

K. Bishmanov , **N. Orynbekov*** 

Al-Farabi Kazakh National University, Kazakhstan, Almaty

*e-mail: orynbekov.nur@gmail.com

THE THREAT OF RELIGIOUS EXTREMISM IN KAZAKHSTAN AND THE ROLE OF RELIGIOUS EDUCATION IN LIMITATION

In the context of the current spiritual revival in the country, it is important to reconsider the issue of religion, which is the basis of this spirituality, in order to distinguish the correct understanding of religion from false religion, to identify the causes and consequences of negative phenomena such as radicalism, extremism and terrorism. The article is dedicated to the threat of religious extremism in Kazakhstan, its manifestations and factors, as well as the role of religious education in its restriction. The aim of article is to discuss the current religious, cultural situation and the struggle with religious extremism in the country. Extremism is a very complex phenomenon that always manifests itself. The purpose of the article is to analyze the emergence of extremism in Kazakhstan, to identify conflicts of interest of people underlying this phenomenon and historical, socio-economic, religious differences. The causes of extremism differ in each society and depend on the objective and subjective situation in that society. However, there is a basic situation of the emergence and spread of extremism. The main factors of the emergence of extremism at the present stage, experts in the world propose: a sharp decrease in the standard of living of most of the local population; distortion of public administration and political institutions.

Key words: religious consciousness, extremism, terrorism, islamophobia, religious education.

К. Бишманов, Н. Орынбеков*

Әл-Фараби атындағы Қазақ ұлттық университеті, Қазақстан, Алматы қ.

*e-mail: orynbekov.nur@gmail.com

Қазақстандағы діни экстремизм қаупі және оны шектеудегі діни білім берудің рөлі

Қазіргі таңда елімізде қолға алынып отырған рухани жаңғыру аясында, сол руханиаттың негізі болып табылатын дін мәселесін қайта қарау, діннің дұрыс түсінігін жалған діншілдіктен ажыратып, діндегі радикализм, экстремизм, лаңкестік сияқты келеңсіз құбылыстарды анықтап, себептері мен салдарын анықтаудың маңызы зор. Бұл мақала Қазақстандағы діни экстремизм қаупі жайында, оның көріністері мен факторларына және оны шектеудегі діни білім берудің рөліне арналған. Заманауи діни-мәдени жағдайды талқылап, еліміздегі діни экстремизмге қарсы тұру мақсатында жазылған. Экстремизм бұл әруақытта әр қалай көрініс беретін өте күрделі құбылыс. Мақаланың мақсатына Қазақстанда экстремизмнің пайда болуына сараптама жасай келе, бұл құбылыстың негізінде жатқан адамдар мүдделерінің қақтығыстары мен тарихи, әлеуметтік-экономикалық, діни айырмашылықтарды анықтау жатады. Экстремизмнің пайда болу себебі әр қоғамда әр түрлі болады және сол қоғамдағы объективтік және субъективтік жағдайға байланысты. Әйтсе де, экстремизмнің пайда болуы мен таралуының базистік жағдайы бар. Қазіргі кезеңде экстремизмнің пайда болуының негізгі факторлары ретінде әлемдегі эксперттер мыналарды ұсынады: жергілікті тұрғындардың көп бөлігінің өмір сүру деңгейінің күрт түсуі; мемлекеттік басқару жүйесі мен саяси институттардың деформациясы.

Түйін сөз: діни сана, экстремизм, терроризм, исламофобия, діни білім беру.

