

BALKANS AS A SPACE OF COOPERATION BETWEEN ORIENTAL AND OCCIDENTAL CULTURE: A CASE OF COEXISTENCE OF ARABISMS IN THE ALBANIAN LANGUAGE

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Abstract

Balkan area is a bridge where oriental culture meets with the Europe and at the same time a place of the coexistence of these two main cultures and civilizations of the mankind. The coexistence of the oriental and occidental cultures in the Balkans has also a long history of interaction and reciprocity and it can serve as a real paradigm for multicultural and civilization building approaches. The Albanian language and Albanians as they converted into Islam and the inclusion in the Ottoman civilization have been into a direct relation with the philosophy and terminology of the Arab-Ottoman language. Because of this, the Arab language has significantly affected the Albanian language on one hand, and on the other hand, the philosophic and cultural terms have affected the building of the civilizational and cultural outlook of Albanians. This study aims at presenting some examples, with a special emphasis on language, regarding the coexistence of Arabic in Albanian language and culture through descriptive method, comparison and interpretation. There is no doubt that language is one of the basic elements of interaction and cultural influence. Such is the case of the Arabic language in the Balkans, in particular, in Albanians.

Keywords: Balkan, Albanians, Language, Arabisms, Multiculturalism.

1. Introduction

Balkan space, as a bridge of the meeting of oriental cultures with Europe, at the same time is the suburban of coexistence, of integration of these two cultures and the main civilizations of mankind. In fact, the friction and coexistence of oriental and occidental culture in the Balkans has a long history of interaction, as such, it can also serve as a real paradigm for multicultural approaches and building civilization. Being one of the basic elements of interaction and cultural influence, language - in one sense - is the synapse that unites cultures and civilizations and conveys the necessary information. An example of this is the case of the Arabic language in the Balkan space, particularly Albanians, who - with the admission of Islam and their involvement in Ottoman civilization - have been in direct relation to the philosophy of Arabic language and Arabic terminology. Among other things this was the reason why the Arabic language left traces in Albanian language, in terms of Albanian communication, while - on the other hand - the philosophical and cultural terms have influenced the building of the civic and cultural worldview of the Albanians.

2. Arabs and Albanians through the history

Research of contacts and coexistence between Arabs and Albanians in history is still in the early stages. Some attempts so far have only partially considered this issue, partly in view of time and partly thematic point of view. This situation is more or less the same not only in Albanian, but also in Bosnian, Serbian, Croatian, but also in other Balkan languages and beyond. This situation is especially prominent among Albanians [<http://www.zeriislam.com/artikulli.php?id=225>]. This has been observed since 3-4 decades ago by the intellectual Hasan Kaleshi, who says: "It can be said that Albanians are the only ones who have not paid much importance to this aspect ... although the role of Albanians is bigger than many Balkan peoples, with the difference that they have studied their writers and here among us this work is underestimated, not to say with contempt ... Bosnians are far ahead in studies, but even Serbs and Slavo - Macedonians" [N. Ibrahim (2011): 5].

According to Albanian historiography, the spread of Islam in Albanian lands began with the Battle of Kosovo in 1389 with low intensity, to intensify at the end of the 15th century. However, often due to ignorance

or neglect of historical facts, the influence of the early Muslim presence on the Illyrian-Albanian lands, namely the period of contact between Albanians and Islam, which is called the pre-Ottoman phase [F. Muhiq (2013)].

In favor of this opinion goes the recent documentation, but also the fact that the process of "Islamization" has lasted for several centuries and has not been the result of a fierce systemic political-military campaign or something similar, as we will find the equivalent in the Christian world with the Crusades, Inquisition, Colonialism etc.

As is well known, the Balkans and especially the Illyrian territories during the last two millennia are characterized by a multi-cultural, religious, ethnic and linguistic mosaic. These lands presented a cosmopolitan space where different peoples, languages, traditions and religions are coexisted. This situation was also conditioned by the geographical position of the Balkans, which served as a natural bridge between East and West and South. The importance of reviewing social-political circumstances is significant because of the events that will follow in the Balkans after the 8th century (beginning local contacts with Muslims), especially after the 14th century, respectively, for the correct explanation of the factors of acceptance of Islam from the people of these lands (countries/places).

