

## ABOUT RELIGIOUS SITUATION IN CENTRAL ASIA

*Aidaraliev Amantur*

*Kyrgyz Republic, Bishkek  
Eastern University named after Mahmud Kashgari-Barskani*

**Abstract.** *This article describes a number of religious objects in Central Asia in Post-Soviet period of democratic reformations. Also the amount of religious objects in Kyrgyzstan in the ratio with growth of the population is considered. Information on religious institutions is taken from materials of the state organizations (statistical data on the population, development of religious institutions), in article also references are used. Also it is analyzed the data of number of religious institutions given about a ratio with the republics of Central Asia, with population. The saturation and a variety of confessional space some countries of Central Asia testifies to high degree of the religious freedom reached for years of democratic transformations. At the same time, prerequisites for emergence and an aggravation of interfaith contradictions and the conflicts, generally because of competitive fight for influence in society are created. The religious variety was created for the account: firstly an exit from an underground or the renewal of activity of a number of the religious directions which have earlier not gained official recognition and pursued by the state; secondly disintegration processes and split in traditional religion in region; in the third, vigorous missionary activity of foreign religious organizations, generally Protestant and pseudo-Protestant orientation, penetration into the country of the so-called new religious movements (NRM) of the western and east origin, and also wider circulation of earlier traditional religions in Central Asia. As a result the confessional pluralism became an important distinctive feature of a modern religious situation in the Kyrgyz Republic and in the countries of Central Asia.*

*In general when carrying out religious policy in the region it is necessary to adhere to the international standards and standards the restrictive provisions entered in some republics haven't affected the rights of believers.*

**Keywords:** *Religion, Central Asia, oppressions, society.*

After collapse of the USSR in Central Asia the sharp growth of religious institutions connected with falling of communistic system that is connected with weakening of atheistic policy has begun.

We have analyzed information on religious institutions in Central Asia on the basis of materials of the state organizations (statistical materials about the population, development of religious beliefs and establishments) used also references.

The state and religious relations develop in essentially new social and political conditions with development of democratic reforms in independent in the Central Asian republics. They are under construction on the basis of democratic standards of public life, providing a freedom of worship of the citizen. Novelty of a situation demands adequate, answering to modern social and political realities, approaches in implementation of interaction of the state and its bodies with the religious organizations believing of improvement of the standard and legal base based on recognized rules of international law, international treaties.

The saturation and a variety of confessional space some countries of Central Asia testifies to high degree of the religious freedom reached for years of democratic transformations. At the same time, prerequisites for emergence and an aggravation of interfaith contradictions and the conflicts, generally because of competitive fight for influence in society are created.

The religious variety was created for the account: first, an exit from an underground or the renewal of activity of a number of the religious directions which have earlier not gained official recognition and pursued by the state; secondly, disintegration processes and split in traditional religions in the region; thirdly, vigorous missionary activity of the foreign religious organizations, generally Protestant and pseudo-Protestant orientation, penetration into the country of the so-called new religious movements (NRM) of the western and east origin, and also wider circulation of earlier traditional religions in Central Asia. As a result the confessional pluralism became an important

distinctive feature of a modern religious situation in the republic.

In table 1 the statistics of development of Islamic and Christian religious institutions is given in the republics of Central Asia since 1946 under 2015.

Table 1. Statistics of development of Islamic and Christian religious institutions and the number of the population falling on one mosque in the republics of Central Asia

	Population	Mosques	The number of the population falling on one mosque	Churches
Kyrgyzstan	5.919.700	2816	2130	378
Kazakhstan	17.498.145	2228	7176	299
Tajikistan	8.161.100	4000	2666	80**
Turkmenistan	5.173.943	400	12562	133*
Uzbekistan	31.025.500	2050	15121	175*

\*Data 2010; \*\*Data 2009

Sharifov B. and Skorobogaty P.(2015) give the following figures by the number of mosques in the republics of Central Asia. According to them, in Tajikistan over 4 thousand mosques on 8 million people are registered. In 17-million Kazakhstan 2 228 mosques are registered, in Uzbekistan about the population over 30 million people function 2050 mosques, in five-million Kyrgyzstan and Turkmenistan – 2 200 and 400 mosques respectively".

Apparently from the table the greatest number of mosques is observed in Tajikistan Kazakhstan and Kyrgyzstan. Recalculation of number of the population on one mosque shows the following results. In Kyrgyzstan 2102 persons, in Kazakhstan-7386 the person, in Tajikistan - 2720 people, in Turkmenistan-12999, in Uzbekistan - 15134 persons are the share of one mosque.

