
RELIGIOUS CIRCUMSTANCES IN KOSOVO AND METOHIJA BETWEEN THE TWO WORLD WARS¹

Božica Slavković Mirić

Keywords: Catholicism, Islam, Kingdom of Serbs, Croats and Slovenes, Kingdom of Yugoslavia, Kosovo and Metohija, Orthodox Christianity.

Introduction

The Vilayet of Kosovo was a first-level administrative division (vilayet) of the Ottoman Empire in the Balkan Peninsula which included the modern-day territory of Kosovo and Metohija and the north-western part of the Republic of North Macedonia. In this vilayet, the Serbian population was mixed with Albanians and Turks. There were also areas with a completely Serbian population (in Sirinićka župa, northeastern part of the Šar Mountain) and Sredačka župa (in southeastern Kosovo and Metohija, below the Šar Mountain at the source of the Prizren Bistrica) and Stari Kolašin (an area along the Ibar River, in the north of Kosovo and Metohija and in the south of the Raška region). During the period of Turkish rule, Albanians from central and northern Albania gradually settled in this area, which went hand in hand with the Islamization and Albanianization of the Serbs. Many Serbs who did not want to convert to Islam moved from the villages to the cities. Serbs made up the majority of the population in Peć and Prizren, but as the process of Islamization intensified, that number decreased (in Metohija, out of 8,600 Serbian houses, 1,876 remained, and in 1912, 1,830) (Bataković 1988; Bataković 1991; Bovan 1983; Ivanić 1903; Jagodić 2009; Mikić 1988, 81-83; Nušić 2005; Nušić 2021; Popović 1987; Peruničić 1988; Stanković 1910; Stojančević 1994; Urošević 2009, 193-251).

After the Balkan Wars and World War I, the dominant religions in Kosovo and Metohija were

Orthodox, Catholic and Islamic. In Kosovo and Metohija, according to the 1921 state census, the majority were Muslims (74.4%), while Orthodox (21.7%) and Catholics (3.7%) were in smaller percentages (Filipović 1937, 427-431). The 1931 census also showed the majority of members of the Islamic religious nationality (68.9%), Orthodox (27.3%) and Catholics 20,568 (3.7%) (Definitivni 1938, 8-12). Muslims therefore made up almost 3/4 of the population. The largest number of adherents of the Orthodox faith were Serbs, and the others were in smaller numbers, primarily Tsincari (401) and Russians (30). Metohija was mainly inhabited by Albanians, Islamized Serbs, and Orthodox Serbs. In Rugova (a mountainous region located northwest of the city of Peć in the Metohija region), only Albanians and Islamized Serbs lived. In Opolje and Gora (in the vicinity of Prizren), there was an Islamized population. In Drenica (is a hilly region in central Kosovo and Metohija) there were Albanians and Serbs who became Albanians, in Lab (a region located in the north-eastern part of Kosovo and Metohija) there was a large number of Albanians, while Kosovo in the narrower sense had a mixed Serbian and Albanian population (Filipović 1937, 432-433). Members of the Catholic faith, the so-called Latins, were most numerous in Janjevo (a village or small town in eastern Kosovo and Metohija), and they were mainly from Dubrovnik. Their native language was Serbian. Albanian Catholics lived in the vicinity of Prizren and in Metohija and made up about 10% of the Muslim population (Urošević 2009, 174-175). Jews lived almost exclusively in urban areas, i.e. in larger towns (Definitivni 1938, VIII-XII).

Population census by religion in Kosovo and Metohija

The legal status of denominations in the Kingdom of Yugoslavia was regulated by the following laws: the Law on the Serbian Orthodox Church (9.11.1929), the Law on the Jewish Religious

¹ The article was created as a result of work at the Institute for Recent History of Serbia, which is funded by the Ministry of Science, Technological Development and Innovation of the Republic of Serbia, based on the Agreement on the Implementation and Financing of Scientific Research Work of the Institute for Recent History of Serbia in 2024 No. 451-03-66/2024-03/2000016 of 5 February 2024.

