5. International Balkan Studies CONGRESS

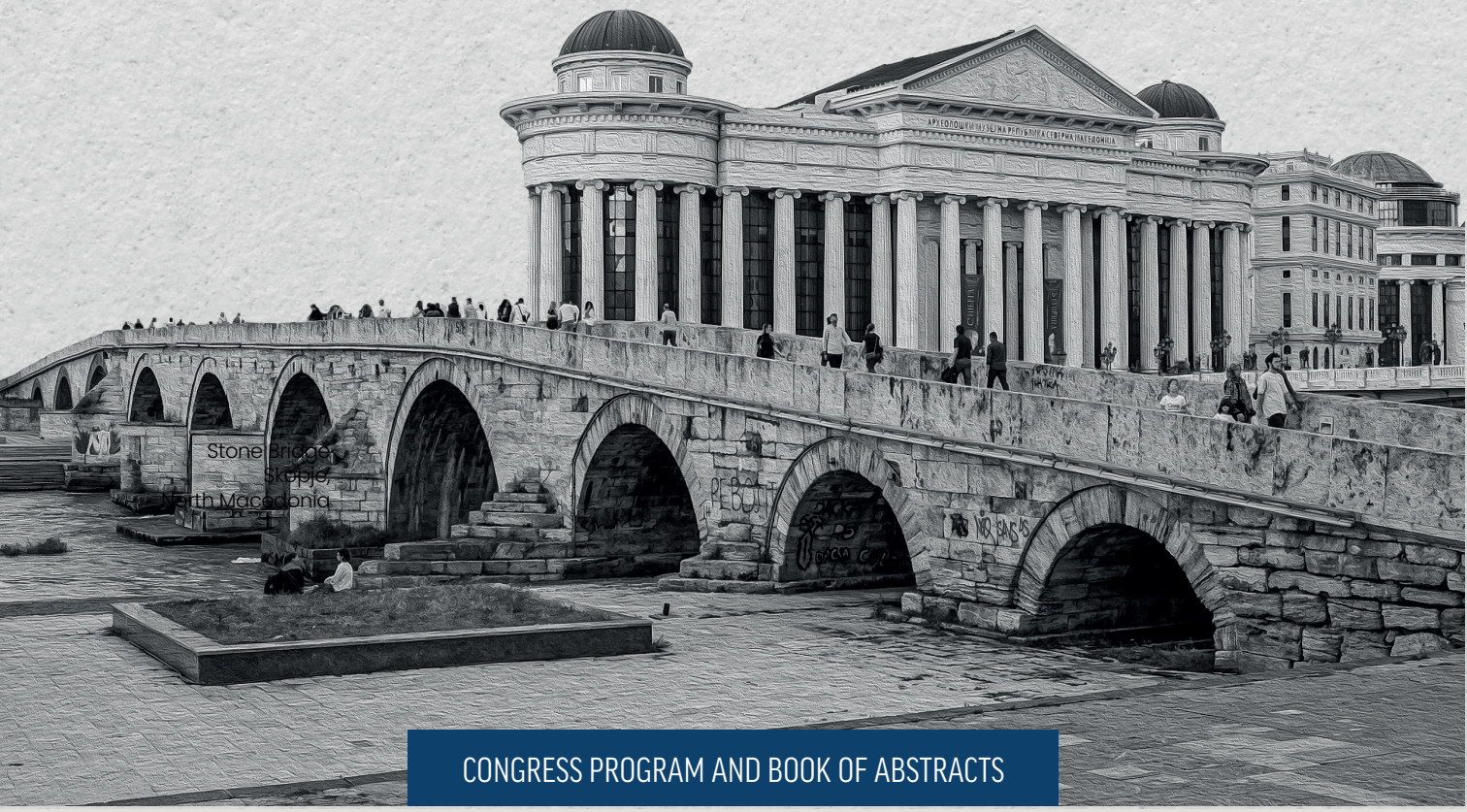
Меѓународен Конгрес за Балкански Студии

Uluslararası Balkan Çalışmaları Kongresi

Kongresi Ndërkombëtar për Studime Ballkanike

5-7 September 2025

Skopje, North Macedonia



Stone Bridge
Skopje
North Macedonia

CONGRESS PROGRAM AND BOOK OF ABSTRACTS

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PROGRAM / BOOK OF ABSTRACTS

5TH INTERNATIONAL BALKAN STUDIES CONGRESS

5-7 SEPTEMBER 2025 | SKOPJE, NORTH MACEDONIA

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BSF BALKAN STUDIES FOUNDATION

The Balkan Studies Foundation, formerly known as the Fettah Efendi Education and Thought Association, has experienced a reorganization to support its expanding activities and the inclusion of the entire Balkan region. This transformation occurred in September 2022 and marked a new phase for the foundation in its pursuit of educational and research initiatives.

The foundation is structured around four key research centers and the publishing house, each specializing in different areas of study.

The Center for Political, Economic, and Social Research aims to raise awareness and analyze the phenomena that affect society in North Macedonia, as well as the Balkan society in general, through the organization of courses, conferences, seminars, congresses, symposiums, and publications. The center publishes the Journal of Balkan Studies, which adheres to international evaluation standards. In line with these activities, the center has organized the Balkan Studies Congress. Three congresses have taken place, one in Skopje, one in Tirana, and another in Istanbul. The center also plans to expand its cooperation with national and international institutions to facilitate the exchange of ideas and policies over concrete projects.

The Skopje Academy serves as a hub for academic activities and intellectual exchange and provides a platform for researchers and students to engage in interdisciplinary discussions, conferences, and seminars. The Skopje Academy views training distinguished people who have internalized what is good, true, and beautiful as the solution to the deep crises the Balkans has experienced for two centuries. The academy aims to develop a perspective on the world, the Balkans, cities, societies, and people through the programs it has developed by prioritizing the actions of people shaped by knowledge, morality, values, and competence along this axis. It aims to reach these goals by listening, reading, and writing from an interdisciplinary perspective focused on the social sciences.

The Abdulfettah Rauf Research Center is another integral part of the Foundation. Named after the association's initial formation, this center carries out studies on the personality, life, and works of Abdulfettah Rauf, an important poet and thinker from Skopje. By exploring the rich heritage of the Balkans, the center seeks to preserve and promote the region's cultural diversity.

Lastly and in affiliation with the foundation, IDEFE Publications plays a crucial role in disseminating knowledge and research findings. Through its publishing activities, IDEFE Publications ensures that the valuable research conducted by the foundation and its partners reaches a wider audience. Through its research centers, training centers, and publishing houses, the Balkan Studies Foundation is committed to promoting academic excellence, fostering interdisciplinary research, and advancing our understanding of the Balkan region. By engaging in a wide range of activities, the foundation aims to contribute to the social, cultural, and economic development of the Balkans and toward strengthening the bonds between its diverse communities.

FOREWORD

The Balkan Studies Congress is an international conference promoting interdisciplinary research in the social sciences and fostering high-quality and innovative academic output. The primary objective of the Balkan Studies Congress is to enhance the caliber of postgraduate and educational studies, academic collaboration, and mobility within the region. This is achieved by facilitating multi-directional contact and exchanging experiences among young academics. The objective is to foster interdisciplinary approaches to address the challenge of producing high-quality academic research on the states and societies in the Balkans. These regions face numerous issues as they strive to recover from the wars after 1990.

The 5th International Balkan Studies Congress, scheduled for September 5-7 at Balkan Studies Foundation in Skopje, North Macedonia, convenes researchers from diverse disciplines to engage in a comprehensive exploration of the Balkan region's complexities. This book of abstracts presents the scholarly contributions that will be discussed during the congress, encompassing a broad spectrum of topics within Balkan studies.

The congress is highlighted by a keynote address from a distinguished expert and features presentations that reflect a range of perspectives and current research on historical, cultural, and contemporary issues pertinent to the Balkans. Each abstract has been meticulously reviewed and selected by the scientific committee to maintain the highest academic standards.

We extend our deepest appreciation to all participants and supporting partners for their invaluable role in bringing this event to fruition. The knowledge shared and the collaborations fostered during this congress are anticipated to significantly enhance the understanding of the region's complexities and propel future academic inquiry in the field.

CONGRESS PROGRAM

September 6, 2025, Friday | Balkan Studies Foundation

15:30 - 16:00	Opening Remarks
16:00 - 17:00	Keynote Speech: "Nationalism and Religion in Global Comparative Historical Perspective" – Prof. Dr. Şener Aktürk
17:15 - 18:30	Session I-II
18:45 - 20:00	Session III-IV

September 7, 2025, Saturday | Balkan Studies Foundation

09:00 – 19:15	Sessions V-XVI

Session I | Moderator: Prof. Dr. Gülfettin Çelik | Date: September 5, 2025, Friday | Time: 17:15-18:30 | Location: Hall A			
Eren Atala Eriş	Rum İli'nde Horasanî Bir Eren: Şeyh Lütfullah Üskübî	History	Türkiye
Dr. Ergün Hasanoğlu	İstanbul'dan Makedonya'ya Bakmak: Bulgar Eksarhı Yosif'in Gözünden İlinden Ayaklanması (1903)	History	Türkiye
Dr. Mehmet Erken	Cumhuriyet İstanbul'unda Balkan Kökenli Üç Hoca: Hasip Yardımcı, Hüsrev Aydınlar, İsmail Bayrı	History	Türkiye
Gülsüm Gülsev Şanver	19. ve 20. Yüzyılda Balkanlarda Bir Osmanlı Müftüsünün Biyografisi: Ohrili Mehmed Dehhar Efendi (Ö. 1915'ten Sonra)	History	Uzbekistan
Session II | Moderator: Prof. Dr. Faruk Bal | Date: September 5, 2025, Friday | Time: 17:15-18:30 | Location: Hall B			
Jani Koçillari	The Historical Importance of the Illyrian Tribes in Albania in the Classical Age through Red-Figure Pottery	History	Albania
Faizulla Toltay	Balkanizm ve Türkistanizm Kavramlarını Postkolonyal Teoriler Işığında Tartışmak	History	Kazakhstan
Samir Sinanović	From Kings to Sultans: Changes in Bosnia's Population Structure under the Influence of the Ottoman Empire	History	Bosnia and Herzegovina
Prof. Dr. Thaleia Panagiotopoulou	The 19th Century Three-Aisled Basilica with an Arcaded Portico. Its Origin, Evolution, and Dissemination in the Southern Balkans and Asia Minor	History	Greece

Session III | Moderator: Assist. Prof. Dr. Mustafa Sacid Öztürk | Date: September 5, 2025, Friday | Time: 18:45-20:00 | Location: Hall A			
İlkay Kirişçioğlu	Balkanlar'da "Fesat"ın Yeni Aktörleri: Kont Cavour ve Giuseppe Garibaldi (1859-1861)	History	Türkiye
Dr. Özlem Yılmaz	Osmanlı Tarih Yazımında Hamilik İlişkilerinin Gücü ve Yansımaları: Lala Mehmed Paşa ve Peçuylu İbrahim Efendi	History	Türkiye
Yağmur Sedef	Eğitime Adanmış Bir Miras: Yorgo Zarifi'nin Hayırseverlik Faaliyetleri	History	Türkiye
Faruk Yılmaz	Balkanlı Âlimlerin Siyasetnâmelerinde Adalet Anlatısı	History	Türkiye
Session IV | Moderator: Assoc. Prof. Dr. Bujamin Bela | Date: September 5, 2025, Friday | Time: 18:45-20:00 | Location: Hall B			
Dr. Marsida Tafilica	An Analysis of Albania's Advancement in Civil and Political Rights Following Its Accession to the Council of Europe	Politics	Albania
Meldin Kešetović	Echoes of 1914 in 2025: Srebrenica, World War I, and the Unsettled Terrain of Memory	Politics	Bosnia and Herzegovina
Assist. Prof. Dr. Figen Aydın	Sırbistan'ın Voyvodina Özerk Bölgesi'nin Geleceği	Politics	Türkiye
Assist. Prof. Dr. Şabanali Ahmed	İnsanlığın Değişim Serüveni Bağlamında Bulgaristan Müslümanlarının Mezhepsel Kimlikleri ve Değişim Dinamikleri	Politics	Bulgaria

Session V | Moderator: Dr. Sevba Abdula | Date: September 6, 2025, Saturday | Time: 09:00-10:15 | Location: Hall A			
Prof. Dr. Alpaslan Hamdi Kuzucuoğlu	Balkan Ülkelerindeki Bilgi Merkezi Yangınları ve Sosyal Etkileri	History	Türkiye
Gamze Aydın	Üsküp Depremi ve İletişim Krizleri	History	Türkiye
Ruhat Demir	19. Yüzyılın Başlarında Üsküp Yangınları	History	Türkiye
Hatice Tokuz Güler	İslam Şehri Kavramı ve Osmanlı Balkan Şehirleri Üzerine Bir İnceleme: Üsküp Örneği	History	Türkiye
Session VI | Moderator: Prof. Dr. Petar Todorov | Date: September 6, 2025, Saturday | Time: 09:00-10:15 | Location: Hall B			
Dr. Yunus Güler	Sultan II. Abdülhamid Döneminde Pirlepe'deki İmar ve Bayındırlık Faaliyetleri	History	Türkiye
Dr. Zehra Škrijelj	Common Characteristics of Ottoman Mosques in Novi Pazar	History	Serbia
Assoc. Prof. Dr. Galip Çağ	Bir İstanbul İaşesi Sorunu Olarak Osmanlı Makedonyasından Payitahta Koyun Temini Meselesi (1566-1597)	History	Türkiye
Enisa Huseinovic	Ahmed Gurbi Baba's Tomb in Novi Pazar	History	Serbia

Session VII | Moderator: Yunus Dilber | Date: September 6, 2025, Saturday | Time: 10:30-11:45 | Location: Hall A			
Osman Kara	Avusturya Konsolosluk Raporlarına Göre II. Meşrutiyet Döneminde Üsküp'te Siyasi Faaliyetler	History	Austria
Assist. Prof. Dr. Rıdvan Kaşıkçı	1908-1913 Yılları Arasında Berlin Elçiliği'nin Makedonya Bölgesindeki Faaliyetlerine Dair Rapor	History	Türkiye
Assoc. Prof. Dr. Fahriye Begüm Yildizeli	British Liberal Politics in the Macedonian Question (1903–1914)	History	Türkiye
Murat Bozkurt	Birinci Dünya Savaşında Osmanlı Devleti ve Bulgaristan Arasında Batı Trakya Meselesi	History	Türkiye
Session VIII | Moderator: Dr. Besnik Emini | Date: September 6, 2025, Saturday | Time: 10:30-11:45 | Location: Hall B			
Prof. Dr. Salih İnce	Bir Hristiyan Mektebinde Müslüman Din Adamı Yetiştirme Projesi: Selanik Aristoteles Üniversitesi İslam İlimlerine Giriş Bölümü	History	Türkiye
Assoc. Prof. Dr. Zećir Ramčilović	Nastavni Plan i Program Gazi Isabegove Centralne Reformske Medrese u Skoplju (1936 – 1942)	History	North Macedonia
Merve İstil	Cumhuriyet'in İlk Yıllarında Trakya'da Milli Kimlik İnşası ve Kültürel Politikalar	History	Türkiye
Agon Krasniqi	Të dhëna statistikore për të vrarët nga territoret shqiptare në frontin osman gjatë Luftës së Parë Botërore (1914-1918): Analizë historike dhe statistikore	History	Kosovo