К. Бишманов, Н. Орынбеков*

Казахский национальный университет имени аль-Фараби, Казахстан, г. Алматы

*e-mail: orynbekov.nur@gmail.com

Угроза религиозного экстремизма в Казахстане и роль религиозного образования в его ограничении

В контексте текущего духовного возрождения в стране важно пересмотреть вопрос о религии, которая является основой духовности, чтобы отличить правильное понимание религии от ложной религии, выявить причины и последствия негативных явлений, такие как радикализм, экстремизм и терроризм. Данная статья посвящена угрозе религиозного экстремизма в Казахстане, его проявлениям и факторам, а также роли религиозного образования в ее ограничении. Целью статьи является обсуждение текущей религиозной, культурной ситуации и борьбы с религиозным экстремизмом в стране. Экстремизм – это очень сложное явление, которое проявляется в каждом

конкретном случае по-разному. Целью статьи является анализ возникновения экстремизма в Казахстане, выявление исторических, социально-экономических, религиозных различий и конфликтов интересов людей, лежащих в основе этого явления. Причина возникновения экстремизма в каждом обществе различна и зависит от объективной и субъективной ситуации в этом обществе. Тем не менее, существует базисная ситуация возникновения и распространения экстремизма. В качестве основных факторов возникновения экстремизма на современном этапе мировые эксперты видят: снижение уровня жизни большей части местного населения; деформацию системы государственного управления и политических институтов.

Ключевые слова: религиозное сознание, экстремизм, терроризм, исламофобия, религиозное образование.

Introduction

Kazakhstan – one of the eight super-civilizations divided by religion (Huntington, 2001: 476-496) – located in the northeast of Islamic civilization, went through a period of formation as a sovereign state and became a full-fledged member of the world community. As a result of the formation and development of our sovereignty, there have been many changes in the religious sphere of the country. Kazakhstan is experiencing all the features of the post-secular period of development. The national cultural code of Islam and Kazakhs is closely related to each other. When the traditional Kazakh asked: «Who are you»? He answered without thought: «Muslim». Of course, there are different opinions in relation to the Kazakh Islamic language. One of them is the position of «true Muslims». Some religious scholars, says the book *Religion and Traditions*, published by the Spiritual Administration of Muslims of Kazakhstan: «In the Kazakh steppe, unanimity, Tauhid teaching came only in the nineties of the twentieth century» (*Spiritual administration of Muslims of Kazakhstan*, 2014: 5). They say that «we brought pure Islam» and call for religious «jihad». From here, not all villages of extremism and terrorism.

Since ancient times, Kazakhstan has been the junction of various cultures and religions. For several centuries, various beliefs lived peacefully on the territory of modern Kazakhstan, such as blasphemy, Zoroastrianism, Manichaeism, Buddhism, Christianity (especially Nestorian and Yakovite branches), Islam. Therefore, «we are alien to intolerance or religious fanaticism. This is a spiritual tradition, to whatever extent, openness to God. This is one of the most important foundations of interfaith harmony in Kazakhstan. Kazakhstan is recognized for peace tolerance and the preservation of national interfaith harmony and dialogue. The growing worldview of the country should continue to be preserved, developed (*Spiritual administration of Muslims of Kazakhstan*, 2002: 112)

The holy Qur'an Karim says: «Muslims are brothers» (Khojurat Time), and the Prophet Muhammad (S.E.) in hadith warns: «A Muslim is a Muslim brother. Muslim does not spare his brother, does not abandon his enemy. Anyone who helps Muslim brother and makes up for his shortcomings will help him God. Who will save one Muslim sister from difficulties, Allah will eliminate one of her difficulties on this day. If someone hides the shortcomings of Muslim brother, then Allah finally closes his shortcomings» (Adilbaeva, 2006: 258-270).

The Kazakh people, who have made this observation a life position, negatively see mutual division and say:

«Brother, if you make me happy, God bless you».

The reason for this was the non-interference of the state in the affairs of religion. Our young people who receive religious education were sent to study abroad, for example, in countries such as Saudi Arabia, the UAE, and Pakistan. «What religion does the state hold? Does the position of any religious school correspond to our traditional religious beliefs»? It is known that after Muslims arrived in our country from the inside and firmly took root, they propagated the absence of nationalism and formed a religious cosmopolitan environment from our country.

