

CHURCH OF ST. PETER AND THE MOSQUE IN TREPÇA

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Abstract

By identity we mean the totality of physical, moral, cultural, linguistic and civic features that a certain nation has, which distinguish it from other nations. While civilization according to different authors, especially Huntington, is based on religion¹, while religion is best presented and argued through cult monuments that represented different communities in terms of religion, but in the field it was mainly about the same ethnicity which after a long historical period as a Christian is already presented to us with the new religion as Islamized.

Through the paper, we will present views from two old monuments regarding Christian and Islamic culture in the "city" of knowledge of Trepça. These two monuments, already out of function only in ruins, represent civilization and the citizen since the century. XII onwards in this region and this region.

Keywords: Christianity, Islam, church, mosque, civilization, culture.

1 Introduction

Considering the archeological traces of the city of Trepça near the mine and including Trepçali, Mazic, and Rashan where its Castle was going in the direction of Vicianum (today's Vushtrri), we get to know a city, quite large from the territorial point of view and very developed from the economic point of view, especially during the Middle Ages and later.

In the context of great importance for this important event are the metallurgical mineral resources of the mine of the same name Trepça.

As a result of this natural wealth that nature bestowed on a student, he received a boost of development, from the economic, cultural, administrative, commercial, religious, and population. This study is known from the Illyrian-Roman period, while in the Middle Ages it is mentioned by the same name.

Trepça, as a medieval city was of great importance and was visited by various business communities related to their exploration and trade. If he mentioned Trepça, his professionalism in ore exploration does not immediately cross his mind, we find Ragusans all those who are related to the trade of ore products from Trepça to others, we mention Turkey, we remember the conquest and the beginning of the photographing of the importance of Trepça, we mention the angles, we remember the beginning of the modern exploitation of ore from the mine.

However, Trepça still preserves traces of a very advanced civilization, and we are focused in this work on two cult monuments, the church of St. Peter and the mosque of Trepça which still retain their architectural, cultural, social, and spiritual greatness of the former population of Trepça.

In the historical archives, the church of St. Peter in Trepça has been mentioned since the century XIII, but not the same because there were other churches, while about 200 years later the mosque of Trepça is mentioned which is being established as the first monument in ruins and satisfactorily preserves a part of the body and moros which facilitate their greatness as cult objects.

¹ S. P. Hantington, Përleshja e Civilizimeve dhe Ribërja e Rendit Botëror, Lidhja, Podujevë, 2004, fq. 34

The distance between these nearby objects is 2.5 km, the church is located very close to the entrance to the mine gallery, while the mosque of a large gallery message and apparently lies is an object that came later with its Islamic community and itself will be built a little further where it did not disturb the Christian community.

The Trepça Mosque is the first object of the Islamic faith in Trepça and the region of Shala e Bajgora, the second object of the same religious rite is in the village of Vllahi, built in 1782, the end of the XVIII century. This suggests that the population of this region was Islamized late, and the Ottoman influence did not reach quickly because of the natural configuration and the deep mountainous area.

Since the natives of this area and later the Roman invaders knew how to correct the sources of metals and the fact, that this area was rich in these sources, we cannot understand that many problems arose here, since long ancient times².

2 History of the settlement

The history of Trepça, the largest producer of lead and zinc in Europe, has been very sensational, as have the sensational times in which this Kosovar economic giant was formed and developed. Trepça, more than 2000 years old, remembers the Illyrians, the Romans, the Slavs, the Austro-Hungarians, the Germans, the English, and, finally, the Illyrian-Albanians again. All these periods have left their mark on Trepça.³

Numerous archeological discoveries, which have been made in different territories, show that the Illyrians not only used metal tools but also were involved in the process of their processing, from the extraction of ore to their processing final⁴.

Although there are no written sources regarding the development of mining in earlier times, some traces indicate the origins of mining activity since the time of the Illyrians, and much more in ancient times and the early Middle Ages⁵.

It is thought that ore work in ancient Greece and the surrounding territories, including Illyria, began in the 15th century X C.E According to the Greeks, the Phoenicians were the first to engage in mining⁶.

Dardania, in the Roman period, was the seat of the head of the Roman miner (Procurator Metallorum), who, on behalf of the state, issued a special permit for the exploration and exploitation of mining wealth⁷. In the vast surroundings of Trepça and especially in the Ibar Valley, after the division of the Roman Empire and the displacement of peoples in 375, A.C., mining was quite lively and active. Numerous lead-wrapped sarcophagi, lead pipes, and numerous lead monuments speak about this⁸.

