

The paper analyzes the Yugoslav debate surrounding the process of recognizing Bosnian Muslims as one of the six constitutional nations of the Yugoslav Federation. Chronologically, this period is defined by the beginning of 1953, when the census was done and the first articles describing the Bosnian Muslims as a separate nation were published in the periodicals, and the year 1971, when the status of Muslims as an indigenous nation was anchored in the Constitutional Amendment.

The analysis will try to capture this discussion both at the intellectual and political levels and to what extent these two ones have been influenced and intertwined. Particular attention will be paid to the views of Muslim intellectuals. We will also look at the attitude of Croatian and Serbian intellectuals to the idea of the existence of a separate Muslim nation. A major role in our work will be devoted to the study of emigrant Muslim, Serbian and Croatian literature and periodicals. We will try to answer the question - whether and how strong the exile literature influenced the development of the Bosnian problem in Yugoslavia. The research will examine how and whether attitudes to the Muslim question among Muslim intellectuals differed from the opinions presented between their Serbian and Croatian counterparts. The work will attempt to clarify the role of religion and language issues in these debates, and how the recognition of Muslims as a distinct nation has influenced the position of the Republic of Bosnia and Herzegovina within the Yugoslav Federation.

To analyze this problem we used periodical publications from the funds of "Adil Zulfikarpašić" Bosnian Institute in Sarajevo, the National Library of Serbia and the Library of the Matica Srpska in Novi Sad. Also during of this thesis we had consultations with experts prof. Husnija Kamberović and Amir Duranović from University of Sarajevo, who specialize in the period of Titoist Yugoslavia in the history of Bosnia and Hercegovina. As a result, a huge amount of material has been gathered, including both the Yugoslav publications and the publications of exile authors. All these articles and books are carefully analyzed on the basis of the attitudes of the authors to the Muslim issues in Yugoslavia.

The period 1953-1971 was not chosen by chance. At this span, the process was essentially completed. At its inception, in 1953, during the census, the Muslim problem first was described by Moše Pijade in his article, which was one of the prerequisites for further development of discussion in post-war Yugoslavia between the political and cultural elite on the issue. This discussion was initially somewhat weak at the beginning of 1960 it began to gain strength and in 1967, after the release of the essay by Muhamed Filipović, gained a wide range. After 1971, when the Yugoslavian leadership recognized the Serb-Croatian Muslims as a separate nation, the debate retreated for a while. The concept of Serb-Croatian Muslims as a nation officially named by the government "Muslims" was controversial and illogical. And so after Tito's death in 1980, the problem once again came to the fore.

keywords: Yugoslavia; Bosnia and Hercegovina; Bosnians; Bosnjaks; Muslims; National question; National policy; Nationalism; Socialism; Intellectuals