

THE CONTRIBUTION OF ALBANIAN CLUBS AND COMMITTEES IN EMIGRATION AND WITHIN THE COUNTRY TO THE NATIONAL CAUSE-UNTIL DECLARATION OF ALBANIA'S INDEPENDENCE

Pajazit HAJZERI

UBT - University for Business and Technology,
Prishtina, Kosova
pajazit.hajzeri@ubt-uni.net
phajzeri@gmail.com

Abstract

At the end of the 19th century and the beginning of the 20th century, the Albanian national question became the focal point of efforts made by intellectuals, patriots, and organizational structures both inside and outside the homeland. In this context, Albanian clubs and committees, both in exile and within Albanian territories, played a decisive role in preserving and strengthening national consciousness, promoting education in the Albanian language, and organizing the political life of the Albanian people. This paper aims to analytically address the contribution of these structures – such as the Bucharest Club, the “Drita” Society in Sofia, the Istanbul Committee, the “Bashkimi” Club in Shkodër, and many others – in supporting the independence movement and spreading the ideas of the National Renaissance. Through the analysis of historical documents, contemporary press, and the memoirs of activists, the study highlights how these organizations created strong bridges between the diaspora and the homeland, coordinating political, cultural, and diplomatic actions for the international recognition of the Albanian right to self-determination. The study argues that without the contribution of these clubs and committees, the process that culminated in the Declaration of Albania's Independence in 1912 would have been significantly more difficult and slower.

Keywords: National Renaissance, Albanian clubs, committees, Albanian diaspora, Albania's independence, national movement.

Alongside the new political phenomena of the societies of the uprisings against the Ottomans of 1830/40, their prominence for the various Albanians and for its administration by the people of the country and to replace the Ottomans. This idea was born and was introduced both in Albania and in the diaspora by the ideology of a new national spirit.

The occupation of a country with military, police and administrative forces is undoubtedly a classic and outmoded occupation which sooner or later will receive a response from the people oppressed, exploited, undervalued and exhausted by the occupation. Meanwhile, the cultural occupation of a country is even more dangerous because this occupation is done in silence and purchase, stripping it of national ideology without it at all.

Albanian territories were faced with both types of occupations, from the Ottoman period to the present day.

It was the Arbreshës of Italy - who were able to awaken the patriotic feeling of a people conquered during a long period of Ottoman P. Those “Arbreshës” were still kept awake by the stopped clock of the migration from their homeland after the death of Gjergj Kastrioti Skanderbeg, while the population remaining under Ottoman occupation was exhausted by poverty, misery, darkness of information, lack of education, service of different from the great members of the army in the territories. every form and by every means, therefore the feeling came and went. But, it was the patriots who worked and acted outside the Albanian territories who were filled with thinking about an unformed national platform, for the rights of that

exhausted population in Arbrë soil and the awakening of national feelings for liberation from the Turkish yoke.

The Albanian National Movement is characterized in this way: the first phase from the year 1830 - 1878; the second phase before 1878 - 1881; the third from 1881 - 1908 and the fourth from 1908 - 1912.¹¹³

While the presence of Albanian Beylers and Pashals ruled most of the Arab world within the Ottoman Empire, such as: Syria, Lebanon, Palestine, Iraq,¹¹⁴ etc., the Albanian territories were gradually suppressed by the invader, where all had schools in the Greek and Serbian languages open in these territories and none in the Albanian language.

The presence of the Ottomans in Albania also caused the University of Durrës to close, which in 1380, at the beginning of the Ottoman attacks, had been removed to Zadar to be re-established there as the University of Zadar with the first Rector, John of Durrës (1396).¹¹⁵

About the establishment and the first Rector of the University of Zadar, the University of Zadar¹¹⁶ website also speaks, which among other things says. The first Rector of the University was John of Dyrrachium, the General University of Zadar succeeded the first University of Dyrrachium, which was withdrawn to Zadar due to the growing Turkish masses in South-Eastern Europe.¹¹⁷

At the time when the first steps of comparative linguistics began and the genealogical connections of a number of languages were discovered, Engjëll Mashi in the early years of the 19th century and Josif Krespi and Gjon Skiroj in the 1930s, put forward the thesis of the ancestry of the Albanian people from the Pelasgians and of their language from Pelasgian, a language that was thought to have been spoken by the most ancient inhabitants of the Mediterranean Balkans.