The Illyrians, who occupied most of the Balkans at the time of Roman infiltration and constituted the dominant population, were polytheists [A. Stipcevic (1990): 508; Gr. authors (1979): 590]. However, Illyrian polytheism, especially after the Edict of Milan in 312, when Christianity was proclaimed as a formal religion, gradually began to give way to Christianity. The first Christian communities began to be established, and Christianity began to be related to the profane segment, the sin, and has the status of the Byzantine state religion [J. Turčinović (1973): 6; N. Berdajev (1971): 175-183].

Despite reforms and changes in the Roman Empire, Eduard Gibbon considers that "In East Rome the social and political environment was better than in the West, where political and military confusion dominated". [A. Bulaç (1995): 74]. Over time, the Roman Church began to be consolidated and institutionalized even better, even setting a climate in which in the political scene the kings are sovereign, but at the same time they must recognize the spiritual sovereignty of the Church. Later, by the political and social strengthening of the Church, from the 9th century, the Church also adopted the profane power [A. Bulaç (1995): 76-77]. In the rest, the eastern side, at the end of the 5th century and the beginning of the 6th century began the attacks of the Turanic-Bulgarian tribes and, in the 6th and 7th centuries, of Slavic tribes, who noticed the weakness of Byzantium began to attack Balkan lands and to plunder them [J. Turčinović (1973): 6-9; History of the Albanian People (1979): 131-133]. Despite ongoing attempts, the Romanization of the autochthonous peoples in the Balkans, as Dacians in Romania, the Thracians in Bulgaria, and the Illyrians in the rest of the Balkans had failed. This is also proved by the Romanian Historian E. Petrovic, who claims that the population found by the Slavs in the eastern parts of today's Serbia had not yet been Romanized and this was proved by the names of the countries [B. Beci (1994): 48; Pan K. Christon (1995): 7].

However, all these attacks and looting did not pass without consequences [N. Ibrahim (2011): 191-193]. Successive wars in the Balkans by Slavs, Bulgarians, Byzantines, and, lastly, by Serbs, Illyrian-Albanian territories impoverish these lands, while the population was expelled, killed or converted into slaves, the factor that was not respected.

Alan Ducelier presents a description of the time from Guillaume D'Adam, propagandist of the Crusade, dating from 1332: "... These people, both Latin and Albanian, are under the unbearable and very heavy yoke of the Slav prince, whom they despise and hate from the heart, because they often tie them in chains and their generosities expropriate it ... All of them, together and individually, thought that they would sanctify their own hands if they plunged into the blood of the aforementioned Slavs. "[A. Ducelier (1996): 15].

All this condition legitimized the arrival of the Muslim element in these areas. Thus, the arrival, extension and placement of Muslims as resident people, and the acceptance of Islam by local residents in the Illyrian territories in Albanian writings of all kinds, (historical, linguistic, cultural, art, etc.) were treated equally: the military-economic factor.

But although the military-economic factor is so strongly emphasized, we still do not have a proper study that would analyze military violence in detail, specifying the dates, places, and leadership people, respectively analyzing the degree of economic pressure on the part of Muslims, the height of taxes for the actual time, comparing it with the surrounding countries and the region in general. After all, this was a thesis, more or less, of the entire Balkans, especially the Serbs, towards Islam and Muslims, which continues to live with all the strength even in the early 21st century.