County	Orthodox	Catholics	Evangelists	Other Christians	Islamic	Others, without denomination	Total
Lab	7.604	19			27.174		34.797
Vučitrn	8.698	174	15	8	23.353		32.248
Gnjilane	30.939	2.247			57.851		91.037
Gora	228	22			13.877		14.127
Gračanica	21.910	3.025	61	78	32.411	373	57.858
Nerodimlje	13.090	392	3	1	24.894	3	38.383
Podgora	2.539	123			13.558		16.220
Šar planina	10.256	3.432	14	12	34.429	11	46.154
Drenica	4.267	25		2	21.517		25.811
Đakovica	6.739	5.817	1	5	32.810	6	45.378
Istok	9.600	1.481	1		14.836		25.918
Kosovska Mitrovica	17.245	754	18	38	12.623	110	30.788
Peć	13.013	2.348		4	29.320	3	44.688
Podrima	3.918	674	1	1	31.597		36.191

Source: Definitivni 1938, 8, 10-12; Arhiv Jugoslavije (hereafter AY), Ministarski savet Kraljevine Jugoslavije, F. 138, inv. 7, f. 865.

Community (14.12.1929), the Law on the Islamic Religious Community (5.2.1930) and the Law on Evangelical-Christian Churches (16.4.1930) (Dimić 1997, 465).

In my paper, I primarily used the materials of the archival funds of the Archives of Yugoslavia in Belgrade. These are the funds of the Royal Palace (F. 74), the Ministry of Justice of the Kingdom of Yugoslavia (F. 63), Milan Stojadinović (F. 37) and the Central Presbytery of the Presidency of the Council of Ministers of the Kingdom of Yugoslavia (F. 38). Published sources, relevant literature, as well as the press (Politika, Vardar, Srpsko Kosovo, Službeni list Vardarske banovine) were also useful. In my paper, I am reviewing the Orthodox, Islamic and Catholic religious communities in Kosovo and Metohija. It is a very extensive topic, so my article is a small contribution to that issue.

Orthodox Church

In the late 1920s, and especially during the reign of King Aleksandar Karađorđević, the Orthodox Church in the Kingdom of Yugoslavia was subordinated to state power (Demosten 1933, 23-29). In November 1929, the Law on the Regulation of Relations between the Serbian Orthodox Church and the State was passed. This law allowed the Orthodox Church to manage its property, funds, and endowments, but it was under state control for expenditures and income, the operation of religious schools, and the election of church dignitaries. Furthermore, the Church was exempted

from paying most taxes and fees. In September 1931, the Constitution of the Serbian Orthodox Church was adopted (Radić 1994, 351; Radić 2002, 19-22; Slijepčević 1966, 556-560).

In addition to the official documents that resolved the status of the Serbian Orthodox Church, problems related to church properties and forests also had to be resolved. In connection with these issues, the Commission for the Demarcation of Properties between Monasteries, Churches and Schools in Southern Serbia was organized in 1929, headed by the Metropolitan of Skopje. The Commission resolved the disputed issue regarding the properties of the churches of St. George and St. Spas in Prizren, where the primary school and gymnasium were located, so that the two-story school building was to remain in the ownership of the school, but the church administration was to pay the entire amount of money borrowed from the Prizren Bank. It also resolved the issue of demarcating the forests of the Visoki Dečani monastery from the villages of Dečani and Istinići².

Another significant issue was the enthronement of the new patriarch. This was Patriarch Varnava, who was enthroned in July 1930 in the Peć Patriarchate, after which he visited Dečani, Đakovica, Prizren and other places in Kosovo and Metohija (Sa kanonske 1931, 3-7). This was important for the Orthodox population that lived in this area.

² AY, F. 63, Inv. 2, 12 September 1929; AY, F. 63, Inv. 3, 9 September 1929.

In the territory of Kosovo and Metohija at the beginning of 1931, there were 126 Orthodox churches. Before the beginning of World War II, there were 2,004 inhabitants per church in the Raška-Prizren eparchy. The Gnjilane and Šarplanina districts had the most churches (21) and the Nerodimlje district (20). The Gora district did not have an Orthodox church, and the Kačanik and Podgora districts each had one church. Given the total population, there was one church for 488 Orthodox inhabitants in the Šarplanina district, one for 654 in the Nerodimlje district, and one for 699 Orthodox inhabitants in the Kačanik district (the number of Orthodox inhabitants in this district). In the Prizren bishopric, there was one church for 750 Orthodox believers. In other regions, the number of churches was small in relation to the number of Orthodox inhabitants (Isić 2009, 415)³.

