

Bachelor thesis deals with problems connected to religiosity of contemporary Crimean Tatars after their repatriation from exile where they stayed after the mass deportation in 1944 and with process of fast and strong re-Islamization of the Crimean Peninsula since the end of 1980s. Influence of this process on local relations and role of Crimean Tatars in conflict between Ukrainians and Russians around Crimea. Thesis is interdisciplinary work with elements of sociology, religious studies, history, political science and international relations. Work is divided into three chapters First covers brief summary of history of Crimean Tatars second Crimean political organizations and their positions towards Islam and third physical indicators of rebirth of Islam in Crimea role of Islam in everyday life of Crimean Tatars and eventual sectarian conflicts in Crimea. Results of cited sociological surveys imply strong secular character of Crimean Tatars that consist of not obeying religious rules and rituals and widespread self-identification with Islam as historical-cultural tradition of their nation. Nonetheless, radical Islamic movements have some only small support among Crimean Tatars and their organizations. Research also indicates that topic of Islam is often misused by Muslim and non-Muslim political organizations in political struggle. There can be observed individual conflicts amidst members of different ethnic groups and confessions which does not have religious and mass character and often are just artificial constructs created by local media and escalated by politicians. Hypothesis of this work can be in principle confirmed and we may state that Islam of Crimean Tatars has moved towards element of national self-identification.