Session IX | Moderator: Assist. Prof. Dr. Elmin Aliyev | Date: September 6, 2025, Saturday | Time: 12:00-13:15 | Location: Hall A			
Alper Kağan Kıraç	Şumnu Âyanı Çavuşzâde Seyyid İsmail Ağa ve Faaliyetleri (1780-1801)	History	Türkiye
Amina Lila	Midhat Paşa'nın Reformlarının Bir Örneği Olarak Niş Kalesi'ndeki Hapishane	History	Bosnia and Herzegovina
Assist. Prof. Dr. Ömer Faruk Can	Selanik'ten İstanbul'a – Osmanlı'dan Cumhuriyete Bir Doktorun Hikâyesi: Dr. Ethem Bakar (1877-1945)	History	Türkiye
Dr.Ayşenur Erdoğan	Vidin Muhafızı İdris Paşa ve Kitap Vakıflığı	History	Türkiye
Session X | Moderator: Prof. Dr. Ahmet Koçak | Date: September 6, 2025, Saturday | Time: 12:00-13:15 | Location: Hall B			
Assist. Prof. Dr. Abdussamed Atasoy	Manastir Kadi Sicillerinde Boşanma Davaları Üzerine Hukukî Bir Değerlendirme	History	Türkiye
Fatih Uzunali	Navigating Autonomy: The Historical Struggle of Sanjak's Bosniaks	History	Türkiye
Dr. Selma İpek	Kriz Liderliği Bağlamında Aliya İzzetbegoviç'in Stratejik ve Etik Liderlik Yaklaşımı	Politics	Türkiye
Assoc. Prof. Dr. Muhammed Alparslan Kartal	Osmanlı Devleti'nde Huzur Derslerine Katılan Kuzey Makedonyalı Âlimler	Islamic Sciences	Türkiye

Session XI | Moderator: Dr. Sevba Abdula | Date: September 6, 2025, Saturday | Time: 14:30-15:45 | Location: Hall A			
Dr. Ahmet Üçağaç	NATO, the EU and Regional Security in the Western Balkans	Politics	Türkiye
Dr. Mustafa Işık	Siyasi Liderlerin Dış Politikaya Etkisi Bağlamında II. Simeon ve Hareketi (2001-2009): Neoklasik Realist Bir Analiz	Politics	Bulgaria
Dr. Burçak Kadıoğlu	Batı Medyasının Haber Söylemlerinde Balkan Jeopolitiğinin Temsili ve Algı İnşası	Politics	Türkiye
Dr. Erdem Eren	Coğrafi ve Kültürel Sınır Tanımlamaları Üzerinden Balkanların Yeniden Tahlili	Politics	Türkiye
Session XII | Moderator: Metin Celil | Date: September 6, 2025, Saturday | Time: 14:30-15:45 | Location: Hall B			
Prof. Dr. Hamza Ateş	Türkiye'nin Balkanlar'daki Etkisini Artırma Stratejisi Olarak Müslüman Nüfusun Hamisi Rolü: Geçici Bir Hevesten Sürdürülebilir Stratejiye	Politics	Türkiye
Dr. Nasıf Ali Ünügür	Türkiye'deki Balkan Göçmen Topluluklarının Sosyal Medya Hesaplarındaki Kimlik Yansımaları: Niceliksal Bir İnceleme	Politics	Türkiye
Nina Kurt	Western Balkans as a battlefield for the US and Russian interests	Politics	Bosnia and Herzegovina
Prof. Dr. Sadık Kartal	Türkiye'nin Balkan Ülkelerine Yönelik Eğitim Faaliyetleri; Sistematik Bir Analiz	Politics	Türkiye

Session XIII | Moderator: Assist. Prof. Dr. Rıdvan Kaşıkçı | Date: September 6, 2025, Saturday | Time: 16:00-17:15 | Location: Hall A			
Dr. Yunus Emre Aydın	Bir Rus Subayının Hatıratında Kırım Savaşı Sırasında Tuna Boyları (1853-1854)	History	Türkiye
Anıl Göç	Giuseppe Garibaldi's Balkan Plans: A View from the Ottoman Records (1860-1862)	History	Türkiye
Assist. Prof. Dr. Sadık Tezin	XVI. Yüzyıl Sünnilik Dışı Unsurlarla Mücadele ve Sofyalı Bâlî Efendi	History	Türkiye
Dr. Nalan Karaöz	Osmanlı Rumelisi'nde Ayanlık, İsyan ve Sadakat: Ohri Mütesellimi Celâleddin Bey Üzerine Bir İnceleme	History	Türkiye
Session XIV | Moderator: Dr. İlhan Süzgün | Date: September 6, 2025, Saturday | Time: 16:00-17:15 | Location: Hall B			
Prof. Dr. Ahmet Koçak	Toprağın Vatan Edinmek: Emine Işınsu'nun Azap Toprakları ve Çiçekler Büyür Romanlarında Balkanlar	Literature	Türkiye
Barkın Burak Bingöl	Hüzün Ortaklığı'ndan Metinlerarasılığa: Alfred de Musset ve Bir Zamane Çocuğu'nun İtirafları'nın Gölgesinde Halit Ziya Uşaklıgil'in Mai ve Siyah'ı	Literature	Türkiye
Betül Aksakal	Üsküplü Fettah Efendi ve Balkan Türk Şiirinde Kimlik Arayışı	Literature	Türkiye
Dr. Taner Güçlütürk	Yahya Kemal'in Eserlerinde Vatan, Balkanlar ve Üsküp Mefhumu	Literature	Kosovo

Session XV | Moderator: Dr. Mümin Ali | Date: September 6, 2025, Saturday | Time: 17:30-18:45 | Location: Hall A			
Prof. Dr. Özlem Fedai	Ivo Andrić'in Drina Köprüsü ile Faik Baysal'ın Drina'da Son Gün Adlı Romanlarında Türk ve Sırp İmgesi	Literature	Türkiye
Assist. Prof. Dr. Hüdai Ateş	Toplumsal Hafıza ve Gerçekliğin Temsili Bağlamında "Balkanlar Benim Yurdum" Belgeselinin Analizi	Literature	Türkiye
Majlinda Misini	Kalimi i Gjuhës Shqipe në Alfabetin Latin: Kongresi i Manastirit dhe Reflektimet në Shtypin e Kohës	Literature	Kosovo
Sevilay Öztürk	"Bulgaristan Türk Çocuk Edebiyatından Örnekler" Üzerinden Bir Kültür ve Hafıza Aktarımı Olarak Çocuk Edebiyatı Metinleri	Literature	Türkiye
Session XVI | Moderator: Dr. Mustafa Işık | Date: September 6, 2025, Saturday | Time: 17:30-18:45 | Location: Hall B			
Esra Kızıl	Bulgarian Merchants and the Construction of National Identity in the 19th Century: The Cultural Transformation of Economic Capital	History	Türkiye
İbrahim Tefik	Osman Keskioğlu ve Ayetlerin Tefsirinde İzlediği Yöntem	Islamic Sciences	Bulgaria
Zehra Kumru	Şerhu Kitâbı'l-Ahlâk'ı (Şerhu Ahlâkı Adûd) Bağlamında Müneccimbaşı Ahmed Dede'nin (ö. 1113/1702) Eğitim Anlayışı	Islamic Sciences	Türkiye
Elvije Kadrija	The Impact of Social Media on Political Communication in North Macedonia	Politics	North Macedonia
Closing and Evaluation Session | Date: September 6, 2025, Saturday | Time: 18:45-19:15 | Location: Hall A			

ABSTRACTS

A General Evaluation on Divorce Cases in Manastir Kadi Registers

Assist. Prof. Dr. Abdussamed Atasoy

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Abstract: The Ottoman Empire maintained its sovereignty in the province of "Manastır", which is located in the borders of North Macedonia today, for approximately four hundred and thirty years. This study examines how divorces occurred in these lands where Islamic law prevailed, which types of divorces were more common, whether the practice of divorce was in accordance with Islamic law and similar issues. The evaluation of the aforementioned issues is made possible by examining the kadi registers, which are also referred to as court records. For this reason, this study analyzes three different kadi registry books of Manastır and evaluates the records related to divorce. In the relevant registers, there are no types of divorce such as "tefviz-i talaq", "ila", "liân", "zıhar", "fesih" and "tefrik". Mostly bâin talaq and muhâlea records were found in the analyzed books. In the three books we analyzed, the most common type of divorce was muhâlea. There is no record of ric`i talaq in the talaq records and it is understood that all the divorces examined were within the scope of bâin talaq. Nothing contrary to the rules of Islamic law was detected in the divorce records. Mostly Muslims were the parties in these divorces, but occasionally non-Muslims also applied to the Sharia Court for divorce. In some of the cases related to talaq, the only purpose was to record the divorce and the fact that the parties did not owe each other anything. In others, the court was applied to end the disputes between the parties. In the muhālea records, while sometimes it was aimed to end the disputes, sometimes it was aimed to record that the hul` price was delivered without any dispute and that the parties did not have any receivables from each other.

Keywods: Ottoman law, kadı registers, Manastır, Macedonia, talaq, Muhâlea

Statistical Data on the Fallen Soldiers from Albanian Territories on the Ottoman Front During World War I (1914-1918): A Historical and Statistical Analysis

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Abstract: World War I (1914-1918) brought significant changes regarding alignments on the war fronts. These political alignments were determined by the policies of the reigning monarchs of the time. On the other hand, some citizens from Albanian territories responded to Sultan Mehmed V Reshad's call for the Great Jihad (Cihad-i Ekber), joining the Ottoman front as volunteers. This led to a mobilization of soldiers from Albanian territories within the Ottoman army, who fought on various fronts, including Gallipoli, the Caucasus, Mesopotamia, and Arabia. Many of them lost their lives in battle, died from diseases, or disappeared in internment camps. This study aims to analyze statistical data on the number of soldiers from Albanian territories who were killed, based on Ottoman archival sources, diplomatic reports, and military documents. By comparing historical sources and analyzing demographic data, the study seeks to shed light on human losses and their role within the Ottoman army. The research also evaluates the factors that contributed to the high mortality rate and the challenges in accurately documenting the victims. The names of the fallen soldiers, their role in the Ottoman army, the fronts where they fought, their birth and death dates, origins, and other details will be part of the statistical analysis. Additionally, the study will examine the events and factors that led to their deaths.

Keywords: World War I, Ottoman Empire, Albanians, Gallipoli

Making the Land a Homeland: The Balkans in Emine Işınsu's Novels the Lands of Torment and Flowers Grow

Prof. Dr. Ahmet Koçak

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Abstract: There are some writers and artists who keep societies alive and give them the spirit of nation and humanity, who are known in their time with the orld they put forward, and who try to write orld that will create a memory for future generations. They play a vital role in the formation of a consciousness with these orld. They represent their spirit. Emine Işınsu (1938-2021), whose mother Halide Nusret Zorlu was a writer and novelist like Tuna, is one of the important names of Turkish orldtüre with her novels. Işınsu's novels Azap Toprakları'nda (1969) and Çiçek Büyür (1979) are among the most suitable novels for biographical reading. In these two novels, she puts the experiences of the Turks who lived in the Balkans in general, and in Western Thrace and Bulgaria in particular, and migrated from there to Anatolia into the text she heard firsthand within the fiction of the novel. Işınsu, whose father was a Bulgarian Turk, heard her siblings' survival adventure firsthand. The author writes his novels The Land of Torment and Flowers Grow by taking inspiration from the letters of Turks coming from Bulgaria and Greece and the true stories they told. Işınsu constructed her novels by listening to people from her immediate circle, distant acquaintances, and people who had lived in the region and witnessed the events. The main points that shape Işınsu's orld of thought are her love for humanity and the value she gives to people, as well as her devotion to her nation. In this study, the lives of the Turks living in the Balkans, their migration to Anatolia and the events experienced during this process in Emine Işınsu's novel The Lands of Torment and Flowers Grow will be examined in the context of literary sociology.

Keywords: Emine Işınsu, *Azap Toprakları* (Lands of Torment), *Çiçekler Büyür* (Flowers Grow), Balkans, Western Thrace

NATO, the EU and Regional Security in the Western Balkans

Dr. Ahmet Üçağaç

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Abstract: This study aims to examine the role of internationally influential organizations, in facilitating the development of security regimes and paving the way for the establishment of security communities in post-conflict regions, with a specific focus on the Western Balkans (WB). In this context it explores the mutually complementary roles of the North Atlantic Treaty Organization (NATO) and the European Union (EU) in promoting regional stability and peace in an area historically characterized by ethnic tensions, political volatility, and the enduring consequences of conflict. NATO's role centers on military engagement, collective defense, crisis management, and defense sector reform, pillars of hard security, whereas the EU emphasizes political and economic integration, rule of law reforms, institution-building, and socio-economic development to address the structural causes of instability. The study argues that both organizations, primarily through their membership conditionalities, have played pivotal roles in transforming the WB from a conflict formation into a functioning security regime, thereby laying the groundwork for a potential security community. Guided by Regional Security Complex Theory (RSCT) and employing a process-tracing method, the research addresses the central question of "how have NATO and EU policies contributed to the transformation of the WB from a historically conflict-prone region to a region of increasing peace and stability over the last three decades?".

Keywords: International organizations, NATO, EU, Western Balkans, regional security

Information Centre Fires and Their Social Effects in Balkan Countries

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Abstract: Throughout human history, library fires have had a profound impact on cultural heritage and collective memory. Such disasters have led to the loss of human knowledge, the undermining of scientific and intellectual progress, and the deliberate erasure of collective memory. Today, digital archiving and copying efforts seek to minimise the impact of such losses. Library fires have a profound impact not only on material artefacts, but also on the identity, scientific development and collective memory of societies.

This study analyses library fires in the Balkan countries, especially those caused by anthropogenic causes. Libraries are important institutions that collect and provide information resources, preserving the collective memory of societies. However, due to the vulnerability of their collections and internal equipment to fire, fires in libraries cause serious material and cultural losses.

Preventive and restrictive measures against fires should minimise fire damage. Preventive measures should be taken before a fire occurs. Fire extinguishing systems and early warning mechanisms are used and users are expected to comply with fire safety regulations.

In the event of a fire in a library, the first priority is to ensure the safety of staff, visitors and unauthorised persons. Protecting valuable collections from the effects of fire should be one of the most important issues to be addressed, as it can cause irreversible damage.

Keywords: Library fires, Balkan countries, fire precautions

A Local Power in the Ottoman Empire: Shumnu Âyan Çavuşzâde Seyyid İsmail Agha (1780-1801)

Alper Kağan Kıraç

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Abstract: The 18th century was a period in which important changes took place in the Ottoman Empire and the ayans gained power. In the 16th century, the ayans, who unofficially organised the relationship between the people and the state, served in areas such as security, justice, the supply of grain and the supervision of official administrators. However, in time, administrative failures, public order problems, troubles in tax collection and the weakening of the central authority increased the influence of the ayans. The social, economic and political problems that emerged during and after the wars that resulted in the defeat of the Ottoman Empire between 1683-1699 accelerated the process of dissolution of Anatolia and Rumelia. This situation caused local dynasties to become the dominant element in their regions. During this period, which was characterised by public order problems, the ayyans became the state's main source of troops with the soldiers under their command. These individuals, who assumed wide powers to collect taxes, recruit soldiers and maintain public order in the region, took control of the people by officially taking over the regions where they were located. As a result of the state's frequent recourse to the ayans in the fight against banditry and its policy of pitting local forces against each other, the ayans began to administer their districts from father to son and became local dynasties. In this context, Seyyid İsmail Agha ruled as an ayan in Şumnu, which is located within the borders of present-day Bulgaria, between 1780-1801. The aim of the present study is to reveal Seyyid Ismail Agha's life during his administration. In addition, the influence of Çavuşzâdes, one of the well-established families of Şumnu, on the region and the process of gaining influence were tried to be revealed. The study has been prepared by using archive documents extensively. In this process, archival documents were classified and interpreted, and compared with the data obtained as a result of the examination of published works. With this study, it is aimed to bring a Rumelian ayan, who has not been discussed independently before, into the literature.

Keywords: Ottoman Empire, âyan (local notables), Shumnu, Çavuşzâde, Seyyid İsmail Agha

The Prison in Niš Fortress as an Example of Midhat Pasha's Reforms

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Abstract: The arrival of Midhat Pasha in Niš in 1860 signaled the onset of a significant reform period. His political foresight and administrative initiatives laid the foundation for the later implementation of the Provincial Regulation. Among the earliest and most tangible outcomes was the renovation and fortification of the Niš Fortress, including the construction of a modern prison within its walls. Conceived as a model Ottoman dungeon, the Niš Fortress prison influenced the development of similar institutions across the empire. Examined here within the broader framework of Tanzimat-era reforms, its evolution is traced through Ottoman archival sources, offering insight into both state policy and local urban transformation. Key areas of focus include the planning and decision-making behind the project, relevant imperial decrees, and contemporary perceptions. Operational aspects–such as living conditions, guard structures, and daily routines–are analyzed alongside issues of public order, escape attempts, and the prison's broader role within the fortified city. Attention is also given to prisoner profiles, wartime experiences, and transfers linked to Niš, as well as financial documentation related to construction and maintenance.