Number of Orthodox residents per church in Kosovo and Metohija

Bishop's Vicarage	Number of churches	Orthodox population	
		Total	To a church
Prizren	33	25.057	759
Priština	26	50.354	1.937
Kosovska Mitrovica	13	42.812	3.293
Gnjilane	21	37.149	1.769
Peć	14	46.113	3.294

Source: Isić 2009, 417-418.

As for the number of Orthodox priests, it was reduced after the First World War, and shortened education in the seminaries was introduced. Thus, from 26 May 1919 to 16 July 1920, 52 students from Serbia completed three shortened courses at the Seminary in Prizren. The clergy in the Raška-Prizren Diocese was in the most favorable position compared to other dioceses, with an average population of 2,179. The Orthodox clergy was significant as a carrier of spiritual renewal, overall transformation and enlightenment. However, the clergy in the area of Kosovo and Metohija was not appreciated because they did not fulfill their church mission and bring faith closer to the people. A large number of priests participated in politics and collected taxes on their own, so many priests transformed themselves into officials and went among the peasantry only

when invited. According to the research of historian Momčilo Isić, they based their religiosity on folk tradition and customs (Isić 2009, 420). However, there were also examples of highly respected Orthodox priests, such as Bishop Serafim in Prizren. According to the writer Grigorije Božović, the bishop was respected because he was a quiet and modest man. Also, the Prizren diocese was "a modest bishop's palace, but decent" (Politika 1931, 6).

During the 1930s, the value of the church declined, and attempts by the clergy to direct the population to church and fasting did not help either. Travel writer Rebeka Vest described how in Peć she could not find fasting food in restaurants on Friday, which is usually a day of fasting, because no one was observing the fast (Vest 2000, 745). The Orthodox population did not have the habit of visiting the church regularly, but went there for religious affairs (celebrations, funerals, baptisms or weddings). The churches were full during holidays such as church *slavas* (feasts of saints) and major holidays (Isić 2009, 419-433; Vest 2000, 745).

Islamic Religious Community

After liberation from the Turks, after 1912, the Serbian state passed regulations regarding the status of Muslims, and each district in Kosovo and Metohija had its own mufti, paid by the state (Jevtić 1997, 574). In the Kingdom of Serbs, Croats and Slovenes, the Islamic Religious Community consisted of those in the territory of Serbia and Montenegro with the Supreme Mufti in Belgrade and those in the parts of the state governed by the Reis-ul-Ulema in Sarajevo (Isić 2009, 495). With the Treaty of Saint-Germain, the Yugoslav state undertook to take care of mosques, cemeteries and other religious institutions of Muslims, to provide them with Sharia law and to appoint the Reis-ul-Ulema as the supreme head of all Muslims in the country (Gligorijević 1997, 443). During the reign of King Alexander, the law on the Islamic Religious Community of the Kingdom of Yugoslavia was passed on 30 January 1930. According to this law, the Islamic Religious Community could publicly profess its faith and independently manage and regulate its religious, religious-educational, and endowment affairs (Gligorijević 1997, 447)⁴.

³ Službeni list Vardarske banovine, 12 June 1932, 4.

⁴ AY, F. 63, Inv. 14, f. 136.

After the end of World War I, the Muslim population was faced with a large number of destroyed and damaged mosques, so that in the area of Kosovo and Metohija at the end of 1930 there were 185 mosques in rural municipalities, and 114 in urban municipalities. In the Šarplanina District, where 20,245 Muslims lived, not a single rural municipality had a mosque, but in Prizren there were 45 mosques for 12,184 inhabitants (Isić 2009, 498).

