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The Ottoman Influence on the Formation of Balkan Cities in the Classical Age from the Perspective of Hasan Kaleshi

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Abstract

The basic idea behind the Ottoman political dominance that became permanent in the Balkans in the XVth and XVIth centuries should be explained through the acceptance of Ottoman-style urbanism among the peoples of the region and the cities that were tried to be built in the Eastern-style. Thus, it can be better understood how this new belief and culture of Eastern origin reached societies of different ethnic origins in the Balkan geography. In this study, perspective Hasan Kaleshi, the approach of city and urbanism, which is one of the important factors in the settled of this political, socio-cultural and faith-based sovereignty accepted by the Balkan peoples, was focused on. The characteristic features of the cities founded by the Ottomans in the Balkans

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with their beliefs and traditions have been tried to be read and interpreted from Hasan Kaleshi's work "Orient Civilization in the Yugoslav Lands from the XV Century to the End of the XVII Century". It is quite rare to evaluate the Ottoman influence on Balkan cities from the perspective of researchers from the region. For this reason, it is thought that the present study will support studies in this approach. The method of the study is based on the examination of Ottoman archive documents and secondary sources in order to support the views on the inspired study.

Keywords: Ottoman, Kaleshi, City, Civilization, Classical Age.

Hasan Kaleşi Perspektifinden Klasik Çağda Balkan Şehirlerinin Oluşumunda Osmanlı Etkisi

Öz

XV. ve XVI. yüzyıllarda Balkanlarda kalıcı hale gelen Osmanlı siyasi hâkimiyetinin arkasındaki temel fikir, Osmanlı tarzı şehirciliğin bölge halkları arasında kabul görmesi ve Doğu tarzında kurulmaya çalışılan kentler üzerinden açıklanmalıdır. Böylece Doğu kökenli bu yeni inanç ve kültürün Balkan coğrafyasındaki farklı etnik kökene sahip toplumlara nasıl ulaştığı daha iyi anlaşılabilir. Bu çalışmada Hasan Kaleşi'nin bakış açısıyla Balkan halklarının kabul ettiği bu siyasi, sosyo-kültürel ve inanç temelli egemenliğin yerleşmesinde önemli etkenlerden biri olan şehir ve şehircilik yaklaşımı üzerinde durulmuştur. Bu doğrultuda Osmanlıların inanç ve gelenekleriyle Balkanlarda kurdukları şehirlerin karakteristik özellikleri, Hasan Kaleşi'nin "XV. Asırdan XVII. Asrın Nihayetine Kadar Yugoslav Topraklarında Şark Medeniyeti" isimli çalışması özelinden okunmaya ve anlaşılmaya çalışılmıştır. Balkan şehirleri üzerindeki Osmanlı etkisini bölgeden araştırmacıların bakış açısıyla değerlendirmek oldukça nadirdir. Bu nedenle mevcut çalışmanın bu yaklaşımdaki çalışmaları destekleyeceği düşünülmektedir. Çalışmanın yöntemi, esinlenen çalışmaya ilişkin görüşleri desteklemek amacıyla Osmanlı arşiv belgelerinin ve ikincil kaynakların incelenmesine dayanmaktadır.

Anahtar Kelimeler: Osmanlı, Kaleşi, Şehir, Medeniyet, Klasik Çağ.

Introduction

Hasan Kaleshi was born in 1922 in the village of Serbiça in the city of Kicevo, North Macedonia. During the Ottoman rule in the Balkans, in this city, which was called Kırçova in Turkish, Kiçevo (Кичево) in Macedonian and Kërçovë in Albanian, his interest in eastern languages

increased thanks to the lessons he received from his father in Arabic and religious sciences at a young age. In line with this interest, he has completed his higher education in the Department of Eastern Languages of the Faculty of Philology at the University of Belgrade between 1946-1951. Kaleshi (1952), who turned to the branch of Arabic Philology with the support of Fahim Bajraktarevic at the faculty, has complete master's and doctoral theses on Arabic foundation documents in Yugoslavia. Kaleshi, who continued his specialization life in Germany for a period, has worked here at the Chair of Turcology (1965). On his return to Albania, has worked as a specialist at the Pristina Albanology Institute (1967-1970). Later, he then has started working as an academic at the Department of History, Faculty of Philosophy, University of Pristina. Hasan Kaleshi, who helped found the Department of Eastern Languages in the same faculty (1973), has passed away in 1976. Throughout his academic career, Hasan Kalesi has focused extensively on the Ottoman administration in the Balkans. The works he wrote on the Islamic Culture and Civilization that the Ottomans managed to establish in the region were published has in different languages (Turkish, German, Albanian, French, Italian, Bosnian¹).

The beginning of the Eastern civilization dominance in the Balkans from the Kaleshi perspective

Although the Ottoman State was founded in Anatolia, in the second half of the XIVth century, it took root in Europe, thus becoming a great empire capable of ruling both continents. The Ottoman Turks, has treated the Balkan peoples with tolerance and were thus able to establish social, cultural and religious institutions as well as new administrative structures in the cities. They were has also able to easily mobilize the economic resources of the Balkan geography by bringing populations from Anatolia and thus succeeded in establishing developed cities in the region. In this way, they have able to quickly dominate a part of the Balkans even during the establishment period of their state². Hasan Kaleshi, in his article titled "Eastern civilization in

¹ Mustafa İsen, "Hasan Kalesi", *DİA.*, 24 (2001), p. 258.

² Halil İnalçık, "Bayezid I", *DİA.*, 5 (1992), p. 232; Hava Selçuk, *Rumeli'de Osmanlı İskân Siyaseti (1299-1481)*, Erciyes Üniversitesi Sosyal Bilimler Enstitüsü, Basılmamış Doktora

Yugoslav lands from the XVth to the end of the XVIth century", has addressed the Ottoman civilization in the Balkans and the process of reconstruction of the Balkans through cities. By the term "Yugoslav" he has meant the Balkans, and he evaluated the entry of Turks into the region as a process that continued from the beginning of the XIV century until the end of the XV century³.

Albanian-born researcher who describes the history of Ottoman rule in the Balkans in this way has described this situation as a historical beginning that caused a radical change in religious, social and economic life from the point of view of his own society. According to him, this radical change in the Balkans has endured on the beliefs, languages, management styles, social institutions and social relations that the Ottomans brought to the region. Kaleshi has shown as an example of this political approach that the Ottoman State placed various civil servants, craftsmen and religious leaders from its own culture in Yugoslav cities in the Balkans, granted economic privileges to local people and appointed some of them as managers after converting⁴.