As the prison has received little attention in Turkish or Serbian historiography, this analysis addresses a significant gap and sheds light on Niš's strategic role during a pivotal phase of Ottoman reform.

Keywords: Midhat Pasha, Niš Fortress, Ottoman Reforms, Ottoman Prisons, Vilayet Regulation, Prison Architecture, Balkan History

Giuseppe Garibaldi's Balkan Plans: A View from the Ottoman Records (1860–1862)

Anıl Göç

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Abstract: Italy has historically maintained political plans for the Balkans. As much as the Ottoman Empire's influence decreased in the region, Italy's interest began to rise and increased dramatically after the 1848 Revolutions. Following the Risorgimento's success and the establishment of the Italian State in 1861, Balkan-focused policies gained further importance. Giuseppe Garibaldi, the key figure of Italian unification, was considered a potential leader of military operations in the Balkans. Edouard Blacque, the Ottoman Consul in Naples, evaluated Garibaldi's likely attacks on the Balkans and consistently alerted the Ottoman Foreign Ministry. Edouard thought Garibaldi was behind the 1862 Belgrade incidents. He analyzed that Garibaldi could organize an operation crossing the Adriatic and a subsequent national uprising in Serbia, similar to the Expedition of the Thousand. The Ottoman Empire seriously considered these possibilities and sent orders to the Balkan administrations for precautionary measures. Although Garibaldi's relationship with the Italian and French governments remains unclear, Edouard's observations at least suggest the perception of a potential attack in the Balkans. Therefore, based on the Ottoman archival documents, this study examines the Ottoman perception and response to Garibaldi's potential military actions. It argues that the Ottoman approach is based on solid arguments and diplomatic analyses. It is a key study to understand the Ottoman-Italian rivalry in the Balkans during a critical period.

Keywords: Giuseppe Garibaldi, Edouard Blacque, the Balkans, Naples, Belgrade

Vidin Guard Idris Pasha and the Book Endowment

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Independent Researcher

Abstract: Idris Pasha, who was the treasurer of Pazvantoğlu and was appointed as the guard of Vidin after his death, served on the Ottoman frontier for many years. As can be seen from the Ottoman archival documents, during this period, as the guard of Vidin, he served in various fields ranging from meeting the needs of the army to protecting the region against enemy soldiers. However, later in his term of office, Idris Pasha became a rebel who rebelled against the state, and orders were sent one after another for him to leave the city immediately Idris Pasha did his best to prove that he had never rebelled against the government. In particular, he constantly sent letters to Istanbul for the protection of his life and property. Finally, Sultan Mahmud II ordered him to come to Istanbul immediately, declaring that his past offences would be forgiven. Idris Pasha did not only continue his duty as a guard after Pazvantoğlu. As a matter of fact, he served with great care the library that Pazvantoğlu had brought to the city and donated books on behalf of himself and his family. Moreover, he himself donated many books to the library where many collections in Vidin were gathered. However, the change in the political situation of the Ottoman Empire in Bulgaria in the XIXth century and the negativity against Muslims affected the books in Vidin as much as in other cities. As a result, along with thousands of books in Bulgaria, most of the books donated by Idris Pasha to the library in Vidin were brought to Istanbul. The aim of this study is to explain the career of Idris Pasha, who rose to the position of Vidin Guard, and to provide detailed information about the books he donated.

Keywords: Vidin, urban administration, Ottoman book culture, book endowment

Halit Ziya Uşaklıgil in the Shadow of Alfred de Musset: A Look at the Effects of *La Confession D'un Enfant Du Siécle* on *Mai and Siyah*

Barkın Burak Bingöl

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Abstract: One of the French writers who influenced Halit Ziya Uşaklıgil in his literary life was Alfred de Musset. Halit Ziya tried to reflect and defend the realism-based understanding of art adopted by the Servet-i Fünûn generation in Mai ve Siyah. The relation of the novel, which reflects the face of the literature of the period, to real life is conveyed through Halit Ziya and the Servet-i Fünûn generation's criticism of writers who defended the classical understanding of art. Alfred de Musset fictionalized post-revolutionary France in La Confession d'un Enfant du Siècle through both his own life story and the literary conceptions that emerged during the period. The similarities between the two novels begin here and are evident in many elements such as character construction, the conflict between fantasy and reality, and the themes of hatred and love. The fact that Ahmet Cemil is a dreamer like Octave and fails in love, that Hüseyin Nazmi is a realist like Desgenais, and that the friendships in the novel are constructed to represent two opposite poles (dream–reality, romantic–realist) demonstrates these similarities. This study will evaluate these similarities between the two novels, Uşaklıgil's interest in French literature through the example of Musset, and the concept of "intertextuality."

Keywords: Halit Ziya Uşaklıgil, Alfred de Musset, intertextuality, fictive, *Mai ve Siyah, La Confession D'un Enfant Du Siécle*

Fettah Efendi and the Search for Identity in the Turkish Poetry of the Balkans

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Abstract: Fettah Efendi is one of the most prominent Turkish poets to emerge in the Balkans after the Ottoman period. As an intellectual who carried the legacy of Ottoman civilization into the first half of the 20th century, his poetry reflects not only a personal sensitivity but also a broad historical and cultural background. His literary identity embodies the influences of classical Ottoman poetry while simultaneously capturing the socio-political transformations experienced by Balkan Turks during the Yugoslav era. Fettah Efendi's works are largely shaped by themes of patriotism, Ottoman heritage, and Islamic thought. As an Ottoman intellectual well-versed in Arabic and Persian, he emphasized Sufi elements, Ottoman cultural codes, and the continuity of Islamic civilization in his poetry. In this regard, his poems serve as a bridge between the classical divan poetry tradition and modern Turkish poetry. In the post-Ottoman Balkans, the status of Muslim-Turkish identity was a critical concern for intellectuals of the period. Within this framework, Fettah Efendi's works function as "poetry of identity," aiming to preserve historical memory. His poetry is not merely an aesthetic means of expression but also a literary manifesto dedicated to sustaining the cultural consciousness of his people. This study examines Fettah Efendi's literary identity, the influence of his poetry on post-Ottoman Balkan Turkish identity, and the ways in which his work connects the classical poetry tradition with modern Turkish poetry. Reading his works not only as literary artifacts but also within their historical and cultural context is crucial for understanding the transformation of Turkish poetry in the post-Ottoman Balkans.

Keywords: Fettah Efendi, Balkan Turkish poetry, post-Ottoman identity, Ottoman literary heritage, cultural memory, Ottoman-Balkan relations, Turkish literature in the Yugoslav era, national identity

Representation and Perception Construction of Balkan Geopolitics in Western Media's News Discourses

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Abstract: Throughout history, the Balkan geography has been a geopolitical competition arena for great powers, and for this reason, it has been constantly covered in different narratives in the Western media. The region's historically complex ethnic structure, political instability and vulnerability to international interventions have led to the formation of certain discourse patterns in the news content of Western media organizations. In this context, news reports on Bosnia-Herzegovina and Serbia have been analyzed and how these countries are represented by the Western media and which discourse strategies are used have been the subject of the research. Bosnia-Herzegovina and Serbia are positioned in the Western media as two opposite poles of the geopolitical imagination of the Balkans. Bosnia-Herzegovina is represented as an "unstable, divided and fragile state" and Serbia as a "regional threat", providing two critical examples where the hegemonic narrative of the region is reproduced. In order to understand the Western media's view of Balkan geopolitics, the study analyzed the news content of leading media outlets such as BBC News, Deutsche Welle (DW) and Euronews. The contents of the news analyzed through qualitative content analysis were analyzed in line with certain themes and discourse practices. It has been researched which themes are highlighted in the news of Western media organizations, through which frames the events are approached and what kind of perception the language used constructs. In this context, how the region is conceptualized from a Western perspective, which narratives about peace and stability are developed, and how the position of the countries in the region in global politics is presented in the media contents are examined. This research contributes to understanding the role of media discourses in international relations by providing an important perspective on how Western media shape Balkan geopolitics.

Keywords: Western media, news, Balkan geopolitics

The Impact of Social Media on Political Communication in North Macedonia

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Abstract: Social media has transformed political communication in North Macedonia, changing how politicians, parties, and citizens engage in public debate. Networks like Instagram, Facebook, and TikTok are critical tools for political campaigns, direct communication, and community organizations. While these platforms increase political engagement and connectivity, they also introduce new difficulties, such as the propagation of hate speech, disinformation, and uncontrolled campaign expenditure. Uncontrolled political advertising has brought concerns about fairness in election campaigns. Social media platforms have a significant impact on political communication because they offer trends that pose risks that weaken trust in news and political information. Therefore, viral social media patterns have created worries about public safety, leading political parties to call for tighter control systems. Despite the huge growth of social media and its influence on the population, the North Macedonian government does not have a comprehensive regulation on online political activities. This impressive gap allows uncontrolled spending in digital campaigns, which brings up the risk of manipulation through misinformation. This article analyzes the dual influence of social media on North Macedonia's political situation, emphasizing both its function in democratizing speech and potential risks to democracy and cohesiveness in society. Conveying these difficulties requires a comprehensive governmental strategy that utilizes ethical principles and protects democratic values.

Keywords: social media, political communication, government, North Macedonia

Ahmed Gurbi Baba's Tomb in Novi Pazar

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Abstract: With the founding of Novi Pazar in the mid-15th century by the Ottoman Pasha Gazi Isa Beg, the development of a true Ottoman city in the Balkans began, slowly weaving the influence of Ottoman culture into every thread of its existence and activities. One of these influences is the activity of dervish tekkes in this area. During the 18th century, the Nakshibendia order was active in the Novi Pazar area. Ahmed Gurbi Baba belonged to the Nakshibendi-Bektasi order. Ahmed Gurbi Baba himself is originally from Novi Pazar, and he spent most of his life in Edirne, Türkiye, which is why he added the adjective Gurbi to the name Ahmed. Towards the end of his life, he returned to Novi Pazar and died there. He was first buried in the courtyard of the tekke, and then at the end of the 19th century his supporters built a tomb for him at the oldest cemetery in Novi Pazar, on Gazilar cemetery, and moved his body to the tomb. The cultivation of the culture of dervish orders, the construction of turbes as a memorial to a dervish who had a certain group of followers, represents a rich trace of dervish orders in the area of the city of Novi Pazar. The Ahmed Gurbi Baba's Tomb and its survival to this day is a trace of the activities of the dervish orders and, as a rare example of a tomb in Novi Pazar, it represents a specimen of the rich Ottoman heritage in Novi Pazar.

Keywords: Ahmed Gurbi Baba, tomb, Nakshibendian orders, Ottoman, Sufism

Re-Analyzing the Balkans through Geographical and Cultural Boundary Definitions

Dr. Erdem Eren

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Abstract: The Balkans, which has hosted many states such as the Roman Empire, the Ottoman State and the Yugoslav Federation throughout history, has maintain edits geostrategic importance until today. The determination of the borders of the region has constantly changed. According to the most common definition in the literature, the Balkans are surrounded by the Danube and Sava Rivers to the north, the Adriatic and Ionian Sea to the west, the Black Sea and, slightly below it, the Marmara and Aegean (Islands) Sea to the east, and the Mediterranean Sea to the south. The current definition includes Albania, Bosnia-Herzegovina, Bulgaria, Croatia, Montenegro, Kosovo, North Macedonia, Romania, Serbia, Slovenia, Greece, Romania, Serbia, Slovenia, Greece and Türkiye in Europe. However, considering that the northern borders of the region are drawn by the Danube and Sava Rivers and that the Danube River passes through Germany, Austria and Hungary, there is no clear explanation as to why these countries are not counted among the Balkan countries. This research seeks to answer the question of what the Balkans are what is there as on for the differences in the definitions of the region in the literature. Through methods such as literature review and discourse analysis, definitions of the Balkans in different societies and schools were analyzed. As a result of the research, it was determined that for historical, political, economic, social and psychological reasons, the region was tried to be named with concepts such as Balkans, Rumelia, Thrace, Southern/ Southeastern Europe and Western Balkans. After the collapse of the Soviet Union, Moldova was also called Southeastern Europe. The research has put forward a holistic definition of the Balkans both geographically and culturally, concluded Hungary should be counted among the countries of the region due to historical, political, geographical, cultural, economic and social reasons and similarities.

Keywords: cultural boundary, Hungary, Rumelia, Southeastern Europe, the Balkans

A Horasanî Sufi in Rumeli: Sheikh Lütfullah Üskübî

Eren Atala Eriş

Independent Researcher

Abstract: The article examines Üsküplü Atâ (Sheikh Lütfullah Üskübî), a poet of the Ottoman era, along with his literary, mystical, and historical context. Üsküplü Atâ belonged to a family descended from Ahmed Yesevî and was known as a Sufi and poet affiliated with the Naqshbandi order. His real name is not mentioned in the sources, and his pen name "Atâ" means "gift, grant" in Arabic. The article states that Üsküplü Atâ passed away during the reign of Sultan Selim II and that his poetry contains praises for prominent Sufis of the time. It also highlights that Üsküplü Atâ was Sheikh Lütfullah Üskübî, who received Sufi training from Abdullah-ı İlâhî, and that his son, Sheikh Atâullah Efendi, is sometimes confused with him in certain works. Sheikh Lütfullah's father, Kara Mehmed Bey, was a prominent statesman during Sultan Mehmed the Conqueror's era and established several charitable foundations after the conquest of Istanbul. His scholarly and mystical inclinations influenced his son, leading Lütfullah Üskübî to follow the Sufi path. The study focuses on Üsküplü Atâ's literary work Tuhfetü'l-Uşşâk, emphasizing its themes and noting that it contains one of the earliest written references to Istanbul as "İslambol." In this context, the article concludes that Üsküplü Atâ was a significant figure in Ottoman literature, Sufism, and historical developments.

Keywords: Üsküplü Atâ, Sheikh Lütfullah, History of Skopje, Istanbul

Looking at Macedonia from Istanbul: The Ilinden Uprising Through Bulgarian Exarch Joseph's Eyes (1903)

Dr. Ergün Hasanoğlu

Independent Researcher

Abstract: There are two main movement that shaped the course of Bulgarian nationalism following the Treaty of Berlin dated July 13, 1878. One of these is the evolutionary movement, and the other is the revolutionary movement. The Bulgarian Exarchate in Istanbul, due to its adopted educational and religious policies, represents the evolutionary wing. Increasing Bulgarian influence in Macedonia and Edirne-Thrace through these two policies is among the foremost objectives. Representatives of the revolutionary wing, on the other hand, include prominent organizations of the period such as the Internal Macedonian Edirne-Thrace Revolutionary Organization (*Вътрешната македоно-одринска революционна организация*, VMORO), which pursued armed struggle. The Ilinden Uprising, which began on July 20, 1903 (August 2, 1903 according to the Gregorian calendar), and which constitutes the subject of this research, is one of the most remarkable and resounding events of the reign of Sultan Abdulhamid II. It was planned and organized by the VMORO. This study aims to reveal and convey the echoes of the Ilinden Uprising in Istanbul through Bulgarian Exarch Joseph's eyes, who "*worked endlessly and tirelessly for half a century for the spiritual unity of the Bulgarians.*" Through the bilateral and multilateral meetings held in Istanbul by the highest-ranking cleric of the Bulgarian Exarchate, which is the representative of the evolutionist wing of Bulgarian nationalism, the attitudes and approaches of both Ottoman statesmen, especially Sultan Abdulhamid II, and the ambassadors of the Great Powers towards the said uprising can be seen. This, in fact, signifies "*complete harmony between the religious and political struggle in the person of Exarch Joseph.*" Furthermore, through selected excerpts, the Bulgarian Exarch's view of the *komitadji* and the uprising will be understood. The primary source of this study is the diary of Bulgarian Exarch Joseph.