The mine, which we call Trepça today, has probably started working with the Illyrians, who used the metals that are still found in Trepça today. A very important argument for the smelting and processing of metals in Trepça is given by the stone troughs that served for the smelting of ore during antiquity, found in the village of Kelmend near Boletin⁹.

² Jahja Drançolli, "Raguzanët në Kosovë (Prej fundit të shekullit XIII deri në vitin 1455)", Prishtinë, 1986, p. 138.

³ Minir Dushi, "Trepça", Akademia e Shkencave dhe Arteve e Kosovës, Botime të veçanta XLI, Sesioni i Shkencave të Natyrës, Libri 9, Prishtinë, 2002, p. 9. Pajazit Hajzeri, "Muzetë në qytetin e Mitrovicës me rrethinë", Revistë letrare, Fjalë e valë, Nr. 22, SHSHM "Jakup Ceraja", Mitrovicë, 2012, p. 212.

⁴ P. Hajzeri, op. cit. p. 212.

⁵ "Kosova dikur dhe sot", grup autoresh, Beograd, 1973, p. 756.

⁶ Daut Dauti, "Lufta për Trepçën, (sipas dokumenteve britanike)", Prishtinë, 2003, p. 13.

⁷ Jusuf Osmani, Vendbanimet, op. cit. p. 110.

⁸ Ibid.

⁹ P. Hajzeri, Muzetë, op. cit. pp. 212, 213.

Although archeological research in this area provides some sufficient information, it is still difficult to give a definite opinion about the existence of Trepça in the ancient period. Trepça, according to medieval sources, is mentioned for the first time in 1303. In medieval documents we find it with the names Trepça, Trepçe, Tripçe, Tripza, Trepza, etc.¹⁰, while in 1455, it is also mentioned by the names Triepdchia, Triepza Turcha (Turkish Trepça)¹¹.

Trepça could be added to the range of cities near the mines of Kosovo, after Novo Brdo (Artana). In 1303, the Catholic parish is mentioned in Trepça. At the same time in Trepça lived Sassa, Ragusa and Kotra colonists¹².

Trepça, as a source of various minerals, had two castles that protected it in times of turmoil, the fortress of Zvečan and the city.

In the Middle Ages, the Trepça mine occupied one of the main mining sites in Kosovo¹³. Mining settlements, as the most important economic centers, attracted businesspeople, but the increase of the local commercial layer in Trepça, it is not possible to follow. Throughout the Middle Ages, at least according to preserved sources, in this mining center, both in number and in business, foreign traders stand out¹⁴.

At this time in Trepça lived the Sassanid settlers, Ragusa, and Kotor. According to the reports of the time, Trepça owned several neighborhoods, in which lived a diverse population. Trepça in the time of the Middle Ages, represented the largest mining site in the whole area of Albanik (Kopaonik). Trepça was a place with a developed mining industry. The Chrysobula of St. Stephen of King Milutin of 1313-16 mentions the settlement of the Sass in Trepça¹⁵.

2.1 Church of St. Peter

The Sass came as miners to work in the Trepça mine, as they were well acquainted with the mining technique. In addition to building their own neighborhoods, they assisted the local population in building places of worship for religious rites and various church services. Among the Christian cult monuments that helped to build it from the Sassanids in Trepça, is undoubtedly the Church of St. Peter or in the language of the people, the church of Trepça. Trepça as a source of various minerals during the Middle Ages was one of the most frequented cities with mixed populations. As a result of the ore wealth, there was the exploitation of ore by the quantities, trade by the Ragusans, the production of artisans and filigree by the local Arber population, drums for minting coins, etc.

In the matter of organizing the Albanian Catholic churches in the north of the country, the Papacy, like the former Patriarchate of Constantinople, tried to avoid their great autonomy. Although in 1077, Pope Gregory VII announced the creation of the archdiocese of Bar, it was not given the powers of a metropolis, in the first place it was not recognized the right to appoint bishoprics to subordinate headquarters. Together with the churches of Ulcinj, Shkodra, Shas (Svaç), Drisht and Pult, the new archbishopric of Bar was subordinated to the church of Ragusa¹⁶. For a century, the Albanian bishoprics fought to break away from Ragusa's dependence, entering conflict not only with this, but also with the Pope himself. Pope Anastasius IV in 1153 and, after him, Pope Alexander III in 1167, went to extreme

¹⁰ D. Dauti, op. cit. p. 13.

