

Albanian Political Activity in Ottoman Empire (1878-1912)

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Abstract: This article sketches briefly the Albanian political activity in Ottoman Empire from their “National Renaissance” to 1912 when Albania became an independent country. In the second half of XIX century Albanians began their national revival. The great influence in that process had Frashëri brothers: Abdyl, Naim and Sami. They played a prominent role in Albanian national movement. Their priority was to persuade Ottomans as well as Great Powers that Albanians were a nation, which is why had a right to have an autonomy within Empire. The most important Albanian organization at that time was League of Prizrën – its leaders took part in Congress of Berlin (1878), unfortunately they heard only a lot of objections from European leaders. The culmination of Rilindja was a proclamation of Albania’s independence led by Ismail Qemali in Vlora, on 28 November 1912.

Key words: Albania • Albanian National Awakening • The Ottoman Empire • League of Prizrën • Frashëri brothers

INTRODUCTION

The nineteenth century was an introduction for the political and economic collapse of the great Ottoman Empire. This process was accompanied by the slow but inevitable territorial disintegration. Moreover, also the Romantic era in Europe had raised the need to find its own identity among many nations. In Albania, these ideas have appeared much later than in Western European countries. Significant here was the influence of Albanian emigrants living among others in Constantinople, Greece, Romania, Bulgaria, Egypt and in southern Italy.

Furthermore, the development of national consciousness among the other Balkan nations was one of the essential elements of the threat to the Albanians. In the first half of the XIX century the political map of the Balkan Peninsula had changed. In 1817, Serbia become autonomous principality, in 1859, Wallachia united with Moldavia, to form the basis of the modern state of Romania, in 1830, Greece declared its independence. It was a rise of different nationalism under the Ottoman Empire.

Changes in Albanians lives took place after the Tanzimat reforms. Albanians did not accept this new policy - they demanded the establishment of the Albanian

national schools. Local Albanian Bey also opposed the reform because it sought to maintain their privileges. Slowly they started thinking about the history of their nation, origins and also about final codification of Albanian language.

Significant roles in Albanian national movement played three Frashëri brothers. However, their contribution was different: Abdyl Frashëri was a politician, Naim Frashëri - poet and Sami Frashëri - ideologue and scholar. All in all they were able to change history of Albania.

Albania as a Part of Ottoman Empire: Albanians belong to three different faiths: Roman Catholicism, Orthodoxy and Islam. It has to be also added a Bektashism as a separate religious community. However, what is the most important “Albanianism” being the true faith of the all Albanians and these religious difference never caused the strong divisions among them [1].

During the period 1878-1918 Albanians began their national revival. This period of time is also known as *Rilindja Kombëtare* (Albanian National Awakening or the National Renaissance), when Albanian patriots were united to achieved Albanian independence, linguistic identity and one culture. The main goal was to persuade

Ottomans as well as Great Powers that Albanians were a nation and they had a right to have an autonomy within Empire.

Under the occupation of Ottomans Albanians fought against Turks from time to time. But at the same time it has to be reminded that many Albanians had a lot of opportunities to rise their own positions in society and to work in states administration. At least twenty-seven grand viziers or “prime ministers” of the Ottoman Empire had Albanian origin [2].

Ismail Qemal wrote about relations between Albanians and Ottoman Empire: “Since that time [the death of Skanderbeg], although the Albanians have never given up their passionate desire for independence, they have been the only Balkan people really attached to Ottoman Empire, always ready to support it, always happy to help strengthen it and to profit by its strength. But whenever the Albanians have become aware that, instead of growing stronger, Turkey had weakened herself and hurried to her ruin, they have risen in an effort of self-preservation with the unanimous cry, “Let her commit suicide if she wishes; we intend to survive” [1].

Albanian national awaking was a fear of partition after the Turkish defeated in war with Russia. At the second half of XIX century Albanians were not united a did not have a strong leader. There were at least four reasons why it was hard to achieved national unity: regional, linguistic, religious and socio-economic. Around 65 percent of Albanians were Muslims, 10 percent Catholics (living in the northern part of Albania, around city of Shkodër) and 20 percent Orthodox (living in the south, coexisting alongside a community of both Greeks and Slav Macedonians in provinces of Gjirokastër and Korçë) [3].