Keywords: Ottoman Empire, Bulgarian Exarchate, Istanbul, Macedonia, VMORO

Bulgarian Merchants and the Construction of National Identity in the 19th Century: The Cultural Transformation of Economic Capital

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Abstract: This study examines the role of economically active Bulgarian groups such as merchants, guild organizations, artisans and Bulgarian immigrant communities in the process of Bulgarian national revival in the 19th century. Within the Ottoman Empire, Bulgarian society was long subjected to the cultural and religious domination of the Greek Orthodox Patriarchate. However, the economic transformation accelerated by the industrial revolution created new opportunities for Bulgarian communities. Thanks to the expansion of trade networks, the development of craft production and the opening to international markets, Bulgarians were able to accumulate economic capital and contribute to social transformation by channeling this accumulation into areas such as education, publishing and religious autonomy. The opening of Bulgarian-language schools, the establishment of cultural centers called chitalishtes, and the social support for the Bulgarian Exarchate movement clearly demonstrate the decisive influence of these groups on the development of national consciousness. Based on Ottoman archival records, observations of travelers of the period and research works, the study analyzes how economic capital was transformed into cultural and institutional initiatives and how this process functioned in shaping modern Bulgarian society. Thus, it is demonstrated that economic activity was not limited to material gain, but also turned into a kind of cultural capital and became an effective tool for the construction, popularization and institutionalization of national identity in Bulgarian society. In this context, the relationship between the economic factor and cultural awakening is analyzed as a multidimensional historical process.

Keywords: Bulgarians, Bulgarian merchants, economic capital, cultural transformation, Bulgarian Exarchate

British Liberal Politics in the Macedonian Question (1903–1914)

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Abstract: The treaties of San Stefano (Yeşilköy) and Berlin, signed after the 1877-1878 Ottoman-Russian War, not only marked the beginning of a new era for the Ottoman Empire, but also laid the foundations for "the Macedonian Question". The Balkans had a very specific place in British liberal politics from the 1870s to the late 1910s. In this sense, Macedonia was the most significant issue for the political activism of British liberals which intersected with the liberal perceptions of internationalism, popular culture, virtues of local self-government and moral commitment to pursue a certain policy. British engagement with the Balkan Committee in 1903 also jointly provided the utilization of political influence for the promotion of strategic and diplomatic purposes.

The Macedonian question was, ultimately the crux of British liberal approaches in the Balkans. The liberal mind was not only developed in Balkans dimension but also explicit connections were drawn between the Macedonian question and the British Empire's other colonial subjects. Britain also approached the Macedonian issue as an element of competition with Russia, Germany and the Austro-Hungarian Empire. Another strategic movement of Britain was in the Balkans, which had played the leading role in Ottoman naval defenses to surround Russia and Germany from the East. This study will explore how and why Macedonia left a deep influence on British party politics and to what extend it can be linked to liberal internationalism and humanitarian causes. In particular, British liberal politicians' ideologies and practices to the Macedonian question will be analysed in order to discover crucial aspects of Britain's pretensions to Balkan hegemony. This study will draw on relevant literature, with an emphasis on British Parliamentary Debates.

Keywords: Macedonian question**,** the Balkan Committee, British liberalism, Sir Edward Grey

Narrative of Justice in Political-Books Written by Balkan Scholars

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Abstract: Political-books are common works produced by various cultures. The political-book writing tradition, which became widespread especially in the Middle Ages, took place in Western, European and Asian civilizations as well as in the Islamic world. These works, which generally have a similar style in terms of content, were also written in the Balkan countries after the Ottoman Empire conquered the Balkans. This process, started with the translation of classical medieval political-books into Turkish in the Balkans, evolved into the writing of original political-books over time. We can mention scholars such as Hersekli Mehmet Kamil, Allamek Mehmed Bosnevi, Aşık Çelebi Prizeni, Rahmi Giridî and Seyyid Mehmed Lütfi Ürgibî, who were born in the Balkans and served the Ottomans, among the names that brought classical political-books into Turkish. These scholars served in various positions both in the Balkans and in Anatolia. In political treatises, ethical concepts such as justice, merit, morality and decency are generally presented within the main framework of the works. The narration of justice was aimed to be drawn attention by giving example anecdotes from Turkish and Islamic history, the Quran and hadiths as evidence and when necessary, by the events of the era they lived in. In our study, we will examine the narration of justice, its definition and the importance they gave in the provision of justice in the political-books of scholars such as Muhammed Emin el-Üskübî, Nergisîzade Mehmed Bosnevi, Abdullah b. Salih el-Bahrî, Abdullah Budinli, Lütfi Paşa, Veysi el-Üskübî, Bosnian Hasan Kâfi, Bosnian Hilmi Baba. When necessary, we will compare the information given about justice with classical political-books. We will also try to convey the reactions they gave to the events of his time as evidence reflecting the history of the period.

Keywords: Balkans, political books, justice

Navigating Autonomy: The Historical Struggle of Sanjak's Bosniaks

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Abstract: This article analyzes three different attempts at autonomy by the Bosniak population in the south-western region of Serbia known as Sanjak in three different periods associated with the dissolution of the state. Starting with the Treaty of Berlin in 1878, Sanjak was the scene of instability during the Balkan Wars, the First and the Second World War. It briefly stabilized under Tito's Yugoslavia after the Second World War and again entered a period of instability during the dissolution of the federation in the 1990s. This study examines three important attempts at autonomy: The Sjenica Conference during the First World War, the establishment of ZAVNOS during the Second World War, and the Sanjak Autonomy Referendum in 1991 during the break-up of Yugoslavia. These attempts at autonomy, taken as a case study, reveal recurring themes. Unsuccessful attempts at administrative unification with the Bosnian region, unmet autonomy aspirations and forced migration are themes that emerge. These autonomy initiatives have consistently emerged as a result of broader geopolitical developments but have failed due to external political developments and internal dynamics. These autonomy efforts resulted in severe political persecution following the Sjenica Conference. The dissolution of ZAVNOS was followed by administrative marginalization. Finally, even if the Sanjak Autonomy Referendum in 1991 did not result in autonomy, it contributed to the establishment of Serbian National Minority Councils, i.e. cultural autonomy. The Sanjak Autonomy Referendum in 1991 significantly influenced minority politics and helped to build cultural autonomy in Serbia, with both Bosniaks and other minorities living in Serbia establishing their own national minority councils. As a result, this article traces the historical trajectory of Bosniak struggles for autonomy in Sanjak and examines the complex interplay between minority aspirations and state responses in Serbia.

Keywords: Sanjak autonomy, Sjenica Conference, ZAVNOS, Sanjak autonomy referendum

Discussing the Concepts of Balkanism and Turkestanism in the Light of Postcolonial Theories

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Abstract: Postcolonialism is an interdisciplinary theory that examines the socio-political, cultural, and economic relationships that emerged in the post-colonial era, focusing on both the effects of colonial powers and the cultural forms of resistance developed against them. In this context, the Balkans and Central Asia serve as significant examples for postcolonial analysis, having been shaped by both Western and Russian colonialism. Following the collapse of the Ottoman Empire, the Balkans were subjected to the political and cultural influence of Western Europe, with Western powers positioning the region as the "Other" and representing it as exotic and backward. This process of othering profoundly impacted the modernization and national identity formation in the Balkans. In contrast, Russian colonialism in Central Asia followed a more direct and systematic process of assimilation. Tsarist Russia and the Soviet government imposed heavy pressures on language, education, culture, and economy, suppressing local languages and cultural practices while promoting Russian culture. As a result, the colonial experiences and cultural assimilation processes in both regions directly influenced the formation of local identities and cultural resistance. This study will examine the works of Kazakh historian Mekemtas Mirzakhmetuly's "How Kazakhstan Was Russified?" and Bulgarian historian Maria Todorova's "Imagining the Balkans" through the lens of postcolonial theory. Todorova analyzes the colonial implications of the term "Balkanism," while Mirzakhmetuly addresses the colonial policies of Tsarist Russia and the Soviet Union in Central Asia. Both authors discuss how regional identities and cultural structures were transformed under colonial pressures. These two concepts–Balkanism and Turkestanism–can be examined in parallel to deconstruct colonial historical narratives. This study aims to critically analyze both terms, revealing the colonial assumptions and ways of thinking behind them, contributing to a deeper understanding of identity formation, hegemonic relations, and cultural resistance in these regions.

Keywords: postcolonialism, colonialism, Balkanism, Turkistanism, M. Todorova, M. Mirzakhmetuly

The Future of Serbia's Autonomous Province of Vojvodina

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Abstract: Vojvodina, once under Ottoman suzerainty at a point in its history and a legacy of the Austro-Hungarian Empire, became an autonomous region within the Socialist Federal Republic of Yugoslavia in the 20th century. Although the region was not granted the right to self-determination, it occupies a strategic location, often considered the starting point of Central Europe. Following the dissolution of Yugoslavia, Vojvodina remained within the borders of Serbia and, as was the case under the Yugoslav Constitution, is today recognized as an autonomous province in the Constitution of Serbia. Novi Sad, the capital of the autonomous province, is the second largest city in Serbia. Despite its autonomy, the region remains subject to decisions made in Belgrade, the capital of Serbia. In the post-Yugoslav period, administrative changes were implemented in Vojvodina as it transitioned to a market economy. Although Vojvodina is a landlocked region, its location along Serbia's borders–with Romania to the east, Hungary to the north, and Croatia to the west–makes it significant in terms of national security. More than three-fifths of Vojvodina's population is of Serbian origin, while the remainder is composed largely of ethnic Hungarians, Croats, and Slovaks. The presence of diverse ethnic groups has contributed to the region's socio-cultural enrichment over time. In recent years, policies of the Serbian government, often described as authoritarian, have sparked criticism within the region. Government efforts to curtail Vojvodina's autonomy and hinder its socio-cultural integration with Europe have intensified local opposition. Additionally, an accident at the Novi Sad train station in November 2024, which resulted in the deaths of 16 individuals, further fueled resentment toward Belgrade. Following the accident, the public–mostly composed of students–marched to the capital, blocked roads, and openly criticized the government. Serbian Prime Minister Miloš Vučević subsequently resigned. Despite its predominantly Serbian population, Vojvodina has been perceived as harboring separatist tendencies due to its mass protests against the central government. Parallels have been drawn with Kosovo, with some considering the possibility of Vojvodina seeking independence. Allegations have emerged that the region desires the establishment of a Republic of Vojvodina and the introduction of a separate Vojvodina language–claims that have provoked strong reactions from the Serbian government. On February 15, Serbia's Statehood Day, President Aleksandar Vučić underscored the government's stance by including

the phrase "Vojvodina is Serbia. Forever." in the national declaration. This study seeks to assess whether Vojvodina could become Serbia's "second Kosovo." It examines the extent to which aspirations for independence–if they indeed exist–might be feasible, and evaluates the legal and political implications of such a scenario, particularly in light of the Serbian government's firm opposition.

Keywords: Serbia, Autonomous Province of Vojvodina, independence, Yugoslavia, constitution

Supplying Sheep from Ottoman Macedonia to the Payitaht (Istanbul) as a Problem of Urban Sustenance, 1566–1597

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Abstract: The conquest of Istanbul was undoubtedly an enormous break in World History. In turn, the process of transforming the city into an authentic Ottoman Islamic city after this date has become another great project. In addition to the intensive reconstruction activities initiated by the Conqueror, the population transferred to the city - some say partially uncontrolled - constituted the problematic parts of this rapid growth. The pressure brought about by the three pillars of the classical Ottoman economic understanding, namely subsistence, combined with this growing population, made it inevitable that the city would be supported from almost every part of the Empire. This caused the state to struggle with meat shortages, especially starting from the late 16th century.

It is well documented that the part of the Ottoman Empire that encompasses the cities of today's North Macedonia was also a favorite of the Ottoman Empire for the supply of meat, especially mutton. The Ottoman center attached great importance to the regularity of this supply and repeated its warnings frequently, as evidenced by the orders sent seasonally to the kadi and sanjak beys of the region. However, it is understood from the correspondence to and from the region from the second half of the 16th century onwards that there were growing problems, especially public order problems. The resulting meat shortage led to harsh measures by the state.

This study aims to identify the problems that the Ottoman Empire had with the cities of today's North Macedonia between 1566 and 1597 in terms of the supply of meat, especially sheep, and to reveal the reasons for this. In this sense, it is planned to reveal that the issue is not only related to the problems with the celebs, but also to the social and public order problems in the region. In fact, Ottoman archival documents show that problems such as the Suhte incidents, which had a diminishing effect in Anatolia, continued to have an impact on the region. The study will primarily use the correspondence between the center and Rumelia as primary sources and will also take into account the research studies that have been partially carried out to date.

Keywords: Ottoman, North Macedonia, food, summoner, sheep, Istanbul

Skopje Earthquake and Communication Crises

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Nur Cihan Özkan & Halil İbrahim Küçük

Abstract: On July 26, 1963, an earthquake struck Skopje, the capital of Macedonia, causing great destruction and loss of life. The magnitude of the earthquake was recorded as 6.1. Following the disaster, major problems emerged at national and international level and assistance was needed. Along with the devastation caused by the earthquake, there was destruction of infrastructure and damage to communication tools. This disconnection in the communication link, post-disaster transportation in the earthquake disaster, search and rescue operations, structural correct features in the case of disruption in television and radio broadcasts have created communication solutions for transportation, aid coordination and recovery process.

Planning for the consequences of this situation will make it difficult for the current situation to progress in chaos. Within the framework of disasters, there is a need for disaster management scheme planning within the framework of communication tools and crises, which are necessary for the whole country and for the correct organization of all coordination during the disaster. In order to reduce the damage and network problems that occur in telephone lines, radios and other communication systems together with the infrastructures that are likely to occur in the earthquake, risk and mitigation planning should be carried out by including the communication issue in detail.

With this study, the communication problems experienced as a result of the earthquake disaster that occurred in the capital of Macedonia on July 26, 1963 and the studies conducted to address the problems are to be investigated. The study aims to provide concrete solutions to the existing problems by addressing the communication network experienced by the society after the earthquake, together with its acute and long-term effects.

Keywords: Macedonia, Skopje, earthquake, communication

The Biography of an Ottoman Mufti in the Balkans during the 19th and 20th Centuries: Mehmed Dehhar Efendi of Ohrid (d. after 1915)

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Abstract: Mehmed Dehhar Efendi was born in 1833/34 in the İskender Bey neighborhood of the town of Ohrid, in North Macedonia. In 1871/72, in the late years of his thirties, he was appointed as the mufti of Ohrid. The fact that his grandfather, Süleyman Efendi, from whom he received his education, also served as a mufti indicates that he belonged to a well-established background within the Ottoman scholarly class. As a member of an ulema family, Mehmed Dehhar Efendi held the position of mufti in Ohrid for over forty years. Throughout his long tenure, he emerged as a significant figure, both in terms of his experience within the institution of the Ottoman sheikh al-Islam office (Meşihat) and his role in the local region.

His roles during the Greek War (1897) and his relations with the local population make it possible to evaluate Mehmed Dehhar Efendi not only as a religious authority but also as an active figure loyal to both the Ottoman state and the local community. The diversity of archival records documenting his personal and social life during his tenure provides valuable material for reconstructing his biography and mapping out his social network. The fact that his tenure coincided with the late period of Ottoman rule in the Balkans also allows for an examination of Ottoman Ohrid through the lens of an individual's life.

The primary aim of this study is to reconstruct the biography of Mehmed Dehhar Efendi, the Mufti of Ohrid, based on archival records, thus shedding light on the life of an Ottoman mufti in the 19th and 20th centuries. This biography not only provides insights into the daily life of a religious scholar but also contributes to a broader understanding of the social history of Ohrid. Furthermore, through an analysis of Mehmed Dehhar Efendi's institutional practices, this study will offer an example of the functioning of the muftiate in the Balkans and the structure of religious bureaucracy under Ottoman rule.