At the same time, Jeronim de Rada (1814 – 1903), from the village of Makje in Calabria, began his activity and became one of the most prominent figures of Albanian literature and the Albanian patriotic movement. Even the Albanian students, Vincenc Dorsa, did not lag behind other patriots from the Albanian community in Italy, who dedicated a title to him “On Albanians, research and thoughts” in which he emphasizes that the Albanian colonies felt themselves as “inseparable parts of another, the Albanian nation.”¹¹⁸

After many years, one of the first Albanian illuminists, **Naum Veqilharxhi**, began to raise his voice from exile about the position of Albanians under the Ottoman yoke and came to the conclusion that the Albanian people, immersed in ignorance, absolutely needed education in their native language as a means of raising their consciousness and their social and material progress, that without cultural development there could be no political liberation of the people. “The time has come,” he wrote in 1846, “to throw away all old prejudices, the time has come to think more maturely and more courageously to change paths, taking from now on the advanced nations on earth as an example.”¹¹⁹

Naum also addressed the Albanian question, the history of his own nation and the tasks that lay before the country. The Albanian nation, he emphasized, was created at the same time as other nations, occupies a certain place on earth, has a special character, language and customs, its own mythological, heroic, political and religious centuries and preserves in its bosom a great cultural treasure. “The territory belongs to the nation”¹²⁰ said Naumi Veqilharxhi in his ideas.

¹¹³ Ali Hadri, Lidhja e Prizrenit, (1878-1881), Konferenca Shkencore e 100 – vjetorit të Lidhjes Shqiptare të Prizrenit, Prishtinë, 6-9 qershor 1978, I, Prishtinë, 1981, p. 9.

¹¹⁴ Muhamed Mufaku, Shqiptarët në botën arabe, Prishtinë, 1990.

¹¹⁵ Jahja Drançolli, “Universiteti i Durrësit i vitit 1380 – i pari universitet në Ballkan” <https://telegrafi.com/>.

¹¹⁶ University of Zadra, This website uses cookies, <https://www.unizd.hr/eng/about-us/history>

¹¹⁷ <https://www.unizd.hr/eng/about-us/history>.

¹¹⁸ Historia e popullit shqiptar II, Rilindja Kombëtare vitet 30 te shek. XIX – 1912, Grup autorësh, Tiranë, 2002, p. 101.

¹¹⁹ Op cit, p. 98.

¹²⁰ Arben Puto, Problemi shqiptar dhe fuqitë e mëdha në gjysmën e dytë të shekullit XIX – fillim të shekullit XX, Studime Historike, Tiranë, 3/70, p. 131.

A decisive factor in getting the country out of this situation, Naumi, thought that only with the spread of education and culture in the native language, this people would see the bright path. In 1844 Naumi Veqilharxhi published in Romania the first “Evetar” in the Albanian language,¹²¹ a small polygraphed primer, considered the first primer in the Albanian language. In 1845 Naumi published a second primer entitled “Fare i ri evetar shqip”, much more complete than the first and with a long preface.¹²²

After the publication of the second primer, Naum Veqilharxhi apparently tried to create an Albanian cultural society, which would deal with the publication of books in the native language in Romania and their shipment to Albania.

Amid the difficult conditions that the Albanian population was going through, between heavy taxes and duties, wars and incessant battles, at the end of the 60s of the 19th century, the ideologists of the national movement openly and broadly formulated the demands for the implementation in Albania of reforms that would pave the way for the country's economic, social and political development.

One of these was **Zef Jubani** from Shkodra (1818 – 1880), who harshly criticized the unjust laws, arbitrary actions, heavy taxes, forced labor and Ottoman courts, which were run by ignorant people and violated justice.¹²³

At the same time as Zef Jubani, Thimi Mitkoja (1820 – 1890), Preng Doçi, Elena Gjika, Konstantin Kristoforidhi, Pashko Vasa, Hasan Tahsini, Ismail Qemali, etc. were also active, who contributed to the national cause from the places where they lived and worked.