Frashëri Brothers and the League of Prizren: Albanian national awaking started in a second half of XIX century. The great influence in that process had Frashëri brothers: Abdyl, Naim and Sami. They played a prominent role in Albanian national movement. Nowadays, the Frashëri family is considered to be a architects of Albanian modern nationhood.

Naim Frashëri was born in 1846. In his village he started learning Turkish, Persian and Arabic and also studied at the Bektashi monastery. Then in Janina he graduated Zosimaia secondary school where he achieved a basic education along Western lines[4]. He studied there ancient and modern Greek, Italian and French. In Janina Naim as his brother Sami, learn French, Greek, Italian language and took a private tutored in Persian, Arabic, Turkish [5].

Naim Frashëri read a oriental poets. In 1870 he travelled to Constantinople where he spent some time. Because of his illness he decided to came back to Albanian mountains. He worked as a civil servant in Berat and from 1874 for three years as a customs official in Saranda [4]. From 1882 he worked in Istanbul as a censor in the Ministry of Education.

As one of Albanian journalist wrote: “Naim Frashëri, as an apostle of Bektashism, searched what is called the Third Way; it means faith which could unite the two great faiths of the Albanians and could accept Christianity and Islam, so that, as an synchronized ideology, it strengthens Albanianism” [6].

He was one of the Albania’s leading poet. However, apart from his lyrics, he is also known as a author of epic book about Skanderbeg – “Historia e Skenderbeut”. According to Stuart Mann, “Of all his works, Naim considered the Skanderbey epic to be his best. In his last moments he made his nephew Midhat read it out to him final correction, though the final version seems never to have been published”[7]. During his life he wrote for example: “Bagëti e Bujqësi” (Herds and Crops), “Vjersha për mësonjëtoret të para” (Poetry for the first grades), “Luletë e Verësë” (Flowers of the Summer), “Fletore e bektashinjët”, (The Bektashi Notebook) “Histori e Skënderbeut” (History of Skanderbeg) “Qerbelaja” (Qerbela) “Istori e Shqipërisë” (History of Albania), “Shqipëria” (Albania).

Naim Frashëri in his work tried to combine Sufism with Western philosophy and poetic ideas Bektashism an Albanian national movement was strictly connected with each other. Moreover Bektashi dervishes played a crucial part in the propagation of nationalist ideas and also influenced the Christian populations of the wider area [8]. Naim Frashëri wrote a lot of important texts celebrating the values of the Bektashi dervish order. What is extremely important about him, it is that he tried to combine both: western values and Orient.

Moreover, in 1879 N. Frashëri with his brother Sami (he was a president) also established a “Shoqeri e te shtypuri shkronja shqip” (Society for the Publication of Albanian Writing). This organization devoted all energy to the publication of Albanian books, especially school texts, which were extremely important to teach young Albanian generation [5]. Certainly this association spread the knowledge about writing and reading Albanian language which was a primal goal for Albanian prominent figures at that time.

Sami Frashëri was born in 1850 in a small Albanian village – Frashër. He was a writer, linguistic, lexicographer and also a ideologist of the Albanian nationalist movement. He is known with two different names - in Albania as Sami Frashëri and in Turkey as Semseddin (or Semsettin) Sami.

In 1868 he studied in a Greek gymnasium in Janina, where he had a chance to learn ancient and modern Greek, French and Italian [9]. By taking a private lessons he also knew Arabic and Persian. In 1871 he moved to Istanbul, where he worked in the Government Press Office as a translator. Five years later he started publishing a newspaper “Sabah” (“Morning”). He is known also as a author of the earliest Turkish novel.