He even drew attention to the fact that the peoples of the region were able to accept Islam more easily thanks to such political approaches that the Ottomans implemented in the Balkans. Thus, the Turks has managed to increase their influence in the Balkans thanks to a new approach of civilization unique to them. Kaleshi has set out his views on the subject without directly referring to the records of tahrir, muhimme and şeriyye ledgers from the Ottoman archival statistics, which are the main source of this issue. His views on this issue, L. Lape, B. Durdev, N. It is based on researchers such as Filipovic. He has expressed his views by utilizing examples showing the Muslim/non-Muslim exchange in the population statistics of the cities of İpek,

Tezi, Kayseri 2002, p. 64; F. W. Hasluck, *Bektaşiliğin Coğrafi Dağılımı*, çev. T. Koca, İstanbul, p. 8-10; Zafer Kazıcı, "Osmanlıların Balkanlardaki Muvaffakiyet Sebepleri", Uluslararası Kuruluşunun 700. Yıl Dönümünde Bütün Yönleriyle Osmanlı Devleti Kongresi, Konya 7-9 Nisan 1999, *Bildiriler*, ed. A. Aköz, B. Ürekli, R. Özcan, Konya 2000, p. 743.

³ Hasan Kaleşi, "XV. Asırdan XVII. Asrın Nihayetine Kadar Yugoslav Topraklarında Şark Medeniyeti", çev. Ali Aksu, *Türk Dünyası Araştırmaları Dergisi*, 1/1 (1979), p. 73.

⁴ Hasan Kaleşi, "Türklerin Balkanlara Girişi Ve İslamlaştırılma", trans. Kemal Beydilli, *İstanbul Üniversitesi Edebiyat Fakültesi Tarih Enstitüsü Dergisi*, 10-11 (1980), p. 190.

Skopje, Kalkandelen, Manastir, Prizren, Vojvodina, Semendere and Mitrovica in Bosnia-Herzegovina, Macedonia, Kosovo and Serbia in the XVth and XVIth centuries. The main has issue he emphasizes and wants to draw attention to is that Islam was able to spread in the Balkans with a rapid acceleration after the conquest of the region by the Ottoman Turks. Kaleshi has also noted that this new belief system brought by the Ottomans to the Balkans and the accompanying national-spiritual cultural structure showed a development in favor of the Islamic faith among the peoples of the region simultaneously with the aforementioned political conquest process⁵.

The Main factors in the settlement of the Ottoman style urbanism concept in the Balkan cities

Kaleshi has stated even during the Roman, Byzantine, Serbian and Bosnian Kingdoms period in the Yugoslav geography, there was no significant urbanization except for small-scale settlements and Dalmatian cities⁶ around famous castles and mines such as Olovo, Srebrenica, Kratovo, Novo Birdo on the banks of the Drava, Sava and Danube rivers. Based on this, has attributed the settlement and development of the Eastern Civilization in the Balkan geography to the realization of some factors. The first of these, as we have tried to express before, is the achievement of the acceptance of the Islamic faith and the Turkish tradition in the region. The other is that the Ottoman-style urbanization can be realized in the Balkans⁷. The examples of cities and urban life established in the Balkans in accordance which teh Easretn Civilization and Turkish-Islamic traditions were realized in accordance with these factors and thanks to the success by the Ottomans of political dominance the region.

According to Kaleshi, another factor in the successful implementation of Eastern-Style urbanization in the Balkans is the Islamic culture inherited from the Seljuks to the Ottomans and the rich Turkish traditions that have developed in the Anatolian geography. Thus, thanks to the zoning-settlement-centered practices of the

⁵ Kaleshi, op. cit., pp. 74-75.

⁶ Zafer Gölen, "Münif Paşanın Karadağ Risalesi", *İnsan Ve Toplum Bilimlerinde Akademik Çalışmalar*, ed. Türkan Erdoğan, M. Fatih Sansar, Lyon, 2021, p. 11.

⁷ Kaleshi, op. cit., p. 75.

Ottoman Turks, the social, economic and political representatives of this new religion encountered in the Balkans, many castles in the Balkans and villages, small residential areas (villages) on the outskirts of these castles have been able to turn into crowded cities. Thus, these settlements, which are located at the center of a great economic and social union in the Ottoman Empire⁸ created the most important examples of Eastern-type urbanization in the Balkans with their structural features such as mosques, schools and madrasas, tekke, bridge, inn and bath, bazaars and marketplaces, and this situation XVI It has been seen in all Balkan cities until the end of the century. Another factor mentioned by Kaleshi for the permanence of Eastern Civilization in Balkan cities has is it was the human and settlement-based approach style that the Ottomans applied in the region. At the center of these policies are efforts to bring the military units, civil servants, immigrant communities, artisans and religious scholars they brought to the region during the Balkan conquests to a settled life. At this stage, the main purpose of the Ottoman Turks was to ensure that the peoples of the region adopted the Eastern type management approach both in terms of faith and is to facilitate the adaptation of the urbanism practices of Turkish-Islamic civilization to Balkan cities. Thus, thanks to the Muslim neighborhoods established in the Balkan cities in the first twenty years after their conquest, the Balkan cities in could be optimized to the Turkish-Islamic approach of urbanism⁹.

Kaleshi he has counted the areas where cities in the Balkans were founded as another factor that attracted attention. According to him unlike the typical village-town settlements that developed around mines before the Ottomans in the Balkans, the establishment of most of the cities established by the Turkish-Islamic method at important intersections and strategic military positions in the region indicates an important approach style of Turkish-Islamic civilization in the establishment of cities. This kind of planning has emerged as a strategic route area that the Ottomans want to implement in terms of expanding

⁸ Cengiz Orhonlu, *Osmanlı İmparatorluğunda Şehircilik Ve Ulaşım*, ed. Salih Özbaran, Ege Üniversitesi Edebiyat Fakültesi Yayınları, N. 31, İzmir, 1984, p. 2.

⁹ Kalesi, op. cit., pp. 75-76; Yusuf Halaçoğlu, "XVI. Yüzyılda Sosyal, Ekonomik ve Demografik Bakımdan Balkanlarda Bazı Osmanlı Şehirleri", *Bellekten*, 53/207-208 (1989), pp. 637-638.

with new conquests in the Balkans and successfully managing the region. In addition, it is planned that this direction of conquest will also take place on the northern and western axis, and the use of selected cities as bases and reinforcement centers for the regions that are the next conquest target has explained this approach¹⁰.

Characteristic features and defining structures of the Balkan cities founded in the Ottoman style

From the perspective of Kaleshi, two distinct features stand out in the practices during the zoning and settlement of Balkan cities in the Turkish-Islamic type under Ottoman influence. The first of these is neighborhoods where members of different religions and sects live together, are responsible for their behavior to some extent, and are made up of people who are in social solidarity. The other is the bazaars, which are formed and established from various handicrafts and at the same time assume an economic function¹¹.

Neighborhoods have always been the main actor in the formation of an Ottoman-style Balkan city. Thus, neighborhoods been an indispensable element of Ottoman urban settlement in the Balkans and usually consisted of a certain number of houses around a masjid or mosque. Muslims have developed the city or neighborhood round this mosque by building mosques in the neighborhoods they have newly established. For this reason in Ottoman urbanism, neighborhoods were usually has referred to by the name of the mosque or masjid located inside them. Bazaars, which are another characteristic feature of Balkan cities, have also become the commercial and social heart of the city. The Ottomans have never chosen these areas randomly. Strategic fortresses, city walls, important roads and proximity to cultural sites played a decisive role in determining the location of the bazaars. These areas, which make up 15-20% of the total urban area, are the places where most of the economic activities in the cities are carried out¹².