Mosques in Kosovo and Metohija at the end of 1930

The Muslim religious community was under the supervision of the Yugoslav state until 1932, as religious teachers were appointed by the Ministry of Education and proposed by the competent religious authority. After 1932, religious schools were transferred to the jurisdiction of the community itself by the Law on the Islamic Religious Community⁵. The territory of the waqf (an inalienable charitable endowment under Islamic law) directorate in Skopje consisted of 42 waqf-mearif commissions and 432 djamaats (group of villages) with 5 muftis and had 662 waqfs from which it collected income (Vardar 1933c, 4). The members of the Waqf-Mearif Council spoke exclusively Albanian because they did not know Turkish, and three-month courses for hodjas (Muslims school-masters) in the Albanian language were organized in Uroševac and Kačanik (Vardar 1933a, 5; Vardar 1933b, 5).

During the government of Milan Stojadinović, Muslims demanded a new law on the Islamic Religious Community. A telegram was sent from Prizren on behalf of the Prizren Muslims to "amend the law in accordance with the petitions sent from almost all parts of the south"⁶. When Mehmed Spaho, the president of the Yugoslav Muslim Organization, joined Milan Stojadinović's government in 1935, a new law on the Islamic Religious Community was passed. Fehim Spaho, Mehmed Spaho's brother, was appointed head of the Islamic Church in Yugoslavia (Simić 2007, 210). The 1936 law granted the religious community autonomy, meaning that the administration of all religious affairs of Muslims was transferred to the office of the Reis-ul-Ulema. The seat of the Reis-ul-Ulema was also moved to Sarajevo, and the mufti's offices were abolished, which caused outrage among broad sections of Muslims (Radić 2002, 30-32). Mustafa Mulalić, a member of parliament, wrote an interpellation on the government decree abolishing the mufti's offices and establishing commissariats (civilian supreme authority)⁷. The Commissariat was responsible for managing all the affairs of the Vakuf-Mearif Assembly in Skopje and its bodies, and for supervising the work and operations of the bodies and organs of the Islamic Religious Community in the area of the Ulema Majlis in Skopje⁸. However, the Ulema Majlis in Skopje considered the act of the Ministry of Justice to dissolve the Waqf-Mearif Council illegal, because the Ministry did not consult the Reis-ul-Ulema. Fehim Spaho, the Reis-ul-Ulema, agreed with this in his address to the Minister of Justice⁹. The Reis-ul-Ulema emphasized in November 1940 that the Commissariat was working against the interests of the Islamic Religious Community¹⁰.

The Yugoslav Muslim Organization advocated that Islam be an equal religion with Christianity, but it was not unified in its views on the religious and educational self-government of Muslims and the establishment of Sharia courts. Within it, there were two currents – the Tuzla mufti Ibrahim Maglajić and Mehmed Spaho made up one, and Halil Hrasnica, Shefkija and Mehmed Behmen the other. Although the law on Sharia courts was passed in 1929, the Islamic religious community warned that they did not exist in the southern regions¹¹. There was a question of whether Muslims in Southern Serbia should be allowed to enter into polygamous marriages, and the muftis who were in charge of issuing marriage certificates addressed the Ministry of Justice department on a daily basis regarding the issue¹². Finally, the supreme Sharia court in Skopje was established in 1931 (Jovanović 2011, 312). Muftis were established in Priština, Prizren, Đakovica, Gnjilane, Kačanik, Uroševac and Podujevo (Arandjelović 1930, 8; Aranđelović 1930b, 11). Some muftis were illiterate and did

⁷ AY, F. 63, Inv. 134, Narodna skupština Kraljevine Jugoslavije, 22 January 1936.

⁸ AY, F. 63, Inv. 135, 29 June 1940.

⁹ AY, F. 63, Inv. 135, 21 June 1940.

¹⁰ AY, F. 63, Inv. 135, Reis ul ulema Ministru pravde, 24 November 1940.

¹¹ AY, F. 63, Inv. 134, 30 December 1929.

¹² AY, F. 63, Inv. 16, 17 January 1930.

⁵ AY, F. 63, Inv. 134, 5 February 1930.

⁶ AY, F. 63, Inv. 134, Telegram dr. Subotiću.