Muslims do not ignore the political-military factor, by saying that it has been present throughout history, but they insist that this factor was not systematic and not inspired by Islamic credo. Also, this violence, if there is a certain measure, is also judged by the Muslims, certainly based on the Qur'an sayings: "*There is no violence in religion ...*" [al-Baqarah, 256]. Muslims also say that there are other more relevant factors than the underlying political-military factor, but are usually ignored in spoken or written lectures. On this occasion we will mention

the factor of Islamic teaching, the simple and acceptable principles of faith, rituals, morality, politeness, business, as Sami Frashëri says: *"In addition to the spread of Islam by conquest, there is another way, not mentioned by historians, and it is the spread of religion itself without invasion, without a sword and without an army. Even if it is not more massive than the first, it is almost equal"* [S. Frashëri (2004): 15; T. Arnold (1994)].

Among the factors that have affected Islamic culture and civilization (this means the contact of Albanians and the Albanian language with the Arabic language and culture) to penetrate into these areas are:

1) *The religious factor*, which implies the religious situation of Albanians before their contact with Islam and the presence and acceptance of Islamic doctrine as a solution to the tense condition caused by ecclesial and sectarian pressure of time. Indeed, Islam accepts life as a symbiosis of the spiritual and the material, with all-time and comprehensive legislation, just as a European scientist claimed, cited by Sami Frashëri: *"Verily, Islam is a religion that cleanses the earth from idols. It prevents cutting human and eating its flesh. Guarantees women's rights. Limits polygamy to legitimate and logical targets. It strengthens the family ties, that the servant becomes a member of the family and, in this way, gives him the doors of salvation and freedom.... This goodness's are part of many blessings, which always associate Islam in the case of the rule of the uncivilized people"* [S. Frashëri (2004): 35].

2) *The moral factor*, which has left a deep trace on both material and spiritual culture. This new element in heavenly slice makes the Muslim a creative force that is not confined to matters of faith or personal morality. He acts as an individual, but also as a group, a community, a society. These traces can also be seen in material and spiritual culture, and for this we can read a lot in the writings of Alamiada and in the material in the material culture of the devout.

3) *The cultural and scientific factor*, which implies that Islam does not recognize mythology and superstition, favoring nationality and simplification. Islam refers to the reason, the man, as the pillar of this life: "... Say: Are they the same as those who know and those who do not know." [Zumer, 9]; "Read in the name of your Lord who created ..." [Alak, 1-5]. The first obligation of man in Islam was learning, and the first criterion, devotion. This factor positively influenced the local population, great names emerged in culture, civilization, art, crafts etc.

4) *The political and economic factor*. The first principle of the Islamic political system is that the supreme power belongs to God, the second principle states that all men are equal before the law, as well as in front of God, the third principle states that all affairs of general importance are entrusted to Allah, while the ruler governs within His commandments and instructions of the Prophet Mohammed, and the fourth and last principle, concludes that all state affairs must be settled by agreement, even by listening to the opinion of the citizens [U. Azizussamed (1992): 76-77].

Meanwhile, in economic terms, Islam emphasizes the well-being of man: fair way of earning, fair way of possessing material means and fair way of spending the property. Allah is the possessor of everything, and man is their manager and user. Resources, rivers, seas, trees and their fruits are for everyone.

5) *The social factor*, which means that Muslims in Balkan lands found a social mess. Different rulers like the Romans, Byzantines, Slavs, and Bulgarians, each in his own way, made it difficult for the masses of the people. Racial, linguistic, provincial differences are treated by Islam as values rather than barriers, and these differences do not try to eradicate them but treat them positively: (Qur'an, Al-Hujurat, 13). Prophet Mohammed in the Farewell of Pilgrimage says: *"There is no superiority for an Arab over a non-Arab, nor for a non-Arab over an Arab. Neither is the white superior over the black, nor is the black superior over the white -- except by piety"*. (Hadith). The feeling of being equal to non-Muslims with the ruling people in prayer and practicing their faith, opportunity for work, freedom of movement, education, building the country, brought non-Muslims closer to the Muslims and, in many cases, they accepted the Muslim religion.