Between 1877-1881, with his older brother Abdyl, he actively participated in creating a Albanian organizations, which promoted the rise of national consciousness among Albanians [9]. He was a founder and also a member of the “Komiteti Shqiptar i Stambollit” (The Albanian Committee of Istanbul) and a founder in chief of “Shoqeria e te Shtypurit Shkronja Shqip”.

It has to be mentioned that he was a Ottoman scholar, who use the Turkish language. Sami Frashëri is the author of about fifty works and numerous newspapers articles. Between 1882 and 1902 he published six teaching manuals in Turkish and Arabic. There is no doubt that his works in Turkish are significant. As a Turkish lexicographer, S. Frashëri published for example French-Turkish Dictionary, Turkish-French Dictionary and he was an author of a monumental six-volume Turkish encyclopedia of history and geography [5]. The most important S. Frashëri’s work for Albanian national movement is certainly “Albania - What Was it What is it and What Will Become of It? Reflections on Saving the Motherland from the Perils that Beset it 1899, which was translated into Greek, French, Turkish, Italian and German. He also prepared the Albanian alphabet that contained both Latin and Greek scripts. (*Of major significance to the Albanian national movement was Sami Frashëri's much-read political manifesto "Shqipëria - Ç'ka qënë, ç'është e ç'do të bëhetë? Mendime për shpëtimt të mëmë-dheut nga reziket që e kanë rethuarë"* (Albania - What It Was, What It Is and What Will Become of It? Reflections on Saving the Motherland from Perils which Beset It).

The most active in political area and put a great effort in creating Albanian national movement in XIX century was the oldest form Frashëri brothers – Abdyl. He was born in a 1839. The first of his years he spent in his native territory. At the age of eighteen he decided to move to Janina (Greece) where he started to work [10]. At the end

of 1877 A. Frashëri started his political career. At that time he became a deputy in Janina, where was situated the second Ottoman parliament.

In 1877 together with other Albanian intellectualists (Sami Frashëri, Pashko Vasa, Jani Vreto, Kostandin Kristoforidhi) he established the “Komitet Qendror për mbrojtjen e të drejtave të kombesise shqiptarëve” (Central committee for the defense of the rights of the Albanian people) in Constantinople in order to obtain an autonomy for the all Albanians living in the Ottoman Empire [4]. Their caled for uniting all of Albanian provinces in a single vilayet, the employment of Albanian officials there, the establishment of Albanian-language schools and the limiting of military service to within the territory of the vilayet.

There is no doubt that A. Frashëri made an important contribution in developing the political platform of the National Movement, especially after the signing of the Treaty of San Stefano (1878) which was a treaty between Russia and the Ottoman Empire signed at the end of the Russo-Turkish War, 1877-78. This document included an annexation of much Albanian territory by the newly autonomous Bulgarian state and by independent kingdoms of Serbia and Montenegro. Which is why Abdyl Frashëri tried as much as he could to rise an Albanian issue among European powers. Both in Turkish and Greek newspapers he decided to publish his articles about Treaty of San Stefano that Albanians did not approved.

However, A. Frashëri did not want to give up and in May 1878 he decided to organize a special meeting of southern Albanian leaders in his home town and after that he decided to travelled to Prizren to gather there a number of Albanians notables, religious leaders and clan chiefs [11].

They tried to bring world’s attention to the rights of Albanian people. They met just three days before the Congress in Berlin began. On June 1878, under the presidency of Abdyl Frashëri, more than three hundred delegates met in Prizren (Kosovo) to launched a common political platform in the Lidhja e Prizrenit (League of Prizren) and as many scholars declared, at that time this organization was supported by Ottoman government [4]. The Albanian League is consider to be a first national patriotic organization. The program was drawn up under the leadership of Pashko Vasa. The headquarters of the League based in Prizren and the different branches were situated in cities in Albania. the League decided to declare the inviolability of the four vilayets of Kosova, Monastir (Bitola), Schkodra and Yanina, which were recognized as ethnically Albanian territories by Ottomans [12].

