from the Czechs, which assured him independence from the Holy Roman Empire. His son Bolesław the Brave became the first king of Poland in 1025. In 1138 Bolesław the Wrymouth divided the country among his sons, as a result of which the state disintegrated. It was not until the reign of Władysław the Short that the kingdom was once again united. Władysław's son Kazimierz the Great, the last of the Piasts, transferred the throne to his nephew Louis of Hungary (1370–1382). In order to ensure that the crown would pass to one of his daughters, Louis granted extensive privileges to the Polish nobles at Koszyce in 1374. Following Poland's Christianization, canon law was introduced into the country. Starting at the end of the twelfth century, German colonization led to the adoption of German law by numerous rural settlements and cities.

The Jagiellon Era (1385–1572). Under the Union of Krewo (1385), Louis's daughter Jadwiga married the Lithuanian Grand Duke Władysław Jagiełło. This personal union inaugurated the eastward expansion of the Polish state. The state also expanded to the north, where in 1466 the Polish crown forced the Teutonic Knights to surrender the western part of their territory (Royal Prussia) and to accept Polish suzerainty over the remainder (Ducal Prussia). Between 1425 and 1430 the clause of due process (*neminem captivabimus nisi iure victum*), the second such provision in Europe after the British Magna Carta, was repeatedly granted by Władysław Jagiełło to all landowning nobles. The Mielnik Privilege of 1501 declared the right of resistance, which was then put into effect by the Articuli Henriciani of 1573; this right remained in force until the partitions of Poland in the eighteenth century. In 1505 the Nihil Novi constitution transferred most legislative power to the *Sejm* (parliament), which consisted of the King, the Senate, and the Deputies' Chamber, thus initiating a period of government by the nobility. Because absolutism never took root in Poland, Polish legislation remained sparse. Customary law was partially codified, mostly in the sixteenth century and in the territories of Mazovia, Royal Prussia, and Lithuania. The three Lithuanian Statutes, influenced by Roman law, were compiled in 1529, 1566, and 1588.

The Polish-Lithuanian Commonwealth (1572–1795). The Lublin Union of 1569 founded a Polish-Lithuanian federation, formally an elective monarchy but in practice a nobles' democracy. All nobles of the commonwealth were entitled to elect the king directly (*viritim*). In1652 the *liberum veto* was instituted in order to preserve the traditional unanimity of Sejm resolutions. According to this provision a single deputy could reject a piece of legislation. To curb the increasing anarchy in state affairs, which reached its nadir under Poland's Saxon kings (1697–1763), Polish nobles instituted a series of political reforms, culminating in the adoption of a constitution on May 3, 1791. The new Polish constitution was the first written constitution in Europe and, after that of the United States, the second in the world. Despite these ambitious reforms, Polish statehood, already undermined by the first partition of 1772, was destroyed altogether as a result of two subsequent partitions, the second in 1793 and the third, which wiped Poland off the map, in 1795.

Partitions (1795–1918). Russia, Austria, and Prussia imposed their legislation on Poland, thereby interrupting the development of Polish public and private law. Yet some semi-sovereign Polish institutions existed during the partitions. The Duchy of Warsaw, established in 1807 under French tutelage, was governed by the Napoleonic codes. In 1815 the Congress of Vienna converted most of the Duchy into a new Kingdom of Poland (known as Congress Poland; 1815–1831). Although the new state was ruled by the Russian tsar, the French civil code continued to apply. It remained in effect until World War I and, partially, even longer. After the incorporation of the Free City of Cracow (1815–1846) into the Habsburg empire, the Habsburgs maintained the autonomy of Galicia, the territory surrounding Cracow. In the west, the Grand Duchy of Poznań was abolished by Prussia in the 1830s, in contradiction to the provisions of the Vienna treaty. The imposition of Western law codes during the time of the partitions brought the tradition of Roman law to Poland.

The Second Republic (1918–1939). After World War I neither the May Constitution nor the old customary

Edit. Stanley N. Katz, The Oxford International Encyclopedia of Legal History, vol. IV , 2009 New York.

üzerinden Türkiye'ye yolladı. Bu hadiseden dolayı Çarlık Rusyası Kırım Tatarlarını ruslara karşı "silahlı isyanda" bulunmakla suçladı.

Kırım Tatarlarının başlarına gelenlere Osmanlı-Rus Savaşları da önemli etki yapmıştır. Kırım Harbi sırasında, 1853 yılında çok sayıda Kırım Tatarı Rusya'nın iç bölgelerine sürüldüler. Rus Jandarma ve Polisleri kılık değiştirerek sık sık camilere girerler ve bu şekilde halkın ruslara karşı ne düşündüklerini öğrenmeye çalışırlardı. Kırım Tatarlarının hacca gitmesine de çoğu zaman mani olundu.