6) *The ecological factor*. Research of human relations, but also of other beings, to nature, shows that in the beginning there was a full co-operation with nature, as a great organism, in contrast to the subsequent time, especially modern times, when the man behaves in a destroying way towards nature as if it were a simple object. This perception of ecological knowledge, which is a western characteristic, is exempted from moral responsibility and the ideal of wisdom, whereby begins the terrible increase of human technological power. Islam does not divide the world into profane and sacred, as is the case in Western perception, but the whole world pervades it with holiness. Man is the vicegerent of God on Earth, in its conservative and cultivating sense, but not in its devastating, exploitative and destructive sense. Islam regulates these responsibilities by law, in

which case it sanctions the moral obligations through fiqh (jurisprudence) by making them sacred (N. Ibrahim (2005): 195-197).

3. Ways and means of spreading Islam in the Balkans

Although the overwhelming majority of the Albanian language writings for the spread of Islam in the Balkans are emphasized exclusively by the factor of military force and economic pressure, the results of the research show the opposite. This finding is consistent especially in the Ottoman phase of the spread of Islam in the Balkans, respectively in Illyrian-Albanian territories, when Muslim penetration was not done with the army and state administration, but through individuals, small trade groups, religious enthusiasts, and similar ways. This is evidenced and proven by authors of different ideological and linguistic backgrounds.

The Serbian Orientalist, Rade Bozovic, views the contacts, Islamic-European confrontations, especially the Islamic-Slavic ones, but also the mutual influences, as being developed in three main directions:

- Through Byzantium, respectively through the Byzantine-Arab border and through the wars between these two empires;

- Through the Mediterranean basin, namely through Spain, Egypt, and Sicily, in which Arab civilization has reached large proportions, and;

- Through Hungary, respectively through the North and the nomadic warriors, [Rade Božović (1977): 175].

- This methodology reveals several ways of penetrating:

- Commercial and maritime links;

- Political, diplomatic and military links;

- Missionary movements of various profiles (military, trading, religious, mystical) etc.

- Individual, group and mass migration, with various motives, but to a certain extent have left a mark on the spread of Islam as religion, culture, civilization and wisdom. [S. Shaw (s.a): 19-20].

These trade, naval, military and diplomatic ties, enabled the arrival of *arabisms* before the 15th century. About this writes the famous Albanian linguist, Eqrem Çabej, which came to the conclusion that the Illyrian-Albanian lands fell under the Islamic influence earlier before the 15th century. This situation, as he says, is not only historically proven, but also is proved with facts. According to him, these begin with the engagement of Turkish forces in the 13th and 14th centuries, sometimes under the arms of the arbanenses and sometimes under the Byzantine arms and sometimes under the arms of Albanian feudalists. According to him, the Muslim presence is also documented with linguistic facts, with the old names like: *Menschumanus* from 1388 (Maria filia *Menschumani Albanensi*), which according to him responds to the word *Menschumanus*, a word used by Arbëresh's refers to *Muslims* with [E. Çabej (1977): 275; 274-279]. Also of this time is the borrowed word *Tower* which dates on 1386 (*de bonis et sufficcientibus ballistarius, ques ipe depositet asd eustodicus del cula*) [E. Çabej (1988): 10]. Of this nature is the *Sailors' Mosque in Ulcinj*, the village of Arapaj in the district of Durrës, finding some coins of early khalif Muslim and so on. Indeed, although no detailed research has been carried out on the Arab (Arab) presence on the Adriatic it can be said in general that this presence, political-military, but also commercial, religious and cultural, lasted for almost two centuries. In the 840 then the Arab Muslims took Taranto, then Budva, Kotor, Rosin, Rijeka and reached the Susak Islands. Even in 866 Muslims surrounded Ragusa (Dubrovnik) for 15 months, but failed to seize. They continued their efforts until 1023, when they took the last attack from Sicily on the eastern Adriatic coast [M. Mufaku (1990): 20].

