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## **ISLAM AND MODERN INFORMATION TECHNOLOGIES**

Our article is devoted to the relationship of Islam with modern information technologies. The given theme is especially actual, in connection with that information technologies have covered all spheres of our vital activity and have firmly occupied the advanced positions in development of humankind. It is inconceivable today for our existence without mobile communication, the World Wide Web, online stores, electronic media, social networks and other delights of IT progress, which only succeeds in giving out the next innovations. Innovations are subject to all areas of life, including the system of state administration. Islam also not aside from attention to the fruits of modernity. Since believers are the most active part of the society, thinking first about the essence of innovations, how they are able to influence spirituality and the future of generations, and only then they are tasted. In the main part, a comparative analysis is given, as well as all discoveries, information technologies have positive and negative sides. Beginning with the invention of archery and ending with the curbing of nuclear energy, any product of human thought can serve both for the extraction of goods and for becoming an instrument of destruction. In the final part, emphasis is placed on the fact that, contrary to the generally accepted opinion, Muslims can and should use the Internet and social networks. It is necessary to follow the principle given in the Holy Quran Surah Ali 'Imran [3:104], which says: «There must be among you a community calling to good, and enjoining and actively promoting what is right and forbidding and trying to prevent evil (in appropriate ways). They are those who are the prosperous» (Unal2008: 157).

**Key words:** Islam, the Internet, social networks, information technologies, mobile technologies.

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### **Ислам және заманауи ақпараттық технологиялар**

Мақала Исламның заманауи ақпараттық технологиялармен байланысына арналған ғылыми ізденіс ретінде өзекті. Ақпараттық технологиялар біздің өміріміздің барлық саласына еніп, адамзат дамуындағы алдыңғы қатарлы позицияларға ие болып отыр. Бүгінде ұялы байланыссыз, әлемдік желі, интернет-дүкендер, электронды медиа, әлеуметтік желілер және кезекті жаңа инновацияларды шығаруға үлгеріп отыратын ІТ жетістіктерінсіз өмір сүру мүмкін емес. Жаңашылдықтар өмірдің барлық саласына, оның ішінде рухани мәдениетке де өз әсерін тигізуде. Ислам да өзінің ықпалын қалыптастыру үшін қазіргі заманның инновациялық жетістіктерін пайдалануда. Діндарлар қоғамның барлық мүшелері секілді ең алдымен инновацияның мәнін, олардың руханилыққа және ұрпақтың болашағына әсерін ойлап барып қана пайдаланғандары жөн. Негізгі бөлімде ақпараттық технологиялардың да жағымды және жағымсыз жақтарына салыстырмалы талдау келтірілді. Адамзаттың садақты ойлап табудан бастап, ядролық энергияны тоқтата алуға дейінгі кез келген ойы игілікке қол жеткізуге қызмет етіп қана қоймай, жою мен қиратудың құралы болып кетуі де мүмкін екендігі негізделді. Қорытынды бөлімде көпшілік мақұлдаған пікірлерге қарамастан, мұсылмандардың ғаламтор мен әлеуметтік желілерді пайдалана алу керектігіне баса назар аударылды, бұл ретте Қасиетті Құран Кәрімде («Әли Имран», 3 сүре, 104 аят): «Сендерден жақсылыққа шақыратын сондай-ақ дұрыстыққа қосып, бұрыстықтан тосатын бір топ болсын. Міне солар құтылушылар» деп келген қағиданы ұстану қажеттігіне мән берілді (Unal 2008: 157).

**Түйін сөздер:** Ислам, Ғаламтор, әлеуметтік желілер, ақпараттық технологиялар, мобильді технологиялар.

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### Ислам и современные информационные технологии

