

Tatar Mosque

Jin-Ying Zhang

Religious Language of a Belarusian Tatar Kitab Shirin Akiner, 2009 Tatars from the Golden Horde settled in the Grand Duchy of Lithuania in the 15th-16th centuries. By descent they were Turco-Mongols, by religion Muslim. Within a few generations they lost their native language(s) and spoke only Belarusian and Polish. In order to record and hand on the essentials of their faith they translated essential religious works into Belarusian Polish. These languages were normally written in the Latin and Cyrillic alphabets - 'Christian' scripts and so unsuitable for Islamic texts. The Tatars therefore devised their own system of orthography, using Arabic letters to convey the phonology of the Slav languages. They also created a religious vocabulary that was suited to the expression of Islamic ideas. For general ethical concepts they drew on Belarusian and Polish, but for terms relating to Islamic doctrine and practice they used Arabic loanwords, 'Slavicising' them morphologically and phonetically. This linguistic fusion represents a remarkable cultural monument of Islam in Europe. The first part of the present work traces the six-hundred year history of the Tatars in the Grand Duchy of Lithuania - a territory now divided between Belarus, Lithuania and Poland. It draws on a wide range of sources, including contemporary accounts in Latin, Old Russian, medieval French, Polish, Italian and Turkish. The second part consists of a detailed study of a Tatar manuscript (Kitab) held in the British Library. Extracts of such manuscripts have previously appeared in print, but this is the first full-length examination of a Tatar text. The main language is Belarusian (mixed standard and dialect forms), and in places heavily Polonized. A CD-ROM with a Latin-script transliteration of the entire Belarusian-Polish British Library Kitab is included in the sleeve of the book.

Russia and the Russians; Or, A Journey to St. Petersburg and Moscow, Through Courland and Livonia Leitch Ritchie, 1836

Muslim Tatar Minorities in the Baltic Sea Region, 2016-02-15 In Muslim Tatar Minorities in the Baltic Sea Region, edited by Ingvar Svanberg and David Westerlund, the contributors introduce the history and contemporary situation of these little known groups of people that for centuries have lived there.

Nation, Language, Islam Helen M. Faller, 2011-04-10 A detailed academic treatise of the history of nationality in Tatarstan. The book demonstrates how state collapse and national revival influenced the divergence of worldviews among ex-Soviet people in Tatarstan, where a political movement for sovereignty (1986-2000) had significant social effects, most saliently, by increasing the domains where people speak the Tatar language and circulating ideas associated with Tatar culture. Also addresses the question of how Russian Muslims experience quotidian life in the post-Soviet period. The only book-length ethnography in English on Tatars, Russia's second most populous nation, and also the largest Muslim community in the Federation, offers a major contribution to our understanding of how and why nations form and how and why they matter – and the limits of their influence, in the Tatar case.

The Tatars, 2020-06-29 *Includes pictures *Includes a bibliography for further reading A history of the Tatar peoples covers a huge expanse of territory, time, and the rise and fall of many Tatar communities. As such, they played a role in Europe, Asia, and the Middle East over several centuries, and from Genghis Khan to Ivan the Terrible and Josef Stalin, some of history's most infamous tyrants have played a key role in this story. Crucially, the history of the Tatars is one that seems to take place at the fringes of the great empires. Geographically the Tatars descend from several parts of Asia, particularly Central Asia, but the Crimean region has been the nexus of several great power rivalries and numerous conflicts. Yet the Crimean Tatars endured through many of these, aligning themselves with a number of larger powers and developing a reputation as fearsome warriors. Today the Tatars are mainly linked with and live in the

Volga region of the Russian Federation. Indeed, Tatarstan is a republic in modern Russia. The Volga Tatars are perhaps the best known of the peoples known as Tatars and today number about 5 million people. Yet, other Tatars and those descending from Tatars also live in modern Ukraine, Kazakhstan, Turkey and many other countries in Europe and former Soviet republics. What, then, defines a Tatar? Historically, Tatars have been considered ethnically Turkic and related to Central (and North) Asian peoples. In practice, this meant the Turkic and Mongol peoples that were predominantly nomadic or semi-nomadic. Tatars, for the most part, converted to Islam and their lands, once settled, were punctuated by mosques and Islamic religious practices. Perhaps the best example of Tatar culture that survives today is in the Kazan region of Tatarstan around the Volga River, for instance the Kul-Sharif mosque in Kazan. As the centuries progressed, the Tatars came to represent an important group within Russia and its surrounding countries, as not only members of those societies but also sitting slightly outside the establishment. One example would be Ukraine, where the Crimean Tatars were important players in the politics and trade of the region, but who were essentially independent until the Russian Empire came to dominate the Crimean Peninsula. The Tatars represented a unique fusion of Central Asian culture, style and practices and in many ways represent the crossroads between east and west. However, for centuries they also represented the marauding hordes of eastern invaders who remained in the Ukraine and Russia region and appeared to be engaged in perpetual war. Once the Tatars had been incorporated into the Russian Empire and then its successor the Soviet Union, they were often discriminated against. In the case of Soviet leader Josef Stalin's rule, that meant deportation as suspicious fifth columnists. The Tatars would fight for repatriation up until the end of the Soviet period and beyond. The Tatars: The History of the Tatar Ethnic Groups and Tatar Confederation looks at the origins of the ethnic groups, their place in medieval times, and their impact on various modern nations. Along with pictures depicting important people, places, and events, you will learn about the Tatars like never before.