It is also the great German linguist, Gustav Meyer, who claims that, for example, the word boat is derived from Arabic language. Since this word is not Ottoman, it implies that it belongs before the Ottoman era, i.e. contacts and meetings with the Arabs. With his opinion agree other albanologists as well, like Jokli, Popović, etc. [E. Çabej (1988/2): 13; 52]. Although there are a number of arguments and evidence that Arabs and Islam have penetrated the Albanians before the Ottoman period, such as the movements of various missionaries, such as the movements of various missionaries, Muslims in medieval Bulgaria, Muslims in medieval Hungary, Turks of Vardar, other peoples [N. Ibrahim (2011), the intense contact period of Albanians with Arab culture developed especially after the arrival of the Ottoman Empire in the Balkans.

Here, we must explain that from our study there are three ways of penetrating Arabisms in Albanian:

- 1) Arabisms in Albanian language have come from direct contact with Arabs or are followed by European cultures such as algebra, alchemy, algorithm, almanac, almiado, alcohol etc.;
- 2) Arabisms in Albanian language have come through Islamic culture, from belief, shahadah, shaytaan, iblis, dajjal and hundreds of other Arabisms; and
- 3) Arabisms that we continue to communicate with Albanians today through the interpretation of Islam by preachers, who have studied and continue to study the Arabic language in different countries of the East, through communication in business and other fields, but also through contacts with Albanian colonies in the Arab world [M. Mufaku (1990, 2009). Even these terms are also used by Albanian, Catholic and Orthodox Christians. From an estimate that we have made, it turns out that there are a

total of 274 basic Arabic-language words in the FGJSSH [FGsSSH (2006)], which are also registered with 420 derivative words.

4. Albanian and Arabic contacts during and after the Ottoman period

The arrival of Ottomans in Albanian territories began in the mid-1380s-14th century [The History of the Albanian People (2002)]. They were led by Beylerbey of Rumelia", Timurtash Pasha. From 1385 onwards, after they occupied Sofia, entered the territory of today's Macedonia and in Albania and occupied cities, such as Stip, Prilep, Monastery and Kosturi.

Intensification of the Ottoman army's attacks and their rushing expansion in the Balkans made Balkan rulers to set aside disputes and conflicts between them and to think and design joint military actions to protect their own possessions. In 1387 was formed a large Balkan coalition, while in 1388 the Sultan concentrated many forces in Plovdiv, Bulgaria, to pursue the liberation in the Central Balkans. Serbian Raska's Duke Lazar Hrebeljanovic, started the initiative and invited other Balkan rulers to unite their forces to halt the Ottoman march. Some of the Albanian rulers also responded to his call, as Teodor II Muzaka, who ruled the Principality of Berat and Muzaka, Dhimitër Jonima, ruler of territories along the commercial street Lezha-Prizren, Andrea Gropa, the ruler of Ohrid and the regions around him, the rulers of lower Albania, etc. With them joined other Balkan rulers, as the Romanian Duke Mircea (vojvoda rumun Mircea), Croatia Ban Ivan Horvat, *King of Bosnia, Tvrtko*, Kosovo Serb ruler Vuk Mladenovic, who is commonly known with the surname Branković (Vuk Branković) and others, who had family holdings in the northern part of Drenica and Fushë Dardania.

In June 1389, the armies of the Balkan coalition clashed in Gazimestan near Pristina (Fushe-Kosovo). At the start of the battle, Vuk Brankovic removed his troops from the coalition. On June 15, the Balkans developed a bloody battle with Ottoman forces commanded by Sultan Murad I. After some of the first successes of coalition armies, the victory in this battle eventually hurt the Ottomans, but with huge human losses on both sides. During the battle, the warrior *Miloš Obilić*, with the trick, killed Sultan Murad I, while the Ottomans –after they caught them - killed the Lazarus Duke *Miloš Obilić*. In this battle was killed also Albanian Theodore I Muzaka, as well as many of his co-fighters and other Albanians [M. Krasniqi (2015): 43-53; <http://lajmi.net/milazim-krasniqi-kjo-eshte-e-verteta-per-betejen-e-kosoves-1389>].

