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A CRITICAL REVIEW OF THE INFLUENCE OF SOCIETY, RELIGION AND POLITICS ON CULTURAL-HISTORICAL OBJECTS IN NOVI PAZAR (CASE STUDY OF THE ARAB MOSQUE)

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ABSTRACT:

The old bazaar in Novi Pazar is part of the historical city center on the banks of the river Raška. There is a large number of architectural and urban values that belong to the group of protected cultural buildings. One of those is the Arab Mosque, an Islamic religious building from the 16th century. The task of the research will be to examine the attitude of the competent authorities towards the historical heritage when it comes to the reconstruction given that the Arab mosque was demolished. In its place a new mosque was built based on the principles of the old one, yet from completely new materials. Deriving inspiration from this occurrence, the paper will examine whether there were potential methods for preserving the original object and what are the factors that led to demolition of it. Therefore, the question arises whether the mosque could have been saved and completely reconstructed on the basis of the preserved project documentation and according to which regulations and adherence to which standards the demolition was carried out. This paper aims to show the importance of historical and cultural heritage and its impact on the architectural and urban context and to position them in primarily in relation to current political and sociological events. Also, the goal is to objectively and studiously analyze the course of events and the influence of external factors which led to this event, with the initial hypothesis stating that it is the product of social, religious and political pressures.

Keywords: *Old bazaar, cultural-historical heritage, politics, religion, sacred objects*

1. INTRODUCTION

There are few cities in Serbia that successfully retain the essence of ambient architecture and preserve the legacy of traditional objects, as is the case with Novi Pazar. The old bazaar, which is a crucial component of the central core of Novi Pazar, is an extremely significant location because it represents a part of the historical segment of the old city

core. The basic structure of the Old Bazaar is made up of a series of objects that were largely constructed during the Ottoman Empire and are dispersed throughout Prvomajska Street. The stretch of today's Old Bazaar begins at the Raska River bridge and includes the fortress, the hammam, the Arab Mosque, and the Altun-Alem Mosque. Additionally, there are also many craft workshops, etc. The most renowned architects and experts from around the world have been addressing the problem of protecting cultural and historical heritage for centuries; thus, there is terminology that is universally understood and pertains to the preservation of historic structures. To maintain authentic architecture in accordance with the principles of current conservation theory and practice, one must first take a very cautious approach and implement the necessary technical protective measures. "Conservation" is the most crucial technical protection measure that should always be used, followed by the static-constructive consolidation of buildings. The original structural assemblage must be preserved with the fewest possible interventions required for constructive reasons. The main goal of conservation is to take action to extend life and stop deterioration, including condition checks, documentation, and preventive protection. The authenticity and integrity of the cultural heritage should be preserved as the primary objectives of conservation. [1]

2. THE SIGNIFICANT ROLE OF MOSQUES

In a practical sense, building a mosque means establishing a location for the congregation, or Muslim community, to gather as well as for a variety of religious, educational, cultural, and social activities. Mosques are a way to create a focal point for identification on a cultural and social level, whether they are in an urban or rural setting. It has been established over the years that constructing a mosque is an essential institution of any Islamic community, and despite the impending modern era, respect for this institution does not diminish. More than 60 mosques may be found inside the boundaries of Novi Pazar, making them the source of the community's greatest pride. The most renowned mosques are The Arab Mosque, Altun Alem Mosque, Lejlek Mosque, Bor Mosque.. Since the old mosques in Novi Pazar were constructed over a lengthy period of five centuries, it is important to note that they were made in various social contexts and conditions. When the first waqfs in the history of this city were established, two of them—Lejlek and Tabak Ishak—were constructed. The Arabic verb "veqafe," which meaning "to stop, keep, or dedicate," is the root of the word "waqf," which denotes that bequeathed property that is excluded from ordinary legal proceedings and set aside for special purposes is waqf property. Waqf is based on the rules of Sharia law, which is based on the Qur'an and the Hadith, two primary sources of Sharia. The construction of nine mosques marks the apex of Novi Pazar's development during the 16th century. The Altun Alem mosque, a work of art and the only mosque constructed during the 16th century that managed to maintain its original appearance, is unquestionably one of the most emblematic of them. We cannot ignore the fact that the other eight mosques—Ahmed-vojvoda, Iskender Celebi, Hajrudin Bajramli, Sinan-begova, Arab, Chalap Verdi, Ferhadija, and Bor mosques—built during the 16th century, did not fully manage to preserve their original appearance due to wars