On the territory of the Republic of Kazakhstan, the problem of illegal migration is one of the main causes of international Landtag and religious extremism. Unfortunately, we must not forget that the various religious movements and centres that have followed a very rapidly increasing unconventional orientation in the country in recent years still threaten the policies and cohesion of our State.

Today, the features of religious extremism are revealed in Kazakhstan. Those who do not now profess our independence among the Islamic religion incite our statehood, sympathize and imitate Kazakh customs, and the Ouahabists, poisoned for many years by communist ideas, say that «now it is necessary to cleanse Islam». Thus, they urge all traditional Islamic believers who profess the Kazakh people to join the

ranks of the «kapirs» and fight them. A place where religious extremists and members of unscrupulous groups do not face true Islam – they go to numerous actions prohibiting Islam.

Justification of the choice of articles and goals and objectives

Religious extremism is manifested mainly by the deterioration of the socio-economic situation of the country, the decline in the state of life of the population, people's dissatisfaction with the government and its policies, as well as in the presence of moral and psychological factors that affect people's lives. Religious extremism becomes the only threat that reflects the integrity of any state.

At the beginning of the years of independence of the Republic of Kazakhstan, all the main efforts to strengthen the state were aimed at building economic potential. Due to the fact that the state did not give the people a clear orientation on religious issues, the Kazakh people began to supplant information about religion and religious sermons from representatives of various religious movements.

Scientific research methodology

The following methods, which are currently used in religious studies analysis, were used in the preparation of the article:

– comparative-functional method: it is aimed at finding differences between the denominations being compared and religious trends, identifying the same differences in the level of purpose and use of religious and cultural units;

– the semiotic systematic-structural method consists in systematically describing not only the universal connections of religious phenomena but also the legal connections between the parts of these phenomena, their structural organization and semantics, taking into account the facts of religion and the interests of society.

– field religious and social methods are aimed at accumulating research materials that become the core of scientific knowledge.

Main part

In the prevention of religious extremism and terrorism, it is theoretically important to discuss several humanitarian and religious-anthropological issues. The prerequisites and reasons for the emergence of extremist organizations also include a special personal mental paradise and language.

The predominance of emotionally unfavorable moments in this psychological situation, such as panic, remorse, trouble, decay, is caused by negative circumstances in life. A person is looking for ways to get rid of such negative emotions, perceived as a result of social helplessness, and eventually comes to religion. Therefore, when studying religious extremism, special attention should be paid to psychology, living conditions, spiritual worldview and mentality of people.

The sciences that justify violence and terrorism reserve the cooperation and silence of different opinions and ideas, people and religions. Because dialogue between and between different cultures is a point of non-recognition of the power and culture of peace proclaimed by humanist ethics in the twentieth century (Nurzhanov, 2001: 281). It is known that interdependent economic, technological and information communication channels prevail in the modern world. But in these channels of communication, the worst enemy of civilization is conflicts and wars, extremism and terrorism are a very dangerous challenge.

According to S. Huntington, today's civilization was distinguished by history, language, religion, culture, traditions, and instead of ideological and social conflicts, conflicts of civilizations arose (Huntington, 2001: 480-481). The American political scientist says that primarily religious and cultural contradictions between the West and Islam cause terrorism. The West is characterized by rationalism, Christian traditions, enlightenment, democracy, independence, Islam, on the contrary, is characterized by mystery, sensitivity, fundamentalist religious position, a special type of traditions, collectivism, community, authoritarianism. In the 20th century, the Western process obliges universal recognition of the European (Western) model. Those who do not accept this model are exposed to Islamophobia.

Of course, the negative side of S. Huntington's teachings is to have the opposite idea of Islam. If in translation into Kazakh the word «Islam» means «peace», then the actions of terrorist groups do not touch the world in any way. Therefore, wrong religious movements are called an unconventional, destructive, extremist, radical sect.