The defeat of the Balkan coalition in the Battle of Gazimestan of 1389 ended the creation of broad Balkan coalitions against the Ottomans and the descendants of the Sultan, Bayaziti I (1389-1402), known as Lightning (Yildirim) eased the way for new liberation / penetration in the Balkans. The Ottomans returned the Kosovo Serb ruler Vuk Branković to their vassal, in the beginning of 1392, forced him to hand over Skopje to them, and then the Zvečan (a castle near Mitrovica) etc. With the occupation of Skopje, the Ottomans strengthened their power in the eastern part of Central Albania (today's Macedonia), especially in the Vardar river field regions, who were among the most prosperous of the Balkans.

The favorable geographic position of Skopje, where intersect shorter routes connecting the capital of the Ottoman Empire with all Albanian lands and other areas of the Balkans, urged the Ottoman sultans to make it a very powerful military base, proclaiming it Pasha-Sanjak, i.e. a mansion in Rumelia's Beylerby.

In terms of the Ottoman Empire's approach towards Albanians, after its establishment in these areas, it can be said that, unlike the other countries that they occupied, the Ottoman Empire began to consider Albanians as a local people, as its partners in governance, evidenced by the engagement of hundreds Albanian politicians, military and intellectuals in the key states of the state and cultural, religious, economic institutions. Thus, if we refer to Turkish historian Abdul Kadir Ozcan, we can say that "*the Ottoman Empire had full 34 Albanian prime ministers during the period of existence of this world power - in other words - they stood on the top of the government for approximately 100 years or 1/6 of the time of existence of this empire*".

5. The spread of Islam among Albanians and the contact of Albanian with Arabic

The entry of Albanians into the Islamic religion came in a voluntary way and mainly without exerting violence on them. Even if we take a look at the study by Thomas W. Arnold [T. Arnold (2004); M. Ahmad (1997)], we will notice that he considers the situation of Albanians as a people who have enjoyed a semi-autonomy throughout the time of the rule of the Ottoman Empire. This was because Albanians enjoyed much respect and became high credible as we mentioned in the previous point. Moreover, the arrival of the Ottomans eliminated the great risk that was incurred in those moments as was assimilation since in the north the first signs of assimilation had begun by Serbs as well as in the south from the Greeks. Exactly the arrival of the Ottomans eliminated this risk. Meanwhile, the Ottomans had tried to expand their rule even in Central Albania. So at the end of the 16th century, over 60% residents of Skopje and Manastir were Muslims. But on the Slavs, who had their own national church, the process of Islamization was not spread. In the Ottoman cadastral

data of the 15th century there is no soldier who is qualified as Serbian or Slavic, unlike many others who own the Albanian surname (Arnaut).

Conversion to Islam of Albanians protected many of them from the influence of the Slavic and Greek Orthodox churches (who held liturgy in Slavic and Greek language) thus interrupting the momentum of the centuries-old process of Slavisation and Hellenisation of Albanians. Also, the acceptance of the Islamic religion allowed the Albanians to integrate into the life of the Ottoman Empire and to maintain, to a certain extent, their economic, social and political positions [http://www.forumishqiptar.com/threads / 2906].

Although the Ottomans were not Arabs because they had accepted Islam and believed that with their political spread they spread the Islamic religion, besides religious life, which is naturally developed in Arabic language (especially the ritual part) in most of the non-religious science books and administration, they continued to use the Arabic language. Therefore, Prof. Hasan Kaleshi concluded that: "Arabic as a language of Islamic culture and civilization has begun to be taught simultaneously with the onset of the spread of Islam" [N. Ibrahim (2011): 28].