¹⁰ Kalesi, op. cit., p. 75.

¹¹ Kalesi, op. cit., p. 80; Özer Ergenç, "Osmanlı Şehirlerindeki Mahallenin İşlev Ve Nitelikleri Üzerine", *Osmanlı Araştırmaları Dergisi*, 4 (1984), pp. 69-78.

¹² S. Hilmi Özkan, "Balkanlarda Bir Osmanlı Şehri: Sofya (1385-1878)", *Avrasya Etüdlere Dergisi*, 22/ 50 (2016/2), p. 287; Sait Şahinalp-Veysi Günay, "Osmanlı Şehircilik Kültüründe Çarşı Sisteminin Lokasyon ve Çarşı İçi Kademelenme Yönünden Mekânsal

These bazaars, which marked the center of Ottoman-style cities in the Balkans, were also home to the city's largest and most spectacular temples, which the Islamic community called "Bazaar Mosque, Friday Masjid, Masjid al-Juma" and which brought the Muslim population together on certain days and at certain¹³.

According to Kaleshi, providing plenty of light and green space to buildings in the zoning of neighborhoods in Balkan cities is another characteristic feature of Ottoman cities. He has stated that the Balkan cities of the Ottoman period were therefore mostly and built on the edge of lakes, streams and waterways and in places with plenty of views. Kaleshi also expressed his views on the security of districts formed by neighborhoods where people live together in Balkan cities. According to him, the fact that the construction of high castle fortress walls have not given importance in the protection and defense of these Balkan cities founded in the Ottoman style reveals the negligence and carelessness of the Turks. This is an important mistake. He has claimed that this mistake was the reason why the feeling of revenge could always remain alive in the enemies who were looking for opportunities against the Ottoman rule in the Balkans. In support of this view, he gave as an example the fact that some Ottoman cities in the Balkans fell to the Austrians one after another without any resistance during the Ottoman-Austrian wars that took place at the end of the XVII century and the beginning of the XVIII century¹⁴.

Analizi", *Milli Folklor Dergisi*, 24/ 93 (2012), p. 155; Turgut Cansever, "Osmanlı Şehri", *Osmanlı Ansiklopedisi*, 5 (1999), p. 516.

¹³ Özer Ergenç, op. cit., p. 69-75; Mehmet Öz, "Osmanlı Klasik Döneminde Anadolu Kenti", *Türkiye Araştırmaları Literatür Dergisi*, 3/ 6 (2005), p. 59; Mehmet Karagöz, "Osmanlı'da Şehir ve Şehirli Mekân-İskân Beşeri Münasebetler XV-XVIII Yüzyıllar", *Osmanlı Ansiklopedisi*, IV (1999), p. 105.

¹⁴ Kaleşi, op. cit., p.92. In this regard, he has stated that in 1683-1699 and 1717-1737, soldiers belonging to the Austrian army under the command of Evgeniya Sayosk destroyed 6 thousand households and 160 mosques in Sarajevo. He has also stated that Skopje was completely burned down by Piccolo mini and that Prizren, along with Köprülü, İstip, Kalkandelen, was also subjected to great destruction. He even has stated that although these cities were tried to be rebuilt throughout the XVIII century, they could never reach their former beauty. He has noted that many monuments belonging to the Turkish-Islamic Civilization in the Balkan cities were destroyed in this way, and the Ottoman architectural heritage did not remain much. Kaleşi, op. cit., pp. 78-79.

Kaleşi has also tried to explain the rapid development process that occurred with the establishment of Ottoman cities in Yugoslavian territory by giving some examples specific to Balkan cities. He has provided examples in this regard, stating that Novi Pazar was built by Isa Bey, the governor of Bosnia, and that Visegrad owed its city potential at that time (especially the presence of the Visegrad Bridge and Caravanserai) to Sokullu Mehmet Pasha. He has also mentioned that Sarajevo (the fortress of Vrhbosna) gained city status during the reign of Fatih Sultan Mehmet, and many buildings were constructed in Bosnia thanks to Isa and Hüsrev Bey, who took inspiration from Kanuni Sultan Süleyman's urbanization practices in Istanbul. In fact, he has provided examples specific to some Balkan cities to better illustrate the level of development that Ottoman-style urban planning had reached at that time. Firstly, he has mentioned that Sarajevo in Bosnia and Herzegovina, as a Turkish sultan city, was the best example of how advanced Ottoman civilization was in urban planning. So much so that; He has stated that the population of the city in the re-establishment by the Ottomans consisted of only 7-8 thousand people, while the population in the middle of the XVII century reached almost 50 thousand. He has also made a comparison with Caesar's Vienna to better understand the development of the city. He has pointed out that the populations of these two cities were equal, and at this point, he stated that the populations of Augsburg, Cologne, Nuremberg, Frankfurt, and Hamburg, which were the leading cities in Europe in terms of population, were behind Sarajevo.

The author, who expanded on these samples, wrote that Banja Luka, which was referred to as a "township" before Ottoman rule, made great progress in terms of urbanization after Kanuni's victory in the Battle of Mohac in 1526, and that Mostar also made significant progress in urbanization especially in the 16th century. He also has argued that even the city of Foça, although it was the capital of the Sanjak of all Herzegovina and one of the largest commercial centers of the region between 1470 and 1570, really developed in terms of urbanization only with the Ottoman administration. Even, referring to Rumelia, he has stated that the city of Prizren in European Turkey, was remembered as

a "Sultan city" thanks to the Ottomans, and that it was one of the important administrative and cultural centers of the region. The author also mentioned that Prishtina, which was classified as a village in 1342, became an important intersection on the Sarajevo-Istanbul route during the period when it was administered by the Turks, and that it gained an exemplary city status in the 15th century with the settlement of Muslim people in Prishtina. The author also stated that during the Turkish administration period between 1586-1608, Kaçanik, which was originally a small village in the Kosovo region, was significantly settled by Koca Sinan Pasha and his son Mehmed Pasha from Kaçanik, and thus, it was able to become a town. Finally Kaleshi also he has stated, that cities in the Balkans such as Thessaloniki, Skopje, and Bitola became significant settlements during Turkish rule and reached a level of population and commercial development comparable to Istanbul, the capital of the Ottoman Empire.

Kaleshi he has provided examples of Ottoman influence in the development of Balkan cities while also giving an additional explanation has to better understand the style of urban planning. In this explanation, he stated that during the Byzantine period, Bulgarian, Serbian and Macedonian cities in the Balkans were built inspired by the Byzantine capital Istanbul, while during the Turkish rule in the Balkans, Balkan cities were tried to be built inspired by the Ottoman capital Istanbul¹⁵.