Статья посвящена взаимосвязи Ислама с современными информационными технологиями. Данная тема особенно актуальна в связи с тем, что информационные технологии охватили все сферы нашей жизнедеятельности и твёрдо заняли передовые позиции в развитии человечества. Невообразимо сегодня наше существование без мобильной связи, всемирной паутины, интернет-магазинов, электронных СМИ, социальных сетей и прочих достижений IT-прогресса, который только успевает «выдавать» очередные инновации. Нововведениям подвержены абсолютно все сферы современного общества, включая и духовную сферу. Ислам для своего распространения среди уммы сегодня активно пользуется интернет достижениями современности. Верующие, как и все члены общества, должны в первую очередь подумать о сущности новшеств, о том, как они способны повлиять на духовность и будущее поколений, и затем их использовать в благих целях. В основной части приведен сравнительный анализ позитивной и негативной сторон информационных технологий. Начиная с изобретения лука и заканчивая освоением ядерной энергии, любой продукт людской мысли может служить как для добычи благ, так и стать инструментом уничтожения и разрушения. В заключительной части сделан акцент на то, что, несмотря на неоднозначные мнения по использованию новых технологий, мусульмане могут пользоваться интернетом и социальными сетями. Надо следовать принципу, приведенному в Священном Коране (сура 3, «Аль-Имран», аят 104), который гласит: «Пусть среди вас будет группа людей, которые будут призывать к добру, повелевать одобряемое и запрещать предосудительное. Именно они окажутся преуспевшими» (Unal, 2008: 157).

**Ключевые слова:** Ислам, интернет, социальные сети, информационные технологии, мобильные технологии.

### Introduction

In the Republic of Kazakhstan, one of the most problematic issues in the sphere of religion is the insufficiently high level of religious literacy among the population, which opens up opportunities for various destructive forces of manipulating the consciousness of citizens. To solve this issue, as well as to ensure the achievement of the goal and target indicators, the Ministry of Religious and Civil Society Affairs of the Republic of Kazakhstan conducted outreach activities, aimed at promoting secular principles of the country's development, maintaining and strengthening interfaith peace and harmony, countering religious extremism and terrorism.

In particular, for the year 2017, in the framework of explaining the state policy in the sphere of religion, propagating traditional values, preventing religious extremism and forming immunity against radical ideas, over 42,000 materials have been published in the republican and regional media by the efforts of the ministry and local executive bodies (on radio and television – 3,506, in print media – 12,335, on Internet resources – 25,967, interviews – 195).

On the republican TV channels, more than 110 programs (Documentary films in the genre of journalistic investigation, talk shows, news stories,

interviews) with the involvement of representatives of government bodies, the scientific and expert community, NGOs and the Spiritual Board of Muslims of Kazakhstan («Interview», «Sukhat», «Bastau kerek» (Khabar 24); «Bizdin nazarda», «Terrorism tuzagi», «Zhahandik Sayasat» (Khabar); «Portret nedely» (KTK); «Betpe-bet», «Apta» (Kazakhstan).

One of the major projects aimed at the realization of the above goals is the activity of the informational and educational Internet portal «Kazislam.kz». Since the beginning of the year, the portal «Kazislam.kz» has prepared and published more than 5,500 information materials (including 4 411 news items, 1,000 interviews and articles, 180 audio-video materials). These materials were posted on video channels «Youtube.com», «KazTube» and in the communities of popular social networks «Facebook.com», «Twitter.com», «VKontakte».

The number of hits was 93 thousand, the number of visitors to the site is more than 45 thousand people per month, which is 2 times higher than in 2016. The number of published materials has increased, if in 2013 there were more than 3,300 materials, then by 2017 this figure grew by 40%. The majority of users of the resource are residents of Kazakhstan – 92.2%, Russia – 2.9%, Turkey – 2%, USA – 1.2%, Kyrgyzstan – 0.7%, Ukraine – 0.3%.

For the first time in 2017, the blogger project «Organization and conduct of information work in the media to promote secular values and debunk the ideas of radical religious movements» was launched. This project allowed to carry out diverse work in the media space. So, 60 demotivators are developed and replicated in social networks and mobile messengers.

Within the framework of the project, four popular communities are being conveyed («Қазақстан дінтанушылары / **Религиоведы Казахстана** / Religious studies scholars of Kazakhstan», «Дін және заман / Религия и современность / Religion and Modernity», «Дін әлемі / Мир религий / Religion World», «Өмір жайлы / **About life**») on the discussion of religious topics in social networks «Facebook.com», «VKontakte», «Twitter» with a readership of more than 250 thousand people. In total, in these communities since the beginning of the year, more than 5 thousand media have been published.