Tatar Empire Danielle Ross, 2020-02-04 In the 1700s, Kazan Tatar (Muslim scholars of Kazan) and scholarly networks stood at the forefront of Russia's expansion into the South Urals, western Siberia, and the Kazakh steppe. It was there that the Tatars worked with Russian agents, established settlements, and spread their own religious and intellectual culture that helped shape their identity in the 19th and early 20th centuries. Kazan Tatars profited economically from Russia's commercial and military expansion to Muslim lands and began to present themselves as leaders capable of bringing Islamic modernity to the rest of Russia's Muslim population. Danielle Ross bridges the history of Russia's imperial project with the history of Russia's Muslims by exploring the Kazan Tatars as participants in the construction of the Russian empire. Ross focuses on Muslim clerical and commercial networks to reconstruct the ongoing interaction among Russian imperial policy, nonstate actors, and intellectual developments within Kazan's Muslim community and also considers the evolving relationship with Central Asia, the Kazakh steppe, and western China. *Tatar Empire* offers a more Muslim-centered narrative of Russian empire building, making clear the links between cultural reformism and Kazan Tatar participation in the Russian eastward expansion.

Historical Anthology of Kazan Tatar Verse Ravil Bukharaev, David Matthews, 2013-10-18 This anthology expounds the rich history of Kazan Tatar poetry, which has its beginnings in the early 12th century. Poets bear witness to the cultural, political as well as spiritual history of their nations, and in this sense, the history of poetry is the history of the nation. The authors try to single out the main themes of Kazan Tatar poetry in every epoch and period of time, the most penetrating of which is the theme of forceful alienation from one's motherland. The anthology unfolds against a rich and colourful background of social, cultural and political settings of each epoch, and presents Kazan Tatar poetry as it is, preserving its

rhythmical, visual and rhyming structure supported by commentaries.

The Crimean Tatars Brian Glyn Williams, 2001-01-01 This volume provides the most up-to-date analysis of the ethnic cleansing of the Crimean Tatars, their exile in Central Asia and their struggle to return to the Crimean homeland. It also traces the formation of this diaspora nation from Mongol times to the collapse of the Soviet Union. A theme which emerges through the work is the gradual construction of the Crimea as a national homeland by its indigenous Tatar population. It ends with a discussion of the post-Soviet repatriation of the Crimean Tatars to their Russified homeland and the social, emotional and identity problems involved.

Islam in the Baltic Harry Norris, 2009-03-30 TAS - please do not use this blurb in its raw form ????? Arriving in Europe in the 14th Century, the Qipch?q Tatars are the longest surviving Muslim people in Europe. They form the historical core of the Muslim community in the Baltic States, Belarus and Poland where the Muslim communities in these countries are small compared with those in other parts of the European Union and in Russia. Here Harry Norris investigates the earliest contacts between the Baltic peoples and the World of Islam in the Middle East. He surveys their history, their Islamic beliefs, their culture, their literature and their life in New Europe today. He draws contrasts and similarities between other Muslim communities in Europe, including the diverse Muslim groups in the Nordic countries that border the Baltic Sea; Finland, Sweden and Denmark. This book is of vital interest to those studying the rich cultural heritage of minority groups of European Muslims and their position in Europe today. It examines the trade routes of the Vikings and the early Slavs and Balts who had commercial relations with Arab merchants and where the currency of the Caliphate is evidence for the trade in amber, furs and Middle Eastern silks and other luxury goods. The Tatars and the Jewish Qipch?q's arrived in these countries during the 14th century. They were brought here by the Grand Duke of Lithuania, Duke Vytautas (Witold) (1396-1430). During the Jagellon dynasty and centuries later the settlement of these Muslim Tatars was to continue. They became farmers and soldiers and they rose to a high status in the royal estates of Poland. Despite this assimilation, they resolutely retained their Muslim identity. For centuries these Tatar communities, in size, were second only to the large Jewish communities in this part of Europe. But from the 19th century, amidst wars, partition and genocide their numbers declined. During the age of the Soviet Union other Muslim communities have come to settle in these lands and they now threaten to outnumber the Tatars who have lived there for centuries. This book describes the Tatars and these other Muslims. It surveys their history, their Islamic beliefs, their culture, their literature and their life in New Europe today. There are, of course, other Muslim communities, larger in number and more diverse, in Nordic countries that border the Baltic Sea; Finland, Sweden and Denmark. These are also discussed in the contents of this book revealing contrasts and similarities and past contacts between the Tatars and the Muslims of Scandinavia. This is the first book in English on this subject where sources of information elsewhere are in Polish, Russian, Byelorussian, and Lithuanian. Its author has travelled extensively in the region supported by grants and exchange agreements of the British Academy. This book contains a Glossary and an extensive Bibliography. Its content will be of interest to those whose studies are in the fields of Eastern European culture and history, Religious Studies, Islam in Europe, and the kindred Muslim communities that are to be found in Russia and in Central Asia, today.

