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## **OPPORTUNITIES AND TRENDS IN THE EMERGENCE OF RELIGIOUS EXTREMISM AND TERRORISM IN KAZAKHSTAN SOCIETY**

This article analyzes the prevalence of religious terrorism and extremism in the country and the relevance of the issue. According to the article, what are religious extremism and terrorism? What are the ways to prevent them? There will be answers to these sort of questions. Religious extremism manifests itself mainly in the deterioration of the socio-economic situation of the country, the decline in the living conditions of the population, dissatisfaction of people with the government and its policy, as well as in the presence of moral and psychological factors affecting the life of people. Harmony with ethnic traditions plays an important role in the system of religious education and methods of combating extremism. In the program for the Prevention of religious terrorism and extremism, it is important to determine the relationship between traditions and religious beliefs in the national culture, harmoniously developing relations between the state and religion, secular society, ensuring social stability and internal security. At the beginning of the years of independence of the Republic of Kazakhstan, all the main efforts to strengthen the state were made to increase the economic potential. Due to the fact that the people did not receive a clear direction in matters of religion from the State, people began to receive the necessary information from representatives of various religious movements. In the context of the ongoing spiritual revival in Kazakhstan, rethinking the issue of religion, which is the basis of this spirituality, it is extremely important to identify such negative phenomena as religious radicalism, extremism, terrorism, distinguish the correct understanding of religion from false religion, and identify causes and effects. This article was written to assess the threat of religious extremism in Kazakhstan, its manifestations and factors and to discuss the current religious and cultural situation to combat religious extremism in the country. In addition, there are also the causes of the religious problem in Kazakhstan, its consequences and ways to deal with it.

**Key words:** religion, extremism, terrorism, Islamic Civilization, fundamentalism.

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### **Діни экстремизм мен лаңкестіктің қазақстандық қоғамда пайда болуының мүмкіндіктері мен тенденциялары**

Мақалада діни терроризм мен экстремизм мәселелерінің елімізде қаншалықты таралғанын және де осы аталған мәселенің өзектілігі талданады. Осы мақала аясында діни экстремизм мен терроризм деген не, олардың алдын-алу жолдары қандай деген сұрақтарға жауап ізделінді. Діни экстремизм, негізінен, елдің әлеуметтік-экономикалық жағдайының нашарлауымен, халықтың тұрмыс жағдайы құлдыраумен, адамдардың үкіметке және оның жүргізіп отырған саясатына риза болмаған жағдайларында, сонымен қатар адамдардың тіршілігіне әсер ететін моральдық-психологиялық факторлар орын алған жағдайда көрініс береді. Діни білім беру жүйесі мен экстремизмге қарсы күрес әдістемесінде этникалық салт-дәстүрмен үйлесімді болу маңызды рөл атқарады. Діни экстремизм мен терроризмнің алдын алу бағдарламасында ұлттық мәдениеттегі салт-дәстүр мен діни сенімдердің ара қатынасын айқындау мемлекет пен дін, зайырлы қоғам арасындағы қарым-қатынастарды үйлесімді дамытып, әлеуметтік тұрақтылық пен ішкі қауіпсіздікті қамтамасыз ету маңызды болып табылады. Қазақстан Республикасы тәуелсіздік алу жылдарының басында мемлекетті нығайту үшін негізгі күш жігердің барлығы экономикалық әлеуетті арттыруға жұмсалды. Мемлекет халыққа дін мәселесі туралы нақты бағыт бағдар бермегендіктен қазақ халқы дін туралы мәліметтер мен діни уағыздарды әр түрлі діни ағымдар өкілдерінен сусындай бастады. Қазіргі кезде Қазақстанда қолға алынып отырған рухани жаңғыру аясында, сол руханиаттың негізі болып табылатын дін мәселесін қайта қарау, діндегі радикализм, экстремизм, лаңкестік сияқты келеңсіз құбылыстарды айшықтап, діннің дұрыс түсінігін жалған діншілдіктен ажыратып, себептері мен салдарын анықтаудың маңызы зор.