Türkiye'nin Kırım Tatarları üzerindeki tesirini azaltmak için Rusya, Kırım'da müftülük kurmuştu. Rus idaresinin görüşlerine göre kendilerinin kurdurduğu müftülük varken Mekke'ye kadar gitmeye gerek yoktu, müftünün hayır duası yetmeliydi. Kırım'dan Mekke'ye gitmek büyük problemdi. 1848-1885 yılları arasında Ali İsmailoğlu adında yalnızca tek bir Kırım Tatarı hacca gidebilmişti. Rusya dışına pasaport alabilmekte son derece güçtü. Müslüman din görevlisi olarak Ruslar sadece "itimada şayan" adamları yerleştiriyorlardı. Türkiye'ye değil dinî amaçlarla, akrabalarla görüşmek, tahsil yapmak, ticaret yapmak veya çalışmak gayeleriyle dahi gidebilmek çok güçleştirilmişti. İstanbul'da ve Kahire'de tahsil görmüş Kırım Tatarlarının dinî vazife almalarına izin verilmiyordu. Kazan, Ufa ve Orenburg'te tahsil almış mollara ise ancak "siyasi cihetten güvenilir" olduklarından vazife verirlerdi. Kırım'da imamların ve hatiplerin haspedilmeleri alışılmış hallerdendi. Müftü vazifesine de yalnızca hükümetin ağzına bakan şahıslar tayin olunabilirdi.

1912 yılına kadar Rusya kanunları gereği Kırım'da dinî vazifelere ancak "ruhani sınıf" mensubu olan şahıslar tayin olunabilirdi. Rusların Kırım'ı işgalinden sonra bunlar kabul ettikleri bir grup mollayı ruhani sınıf ilan etmişler ve yalnızca bu mollalarla bunların çocuk ve torunları bu sınıf mensubu olarak kabul edilmişti. Bu sunni sınıf ise Kırım Tatarlarına karşı büyük zorluklar çıkartmaktaydı. Çünkü kitlevi baskılar sonucunda Kırım'da Müslüman din hadimlerinin sayısı azalmıştı. Mesela, 1890 yılına ait Tavrida Guberniyası belgelerine göre Kırım'daki 737 camiden yalnızca 281'i geçici din adamları sayesinde açık bulunabilmekteydi. Camilerin ise Ortodoks Kiliselerine çevrilmesi de sık görülüyordu. Meselâ, 1783'de rus askeri birlikleri, Kırım'ı işgal ederlerken Sudak Camisi kiliseye çevrildi. Rusya Kırım'daki camilerden çoğunu da tahrip etti. 1805'te bütün Kırım dahilinde (Yalta bölgesi hariç) 1356 cami ve 5139 imam, hatip ve müezzin vardı. 1914'te ise camilerin sayısı 942'ye düşmüştü.

Kriçinskiy'nin eserlerinin 1. cildi Kırım Tatarlarının Müslüman olmalarından dolayı uğradığı baskılara bizzat Rus Çarlık belgelerine dayanak ışık tutmaktadır. Bu baskılar Sovyet hakimiyeti devrinde ise çok daha büyük boyutlara ulaşarak devam etmiştir.

-Polonya

POLONYA MÜSLÜMANLARI (*)

Selim HASBİYEVİÇ

Türk. Çev. : Eşref Bengi ÖZBİLEN

1977'de İslâmiyetin Polonya'da, daha doğrusu Polonya Cumhuriyeti'nde, mevcudiyetinin tam tamına 600. cü sene-i devriyesini kutlayacağız.

Çünkü tarihler Polonya Krallığı ile birlikte Polonya-Litvanya Cumhuriyeti'ni teşkil eden Litvanya Büyük Dükalığı topraklarında ilk homojen müslüman Tatar yerleşim merkezlerinin mevcudiyetini 1397 yılında göstermektedirler.

Tatar müslümanlar Litvanya'da Waka nehri boyunda Troki ile Vilnius civarında uzanan topraklara yerleşmişlerdir. Burası Polonya ve Litvanya'daki en eski müslüman iskân yeridir.

Büyük çapta ilk yerleşme Ural dağları ile Hazar Denizi arasındaki Ak Ordu'nun ve Ural Dağları ile Tuna nehri arasındaki Altın Ordu'nun Hanı Toktamış'ın Avrupalıların Tamerlan dedikleri Timurlenk tarafından mağlup edildikten sonra hükümdarı büyük Dük Witold'dan siyasî ve askerî yardım beklediği Litvanya'ya sığınması üzerine vuku bulmuştur.

Toktamış Han maiyeti ve sadık askerleriyle kaldığı sürece kendisine tahsis edilen Lida Şatosuna yerleşti. Birkaç yıl sonra Toktamış Altın Ordu tahtını tekrar ele geçirmek için ayrıldı. Oğlu Celaleddin ise kaldı ve bir grup askerle Polonya, Litvanya, Rutenye ve Tatar birliklerinin müştereken Töton Tarikatı'na karşı zafer kazandıkları Grunwald muharebesine katıldı.