Muslim Religious Institutions in Imperial Russia Allen Frank, 2021-10-01 Russia's Muslim religious institutions on the steppe frontier, during the imperial period, are examined in detail in this book. This study is based on a Turkic manuscript history entitled the Tavarikh-i Alti Ata, compiled in 1910. It examines the mosques, madrasas, imams, mu'adhdhins, and Sufis of a single district and in adjoining regions

of the Kazakh steppe, areas that were inhabited by several Muslim communities, including Tatar peasants and merchants, Bashkir and Kazakh nomads, and Muslim Cossacks. The study compares the information from the manuscript with published sources on Islamic institutions in the Volga-Ural region, using it as a case study to draw conclusions for Russia as a whole. Special emphasis is placed on the social and communal functions of these institutions for the Muslim minorities inhabiting rural Russia.

Religion and Authoritarianism Karrie J. Koesel, 2014-02-24 This book provides a rare window into the micropolitics of contemporary authoritarian rule through a comparison of religious-state relations in Russia and China - two countries with long histories of religious repression, and even longer experiences with authoritarian politics. Drawing on extensive fieldwork in multiple sites in these countries, this book explores what religious and political authority want from one another, how they negotiate the terms of their relationship, and how cooperative or conflicting their interactions are. This comparison reveals that while tensions exist between the two sides, there is also ample room for mutually beneficial interaction. Religious communities and their authoritarian overseers are cooperating around the core issue of politics - namely, the struggle for money, power and prestige - and becoming unexpected allies in the process.

Moving In and Out of Islam Karin van Nieuwkerk, 2018-12-05 Embracing a new religion, or leaving one's faith, usually constitutes a significant milestone in a person's life. While a number of scholars have examined the reasons why people convert to Islam, few have investigated why people leave the faith and what the consequences are for doing so. Taking a holistic approach to conversion and deconversion, *Moving In and Out of Islam* explores the experiences of people who have come into the faith along with those who have chosen to leave it—including some individuals who have both moved into and out of Islam over the course of their lives. Sixteen empirical case studies trace the processes of moving in or out of Islam in Western and Central Europe, the United States, Canada, and the Middle East. Going beyond fixed notions of conversion or apostasy, the contributors focus on the ambiguity, doubts, and nonlinear trajectories of both moving in and out of Islam. They show how people shifting in either direction have to learn or unlearn habits and change their styles of clothing, dietary restrictions, and ways of interacting with their communities. They also look at how communities react to both converts to the religion and converts out of it, including controversies over the death penalty for apostates. The contributors also cover the political aspects of conversion, including debates on radicalization in the era of the "war on terror" and the role of moderate Islam in conversions.

The Crimean Tatars Brian Williams, 2021-11-22 Taking as its starting point the ethnogenesis of this ethnic group during the Mongol period (13th century), this volume traces their history through Islam, the Ottoman and the Russian Empires (15th and 17th century). The author discusses how Islam, Russian colonial policies and indigenous national movements shaped the collective identity of this victimized ethnic group. Part two deals with the role of forced migration during the Russian colonial period, Soviet nation-building policies and ethnic cleansing in shaping this people's modern national identity. This work therefore also has wider applications for those dealing with the construction of diasporic identities. Taking a comparative approach, it traces the formation of Crimean Tatar diasporas in the Ottoman Balkans, Republican Turkey, and Soviet Central Asia (from 1944). A theme which emerges through the work is the gradual construction of the Crimea as a national homeland by its indigenous Tatar population. It ends with a discussion of the post-Soviet repatriation of the Crimean Tatars to their Russified homeland and the social and identity problems involved.