In the creation of a negative association of non – traditional religious groups and religious movements, the traditionally reputational work of the clergy is exposed to the operative reaction in the Internet (Report on the implementation of the Strategic Plan of the Ministry of Religious and Civil Affairs of the Republic of Kazakhstan for 2017-2021, approved by Order of the Minister of Religious and Civil Affairs of the Republic of Kazakhstan from December 28, 2016 № 17: 11).

In conducting large-scale awareness-raising and advocacy work new information impact mechanisms are being introduced and used through mobile messengers, oriented, above all, to the youth audience.

It is almost impossible to imagine our life without the Internet. However, modern «The World Wide Web» – this is not only an abundance of the most diverse information, but also an excellent opportunity for millions of users from all over the world to communicate with each other. The official statistics show that every Internet user between the ages of 7 and 50 is registered in at least one social network. A completely clear question arises: is it permissible for Muslims to use numerous Internet resources and be active participants in social networks?

In general, social networks (VKontakte, Facebook, Odnoklassniki and others) have a lot of pluses and minuses. One of the positive qualities of social networks is that they enable people to keep in touch and communicate with each other regardless of time of day and distance. This is a huge plus. A few decades ago it was simply impossible to imagine such a thing, but now it has become so commonplace that

it has truly become an integral part of our daily life. And at home, at work, and even while traveling the world, we can always instantly connect with any other user social networks especially with their relatives who can live very far away. People find each other, share experience and creativity, scooping the information they are interested in, expand their horizons, provide each other with moral and even material support through the Internet, and in particular social networks. Is the question of whether Muslims can use the Internet and social networks remains relevant?

If the Internet is used for good, good purposes, such as education, creativity, charity, then this, of course, can only be welcomed and encouraged, since this does not contradict the norms of Islam.

There are social networks and their disadvantages: they cause many a special dependence – virtual reality literally absorbs them with their heads. And then a person lurks many temptations, with which not everyone can cope. Social networks can be used in unseemly, sometimes even disastrous purposes – for example, spreading the ideas of extremism and terrorism, various obscene proposals, disseminating information that offends the feelings of believers, and so on. In a word, it all depends on the person – what he is looking for in the vastness of the Internet, then he finds it. Muslims around the world also actively use social networks, but their interests are devoid of a «dirty» focus.

Many Muslims, in addition, not only use well-known Internet resources, but also create their own social networks designed specifically for Muslims. There are many Muslim analogues of the popular social network Facebook, and in addition to social networks on the Internet there are special search engines that can be considered halal, they exclude from their search sites that contain low-quality, vulgar and forbidden information.

The Internet should serve extremely good purposes: for example, when Muslims direct their forces and aspirations to such an important field as charity.

Social networks play a truly invaluable role for newly converted Muslims and, in particular, for those who think about adopting Islam. It is on social networks that they can ask questions to their brothers and sisters by faith, consult with them on certain life situations, it is with the help of the Internet that they can feel themselves part of a large Muslim community. After all, if you compare every Muslim with germinated wheat, then the commonality of Muslims is similar to shoots in wheat fields (Kerimova, 2013: 1).

### The costs of progress

Advanced Muslims quite successfully use modern services on non-Muslim portals. The range of requirements for Internet resources is constantly expanding, and the self-respecting information project monitors new technologies and changes in the rules of successful work in the network. Here is an example of a site indicial «Kazislam.kz» (this is how it looks among Muslim sites) on request «Islam» in the Google search engine. This was achieved with the help of modern technologies. It should be noted that among the most frequent searches in the search engine (for example: news, design, store, etc.), the positions of the top ten sites are based on technologies, while the content (content) here goes to the background. At present, there is not much competition in search engines for «Islam», although according to Google Trends statistics this keyword is much more popular than, for example, requests for words «Christianity» or «Orthodoxy», in which competition is not small at all. In some periods, requests for the word «Islam» exceeded the requests «Orthodoxy», «Buddhism», «Judaism» in dozens of times. This indicates a great interest of users of the worldwide network to Islam. But worthy of attention «Yandex. Catalog» were only 48 Muslim Internet projects (note, this same directory was considered authoritative enough by 1728 Christian sites). The most popular Internet direction today is the network of searching for acquaintances – «Facebook.com», «Twitter.com», «VKontakte», «Odnoklassniki.ru», «Instagram» and etc.. It's a world of friends, a world of constant contact with interesting people. Everyone builds his own life here. Someone is engaged in the construction of the «cyber-caliphate», others publish a Muslim Internet newspaper, others are looking for a companion of life. There is no racial or confessional discrimination, Muslims feel quite comfortable.

