

## THE RELIGIOUS PRACTICES OF THE POPULATION IN CENTRAL ASIAN COUNTRIES AND THE MISCONCEPTIONS ASSOCIATED WITH RELIGION

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### **Abstract:**

Religion plays a crucial role in the lives of the people in Central Asia and Islam is the most widespread of all the religious beliefs among the population. The religion in this area has also led to the misconceptions and other anti-religious actions under the name of Islam because of the wrong and incomplete understanding of the people in the area and the flaws in the political approach towards the religion. The following article intends to analyse the reasons for the emergency of these wrong assumptions and suggests ways to erode those views.

### **Key words:**

Islam, synagogues, church, Christianity, Buddhism, multi-religious, Judaism.

Asia is a vast region with a wide variety of cultures. In addition to the cultural differences of the countries that make up the Asian continent, there are specific religious differences. Religion in the central part of Asia The countries of central Asia are provided by such states, and in part, with the exception of Kyrgyzstan, Tajikistan, Turkmenistan and Uzbekistan (included in the countries of Central Asia), since some areas of these territories geographically deviate from the central part. These include: Afghanistan. Russia. India. Iran. Kazakhstan. China (western part). Mongolia. Pakistan. Most of the inhabitants of these countries are Muslims (Afghanistan, Tajikistan, Kyrgyzstan, Uzbekistan, Iran, Pakistan). Other countries are not included in this religious concession. Orthodox Christianity is furiously advancing in Russia; Taoism is the most widespread in China. But there are also many followers of Christianity and Buddhism. India is ruled by Hinduism. Hinduism here is professed by over 85% of all residents of the general population, therefore this religion is beyond competition (there are also many Muslims, about 13%, as previously mentioned).

In Mongolia, along with Buddhism, Islam and local shamanism are widespread. Christianity is slightly less popular. In general, Asia is a multi-religious continent that accommodates a large number of different segments of the population with their own religious traditions. Christianity of all Central Asian countries is most widespread in Russia. As you know, the total population of the Russian Federation is almost 147 million inhabitants. The total number of believers in Orthodox Christianity is 75% of the total population, not including the Catholic and Protestant movements.

The rest of the representatives in Russia, in fact, are religious minorities. A sufficient number of the inhabitants of the Russian Federation are Muslims. The rest of the representatives profess Buddhism, Hinduism and other less common religions. The essence of the Christian faith lies in the glorification of God and his followers - the saints. Saints in the past are people who died, but for their positive transgressions during their lifetime in relation to the faith, they acquired a special rank of holiness. Every year, Christians observe a long fast for 40 days, after which Easter is celebrated - a great religious holiday. An obedient Orthodox Christian goes to church on Sundays. It is preferable to observe the way of life according to Christian foundations - not to commit adultery, be honest, not steal, live a humble life, not engage in gluttony. Buddhism is a religion that denies the existence of God and the soul. It is believed that the founder of the religious movement is the Buddha. The brief postulates of the religion are as follows: life in harmony with the surrounding world, trying to achieve spiritual balance by alienating from the surrounding world, since it is imperfect.

Religion plays an increasingly important role in the life of the countries of Central Asia (CA). At the same time, on the one hand, it acts as a fairly integral phenomenon, on the other, it performs a wide range of very diverse functions. Among them are the consolidation of ethnic self-awareness, the

formation of spiritual and moral culture, the fostering of a sense of belonging to a particular community and the world community, the fulfillment of social responsibilities (through religious norms), the formation of ideals of social justice and a sense of duty (to the religious community and society as a whole ), a conscious attitude to the duties of a person to the state and the state to a person, etc. "Some functions of religion in the CA countries are internally contradictory: for example, the consolidation of a religious community here does not always lead to the consolidation of the entire society. In other words, religion is capable of exacerbating relations between the state and the believing part of society. Consolidation on a religious basis often introduces discord into society, exacerbating various kinds of problems in which the authorities can show disobedience; they are appealed by religious radicals. Another important factor in the growth of religiously motivated extremism and terrorism in the Central Asian region.

