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## Editorial

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Artykuł został opracowany do udostępnienia w internecie przez Muzeum Historii Polski w ramach prac podejmowanych na rzecz zapewnienia otwartego, powszechnego i trwałego dostępu do polskiego dorobku naukowego i kulturalnego. Artykuł jest umieszczony w kolekcji cyfrowej [bazhum.muzhp.pl](http://bazhum.muzhp.pl), gromadzącej zawartość polskich czasopism humanistycznych i społecznych.

Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.

## **Editorial**

It is with a great pleasure that we dedicate the first issue of *Nurt SVD* in 2016, entitled *Faces of Islam – Part Two*, to archbishop Michael Louis Fitzgerald M.Afr., a long-time champion for the dialogue between Christianity and Islam. Archbishop Fitzgerald was the President of the Pontifical Council for Interreligious Dialogue from 2002 to 2005. From 2006 to 2012 he served as the Apostolic Nuncio in Egypt and Delegate to the League of Arab States. In his book *Dieu rêve d'unité* (Paris 2005) he poses an arresting question, eliciting widely diverse responses: “Can we say that Islam’s special relationship with the Judeo-Christian tradition gives it a notable place in God’s plan of salvation?” (p. 125, transl. mine).

The opening article by P. Królikowski revisits some of the reflections of pope Benedict XVI about Islam. He makes an important distinction between Ratzinger’s views as a theologian and his stance as the head of the Church, in which he argues that no religion, Islam included, should allow itself to be equated with violence.

Is there such a thing like “Polish Islam”? Muslims have been in Poland since the beginning of the 15<sup>th</sup> century. The Teutonic Order charged king Jagiełło with inciting pagan warriors against Christian soldiers in the Battle of Tannenberg. For their military service to the crown Tatars received land and privileges, like freedom of worship and right to build mosques, which was above the contemporary standards. Many of them settled in the Eastern Borderlands as – usually – loyal subjects. However, according to I. Schabieńska, Tatar settlers in Lithuania in the 14<sup>th</sup> century quickly yielded to the “ways of the host population”. She examines the Tatar rite of *azan* (name giving ceremony) to demonstrate how the Tatar culture in Poland has absorbed various Muslim, Christian, tribal and folk traditions.

Religious systems in general do not find equally fertile grounds in each and every part of the globe. They flourish in some places, but struggle and wither in others. According to J. Mikołajec, this is not accidental. In his essay on the relationship between Islam and Christianity he contends that there is a certain spatial organisation in their occupying particular regions of the world.

The first issue of *Nurt SVD* in 2016 invites readers to embark on a fascinating journey in time to the lands where Islam opened new chapters in their histories: to Jerusalem, Iraq and Sicily, Nigeria and Cameroon, Belarus and Slovakia.

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