Keywords: Ottoman mufti, Ohrid, Mehmed Dehhar Efendi, biography

Türkiye's Role as the Patron of the Muslim Population as a Strategy to Increase Its Influence in the Balkans: From a Temporary Impulse to a Sustainable Strategy

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Abstract: Türkiye's foreign policy in the Balkans is shaped by historical heritage, cultural ties, and demographic factors. As the successor of the Ottoman Empire, Türkiye maintains strong relations with Muslim communities in the region, viewing them as both a cultural responsibility and a strategic asset. The Balkans, where the Ottoman Empire exerted influence for centuries, remains a key priority for Türkiye's foreign policy. However, whether Türkiye's patronage of Muslim communities represents a sustainable long-term strategy or a temporary diplomatic initiative remains open to debate. Through institutions such as the Turkish Cooperation and Coordination Agency (TİKA), the Yunus Emre Institute, and the Directorate of Religious Affairs, Türkiye supports religious and cultural institutions, restoration projects, educational initiatives, and economic development programs. These efforts strengthen Türkiye's presence in the region, enhance its soft power, and reinforce its historical and cultural ties. However, several challenges threaten the sustainability of this policy. The nationalist tendencies of Balkan states, criticisms of Türkiye's selective engagement with Muslim communities, and the influence of global actors such as the European Union, the United States, and Russia create obstacles. Some Balkan countries, particularly those pursuing EU membership, must balance their relations with Türkiye and Brussels, limiting Türkiye's manoeuvrability. To ensure lasting influence, Türkiye must complement its cultural and religious diplomacy with economic investments, political cooperation, and academic exchange programs. A broader, inclusive strategy that engages all ethnic and religious groups in the region is essential to avoid being perceived as sectarian or interventionist. Without such a vision, Türkiye's role in the Balkans risks remaining a short-term diplomatic effort rather than a sustainable and comprehensive regional policy.

Keywords: Türkiye's Balkan policy, Muslim minorities, cultural and religious diplomacy, soft power strategy

The Concept of the "Islamic City" and Ottoman Urbanism in the Balkans: The Example of Skopje

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Abstract: The concept of the "Islamic city," shaped largely by orientalist discourse, became a subject of intense debate in the mid-20th century. Many scholars depicted Islamic cities as chaotic and unplanned, arguing that their architectural forms were mere imitations of earlier civilizations. However, such generalizations overlook the diversity of urban traditions and fail to acknowledge the unique characteristics of Islamic urbanism. Since neither the Qur'an nor hadiths provide explicit urban planning principles, Islamic cities developed through social customs (Urf) and jurisprudential frameworks (Fıqh), often drawing from pre-existing civilizations. The Ottoman city, spanning the Balkans, Anatolia, Egypt, and the Arab world, provides a compelling case for examining Islamic urbanism. The overlap between the Eastern Roman and Ottoman territorial expansions, along with ancient urban legacies in Ottoman cities, allows comparisons with medieval Western cities while highlighting distinctive Ottoman characteristics. Skopje is a significant case due to its strategic role as a frontier settlement before the Ottoman conquest of Serbia and Bosnia. Conquered in 1392, earlier than many Anatolian cities, Skopje underwent a profound transformation under Ottoman rule. Its architectural and spatial similarities with Bursa, an early Ottoman center, further underscore its importance in defining Ottoman urbanism.

This study analyzes the defining characteristics of the Islamic city and early Ottoman urban traditions. By examining Skopje's built environment, it explores how the Ottoman urban model was applied at the city scale, contributing to broader discussions on the evolution of Islamic urbanism.

Keywords: Islamic city, Ottoman urbanism, Ottoman architecture, Balkan architecture, Skopje

Analysis of the Documentary "Balkans is My Home" in the Context of Social Memory and Representation of Reality

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Abstract: Documentary films play an important role in the construction of social memory and the transfer of identity in the historical process. Such films not only provide an audiovisual record of the past, but also contribute to the shaping of collective memory and the determination of how certain events are remembered. Documentary films make significant contributions to historiography by going beyond historical records and revealing narratives that include individual and collective testimonies. This study examines the function of the documentary film Balkans My Homeland, which claims that the Turks of Bulgaria were subjected to assimilation policies in the 20th century, in creating social memory and the way it represents historical reality. The documentary examined in the study was examined with the qualitative content analysis method. The narratives and visuals in the film were evaluated within the framework of thematic analysis. Among these themes, policies such as forced migration, pressure to change identity, the ban of the Turkish language in public spaces and restrictions on freedom of religious worship stand out. In particular, the inclusion of first-hand testimonies of victims in the documentary offers a powerful narrative strategy in terms of social memory. In the study, visual and auditory narrative techniques were evaluated as important elements that reinforce the effect of these testimonies, and an analysis was made on the way the documentary represents historical reality. The narrative structure of the film and the images used show that the documentary not only presents a historical testimony, but also serves to preserve social memory and pass it on to future generations. The documentary Balkans My Homeland is a production that shows the importance of such films in the process of constructing social memory.

Keywords: social memory, representation of reality, documentary film

Osman Keskioğlu and the Method He Followed in the Interpretation of Verses

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Abstract: Osman Keskioğlu did not interpret the entire Quran. However, he interpreted and explained many verses. His adventure in interpreting the Quran began during his student years. His first work was Öğütlerim (1931). In this work, the author interpreted some verses, primarily the 15th verse of the Hujurat sura. The fact that he wrote a book on the interpretation of some verses during his student years is significant in terms of showing that his connection with the Quran began very early. Again, when he returned from Egypt (1942-1943), he wrote 11 articles titled "Man According to the Quran" and "Tefsir-i Şerif" in the newspaper "Medeniyet" published in Ottoman language in Bulgaria. Keskioğlu, who migrated to Türkiye in 1950, continued to explain and interpret certain verses in the Diyanet magazine. The number of articles he wrote about the interpretation of verses in the magazine is approximately 40. The number of verses he interpreted is over 200. Although Keskioğlu did not interpret the entire Quran, he explained a large number of verses. Instead of explaining any surah from beginning to end, our author preferred to interpret one or two or a group of verses from different surahs. While explaining the verses, Osman Keskiğlu not only examines them from a traditional interpretation but also from a social and sociological perspective. In this sense, it can be said that he is the most obvious representative and practitioner of the Muhammed Abduh school in Türkiye. In this study, we will try to discuss the life of Osman Keskioğlu and the method he followed in interpreting the verses.

Keywords: Bulgaria, scholar, tafsir studies, method, verses of the Quran

New Actors of "Sedition" in the Balkans: Count Cavour and Giuseppe Garibaldi (1859–1861)

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Abstract: The years 1858-1862 marked an unusual period of disorder in the Ottoman Balkans. Disorder in Rumelia is certainly not unusual for the students of the Ottoman history, though what was unusual about this period was the connection of the "seditious" activities in the region with contemporary political developments in Europe. Departing Sardinian and French ports, ships were carrying weapons to Wallachia, while the revolutionaries from the Austrian and Russian empires were wandering among the Slavic population of the Balkans. In response, the Porte sent instruction upon instruction to the local administrators to be vigilant about these developments. Thus, Ottoman Archives provide rich material regarding such activities. Nevertheless, researchers have not paid sufficient attention to these sources. The complexity of the diplomatic balances behind the secret society activities in the Balkans is one of the main reasons for the lack of academic interest. Indeed, the Balkans were like a theatre, where the international order reshaped after the Crimean War played out and the emergence of a new actor on the international scene significantly altered the balances. This paper deals with Sardinia's increasing interest in the Balkan geography after the Treaty of Paris and the contingent increase in underground activities therein. It aims to propose a historical and analytical framework to better understand the material found in Ottoman Archives regarding the increasing activities in the Balkans during the period from the late 1850s to the early 1860s. Italian researchers on this topic do not adequately address Ottoman sources, while Ottoman historians are indifferent to Italian sources. This paper aims to contribute to this dialogue. More specifically, it will describe the danger emanating from the Adriatic coasts towards the Ottoman Empire, focusing on the tensions between the Sardinian Prime Minister and conservative leader of the Risorgimento politics, Count Cavour, and the radical revolutionary Giuseppe Garibaldi.

Keywords: the Balkans, Giuseppe Garibaldi, Risorgimento, Kont Cavour, Sedition

The Historical Importance of the Illyrian Tribes in Albania in the Classical Age through Red-Figure Pottery

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Abstract: The collection of red – figure pottery in the main Albanian Museums represents an important evidence of the cultural development that from the 5th. cent. BC until the early 3rd. cent. BC we assist in the territories of Illyrian realities. In these centuries, two cities will become the centres of economic reference for southern Illyria that of Epidamnos / Dyrrhachium (Durrës) and Apollonia. The first red – figure pottery concerns the Attica import of the 5th. cent. BC which will influence the art local artists. The archaeological evidence and historical sources indicate economic contacts with the city of Athens and other Hellenic realities, of commercial significance that the eastern Adriatic was taking on trade routes in the Mediterranean. Starting from the 4th. cent. BC. Italic products from Apulia and Lucania etc... they replaced Attic. An increasing demand from the Illyrian internal market had pushed the cities of Durrës and Apollonia to increase local production. From 330 BC while in the Mediterranean this request was in constant decline, in Illyria an increase has been observed. The Illyrian productions stand out with their characteristic elements, from the color of pink ochre clay for the production of Durrës, light brown with a more purified clay for Apollonia. The style of the local potters can be seen from the master of Eros to that of Nike, the squat lekythos were exported to other Mediterranean realities until the beginning of the 3rd. cent. BC. Today, in the framework of the rediscovery of the ancient history of Illyria and its importance in the Balkans, the importance of the Albanian cultural heritage is acquiring an increasingly significant role, the presence of the finds from Albanian museums in international catalogues enriches the knowledge of the importance of the Illyrian tribes.

Keywords: Albania, Balkan, Epidamnos and Apollonia, Illyrian cultural heritage, red-figure pottery, Taulantia

The Transition of the Albanian Language to the Latin Alphabet: The Congress of Manastir and Its Reflections in the Ottoman-Era Press

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Abstract: The Second Constitutional Era marked the beginning of a new phase in Albanian-Ottoman relations. Following the European Romantic model and firmly believing in the modernizing and emancipatory role of the Ottoman Constitution, the Albanian elite increased their efforts to open schools, societies, and Albanian clubs. Another example of this self-organization was the Congress of Manastir, which served as a model for the search for unity and Albanian cultural identity.

The Congress of Manastir and the debates on the Albanian alphabet were widely covered in the Ottoman press of the time. On the other hand, Albanian intellectuals continued to express their enthusiasm for a common alphabet in the first newspapers that began to spread in the country. The main objective of this article is to examine the reporting of these events in both the Ottoman and Albanian press, within the context of the alphabet issue. The analysis aims to provide insights into the similarities and differences in the coverage of these events in the Ottoman and Albanian newspapers of the time. The press played a crucial role as a medium for communication, awareness, and the dissemination of ideas concerning the alphabet and national identity. The media discourse of the time reflected not only the political and cultural divisions within the Albanian community but also the broader tensions characterizing the relationship between Albanians and the Ottoman center. Through an analysis of press sources, it becomes clearer how Albanians perceived the alphabet not merely as a linguistic issue, but as a symbol of national emancipation and cultural self-determination within the Ottoman framework.

Keywords: Second Constitutional Era, Albanian National Awakening, Congress of Manastir, Latin alphabet, printing Press

Assessing Albania's Civil and Political Rights since its Membership in the Council of Europe

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Abstract: This study presents the civil and political rights in Albania in relation to the Council of Europe. Albania, a country with a history of human rights violations–particularly concerning civil and political rights–has suffered decades of oppression, first under communism and later due to government abuses. This study also analyzes the role of the Council of Europe in responding to these human rights violations and its contribution towards improving the country's civil and political rights. Through document analysis, the study attempts to answer the following questions: What has been the Council of Europe's response to human rights concerns in Albania from 1995 onwards? What steps have been taken by the Council of Europe to ensue the Albanian state meets its human rights obligations? The outcomes in this qualitative study were arranged conducting documents and reports from two main sources, the Albanian government and the Council of Europe. Additional sources, such as Freedom House and Amnesty International were also included. These documents were scrutinized to track the response, areas of development, and constant challenges. Findings show that the Council's policies were effective and particularly influential in shaping Albania's legal framework and its adherence to international human rights standards. This analysis offers an in-depth study of the changing historical and modern dynamics of Albania and the Council of Europe. Studying the relations of the country with the Council of Europe sheds light on the role of international institutions on the transformation of a country's policy on human rights and democracy.

Keywords: Albania, Council of Europe, civil and political rights, international human rights standards

Three Balkan-Born Scholars in Republican Istanbul: Hasip Yardımcı, Hüsrev Aydınlar, and İsmail Bayri

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Abstract: This article examines the influence of three Balkan-born religious scholars who were influential in Istanbul during the early Republican period–Serezli Hasip Yardımcı (1863–1949), Ohrili Hüsrev Aydınlar (1884–1953), and Serezli İsmail Bayrı (1905–1972)–on the religious and social structure of the time. The common thread among the three scholars is that they completed their education during the transition from the Ottoman Empire to the Republic and made significant impacts in Istanbul through religious education, preaching, and Sufi order activities. Hasip Yardımcı was raised in Serez, received his madrasa education in Istanbul, joined the Gümüşhanevi Dergâhı, and became a sheikh in 1926. Although limited information is available about him, his relationship with the exchange migrants and Balkan refugees is noteworthy. Hüsrev Aydınlar spent his life giving sermons and lessons at the Fatih Mosque, served at the Istanbul Imam Hatip School, and educated many students. İsmail Bayrı excelled in the science of recitation, received his initial education from his uncle Ahmet Şükrü Efendi, and educated hundreds of students in Quran courses. The article examines the social influence of Balkan-origin scholars during the early Republican period within the framework of their regional ties and Sufi order affiliations, demonstrating how religious figures were active both under the umbrella of the Directorate of Religious Affairs and through informal channels during this period. The social networks of the scholars discussed in the article are identified, and the role of kinship within these networks is examined. Ultimately, it is concluded that although all three scholars were known to have Balkan origins within their communities, this was not an decisive variable in their teacher-student relationships.

Keywords: sociology of religion, social network analysis, Balkans, Hasip Yardımcı, Hüsrev Aydınlar, İsmail Bayrı

Echoes of 1914 in 2025: Srebrenica, World War I, and the Unsettled Terrain of Memory

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Abstract: This paper explores the enduring legacies of the First World War in the region of Srebrenica, with particular attention to the complex, multilayered memory landscape that persists in the year 2025. Special attention is given to the case of the Kragljivoda cemetery incident, in which the erection of Orthodox crosses near a Bosniak burial ground sparked public controversy. This event is analyzed not as an isolated act, but as part of a larger unresolved historical discourse rooted in the traumatic experiences of World War I: mass executions, internments, the persecution of Serb civilians, and the lesser-known suffering of Bosniak civilians during both Austro-Hungarian reprisals and Serbian offensives. Through the lens of microhistory and a comparative memory framework, the paper uncovers a fragmented but persistent narrative of mutual victimhood, selectively remembered and politically instrumentalized. By linking past and present, the study demonstrates how seemingly forgotten episodes – such as the execution of Major Kosta Todorović, the martyrdom of Muslim civilians in villages like Pomol and Sućeska, and the survival of contested monuments – continue to shape interethnic sensitivities. It argues that without an inclusive, historiographically grounded reckoning with this shared past, reconciliation efforts will remain vulnerable to symbolic disputes over land, memory, and legitimacy. This research contributes to a more nuanced understanding of how the echoes of 1914 resonate through the unfinished history of memory in 2025.