Journey into Europe Akbar Ahmed, 2018-02-27 An unprecedented, richly, detailed, and clear-eyed exploration of Islam in European history and civilization Tensions over Islam were escalating in Europe

even before 9/11. Since then, repeated episodes of terrorism together with the refugee crisis have dramatically increased the divide between the majority population and Muslim communities, pushing the debate well beyond concerns over language and female dress. Meanwhile, the parallel rise of right-wing, nationalist political parties throughout the continent, often espousing anti-Muslim rhetoric, has shaken the foundation of the European Union to its very core. Many Europeans see Islam as an alien, even barbaric force that threatens to overwhelm them and their societies. Muslims, by contrast, struggle to find a place in Europe in the face of increasing intolerance. In tandem, anti-Semitism and other forms of discrimination cause many on the continent to feel unwelcome in their European homes. Akbar Ahmed, an internationally renowned Islamic scholar, traveled across Europe over the course of four years with his team of researchers and interviewed Muslims and non-Muslims from all walks of life to investigate questions of Islam, immigration, and identity. They spoke with some of Europe's most prominent figures, including presidents and prime ministers, archbishops, chief rabbis, grand muftis, heads of right-wing parties, and everyday Europeans from a variety of backgrounds. Their findings reveal a story of the place of Islam in European history and civilization that is more interwoven and complex than the reader might imagine, while exposing both the misunderstandings and the opportunities for Europe and its Muslim communities to improve their relationship. Along with an analysis of what has gone wrong and why, this urgent study, the fourth in a quartet examining relations between the West and the Muslim world, features recommendations for promoting integration and pluralism in the twenty-first century.

Bukhara and the Muslims of Russia Allen J. Frank, 2012-09-14 In *Bukhara and the Muslims of Russia* Allen Frank examines the relationship between Muslims in Russia and the city of Bukhara, examining paradoxes emerging from the city's Sufism-based Islamic prestige, and the emergence of Islamic reformism in Russia.

The Crimean Tatars Brian Glyn Williams, 2016 *The pearl in the tsar's crown -- Dispossession: the loss of the Crimean homeland -- Dar al Harb: the nineteenth-century Crimean Tatar migrations to the Ottoman Empire -- Vatan: the construction of the Crimean fatherland -- Soviet homeland: the nationalization of the Crimean Tatar identity in the USSR -- Surgun: the Crimean Tatar exile in Central Asia -- Return: the Crimean Tatar migrations from Central Asia to the Crimean Peninsula*

Water and Stone. Historical story Valery Pikulev, Valery Gulyakin, 2018-11-02 *Water and stone ... – these two elements which merged together create unique beauty of Sankt-Petersburg. The documentary and art photostory, with two hundred color photos, is “business card” at the first acquaintance to the Great City. It acquaints the reader not only with man-made beauty of the Northern Capital of Great Russia, but also opens very difficult history of emergence of the city, its value for the country and – the main thing! – opens wide soul of the Great Child of Peter.*

Nation-Building and Identity in the Post-Soviet Space Rico Isaacs, Abel Polese, 2016-04-14 Nation-building as a process is never complete and issues related to identity, nation, state and regime-building are recurrent in the post-Soviet region. This comparative, inter-disciplinary volume explores how nation-building tools emerged and evolved over the last twenty years. Featuring in-depth case studies from countries throughout the post-Soviet space it compares various aspects of nation-building and identity formation projects. Approaching the issue from a variety of disciplines, and geographical areas, contributors illustrate chapter by chapter how different state and non-state actors utilise traditional instruments of nation-construction in new ways while also developing non-traditional tools and strategies to provide a contemporary account of how nation-formation efforts evolve and diverge.

Echoes of Harbin Dan Ben-Canaan, 2024 This book examines and reflects on the Jewish community of

Harbin, a Chinese city that was established by Russians in 1898--

Islamic Historiography and 'Bulghar' Identity Among the Tatars and Bashkirs of Russia Allen Frank, 2021-10-11 This extremely timely book deals with the development of Bulghar regional identity among Tatars and Bashkirs, i.e. Volga-Ural Muslims. Based on locally-produced Islamic manuscripts, the book examines how these Muslims manipulated local legends, conversion narratives, and sacred geography to create a body of sacred historiography that expressed a meaningful regional identity, and one which responds to the changing relationship between these Muslims and the Russian state over the nineteenth century. The book also traces the debate between traditionalist supporters and reformist detractors of this sacred historiography in the nineteenth century, and addresses the fate of Bulghar identity in the twentieth century, including its transformation in Soviet and post-Soviet times into a secularized national identity.

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