Dealing with current totalitarianism and violence, F. Hayek says that «capitalism» and «socialism» are outdated and today there are two types of unity of people: an expanded order of human community and cooperation and totalitarian structures that advocate the manifestation of power to man (Hayek, 1992: 237) This question is very

important. Because terrorism unfolds where there is little freedom and mutual cooperation. They have developed archaic relations, such as tribalism, paternalism, particularism, alien to the true human community. Therefore, one of the conditions for increasing the free individuality that limits blind extremism is the formation of a real community.

Every extremist feels like a beginning with absolute truth. This consciousness does not amount to selfishness, the type of man as a manifestation of the empirical element of an animal; terrorism perceives any civilizational norm as self-discrimination, a threat to existence; he feels any legal requirement of a public unit as self-removal (Kuzembayeva, 2013)

Discussion of the modern religious and cultural situation

Currently, there is a division of society into a rapidly changing society and a traditional society. Some fundamentalist authors note that in traditional society, customs and customs regulate human behavior much higher than in a rapidly changing society, which affects the world of values. Traditional thinking is largely based on the customs that have developed for centuries, unlike modern law and its legitimate ideas, and becomes genuine (Gabitov, 1999: 128)

However, this position is contrary to Islam. Let us give evidence of the holy Qur'an. In recent books, the Qur'an encourages people to be mixed and familiar with each other. «We made you out of the same man and woman. To get to know each other, we divided you into nations and nations. Undoubtedly, the most honored of you in the sight of Allah is the one who fears Him the most» (Halife Altay, 1991: 54).

The purpose of extremist organizations is their direction and political interests. The ultimate goals of religious extremist groups, that is, are based on the principles of religion and religion.

The danger of these currents to society is that they attract in the ranks youth, the rural youth coming to the city in job searches and students who will concentrate. Various approaches are used for inclusion in the ranks, satisfying the spiritual and material needs of young people, social difficulties, as well as interest in external forms of religion, such as cults and clothing, behavior. As a result, the neophyte, who felt like a «new Muslim», becomes stubborn and begins to isolate himself from friends a week ago, society as a whole, sometimes even from family (Zhalilov, 2006: 204).

Therefore if someone tells warm words, uses unemployment and offers kopeks, then in her shock

easy thinkers who can't put before themselves precious inheritance leave, have no persistent look and don't maintain criticism of life.

Z. Freud says the known rumble of the 20th century: «Let's be limited to repetition», culture «defines all our achievements and institutes which distinguish our life from activity in fauna. They serve two main objectives: protection of the person by nature and regulation of human ratios. Coexistence of people is possible when at each certain person the strong and stable group which constantly opposes itself to egoism of everyone is formed. The power of such group is «right» there and opposes the power of the personality. Transition from domination of the personality to the power of collective is a decisive step on the way to culture. His essence is that members of collective put certain limits in satisfaction of the requirements, and the natural person didn't recognize such limit» (Freud, 1997: 222-232).

In the history of religious thought, we can find different concepts of evil and extremism: from its justification to its apology, which is characterized by the theory of «less evil». According to the Christian conception of extremism, evil does not come from God, but from the God-created nature of the world. The world as a whole is benevolent and beautiful, and terrorism lives in it in relative terms: in the form of deprivation, poverty, negation and non-existence. In the world there are imperfect things – hunger, pus, ugliness, as well as moral evils – criminals (terrorists) and sinners. The content of sinful acts varies: lying, deception, deceit, selfishness, anger, murder, abuse, deception, gossip, resentment, pride, arrogance, stubbornness, betrayal, cruelty, alcoholism, theft, slander, and so on. They represent a violation of universal moral norms, and religiously associated with the myth of sin in nature. «Exploitation, slavery, prisons, weapons and bombs were invented by man, not by God. Poverty and hard work were not caused by God's will, but by man's pride and foolishness. We are rebels who must lay down our arms» (Lewis K. Suffering, 1992: 388-411).