¹¹ "Mitrovica dhe rrethina, Mozaik kulturor", grup autorësh, Mitrovicë, 2000, p.

¹² Jahja Drançolli, "Arbërit ndërmjet perëndimit dhe lindjes gjatë mesjetës", Zagreb, 2008, p. 217.

¹³ Branisllav Bozhoviq, "Çeta e minatorëve", Beograd, 1973, p. 23.

¹⁴ Mitrovica dhe rrethina, Mitrovicë, 1979, p. 57.

¹⁵ J. Osmani, op. cit. p. 111.

¹⁶ "Historia e popullit shqiptar I, Ilirët, Mesjeta, Shqipëria nën Perandorinë Osmane gjatë shek. XVI - vitet 20 të shek. XIX", Akademia e Shkencave e Shqipërisë, Instituti i Historisë, Tiranë, 2002, p. 246. (më tej his. pop. shq.)

measures, dismissing the bishops of Ulcinj, Bar, Drishti and threatening with the same measure other prelates who refused to recognize as authority superior archbishopric of Ragusa¹⁷.

This long struggle of the Albanian Catholic bishoprics for an autonomy from foreign ecclesiastical centers, namely Ragusa, was finally crowned successfully at the time of the pontificate of Pope Innocent III (1199 - 1211)¹⁸.



Figure 1. View of church interior

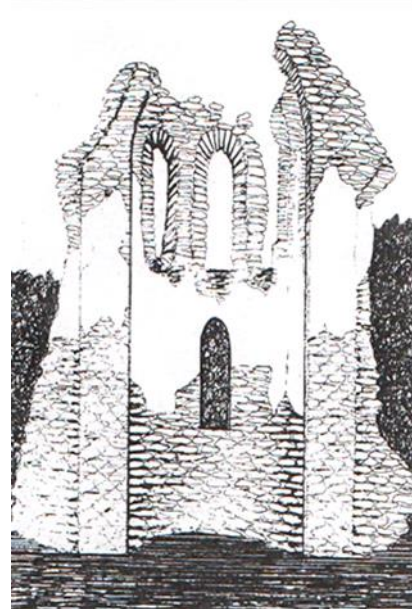


Figure 2. Drawing (G. Gjini, Bishopric, 1992)

In this context, the order of the Albanian Catholic dioceses in the northwest of the country gained the role of an operational base of Catholicism against Orthodoxy. In the beginning, it hurts. XIII, more precisely in 1204, historical sources speak for the first time about the existence of Catholic episcopal sees in Kosovo, both in Prizren and in Skopje. In recent years, the Catholic Church has also been witnessed in other centers, such as: in Graçanica, in Trepça, in Novobërdë (Artanë), even in localities and even in small villages, a fact that speaks of a wide spread of the Catholic rite in those territories¹⁹.

- The church of Trepça, together with the church of Janjevo, Prizren, Graçanica, Novobërdë (Artana)²⁰, Runik, Rogozinë, Kopriç, Ostrac, etc., is presented to us in the letters of Pope Benedict XI of 1303 and Pope Clement VI of 1346²¹.
- In 1346, Clement VI wrote to Stefan Dushan, the king of Raska, about the usurpation of the Catholic churches of Prizren, Novoberda (Artana), Trepça, Janjevo and other places, emphasizing that the Catholics of in different languages ("Diversarum linguarum")²², on this occasion the presence of the conversion and falsification of Christian cult monuments into Orthodox cult monuments, from the Middle Ages until the twentieth century.

¹⁷ Ibid.

¹⁸ Ibid.

¹⁹ Ibid

²⁰ G. Gjini, op. cit. p. 106.

²¹ "Kosova, Vështrim Monografik", Akademia e Shkencave dhe Arteve e Kosovës, Prishtinë, 2011, p. 486.

²² G. Gjini, op. cit. p. 106.



Figure 3. Existing overview of the church of St. Peter in Trepça

According to the data, it was said that this church was very rich and from its wealth and charm it completely shone²³. The building material used in the construction of the church is stone and lime bonding material. The foundations are of large stones and perfectly carved where three levels can be distinguished.