Thus the Balkan cities, which emerged as a Turkish cities, experienced their brightest periods in the XV and XV centuries, when the Ottomans were the most powerful politically, militarily, economically and socially. In these centuries, when the economic and social development accelerations of the cities¹⁶, which were also seen as the gathering centers of people with a certain legal status in the Ottomans, increased rapidly, the Ottoman Balkan cities also turned into a natural center of attraction and their populations increased rapidly in this direction. Kaleshi he has also stated that this structural mobility in

¹⁵ Kaleshi, op. cit., pp. 75-78.

¹⁶ Feridun Emecen, "Osmanlılarda Yerleşik Hayat: Şehirliler Ve Köylüler", *Yeni Türkiye Osmanlı Özel Sayısı*, 4 (1999), p. 47; Emine Erdoğan, "Tahrir Defterlerine Göre Ankara Şehri Yerleşmesi", *Gazi Üniversitesi Kırşehir Eğitim Fakültesi Dergisi*, IV/1 (2005), p. 257.

the Ottoman Balkan cities was usually carried out in a sequence. Kaleshi stated the structural sequence followed in urbanization as follows: first, the mosque and the bathhouse were built, then the imarethane was built, and then the bath and the tekke were built. In order to support her explanations, he has stated that the construction of the Hadım Mosque was started in the Yakova region in 1600, then a bath and an inn were built, and a town called Yakova was established around these structures¹⁷.

According to Kaleshi, the first of the buildings of religious character in Yugoslav cities, which he refers to as "monuments of Islam", are "mosques" and "tekkes". Mosques and tekkes in Ottoman cities in the Balkans are spectacular in terms of revealing the level reached by Turkish-Islamic culture. Especially XVI. they also have an overwhelming superiority in terms of number per century. For this reason, the mosques and tekkes built by the Ottomans in the places they conquered in the Balkans have become populated settlements in the region where they are located and have contributed to the transformation of these regions into modern urban centers¹⁸. In addition, it is understood that the Ottomans provided a complete system security in terms of communication with the people of the region by building these flashy mosques and tekkes in some cities and towns in the Balkans¹⁹. Most of these buildings, some of which are Sultan's works, were built in the XVth and XVIth centuries. In this regard, Kaleshi has shown the Sultan Murad Bazaar Mosque in Prishtina, which Sultan Yildirim Bayezid dedicated to his father Sultan Murad the Conqueror of Kosovo due to the victory of the Kosovo War and whose construction was completed during the reign of Fatih Sultan Mehmet (1461-1462), as one of the oldest mosques in the Yugoslav lands. According to him, this building is the most important example of Ottoman-Bursa architecture among the

¹⁷ Kaleshi, op. cit., pp. 78-82.

¹⁸ Yaşar Yücel, "Balkanlarda Türk Yerleşmesi ve Sonuçları", *Bulgaristan'da Türk Varlığı Sempozyumu*, Ankara 7 Haziran 1985, *Bildiriler*, Türk Tarih Kurumu Basımevi, Ankara, 1992, pp. 67-80; M. Bojiç, *Historija Bosne i Bosnjaka*, TKD Şahinpaşić Yayınları, Bosna-Hersek 2001, p. 59; Behiye Zlatar, "16. Yüzyılda Saraybosna Camileri", *Balkanlarda İslam Medeniyeti Milletlerarası Sempozyumu*, Sofya 2000, *Bildiriler*, ed. Ali Çaksu, IRCICA Yayınları, İstanbul, 2006, pp. 421-422.

¹⁹ A. Handziç, *Studije o Bosni*, İstanbul, 1994, p. 91.

Ottoman-Islamic artifacts in Yugoslavia with its dimensions, architectural style and sultanate elements. Also the Alaca Ishak Bey Mosque and Mustafa Pasha Mosque in Skopje, built in accordance with the Ottoman-Istanbul architectural style and counted among the most beautiful Turkish-Islamic monuments of the Balkans in terms of their domes, Husrev Bey Sarayova Mosque, Gazi Mehmed Pasha Mosque in Prizren (Bayrakli Mosque), Sinan Pasha Mosque, Foça Alaca Mosque, Yakova Eunuch Mosque, Banya Luka Ferhad Pasha Mosque, Mostar Kara Mosque has gave examples of the mosque, Poçitel Şiş İbrahim Pasha Mosque and the Monastery Haydar Kadi Mosque. Additionally, Kaleshi briefly mentioned the structural features of these works, generally describing them as having a single minaret, three small domes on the front roof, and a cone-shaped roof covering the upper part of the cube-shaped prayer area. In this context, he also stated that a small Ottoman mosque can carry an important artwork value and exemplified this issue through the Alaca Mosque in Foça. Kaleshi also has mentioned tekkes (dervish lodge) among the structures that were built in the style of Turkish-Islamic urbanism in Balkan cities and which he claimed to have the characteristics of religious monuments. It is known that the tekkes established by the Ottomans in the Balkan cities are also supported by non-Muslim people with their approaches such as not considering religion, language, race difference in their economic and social activities, approaching people with love, calling society to unity and togetherness, taking a stand against injustice²⁰. Kaleshi also, stating that tekkes were mostly built at crossroads in the Balkans, has defined these structures as places where dervishes gather, are trained in their own ways, and learn and perform Islamic worship under the supervision of tekke sheikhs. According to him, with these qualities, tekkes have took an important role in the spread of Islam in the Balkans. However, he has also stated that many of them disappeared because the tekkes were not built in a big and solid style like the mosques in the region.

²⁰ Metin İzeti, "Balkanlarda İslam'ın Yapıcı Ve Evrensel Paradigması Ve Osmanlı Döneminden Günümüze İrfan Ocakları: Tekkeler VE Tarikatlar", *Balkanlarda İslam Miadı Dolmayan Umut Türkistan'dan Balkanlara*, V.2, ed. Muhammet Savaş Kafkasyalı, TİKA İnceleme Araştırma Dizisi Yayınları, Ankara, 2016, p. 201; Mustafa Kara, "Tekke", *DİA*, 40 (2011), pp. 370-371; Rifat Özdemir, "Osmanlı Devletinin Tarikat, Tekye ve Zaviyelere Karşı Takip Ettiği Siyaset", *Ankara Üniversitesi Osmanlı Tarihi Araştırma ve Uygulama Merkezi Dergisi*, 5 (1994), p. 310.

Among the tekkes that he considered to have an architectural value in the Yugoslav lands, the Khosrev Bey Hankah in Sarajevo²¹ and Hacı Sinan Tekke, Sadi Tekke in Yakova²², Halveti Tekkes in Ohrid and Prizren²³ and the Decapitated Ali Baba Tekke in Tetovo²⁴. Kaleshi has also included

²¹ Hasan Kaleshi also has expressed the idea that this Ottoman structure made a great reputation in the Balkans and that it served as a kind of school teaching Islamic mysticism (riddles), Kaleşi, op. cit., p. 82. About the construction date of the Hüsrev Bey Hankah: We can state that it consists of an imaret, a mosque, a madrasa, a hangah, a school and a mausoleum under the auspices of the Gazi Hüsrev Bey Foundation. Even also though the name of this structure is not included in the Ottoman land registry tahrir book record dated 1531, we can say that the structure was established between these dates due to the fact that it exists in the book record dated 1568, BOA, TTD. 462, p. 31 (H.976/M.1568).