and destruction during the later centuries. Nine mosques, practically all of which were first documented in 1528 are 210 meters apart from each other. Even more intriguing is the fact that they resemble the fortress almost exactly when combined.[2] We have not found any proof of the existence of the mosques in Novi Pazar, which were constructed in the 18th century, based on the data and sources we currently have access to. The restoration of the old mosques, which had been largely demolished in 1689, may have prevented the construction of new ones during the 18th century. In the vicinity of Novi Pazar, only a single mosque was constructed in the 19th century. The socio-political environment of that time, including in Novi Pazar, should be the first place to look for the explanation for why only one mosque was built throughout the whole 19th century. The period that followed was full of migration. This significantly exacerbated economic issues and had an impact on the city's development's standstill.

2.1. Architecture and interiors of Balkan mosques

It is believed that man's sense of beauty is a gift from God and should be fostered to its maximum is the basis of inspiration for Islamic religious architecture. You cannot separate art from technology in this style of building since the pursuit of beauty and the construction method always go hand in hand. The fundamental goals of Ottoman architecture were to emphasize the monolithic nature of their designs and to connect the rational and the beautiful in the construction system. Mosques served as both spiritual and social centers. In all Islamic architecture, the space of the mosque is the architect's most significant duty. The mosque's interior, which is designed to promote absolute focus of mind and perfect peace, adds to the feeling of intimacy. The interior is valuable in every way. Only the mihrab's location (the imam's niche) is highlighted. Because it indicates the direction toward Mecca in which believers are required to face in their prayers, the mihrab has symbolic meaning. Unquestionably, the mihrab is a work of religious art, and its shape is the subject of exceptionally deep and rich symbolism. The Arabic word for mosque derives from a root that means "to gather, to unite." Originally, it referred to a mosque that was also available for the required Friday noon-time prayers. A speech, or khutbah, was frequently included in these prayers, for which a platform for preaching was constructed. The Prophet utilized a three-tiered chair in Medina as the forerunner of the minbar when addressing the believers. The minbar's current design was developed during the Seljuk era and is composed of an entrance at the foot of a steep staircase with handrails on both sides and a pyramid at the top of the ground floor. The mosque's interior had a gallery (mahfil) in front of the doorway wall. The carpet on the floor adds warmth and comfort to the area and is a typical element of the mosque. The minaret is used for the call to prayer. At the beginning of Islam, the muezzin called from the roof of a mosque or any other elevated surface.[3]

3. SANDZAK'S SOCIO-POLITICAL CLIMATE

3.1. The political scene in Sandzak

After World War II, the formation of the first Bosnian political party was enthusiastically welcomed and gave a feeling that the years of repression, pressure, and infringement of fundamental human and communal rights were finally behind them. For the first time since the establishment of the communist government, Bosniaks joyfully underlined the necessity to restore the historical name of their people, the Bosnian language, and they had the chance to freely express their national and religious features. SDA was formally established in 1990, in Novi Pazar as a part of the political organization for the former SFRY, with headquarters in Sarajevo. In 1993, the Meihat of Sandzak was established, and Muamer Zukorlic was chosen to lead it as the town's mufti. Today, Sandzak is home to many Bosniak political players. These are conventional political groups and national movements where Bosniaks from different political parties in the country congregate. The most significant Bosniak-identified organizations and parties in the Serbian portion of Sandzak throughout the 1990s included the Bosniak National Council of Sandak, Party of Democratic Action, Sandak Democratic Party, Party for Sandak, and People's Movement of Sandak, which stopped functioning. There was pluralism in Bosniak political activity with the creation of the BDZ (now the SPP Justice and Reconciliation Party), the SNP, and several other smaller parties.