County	Number of Mosques		Number of Muslim population			
	In city	In village	In urban municipalities		In rural municipalities	
			Total	To the mosque	Total	To the mosque
Vučitrn	3	5	3.368	1.123	19.985	3.997
Gnjilane	4	49	4.771	1.193	53.080	1.093
Gora		11			13.877	1.261
Gračanica	14	20	9.585	685	22.826	1.141
Drenica		8			21.517	2.690
Kačanik		5			11.731	2.346
Kosovska Mitrovica	1		6.388	6.388	6.235	
Lab	3	14	5.207	1.736	21.967	1.569
Nerodimlje	2	21	2.705	1.352	22.189	1.057
Podgora		8			13.558	1.695
Podrima	4	23	3.335	834	28.262	1.229
Šarplanina	45		12.184	271		

Source: Isić 2009, 498.

not know the state language¹³. It was similar with the imams, who were at the head of the djamaats. They were mostly illiterate people, but they kept birth and death registers, performed weddings and divorces, and supervised waqf properties and cemeteries¹⁴. Despite the fact that they were often accused of disloyalty to the Yugoslav state, the association of imams and registrars in Skopje adopted a resolution on 26 September 1940, emphasizing that the imams were the strongest supporters of the state idea of integral Yugoslavism, that they always fulfilled the obligations of true patriots and citizens, and that they protested against the introduction of the commissariat, because they believed that three months after its introduction, the Islamic religious community had entered its greatest crisis¹⁵. The fact that some Muslims were truly loyal to the state and the national idea was shown by their desire to have the king as their godfather, which was especially popular in the second half of the 1930s. The king's envoys were usually military personnel from the Third Army District, so at the request of Džemail Džemalović from the Gnjilane District, after verification, Major Dušan Vukobratović, commander of the Kosovo Divisional District, was sent, and the child was baptized with the name Aleksandar in the local mosque¹⁶.

Catholic religious community

The Catholic population was not ethnically homogeneous in Kosovo and Metohija, although it was small in number. On the eve of World War I, they were most numerous in the Đakovica and Peć parishes, in Janjevo and Prizren (Žutić 2000, 14). Later, according to the ethnographer Milenko Filipović, Catholic Serbs inhabited some villages in Kosovo, while Catholic Albanians were in Kosovska Mitrovica, Peć, Đakovica, Prizren and in villages in Metohija and around Prizren. Their number increased with the immigration of officials and businessmen from Catholic regions of Yugoslavia and Catholic families from Dalmatia, Croatia and the Slovenian Banovina (Filipović 1937, 427; Žutić 1999, 105-113). As the number of Catholics increased, Roman Catholic churches and monasteries were built. The Monastery of the Sisters of Charity was built in Prizren, and the Monastery of the Sacred Heart of Jesus also existed here. Roman Catholic churches were also built in Đakovica, Zlokućani, Kosovska Mitrovica, Janjevo, and Uroševac (Žutić 2000, 15).

After the Balkan Wars, the Serbian state was accused of not respecting the religious freedoms of members of the Catholic faith. To prevent such accusations and to avoid the Austrian protectorate over Roman Catholics, the Serbian government concluded a Concordat with the Roman Catholic Church in 1914, immediately before the Sarajevo assassination. After this Concordat, the bishops were dependent on the Vatican in church

¹³ AY, F. 63, Inv. 29, 11 July 1929.

¹⁴ AY, F. 63, Inv. 16, 9 April 1940; AY, F. 63, Inv. 16, 15 April 1933; AY, F. 63, Inv. 16, 1 August 1933.

¹⁵ AY, F. 63, Inv. 16, 26 September 1940.

¹⁶ AY, Kraljev dvor, F. 74, Inv. 222, f. 318.

affairs, but they were independent in the performance of church services, administration of episcopacies and religious education, which in state schools were to be carried out by religious teachers paid by the state. The Roman Catholic Church had the characteristics of a legal entity and could freely manage its property. Although this Concordat was not ratified, it was valid in the Kingdom of Serbs, Croats, Serbs, and Slovenes (Žutić 2000, 15, 17, 31-35, 41).