Network technologies are in a stage of constant development, therefore it is impossible to ignore the technical part of the information project, it is necessary to constantly monitor the network equipment of the site and update it. And it is very important to understand that so far the overwhelming majority of Muslims cannot work with the Internet, the efforts of Islamic news agencies, portals, channels, etc. do not have the desired effect.

Concerning the subject of information accounting systems, there is undoubtedly a great temptation to use personal data in selfish and obscene intentions. The more complete the information, the more interest and value it represents. After all, this is not

only general passport data, but also any contact of the accounting object with information systems: ownership of property, large acquisitions, and appeals to instances, purchase of tickets, insurance, social security and medical care. Moreover, taking into account all family ties.

Having access to the specified accounting systems and common identifiers, you can get a complete picture of the status and preferences of each individual person. This depends on the level of development and introduction of these systems, the trend of which is unambiguous – to further expand the scope of application. Together with the instrument of influence in the face of mass media that are uncontrolled by the society, it turns out that the atomic bomb is better – it is possible to massively destroy with the jeweler's precision and with the required selectivity.

Despite such a threatening picture, the rejection of technological progress is akin to trying to hide in a monastery, knowing the inability of all laity to follow this example. Such a position will only lead to greater backwardness from modern technologies, which will be increasingly difficult to catch up. But it does not solve this initial problem.

### The World Wide Web

The World Wide Web is a perfect phrase for determining the current state of the Internet. The web in nature is designed for catching prey. Apparently, there is some correspondence to the evaluation of the real Internet and the provisions for using it. At first glance, everything is honest, although all participants are forced to follow the categorically unpredictable rules of a single resource, established by difficult-to-reach administrators of a difficult-to-determine origin. The scourge of the World Wide Web is the general anonymity, irresponsibility, permissiveness and impunity of the participants of different levels, which introduces serious adjustments to the characteristics of the global information space. Hence, it is unacceptable to recognize the opinion of the audience of the current virtual space as objective and sincere. The obvious misconception is that the Internet is in a state of unmanageable chaos. For an administrator of the appropriate rank, it is easy to identify the user on the access point, learn about his mailing and correspondence in social networks, monitor and control the flow of information of certain content. Then what would be the question? The fact is that when the Internet has stepped beyond the borders of one state, any attempts to develop rules for its functioning within the borders of a single

country or community face a serious confrontation. The main counterarguments of the opponents: the physical network is excellent from the information presented in it, the appeal to respect freedom of opinion and the transfer of all responsibility to the shoulders of an individual administrator, the characteristics of which were given above. However, modern trendsetters on the World Wide Web keep silent about the fact that without a physical network, access to the information posted is impossible; that freedom of opinion and freedom of expression are not one and the same; who are represented and authorized by those administrators and what is their responsibility.

Creating your own global network, if you allow this, will not solve the pressing problems. Having reached a certain level of its development, it will face the same vices. The whole question is about the criteria for providing and the rules for using the Internet. Similar to the polemic about land ownership, where it is not so important who owns land, how important are the conditions of land use. Even a negligent owner, under the threat of sanctions, up to confiscation, will have to use his own resource properly. But the whole hitch is that these rules are absent or not applied in practice. Only in China, where state-owned companies represent providers, access to foreign websites is limited to the government for censorship purposes, web pages are filtered by keywords related to state security, as well as by the «black list» of website addresses, even in the Internet cafe entrance only on passports.

### **Walking to the Internet**

Mastering the Internet is a serious step for Islam. Literally, over the past few years, many Muslim information resources have been widely represented in the global network, which opened the way for everyone to get an official informative component. Such an important decision significantly contributes to the activation and precipitation of all kinds of impostors, scammers and distortors of the Muslim faith, who have excessively bred in the virtual world.

A bold act was the activation of the activity of imams in social networks, because initially it puts believers in front of the fact to independently resist the arbitrariness of Internet trolling and moreover on a foreign field. The offspring of Durov and Zuckerberg can hardly be called their own, just as it is naive to believe that the efforts of several giddy programmers have found a success story in cyberfield. There was internal chaos and external control

of social networks, which played an important role in stimulating the need for certain products.