3.2. Islamic communities in serbia and their splits

Since the end of the 19th century, the time of Turkey's withdrawal, and since the Berlin Congress in 1878, various instability has shaken the Muslim communities in the Balkans. It is important to point out that Muslims on the Balkan Peninsula are regionally and ethnically diverse, and that their situation was very unequal following Turkey's exit. After the Turks left, the region became independent, and a state was established. With the approval of the Meshihat in Istanbul through the awarding of the mensura of Sheikh-ul-Islam, the Muslim population started to form Islamic religious communities, the goal of which is to preserve Islam and the spiritual selves of Muslims. On July 9, 1930, the Kingdom of Yugoslavia's Islamic Religious Community established its first constitution. The Islamic Religious Community was granted equality with other religious communities and was recognized as the official religion of the Kingdom of Yugoslavia by this decree. The Islamic religious community is structured according to agreements governing religious instruction and endowment property. This neighborhood was controlled in accordance with Sharia laws, the law, and the Islamic religious community's constitution. The mufti, whose residence is in Nis, was in charge of the Islamic Community of Serbia. A recognized Islamic scholar who has the ability to interpret or apply Sharia law is known as a mufti. On particular topics, he issues fatwas, which are religious stances, opinions, or directives. His fatwas are applicable to that territory and his followers only; other Muslims are not required to abide by them. The mufti's religious-legal power is restricted to a certain area. The opinions and viewpoints of the mufti in the region where the religious authority of a certain mufti or grand mufti is recognized must be applied by qadis (judges) in particular court proceedings. The term "chief of scholars" or "supreme religious

scholar" is reis ul ulema. The Arabic name for an Islamic scholar is alim, and its plural is ulema, which is most commonly rendered as "Islamic." Majlis means "council" or "assembly," whereas reis means "chief" or "leader." [4] The establishment of the Islamic Community of Sandzak in 1993, with its headquarters in Novi Pazar, marked the beginning of the division between the Islamic groups in Sandzak. The newly appointed mufti of Novi Pazar, Muamer Efendija Zukorli, took leadership of the Islamic Community of Sandzak.

4. CASE STUDY – ARAB MOSQUE

4.1. The initial state of the Arab mosque

The Arab, or Hasan Celebi, mosque is located in the center of the city in the Old Bazaar. The original mosque was demolished at the end of the 17th century; the old one was built or rebuilt in the same place, and the minaret remained authentic. It is assumed that the mosque got its present appearance at the beginning of the 19th century as a single building, together with the minaret. The Arab mosque is surrounded by a series of trade and craft shops that form an entire block. Judging by its current dimensions, the Arab mosque was created in two phases. In the first, the mosque itself, rectangular in shape with a four-pitched roof, was built, and in the second, the area in front of the mosque was closed and a two-story part was formed, the structure of which rests on a corner column, which covers the entrance to the mosque itself. The prayer area has an elongated rectangular shape and is very spacious. It is illuminated by rectangular windows and has no decorative elements. The mihrab is built in the form of a niche with a profiled frame, next to which there is a minbar. Above the entrance, which is placed asymmetrically, there is a mahvil from which you can enter the minarets. Mahvil has a great depth, rests on two rows of pillars, and is entered from the upper floor. In its external appearance, the main part of the mosque cannot be distinguished due to the subsequently added shops that are connected by roofs into large masses. The Arab mosque does not belong to the type of mosque with a dome. It can be said that it is a mosque of local character with a wooden sloping roof. The advantage and specificity of the mosque are precisely that part of its local identity compared to the Ottoman one, precisely that sloping roof. So we can call it a mosque with the character of local heritage. All windows are rectangular, without decorative elements. The minaret, somewhat stocky and archaic in appearance, is expertly walled and decorated, built with a combination of stone and brick and low in height with a simple sherefet on top. The architecture of the Arab mosque represents a unique architectural solution, resulting from the irregularity of the plot on which it was built and the connection with bazaar buildings and shops that are in oriental style. Since 1997, the Arab Mosque has been constantly undergoing restoration work as the need arises due to its age. The roof was partially reconstructed again, the windows and floor were replaced, a new ablution was made, the interior of the mosque was completely renovated, with a new mihrab and minbar, as well as a new mat, steam heating and air conditioning. [5]