Бұл мақала Қазақстандағы діни экстремизм қаупі жайында, оның көріністері мен факторларын бағалап, қазіргі жағдайда еліміздегі заманауи діни- мәдени жағдайды талқылап, еліміздегі діни экстремизмге қарсы тұру мақсатында жазылған. Сонымен қатар, Қазақстандағы діни мәселенің туындау себептері, оның салдары мен күресу жолдары көрсетілген.

**Түйін сөздер:** дін, экстремизм, лаңкестік, ислам өркениеті, фундаментализм.

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### **Возможности и тенденции возникновения религиозного экстремизма и терроризма в казахстанском обществе**

В данной статье анализируется распространенность религиозного терроризма и экстремизма в стране вместе с актуальностью темы. На основе статьи всплывает вопрос: что такое религиозный экстремизм и терроризм? Каковы способы их предотвращения? Здесь будут найдены ответы на данные вопросы. Религиозный экстремизм проявляется, в основном, ухудшением социально-экономического положения страны, падением условий жизни населения, неудовлетворенностью людей правительством и проводимой им политикой, а также наличием морально-психологических факторов, влияющих на жизнедеятельность людей. Важную роль в системе религиозного образования и методике борьбы с экстремизмом играет гармонизация с этническими традициями. В программе профилактики религиозного экстремизма и терроризма важным является определение соотношения традиций и религиозных убеждений в национальной культуре, гармоничное развитие отношений между государством и религией, светским обществом, обеспечение социальной стабильности и внутренней безопасности. В первые годы независимости Республики Казахстан все основные усилия по укреплению государства были направлены на наращивание экономического потенциала. В связи с тем, что государство не давало народу четкого направления в вопросах религии, казахстанский народ стал получать необходимую информацию от представителей различных религиозных течений. В условиях продолжающегося духовного возрождения в Казахстане переосмысление вопроса о религии, являющейся основой этой духовности, крайне важно выявлять такие негативные явления, как религиозный радикализм, экстремизм, терроризм, отличать правильное понимание религии от ложной религии, и выявлять причины и следствия. Данная статья написана с целью оценки угрозы религиозного экстремизма в Казахстане, его проявлений и факторов, для обсуждения текущей религиозно-культурной ситуации и борьбы с религиозным экстремизмом в стране. Кроме того, представлены причины религиозной проблемы в Казахстане, ее последствия и способы борьбы с ней.

**Ключевые слова:** религия, экстремизм, терроризм, исламская цивилизация, фундаментализм.

### **Introduction**

Kazakhstan one of the eight supercivilizations (Huntington, 2001: 476-496), divided by religious affiliation-is located on the northeastern side of Islamic civilization, has passed the stage of formation as a sovereign country and has become a full-blooded member of the world community. As a result of the formation and development of our sovereignty, many changes have taken place in the religious sphere of our country. Kazakhstan is experiencing all the features of the post-secular period of development. Islam and the Kazakh national cultural code are inextricably linked. Traditional Kazakh's answer to the question: "who are you?" was without any hesitation: "I am a Muslim".

Of course, there are many different opinions about the Kazakh Islamic mentality. One of them is the position of "true non-Muslim". Some believers,

according to the book "Religion and tradition" published by the spiritual administration of Muslims of Kazakhstan: "the doctrine of monotheism and Tawhid in the Kazakh steppe began to appear only in the nineties of the twentieth century" (Ibadullayev, 2014: 14-15). They deny everything that was before them, say, "we brought pure Islam", and divide the people in two and call for religious "jihad". The vilage of extremism and terrorism is not far from here.

The reason for the emergence of extremism is different in each society and depends on the objective and subjective situation in that society. However, there is a basic state of origin and spread of extremism. Experts in the world suggest the main factors of the emergence of extremism at the present stage: socio-economic stagnation; deterioration of the standard of living of a large part of the local population; deformation of the public administration system and political institutions; lack of their

ability to solve the emerging problems of social development; suppression of the opposition by the authorities; in addition to these main factors, scientists highlight additional factors that influence the emergence and development of extremism. These include the vulnerability of the fight against manifestations of extremism in the international or state system, the low political and legal culture of the population, individual groups, the weakening of interstate relations, the growth of social tension, etc.