Bu muharebeden sonra Celaleddin'de Polonya Cumhuriyetinden ayrıldı. Fakat Tatar askerlerinin ve Tatar aristokrasisinin, boyarların, oglanların ve mirzaların büyük bir kısmı kaldı.

İşte onlar Polonya ve Litvanya topraklarında meskûn müslüman halkı teşkil etmeye başladılar.

Müteakip yüzyıllarda da zaman zaman müslüman topraklarından Polonya ve Litvanya'ya müslüman göçleri oldu.

(*) Bu makale Selim Hazbiyeviç'in başredaktörlüğünü yaptığı ve Polonya'da Gadans şehrinde Lehçe, İngilizce ve Arapça neşredilen ZYCIE MUSLMANSKIE (İslami Hayat) dergisinden İngilizce'den tercüme edilmiştir. (E.B.Ö.)

Emel, sayı 100, 1992 Ankara

03 KASIM 1992

Polonya

In sum, Muslims of Sri Lanka are a minority community in that country. But as Muslims, they have set an example as to how a Muslim can exist as a good Muslim even in unfavourable circumstances. The Muslims of many other Muslim minority countries can take lessons from them, at the same time, the Muslim World can be expected of showing greater interest in the well-being of the Muslim minorities.

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TO OUR READERS

Dear Reader,

Assalamu alaikum. It is Allah's immense blessings that today I can present myself before you with a copy of this first issue of ISLAMIC CULTURE FORUM. You might have been surprised to receive this small booklet from an unknown hand in Japan, a veritable non-Muslim country, which is perhaps better known to you as a major economic power.

Japan is really far away from the influence of Islam, both physically and mentally. The Japanese do know the name 'Islam' but very few of them know what it is. Historical threads of relations between Japan and Islam is non-existant or obscure. The Japanese' knowledge that a religion called Islam constituted a significant part of the humanity is even less than one hundred years old. Even under such circumstances, some people took Islam as their religion and have been making strenuous efforts to have exchanges and dialogues with their brethren the world over. Hence, ISLAMIC CULTURE FORUM reaches your hands.

Time has changed. New factors in the international relations have created new dimensions for looking at things. Accordingly, the Japanese people also have started to take new lessons. Even then the aim is different, the approach is also different. But our efforts are to add new elements to this aim and approach. What was ignored before must be taken care of now. Islam should find a place at least for discussion in the Japanese society.

It is in this context, Islamic Culture Society (Japan) was formed and ISLAMIC CULTURE FORUM has emerged. I hope you will agree with me that the Japanese should know Islam and, at the same time, that our friends abroad also should have an idea what the Japanese, both Muslims and non-Muslims, think of Islam. Both sides, then, should have a dialogue. ISLAMIC CULTURE FORUM provides a forum for that dialogue.

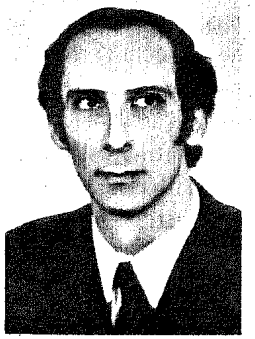
Dear Reader, let us have a dialogue on this forum, a constructive one, a beneficial one, and, of course, an understandable one that will help establishing peace and happiness for the whole mankind.

Editor

Islamic Cutre Forum, 1, September 1974 Tokye

Muslims in Poland

by Omar Amin Szwarc



The writer

POLAND:

Known today as the People's Republic of Poland, Poland is situated in Central Europe and has an area of 312,520 square kilometer, and a population of 32,555,000 people and its capital is Warsaw.

The people are mainly of Polish origin, a branch of the Slavonic race. They lived in the land from olden times, taking in agriculture for their occupation. Around the Tenth Century, Poland became a unified country and for the following several centuries it left the mark of a high level of civilization and culture in the history of the West. About 94% of the population were Catholics and the rest belonged to other religions. During the middle of the Thirteenth Century, the Tartars from Central Asia invaded Poland and, for a time, confusions followed. Again in the Fourteenth Century, Poland was re-unified, became a prosperous country and founded a high standard of culture. In 1364, a university was established in the then capital of Crackow. Commerce and industry also flourished.

But during the later times, followed a frequent political and military intervention by the neighbouring big powers and, consequently, during the period between 1772 and 1795, Poland was partitioned among Russia, Prussia and Austria. This is the famous Polish Partition, well-known in the history of the West. Thus, the land called Poland, was wiped out from the map of Europe.

After World War I, Poland was freed from foreign occupation. Thus, getting back independence, it became a republic. But again it suffered a great deal with the outbreak of World War II. Finally, in June 1945, Poland made a new start as a socialist state and made a big stride for progress in commerce and industry.

The very first historical notes on the territory of the great Lithuanian Principality in which the Tartars settled down date back to the Fourteenth Century. There are some reasons saying why the Tartars settled down in Lithuania.