In the group of patriots who operated in Istanbul, such as: Konstantin Kristoforidhi, Pashko Vasa, Hasan Tahsini, Ismail Qemali and Kristaq Zografi, in 1867, in Istanbul they created an Albanian organization with a cultural character, named “**Central Cultural Brotherhood**”, while in 1871 the club “**Epirot Cultural Society**” was founded, whose president was elected Kristaq Zografi.¹²⁴

Konstantin Kristoforidhi developed a great activity in this field. Entering the service of an English Protestant organization, the Bible Society, which published translations of the gospel in different languages of the world for the spread of religious faith, Konstantin Kristoforidhi, between the years 1864 - 1872 managed to publish over 10 volumes in the Albanian language, among which the “New Testament”. In 1867 he also published the “Primer of the Albanian Language” in Tosk Albanian and Gheg Albanian.

An important role as an activist of Albanian artistic freedom and of the national movement in general began to be played in these years by **Thimi Mitkoja** from Korça. Exiled in Egypt, he developed a great and fruitful activity for the collection of Albanian folklore.¹²⁵

In the created circumstances, the weakening of the Ottoman Empire, and the opening of the war front in several directions, such as from Serbia, Montenegro and Greece, which aimed to divide the Albanian territories supposedly by fighting the Ottoman Empire, the Albanian patriotic circles sought to form a single leading center, political-military preparations and securing support in the international arena for an armed anti-Ottoman liberation uprising.

The initiative to implement the idea of the anti-Ottoman liberation uprising was taken by the **Albanian Committee**, which was formed in Ioannina in May 1877, headed by Abdyl Frashëri, one of the most prominent ideologists, diplomats and organizers of the **National Renaissance**. This Committee included personalities representing almost all the provinces of the Ioannina vilayet, such as: Mehmat Ali Vrioni (Berat), Mustafa Nuri Vlora (Vlorë), Sulejman Tahiri

¹²¹ Agim Hyseni, Koncepti dhe koncepcioni i Naum Veqilharxhit për Kombin, Konferenca Shkencore e 100 – vjetorit të Lidhjes Shqiptare të Prizrenit, Prishtinë, 6-9 qershor 1978, I, Prishtinë, 1981, p. 128

¹²² His. pop. shq. op. cit. p. 98

¹²³ Ibid.

¹²⁴ Op. cit. p. 127

¹²⁵ Ibid.

(Tepelena), Myslim Vasjari (Kurvelesh), Sabri Gjirokastra (Gjirokastër), Mihal Harito (Zagori), Mehmet Goroshiani (Përmet), Vesel Dino (Preveza), etc.¹²⁶

Of particular importance and a very large role in raising awareness of the Albanian issue was taken forward by the Istanbul Committee. On December 18, 1877, the forum of the revolutionary patriotic organization was approved under the name of the **Central Committee for the Protection of the Rights of the Albanian Nationality** or as it was called for short, the **Istanbul Committee**, with *Abdyl Frashëri* as its chairman. Among the names known to have been members of the Istanbul Committee are Pashko Vasa, Jani Vreto, Ymer Prizreni, Zija Prishtina, Sami Frashëri, Ahmet Korenica, Mihal Harito, Iljaz Dibra, Mehmet Ali Vrioni, Seid Toptani, Mustafa Nuri Vlora, Mane Tahiri, etc.¹²⁷

The political program of the **Istanbul Committee** included the thesis on the urgent organization of the armed anti-Ottoman uprising and the creation of the Albanian state. The Committee also decided to hold talks with Greece to achieve an Albanian-Greek alliance according to the platform proposed by *Abdyl Frashëri*.

The situation created as a result of the fierce wars that were taking place between Russia and the Ottoman Empire, the successive defeats of the Ottoman Empire, brought different thoughts and ideas where the Istanbul Committee made a new program, which contained technical but not strategic changes. The leaders of the Istanbul Committee did not give up their previous goals, the formation of the Albanian national state. Now Albania faced the urgent task of preserving its territorial integrity.

A month after the Armistice of Edirne, the Peace Treaty between Russia and the Ottoman Empire was signed in St. Stephen, on March 3, 1878. The Treaty of St. Stephen deprived the Ottoman Empire of about 80% of its possessions in the Balkan Peninsula.

The Treaty of St. Stephen did not mention Albania at all, which for Russia did not exist as a subject of political rights.¹²⁸

Immediately in April 1878, the international press reported on the objections of the great powers to the Treaty of St. Stephen. For this reason, at their insistence, it was decided that the conditions set out in the Treaty of St. Stephen would be reviewed by a special congress of the Great Powers, which, according to the decision taken later, would meet in Berlin on June 13, 1878.