Since the Qur'an was in Arabic and all religious rites were carried out in Arabic language, even the main Islamic literature was in Arabic language, in addition to the masses of the people - those who accepted Islam - who were in direct contact with Arabic language in their level and their religious needs, the greater impact was accomplished by Islamic schools (mejtaps, madrassas, hifz schools and hadith schools, but also in some masjids where was taught Mesnivije, Ihjai ulumi or any other important work) that were opened in the Albanian areas. For this purpose, since the beginning of the coming of the Ottomans, many schools in opened in Albanian lands. Prof. Kaleshi says that "during the Ottoman period only in Bosnia there were 100 Madrasa", while he concludes that there were certainly more in Macedonia and Kosovo (N. Ibrahim (2011): 29). Meanwhile, referring to Evlija Çelebi, he says that in the Albanian territories there were also special schools of hadith, mentioning such schools in Ohrid and Stip, while in Skopje he says that there are ten schools for the teaching of the Qur'an (N. Ibrahim (2011): 30).

In all these schools, the realization of Islamic rites, the language of the administration, mainly the judicial then the inscriptions, the epitaphs, and especially the literature, were the main lines of the penetration of Arabic in Albanian language. Even as it is well known, during the Ottoman centuries in the Balkans, besides these relations, Albanians also began to create works in Albanian language using the Arabic alphabet adapted for Albanian language [M. Hysa (1995; 2000)]. Thus, since 1724, when the first poem with Arabic alphabet appears in Albanian language (*Imzot mos më lë pa kafe* nga Muçi Zade), until the thirties of the XX century, the tradition of Albanian writing was quite active in Arabic letters [I. Ahmedi (1999)]. Thus, although the Alphabet Congress in 1908 set the foundations of the Latin alphabet of Albanian language, this did not prevent many authors to continue to create for half a century later in Albanian language with an Arabic alphabet. This literary tradition brought in Albanian language works mainly with Islamic religious content, such as: *ode, mawlid, ilahi, divane* etc. Among the best known writers of this period are: Ibrahim Nezimi (Nezim Frakulla), Hasan Zyko Kamberi, Muhamed Kyçyku (Çami), Sulejman Naibi, Dalip Frashëri and others. Such works by Albanian literary criticism (ideological prejudice) rarely have they been termed as endless works that have orientalism, that in fact most of them are Arabism, but which were used both in Muslims and in Christians. Below we give some examples of these texts in order to have the idea of how many arabisms were present in the Albanian literature of this period:

Ve lehu

*Mos qoftë njeri si unë
Lë dynjanë nënë këmbë,
Vallë ç'është kjo punë
Kam ukbanë nënë këmbë.
Axhaba nukë ke haber
Se ç'është nesër në mahsher,
Zalim kaqë fort pse i merr
Fukaranë nën këmbë!
Në hiqe(sh) se je musliman,
Si ezhder ecën në xhihan,
Allah Allah, more nadan
Ban imanë nënë këmbë.*

* * *

Or:

*U ndriçue jeta, kur leu Ai Resul,
Qie! e tok' m'at sahat u mbush me Nur.
Kushdo të don prej xhehenemit nexhatë,
Le të bin tuj qa me lot ai salavatë.*

(fragment from *Mevludi i Hafiz Ali Ulqinakut*)

* * *

*Për silsile t'shejtut gjithë vinte ky nur
Deri bëni Muhamedi n'jetë zuhur
Pasiqë e gjet ky nur vendin e vetë
Pas Resultit askujt më miras s'i mbet*

(fragment from *Mevludi i Tahir Efendi Popovës*)

[A. Hamiti (2008): 170].

A well-known poem of this period:

PARAJA

*Mbreti, ç'urdhëron dynjanë,
Që ka vënë taraphanë
E i presënë paranë,
Ja di kimenë parasë.
Dhe veziri, q'është veqil,
Zë sikur të bënet' adil
E mos thotë dot kaly-kil,
Ja di kimenë parasë.
Sheh Islami, q'ep feftanë,
Që di qitapëtë ç'thanë,
Nukë kaçirdisë paranë,
[Poezia e bejtexhinjve (2010): 116-118].*