Keywords: Srebrenica, World War I, memory politics, Austro-Hungarian Empire, Bosnia and Herzegovina

Islamic Scholars From North Macedonia Who Attended Huzur Lessons in the Ottoman State

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Abstract: In Islamic history, lectures on scientific subjects such as tafsir, hadith, fiqh, and mysticism, held in the presence of the sultan and rulers, are generally referred to as *muhadara*. Although the *muhadara* culture was widespread, there is no consensus on the content, frequency, or procedure of these conversations. These courses, shaped according to each culture, are noteworthy not only for aiming to guide rulers through scholarly insight, but also for providing, in some cases, opportunities for communication between rulers and the public. Although some lessons were held in the early periods of the Ottoman Empire as reflections of the *muhadara* tradition, there is no indication of a systematic process. The lessons held in the presence of the sultans became systematic during the reign of Sultan Mustafa III (1757–1774). Beginning in 1759 with specific rules and an official procedure implemented by the state, these lessons continued regularly until 1924. Conducted in the form of tafsir lectures every Ramadan in the presence of the Sultan, they were delivered by scholars selected by the Sheikh al-Islam and approved by the sultan—mostly among scholars working in Istanbul's madrasas. These lectures can be considered one of the longest-running and most serious educational practices in Islamic civilization. This study aims to identify the *ulema* who were originally from North Macedonia and later served as teachers in Istanbul, or who, though born there, grew up in Istanbul and were selected for the Huzur Lessons, and to provide information about their lives. It has been observed that a significant number of scholars from North Macedonia participated in these lectures: Muhammed Rıfat Efendi Uskubî, Ohrili Ali Necati Efendi, Manastırlı Hafız Hüseyin Efendi, Manastırlı Hafız Mustafa Efendi, Manastırlı Muhammed Emin Efendi, Manastırlı Recep Efendi, Pirlepeli Ahmet Efendi, Adem Hilmi Efendi, Kalkandelenli Receb Rüşdü Efendi, Kalkandelenli Numan Efendi, Ohrili Hafız Mustafa Efendi, Debreli Vildan Faik Efendi, Debreli Talip Tevfik Efendi, and Debreli İbrahim Hulusi Efendi are some of them. The prominence of scholars from North Macedonia in Istanbul—one of the world's scientific centers at the time—also provides insight into the region's role in Islamic intellectual life and its strong ties with the capital.

Keywords: Ottoman Empire, Huzur Lessons, tafsir, hadith, Islamic scholars, North Macedonia

The Western Thrace Question between the Ottoman Empire and Bulgaria in World War I

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Abstract: This study will examine the issue of Western Thrace, which was a serious dispute between Bulgaria and the Ottoman Empire during the First World War. The dispute between the two allies and the views of Germany and Austria-Hungary on the issue will be evaluated in the light of Ottoman Archive documents. After the Balkan Wars, Western Thrace was left to Bulgaria. After the Second Balkan War, Western Thrace could not be taken by the Ottoman Empire due to the pressure of the great powers. Some secret negotiations were held with Bulgaria after the Balkan Wars for the re-integration of this region, the majority of whose population was Turkish and Muslim, into the Ottoman Empire. The Committee of Union and Progress, which was in power in the Ottoman Empire, made Germany accept that it would have demands depending on the course of the war for the return of the lands given to Bulgaria for its entry into the war and Western Thrace. After Bulgaria entered the war, it rapidly expanded its borders against Serbia and took back the south of Dobruja, which it had lost in the Second Balkan War, when Romania entered the war. With Greece joining the Allied Powers, the Macedonian lands belonging to Greece were also annexed by the Bulgarians. Bulgaria expanding its borders considerably, the Ottoman Empire's demands for Western Thrace were strengthened again and the issue of Western Thrace was seriously discussed in the Bucharest negotiations for peace to be signed with Romania. The issue of Western Thrace was used as a trump card by the Ottoman Empire against Bulgaria, which wanted to take all of Dobruja. The issue of Western Thrace remained on the agenda until the end of the war.

Keywords: Western Thrace, World War I, Central Powers

Simeon II and his Movement in the Context of the Influence of Political Leaders on Foreign Policy (2001-2009): A Neoclassical Realist Analysis

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Abstract: Simeon II, who served as Prime Minister of Bulgaria between 2001 and 2005, was a decisive figure in shaping the country's foreign policy orientation. As the last Tsar of Bulgaria, his return to politics after years of exile in Spain was highly symbolic and politically significant. Prior to re-entering Bulgarian politics, Simeon II held consultations with civil society organizations, which enhanced the legitimacy of his political movement. Perceived by the public as a "savior," his return generated widespread support, enabling his party, the National Movement Simeon II (NMSII), to come to power in coalition with the Movement for Rights and Freedoms (MRF). Between 2001 and 2009, his movement became a major political force, second only to the Bulgarian Socialist Party. Simeon II's leadership coincided with Bulgaria's integration into NATO and the European Union (EU), pivotal moments in the country's post-communist foreign policy. His extensive international experience, gained during his exile, along with his liberal-democratic outlook, facilitated Bulgaria's adaptation to Euro-Atlantic structures. Demonstrating pragmatic and conciliatory leadership, he prioritized strengthening Bulgaria's international standing and securing its place within Western alliances. This study analyzes Simeon II and his political movement within the framework of Neoclassical Realist theory, which emphasizes the role of leaders' perceptions and domestic factors in shaping foreign policy decisions. The period of Simeon II's political influence also witnessed increased political participation of minority groups, reflecting significant shifts in domestic politics that influenced foreign policy directions. Simeon II's international networks and pro-Western stance significantly accelerated Bulgaria's accession to NATO and the EU. His leadership illustrates how domestic political dynamics, minority inclusion, and individual worldviews intersect to shape a state's foreign policy. Ultimately, the study highlights the importance of leadership and domestic context in navigating international systemic pressures and advancing national interests in foreign policy-making.

Keywords: Bulgaria, political leadership, foreign policy, NATO, EU, neoclassical realism

Ayanship, Rebellion, and Loyalty in Ottoman Rumelia: A Study on Ohrid's Mütesellim Celâleddin Bey

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Abstract: Ohrid has historically held a significant strategic position in the Balkans, serving as an important center both commercially and administratively. Following its rule under Roman, Byzantine, and Serbian administrations, the city came under Ottoman control and, particularly from the 16th century onward, gained prominence as a sanjak center marked by economic vitality and social dynamism. During the Ottoman period, foundations (vakıfs) established in Ohrid played a crucial role in strengthening the city's physical and cultural fabric through the construction of madrasas, mosques, and charitable complexes (imarets). The Ohri-zâde family, key agents of the local Ottomanization process, left a profound imprint on the region both through their administrative positions and philanthropic activities.

In the 18th century, Ohrid emerged as a pivotal locus of power struggles among ayans, the rising provincial notables in the Ottoman periphery. It was during this period that Celâleddin Bey, son-in-law and close ally of Tepedelenli Ali Pasha, entered the political arena. Over time, however, relations between Celâleddin Bey and Ali Pasha deteriorated, leading Celâleddin Bey to ally with Mustafa Pasha of İşkodra in opposition to the Ottoman central authority. Celâleddin Bey's active support of Mustafa Pasha's rebellion and his subsequent refuge in Egypt culminated in his being declared a "traitor" by the state. Throughout his nearly thirty-year tenure, Celâleddin Bey was remembered as both a just and a harsh administrator. Despite certain coercive measures imposed on the Christian subjects, he cooperated with diverse religious communities in matters such as combating epidemics and fostering social solidarity. His personal relationships 'most notably his attachment to his Rum-origin concubine, Taşula' enhanced his legitimacy in the eyes of the non-Muslim population. Although Celâleddin Bey's role during the Morea Rebellion remains ambiguous, some evidence suggests tacit support or at least a lack of intervention. Ultimately, his administration reveals a complex and contradictory political landscape marked by competing loyalties and pragmatic adaptations.

Keywords: Rumelia, Ottoman Balkans, Celaleddin Bey, Tepedelenli Ali Pasha, Bushatli, provincial notables (ayan)

Reflections of Identity in Social Media Community Accounts of Balkan Immigrants in Türkiye: A Qantitative Study

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Abstract: Balkan immigrants constitute a significant community with deep-rooted ties to Türkiye's social fabric and have constructed multi-layered identities throughout history. Having arrived in Türkiye through various waves of migration since the Ottoman era, this community has developed a distinctive identity by preserving the cultural heritage of their homelands while also cultivating a strong sense of belonging to Türkiye. Digital platforms have become critical tools through which individuals and communities express and reconstruct their identities. Social media platforms, in particular, serve as vital spaces where Balkan migrants can connect, showcase their cultural memory, and transmit it to future generations–functioning simultaneously as communal archives. In this context, examining the identity representations of Balkan immigrants in Türkiye through their social media posts offers valuable insights into the dynamics of post-migration identity construction. This study aims to conduct a descriptive analysis of posts shared in the Facebook group "Selanik, Rumeli ve Balkan Göçmenleri-Thessaloniki, Rumelia and Balkan Migrants", which is based in Türkiye and has the largest membership among similar groups. A total of 517 posts published over the past twelve months were examined using content analysis technique. The study presents the frequency of specific key themes with quantitative data. The most common themes were nostalgia and collective memory (32.2%), identity representation (28%) and transnational ties (22.1%). It is expected to contribute to ongoing discussions on how social media acts as a tool for digital identity construction, particularly in relation to migrant communities' social integration, sense of belonging, and the preservation of cultural heritage.

Keywords: migration and communication, Balkan immigrants, social media, digital identity construction

Western Balkans as a battlefield for the US and Russian interests

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Abstract: The Russian Federation and the United States have for decades been involved in the political affairs of the Western Balkans region. Although the best solution for the states would be to maintain good relations with both of these superpowers and, hence, benefit the most from each of their engagement, different states show different affiliations and affections. For instance, Serbia is leaning more towards the Russian Federation while Bosnia and Herzegovina is showing more affection towards the US. The latter is merely because of the crucial role the U.S. administration has played during the war in the 1990s. Beside the Dayton Peace Agreement, the U.S. has continued to be an important player in peacemaking processes not only in Bosnia and Herzegovina, but the whole region as well. Moreover, although still on the crossroad between the two powers, Monetenegro has been a profitable soil for Russian investments and businesses. In addition, the arrival of the new American administration has led to a more open conflict between the two world powers regarding the future they see for the Balkans. More precisely, internal division and conflicting positions when it comes to NATO integration has even emphasised the influence of both powers in the region. After North Macedonia, Montenegro and Albania have joined NATO Serbia and Bosnia have remained the only states who are out of the alliance. Hence, the geopolitical struggle is even more narrowed down to these two states. Because of the importance of both powers' influence for the Western Balkans region, this paper aims to examine what are Russian and the U.S' interests in the Western Balkans as well as how each of the states is responding to their interference.

Keywords: Western Balkans, the US, Russia, geopolitics

From Salonica to Istanbul and from the Ottoman to the Republic: The Story of a Doctor – Dr. Ethem Bakar (1877–1945)

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Abstract: This study deals with the life and works of Dr. Ethem Bakar (1877-1945), a specialist in internal medicine and intellectual who witnessed the final decades of the Ottoman Empire and the formative years of the Turkish Republic. Born in Salonica, Bakar completed his medical education in Istanbul and specialized in internal medicine in France. He distinguished himself not only as a physician but also as a thinker who made noteworthy contributions to the intellectual life of his time. His scientific travels and research–particularly in the treatment of tuberculosis–and his book *Terbiye-i İrade* (The Education of the Will) earned him a distinct interdisciplinary identity. Despite his influence during his lifetime, Dr Bakar's intellectual legacy has remained largely neglected, and his biography has never been studied in depth. One of the most striking developments in recent scholarship has been the revelation that *Terbiye-i İrade*, long assumed to be a translation of Jules Payot's work, is in fact an original treatise authored by Bakar himself. Building on this important finding, the present paper analyzes Bakar's intellectual world through the lens of this work. Drawing upon contemporary Turkish and French periodicals, private family archives, photographs, and oral history interviews, this study also explores Bakar's relationships with the early Republican elite and his intellectual transformation from the Ottoman period to the Republican era. Furthermore, it discusses how his Sabbatean background shaped both his intellectual production and his social milieu. Ultimately, this paper seeks to recover the life and legacy of Dr Ethem Bakar–a long-forgotten intellectual whose contributions spanned medicine, philosophy, and psychology–by situating him within the broader context of the intellectual transition from empire to republic.

Keywords: Dr. Ethem Bakar, *Terbiye-i İrade*, Imperial School of Medicine, biography

According to the Reports of the Austrian Consulate: Political Activities in Skopje During the Second Constitutional Era

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Abstract: The period following 1908 in the Ottoman Empire is known as the Second Constitutional Era, during which significant political and social transformations took place. In this period, particularly in regions like the Balkans, political activities increased considerably. Various sources exist regarding local developments, and Austrian consular reports offer a new perspective on the events in Skopje. These reports document the political movements, social unrest, and administrative difficulties of the time. Austrian consular records are of great importance for understanding the political atmosphere leading up to the Balkan Wars. Unlike official Ottoman documents that reflect the state's perspective, these reports include observations that provide detailed information on political organizations, ethnic tensions, and underground movements. They also reveal the strategic interests of Austria-Hungary in the region. The Bosnian Crisis led to diplomatic tensions between Austria and the Ottoman Empire, and Austrian consular activities went beyond routine diplomatic work, turning almost into intelligence-gathering operations. In this respect, the consular reports offer more detailed information on political, military, economic, and other aspects of Skopje beyond the ordinary flow of information. This study is based on previously unused Austrian archival documents. The analysis of consular reports allows for a comparison between the official Ottoman narratives and the observations of consuls, providing a broader perspective on the period. The academic contribution of this research lies in its offering of a different angle from which to examine the Ottoman Balkans.

Keywords: Austria-Hungary, Second Constitutional Era, Skopje, 1908, Macedonian Question

Turkish and Serbian Image in Ivo Andrić's The Bridge on the Drina and Faik Baysal's Last Day on the Drina

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Abstract: This study will attempt to compare Serbian and Turkish images through the novel The *Bridge on the Drina* (1945) by Serbian novelist Ivo Andrić, which tells the story of the birth of the Serbian nation, the events that took place between Bosnian Muslims and Serbs around the bridge built by Sokollu Mehmed Pasha in Višegrad, the historical friendship giving way to hostility, and the novel *The Last Day on the Drina* (1972) by Faik Baysal, a social realist writer of the Turkish novel of the Republican era after 1940, which tells the story of the survival of Serbs and Muslim Turks against the Serbs and the Germans on the one hand, and the efforts to preserve their lands and identities and the difficulties they experienced in the lands of Yugoslavia under German occupation during World War II. In *The Last Day on the Drina*, the attempts to displace Yugoslav Turks from their lands by the Serbs during World War II., their loss of life security, their efforts to organize, the efforts of Serbs and Germans to preserve their identities within the conflict of interests are exhibited; the injustices and rapes committed by Serbs against Turks in the name of "nationalism" are reflected realistically. In The Bridge on the Drina - since the author is Serbian - the work is constructed as the story of the birth of a nation and the idea of the "national identity" of the Serbs is glorified, while the Turks are shown as "oppressors" because Sokollo Mehmet Pasha, who had the bridge built, was a "devshirme" of Serbian origin. In the novel *The Last Day on the Drina*, even though nationalism was for the construction of a national identity, the cruelty and injustice that the Serbs showed to the Muslim Turks, with whom they had lived together in friendship for years, were displayed and condemned as "gangsterism"; thus, in the novel - since the author is Turkish - the image of the Turks is glorified while the image of the Serbs is denigrated.

Keywords: Drina Bridge, Last Day on the Drina, Balkan geography, Serbian image, Turkish image

The Power and Reflections of Patronage Relationships in Ottoman Historiography: Lala Mehmed Pasha and Peçuylu İbrahim Efendi

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Abstract: This article aims to examine the effects of Peçuylu İbrahim Efendi's patron-client relationship with Lala Mehmed Pasha, the conqueror of Estergon, on his historiography in his work Târîh-i Peçuylu. Peçuylu İbrahim Efendi entered the patronage of Lala Mehmed Paşa in 1591 and remained one of his closest associates until his death in 1606. During this period, he accompanied the pasha, particularly during the Ottoman-Austrian campaigns, and witnessed firsthand the border conflicts and many other developments. Over time, the author's relationship with Lala Mehmed Pasha deepened to such an extent that it could not be explained by kinship alone, evolving into a bond of sincere loyalty and genuine personal closeness.

This article will examine in detail how the author's loyalty and deep attachment to Lala Mehmed Pasha, the Conqueror of Estergon, shaped his historical narrative. Furthermore, the effects of this patron-client relationship on the historical narrative will be comprehensively analyzed in Peçuylu's work, written long after the death of his patron, Lala Mehmed Pasha. This study aims, through the case of Peçuylu and Lala Mehmed Pasha, to reveal that Ottoman historians were not merely passive observers who recorded the past, but also actors who took sides in events in line with their personal and political relationships and reflected this partisanship in their historical narratives. Therefore, the formative role of patronage relationships in Ottoman historiography and the emotional dimensions of the historian's narrative will be emphasized through the example of Peçuylu.