The modern rhythm of life, the increase in the level of urbanization, increased mobility, the growth of the migration component, and the minimization of direct contact have formed a lack of communication. Social networks quickly filled this gap. Nothing is able to replace personal presence in the mosque, but to ignore the results of technical progress is irrational. Then it is quite reasonable to use the social environment of the Internet for the benefit of Islam, introducing in it rules corresponding to primordially Muslim values.

The need for personalization of all users and system administrators, compliance with information security, protection from unauthorized access, application of liability measures for violation of general rules – the main priorities for building a virtual communication environment of a new order. It is possible to achieve these only as a result of an agreement with the owners of existing systems, or by organizing their own social network, administered and physically under the auspices of the Imams (Abdrahmanov, 2007).

In some places, the sound of a cannon blast signals the time for the breaking of the fast in Ramadan. This is how it has been for several decades.

However, nowadays there is an iPhone, Android notifications does their job due to a smartphone application called ‘Ramadan Times’ which reminds the user of fasting times depending on the location. All this is happening due to the availability of technology at our fingertips. People have become more empowered with technology and are surprised at the power that it holds (Zahran, 2016a:1).

On the other hand, Islamic hardliners have a whole new point of view concerning the dissemination of religion via digital devices. Many of them have issued fatwas against the use of digital technology, which they claim is in some instances against Islamic principles. Nevertheless, Muslims have openly embraced technology, including the use of smartphones and the internet- just as the rest of the world has and in fact, in certain instances, even more.

A recent survey by Ipsos, a market-research firm, found that rich Muslim-majority countries boast some of world’s highest rates of smartphone penetration, with the United Arab Emirates ahead at 61%. But even in poorer Muslim lands adoption is respectable: 26% in Egypt, not much below Germany’s 29%. More than a third of people in the Middle East now use the internet, slightly above the world average.

Many smartphone apps cater to religious needs. Some show mosques and halal businesses close to a user's location. Salah 3D is an iPhone guide to how to pray. Another app, Quran Majeed, includes text and audio versions of the Koran not only in Arabic, but other languages, making the holy book more accessible to Muslims whose first language is not Arabic. It has been downloaded more than 3 million times.

Websites tailored to Muslims also abound. Artik Kuzmin, a Turkish entrepreneur, will soon launch Salamworld, a Facebook for Muslims. «People told us that they worry about moral standards on the internet. They don't feel it is safe for them», – he says. Salamworld's moderators will try to allay such fears by taking down photographs with too much flesh and deleting swear words. Online dating services are multiplying. «Far more is permissible in Islam than people think» explains Abdelaziz Aouragh, who runs Al Asira, which claims to be a sharia-compliant sex site, from the safety of Amsterdam.

Social media's role in the Arab spring has been widely discussed. But even more important may be how the technology is changing Islam itself by creating a virtual version of the ummah, the single nation of Muslims that Islam's followers consider themselves to be part of. All kinds of online forums allow open discussion of religious questions.

For the first time, lay people can easily separate religious commands from tradition by looking at holy texts and scholarship rather than relying on their local preachers. «The digital revolution has given a voice to young Muslims. It is allowing us to criticize the religious establishment and create our own interpretations» explains Amir Ahmad Nasr, a 25-year-old Sudanese blogger. He says that discovering the internet was the reason for his personal journey from devout Muslim to atheist and then to Sufi, adhering to a mystical version of Islam – an experience he describes in a forthcoming book, «My Isl@m».

### **Faith in progress**

Facing a threat to their authority, some Islamic scholars have called for a ban on certain sites, and a handful even a ban on the entire internet. But many more are embracing new media to avoid being sidelined. Muslim scholars at al-Azhar University in Cairo run an «Islamic Hotline». Users call or e-mail a question, which is answered within 48 hours. Other muftis upload lectures to YouTube.

The internet's impact is even greater for Muslim women. «You can look after your family, have

a job, and avoid workplace problems with the hijab [veil],» says Kimberly Ben, a convert and freelance copywriter in Alabama, who publishes tips for Muslim women (sometimes called Muslimahs) on running a business from home on MuslimahsWorkingAtHome.com.