*Ja di kimenë parasë.
Myfti edhe myderizë
Edhe kyrra e vaizë
Kanë ujdishur' iblizë,
Ja di kimenë parasë.
Dhe kadiu i mehqemesë,
Që rri sipër sixhadesë,
Edhe shehu i teqesë,
Ja di kimenë parasë...
Dhe pashallarë, bejlerë,
Edhe avamë të tjerë,
Për para apënë krerë,
Ja di kimenë parasë...
Kadiut, t'i rrëfesh paranë,
Ters e vërtit sherianë,
Për para se ç'e shet t'anë,
Ja di kimenë parasë..."*

(Hasan Zyko Kamberi)

From these few examples in the written language, but even more so in the spoken language, it can be clearly seen how much Arabisms had the Albanian language in its lexicon, and they have been a rather normal and natural phenomenon of Albanian literary communication.

6. Albanians and Islamic culture after the withdrawal of the Ottoman Empire

After the withdrawal of the Ottoman state from the Albanian territories in 1912, with the awakening of Albanian nationalist movements, as well as with the other peoples around aiming to cut off any links with Istanbul, great efforts were made 'to cleanse' the Albanians from orientalism. Therefore the book "*On the Purity of the Albanian Language*" (1968) was published, which was the best example of what refusing approach has been developed against Arabisms in the Albanian language, so now only a small amount of them have managed to "survive" while remaining in the DTAL (Dictionary of Today's Albanian Language). Of course, Arabism continued to communicate with the Albanian, who continued to communicate with them, although they were unjustly removed from the standard Albanian language.

In this regard, living under a system that overly restricted religious freedom, the publication of Islamic literature in Albanian language was limited. Thus, there were a few works about Islam in Albanian, most of which were published in King Zog's time - such as those of Hafiz Ali Korça, Hafiz Ibrahim Dalliu, Hafiz Ali Ulqinakut, and some periodicals ("*Zani i naltë*", "*Kultura islame*", "*Njeriu*" etc.), because after the installation of the monist power in Albania, Islamic literature in Albanian language was completely banned, so there were very few Albanian texts written about Islam in Albanian language in the Albanian territories of the former Yugoslavia.

All this exclusion of Islamic literature in Albanian language caused the Arabisms which had entered the Albanian language during the past five centuries in Ottoman times, and even earlier, which were intensively used in the spoken language, to be removed often violently and artificially, thus impoverishing Albanian in many respects, not just in the lexical but also in the stylistic and literary way. Unfortunately, a commitment to orientalism (Arabic, Persian, Ottoman) was not undertaken in other languages, such as: Serbian, French, Italian, Greek etc. Later, after the collapse of communism, as it is well known, many books on Islam in Albanian language have been published in Albanian lands, especially in Macedonia and Kosovo, but not least in Albania in recent years. However, the exclusion of Arabisms from the standard Albanian language has remained the same way as today, when the DTAL has been repeatedly republished. In this way, all lexemes continue to be used in Islamic literature in Albanian language and remain excluded from the Albanian trunk and are considered as borrowings (often called 'barbarisms') that did not take place in the Albanian language.

7. Instead of the conclusion

We will conclude that, despite the medieval contact indexes, the most intense interference of the Albanian language with the Arabic language has developed especially with the establishment of the Ottoman power in these lands and the acceptance of Islam by most of the Albanian people. Indeed, Islam is one that continues to maintain continuous connection of the Albanians with the Arabs and the Arabic language. In general, from all this we can conclude that the ways that Arabisms have entered into Albanian are as follows:

1. Direct contacts of Albanians with the Arabs through their arrival as soldiers and civilians within the army as diplomats or traders in Albanian territories in the 8th-14th centuries or contacts of Albanian

- language with the European languages which had direct contact with the Arabs, while Albanians borrowed linguistic elements from those languages;
2. The indirect contacts through the acceptance of Islam during the five centuries of Ottoman rule in the Balkans; borrowed linguistic elements from those languages;
 3. The contact of the Albanian with the Arabic continues today through religious affiliation, through the education of Albanians in the Arab world, through the development of trade and industry, through Albanian colonies in the Arab world and, recently, through electronic means.

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