After these circumstances were created, the Istanbul Committee took the initiative to convene a new nationwide Assembly. Prizren, the main city of Kosovo and one of the largest in Albania, was chosen as the city, located near the provinces, where the armed resistance of the League for the protection of the integrity of the homeland would take place.¹²⁹

The National Assembly of Prizren was until then the largest political and military organization since the death of Gjergj Kastrioti Skanderbeg. In principle, this meeting arose as an immediate need to put more pressure on the Great Powers, since they did not feel and did not care at all about an ethnicity that was conquered there and 500 years ago, an ethnicity that fought and was sacrificed so that the Ottoman Empire would not go beyond the Adriatic into Europe, even after all these sacrifices, the Great Powers did not recognize this people as an Albanian population but as an Ottoman population, except that this majority already belonged to the Islamic faith spread over the centuries.

The Albanian League of Prizren belongs to the second phase of the Albanian National Movement, which is characterized by the formation and activity that led the National Movement and the struggle for autonomy in the period 1878 - 1881.¹³⁰

¹²⁶ Ibid.

¹²⁷ Iliaz Rexha, Komiteti i Stambollit dhe aktivitetet e tij, Konferenca Shkencore e 100 – vjetorit të Lidhjes Shqiptare të Prirënit, Prishtinë, 6-9 qershor 1978, I, Prishtinë, 1981, pp. 69, 82.

¹²⁸ Op. cit. His. Pop. Shq., p. 147

¹²⁹ Ibidem, p. 153

¹³⁰ A. Hadri, op. cit

The historical greatness of the League of Prizren lies in its activity, which can be broken down into at least three main areas of activity: **1)** the unification of the Albanian people, **2)** the organization of the struggle for liberation from foreign rule and **3)** the struggle for the autonomy of the Albanian territories and their free development.¹³¹

Born as a result of the general social, economic, political, cultural movements of the Albanian people and the international political conditions and their relations, the League of Prizren as the leading organization of the movement for autonomy, exerted a significant influence on the organization of the entire national movement.¹³²

The Albanian League was forced to immediately, since its foundation on June 10, 1878, fight on three fronts: against neighbors who were encroaching on Albanian territories in the periphery, against the Turkish government in general, and in a diplomatic war with the Great Powers, raising awareness and trying to explain to the representative personalities of these Powers that "there is a country called Albania", "that the Albanian issue must be resolved in favor of the Albanians", because they have their own nation, have their own language, traditions, and common character throughout their territory, although the Ottoman Empire has tried for centuries to assimilate and alienate them through religious belief.

The joint program that was approved at the Assembly of the League of Prizren included five main points:

1. The unification of all areas inhabited by Albanians into one Vilayet;
2. The recognition of the Albanian language by state officials;
3. The spread of education and culture, as well as the teaching of the Albanian language in schools;
4. The creation of a General Council that would meet four times a year and draft laws useful to the country, and
5. A part of the Vilayet's income would be used for education and construction.¹³³

On the national level, the activities of the League of Prizren exerted an important influence on the expansion of Albanian national sentiment among the broad masses of the people.

The Albanian youth of the Vilayet of Kosovo and other Vilayets began to refuse to perform military service in the ranks of the Turkish army, fleeing from it because at that time they were forced to serve in the provinces of Anatolia, from which rarely anyone returned alive. They began to voluntarily present themselves as active participants in the military units formed by the League of Prizren.¹³⁴

The formation of Albanian clubs never stopped. In many areas where Albanians lived, political clubs were formed immediately after the victory of the Turkish bourgeois Revolution of 1908, which played an important role in the organization and development of the Albanian National Movement. At this time, Albanian political clubs were formed and operated, about 30 newspapers and magazines were published in the Albanian language, the need to create a unified alphabet was noted, Albanian schools began to open, etc.¹³⁵

At this time, the indispensable need to create a unified alphabet appeared. Representatives of the Albanian intelligentsia gathered in November 1908 in Manastir, organizing the Manastir Congress or otherwise called the Albanian Alphabet Congress. This congress was attended by 32 delegates.¹³⁶ In this Congress, several variants of the Albanian alphabet were discussed; that

¹³¹ Pajazit Nushi, Lidhja e Prizrenit dhe komponentet kryesore të etnitetit të saj, Konferenca Shkencore e 100 – vjetorit të Lidhjes Shqiptare të Prirenit, Prishtinë, 6-9 qershor 1978, I, Prishtinë, 1981, p. 34.