Vitold, the Prince of the Principality, waged wars against the Tartars and took many of them as prinsoners. Then the imprisoned Tartars were taken to Lithuania. Vitold appreciated the courage and bravery of the Tartars. He wanted to push them into fight against the Teutonic knights who threatened to break into the Lithuanian frontiers. Therefore, the Tartars were given freedom including religious

02 AGOSTOS 1993

AL-TAWḤĪD

A Quarterly Journal of Islamic Thought and Culture

A quarterly journal published by Sāzmān-e Tablīghāt-e Islāmī, Tehran, Islamic Republic of Iran. Contains articles on Qur'ānic studies, ḥadīth (tradition), Islamic philosophy and 'irfān (mysticism), fiqh and uṣūl (law and jurisprudence), Islamic history, economics, sociology, political science, comparative religion, etc., and reviews on books on related topics. Launched in 1983, the journal is in the third year of publication.

Scholars from all over the world are invited to contribute to the journal.

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MUSLIMS IN POLAND (1918–1939): A REVIEW OF THE POLISH MUSLIM HISTORIOGRAPHY

ATAULLAH BAGDAN KOPANSKI

Historical books about Islam in Poland, Lithuania and Byelorus are still terra incognita for the Muslim readers of both the West and the East. The articles or chapters in the statistical reports about the Muslims in these Central European countries, written usually by foreign Muslim scholars and journalists, cannot generally be treated as a reliable source of knowledge of the history and ethnography of those Muslim communities. Some of these articles grossly exaggerate the number of Muslims in this part of Europe while others describe them with a kind of exotic curiosity as if the Muslims were a fossil of the medieval age in the post-Christian modernistic societies.

Lack of dependable information in these sources is partly to be explained by the fact that the closely-knit and clannish Tatar ethnic groups do not open themselves easily to anthropological scrutinisation. Decades of religious or ethnic persecution and discrimination are deeply rooted in consciousness of these proud people. From a geopolitical point of view, the "forgotten Muslim minorities" of north-eastern Europe constitute the peripheral groups which are devoid of political influence and cultural importance. This phenomenon often, and understandably, distorts the outlook of the so-called "experts on Islam" who generally fail to understand the Muslim situation in the region. Unfortunately, Muslim intellectuals are not numerous in Poland, Lithuania and Byelorus, and consequently their work plays a peculiar role in the national cultures of these countries. The rich and fertile intellectual life of the Muslim *dzamiaty* (communities) in the pre-First World War Poland is a source of inspiration and provides a pattern for the cultural revival of the contemporary Muslim Poles which has been made possible by the collapse of the Communist regime and its tight censorship. The leftist and Catholic Polish writers have generally distorted the history of the Muslims in general, and in particular the historical impact of the Polish Muslims. Before the fall of the Iron Curtain, the history of the Muslim Tatars in Central Europe was monopolised by Communist state-sponsored writers of

20 NISAN 1991

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Society for Central Asian Studies

Among the Muslims of Poland*

GYÖRGY LEDERER and IBOLYA TAKACS

In the 1920s there were seventeen mosques in Poland. Their number is now only two, although it is true that the Polish boundaries are different: they have been pushed far back to the West. The remaining two wooden mosques were built nearly two centuries ago in the districts of Bohoniki and Kruszyniany overlapping the frontier with Poland on one side and the Soviet Socialist Republic of Belorussia on the other, with Lithuania to the North. We do not know how many mosques — if any — are left in the two republics bordering Poland.

Tatars with their characteristic features have lived for a long time in this region which had been ruled by Russia for an extensive period and, even before that, by Poland and Lithuania. In the course of wars against Turkey, hetman Jan III Sobieski assigned as permanent residence to the Tatars the royal domains of Bialystok. Some of them were already subjects of the Kingdom of Poland, others were newly made prisoners-of-war. This occurred at the end of the 1670s when the two communities mentioned above were already constituted. Other Tatars settled in the districts of Brest and Grodno but they were present in Lithuania long before that.

There is an abundant literature on the subject of these Tatars[1] but as it is mostly in Polish we think it useful to summarise briefly their history before taking up our own subject which is the description of the present day Muslims of Poland — practically all Tatars — prepared as part of a report on the celebration of *Shêker Bayram* in 1987 and the "IVth Oriental Days of Sokolka" connected with this festivity.

THE HISTORY

The origin of the ancestors of the Tatars settled on Lithuanian

* This article originally appeared in *"La transmission du savoir dans le monde musulman périphérique"*, *Lettre d'information*, No. 8, January 1988, pp. 38–47, published by the "Programme de Recherches Interdisciplinaires sur le Monde Musulman Périphérique", EHESS and CNRS, Paris.

CRACOVIA
KRAKÓW

Two Days in Krakow

KRAKÓW



MUNICIPALITY
OF KRAKOW

AFKAR, c.2 (s.1) s.59-61, 1985, (LONDON)
POLONYA)

"Send books. They are like water. Without them we will die"

The small community of Polish Muslims are crying out for support. From a Special Correspondent.