After the end of World War I, the issue of adopting and ratifying a new Concordat arose that would regulate relations between Yugoslavia and the Vatican, as well as the rights and duties of the Roman Catholic religious community in Yugoslavia (Domić 1997, 457). The issue of the Concordat was supposed to be resolved in 1925, but was postponed, only to be put on the agenda again in 1929 (Pijevac, Jončić 2004, 50-52). The project of the Concordat was completed in Rome in 1933, which was again interrupted by the death of King Alexander¹⁷. The new date for signing the Concordat was 25 July 1935, during the government of Milan Stojadinović (Stojadinović 1970, 472). The Roman Catholic Church had the right to "freely carry out its mission" in the Kingdom of Yugoslavia, which led to great disagreements and dissatisfaction among the leaders of the Serbian Orthodox Church (Stojkov 1985, 209-211). From the moment the Concordat was signed until it was presented to the National Assembly, 17 months passed, accompanied by the anticipation of the Roman Catholic Church and the calculations of the government (Domić 1997, 479). In early July 1937, the Concordat was presented to the plenum of the National Assembly. At the same time, the Serbian Patriarch Varnava fell ill and died, and a rumor spread among the people that he had been poisoned. Demonstrations were organized in Belgrade and the interior, and a procession, which was called "bloody" due to the incidents. In Kosovo and Metohija, there was "great interest in the Concordat and the text was passed from hand to hand". The objections were mostly justified by the majority of citizens of the Orthodox faith, and the prevailing opinion was that the Concordat would not reach the parliament, and if it did, "it would not be accepted in the current stylization of the primacy of the Catholic Church over the

Orthodox Church"¹⁸. The Concordat passed a vote in the assembly, but in the end it was not sent to the Senate and put into effect. The Holy Synod of the Serbian Orthodox Church, in the meantime, was excluding from the church all those who voted for the Concordat, and the Catholic Church followed the events with great attention without interfering. Relations between the Orthodox Church and the government normalized after the election of a new patriarch, Gavrilo Dožić, the Montenegrin metropolitan (Stojadinović 1970, 486, 491).

In the end, we could conclude that residents of all religious communities lived in the territory of Kosovo and Metohija, but that the most numerous were members of the Islamic community, based on the population censuses of 1921 and 1931. The legal position of all religious communities was regulated by laws. However, the importance and influence of the Orthodox clergy has declined among the people due to their involvement in politics and the collection of excessive taxes. The Muslim religious community was under the supervision of the state, but after the adoption of the Law on the Islamic Religious Community, it gained autonomy. However, the problem was the illiteracy of Muslim priests and lack of knowledge of the state language, so the question of their loyalty to the Yugoslav state arose. The number of Catholics in Kosovo and Metohija was small and most of them were in the cities. The adoption of the Concordat was supposed to resolve the issue of the position of the Catholic community in the Kingdom of Yugoslavia, but the issue was delayed because the members of the Orthodox Church were dissatisfied with it. The state should have paid more attention to religious life, in order to raise the value of faith and the church.

¹⁷ AY, Milan Stojadinović, F.37, Inv. 51, f. 2, 30 June 1935.

¹⁸ AY, Centralni Presbiro Predsedništva Ministarskog saveta Kraljevine Jugoslavije, F. 38, Inv. 9, 13 January 1937; AY, F. 37, Inv. 51, f. 126, 18 September 1937; AY, F. 37, Inv. 561, f. 152, 4 February 1938; AY, F. 37, Inv. 51, f. 139, 11 November 1937.