Is this the context of the functioning of religions in Central Asia?

Conscious attitude of believers to the state. gift often exacerbates the requirements for him putting believers in a position of opposition, and violation of the principle of justice preached by religion can increase protest moods in society. The specific reasons and forms of opposition to certain religious communities may vary from country to country. However, the main conceptual reason lies in the contradictions between the religious understanding of justice and the duties of the believer, on the one hand, and state expediency. It should be emphasized that not all religious associations express opposition to the state. So, one of the main requirements of the dogma of the Abrahamic religions (Judaism, Christianity and Islam) is submission to the authorities (since all power is given by God, Allah). However, there are a number of conditions, tyu - on the other

Trends in the development of Islam in the region In Central Asia, there are several major trends in religion. The first consists in the rooting of Islam in many spheres of public and private life of the region's population, which overwhelmingly positions itself as Muslims. Moreover, if 5-6 years ago this positioning was predominantly formal, today there are noticeable processes of penetration of Muslims of the region into the depths of faith.

at least about a third of the total number of Muslims remains in the positions of the formal confession of Islam, which explains a lot in the current religious situation in Central Asia and allows us to find answers to a number of questions.

For example, why is Salafi preaching having relative success in the region?

The answer is simple: deepening in the faith actualizes many questions, the answers to which are much more often given by the Salafis, and not by the official Muslim clergy. In addition, the formally believing part of Muslims does not have a sufficient understanding of the foundations of Islam and thus feeds them with extremist knowledge.

precisely for this reason, despite the obvious absurdity of their arguments, mystics find supporters among the Muslims of the region.

The second trend is closely related to the first and consists in a noticeable Islamization countries of the region; this process has both positive and negative aspects. The positive aspect is that Islam, by expanding its presence in general society, gets the opportunity to spiritually improve it, including i the political sphere. The negative aspect is the excessive demands Islamists to society live exclusively according to the laws of Sharia.

The third trend acts as a kind of "compensation" for the growth of Islamization of the region and consists in the sustainable preservation of the secular character of all state gifts of CA. Despite a fairly wide range of opinions about the prospects the influence of Islam on the state structure in different countries of the region,

The majority of the population is in favor of secular power. Sociological research provides a clear picture of public opinion on government issues countries of the region. For the secular state donations are represented by 55% of the population of Kyrgyzstan (the lowest indicator: due to the loss of state stability, the population of this republic is ready convert to Islam as a "bond" of society) and up to 90% - Kazakhstan; The opinions of the inhabitants of other countries of the region also lie

in the same area. Thus, you can but to conclude that Islamization did not occur in the states of the region.

The fourth trend is the decline in direct foreign influence on the nature of the practice of Islam in the region, which has several reasons.

1. Spiritual administrations of Muslims of CA countries (whose activities are justified criticized for various reasons) still adhere to the traditional for the region of the Hanafi madhhab, the most loyal to the state and native traditions.

2. The power structures of the states of the region are taking measures to prevent to monitor the influence of extremism on the functioning of Islamic structures in Central Asia, including tightening legislation in the religious sphere and reducing the scale of receiving spiritual education abroad. " However, although foreign influence on the nature of the practice of Islam in the region is decreasing It should be emphasized that in previous years it was very powerful. At present this time is bearing certain fruit, as foreign preachers succeed The goal was to lay the foundations for non-traditional interpretations of Islam in Central Asia.

The processes of radicalization of Islam in the region are growing like an avalanche, and for that a few reasons:

- spread of poverty and unequal distribution of wealth;
- inefficiency of work of state structures in the field of education, health care and others;
- struggle for power between clans and groups;
- failure to comply with the indispensable conditions of democracy (disrespect for human rights, law, etc.);
- the population practically lacks the ability to influence the decisions made by the authorities;
- long-term success of foreign preachers in the spread of radical Islam: external geopolitical influence on the region,

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