The idea of testing characteristic passion occupies a large place in the Christian interpretation of terrorism and evil. The Bible sermon says: «Do not pay attention to passion». Human nature has been destroyed since the very first sin, and only divine baptism can save man.

Compared to Christianity, the source of evil for a person in Islam is not for another person. For man, hell is his selfishness. Man must give himself up and draw close to God. In today's world, the phenomenon and idea of extremism encountered by

people find vision in authoritarian systems (fascism, totalitarianism, autocracy, etc.), in which the state, party, elite, autocrats become dominant forces, and the disabled person is forced to recognize helplessness and obey. The lack of real democracy and freedom in many «democratic states», the dominance of the above evil, their rulers want to cover up with cheap demagoguery about the «will of the people». In fact, deception is a sin, and deception is a double fault (Dunaev, 2014: 85-96).

If terrorism really existed, then the humanist ethic raises the question: how to limit the destructive and destructive facets of human nature without relying on authoritarian orders and prohibitions? E. Fromm answers this question differently. In his opinion, there are rational and irrational forms of hatred. Reactive, rational contempt is the answer to the threat of a person life, freedom, ideas of another person. It occurs in response to a life threat and disappears when the threat disappears: it does not oppose the aspirations of life, but on the contrary, becomes a companion (Fromm, 1992: 253).

Irrational contempt is a sign of character, a willingness to constantly disgust. The hater feels happy when he has favorable conditions for showing this feeling. You can hate yourself; it often manifests itself in sacrifices, asceticism, personal and social conditions that impede the energy that accompanies life cause destructive behavior, which, in turn, becomes the beginning of a variety of evil. The conclusion is that a person is not necessarily evil; he becomes an evil person due to the lack of the necessary conditions for growth and development. Destructive (terrorism, extremism, sadism, etc.) cannot live independently, which is the result of the lack of charity, failure to realize itself in life.

Expert opinion on the fundamental ideology and orientation of extremist organizations

Experts and focus groups dealing with religious issues in the world and Kazakhstan note the signs characteristic of a religious extremist:

hesitate, hate and even put pressure on all other thoughts;

to formulate the system of political and religious views it is strict and uncontested;

shaping the execution of the leader's orders and subjugating him and turning him into worship;

the following can be said about organized religious extremism;

the hidden/clandestine nature of the established organization;

lack of compromise/endurance before terror and aggression;

this is an attempt to contrast itself with the structure that the state promotes and the current state.

It is well known that the system of religious education in the Republic of Kazakhstan began to develop after the independence of the republic. First, «What is a religious education system»? Let's look for the answer to the question (Bekbossynov, 2014).

Act No. 319 of 27 July 2007 is referred to as the Education Act. Article 10 of this Law refers to the «Education System» as follows:

1) state general mandatory standards of education and educational curricula that ensure continuity of the level of education;

2) educational organizations implementing educational programs regardless of forms of ownership, types and types;

3) education management bodies and relevant infrastructures, including organizations of scientific and educational support, which monitor the quality of education. «(Education and Science of the Republic of Kazakhstan)

Of course, the reference to the understandable combination of the «religious education system» in this law is not given. However, article 1, paragraph 52, of this law provides a certificate stating that «spiritual (religious) educational organizations are educational institutions that implement professional educational programs for the training of clergy». Currently, 9 Madrasas with secondary specialized vocational education, which are private institutions of Spiritual Administration of Muslims of Kazakhstan, serve as «spiritual (religious) educational organizations». Nur-Mubarak Kazah-Egyptian Islamic University also operates. In addition, the Institute for the Improvement of Imams, opened at the Spiritual Administration of Muslims of Kazakhstan, operates in accordance with the charter of the Spiritual Administration of Muslims of Kazakhstan and the rules of the institute.

The Address of the First President of the Republic of Kazakhstan Nursultan Nazarbayev to the people of Kazakhstan «Strategy «Kazakhstan-2050» «New political course of the established state» states: «... we need to strengthen the prevention of religious extremism, especially among young people» (Message of the Elbasy N.A. Nazarbayev, 2012).