¹³² Ibid.

¹³³ Ibid. p. 36

¹³⁴ Ibid. p. 39

¹³⁵ Ali Hadri, Historia e popullit shqiptar, Prishtinë, 1967, p. 107.

¹³⁶ Ibid. p. 108

of using Turkish or Arabic letters for the written Albanian language, that of the Istanbul Society (or Frashëri), the alphabet of Agim and the alphabet of the **Bashkimi Society**.¹³⁷

The interest of the Young Turks was very great, pushing the forces of Ottoman centralization, thinking that the use of Turkish letters by Muslim Albanians would emphasize their role as a constituent part of the Empire and at the same time would emphasize their ethnic and linguistic connection to the Christian Albanians.¹³⁸

Patriotic Albanians of all religions agreed to use the Latin letters in their alphabet at this same Congress in Manastir.

From this Congress, two alphabets with Latin letters remain in use, that of the Istanbul Society and that of the Union Society.¹³⁹

The Istanbul alphabet managed to spread the most among Albanians until then. Important works by Naim, Sami and other patriots, school books, etc. were also printed with it. However, it was not adopted by all Albanian regions, especially the circle of Catholic clergy in Shkodra. The Istanbul alphabet did not have a very long life.¹⁴⁰

The Bashkim Society alphabet, although it had a smaller spread than the Istanbul alphabet, was used in the first issue of the Albania magazine in the USA, the alphabet we use today, came out of the Manastir Congress twelve years later in 1920.¹⁴¹

After the Manastir Congress, the **Elbasan Congress** also took an important place, in September 1909. At this Congress it was decided to open the Shkolla Normale in Elbasan, which had the task of preparing cadres for primary schools in the Albanian language. This school successfully carried out this task, which the Elbasan Congress set for it.¹⁴²

After all these successive efforts by the cream of the Albanian intelligentsia organized in various clubs and associations, inside and outside the country, with their titanic efforts, under constant pressure and dangers from the Ottoman Empire on one side, and the Greeks and Slavic peoples supported by Russia on the other, the Albanian people had no choice but to take up arms and throw themselves into an armed uprising such as the general uprising of 1909-1912.¹⁴³

In the spring of 1910, the uprising gained momentum in Kosovo, but it soon spread from Kosovo to northern Albania, including the areas now under Montenegro, central and southern Albania, and other areas inhabited by Albanians such as Qamri and western Macedonia.

This uprising was a derivative of peaceful efforts, through assemblies and demands through memoranda, demanding from the Turks the rights of the Albanian people, which they never received, on the contrary they were fought, oppressed, imprisoned, mistreated to the point of extermination of many settlements, territories were donated to others (the case of Ulcinj, Hoti, Gruda, Malësia, etc. Montenegro), Greece, Serbia and Macedonia, and they were forced to move everywhere hungry, ragged by oppression and extreme poverty without protection from anyone, attacked by everyone until the final act, the outbreak of the armed uprising of 1909 - 1912, which was crowned with the declaration of the Independence of Albania on November 28, 1912, in an Assembly gathered in Vlora.

¹³⁷ Geri Bevington, Alfabeti i Rilindjes Kombëtare Shqiptare, Konferenca Shkencore e 100 – vjetorit të Lidhjes Shqiptare të Prizrenit, Prishtinë, 6-9 qershor 1978, II, Prishtinë, 1981, pp. 46, 47.

¹³⁸ Ibid. p. 47

¹³⁹ A. Hadri, op. cit. p. 108.

¹⁴⁰ Murat Blaku, Rreth trajtimit të çështjes së Alfabetit të shqipes, Konferenca Shkencore e 100 – vjetorit të Lidhjes Shqiptare të Prizrenit, Prishtinë, 6-9 qershor 1978, II, Prishtinë, 1981, p. 195.

¹⁴¹ Në vitin 1897 doli numri i parë i Albanisë në SHBA, gazetë e cila mbanë firmën e patriotit Faik Konica. Kjo gazetë në numrin e parë të saj përdor alfabetin e Bashkimit, alfabet që përdoret edhe sot tek ne.

¹⁴² A. Hadri, op. cit. p. 108.

¹⁴³ Misha Glenny, Historia e Ballkanit 1804 – 1999, Nacionalizmi, Luftërat dhe Fuqitë e Mëdha, Tiranë, 2007, p. 228.