Keywords: Ottoman historiography, Peçuylu İbrahim Efendi, Lala Mehmed Paşa, intisâp, hâmî

Report on the Activities of the Berlin Embassy in the Macedonia Region between 1908–1913

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Abstract: Following the proclamation of the Second Constitutional Era in 1908, a temporary decline was observed in the paramilitary activities of Bulgarian, Serbian, and Greek groups in the Macedonian region. The political liberalization introduced by the new regime initially alleviated ethnic and political tensions to some extent and fostered a brief period of stability. However, this calm proved to be short-lived. Bulgaria's declaration of independence in the same year reignited regional rivalries, accelerated foreign interventions, and intensified the struggle for control over Macedonia. Bulgaria's independence was regarded by both the Ottoman Empire and neighboring states as a destabilizing development, which led to an increase in territorial claims over Macedonia. Serbia and Greece viewed Macedonia as a fundamental component of their national unification projects and sought to strengthen their influence in the region. Bulgaria, on the other hand, aimed to reassert control over the territories it had acquired through the 1878 Treaty of San Stefano, adopting access to the Aegean Sea as a strategic objective. Similarly, Serbia and Greece attempted to legitimize their claims over Macedonia by emphasizing the region's ethnic diversity and historical heritage. In this context, the Ottoman Embassy in Berlin played a significant role. The embassy closely monitored diplomatic and military developments and submitted detailed reports to the Ministry of War in Istanbul. These reports went beyond routine diplomatic assessments and included strategic analyses regarding shifts in the balance of power and the stance of international public opinion. This study aims to examine the political and military strategies pursued by the Ottoman Empire in Macedonia between 1908 and 1913. It seeks to fill gaps in the existing literature and provide a comprehensive perspective on how the Empire responded to external pressures during this turbulent period. Drawing on Ottoman archival documents, contemporary foreign press sources, and memoir literature, the research offers an in-depth analysis of the Empire's approach to the Macedonian question.

Keywords: Macedonia, Berlin Embassy, report, Ministry of Foreign Affairs

Fires in Skopje in the Early 19th Century

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Abstract: Skopje is the capital and largest city of North Macedonia, situated on both sides of the Vardar River. The official language is Macedonian, but Albanian and Turkish are also widely spoken. Since its conquest in 1392, the city has become an important military, cultural and diplomatic center. After the conquest, the Ottoman administration made it the center of the Rumelia Province (Pasha sanjak). From this point on, it was used as an important base for the State's conquests towards the west.Meanwhile, madrasas were opened and Islamic sciences were taught and the city became a center of knowledge. In addition to all these developments, the fires that broke out in Skopje throughout history had devastating effects on the city. Due to the wooden Ottoman architecture and narrow streets, fires were able to spread rapidly and caused great damage. The largest and most destructive of these fires was the Skopje Fire of 1689. The fire broke out in 1689 during the Austrian army's attacks against the Ottomans. The city also suffered from fires in the 19th century. During this period, several major fires occurred in the Old Bazaar. During these incidents, the shops and inns in the bazaar suffered great damage. The Ottoman administration, of course, took new measures to prevent fires. Accordingly, fire brigades were established and stone buildings were started to be built instead of wooden structures in some regions. This study will focus on the large and small fires that broke out in Skopje in the 19th century. In the meantime, Ottoman archival documents will be consulted to shed light on the costs of other fires that broke out in this region.

Keywords: Ottoman, Skopje, North Macedonia, fire, fire brigade

Nation-Building and Cultural Policies in Thrace during the Early Years of the Republic

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Abstract: With the proclamation of the Republic, the nation-building process in Türkiye gained momentum, and the construction of a national identity became one of its primary objectives. To replace the multicultural structure inherited from the Ottoman Empire with a homogeneous nation-state identity, reforms were implemented across various fields, including education, culture, language, and history. As a border region with significant ethnic and cultural diversity, Thrace held a crucial position in this process. This paper examines the nation-building policies carried out in Thrace during the early years of the Republic and their socio-cultural impacts. In the formation of national identity, official historiography and language policies were among the key instruments. The Turkish History Thesis and the Sun Language Theory were developed within the framework of official ideology to reinforce national identity, and various educational and cultural activities were organized to promote these theories among the people of Thrace. People's Houses (Halkevleri) and People's Rooms (Halkodaları) played a vital role in disseminating these policies; through their conferences, courses, and publications, they became the primary agents of national identity formation in the region. Additionally, local newspapers and periodicals in Thrace played a significant role in spreading nationalist discourse. During the early Republican period, strict policies were implemented regarding minority languages and local dialects to standardize the Turkish language. Following the Alphabet Reform, schools were established across the region, and literacy campaigns were launched to ensure the public's adaptation to the Republic's language policies. Furthermore, national holidays and official ceremonies were used as tools to integrate the public into the new regime, aiming to construct a collective memory that aligned with the ideals of the Republic.

This study is based on contemporary newspapers, publications of the People's Houses, reports from the Ministry of Education, and academic research. It evaluates the role of Thrace in the nation-building process, analyzes the dynamics of social transformation in the region, and examines the regional effects of the Republic's modernization policies.

Keywords: national identity, Thrace, Republican Era, cultural policies, People's Houses, Turkish history thesis, language policies

Türkiye's Educational Activities for Balkan Countries: A Systematic Analysis

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Abstract; Following the dissolution of the Soviet Union in 1991 and the establishment of new Turkish states, Türkiye's interest in these countries increased. Educational and training services have been provided to strengthen cooperation with Turkish Republics and related communities, to cultivate qualified human resources for the Turkish world, to maintain the cultural ties of Turkish citizens abroad, to establish Turkish as a common communication language, and to promote and expand Turkish culture. Türkiye also supplies the necessary educational and cultural materials abroad to preserve, promote, and spread the Turkish language and culture. Additionally, Türkiye is known to implement projects in various countries to eradicate poverty and reduce domestic and international income disparities, as well as inequalities related to gender, age, disability, race, class, ethnicity, religion, and opportunities. In this regard, systematically analyzing these aid efforts to reach a comprehensive conclusion is of great importance. This study employs document analysis, a qualitative research method. The document analysis encompasses reports from the Milli Eğitim Bakanlığı (Ministry of National Education), the Türk İşbirliği ve Koordinasyon Ajansı Başkanlığı-TİKA (Turkish Cooperation and Coordination Agency), Türkiye Maarif Vakfı (Turkish Maarif Foundation), the Yunus Emre Enstitüsü (Yunus Emre Institute), and the Yurtdışı Türkler ve Akraba Topluluklar Başkanlığı (Presidency for Turks Abroad and Related Communities), detailing the activities conducted in Balkan countries. The analysis identified that Türkiye's aid efforts in these countries fall into five main categories: 1) Turkish language education programs for local citizens, 2) Support for cultural and artistic activities as well as scientific research, 3) Construction of new educational buildings, renovation of old school buildings, and provision of educational equipment, 4) Non-formal education, 5) Opportunities for students from these countries to pursue education in Türkiye.

Keywords: Türkiye's official aid, educational assistance, Balkan countries

The Struggle Against Non-Sunni Grups in the 16th Century and Sofyalı Bâlî Efendi

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Abstract: This study aims to reveal the political and intellectual struggle of Ottoman statesmen and scholars in response to the Safavid State's attempts to spread Shi'ism on Ottoman territory. The establishment of the Safavid State in the 16th century significantly impacted the Ottoman Empire, particularly in religious terms, in addition to the political and military domains. In response to the Safavid threat, the Ottoman State implemented a series of political and military measures and took various steps to protect the Ahl al-Sunnah understanding. The Ottomans engaged in numerous conflicts with the Safavids and initiated judicial processes against certain Sufi groups considered outside of Sunni orthodoxy, with some of their members even facing execution.

This paper examines the position of Sofyalı Bâlî Efendi, one of the influential Halveti sheikhs of the 16th-century Ottoman world, towards groups exhibiting tendencies outside of Sunni Islam in the Rumeli region, especially the followers of Sheikh Bedreddin. Sofyalı Bâlî Efendi carried out an intellectual struggle against these groups to preserve the Ahl al-Sunnah understanding of the Ottoman Empire. In this context, Bâlî Efendi directly communicated with the state elites in the imperial capital, sending letters to highlight the necessity of taking measures against movements like the Kızılbaş and other non-Sunni sects. These letters are important because they demonstrate his sensitivity to the political and religious issues of the time, as well as his direct relationship with the governing elite. Moreover, Bâlî Efendi's ideas can be seen as part of the ideological discourse developed by the Ottomans in response to the Safavid threat. Additionally, this situation reflects how Bâlî Efendi's actions aligned with the political and religious mindset of the period.

Understanding Bâlî Efendi's efforts to intellectually ground the Ottoman policy of preserving Sunni Islam and ensuring the religious unity of the state will contribute to a deeper understanding of the religious and intellectual history of the period. Furthermore, it is apparent that Bâlî Efendi's struggle in this regard has not been sufficiently examined in existing scholarship. In this paper, the subject will be explored in depth by relying on primary sources such as Bâlî Efendi's works, letters, archival documents, and period chronicles.

Keywords: Ottoman, ulema, Safavid, Shah İsmail, Kızılbash, Sunnî, Bâlî Efendi

Experience of Training Muslim Clergy (Imams) in a Christian School: Department of Introduction to Islamic Sciences, Aristotle University of Thessaloniki

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Abstract: Aristotle University was founded in Thessaloniki, Greece in 1926, and the Department of Theology was opened in 1942. The main goal of the four-year department was to provide high-level religious education and to meet the needs of the church and other schools in the country regarding religious education. Therefore, the school's target audience is naturally the Christian Orthodox population. However, today, there is a significant number of Muslim Turkish population living in the Western Thrace region of Greece. One of the biggest problems experienced by the Muslim minority in the country is the issue of education. In 1968, the Greek government opened the Thessaloniki Pedagogical Academy (SÖPA) affiliated with the University of Thessaloniki in order to educate the Muslim Turkish minority in line with the official ideology of the state, but the academy was closed in 2011 due to the lack of interest and objections of the Muslim Turkish minority.

Following this, the Greek government opened a new four-year department called "Introduction to Islamic Sciences" at the Faculty of Theology in Thessaloniki in 2016. This project, which Greece initiated by taking the lead, is actually an issue that other countries in the European Union have been talking about for many years. Time will tell whether this program will be successful. In this paper, the curriculum, the purpose of opening, the target audience and the content of the new department will be discussed from an academic perspective, based on the experience of SÖPA. In addition, brief information will be given about the educational status of the Muslim Turkish minority here, and then the minority's concerns and anxieties regarding the program will be expressed.

Keywords: Greece, Muslim, Western Thrace, Turkish Minority, religious education

From Kings to Sultans: Changes in Bosnia's Population Structure under the Influence of the Ottoman Empire

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Abstract: Medieval Bosnian society had its social layers, including the clergy, nobility, and others. The Vlachs played a significant role in the social structure of medieval Bosnia, being an important element in the economic life of the region. Slavery was also part of the social fabric. Regarding the religious structure and how it evolved over time, significantly influencing the structure of society, a notable period was the settlement of Slavs in the Bosnian region, the formation of the Bosnian Diocese, and the process of Slavic Christianization. A crucial segment for Bosnian society was the formation of the Bosnian Church from the mid-13th to the mid-14th century. In the 14th century, the Bosnian Franciscan Vicariate was established, allowing Franciscans to operate freely in the Banovina of Bosnia. The Orthodox population in Bosnia appeared as the medieval Bosnian state expanded through military conquests and the annexation of the Hum region. Therefore, medieval Bosnian society was constructed as a multi-religious society. With the arrival of the Ottoman Empire in Bosnia, a new culture, religion, and system of governance were introduced to the Bosnian population. It is believed that the spread of Islam in the region began before the Ottoman conquest of Bosnia, during the reign of Sultan Mehmed I (1413–1421). The establishment of Ottoman rule in Bosnia led to changes in the social and economic systems. Immediately after the conquest, the Ottomans imposed a new system of governance that completely redefined the population structure of Bosnia. The conquest of Bosnia by the Ottoman Empire and its centuries-long presence resulted in fundamental changes in the religious composition of the population. Furthermore, the social structure of the population underwent significant transformations. The aim of this paper is to highlight the changes that Bosnian medieval society faced as it became part of the Ottoman Empire.

Keywords: Bosnia, Ottoman Empire, population, culture, religion

Aliya Izetbegović's Strategic and Ethical Leadership Approach in The Context of Crisis Leadership

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Abstract: Aliya Izetbegović emerged as a prominent figure in Bosnia and Herzegovina's struggle for independence and during the war period, exemplifying crisis management and leadership. His strategic and ethical leadership displayed during the Bosnian War (1992-1995) is worthy of in-depth examination within the context of crisis leadership. Izetbegović's leadership style was built on fundamental principles such as moral values, patience, and diplomacy. His determination in times of crisis, ability to keep the morale of his people intact, and diplomatic efforts with the international community were some of the key elements of his leadership. Throughout the war, he united the Bosnian people and continued the fight for independence while never abandoning his search for a peaceful resolution. During the war, Izetbegović prioritized humanitarian values in his decision-making and took a firm stand against ethnic discrimination. This approach reflected his efforts to prevent the deepening of hostilities while also maintaining Bosnia and Herzegovina's multicultural structure. Furthermore, as a strategic leader, he constantly engaged in negotiations with the international community and effectively utilized diplomacy. Aliya Izetbegović's crisis leadership goes beyond just a military or political struggle; it stands out as a leadership model based on moral and humanitarian values. His patience, strategic intelligence, and deep commitment to his people in the face of challenges made him one of the most important crisis leaders of the 20th century. This research examines Aliya Izetbegović's crisis leadership through strategic and ethical leadership. In this qualitative study, conducted using the literature review method, the aim is to explain the influence of Izetbegović's impressive leadership style within the context of the crisis caused by the war. As a result, it is concluded that Izetbegović's strategic and ethical leadership approach, nourished by his intellectual and moral stance, contributed to the development of crisis leadership.

Keywords: crisis, leadership, strategic, ethical, Aliya Izetbegović

Children's Literature Texts as a Means of Cultural and Memory Transmission Through "Examples from Bulgarian Turkish Children's Literature"

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Abstract: The Balkans, historically part of the Ottoman Empire, have been deeply shaped by centuries of Turkish culture, whose traces remain visible today. Transmitting this cultural legacy to future generations is largely achieved through children's education. In this context, children's literature plays a vital role by fostering language, history, and cultural awareness from an early age, thus helping to preserve collective memory. Turkish children's literature in the Balkans also reflects broader Turkish literary traditions.

This study explores the role of children's literature in cultivating language, history, and cultural identity among Bulgarian Turkish children, drawing upon Examples from Bulgarian Turkish Children's Literature by Prof. Dr. Hayriye Süleymanoğlu Yenisoy. Beginning in 1984, assimilation policies in Bulgaria targeted the Turkish minority, affecting all aspects of life, including literature. These policies included forced name changes, bans on the Turkish language, and cultural suppression, leading ultimately to the 1989 migration of Bulgarian Turks to Türkiye. The hardships, resistance, and commitment to language and identity profoundly influenced Turkish children's literature produced in Bulgaria. To prevent similar tragedies, works were written to instill historical consciousness and resilience in younger generations.

Analysis of the poems reveals prominent themes such as loyalty to the Turkish language, identity awareness, the impact of assimilation, and reflections on the 1989 migration. Additional themes include love for books, geography, nature, peace, and commemorations of losses during the assimilation period. The findings show that Bulgarian Turkish children's literature effectively conveys a strong sense of cultural and linguistic identity. However, research also indicates that challenges remain today regarding the teaching of Turkish language in Bulgaria. <This study thus highlights both the cultural significance of children's literature as a means of memory transmission and the ongoing need to support minority language education.