This formulation determined that the state, together with society, including citizens, would create a frontier to combat these phenomena, as well as to prevent religious extremism among young people. Therefore, religious education plays

a special role as one of the areas of prevention of religious extremism. According to Lama Sharif K., «secular education and religious education should not only educate a person, but also guide him in the right direction and help him get rid of fictional distorting beliefs. Religious education of people should be used exclusively for the benefit of the people and the environment, «as well as» Extremism, as a malignant neoplasm, can eventually plunge into depth if timely preventive events are not carried out. Therefore, the religious literacy of the common people is very important and necessary. And religious literacy is education received through education, education and religious literature» (Lama Sharif, 2013).

This word has soul. The RK agency for religions together with the Ministry of Education and Science of RK carries out theological expertise of the charter, training programs of educational institutions of religious education and religious literature of these educational institutions. Therefore, in this direction there will be no mistakes in making in them the contribution. According to L.K. Koishiyeva, «One of the main problems of society is prevention of extreme views among adherents of various religions in our country today. It can occur only through spiritual education of citizens» (Koishiyeva, 2010: 32) Because organizations and groups that commit religious extremist actions, in their own way distorting the foundations of Islam, have been in history, and are also now found. Therefore, everyone knows that the main way to support such organizations and groups is to educate and educate religion.

The following proposals of experts in the field of religion can be regarded as important:

- In the system of religious education, a comparative subject «Fikh» has been introduced among lectures of a religious nature.

- The hours of the lecture «Fundamentals of Law» should be increased if possible.

- «Secular legal system» and «Islamic legal system» may introduce a new subject. Within the framework of these lectures, appropriate awareness-raising work can be carried out on the prevention of religious radicalism, religious extremism and terrorism of a religious nature.

It is necessary to hold frequent meetings with law enforcement officers and other university staff. Such meetings include «The relationship between extremism and religious extremism», «religion and religious extremism», «takfir, jihad, martyrdom», «what is sin and criminal guilt?», «Exhumation», «suicide» and others. It is better to be around topics.

- If these issues are considered correctly and

effectively, then the national, Muslim and legal consciousness of madrasa students would be formed in a consistent and harmonious way.

Religion has become an important part of human spiritual culture. Through religion, we need to be able to see the best way to preserve spiritual values, interethnic harmony and the strength of society, human values and traditions. Proper solution of national issues will allow Kazakhstan to take a worthy place in the international community, to take a place on the horizons of world civilization.

One of the most important tasks is to strictly and consistently oppose any manifestation of extremism and radicalism in society and any attempt to infringe on the constitutional rights of our citizens. According to the Constitution of the Republic of Kazakhstan, the Republic of Kazakhstan establishes itself as a democratic, secular, legal and social state, whose most precious treasure is the person and human life, rights and freedoms.

It is prohibited to establish and operate public associations whose purpose or actions are aimed at forcibly changing the constitutional order of the Republic, violating its integrity, undermining the security of the State, inciting social, racial, national, religious, tribal group and tribal enmity, and creating paramilitary groups provided for by law.

The powerful cultural structure of civilization is the main key to exaggerating the dignity of the nation and religion. Therefore, we must stop contrasting values with each other and reconsider them in integrity. In this regard, decisive steps must be taken to prevent and prevent religious extremism in the country. Of these, the following works should be carried out:

- providing a wide range of opportunities to improve youth knowledge, participation in cultural life, sports and other useful activities;

- increasing the share of young people in employment and work, thereby continuously monitoring the unemployment rate among young people;

- assistance to young people in solving housing problems, popularizing family values in Kazakh society, strengthening state support for young families;

- strengthening information prevention to enable young people to confront any extremist manifestations attempting to destabilize the social situation in Kazakhstan;

- undertake awareness-raising activities to increase the capacity to answer questions from adolescents and young people regarding their knowledge of religion and conscience.