While Albanians from different part of Albania sent many petitions arguing against any transfer of Albanian lands to neighboring Balkans countries, the Congress of Berlin deliberated (from June to July 1878) [13]. It was a meeting of European Great Powers and the Ottoman Empire. The aim of it was a recognized of new Balkan states. Which is why Albanians fundamental goal was to prevent the partition of Albanian territory. Forty seven delegates from the districts of Prizren, Gjakova, Ipek [Peja], Gucia, Yeni Pazar [Novi Pazar], Sjenica, Tashlidja [Plevlja], Mitrovica, Vuçitërn [Vushtrria], Prishtina, Gjilan, Skopje, Kalkandelen [Tetova], Kirchova [Kërçova / Kiçevo], Gostivar and Lower and Upper Dibra had signed the resolution known as “kararname” (this word comes from Turkish language and means “decree”) and then sent it to Benjamin Disraeli the British representative at the Congress of Berlin. The text of Kararname had 16 articles. According to Article 6 Albanians “[...] will not allow any foreign troops to enter our territory. We will not recognize Bulgaria and do not even wish to hear its name mentioned. If Serbia does not agree to give up the regions it has occupied illegally, we will deploy volunteer corps (akindjiler) against it and do our utmost to bring about the return of these regions. We will do the same with Montenegro”[14].

The “Kararname” Also Included:

- A refusal to give up any territory to Serbia, Montenegro or Greece,
- A demand for the return of all Albanian-speaking land annexed by Serbia and Montenegro
- Albanian autonomy within the Empire
- No more conscription for and taxation by the central government in Constantinople [4],

It has to be maintain that on 18 June (first day of meeting) Albanians did not discuss issues connected the reform, Albanian-language schools, autonomy or unification issues at all. However, they announced the formation of a military-defensive organization to be known as a “League” and at that time the priority was to stop any Albanian territory from being occupied by different foreign troops [11].

Firstly League of Prizren was established to organize political and military opposition to the dismemberment of Albanian-inhabited territory by the Ottoman Empire. Albanians show their demands for administrative and cultural autonomy. The League of Prizren was a first blow for Albanian nationalism. They were feared that their

lands would be carved up by other Balkan states, which is why Albanian leaders were called to Prizren to decide on the best course of action [15]. At the beginning some of them argued for autonomous of Albanian state within the empire and some emphasized the defense of Muslim traditions because they were afraid of potential modernizing reforms.

It has to be noted that most of Albanians, who took part in organizing the League of Prizren were Muslims. Only five of them were Christians. Although the primary goal for all of them was to created a new Albanian vilayet, which would contain areas where Albanians lived. Moreover most of them were from Kosovo. because of the lack of time there was simply not possible to bring together Albanians representatives from all Albanian regions.

At the same time Albanians also established a central council for autonomous self-government, the official use of Albanian language. League of Prizren also declared the establishment of Albanian-language schools and the formation of a national militia for self-defense. Delegates also sent a copy of this resolution to Berlin as a request to recognized Albanian nationhood.

Two Albanian leaders, A. Frashëri and Jani Vreto, went to Berlin. They tried to influence on decisions of that Congress. Abdyl Frashëri a speech and once again *emphasized*: “Just as we are not and do not want to be Turks, so we shall oppose with all our might anyone who would like to turn us into Slavs or Austrians or Greeks. We want to be Albanians” [14]. They tried to convinced Western powers that they were different nation from Turks, which was really tough at that time. But some scholars who had been in Albania, they had seen this difference between Albanians and other nations living in the Balkans. At the same time also Arthur John Evans, British scholar, published his *Illirian Letters* in 1878, after his visits to Albania. He wrote about his impressions about that: “Everything reminds me that I am no among either a Slavic or a Turkish people. These are truly fellow-patriots of Skanderbeg and of Ali of Yanina - Albanians, “Shiptarë”, heirs as strong as rock, a most warlike race and altogether undefeated! ... The Albanian is by nature quick, energetic, skeptical, always in motion, impatient with supervision. For him, above everything else is freedom” [12].