In the third level began the erection of the wall, which was still narrowing. The working technique is high, the stones are sculpted both inside and out, with the same grater and levels. The inside of the church was plastered and there were very good frescoes, as evidenced by these works, we have the frescoes, which are still preserved in those parts where the interior of the church stood.

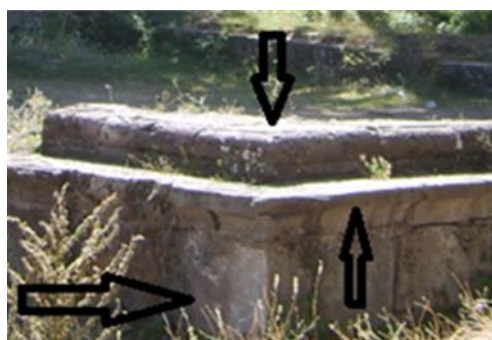


Figure 4. Three levels the foundation of the church



Figure 5. The frescoes in the church of. *St Peter in Trepça*

The entrance to the church is followed by two steps from the ground base. The stairs are carved in stone. The church had its own courtyard, which at the same time included a courtyard wall and at the same time this wall leveled the courtyard.

²³ Вранислав Ђ. Нушић, КОСОВО, op. cit, p. 115

2.2 Trepça Mosque

Before Trepça fell under Ottoman rule, Turkish officials were mentioned as early as 1410. In 1436, there was a Turkish neighborhood in Trepça, and two years later were mentioned the blacksmith for minting coins.

The construction of cult monuments was immediate, as soon as the Turks were mentioned, the shrines of the Islamic rite were also mentioned. Thus, in Trepçhttps: //translate.google.com/? HI = sq & tab = TT & authuser = 0 the ruins of the mosque are still preserved, about which we have different opinions regarding its construction. The mosque is known as the Mosque of Mus Mujedin or Mujedin Hoxha. Well-known scholar J. Osmani points out that the mosque was built in a completely different style from those of the same period in Kosovo. Apparently, this mosque belongs to the century. XIII. Probably, J. Osmani supposes, is related to Sari Salltik - Turkmenistan, who, as a missionary, spread Islamization in 1262, in Rumeli, then in the Bogomils of Bosnia, and then moved to Albania.



Figure 6. Trepça Mosque

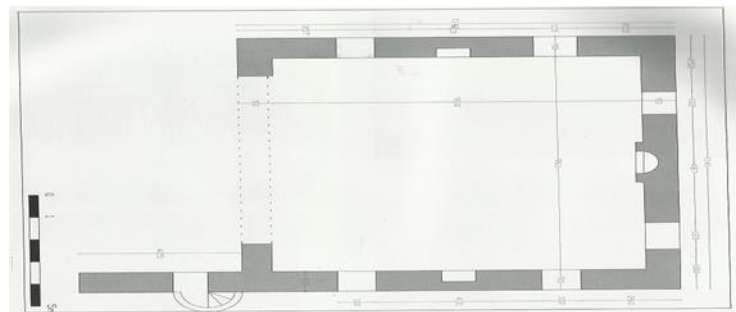


Figure 7. Plan of the mosque of Trepça²⁴

This shows that there were isolated Oases of Islamization in the Balkans before the arrival of the Turks²⁵. There are opinions that the Trepça Mosque is the oldest in Kosovo, while from the data obtained from IKMM, the Trepça Mosque was built in 1468²⁶. This data is not taken as very accurate, as no real archeological excavations have been done yet and its antiquity has been ascertained. In the book of Mehmet Z. Ibrahimgil, Neval Konuk, Kosova'da T the mosque of Trepça was built in the year 956 AH - 1549, while the altar (tomb) located near the mosque is given the name of Ramazan bin Osman (1000 AH) and year 1591 -1592²⁷, which means that we have reported that the mosque was built in the XVI century. The altar has a height of 1.70 m. with a perimeter of 1.00 m. In the same book is given information about the times of prayer that have been performed in this period in this mosque, which specifies the morning prayer, dinner, and night prayer (jacia)²⁸.

²⁴ Mehmet Z. Ibrahimgil, Neval Konuk, "Kosova'da Osmanlı Mimarî Eserleri, I. Cilt, Atatürk Kültür, dil ve tarih yüksek kurumu Türk Tarih Kurumu Yayinlari, XXIX. Dizi-Sayi 2", Ankara, 2006, p. 256.