²² From Kaleshi's example here, we assume that it is the largest structure of the Sadi Sect in Yakova and indicates the Great Sadi Tekke, where all Sadi tekkes are connected. In addition, while the idea that the structure was built by a person named Incapable (Incapable) Papa, who belongs to the Sadi Sect and whose tomb is located in Prizren, is widespread, Ayverdi pointed to 1699-1700 and Krasniqi pointed to the dates of construction as 1732-1733 Ekrem Hakkı Ayverdi, *Avrupa'da Osmanlı Mimari Eserleri Yugoslavya*, V. III, 3. Kitap, İstanbul, 1981, p. 211; Nehat Krasniqi, "Kosova'da Sadi Tarikatı İle Önemli İki Silsile Belgesi", *Medeniyet Bilim Araştırma Dergisi*, 1/ 2 (2002), pp. 91-103.

²³ Evliya Celebi has claimed that the Ohrid Halveti tekes was the Kanuni Sultan Süleyman Foundation. E.Hakkı Ayverdi stated that this structure was built by Zeynel Abidin Pasha, the son of Ali Ağa, the administrator of Ohrid, in 1685. In addition, the records of the Ottoman tahrir book numbered 126 also mark the last quarter of the XVII century. Reşat Ören also mentioned that this mosque, which was built by Zeynulahidin Pasha in the XVII century, was founded by a person named Pir Mehmed Hayati, who is thought to have come to Ohrid from Khorasan in 1667. Zeki İbrahimgil also has stated that this probably became a complex along with the construction of adjacent structures by Zeynel Abidin, and all of the structures are mentioned both in official records and among the public with the name of Zeynel Abidin. S.Ali Kahraman-Yücel Dağlı, *Evliya Çelebi Seyahatnamesi*, 8. Kitap, İstanbul, 2003, p. 330; Ayverdi, op. cit., pp. 142-143; BOA, TT.126, p. 78; Reşat Öngören, *Osmanlılarda Tasavvuf*, İstanbul, 2000, pp. 19-25; Zeki İbrahimgil, "Evliya Çelebi Seyahatnamesinde Ohri Sancağı", *Sanat Tarihi Dergisi*, XXII/ 1 (2013), pp. 117-118.

²⁴ Kaleshi, for the construction date of the tekke, XVIII. He pointed to the century, and Krasniqi gave the date of 1793. Kaleshi he has stated that the inscriptions of this structure are still preserved and that it is one of the last examples of such monuments on the Balkan Peninsula. He has also stated that the structural value of this artifact does not arise from its physical size, but from the uniformly arranged buildings (mosques, skullcaps, mansions, residences, agricultural buildings) that offer a uniformity built with walls and are compatible with one another, Kaleşi, op. cit., pp. 80-83; Nehat Krasniqi,

monumental tombs (mausoleums) and tomb ruins bearing a monumental feature, in which there are illustrated ornaments and knitted beautiful verses written with inlay technique in the gardens of these structures among the tekkes (dervish lodges) in the Balkan cities.

Kaleshi has also claimed that from the inscriptions and embroideries on these shrines, it can be understood that the medieval style is reflected in the Ottoman-Islamic style. He has also mentioned that examples of this style, which usually date from the XV, XVI and XVII centuries in Bosnia and Herzegovina, that it is not well protected today. In the mausoleums (tombs) the tekkes founders and tekke sheikhs are usually buried. Kaleshi he has also mentioned that it is not possible to talk about architectural value in most of these structures that he describes as interesting. The interesting nature of these structures is due to the fact that there are legends and some superstitious beliefs derived from them. Kaleshi has drawn attention out that these mausoleums (tombs) are visited by both Muslims and Non-Muslims on some religious special occasions. The author also has noted that among these visitors there are those suffering from various diseases, infertile women and mentally ill people. But Kaleshi according has there are also some mausoleums (tombs) in the Balkans that are not commemorated in this way and symbolize different values in terms of content. These are: the Tomb of Sultan Murad located on the Kosovo Plain where the internal organs of Sultan Murad Hudavendigâr, the hexagonal tomb with a lead-covered dome in the Ishak Bey Mosque cemetery in Skopje²⁵, built on four open columns and the subject of many legends Mustafa Pasha's mausoleum (tomb), known as the "King's Daughter Monument" in the same city, the octagonal domed Gazi Baba mausoleum (tomb), Gazi Baba Mausoleum (tomb) with an octagonal dome where Ashik Celebin from Vulcitrin, Kosovo, the author of the work "Tezkire about the Poets" was medfun, Tombs of Hüsrev Bey and Mehmet Bey in Sarajevo, it is the Mausoleum (tomb) of Halil Pasha, the general admiral of the Ottoman navy in Banja Luka and the Mausoleum (tomb) of Gazi Mehmed Pasha in Prizren. Another defining structure

op. cit., pp. 91-103; Ekrem Hakkı Ayverdi, op. cit., p. 157; Filiz Yenişehirlioğlu, "Balkanlarda Osmanlı Mimarisi", *Tarih Çevresi Dergisi*, 11 (1994), p. 29.

²⁵ In his statement, which he based on a rumor, Kaleshi gave the information that the treasurer of Isaac brain was lying in this tomb, Kaleshi, op. cit., p. 84.

that Kaleshi mentions in the form of the second group of works in the formation of Ottoman-style Balkan cities and which has an educational feature are schools, madrasas and libraries. Stating that such structures do not have much architectural significance the author expressed these as educational structures bearing a religious character based on the idea that science is considered a service of religion in Islam. Has stating that some of them have been preserved to this day, Kaleshi has also have mentioned that boarding education is usually provided and in these institutions and that students have bedrooms, dining halls and of libraries. As the most well-known among them, he has also showed the Kursunlu Madrasa, which he mentioned as having been built in Sarayova in 1537, as an example²⁶.

It is known that the Ottomans have added a new texture to the cities life in the Balkans thanks to the inns, imarets and bedestens built on the water's edges with the road routes in the Balkans²⁷. In this context, Kaleshi has expressed that the Ottomans attached importance to transportation, economics and social life in Balkan cities and showed the bridges, bezistans, caravanserais and inns built in Turkish style under the name of the third group of monuments. He also has wrote that these types of structures, which he stated have a separate value with their architectural features, have a unique tourist attraction of their own. Among these monuments are the Mostar Bridge, built in the form of a single semicircle over the Neretva River in 1566, the Drina Bridge built by Sokullu Mehmed Pasha in Visegrad in 1571, the Stone Bridge over the Vardar River in Skopje, the Arslanaga Bridge in Trebishniça, a small stone bridge known as the Goat Bridge over the Milaski River in Sarajevo and the characteristic bridge built by the poet Sucudi in 1535 over the Bistricha River in Prizren has showed example. Kaleshi has also mentions bedesten, which he considers to play an important role in the development of the commercial activities of the Balkan cities. Stating that these structures were built inspired by the examples in Edirne, Bursa and Istanbul, the author has said that commercial activities usually take place here on cloth and other

²⁶ Kaleshi, op. cit., pp. 83-85.