Unfortunately they returned to Albania with nothing. At the Congress of Berlin A. Frashëri with Mehm *et al* Vroni fight for recognition of Albania. unfortunately they heard only a lot of objections from European leaders. Bismarck dismissed the message with the curt remark:

"There is no Albanian nationality"[16]. Finally the Congress of Berlin approved the assignment of Albanian territories to Montenegro, Serbia and Greece.

It has to be noted that Albanians, who established the League of Prizren were not secessionists at all. They wanted to stay within Ottoman Empire. According to the text of Memorandum which was sent to Berlin "the Albanian people, inspired by traditions and their interests, want to remain united as a part of Ottoman Empire, under the specter of His Majesty the Sultan and do not ever consent to any detachment of [their] territory" [13]. Albanians tried to act loyalty to Ottomans but the strongly opted for pursuing reforms which were crucial for the welfare of Albanians. Albanians leaders also recommended at that memorandum to establish a committee composed of Albanians to develop new local institutions.

After the end of the congress A. Frashëri get back to his motherland and started to maintain the developing of Albanian language which might justify its claim to reach independence. After this meeting A. Frashëri decided to return to the south of Albania where he organized committee and started to create troops to opposing the annexation of southern territory of Albania by Greece. In 1879 A. Frashëri travelled to different European cities. He was for example in Paris, Vienna, Berlin and in Rome. He went there with Mehmed *et al* Vrioni to seek support for Albanian issue and to submit a memorandum of Albanian demands to Great Powers [17].

In December 1880 he came back to Prizren to established a Provisional Government (Kuverne e Perdorme), which soon managed to extend its authority throughout Kosovo down to Skopje [18]. In Dibra he also deposed the Turkish mutasarrif and placed this town under the administration the League of Prizren. In April 1880 joint Muslim-Catholic meeting that took place in Shkodra wrote a declaration in favor an autonomous principality - the basic Albanian demand was a unified Albanian vilayet

In 1881 the Sublime Porte sent troops to quell Albanian rebel. Near Elbasan (Albania) during his evacuation to Italy, he was captured by Ottomans while crossing the Shkumbin river and was sentenced to life in prison. He tied to leave his shelter of the Bektashi tekke at Kruja. Firstly the Turkish government decided to sentence him to death but soon commuted to life imprisonment. He died after his release in 1892 following his long illness. On the 100th anniversary of the League of Prizren, his remains were brought to Tirana from Istanbul.

In his letters, which was discovered after his death in Italian archives, on 16 September 1890 he wrote to Francesco Crispi, the Italian prime minister, where he expressed the purpose of League of Prizren: "The Albanians are all ready to die with arms in hand before permitting themselves to be divided among neighboring states, which would completely destroy their language and culture which they have conserved since prehistoric times. ... Albanians want their country to be proclaimed an autonomously province or a little kingdom in the new reorganization of peninsula. ... Albanians must preserve their administrative autonomy and the national and ethnic boundaries of their homeland. ... The Albanians will gladly welcome a European organization and laws. The give little importance to religion and Muslim, Catholics and Orthodox all are unanimously agreed on anything related to their country. They would prefer a prince of their own blood worthy of this title, capable of directing them well in the way of progress and who would know their traditions and customs" [12].

Soon after his death Ottomans authorities disbanded the League and even decided to banned Albanian-language books or correspondence. However, there is no doubt that this organization was a mile stone in Albanian history. Until that time Albanians leaders was to identify an collect enough evidence proving that all Albanians are a different nation from other living in the Balkans – that they are not Turks or Slavs [1]. For the first time in their history they tried to legitimize their right to be consider as a nation.