A large number of mosques in Kyrgyzstan, from our point of view has a talk with rather liberal legislation in the field of religion that differs markedly from other countries of Central Asia where the autocratic modes which strictly control religious life of citizens are in power.

In figure 1 it is presented the number of churches, mosques and in the ratio with the number of the population from 1999 to 2015 in Kyrgyzstan

Thus in the republics of Central Asia significant growth in number of religious institutions is observed that causes concern of heads of the republics. However according to Abdyldayev of M (2015) application of punitive and repressive measures concerning that part of believers whose living position, only formally doesn't coincide with the state point of view, from legal side is difficult feasible, and from practical - it is inefficient because of high probability that in the subsequent such careless measures can, cause discontent among this group of the population that can lead to a bigger split and instability in society.

Heathrshaw J. and Montgomery D.W. (2014) call into question the fact of radicalization of Islam in the region. They write, "Accepting on attention the Soviet heritage for the region laicisation" Islam, than his radicalization is still peculiar rather,".

Mullodzhanov also doesn't agree P.(2015) which considers that, in the Central Asian region don't carry out accurate differentiation between Islamization and radicalization because of what scales and influence of Islamic fundamentalism are significantly exaggerated with the overestimated assessment of radicalization of Islam".

In general when carrying out religious policy in the region it is necessary to adhere to the international standards and standards the restrictive provisions entered in some republics haven't affected the rights of believers.

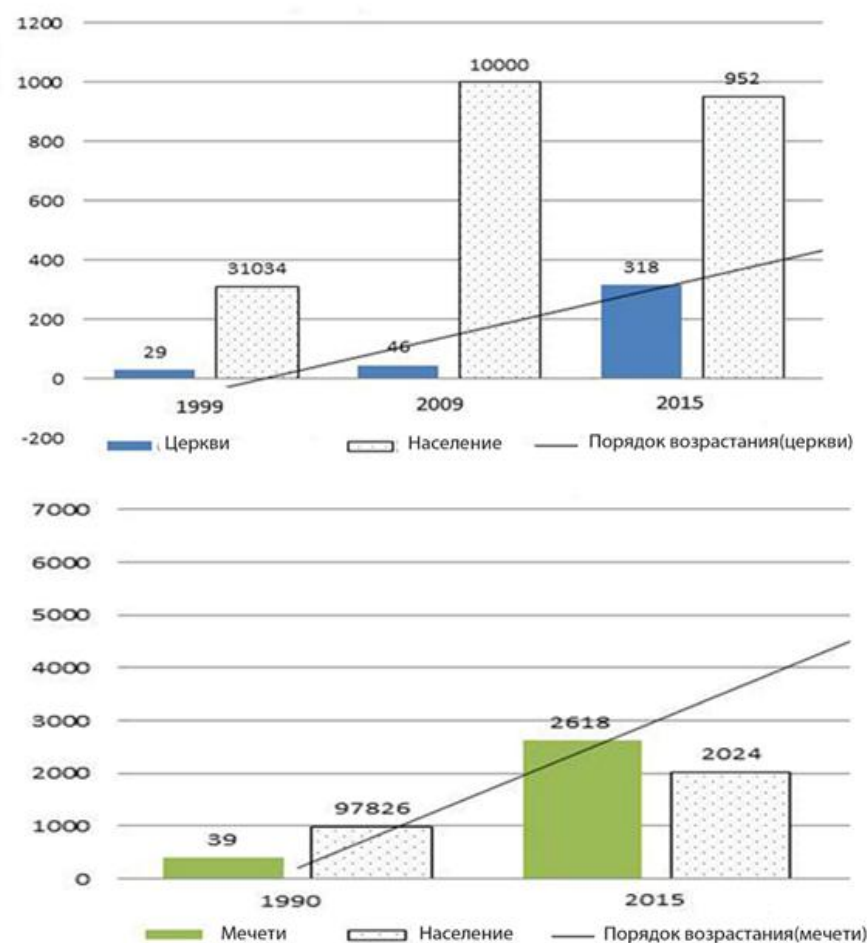


Fig.1

## REFERENCES

1. Abdyldayev M. About prevention of religious extremism in Kyrgyzstan. Ala-Too academic studies. No. 4. 2015. P. 58-63.
2. Mullodzhanov P. Whether radicalization of Islam in TsA takes place?. Regional konferention-Religioznaya radicalization in Central Asia: Myths and reality. 2015. P. 6-11.
3. Sharifov B., Skorobogaty Item. The Game in Central Asia. Newspaper, Business Kyrgyzstan".2005. No. 34-35. P. 6-14.
4. Heathershaw J. and Montgomery D., The Myth of Post-Soviet Radicalization in the Central Asian Republics, Russia and Eurasia Programme, Chatham House, London, 2014.