²⁷ Nimetullah Hafız, *Kosova Türk Halk Edebiyatı Metinleri*, Priştine Üniversitesi Felsefe Fakültesi Şarkiyat Bölümü Yayınları, Kosova, 1985, pp. 5-10.

weavings. In his own words, he has counted Mustafa Pasha Bezistan in Skopje, Chief Bazaar Bursa Bezistan in Sarajevo, Ferhad Pasha Bezistan in Banya Luka, Mehmet Pasha Bezistan in Belgrade and Belgrade Bezistan built by Mustafa Pasha, the Governor of Budin, among the monumental Ottoman Bezistans in Yugoslavia. Kaleshi also has mentioned the inns and caravanserais located on the roads connecting the Ottoman cities in the Balkans and built to provide overnight has accommodation for passengers. Stating that the caravanserais were built with an approach inherited from the Seljuks in Anatolia, Kaleshi has stated that these structures were built by taking an example in this form in the Balkans as well. He has also stated that KukliBeg of Prizren built 14 caravanserais on Istanbul and Dukakin roads, but these have not been able to reach today. Has stated that inns are relatively more comfortable structures than caravanserais and that they provide shelter to travelers, foreigners, businessmen in cities and towns. He has wrote that there were rooms around the courtyards in the middle of the inns built by the Ottomans in a grand style and on the upper floor of the inn, the lower parts of these rooms were used as warehouses for commercial goods and stables for animals. Ottoman inns are surrounded by porticoes around their courtyards and have an inward-facing structure with the only entrance for security reasons. However, despite this structure, inns are relationship areas that feed the outside of the bazaar and even the city²⁸. As an example of caravanserais and inns built in the Ottoman style in the Balkans; pointed the great Caravanserai (Sokullu Mehmet Pasha Caravanserai) built by Sokullu Mehmet Pasha in Belgrade in 1572-1576. As he examples who has been able to stand on their feet until today; Sulu Inn and Kursunlu Inn in Skopje and Morich Inn in Sarayova has shown²⁹.

Kaleshi has counted baths, fountains and waterways as another characteristic feature of the Turkish-Islamic approach of urbanism in Balkan cities. Kaleshi, who stated that the Ottomans tried to place the cleaning sensitivities of their beliefs in the Balkans along with the Turkish-style urbanism approach, he has also expressed that the Balkan

²⁸ Osman Tural, "Balkan Coğrafyasında Osmanlı Konut Kültürü", *Balkanlarda İslam Medeniyeti II. Milletlerarası Sempozyumu*, Tiran 2003, *Bildiriler*, ed. Ali Çaksu, İstanbul, 2006, p. 169.

²⁹ Kaleshi, op. cit., pp. 84-86.

peoples were treated carefully in their access to water. He has wrote that even many Balkan cities without streams were decorated with aqueducts and waterways whose lengths changed according to geographical conditions thanks to the Ottomans who understood the importance of water both in terms of social and health. Thus, Kaleşi has stated that the center of the Balkan cities (the Ottoman city centers were called nafs) constituted an integrity with the mosques, bazaars, inns built on the four corners of the streets, baths and fountains formed around neighborhoods. It is known that in the Ottoman understanding of urbanism in the Balkans, the "Ottoman Baths" was founded before or during the construction of mosques in the region and primarily for the purpose of ensuring the cleanliness of construction workers³⁰. Thus has the Ottomans equipped Balkan cities and towns with baths from head to toe. Drawing attention to the structural features of these baths, Kaleshi has stated that these structures have a double dome. In addition, he has expressed that one of the two compartments in such baths, which are referred to as "Double Baths" in the Balkans, is used by ladies thanks to this. The Ottomans also has decorated the region with the "Ottoman Fountains", known by the name of "sebili hayrat" (charity fountain). According to Kaleshi, the fact that the benefactors who built the fountains addressed those who drank water from these fountains accompanied by inlaid inscriptions on the structure and asked them to pray for their souls after death showed the richness of Ottoman architectural art in Balkan cities. He has stated that these fountains, built by philanthropists, are usually made in the centers of cities and towns and on the main roads connecting Balkan cities. The castle also has stated that tea and coffee were drunk with great pleasure accompanied by the beautiful flowing waters of these fountains which have masterpiece-like features. Kaleshi also has mentioned that waterways and aqueducts were built by the Ottomans in Balkan cities that did not have a stream. Kaleshi, who also mentioned baths, waterways and fountains, which are important features of Turkish-Islamic culture in Balkan cities, thus mentioned the subject in his study, also included examples about some structures built in this direction. These examples are the waterway built in the 15th century from the

³⁰ Turgut Cansever, "Osmanlı Şehri", *Osmanlı Ansiklopedisi*, 5 (1999), p. 516.

village of Banyana to Skopje, a 6-kilometer-long waterway with 143 water distribution lines built in Sarajevo in the 16th century, and 40 fountains built by Hüsrev Bey in Sarajevo. As an example for the baths, he has showed the Double Bath with the Grand Vizier Davud Pasha Bath (1578) in Skopje, which he placed in a separate place among the Turkish baths in the Balkans. The author also has mentioned the Gazi Husrev Beg Bath in Sarajevo (1560), the Mehmet Beg Bath in Prizren (1545), the Ali Pasha Bath in Vulcitrin (1445) and the Sultan Suleyman Bath in Belgrade. Kaleshi has argued that with all these views, explanations and examples, the Turks have revealed a water-based understanding of cleanliness in the Balkan cities. He has stated that this understanding was realized thanks to the aforementioned structures built by the Turks in the Balkan cities. He has stated that such an approach also places an Oriental-type urbanization on the territory of Yugoslavia³¹.

According to Kaleshi, another characteristic property of the Balkan cities that the Ottomans revived in accordance with Turkish-Islamic culture and tradition is the imarets and guesthouses established in cities or towns and again with the understanding of Turkish-Islamic charity. In accordance with the expansion policy of the Ottoman Empire in the Balkans, the potential neighborhoods of a new city or an existing city to be established in the region have developed around the imarets (complexes) in the region³². Kaleshi also has stated that these structures, called imarets, had a very important role in the formation and economic-social life of Ottoman cities that were being established in the Balkans. Kaleshi has also mentioned that thanks to the foundations established by the Ottomans in the Balkan cities, all their needs are met and meals are provided free of charge to the poor and passengers every day in these imaret structures, which can be called a refectory or a large kitchen³³. In addition, it was possible to have provide

³¹ Kaleshi, op. cit., pp. 86-88.