To make a decision, we need to take into account the specific historical, social, political, and cultural situation. The actual situation is the Republic of Kazakhstan; it means the issue should be resolved based on the content of this state, in its interests (Baitenova, 2013). A strict and consistent counteraction to any manifestations of extremism and radicalism in society and actions aimed at infringing on the constitutional rights of our citizens was considered. Since the basic law of our state is established by the Constitution, each member of society must meet the rules of government of the Republic of Kazakhstan.

According to the Constitution of the Republic of Kazakhstan, the Republic of Kazakhstan establishes itself as a democratic, secular, legal and social state, the highest values of which are a person and his/her life, rights and freedoms. It is prohibited to create 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, as well as the formation of paramilitary formations provided for by law.

In accordance with the law of the Republic of Kazakhstan "on Public Associations", the establishment and activities of Public Associations pursuing extremist goals, as well as the creation of paramilitary structures not provided for by the legislation of the Republic of Kazakhstan, the law "On combating extremism" prohibits the opening and activities of organizations, departments of extremist orientation on the territory of the Republic of Kazakhstan.

The constitution enshrines the principles of freedom of conscience and religious freedom, the equal right of citizens belonging to different faiths to form their own religious associations, and the separation of the state from the church. Religion in Kazakhstan is inextricably linked with the national identity of the Kazakh people, because in colonial and totalitarian times, Islam performed an ethno-protective function and was embodied in the memory of this people.

Similarly, in many Eastern countries, religion served as a sharp tool against Western domination. Therefore, we cannot call the terrorists *shahids* who sacrificed themselves on the path of liberation. Religion has risen in the face of a struggle for justice, and some dictators have branded those who oppose them as "terrorists". Many extremists declare themselves "against social injustice". Traditional religious ethics asserts that this proclamation is false. Over the past thirty years, the abolition of ethics curricula in post-Soviet countries has weakened the fight against extremist trends. Extremism does not impose radical norms instead of mentally tested Ethics in an anomaly state (Yang, 2001: 81). Marginalized and pauperized groups are usually a favorable environment for extremists and terrorists.

### **Justification of the choice of articles and goals and objectives**

This article aims to clarify aspects of countering religious extremism of Kazakhstan through cultural roots of the kazakhstanis and diversity of the societal structure. We decided to clarify this issue, noting that the views "Kazakhs were early Muslims", "Kazakhs had dual religiosity, which was parallel to Tengrism" are unjustified conclusions as a result of the imposition of an underground policy in the course of colonialism and totalitarianism and a bare one-sided materialistic worldview, and that Islamic values have been absorbed and intertwined in the traditional culture of the Kazakh people over the centuries.

### **Scientific research methodology**

The article uses methods and approaches that have been successfully used in the field of cultural studies and philosophy in recent years as a methodological and theoretical basis. In particular, comparative and typical analysis, as the methodological roots of the entire work, concentrated the general study in one system, in one direction. At the same time, the principle of historicism, the mutual unity of historicism and logic form the methodological basis of the work. The theoretical and methodological basis of the search also concerns the paradigms of the study of religious extremism and terrorism in the modern Republic of Kazakhstan. The theoretical and methodological basis of the study is the comparative-functional methods used in deep-rooted dialogue and focus groups, which allow us to consider religion as a socio-cultural being, at different

levels of social reality with its functions and structural elements. This methodology allows us to find differences between the faiths and religious trends being compared, and to identify these differences in the level of purpose and use of religious and cultural units.

### **Main part**

#### *Symbols of religious extremism and terrorism in Kazakhstan*

In the address of President Kassym-Zhomart Tokayev to the people of Kazakhstan "New Kazakhstan" on the situation in the country and the main directions of domestic and foreign policy, the most important directions of our domestic and foreign policy were identified. One of them provides for a strict and consistent opposition to any manifestations of extremism and radicalism in society and actions aimed at infringing on the constitutional rights of our citizens.

According to the Constitution of the Republic of Kazakhstan, it is prohibited to create and operate public associations whose purpose or activity is aimed at forcibly changing the Constitutional Order of the Republic, violating its integrity, undermining the security of the state, inciting social, racial, national, religious, ancestral, group and tribal enmity, as well as the formation of paramilitary formations provided for by law.