Bibliography

- Aranđelović 1930a:** T. Aranđelović, Kraljevina Jugoslavija: administrativna podela, I knjiga, Vardarska banovina (Beograd 1930).
- Aranđelović 1930b:** T. Aranđelović, Kraljevina Jugoslavija: administrativna podela, VII knjiga, Moravska banovina (Beograd 1930).
- Bataković 1988:** D. Bataković (ed.), *Savremenici o Kosovu i Metohiji: 1852-1912* (Beograd 1988).
- Bataković 1991:** D. Bataković, Kosovo i Metohija u srpsko-arbanaškim odnosima: studije i članci (Priština 1991).
- Bovan 1983:** V. Bovan, *Jastrebov u Prizrenu* (Priština 1983).
- Definitivni 1938:** Definitivni rezultati popisa stanovništva od 31. marta 1931, knjiga 2, Prisutno stanovništvo po veroispovesti (Beograd 1938).
- Demosten 1933:** S. Demosten, *Pravoslavlje srpskog naroda i Jugoslovenska ideologija*. Glas pravoslavlja, 1933, 23-29.
- Dimić 1997:** Lj. Dimić, *Kulturna politika Kraljevine Jugoslavije: 1918-1941*. Deo 2, Škola i crkva (Beograd 1997).
- Filipović 1937:** M.S. Filipović, *Etničke prilike u Južnoj Srbiji*. In: (Ed. A. Jovanović) *Spomenica dvadesetpetogodišnjice oslobođenja Južne Srbije* (Skoplje 1937), 387-497.
- Gligorijević 1997:** B. Gligorijević, *Izmedju pravoslavlja i katoličanstva-Islam u Jugoslaviji 1918-1941*. In: *Islam, Balkan i velike sile (XIV-XX vek)* (Beograd 1997), 443-454.
- Isić 2009:** M. Isić, *Seljaštvo u Srbiji: 1918-1941*. Knjiga 2, *Prosvetno-kulturni i verski život* (Beograd 2009).
- Ivanić 1903:** I. Ivanić, *Na Kosovu. Sa Šara po Kosovu na Zvečan* (Beograd 1903).
- Jagodić 2009:** M. Jagodić, *Srpsko-albanski odnosi u Kosovskom vilajetu 1878-1912* (Beograd 2009).
- Jevtić 1997:** M. Jevtić, *Islam i nacionalizam na primeru Albanaca*. In: *Islam, Balkan i velike sile (XIV-XX vek)* (Beograd 1997), 571-583.
- Jovanović 2011:** V. Jovanović, *Vardarska banovina 1929-1941* (Beograd 2011).
- Mikić 1988:** Đ. Mikić, *Društvene i ekonomski prilike kosovskih Srba u 19. i početkom 20. veka* (Beograd 1988).
- Nušić 2005:** B. Nušić, *S Kosova na sinje more* (Beograd 2005).
- Nušić 2021:** B. Nušić, *Kosovo: opis zemlje i naroda* (Niš 2021).
- Peruničić 1988:** B. Peruničić, *Svedočanstvo o Kosovu: 1901-1993* (Beograd 1988).
- Pijevac, Jončić 2004:** K. Pijevac, D. Jončić (eds), *Zapisnici sa sednica Ministarskog saveta Kraljevine Jugoslavije: 1941-1945* (Beograd 2004).
- Politika 1931:** *Politika XXVIII*, n. 8268, 1931.
- Popović 1987:** J. Popović, *Život Srba na Kosovu 1812-1912* (Beograd 1987).
- Radić 1994:** R. Radić, *Uticaj razvoja srpske pravoslavne crkve na modernizacijske procese u Srbiji i Jugoslaviji*. In: (Eds. L. Perović, M. Obradović, D. Stojanović) *Srbija u modernizacijskim procesima XX veka* (Beograd 1994), 349-353.
- Radić 2002:** R. Radić, *Država i verske zajednice 1945-1970* (Beograd 2002).
- Sa kanonske 1931:** *Sa kanonske vizitacije Nj. Sv. Patrijarha Srpskog gospodina Varnave. Srpsko Kosovo 19, 1931, 3-7.*
- Simić 2007:** B. Simić, *Propaganda Milana Stojadinovića* (Beograd 2007).
- Slijepčević 1966:** Đ. Slijepčević, *Istorijski srpski pravoslavni crkvi, Od početka 19. veka do kraja Drugog svetskog rata*, knjiga 2 (Minhen 1966).
- Stanković 1910:** T. Stanković, *Putne beleške po Staroj Srbiji 1871-1898* (Beograd 1910).
- Stojadinović 1970:** M. Stojadinović, *Ni rat ni pakt: Jugoslavija između dva rata* (Rijeka 1970).
- Stojančević 1994:** V. Stojančević, *Srbi i Arbanasi 1804-1912* (Novi Sad 1994).
- Stojkov 1985:** T. Stojkov, *Vlada Milana Stojadinovića: 1935-1937* (Beograd 1985).
- Urošević 2009:** A. Urošević, *O Kosovu: gradovi, naselja i drugi antropogeografski spisi* (Priština 2009).
- Vardar 1933a:** *Vardar*, n. 65, 12 March 1933.
- Vardar 1933b:** *Vardar*, n. 69, 26 March 1933.
- Vardar 1933c:** *Vardar*, n. 74-76, 13 April 1933.
- Vest 2000:** R. Vest, *Crno jagnje i sivi soko: putovanje kroz Jugoslaviju* (Beograd 2000).
- Žutić 1999:** N. Žutić, *Rimokatolička misija i klerikalizam na Kosovu i Metohiji u Kraljevini Jugoslaviji. Istorija 20. veka 1-2, 1999, 105-113.*
- Žutić 2000:** N. Žutić, *Vatikan i Albanci u prvoj polovini 20. veka* (Beograd 2000).