³² Zekiye Yenen, "Osmanlı Dönemi Türk Kentinde Planlama Kültürü", *Tarihi, Kültürü ve Sanatıyla III. Eyüp Sultan Sempozyumu*, İstanbul 1999, *Bildiriler*, İstanbul, 2000, p. 441.

³³ Ömer Lütfü Barkan, "Şehirlerin Teşekkülü ve İnkişafı Bakımından Osmanlı İmparatorluğunda İmaret Sitelerinin Kuruluşu Ve İşleyiş Tazına Ait Araştırmalar", *İstanbul Üniversitesi İktisat Fakültesi Mecmuası*, 23/ 1-2 (1963), pp. 239-241; Cengiz Orhonlu, *Osmanlı İmparatorluğunda Şehircilik Ve Ulaşım*, ed. Salih Özbaran, Ege Üniversitesi Edebiyat Fakültesi Yayınları, No 31, İzmir, 1984, p. 3.

accommodation for people for 3 days in guesthouses built right next to the imarets. He has stated that there are structures serving in this style built of very solid materials in almost every Ottoman Balkan city. As examples of these structures, he gave Ohrid Sinanuddin Yusuf Celebi Imarethane and Sarayova Hüsrev Bey Guesthouse, which had been working in this way until the Second World War³⁴.

In his article, Kaleshi has qualified the Clock Towers in the Balkan cities as architectural monuments and showed them as has another of the main features of the Ottoman-style urbanization in the Balkans. Author, who mentioned that most of these structures have been preserved to this day, stated that the information about the clock towers belonging to the XVI and XVII centuries is quite little. Speaking about the Saryaevo Clock Tower, which he stated was built at the end of the XVI century, Kaleshi surprisingly has not mention structures such as the Skopje Clock Tower (1566-1573) and the Banya Luka Ferhad Pasha Mosque Clock Tower (1577), which are known to have been built in the same century³⁵. He has pointed out that the Clock Towers in the Balkans that have survived to this day mostly belong to the end of the XVI century and the beginning of the XVII century. He has emphasized that the clock towers in Travnik and Banja Luka are also structures left over from the XVIII and XIX centuries³⁶.

Kaleshi has also focused on the structural features of the houses of the people of the region in order to reveal more clearly the influence of the Ottomans in the formation of Balkan cities. In this direction, he stated that first of all, this structural effect manifests itself in the homes of urban and wealthy Muslims rather than houses in villages and towns. He also has divided the houses belonging to wealthy Muslim gentlemen in Balkan cities into three separate categories in the form of houses with towers, gazebos and hearths. He has stated that Ottoman-style tower-shaped houses were usually built on two or three floors circular or

³⁴ Kaleshi, op. cit., p. 88.

³⁵ Mehmet İnbaşı, "Üsküp", *DİA*, 42 (2012), p. 380; Hakkı Acun, "Saat Kulesi", *DİA*, 35 (2008), p. 325; Lidya Kumbaracı Bogoyeviç, *Üsküp'te Osmanlı Mimari Eserleri*, çev. Suat Engüllü, İstanbul, 2008, p. 168; M. Zeki İbrahimgil, "Sultan Murad Külliyesi", *DİA*, 39 (2009), p. 511.

³⁶ Kaleshi, op. cit., p. 89.

rectangular foundations. He also has stated that there are small windows on the lower floors of these houses that can fit rifles, they are made of solid materials, when viewed from the outside, they look like a small castle with walls, and the family of Ottoman gentlemen resided in these houses. Has recorded that the houses with gazebos partly belonged to rich families and were made of stone and wood with two floors. The author has said that the houses with hearth are larger than the houses with gazebos, and stated that there are wooden ball-shaped chimneys with embroidered or carved on the roofs of these houses. In this regard, for example, he mentioned the Ohrizade Palace in Ohrid and the gazebo and hearths in Belgrade, whose windows face the Sava and Danube Rivers and the Zemun Plain. Kaleshi also stated that the Ottoman-style architecture of these residences of Balkan cities, the interior arrangement of houses and even the clothing of people were personally influenced by the Turkish-Islamic Civilization to a "respectable degree", in his own words. In this direction, he has mentioned that the courtyards of Turkish-Islamic style houses were paved with marble or white cut stones, that there were gardens or fruit trees behind the house, that colorful flowers appeared on the corners of the houses and in the middle of the courtyard of the house. He has expressed the internal structural features of the dwellings as the appearance of an Eastern stlye effect along with additional room sections, guest rooms (divanhane), separate sections for men and women, cabinets and cushions where things are placed³⁷. Thus, this residence typology, known as the Turkish house and attributed to different ethnic origins, has created different and the most advanced examples of the Ottomans in the Balkans. For this reason, traces of the Ottoman settlement style, which sometimes reveals a local appearance, sometimes enriched with different cultures, are still found today in a wide area extending to Bulgaria, Greece, the Peloponnese and the surrounding Islands, Albania, Macedonia and Bosnia. Finally, Kaleshi stated that the Ottoman food culture (cuisine) also greatly improved the art of cooking in the Yugoslav lands and has gave the following examples on this subject. He also has mentioned a lot of sweets, kadayif, ice

³⁷ Osman Tural, "Balkan Coğrafyasında Osmanlı Konut Kültürü", *Balkanlarda İslam Medeniyeti II. Milletlerarası Sempozyumu*, Tiran 2003, *Bildiriler*, ed. Ali Çaksu, İstanbul, 2006, p. 201.

cream, palm sweets, sütluaş, halva, kebabs, pitas, breads, dolmas, loafs, crisp, sahlepe, sorbet and coffee, which he stated were of Eastern origin. He has even stated that the names of items such as cups, coffee pots, bowls, trays, pots, pans, coffee cups used in the Balkans are also of Eastern origin. Kaleshi has stated that even the names of the fruit trees and industrial herbs in the region are of Eastern origin due to the Ottoman influence. In this context, he has mentioned the names of fruit trees used by Albanians of Macedonian such as “dardha Türke” (Turkish pear) and also green plum, peach, mulberry, şamdudu fruit, yeribasma pear fruit trees. He also has mentioned opium, tobacco, cotton, rice, eggplant, okra and spices as industrial herbs and some vegetables, and gave examples of boxwood and cypress tree varieties. Kaleshi he also stated that the rich Muslim people in the Balkans use cosmetics of the East and has mentioned that rose water, pomade, creme, amber, musk scent are consumed in daily life and mostly by Muslim women³⁸.