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The intensification of international terrorism, extremist organizations, and other forces that violate the stability of our society and provoke internal instability in Kazakhstan is of great concern. As an example, we can cite only one extremist organization "Hizb-ut-Tahrir", the minimum program is the maximum promotion of Islam (no one has any objections to it), and the maximum program is the creation of a caliphate in the states of Central Asia, which shows its inner thought.

Radicalization of religious consciousness is dangerous, as it poses a threat to a radical change in the paradigm of worldview values for Kazakhstan society as a whole, which is associated with the

loss of sovereignty. In the conditions of Kazakhstan, there are geographical indicators of radicalization of religious consciousness and they can not be attributed only to the western regions of Kazakhstan. Law enforcement agencies are increasingly reporting on the neutralization of radical groups in the Almaty region and the region. Religious extremism and terrorism have become a real threat to humanity today and have created a net to catch the "soul" of our youth, and alien religious ideologies that have been expelled from an aggressive and radical religious consciousness among young people. The formation of ideological spiritual security of society is becoming increasingly difficult. The ideological selection of new members of religious extremist organizations is carried out today not only in the safe homes of ideological teachers, but also through Islamic knowledge in the theory and practice of modern nano-technologies (Internet space, etc.). Internet sites with video, audio and other features send information of all kinds and content in a matter of minutes and even create radical flash mobs. Historical tales about zombies, conversions, and the selectivity of legends and their followers are as old as the world, and the methods of transmission correspond to our time.

If we draw a parallel between the events that took place in Aktobe in 2016 and Almaty in 2022, we can find universal connections that are contained in the ideological propaganda of audio messages published on the Internet on behalf of one of the ISIS ideologists, Abu Muhammad Adnani. The Association of criminals with religious extremism in places of deprivation of liberty is also not hidden. Young people who are in a colony to serve their sentences are subjected to a violent religious movement.

Almaty terrorists are also from this environment. Young people are often illiterate in religious education, it is very difficult for them to understand the various trends of religion, in this case Islam. Many young people present themselves to preachers as a "tabula rasa" ("clean board"), where they write down ideas about pseudo-religious dogmas and new practices of confession. Religious extremism, which disguises itself as an Islamic Movement and calls for the "right" path of religion, threatens the spiritual security of one individual, then a group, family, and finally society and the state.

Recently, there has been a tendency to increase the activity of Islamic religious groups. The religious and political party "Hizb-ut-Tahrir" continues its work on the territory of our country. Members of the organization categorically accepted the recogni-

tion of the organization "Hizb-ut-Tahrir" as extremist and the ban on its activities on the territory of the Republic. There is a desire of the leaders of the organization to join forces freely with the "Tablighi Jamaat" missionaries to increase the social base and promote the idea of creating a "Caliphate". At the same time, familiar events in Uzbekistan (Andijan events) sharply intensified the activities of the organization's adepts in Kazakhstan. Recently, there has been an increased activity of extremist religious associations that cover religion and carry out destructive activities in the territories of Central Asia" (Zhusipbek, 2014).

Religious scholar Madina Nurgaliyeva shares her thoughts on the problems of religious extremism in Kazakhstan and its readiness to counter them. In his opinion, a number of events in Almaty, Aktobe, Astana, Atyrau, Taraz sharply updated the problems of terrorism and extremism in Kazakhstan. Social actions of extremists, real armed conflicts with law enforcement agencies clearly marked a new stage in the activities of destructive forces in the country. It includes forms and mechanisms of penetration, distribution and manipulation that are unique to Kazakhstan. Modern working technologies are actively used: communication methods, social networks, Media tools, etc. However, at the same time, the fact of using the cover of a pseudo-religious "mask" is indisputable, which, as practice shows, is very convenient and effective. At the same time, a number of prominent experts in the field of religious studies believe that every person, even an agnostic and atheist, is actually a religious person who needs religion or its surrogate (Nurgaliyeva, 2011: 58-60).