In the beginning of XX century it was obvious for every nation in the Balkans that the Ottoman Empire continued to crumble. Albanians did not give up on their dream of independency. In 1887 in Korça was established the first school which offered education in Albanian. Albanians leaders at that time put an effort to improve educations among Albanian society. The Albanian Diaspora living in Bucharest supported that visions and printed many different materials and publications in Albanian language. After the founding of Shoqëria "Dituria" ("Knowledge" Society) this activity became organized [9]. Also Albanian emigrations living in Western Europe or in United States of America supported Albanian initiatives. In Brussels in 1897, Faik Konitza started publishing his magazine "Albania", which was consider to be one of the most prominent Albanian periodical at that time. Moreover, in November 1905, Bajo Topulli, Albanian nationalist and guerrilla fighter, founded The Secret Committee for the Liberation of Albania

(Për lirinë e Shqipërisë), which also led to the establishment of parallel committees in southern region of Albania [17]. The aim of these committees was to prepare for an armed rebel against Ottomans.

From the beginning the Young Turks movement (officially known as the Committee of Union and Progress), which was established in favour to reform the Ottoman Empire, had Albanian support. First of all they believed that Young Turks guaranteed them autonomy [19]. Albanians also supported the proclamation of constitution. They were glad of giving them opportunity to implement their rights.

After the Young Turks revolution in 1908, in which many Albanians took part, when Committee of Union and Progress became the new power center in Ottoman politics, there were some improvements. Albanians emigrants had an opportunity to come back to their homeland and also Albanian-language newspapers were no longer banned. Moreover they allowed to re-open Albanian-language schools. Albanians patriots started to form a education in the Albanian language. Many schools were opened in Albanians towns. Also printing press was established. The Monastir Club sponsored a congress in November 1908, which adopted a new, official Albanian alphabet and decided to open a school for training new teachers in Elbasan [12]. It has to be reminded that Albanians were (and basically still are) divided into two linguistic groups: Gegs and Tosks. They spoke different dialects and moreover within them there were numerous subdialects. Albanian leaders put a great effort to create a unified Albanian language. At the end of XIX century the still did not have one alphabet. Before Congress of Monastir, which finally adopted Latin script, several different alphabets were in use [3].

As was mention earlier a lot of Albanians, especially from northern part of Albania and from Kosovo, gave their support to the Young Turks and their revolution, but as soon as new Turkish government decided to change taxation system (Albanians should have to pay more) and there were no abolition of compulsory conscription, Albanians clashed with new regime [20]. Once again, one of Albanian deputy in Turkish parliament, Hasan Prishtina, made a speech of Albanians demands which contain in large part the decentralization in Ottoman Empire. In 1910 Albanian uprisings began in Kosovo, but it was suppressed only after three months. This rebel brought repercussions to Albanians: leaders were imprisoned, Albanian national organizations closed and Albanian-languages papers banned [19].

In spite of many other problems in empire Sultan was not able to control by force Albanians especially these who lived in the mountains. In May 1911, an Albanian committee from Vlore once again demanded the unification of the Ottoman provinces of Scutari, Janina, Kosovo and Monastir into autonomous Albania within Ottoman Empire. One month later even Sultan Mohammed V took a visit in Kosovo to restore his prestige and of course the prestige of Ottoman Empire [21]. Unfortunately it did not change anything in Albanians situations, because still Ottomans did not agree to unify the four Albanian vilayets.

Before that in December 1911, a group of Albanian deputies of the Ottoman parliament, under leadership of Ismail Qemal, who was one of the prominent Albanian official that worked in the Ottoman empire and a member of the Young Turk Parliament, began a parliamentary debate about Albanians national rights in the cultural and administrative spheres in Ottoman Empire in order to once again emphasized their demands for administrative autonomy. In January 1912, At a parliamentary session Hasan Prishtina warned that the reactionary policy of the Young Turks' government was going to lead to a revolution in Albania, which actually happened. Another Albanian uprising broke out - first in Kosovo and then in Albania [22]. In August 1912 Albanian leaders presented new list of demands (so called list of *Fourteen Points* - list of their demands, which contained: "the establishment of an autonomous system of administration and justice [based on vilayets populated with Albanians]; military service to be performed in Albania except in time of war; the use of officials knowing the local language and customs, but not necessarily Albanians themselves; the establishment of new lycees in the main cities and agricultural schools in the larger districts, reorganization and modernization of the religious schools, the use of Albanian language in secular schools, freedom to establish private schools and societies, the development of Albanian trade, agriculture and public works, a general amnesty for all those captured during the rebellion, the court martial of the Istanbul ministers who had attempted to suppress the Albanian revolt in the first place"[23]. The Albanian revolt ended when Ottomans accepted all of these demands. However, they decided to ignore the last one.