IT was a bitterly cold afternoon. By three o'clock the sun was already on the point of setting and the cemetery seemed even lonelier and more silent than ever. The air of desolation was not due to the graves: they were beautifully tended, many of them decorated with fresh flowers despite the winter weather. It was more the incongruities of the place. Here, huddled together in the middle of nowhere, stood over 200,000 gleaming monuments of polished black and white marble. The impoverished little village was out of sight; behind me, scarcely a stone's throw away it seemed, lay the heavily defended Soviet border.

At first glance the cemetery looked as though it might be Christian, but close to I saw that the head-stones were inscribed with crescent moons and graceful Arabic inscriptions. This was a Muslim burial place. An isolated relic of a once thriving community of Polish Tatars.

Poland is not a country usually associated with Islam, yet there have been Muslims in this part of the world for over six centuries. They first began to settle here in the 14th century (see *Afkar/Inquiry*, Vol.1, No.5). Known by the general term 'Tatar', they included Mongols, a variety of Turkic tribes, and even Caucasians from the mountains of Daghestan.

Today, according to a recent survey, there are 1,700 Muslims in Poland. They form six communities: those of Kruszyniany, Bohoniki, Bialystok, Gdansk, Szczecin and Warsaw.

Bialystok is the seat of the present Muftiat (the pre-war Muftiat was in Vilna, now in the USSR). A body officialy recognised by the Polish government, it consists of a president and eight other members. They are elected every five years by delegates from all six communities. The current president is Stefan Mucharski. Like his colleagues, he has a full-time job, hence religious affairs are of necessity relegated to second place.

The Muftiat, however, is little more than a formal structure. The real work of keeping Islam alive is carried out by devout individuals.

Imam Mustafa is one of these. An energetic 73 year-old, he immersed himself in Islamic studies when he retired from state service eight years ago. After acting as muezzin for a while, he was elected Imam of Kruszyiany. He has set himself the task of collating the old *chamails*. He types out the Polish translations of the prayers and painstakingly binds them into little booklets, to help those who cannot read the Arabic script.

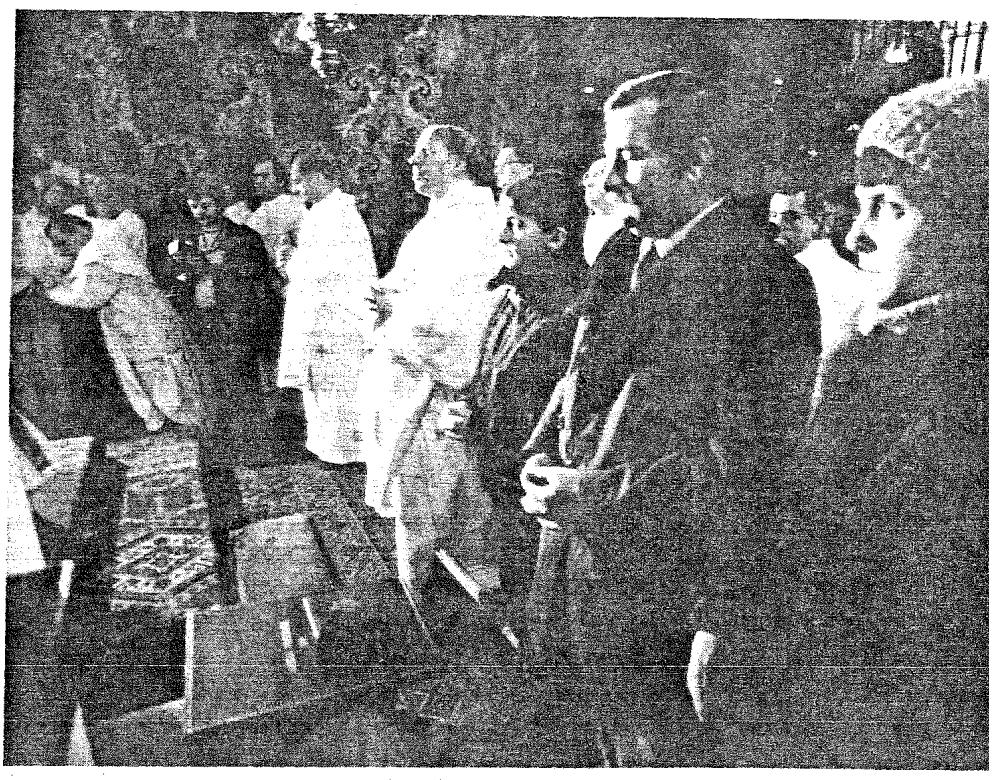
The remaining two Polish mosques are in Kruszyniany and Bohoniki. Muslims from all over the country flock here in their hundreds for *'Id* celebrations. The simple wooden edifices, built to serve the local communities in the 18th and 19th centuries, cannot accomodate everybody, so many believers pray outside in the grassy courtyards. The Bohoniki mosque is closed for renovation, but it still draws large crowds. This year three oxen and five sheep were sacrificed here for *'Idul Adha* - a truly sumptuous offering in view of the present shortages.