The implementation of these proposals requires the involvement of all interested and mandated bodies and organizations.

Results and discussion

Since Kazakhstan is a secular state, the official ideology is more neutral: it is neither religious nor anti-religious. The position of religion in modern Kazakhstan has a fundamental difference from states with an authoritarian, totalitarian and theocratic system of government. Interfaith peace and harmony are the most difficult issue for multinational, multinational and multinational Kazakhstan. In accordance with the Public Associations Act, it is prohibited to establish and operate public associations that pursue extremist objectives, as well as to establish paramilitary groups that are not provided for in the legislation of the Republic of Kazakhstan, and the Anti-Extremism Act prohibits the opening and activity of organizations or parts of an extremist orientation on the territory of the Republic of Kazakhstan.

The Constitution of the Republic of Kazakhstan establishes the principles of freedom of conscience and religious freedom, the equality of citizens belonging to various faiths, and the separation of the State from the church. A number of other legal frameworks based on international practices regulating the social activities of religions and religious associations have also been developed. Despite the fact that the normative legal basis for the functioning of any religious associations in Kazakhstan has been developed to a certain extent, the status of religion, its true position and role in the life of society, that is, the status, space and boundaries of the influence of religion on the socio-political and spiritual spheres of society, have not yet been precisely defined. The uncertainty in that country, especially its negative effects, is evident and evident in the light of new trends in the current religious situation in the country. This, of course, is a manifestation of the free ministry of new religious movements and directions in the country, especially based on religious and spiritual norms and dogmas that arouse suspicions of religion and religious consciousness. It is possible that such exaggerated symbols manifest themselves as religious fundamentalism and religious extremism. In the spheres of peace and interfaith harmony, whether within the framework of Kazakhstan, even on a global scale, there are issues that, despite our certain successes, have not yet been resolved, which require an operational solution.

Conclusion

Religious intolerance, religious extremism and terrorism posed a particularly real threat to the world. They can be attributed to the most pressing issues of the 21st century. New ways must be sought to improve interfaith harmony and dialogue.

«The only way to combat extremism is to inform them in a timely manner. Here, of course, the role of the daily media is very high. However, data provided by the media for adolescent children is also insufficient. It is necessary to inform young people more about the threat of the sect, extremist groups. For this purpose at all schools along with the lesson «Religious studies» the experts have to give classes in safety, where to explain how to know extremist groups, totalitarian sects, to show how to protect them», – says professor N.Zh. Baitenova (Baitenova, 2013).

Attention should be drawn to the following signs of religious extremism:

denial of the values of traditional religion in society;

active promotion of traditional «ideas»;

opposition to secular society;

Promoting in society concepts and views on a particular religious denomination;

inciting social, racial, national, linguistic and religious discord in the country and restricting the rights of citizens in these respects.

Such extremism not only undermines the national security of various states, but also contributes to the aggravation of the interreligious situation. The religion from which extremists are active does the most harm. They try to pretend that people act on religion, widely using respect and faith in religion for purposes.

We must fight religious extremism as a society. In general, it seems that the time has not come to understand the concepts of the nation, religion, state, but to consider them as a whole. Because in order for statehood to be developed in the science of the state and the theory of law, the main thing is that social consistency is preserved. In this regard, another way to counter terrorism and religious extremism is to increase the literacy of representatives of religions, explain their sermon that vital moral and ideological pluralism, tolerance, law-abiding are not faith, but on the contrary are welcome. Imams should air more, not limit themselves to preaching on Friday. As you know, the sites of the religious administration «Meshit.kz», «Muftyat.kz», published in Kazakh and Russian, have a lot of work, such work should be carried out in the future.

The fact that we want to distort religion, introduce various innovations, deprive us of religion, language, culture, traditions that personify Kazakhs, national values, cause enmity, enmity, hatred, natives, despair, despair that different currents work very actively.

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