Keywords: Bulgaria, Turkish children's literature, poetry

Sectarian Identities and Dynamics of Change among Muslims in Bulgaria in the Context of Humanity's Journey of Transformation

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Abstract: Bulgaria is one of the Balkan countries that stands out with its significant Turkish-Muslim population. As a result of its historical trajectory, it has become home to various religious and ethnic groups. In the 13th century, Sarı Saltuk Baba, a Bektashi dervish, and his community migrated to Bulgaria via Anatolia. Following him, Rum Abdals and other dervishes continued to settle in the region. These developments, especially during the Ottoman era, shaped the interpretation of Islam among the Turkish-Muslim communities in Bulgaria, establishing religion as a permanent element of civilization, architecture, and culture. From the Ottoman period to the present day, Muslim communities living in Bulgaria have undergone significant transformations in terms of ethnic, religious, and sectarian identities. Sectarian affiliations, such as Sunnism and Alevism, have evolved and been reshaped by historical circumstances, socio-political pressures, and modernization processes. During the Ottoman rule, the policy of tolerance and the religious education system preserved the dominant understanding of Islam within the society for centuries. However, the disruption of this order in the post-Ottoman era profoundly affected the Turkish-Muslim communities in all aspects of life. The assimilation policies implemented during the communist regime exerted considerable pressure on religious identity. During this period, when religious life was systematically removed from the public and social spheres, sectarian identities also underwent substantial changes. Religion was largely sustained through traditions, customs, and oral transmission. Inevitably, this process led to religious degeneration and a weakening of authentic practices. With the democratization process following 1990, Muslim communities in Bulgaria sought to reconstruct their religious and sectarian identities. However, this process became increasingly complex due to the influence of globalization and the emergence of various religious movements.

This study examines the preservation, transformation, and quest for new religious identities among Bulgarian Muslims from historical, sociological, and cultural perspectives. Furthermore, it analyzes the effects and areas of influence of newly emerging sects and Islamic movements in this new era, as well as the roles these dynamics play in shaping societal change.

Keywords: Bulgarian Muslims, sects, change, Sunni, Alevi, movements

The Concepts of Homeland, the Balkans, and Skopje in Yahya Kemal's Works

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Abstract: In Yahya Kemal Beyatlı's works, the themes of homeland, the Balkans/Rumelia, and Skopje are shaped by a profound sense of cultural belonging, historical consciousness, and nostalgia. For Kemal, the homeland is not merely a geographical boundary but a "sacred soil" where Turkish culture breathes and bears the traces of martyrs and ancestors. Skopje, where he spent his childhood, where his mother's grave lies, and whose loss left a lifelong ache, frequently appears in his works as a symbol of rupture. Istanbul, meanwhile, is depicted as the second face of the homeland; through the spirit of conquest, architectural heritage, and civilizational synthesis, it becomes the emblem of Turkish identity in Kemal's imagination. The Balkans/Rumelia form the foundation of Yahya Kemal's understanding of nationalism. By emphasizing pre-Ottoman Turkish presence, he argues that the Balkans are an inseparable part of Turkish identity. In works like Eğil Dağlar (Bow Down Mountains), he realistically conveys the devastation of the Balkan Wars, the trauma of mass migrations, and the struggle to preserve national identity. In his poetry, the loss of Rumelia transforms into melancholic nostalgia through metaphors like "awakening in darkness."

Skopje emerges in Kemal's works as the "lost city." The anguish of being severed from his birthplace is crystallized in lines such as, "In my heart remains a phantom of the lost city!" Skopje's Ottoman heritage, Turkish-Islamic architecture, and cultural fabric are elements that shape the poet's identity. His mother's death, conflicts with his father, and the psychology of exile deepen his longing for this city. Yahya Kemal's works redefine the homeland as a "spiritual geography" while constructing national identity through history, language, and culture. The loss of the Balkans and Skopje transforms into a tragic aesthetic in his poetics, creating unique examples of national romanticism in Turkish literature.

Keywords: homeland, Balkans, Skopje, nationalism, nostalgia, cultural belonging, historical consciousness

The 19th Century Three-Aisled Basilica with an Arcaded Portico. Its Origin, Evolution, and Dissemination in the Southern Balkans and Asia Minor

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Abstract: During the 19th century, Christian Orthodox ethnicities coexisted in the Southern Balkans and Asia Minor under Ottoman rule. Despite their differences, the shared social, political, and cultural conditions of the time led the architectural styles of their churches to develop along parallel paths. This article primarily focuses on the three-aisled basilica architectural type, which evolved into a new variant that dominated the region during this period. This variant can be termed "classicist" because its dominant feature was the organic integration of a neoclassical arcaded portico into the building's core. Above the portico, the women's gallery was positioned, providing a new inner spatial organisation. Alongside this innovation, the churches adopted baroque or neoclassical decorative elements, moving away from the traditional vocabulary. Originating from the post-Byzantine tradition, the new basilica variant emerged on the Aegean Islands at the dawn of the 19th century. Dynamic and highly skilled itinerant master builders, including Stratis Kalonaris, Andrei Damyanov, and Kolyo Ficheto, eagerly embraced it. They infused it with new artistic and aesthetic elements and spread it throughout in the Southern Balkans and Asia Minor, undeterred by ethnic boundaries within the Ottoman Empire. They adapted the fundamental design to local building traditions and material availability, creating regional variations. Nevertheless, the arcaded portico remained the defining feature of the style, unifying churches across diverse regions under a common architectural identity. The recurrence of more similar architectural and decorative solutions across these basilicas reveals a shared visual culture, that reflects the common perceptions of Christian Orthodox communities in the region regarding religious and cultural life.

Keywords: Southern Balkans, Asia Minor, Aegean Islands, three-aisled basilica, 19th century

A Legacy Dedicated to Education: The Charitable Activities of Yorgo Zariphios

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Abstract: The aim of this study is to describe the charitable activities of the Greek banker Yorgo Zariphios in the field of education between 1810 and 1884. The main source of the study is the work "My Memoirs – A Lost World: Istanbul 1800-1920" by Yorgo Zariphios' grandson. Additionally, the Master's thesis "Eklisiastiki kai Ekpaideutiki Katastasi tou Ellinismou tis Filippoupolis Kata tin Periodo 1878-1914 Epi ti Vasei Episimon Ellinikon Engrafon" (The Ecclesiastical and Educational Situation of Hellenism in Filippopolis Based on Official Greek Documents, 1878-1914) by Maria Frangou has significantly contributed to this study. The study will first provide a general overview of the education of the Greeks in the Ottoman Empire. Then, it will focus on Yorgo Zariphios' life and his charitable activities until his death. Zariphios was a highly significant figure in Istanbul, providing financial support to educational institutions, societies, churches, the Greek community, and the Patriarchate. Among the important institutions funded by Zariphios were the Fener Greek Boys' High School in Istanbul and the Zariphion Didaskalion (Zariphion Teacher's High School or Zariphion Teacher Schools) in Plovdiv. Especially after the incorporation of Eastern Rumelia, Zariphios' funded institutions and societies became a symbol of hope for the Greeks in regions where the church-school conflicts between the Greeks and Bulgarians were most intense. This study will also address the outcome of these conflicts and the eventual end of the activities of the Zariphion Teacher's Schools in Plovdiv. The specific aim of this study is to highlight the importance of education in preserving a nation's existence, through the charitable activities of Yorgo Zariphios and his wife in the field of education, and to shed light on the story of the institutions that are still active today, which were founded by a Galata banker.

Keywords: Bulgarian, education, Plovdiv, Zariphios

Danube (1853-1854) in the Memoirs of a Russian Officer during the Crimean War

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Abstract: The Crimean War, which started in 1853 between the Ottoman Empire and the Russian Empire, ended with the Treaty of Paris signed on 30 March 1856. Before the war, Russia started to implement a policy of attrition against the Ottoman Empire and used the issue of holy places to achieve this. The Ottoman Empire's granting various rights to the Catholic and Orthodox communities in and around Jerusalem increased tensions between France and Russia. The Russian Emperor Nicholas I's proposal to the British to share the Ottoman Empire, which he described as a "sick man", drew the attention of European states to the tension between Ottoman-Russia. As a matter of fact, when the war started, Britain, France and Sardinia entered the war on the side of the Ottoman Empire in Crimea, and the defeated Russian Empire was forced to sign peace. Although this war is known as the Crimean War in Turkish and world historical literature, it is also referred to as the Eastern War in Russian historical literature. Because the war was fought not only on the Crimean front but also on the Danube and Caucasian fronts. The memoirs of the soldiers who participated in the war stand out as extremely important sources for the writing of the history of the war. One of these memoirs was written by an officer serving in the Russian army on the Danube front. This memoir was published in 3 parts in 1887 in a magazine called Русский Вестник, which we can call the "Russian Bulletin". This memoir, published in the April, May and June issues of the journal, covers the end of 1853 and the year 1854. However, the author of the memoir is not known, only the letters P.B. appear in the author section. The memoir begins with the author's enlistment in the army, gives information about the Calafat, Cetate, Bucharest, Jurka (Moldova) and Fratesti fronts, and ends with the officer's return to Russia. This memoir, totalling 138 pages, contains extremely important information about the conflicts in the Balkan lands. In our study, the Danube tributaries, which were the scene of important battles of the Crimean War, will be described through the observations of a Russian officer.

Keywords: Ottoman, Russia, Crimean War, Danube, memoirs

Reconstruction and Public Works Activities in Pirlepe During the Reign of Sultan Abdülhamid II

Dr. Yunus Güler

Independent researcher

Abstract: The Balkans is a geography that the Ottoman Empire has given importance and left its signature since its foundation. This geography, which served as a base for the Ottoman expeditions to Europe, also became a region where rebellions broke out and confusion was seriously felt during periods when the state lost its authority and power. Ottoman statesmen developed policies in order to protect and retain the lands of Rumelia. The centralization and modernization policies initiated Sultan Mahmud II were continued with the Tanzimat reforms. This policy was felt most intensely during the reign of Sultan Abdülhamid II. The threat to the territorial integrity of the Ottoman Empire by the Great Powers of the period and their attempts in line with their own state interests caused Abdulhamid II to increase education, public works and reconstruction activities. Because it was believed that in this way, the regions where there was confusion could be held. The city of Pirlepe, which is the subject of this study, is one of the places where the reflections of the policy adopted by the sultan are seen. Pirlepe, which is one of the most important cities of North Macedonia today, was a district (kaza) under the Sanjak of Manastır from the early 1800s until 1868. After 1868, it was reduced to the status of sub-district (nahiye), but after a while it became an accident again. Sultan Abdülhamid II aimed to develop the town by building roads, mosques and schools in Pirlepe, where Muslim and non-Muslim populations lived together. In this study, zoning and public works in the region will be discussed and their intellectual substructures will be evaluated. The main source of the study is Ottoman archive documents.

Keywords: Ottoman State, Northern Macedonia, Manastır, Pirlepe, Abdülhamid II

Curriculum of the Gazi Isabeg Central Reform Madrasa in Skopje (1936–1942)

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Abstract: After the Balkan Wars and the occupation of the territory of the present North Macedonia, and the First World War, the Serbian authorities took the position that education and raising awareness among the "enslaved peoples" was against the interests of state policy. But, with the development of the state, the Kingdom of Serbs, Croats and Slovenes/Yugoslavia recognized in education an instrument for shaping national consciousness and assimilation of muslims. This became one of the goals of educational activities. In the Kingdom, religious schools continued to operate, but were also continuously closed down with systemic pressure on their work. In order to educate the Islamic elite in the Serbian spirit and loyal to the regime, in 1924 the "Great Madrasa of King Alexander I" was opened in Skopje, different from the 73 existing waqf madrasas that did not correspond to state interests. The consequence of opening one madrasa was start the process of abolishing many as 68 madrasas due to the allegedly "low pedagogical level". With the same goal, in 1936 the "Gazi Isabeg Central Reform Madrasa" was opened in Skopje, following the example of the Gazi Husrefbeg Madrasa from Sarajevo and its curriculum under the auspices of the Ulema-Mejlis in Skopje. From today's distance, it is very important to present and analyze curriculum and programs from a religious and general educational, but also from an ideological aspect. For a better understanding of the proceseses, I will review the position of muslims in the area of today's North Macedonia and the attitude of the Kingdom SCS/Yugoslavia towards them, and the opening of the Gazi Isabeg Madrasa. The curriculum, teaching programs, were analyzed based on the archival materials of the Gazi Isabeg Reform Central Madrasa fund of the State Archives of the Republic of North Macedonia.

Keywords: Muslims, kingdom, madrasa, curriculum, teaching program

Müneccimbaşı Ahmed Dede's (d. 1113/1702) Conception of Education in the Context of *Sharh Kitāb al-Akhlāq* (*Sharh Akhlāq-i ʿAdūd*)

Zehra Kumru

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Abstract: Philosophical ethics texts hold a significant place in the formation of Ottoman educational thought alongside independent educational treatises. Although these works do not directly fall under the category of educational literature, they contribute considerably to the field due to their content. One such work is the commentary (*sharh*) written by Müneccimbaşı Ahmed Dede (d. 1113/1702) from Thessaloniki on *Akhlāq al-ʿAḍūdiyya* (also known as *Risālat al-Akhlāq*) by Adud al-Dīn al-Ījī (d. 756/1355). Known for his role as a historian and a Mevlevi sheikh, Ahmed Dede served as a close companion to Sultan Mehmed IV (d. 1104/1693) and authored numerous works in history, linguistics, philosophy, logic, mathematics, music, and other fields. By composing *Sharh al-Akhlāq al-ʿAḍūdiyya* in line with the classical commentary tradition, Ahmed Dede not only carried a 14th-century ethical text into the 18th century but also sought to shed light on the issues of his own time. The emphasis on individual ethics in the first two parts of this commentary is a key aspect in understanding his educational thought. The acquisition of moral virtues, the elimination of vices, the functioning of the soul's faculties discussed in the first and second chapters, and topics such as family ethics in the third chapter titled *Siyāsat al-Manzil*, which covers the mutual responsibilities of parents and children and general codes of conduct, offer essential insights into his perspective on education.

In this regard, *Sharh al-Akhlāq al-ʿAḍūdiyya* can be evaluated from a *cihat al-wahda* (unity of perspective) approach, as it includes some of the themes commonly found in classical Islamic educational texts such as Zarnūjī's (d. late 6th/12th century) *Ta ʿlīm al-Muta ʿallim* and Ibn Jamāʿa's (d. 733/1333) *Tadhkirat al-Sāmiʿ*. Building on these foundations, this paper will examine the place and significance of *Sharh al-Akhlāq al-ʿAḍūdiyya* within Ottoman educational thought through a comparative analysis with classical Islamic educators, and present the educational conception of Müneccimbaşı Ahmed Dede.

Keywords: Müneccimbaşı Ahmed Dede, education, ethics, *ādāb*

Common Characteristics of Ottoman Mosques in Novi Pazar

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Abstract: Among the numerous examples of an Ottoman heritage spanning from the 15th to the 20th century, the mosques prominently emerge as significant architectural elements within the urban landscape of Novi Pazar. They played an indispensable role in expanding surrounding neighbourhoods, known as mahalles, thereby contributing to the overall growth and organisation of the community. Functioning as vital cultural, educational, and social epicentres, the mosques were instrumental in the daily lives of the residents. They not only exemplified the profound influence of Islamic culture on the development of Novi Pazar but also demonstrated a unique blend of construction techniques that were formed under the different political, social, economic, and environmental factors of their time. Each mosque reflects an array of architectural diversity, manifested in various materials as well as distinct roofing styles that interact harmoniously with their natural surroundings. In a broader architectural context, the designs of these mosques were intentionally crafted to create a balanced relationship with both residential and other nearby sacred buildings. This paper aims to explore the common features and unique aspects of the Ottoman-era mosques in Novi Pazar, paying particular attention to their construction methods, architectural designs, and the composition of their elements. Instead of examining each mosque individually, this study aims to underline the shared traits that define these sacred objects as emblematic representations of Islamic culture. It highlights the collective needs of the community and showcases a cohesive expression of Ottoman tradition, characterised by local craftsmanship that has endured through the centuries. Through this examination, we can gain a deeper appreciation for the architectural legacy that these mosques embody and their enduring significance in the cultural landscape of Novi Pazar.

Keywords: Novi Pazar, Ottoman, mosque, architecture, Balkan

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