The communities of Gdansk (formely Danzig) and Szczecin on the Baltic coast are formed of Tatar 'repatriants', i.e. those who were able to claim Polish citizenship after the war and allowed to move to Poland from the USSR. They have taken over the areas that were previously occupied by Germans (who in turn have been repatriated to Germany).

The Warsaw community is the most complex. There have long been foreign Muslims here - envoys, travellers and now students. (It was primarily for the foreigners that the first Muslim cemetery was opened in Warsaw in 1839). Polish Tatars who moved to the capital during the inter-war period added another strand to the Muslim colony. Revolution and civil war in Russia brought its own influx of immigrants from such regions as Kazan, the Crimea and Azerbaidzhan.

Recently yet another group has emerged – native Poles who have turned to Islam. They come from various backgrounds, ranging from

Staunchly Catholic, Solidarity leaders do not always tolerate other religions



Zaman, 17 Haz. 1987 'de yayınlanmıştır Bkz'dir.
POLONYA

C.14(515), London

The Unknown Muslims of Poland

Dr Bogdan Atallah Kopanski

Few people realise that there are approximately 6,000 Muslims in Poland. Although under a harsh communist regime, they are luckier than the Muslims living in the USSR, Albania and Bulgaria. Unlike these countries Polish and Yugoslavian Muslims are allowed to express their Islamic beliefs but have no religious autonomy. A 'Polish Muslim Union' has been legalised but it cannot communicate with any Islamic organisation or publisher outside Poland. This ban, a violation of the human rights of Polish Muslims, prevents them from exchanging cultural information with other Muslim communities. They are allowed to associate with pro-Soviet or Soviet-backed regimes such as Libya, South Yemen, Syria and Iraq, but Polish Muslims regard these 'socialist' countries with some contempt.

Performing Hajj is a major difficulty for Polish Muslims, since the secret Police refuses to issue passports to any would-be pilgrim. The few who are able to go for Hajj do this on the excuse of visiting the Middle East. Those who wish to study Shari'ah have to leave Poland. Some Polish Imams study Islamic law at Sarajevo Islamic school in Yugoslavia or at Shari'ah College in Iraq. During the Martial law period (1981-1983), several Muslims were imprisoned in the so-called 'internment camps' and two families were exiled, for publicly denouncing Soviet crimes in Afghanistan and supporting Islamic resistance in the USSR.

Polish state policy towards Muslims is generally guided by such groups as 'Orientalists' and the 'Polish-Arab Friendship' societies. Poland has quite a sizeable body of orientalists who specialise in Muslim culture, politics and languages such as Arabic, Turkish, Persian and even Swahili. They advise the ministries of education, interior and foreign affairs in the area of Polish-Muslim relations both within Poland and abroad. The 'Islamologists', like Dr Franciszek Bochenski, Dr Janusz Danecki, Genowefa Czekala, Ignacy Krasicki and others, travel a lot to the Muslim countries and it is reasonable to believe that their visits are coordinated by the Polish security branch of the Soviet KGB which in turn liases the whole programme with other socialist bloc agencies.

Polish Muslims live in what can be described as a situation of double segregation. One cage is formed by the Communist view of Islam and the state policy dictated by this view. The Communists view is clearly hostile, derogatory and at best patronising. Islamic values are falsified and ridiculed almost regularly by the state media. Islam is stereotyped as a 'culture of backwardness', 'dark middle ages' and 'slavery of women', with 'a mulla on the back of a donkey, followed by a chattel of veiled wives'.

To 'prove' her point, an official Polish journalist Wieslawa Krajewska travelled to Algeria 'in order to find material against Islam for her Polish readers'. At the end of three years, she produced a book, *'Arab Women'* (Warsaw, Ed KAW, 1979) wherein she fabricates four fictitious *ayahs* of the Qur'an. These fabrications (or was she referring to some doctored copy produced in the Soviet Union or elsewhere?) allege that 'your daughter is a product of Satan' and that 'she should not be taught to read and write' etc. The book had a print run of 200,000 and this in a situation where Polish children are short of books because there is 'a scarcity of paper'.

At best Muslims are seen and described as 'local curiosum', 'exotic orient of Poland' the 'grandsons of Asia', the 'autumn of Polish Mahometanism' etc. Muslims are thus confined to within 'ethnic reservations', in order, among others, to provide an 'oriental landscape' for tourists and seekers of cultural relics.

The second but the inner cage around Polish Muslims is created by the Catholic church's deep-rooted view of Islam. In a sense the communist prejudices are actually premised upon and are only an extension of the church's earlier notions about Islam. Historically the Catholic church has sought to present Islam as its greatest enemy and Catholic priests, monks and other writers have produced a vast body of polemical dissertations in order to sustain and propogate such views.