Conclusion

Hasan Kaleshi, a researcher of Balkan origin, has also tried to interpret the culture and civilization that the Ottoman Empire managed to keep alive in the Balkans through these Turkish cities and structures established in the region. Of the civilization of Eastern origin, founded by the Ottoman Turks in the Balkans, was founded by the XIV. from the second half of the century XVI. he started his evaluations with the explanation that it was carried out in the period leading up to the end of the century. The mentality of establishing sovereignty with this kind of urbanization in the Balkans is also, XIV he based it on the policy of expansion with successful military conquest and settlement activities that began in the century. Thanks to this, the dominance of the Ottomans over the geographies they conquered and their peoples could was continue until the beginning of the XX century. After considering the Ottoman rule in the Balkans in a historical process and basing it with this perspective, Kaleshi has focused on the main factors of the Turkish-style settlement in the region. As the first of these factors, he has pointed out the manpower that the Ottomans brought by to the region during the conquest of the Balkans. He even has categorized this manpower, which was brought to the Balkans in this direction and tried

³⁸ Kalesi, op. cit., pp. 90-94.

to be put into settled life, into military (armies), ecclesiastical (religious scholars, dervishes), political (administrative officers) and economic (artisans). As another factor, he pointed to the acceptance of the Islamic faith and the Turkish tradition by the peoples of the region without exception and easily. After this acceptance, he has argued that the Eastern type urbanization development has been successfully realized in the Balkans. Thus, according to Kaleshi, on the one hand, new cities were founded in the Balkans in the Ottoman style, and on the other hand, the administrative, economic and social style that the Turkish state will implement in the region has achieved a longterm structure. Kaleshi also has evaluated the settlement geographies of the cities established by the Ottomans in the Balkans in the Turkish-Islamic tradition in a geostrategic sense. According to his opinion, the Ottomans has determined crossroads points by taking into account the routes of conquest in the Balkans as a settlement area, thus establishing base points for the next influx, as well as evaluating new areas where they could expand their borders and increase their economic activities at the same time. According to him, the Ottomans has determined strategic crossroads by taking into account the routes of conquest in the Balkans as a settlement area, thus creating new base points for the next expedition, at the same time evaluating new regions where they could expand their borders and increase their economic activities. Kaleshi has also stated that with this idea, he sees the transformation of the Turkish administration into a permanent administration in the Balkans as the beginning of radical changes in religious and social terms for the peoples of the region. According to him, the basis of this radical change observed in the Balkan peoples lies in the fact that the Ottoman Turks came to the region with a new approach of culture and civilization unique to them, zoned and settled this geography from a completely human-centered point of view. Thus, has from the point of view of the Ottomans, the process of Eastern type urbanization and development in the Balkans could be maintained for many years in a healthy way.

Kaleshi also expressed the manifestations of this approach style of the Ottoman civilization in the Balkan cities in the form of characteristic features peculiar to them. Among them, he has counted mosques, neighborhoods and bazaars in cities designed according to Turkish-Islamic traditions, which put forth for the first time the value of the

ability of the Balkan peoples, who are multinational and of different religions, to live peacefully Dec Decently together. According to him, in the cities founded on the Balkans, has the indicators of Ottoman civilization first appeared in the neighborhoods, then in the Sunday places, which are common areas of social and commercial activity. These neighborhoods, which the Ottomans established in the cities they conquered in the Balkans, were built around mosques, which are quite an important example in terms of showing the point reached by their civilization and which they built ostentatiously in the most central areas of the cities. Thus, many neighborhoods in Balkan cities are has been recognized by the names also of these mosques built in the city center. According to Kaleshi, the important issue here is the approach of Turks to be able to quickly make Turkish-Islamic culture dominant over Balkan cities by facilitating the fusion of society through the social and economic activities that take place around these places of worship.

He has mentioned that as a result of these Ottoman-style urbanization activities, many settlement areas in the Balkans became a vital attraction force in the XIV-XVI centuries. In this direction, he compared the populations of cities such as Skopje, Sarayova, Banya Luka, Mostar, Prizren, Pristina before and after the Ottoman administration and stated that the reason for the interest in these cities was due to the attraction that Turkish-Islamic style urbanization brought to the region. In this respect, Augsburg, which was founded in the European style of the period, has made comparisons in this style with the leading cities such as Cologne, Frankfurt and Hamburg. He has tried to highlight the point reached by the Ottoman-style cities in the region in areas such as population and economic activities and in the context of the level of development.

Evaluating the establishment of Balkan cities in the Ottoman style from another point of view, Kaleshi has stated that the Bulgarian, Serbian and Macedonian cities built under Byzantine rule were influenced by the Byzantine capital Istanbul. Evaluating the cities established in the Balkans with the Ottoman style from another point of view, Kaleshi has stated that the Bulgarian, Serbian and Macedonian cities were built under the influence of the Byzantine capital of the period, Istanbul. Kaleshi, who again mentioned the presence of

Istanbul's influence in the construction of the Ottoman cities established in the Balkans, he has pointed out that this time too Istanbul was taken as an example as a Turkish capital. However, he has also stated that there are important differences in the process of urbanization in the context of culture, civilization and faith, and these differences reveal themselves in the structures that are built.

Kaleshi also, has he emphasize the security too of the residential areas of the Ottoman cities, which were designed in the way he mentioned in the Balkans. Criticizing that most of the Ottoman cities in the Balkans were not surrounded by solid and high walls, the author has claimed that this condition of the cities caused them to be easily occupied in later dates in terms of political sovereignty. Criticizing the fact that most of the Ottoman cities in the Balkans was not surrounded by strong and high walls, the author has claimed that this situation of the cities caused them to be easily occupied at later dates in terms of political sovereignty. In order to support this claim, he also has mentioned the Turkish lands that easily fell into the hands of the Austrians in the Balkans. In order to support this claim, he also has mentioned the Turkish lands that easily fell into the hands of the Austrians in the Balkans.

Kaleshi also, to mentioned has the religious, economic and social unity of vital functions in cities, towns and villages built in the Turkish style in the Balkans, and the structural transformation that stands out for the public benefit in this way. He has stated that this structural mobility is also realized by following a certain sequence. According to him, this ranking has developed in the form of mosques, baths, marketplaces, soup kitchens, bedestens, inns, caravanserais, guesthouses and dervish lodge. Kaleshi has stated that an approach of Turkish-Islamic urbanism was tried to be established with such structures in the conquered cities, and thus the Ottoman administrative approach began to settle in the Balkans. He has even praised such structures in many Ottoman Balkan cities such as Skopje, Tetovo, Belgrade, Prizren, Saratov, Mostar, Banya Luka, Yakova, Visegrad. He has also, mentioned that rivers, streams, lakes, sea edges and waterways are more preferred when choosing the establishment location of cities. Thus, he stated that most of the dwellings in the

Ottoman cities established in the Balkans also have a Turkish-Islamic style character in this direction.

Ultimately, Kaleshi mentioned the origin of the Ottoman-style approach of urbanism in the Balkans along with the Turkish-Islamic approach in his research. According to him, thanks to the Turks, new Ottoman cities were revealed in the Balkans on the axis of Oriental culture and within the scope of a new management approach. Stating that the Balkans were built by the Ottomans as civilized living spaces with this kind of approach, Kaleshi has tried to explain the most decisive influence on the development of all these cities with the Islamic faith and culture. According to Kaleshi, the Balkans, with the arrival of the Ottomans in the region, have fully felt the approaches unique to Turkish-Islamic civilization and the touches of this new style in administrative, religious, economic and social areas.

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