A people left at the mercy of fate and time, as the Albanian people were, until the Independence of Albania, it is surprising how they managed to survive and develop. While the leaders of the Albanian intelligentsia were preparing for the opening of the Albanian language and schools shortly before the independence of Albania, they had a dilemma about who the Albanians should align themselves with after independence. To align themselves with the Slavs who were much more numerous and much more powerful, supported by Russia. To align themselves with the Greeks who, on the other hand, ruthlessly chopped up the Albanian territories that were close to them. The Adriatic was a natural obstacle to relying on Italy, which not long later found itself in the First World War and it also aimed at some territories of Albania for exploitation (Myzeqenë – the granary of Albania), to become a “tutor” for it.

The appearance of the guardian angel for the Albanians appears for the first time in 1918, after the end of the First World War, when Albania was in danger of being divided according to the Secret Treaty of London (1915), and when American President Woodrow Wilson appears, who declares that the USA had joined arms with the Entente Powers for the establishment of a just peace and that they would not recognize the secret treaties that envisaged the division of Albania. President W. Wilson, in 1920, was the first voice in defense of Albania and the Albanians, he made a people survive who had nothing more than their own land in which they appeared since the first organizations of human societies in this region. So, the Albanians are the only continuation of the population presented on the land of the Illyrian Peninsula, and who survived quite by chance and continue to live today.

References

- [1] Bevington, Geri [1981]. Alfabeti i Rilindjes Kombëtare Shqiptare, Konferenca Shkencore e 100 – vjetorit të Lidhjes Shqiptare të Prizrenit, Prishtinë, 6-9 qershor 1978, II, Prishtinë;
- [2] Blaku, Murat [1981]. Rreth trajtimit të çështjes së Alfabetit të shqipes, Konferenca Shkencore e 100 – vjetorit të Lidhjes Shqiptare të Prizrenit, Prishtinë, 6-9 qershor 1978, II, Prishtinë;
- [3] Drançolli, Jahja [2018]. “Universiteti i Durrësit i vitit 1380 – i pari universitet në Ballkan”, <https://telegrafi.com/>, 24.01.2018;
- [4] Drançolli, Jahja [2008]. Arbërit ndërmjet Perëndimit dhe Lindjes gjatë mesjetës, Zagreb;
- [5] Glenney, Misha [2007]. Historia e Ballkanit 1804 – 1999, Nacionalizmi, Luftrat dhe Fuqitë e Mëdha, Tiranë;
- [5] Hadri, Ali [1981]. Lidhja e Prizrenit, (1878-1881), Konferenca Shkencore e 100 – vjetorit të Lidhjes Shqiptare të Prizrenit, Prishtinë, 6-9 qershor 1978, I, Prishtinë;
- [6] Hadri, Ali [1967]. Historia e popullit shqiptar, Prishtinë;
- [7] Historia e popullit shqiptar II, [2002]. Rilindja Kombëtare vitet 30 te shek. XIX – 1912, Grup autorësh, Tiranë;
- [8] Hyseni, Agim [1981]. Koncepti dhe koncepcioni i Naum Veqilharxhit për Kombin, Konferenca Shkencore e 100 – vjetorit të Lidhjes Shqiptare të Prizrenit, Prishtinë, 6-9 qershor 1978, I, Prishtinë;
- [9] Mufaku, Muhamed [1990]. Shqiptarët në botën arabe, Prishtinë;
- [10] Nushi, Pajazit [1981]. Lidhja e Prizrenit dhe komponentet kryesore të etnitetit të saj, Konferenca Shkencore e 100 – vjetorit të Lidhjes Shqiptare të Prizrenit, Prishtinë, 6-9 qershor 1978, I, Prishtinë;
- [11] Puto, Arben, Problemi shqiptar dhe fuqitë e mëdha në gjysmën e dytë të shekullit XIX – fillim të shekullit XX, Studime Historike, Tiranë, 3/70;
- [12] Rexha, Iliaz [1981]. Komiteti i Stambollit dhe aktivitetet e tij, Konferenca Shkencore e 100 – vjetorit të Lidhjes Shqiptare të Prizrenit, Prishtinë, 6-9 qershor 1978, I, Prishtinë;
- [13] University of Zadra, This website uses cookies, <https://www.unizd.hr/eng/about-us/history>.