Fig. 1. Arab mosque in its original state

4.2. The initial state of the Arab mosque

Due to the previously mentioned political and religious disputes, circumstances arise where, as in the case of the Arab mosque, the right and lawful course of action is not followed in order to preserve public peace. The mufti Muamer Zukorli takes decisions based on his personal desires and views while using religion as his main defense. Despite widespread public outcry, the state has made it clear that it will not respond to or take action because it does not wish to meddle in the affairs of the Islamic community. It is a very complex issue that can be regarded from several angles to adapt the architectural religious heritage, which is recognized as heritage, to the needs of current use. The public is unaware of the project documentation during the renovation of the Arab Mosque, as has been the case with all prior interventions on cultural and historical landmark buildings in Novi Pazar. Additionally, there is no sign on the construction site, such as a construction board with basic information or other information required for the transparency of the work that must exist when dealing with objects of public interest. Ignorance, or a lack of understanding of the value of keeping a culturally and historically significant object in its original form, is one of the major issues. In those circumstances, people's good intentions to take part in something as exquisite as the "renovation of the mosque" start to backfire. We arrive to the conclusion that the level of knowledge held by residents of a small city with a substantial and well-respected past among historians and conservators from other countries is too high. People must be made aware of the fundamentals of protecting cultural heritage and, more importantly, the value of doing so for a community. Although the method used by the institute to protect monuments is essentially sound, it is frequently very slow, leading the majority of citizens to accuse the government of failing to preserve cultural and historical heritage. Strong collaboration between the institute for the protection of monuments and other parties is necessary to expedite its approach which, given the long-standing political division, is currently all but impossible. Depending on the availability of financial resources, all adjustments are frequently implemented without

the proper circumstances, even in the few instances where the necessary conservation conditions were secured for such alterations. Since 1987, the Institute for the Preservation of Monuments has issued warnings about the situation and predicted that, if existing practices do not change, the historic bazaar in Novi Pazar will be completely destroyed, as we are now seeing 30 years later. We can easily draw the conclusion that not nearly enough care has been taken because we can count the cultural and historical objects that have at least partially retained their identity on the fingers of one hand. The evaluation of a building's historical significance and worth is the first step in conservation..[6] The object is then precisely measured utilizing contemporary measuring techniques in the following phase. The structure's own stability as well as the environment in which it is located are then examined. All of the building's installations, including the lighting and fire protection, are then inspected. To choose a conservation strategy, every piece of obtained data is thoroughly evaluated.



Fig. 2. Arab mosque in the first phase of demolition



Fig. 3. Arab mosque with completely new materials and roof

4.3. Proposal for a possible way of conservation of the arab mosque

The joints need to be cleaned, filled with longitudinal mortar, and plastered because the stone walls were constructed with mud plaster. Since these are foundation walls, foundation tests must be performed in order to implement the proper consolidation and constructive insurance measures. To ensure that the brick walls can support the weight of the balcony and roof structure, replacement beams that are constructed of wood or potentially metal must be inserted. In any instance, the plaster layer must be removed and replaced with mud plaster, which can be accomplished by applying two layers of plaster over a woven rabric net fastened to a wooden frame. If more thermal insulation is required, it is customary to install the insulation from the inside, being careful not to use a method that would greatly thicken the walls. Think about replacing the mezzanine structures or adding new girders to strengthen them further. The preservation of the existing slate ceiling is of utmost importance, as is planning for the restoration of authentic ceilings. The absence of motorized traffic and the establishment of a pedestrian zone in the protected area are fundamental requirements for the restoration of the historic market, including the Arab mosque.[7]

5. CONCLUSION

Novi Pazar has a special history that has let it survive for more than 500 years as a multicultural and multiethnic city. There are also some of the most significant Christian monuments, in addition to Islamic cultural sites. It is essential to recognize their significance, keep them as close to their original condition as possible, and make use of these advantages for the city's advancement and well-being. Since there has long been a problem with the preservation and protection of very significant cultural and historical monuments, it is imperative that experts, the local community, the Islamic community, and all citizens work together to resolve it. It is clear that there is a problem with legacy preservation throughout the entire nation, but the issue is made considerably worse when it comes to national minorities' heritage and the maintenance of their identity.

6. LITERATURE

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