Being able to study religious teachings for themselves, Muslimahs are also chipping away at the predominantly male, orthodox domination of Islamic thought. The Prophet's first wife, Khadija, for instance, has become something of a role model. She is said to have been a successful businesswoman when she married Muhammad. Last year, in protest against Saudi Arabia's ban on women behind the wheel, Manal Al-Sharif uploaded a video to YouTube showing herself driving (which duly went viral and earned her nine days in detention).

As always, however, technology cuts both ways. Long before social media helped to usher in the Arab spring, jihadis used ghastly video clips and online forums to attract foot soldiers to their cause. More recently, the internet has led to shows of rabid intolerance. Earlier this year, when Hamza Kashgari, a Saudi writer, was deemed a blasphemer by his country's authorities for a poem, the internet was filled with hate speech against him.

Yet as more and more Muslims buy smartphones and get online, it is unlikely that radicals will benefit most. Hatred and extremism fester in closed polities, whereas the internet tends to strengthen the tolerant and open-minded. Mr Nasr, the Sudanese blogger, even thinks that digital media will be to Islam what the printing press was to Christianity – and ultimately lead to a Reformation. «We're still in the early stages,» he says, «but we're going to see many eclectic versions of Islam.» (Beirut, 2012)

On a more specific note, Muslims use their technological gadgets in the general way as everyone else does. They text, chat, download apps, play games, use social media as well as make online purchases. However, the Islamification of technology has a deeper impact.

According to Bart Barendregt of Leiden University, who has keenly studied South-East Asia's ever expanding digital usage, «Muslim youngsters are adopting technology to distance themselves from older, traditional practices while also challenging Western models» (Barendregt, 2010: 44).

Generally speaking, several apps cater to different pillars of Islam. For example, you will find apps that will guide you how to pray like 3D Salah, the Quran Majeed app which includes both text and audio versions and has been translated to several other

languages so as to make the holy book accessible to those whose first language is not Arabic.

Moreover, you will also come across several websites specifically tailored to Muslims. In essence, there are numerous Muslim websites that completely clone popular social media channels such as Facebook, especially in the Middle East (Barendregt, 2009: 73).

### **Faith Strengthened**

Although some Islamic scholars have expressed displeasure and have issued numerous fatwas against the use of internet, many others have embraced it openly. It is common to find Islamic preachers online who use the internet to disseminate the message of Islam.

Muslim women on the other hand have found more freedom with the advent of technology. Home based jobs give them the freedom to remain covered by observing the hijab as well as looking after their families.

Additionally, the stereotype mindset associated with women is changing. Technology has empowered Muslim women in a way that they don't have to be confined to their kitchens all day. For instance, we can find many women coders who successfully run businesses of their own thanks to the power of the internet.

Furthermore, several online learning resources have also empowered Muslim women who are now able to learn anything that they want including religious teachings.

### **Using Technology to Prevent Violence**

You will find several other ways tech has enabled the world become a better place. For instance, take PeaceTech Lab for instance, an NGO with headquarters based in the US that works with technology, data and media to minimize conflict worldwide especially in conflict stricken Muslim countries like Syria.

One such incident for instance, a Syrian man built a system called Aymta (which was part of PeaceTech) which was meant to alert residents of a particular area when a missile was being hurled at their direction so as to give them enough time to disperse.

Residents had to register for mobile alerts in order to be notified of any impending missile strikes, and needless to say, Aymta helped saved several lives.

Several other initiatives including PeaceTech apps have been downloaded by thousands of people «to feel safe and protected.»

In this way, we are witnessing the powerful impact that technology has had on our lives and how quickly everyone is embracing it, with Muslims not being an exception.

### **Crowd Funding and Nurturing Startups**

Many business incubators are being created with the aim of nurturing startups that will in one way or another benefit the Muslim population. For example, Affinis Labs is a prime example of a business incubator that funds tech ideas that later turn into fully fledged companies.

Their founders Amanullah and Quintan were instrumental in performing high-level tasks for the white house which included ways to curb Islamic extremism and other related issues. The incubator focuses specifically on funding those startups which have a long term and positive impact on the Muslim population including those that help in building products and services that empower Muslim communities and help fight extremism.

