

20. Ali Abdallah Saleh (1947-2017) - President of North Yemen (1978-1990), and after the unification of the Yemen Arab Republic (North Yemen) and the People's Democratic Republic of Yemen (South Yemen) - Chairman of the Presidential Council of a united Yemen (1990-1994) and later President of Yemen (1994-2012).
21. The Southern Transitional Council is a separatist authority of the Republic of Yemen, created in 2017 during the civil war in Yemen.
22. Hasidism is a special course of Judaism, in which special importance is given to the emotional comprehension of God. Satmar is a Hasidic group founded in 1905 by Rabbi Yoel Teitelbaum in Romania.

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GEORGY POGOSYAN. ISLAM IN SOUTH KOREA: THE FORMATION OF A MUSLIM COMMUNITY

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Abstract. In recent years, there has been significant research interest in the place of Muslim community among other religious communities in South Korea. Despite the prominent role of Islam in the world, the religion is not widespread in South Korean society. However, it is obvious that it is only temporary. The article attempts to examine the place of Islam in South Korea and its relationship with other religions in the country.

Background to the Question

Compared to other religions in South Korea, Islam is a fairly “young” religion, especially in comparison with Christian confessions, which first appeared on the territory of a single Korean state in the 18th–20th centuries.

In South Korea, Islam appeared and began to spread actively during the Korean War (1950–1953). The UN forces mainly included the armed forces of the Western and capitalist powers led by the United States, as well as the troops of Turkey, which at that time was not yet part of NATO. Apart from Turkish soldiers, Turkish mullahs were also members of the army. According to some reports, they influenced Koreans and facilitated the participation of Koreans in religious events and even their adoption of Islam [1].

At the end of the Korean War, North Korea and UN troops signed a ceasefire agreement. However, South Korea refused to sign it, which led to the actual freezing of the inter-Korean conflict [1]. One of the consequences of this war was the emergence of a small Muslim community in South Korea. It served as the basis for the organization of the Association of Muslims of Korea in 1956, which in 1967 was transformed into the Federation of Muslims of Korea. At the same time, the organization’s press organ, the *Islam Herald*, was created [2, p. 42–43].

Subsequently, South Korean Muslims took part in establishing contacts with some Muslim countries, which was especially useful for the South Korean government in the formation of interstate relations. The government of Park Chung Hee (1961–1979) appreciated the role of the Muslim community and supported the idea of creating a mosque, allocating land for its construction. Construction works began in the early 1960s, but turned into a long-delayed one. However, in 1976 a mosque was built in Seoul [2, p. 41–42]. Ji Yong Im, a full-time professor and researcher at the Institute of Humanities at Tegu University, noted in the article “대구 이슬람사원 건립을 둘러싼 갈등 사례연구” the increase in the number of adherents of Islam, as well as the construction of mosques in other cities. So, for example, already