Situată religioasă din Kosovo și Metohija între cele două războaie mondiale

Cuvinte-cheie: catolicism, islam, Regatul sârbilor, croaților și slovenilor, Regatul Iugoslaviei, Kosovo și Metohija, creștinism ortodox.

Rezumat: În perioada interbelică, teritoriul Kosovo și Metohija făcea parte din statul iugoslav. Aici locuiau, în principal, sârbi și albanezi. Statutul juridic al confesiunilor în Regatul Iugoslaviei era reglementat prin legi. Conform recensămintelor generale ale statului din 1921 și 1931, musulmanii constituiau majoritatea populației acestui teritoriu. Comunitatea religioasă musulmană se afla sub supravegherea statului iugoslav, în special în ceea ce privește numirea liderilor spirituali. Prin legea din 1936, acestei comunități religioase i-a fost acordată autonomie. Pe teritoriul Kosovo și Metohija exista un număr mare de biserici și mănăstiri ale comunității religioase ortodoxe. După război, numărul slujitorilor bisericești s-a redus. Comunitatea religioasă catolică din Kosovo și Metohija era mică și neomogenă din punct de vedere etnic. Ea a crescut numeric odată cu imigrarea funcționarilor și oamenilor de afaceri din regiunile catolice ale Iugoslaviei, precum și a familiilor catolice din Dalmatia, Croația și Banovina Slovenă. Creșterea numărului de catolici a dus la construirea de biserici și mănăstiri catolice. Diversitatea religioasă a populației din Kosovo și Metohija influența puternic viața acestei regiuni.

Религиозная обстановка в Косове и Метохии между двумя мировыми войнами

Ключевые слова: католицизм, ислам, Королевство сербов, хорватов и словенцев, Королевство Югославия, Косово и Метохия, православное христианство.

Резюме: В межвоенный период территория Косова и Метохии входила в состав Югославского государства. В основном там проживали сербы и албанцы. Правовое положение конфессий в Королевстве Югославия определялось законами. Согласно всеобщим государственным переписям 1921 и 1931 годов, мусульмане составляли большинство населения этой территории. Мусульманская религиозная община находилась под надзором югославского государства, особенно в вопросах назначения духовных наставников. Законом 1936 года этой религиозной общине была предоставлена автономия. На территории Косова и Метохии было большое количество церквей и монастырей православной религиозной общин. После войны число священнослужителей сократилось. Католическая религиозная община в Косове и Метохии была небольшой и этнически неоднородной. Она численно увеличилась с иммиграцией чиновников и бизнесменов из католических регионов Югославии и католических семей из Далмации, Хорватии и Словенской Бановины. Рост числа католиков привел к строительству католических церквей и монастырей. Религиозная смешанность населения Косова и Метохии сильно влияла на жизнь этого края.

14.02.2025

Dr. Božica Slavković Mirić, The Institute for Recent History of Serbia, Belgrade, Republic of Serbia,
<https://orcid.org/0000-0002-3748-3507>, e-mail: bozica.slavkovic@gmail.com