Another example is Buildup which is also a business incubator that is focused on encouraging both organizations and individuals to use technology for peacebuilding and other solutions.

Moreover, economies in Muslim countries are rising rapidly due to the entry of digital services especially in form of apps.

Children are also able to learn religion in a non-traditional manner by playing Islamic games and other interactive software that motivate them to learn better (Zahran, 2016b: 1). For example, within the framework of the article of the Head of State «Course towards the future: modernization of Kazakhstan's identity», in 2017 the project «Жас кәсіпкер / Young enterpriser» was realized (Nazarbayev, 2017). One of the winners is Tokhtarbekov Bagdat, who invent «muslim doll» for children, which teaches them to read Quran ayats, 99 names of Allah and etc.

Why do we witness widespread enchantment with technology and at the same time a worldwide resurgence of religious fundamentalism has occurred? We shouldn't assume that the rise of both is simply coincidence. Instead of presuming that the education and training behind science and technology should always result in more religious skepticism and even a bit more atheism, we should wonder if perhaps empirical observations are actually disconfirming our ideas.

Atheists are often ready to criticize theists for failing to deal with evidence that doesn't meet expectations, so let's not fall into that same trap.

Perhaps there are religious impulses underlying the drive of technology which has characterized modernity – religious impulses which might affect secular atheists, too, if they aren't self-aware enough to notice what's going on.

Such impulses might prevent technology and religion from being incompatible. Perhaps technology itself is becoming religious on its own, thus also eliminating incompatibilities.

Both possibilities should be explored and I think both are occurring to varying degrees. Indeed, I think that both have been happening for hundreds of years, but the clear religious foundations for technological advancement are either ignored or hidden away like embarrassing relatives.

The enthusiasm so many people have had with technology is often rooted – sometimes unknowingly – in religious myths and ancient dreams. This is unfortunate because technology has proven itself capable of causing terrible problems for humanity, and one of the reasons for this may be the religious impulses people are ignoring.

Technology, like science, is a defining mark of modernity and if the future is to improve, certain elemental premises will have to be identified, acknowledged, and hopefully eliminated (Austin, 2017).

## Conclusion

Realization of missionary work, preaching and charity in the general nihilism and constant pressure of the shameless «well-wishers» of Islam are extremely difficult tasks. The wise application of information technology is able to facilitate unhindered accessibility, maximum transparency, and direct involvement of the laity.

Today it is not a problem to find an unbeliever, it is much harder to turn to faith. It is important here for his own decision and voluntary entry to the mosque. The use of modern information technology can reduce and simplify this path as much as possible. Information resources, interactive communication environment, the possibility of remote participation in the life of the mosque and in charity, as well as ensuring the visibility of their results a powerful tool that it is impermissible to ignore.

It is indisputable to respect the opinion of every citizen, especially the desire of believers. It is necessary to create the most comfortable conditions for being outside the systems of global accounting, otherwise there is open discrimination. But it is necessary to think first of all, how much more comfortable will walk on comparison with driving by the car, or really get in the team of trotters will be faster than flying on an airplane. After all, these vehicles in their time, too, were the result of technological progress.

And yet, in order to keep abreast of such controversial and imminent events of our time, it is necessary to take a direct part in the development of an acceptable culture in the information environment. It's time to think about a full-fledged division of the SAMK, which is in charge of information technology with its hosts, information resources, telecommunications networks, relevant specialists in the field of construction and operation, which is the flagship in developing the requirements for building an information space at the state level.

In this problem, it is better to focus on the construction and development of the fundamental principles of state information systems, which should unconditionally remain the prerogative of competent state bodies. Perfection of the security and safety of the systems from loss of information, unauthorized access and leakage, the preservation of personal data, the granting of the right to receive information about stored own data, and all requests for them. These are, in fact, topics worthy of universal attention and participation.

The Muslim population has openly embraced the power of technology and more specifically mobile and information technology.

Therefore, the advancement of technology has been a boon for Islam as we are witnessing more and more Muslims embracing technology every day. This is because it helps one both religion wise as discussed above, by giving one the opportunity to gain Islamic knowledge virtually by attending live classes online and listening to lectures of reputed scholars all without leaving the comfort of their homes.

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