In October 1912 the First Balkan War began. The Balkan League, an alliance formed by Serbia, Greece, Montenegro and Bulgaria started war against the Ottoman

Empire. Because of the fear that Balkan states would try to conquer Albanian territory, I. Qemali decided to organize Albanian Congress in Vlora. On 28 November 1912 the first Albanian national assembly, attended by 83 delegates from all provinces [24]. They unanimously took decision to proclaim Albanian independence. At the same time also provisional national government.

Ismail Qemal was elected as new president and Dom Nikoll Kaçorri as a Vice-President. The Cabinet was composed of five Moslems, three Orthodox and two Roman Catholics: I. Qemal – President and Minister of Foreign Affairs, M. N. Kaçorri - Vice-President, Mehmet Pasha Dralla - Minister for War, Myfid Bey Libohova - Minister of the Interior, Pjetër Poga - Ministry of Justice, Pande Cale - Minister of Agriculture and Commerce, Lef Nosi - Minister of Posts and Telegraphs, Midhat Bey Frashëri - Minister of Public Works, Luigj Gurakuqi - Minister of Public Instruction, Abdi Bey Toptani - Minister of Finance [24].

In December 1912, under the chairmanship of the British Foreign Secretary, Sir Edward Grey, took place a conference of ambassadors [20]. Actually, it met as the “Reunion of the Ambassadors of the Six Great Powers, signatories of the Treaty of Berlin”[21]. The Great Powers were concerned about Balkan war and were afraid that conflict might escalate. They tried to prevent this. This conference opted for an autonomous of Albanian state that would remain the Sultan power for some period of time. This plan was soon abandoned when Ottomans lost Macedonia during the Balkan war. Therefore, on 30 May 1913 the Peace Treaty, which was signed by Bulgaria, Serbia, Montenegro, Greece and Turkey, without mentioning the Albanian status, empowered the European powers to delimit the boundaries of Albanian new state and finally resolve all questions connected with Albanian issue [20]. After that in July 1913 the conference decided to recognize the Albanian independence, but in certain parts the actual line of the frontier needed to be settled. An agreement which was signed by Great Powers as a Protocol of Florence on 19 December 1913 confirmed the frontiers for Albania including Scutari in the north and Korçë in the south of Albanian state [21]. However, it excluded areas which contained Albanian-speaking populations, including all Kosovo, northwestern parts of Macedonia and the territories in the south. Finally, after almost five centuries under Ottoman rules Albania achieved its independence.

CONCLUSION

Rilindja Kombëtare - period from 1878 to 1912 he was one of the most important time in Albanian history. After almost five hundred years under Ottoman Empire, they found chance to establish an independent country. promote the propagation of literature and culture as instruments for gaining independence. There is no doubt that Rilindja made an extremely great contribution to preserve political and cultural Albanian existence. Since XV to XIX century Albania had been changing from one of the most backward areas of Ottoman Empire to independent European state. This period marked the revival of the national's own national identity and made a natural extension of the Albanian language and literary, Albanians were able to do it for example by establishing national schools to develop national education in Albanian.

By analyzing this particular period in the history of Albania, it must be highlighted the role of Frashëri brothers, who made an enormous contribution to the development of the Albanians identity. They fought on the political, social, or cultural level for national recognition. Frashëri exerted a strong influence on later Albanian history. Moreover, League of Prizren had accomplished a great deal. This first Albanian nationalist organization promoted the idea of an Albanian nation-state. The culmination of Rilindja was a proclamation of Albania's independence led by Ismail Qemali in Vlora, on 28 November 1912. One year later Albania's independence was recognized by the Conference of London. After almost five centuries the Albanians were no longer under Ottoman rule.

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