The average Polish mind is thus effectively conditioned by the kind of information that has been given to it.

This negative consciousness was forcefully articulated by the famous 19th century Polish Catholic writer, Henryk Sienkiewicz. Henryk's Muslim stereotype was of a 'barbarian from Asia', 'the hunter of Polish virgins', 'Turkish brigand', 'despotic and lustful', etc. Henryk, a Nobel prize winner strongly supported British occupation of India, Egypt and Sudan. His book 'By fire and sword' is a popular classic of chauvinism wherein the Polish superman defeats 'Muslim fanatics' and saves 'Christian Europe from Islamic Asia'.

Only a few Catholic writers have portrayed Islam truthfully, like the 19th century national poet Cyprian Kamil Narwid who has dedicated one of his most beautiful poems to Sheikh Abdul-Qadir who had fought the French in Algeria.

However, it is not surprising that General Jaruzelski's military dictatorship and the church recently commemorated the 300th anniversary of the Polish victory at the battle of Vienna (1683) against the Turkish Muslim Army led by Kara Mustafa. The Polish booty included the Sultan's flag which had contained a piece of the blessed Prophet Muhammad's cloak and it is now lodged in the Cracow museum.

The first Muslims to arrive in Poland had come in 1410 CE to help the Polish King, Vladislav Yagiello and his brother Vitold, the Great Prince of Lithuania, who had been attacked by the Teutonic Knights of Cross after they had been repulsed from Palestine. These Knights who belonged to the Germanic Order of Crusaders did not regard the Poles and Lithuanians as Christians. The Poles, Lithuanians, Czechs and Ruthenians had, therefore, sought the help of the Muslim Tatar Amir Jalaluddin. With their help, they were able to defeat the huge Crusader invasion.

Many members of the Muslim army, mainly from Daghestan and Volga, stayed behind and married within Polish and Lithuanian gentry. They were awarded with aristocratic coat of arms and landed properties. Names such as Tuhan-Baranowski, Kryczynski, Konopacki, Muchlinski and Ahmatovitch come from these early Polish Muslims.

Once again, in 1656, a cavalry raised by these Muslims saved Poland from Swedish invasion, but only a few months later, some covetous and ungrateful Polish Christians attacked two Muslim towns, killing men, raping women and forcibly baptising children. Following the massacre, and the burning of Islamic books and literature, the knowledge of Arabic language gradually disappeared from the community. The paucity of basic Islamic books became so acute that according to historical sources one copy of the Qur'an served several Muslim communities.

Some Polish Muslims emigrated and settled in the Turkish part of Ukraine and from there they led several attacks against Polish feudal lords. The most famous of these is known as 'the mutiny of Lipka Tatars'. At the end of the 18th century when Poland lost its independence and was split up between Russia, Austria and Prussia, many Polish patriots tok refuge in Ottoman Turkey. Some of them also accepted Islam. These included the famous 19th century Polish general, Joseph Bem. He became a Muslim and took the name Murad Ferik Pasha.

Murad Pasha had been made a general in the Ottoman army and it was his ambition to form a Polish Muslim army in order to fight the Russians in Caucasia. However, due to Russian diplomatic pressure, the Sultan ordered him to go to Aleppo in Syria on a mission to

Muslims in Poland

Poland is not a country usually associated with Islam, yet there have been Muslims in this part of the world for over six centuries. They first began to settle here in the 14th century. Known by the general term 'Tatar', they included Mongols, a variety of Turkish tribes, and even Caucasians from the mountains of Daghestan.

Today, according to a recent survey, there are 1,700 Muslims in Poland. They form six communities: those of Kruszyniany, Bohoniki, Bialystok, Gdansk, Szczecin and Warsaw.

Bialystok is the seat of the present Muftiat (the pre-war Muftiat was in Vilan, now in the USSR). A body officially recognised by the Polish government, it consists of a president and eight other members. They are elected every five years by delegates from all six communities. The current president is Stefan Mucharski. Like his colleagues, he has a full time job, hence religious affairs are of necessity relegated to second place.

The Muftiat, however, is little more than a formal structure. The real work of keeping Islam alive is carried out by devout individuals.

Imam Mustafa is one of these. An energetic 73 year-old, he immersed himself in Islamic studies when he retired from state service eight years ago. After acting as muezzin for a while, he was elected Imam of Kruszyniany. He has set himself the task of collating the old *chamails*. He types out the Polish translations of the prayers and painstakingly binds them into little booklets to help those who cannot read the Arabic script.



Imam Zuk of Warsaw

Mosques

The remaining two Polish mosques are in Kruszyniany and Bohoniki. Muslims from all over the country flock here in their hundreds for Eid celebrations. The simple wooden edifices, built to serve the local communities in the 18th and 19th centuries, cannot accommodate everybody, so many believers pray outside in the grassy courtyards. The Bohoniki mosque is closed for renovation, but it still draws large crowds. Last year three oxen and five sheep were sacrificed here for *'Idul Adha* — a truly sumptuous offering in view of the present shortages.