²⁵ J. Osmani, Vendbanimet, op. cit. pp. 90, 91.

²⁶ IKMM, lista e monumenteve të kultit islam në Kosovë.

²⁷ Mehmet Z. Ibrahimgil, Neval Konuk, Kosova'da, op. cit. p. 253.

²⁸ Ibid.



Figure 8. Altar above the tomb



Figure 9. Plastic motifs on the dome

In terms of construction material and construction technique, this glass has very accurate and careful work. This glass is built of stone, brick, wood, and bonding material. The walls have different thicknesses, starting from the wall of the prayer hall that reaches the trinity of 1.30 m, the walls of the porch from 1.00 m to 1.60 m, and the division of the porch in two with the wall of 0.70 m. The mosque of Trepça, according to some evidence seen from the foundation, can be concluded that it was built on the foundations of an earlier monument that may have been a Catholic church. The mosque had double-sided walls, the inner wall was connected with wooden hats, which reinforced the wall, while the outer part was made of very professionally carved stones. The mosque also had the minaret, which is one of the most damaged parts of the mosque, however, there are some parts of the minaret several stairs which are still visible. Part of the porch is completely ruined, however, the foundations are above the ground, and the parts of the pillars that supported the porch are also preserved. The base of the pillars was square measuring 0.70 x 0.70 m, while the upper part of the pillar was octagonal measuring 0.28 x 0.28 m. narrowing to 0.25 x 0.25 m. The mosque was erected with a very precise construction technique and belonged to the style of domed mosques. The dome of the mosque is collapsed, so its construction material is visible. The dome weighed on all four sides of the main prayer hall and mainly the construction material of the dome is different from that of the walls. The dome construction material consists of bricks and bonding material. The dome was also accompanied by plastic decorations, starting from the lowest point of the corner where the construction of the dome began.



Figure 10. Part of the minaret

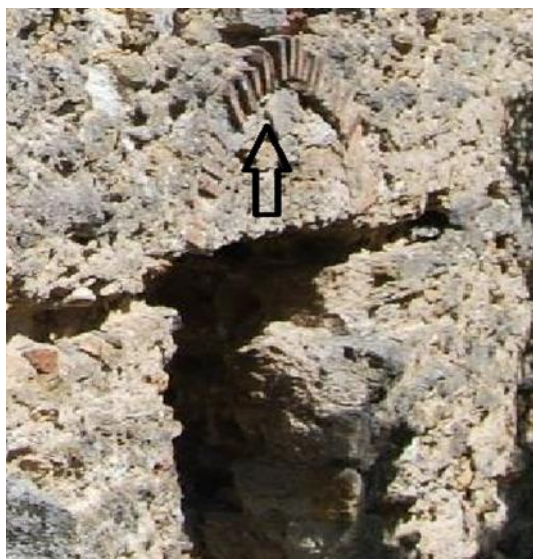


Figure 11. Parts of porch huts



Figure 12. The interior of the Trepça mosque

From all three sides of the mosque where the walls are undamaged, up to the dome, two pairs of windows are visible on top of each other, which makes the environment enough light. On the right side and the left side, between the windows, there is a cupboard with the same dimensions as the windows.



Figures 13 - 14. Phases of construction in the mosque of Trepça



Figure 15. It is thought to be part of the foundation of many other building where the Trepça Mosque was built

In the upper part of the window and the closet, the construction stages of the mosque are shown. The windows were arched from above, which is closed, where is giving the square shape, the same we have in the closet, which, according to the form, is very similar to the windows. The dimensions of the closet are 195 x 0.90 m. while the windows are rather damaged and make it impossible to their exact measurement.

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Conclusion

Considering the proximity and easy access to these two monuments, and their historical, cultural, and architectural importance which coexist with the memory of the population through the centuries, I think that there should be more careful in terms of protection, conservation, and restoration of these two

monuments. Both monuments are on the list for the protection of monuments of Kosovo, which enjoy a special status as a monument and thus they gain the right to greater care.

With this, I want to make a call to preserve the monuments wherever they are, since they, however, they belong to the place where they are, belong to everyone as a historical past of former glory and pride, therefore the care of the monuments is of very importance to pass them to the future generations.

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