The communities of Gdansk and Szczecin on the Baltic coast are formed of Tatar 'repartiants', i.e. those who were able to claim Polish citizenship after the war and allowed to move to Poland from the USSR. They have taken over the areas that were previously occupied by Germans (who in turn have been repatriated to Germany).

The Warsaw community is the most complex. There have long been foreign Muslims here — envoys, travellers and now students. (It was primarily for the foreigners that the first Muslim cemetery was opened in Warsaw in 1893). Polish Tatars who moved to the Muslim colony. Revolution and civil war in Russia brought its own influx of immigrants from such regions as Kazan, the Crimea and Azerbaidzhan.

Converts to Islam

Recently yet another group has emerged — native Poles who have turned to Islam. They come from various backgrounds, ranging from intellectuals to manual workers. The one thing that united them is their faith.

As a 33-year old newcomer to Islam put it, "Many young people today feel despair born of the sheer pain of existence. Islam offers peace, a deep sense of order and security. On one level it is very simple, but on another, it takes a lifetime of effort to understand it."

Very little information on Islam is readily available in Polish. Would-be converts are attracted by the words or example of those who are

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— Turk —
— polonya —

TADEUSZ MAJDA
(Warszawa)

POLISH CENTERS FOR TURKISH STUDIES

Poland has had always a great interest in the Near East and especially in Ottoman Turkey, because for her political, diplomatic, commercial and cultural relations dating back to 14-th century. The knowledge of the Turkish language has been for centries exercised mainly in diplomatic and commercial relations, although some attempts were made to enlarge the knowledge of the history, political and religious institutions, of the customs and manners of the Turks. At the end of the 18-th century a Polish School for dragomans was even opened in Istanbul, but it was soon closed.

In 19th century due to the Polish emigrants who fled to Turkey after the fall of the uprisings in 1830 and 1863, and who were very active in various fields of politics, administratrion, culture and science, the interest for Turkish studies in Poland grew up and some valuable works were published on Turkey. Yet in 19th century a Chair of Near Eastern languages was opened at the University of Wilno (opened 1803—1832). Some students of this University became very famous in various fields of Oriental studies, like Józef Sekowski, Antoni Muchlinski, Ignacy Pietraszewski, Józef Kowalewski, Aleksander Chodźko.

But it was only after the first world war that regular university institutions for Oriental studies were organized in Cracow, Lwów and Warsaw. The new centers for Turkish studies were organized with the help of professors Zygmunt Smogorzewski, Tadeusz Kowalski and Władysław Kotwicz. In the period between the two world wars besides the traditional fields of research studies, like Ottoman Turkish language, literature and history, some new fields of Turcology were developed — the studies of the Karaim, Armenian-Kipchak languages, the history, language and literature of the Polish Tatars, and what is very important the studies of Turkish dialects and folk literature were undertaken for the first time in Turcology in such a serious and large scale.

The first Chair of Oriental Philology which included Arab, Turkish and Persian languages, was opened at the Jagellon University in Cracow in 1919. In 1924 a Chair of Philology and History of the

MACIEJ KONOPACKI

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LES MUSULMANS EN POLOGNE

PAR

MACIEJ KONOPACKI

L'histoire de la Pologne, sur une période qui s'étend sur plus de six siècles, abonde en événements témoignant des liens qui l'unissaient au monde de l'Islam. Certaines traces de ces liens, contractés du fait que les territoires sud-est de l'ancienne République de Pologne voisinaient avec les États tatares et, par la suite — jusqu'à la fin du XVIII^e^ siècle — avec la Turquie Ottomane, se sont encore maintenues de nos jours. Il s'agit, entre autres, des agglomérations, peu nombreuses aujourd'hui, de Tatares polonais d'origine kiptchak et turque, dont la science se préocupe de plus en plus. Cet intérêt s'est manifesté à la suite de tendances qui prévalent désormais, de retrouver, dans la culture du pays proprement dite, les éléments assimilés d'autres cultures, de manière à déterminer le degré et l'étendue de l'influence que les zones de civilisation auraient exercé les unes sur les autres à travers les différentes périodes. Les collectivités tatares établies en Pologne sont précisément un des exemples de la force de rayonnement du monde de l'Islam dans ces territoires, où elles constituent en outre, la pointe la plus avancée de l'Islam dans le Nord de l'Europe. Pour d'autres raisons encore, l'attention se porte sur les Tatares. Les relations économiques et culturelles de la Pologne, dont le développement se poursuit favorablement avec les pays musulmans, nous ont amené à nous préocuper d'un groupement de population dont l'histoire illustre les liens déjà traditionnels polono-musulmans. Nous devons avoir présent à l'esprit le fait que, dans les relations de l'ancienne République de Pologne avec les musulmans de l'Orient, il ne manque pas de périodes au cours desquelles leur coopération pacifique, voire amicale, dura parfois assez longtemps. Cette coopération se traduisait