Islam itself is interpreted differently in our country. One of them says, "Let's not add partners to Allah, do not believe in Aruak, do not spend the night with the saint, do not introduce innovations in religion, adhere to the Virgin state," and the other says, "Let's go to the Arab, preserve the traditions and follow the path of Sufism." Now one of them says, "Let's spread leaflets, leave appeals, and build a caliphate." Under these words, firstly, we see a categorical denial of the centuries-old cultural heritage of our people, folklore, established traditions, knowledge, religious and philosophical views of our nation, and secondly, attempts to spread the ideas of religious intolerance. In short, this is the conclusion that follows from what has been said, it is necessary to take control of the quality of education in religious educational institutions.

A few years ago, South Kazakhstan became a gateway for extremists. The Muslim community

was divided here, and young people here flocked to religious educational institutions in countries such as Iran, Kuwait, and Saudi Arabia. Even the oil-controlled Sheikh of the small state of Qatar has opened a special religious training center in Shymkent for low-income families, children and orphans. Seventy young children were trained there. It is known that the work of the center was exposed by the special services of Kazakhstan.

Law enforcement agencies have exposed extremist activities of "Hizb-ut-Tahrir" organizations in Turkestan, Taraz, Kentau, Sary-Agash and Almaty. Their goal was to create an "Islamic caliphate" on the territory of Central Asia. Young people fall into the trap of such people mainly for the following reasons: young people from disadvantaged families; those who are experiencing psychological crises at a transitional age; those who are unable to cope with the difficulties of modern life, those who have lost faith in the future.

The role of religious education in the prevention of extremism and terrorism

Islamic fundamentalists intend to preserve the values of Islamic civilization and restore the indigenous Muslim state in states where the majority of the population is Muslim. On this path, they seek to return to the former foundations of Islam. "I don't know," he said. This is the essence of Islamic fundamentalism. Moreover, Islamist theorists base the doctrines of international relations on the sermons of the Koran. In it, the whole world is divided into two parts: the Muslim community and the rest of the world. This division is considered an inequality between Islamic and non-Islamic. According to this demand, non-Muslims are encouraged to convert to Islam. This was the same demand that was imposed on the part of the Christian religion at that time. They consider it civilized. This in itself requires research. It is true that Islamic theorists turn to the Koran, glorifying the peaceful nature of their doctrines. But the Koran says that "religion does not allow rape". In our opinion, there are contradictions in these principles. The Sermon on the spread of Islam does not fully correspond to the peaceful course of his dokrin. In fact, this is true not only in the political practice of Islam, but also in the Christian religion (The pope's sermon on the spread of the Catholic faith can be said). Thus, there is a mutual conflict of religions in the world.

Although religion is declared separate from the state in our country, they are not really isolated from each other. This relationship can also be described as a special type of partnership. Today, the

country has established mostly reliable relations between the state and religious associations. It has become a tradition for leaders of religious associations to participate in socio-political events, raise and represent the interests of believers to the level of local and highest authorities. In particular, today the experience of interreligious relations in the Republic has attracted the attention of the world. The basis of the balanced state policy in our country in the field of interreligious relations is, first, liberalized (liberal) legislation, second – tolerance of all religious beliefs, mutual tolerance, and third – diversity of religious views, religious views (pluralism). These three conditions, in general, provide the necessary conditions for the implementation of the rights of believers in Kazakhstan, the principle of freedom of religion, and strengthening spiritual unity. The main place is given to the principle of neutrality in the policy of the state, which includes issues of non-interference in the internal religious affairs of religious associations, non-identification of any religious positions with each other, equal opportunities for religions.

The Republic of Kazakhstan is a secular state that fully guarantees the rights and freedoms of citizens. After the post-Soviet era, the law of the Republic of Kazakhstan "on freedom of faith and religious associations", adopted on January 15, 1992, was of great importance for the protection of human rights and freedoms. The Constitution of the Republic of Kazakhstan states that citizens enshrined in acts and agreements on human rights are guaranteed freedom of faith, citizens of other states and stateless persons of the Republic of Kazakhstan have the right to freely practice or not practice any religion, individually or jointly with others, as well as to participate or not participate in religious ceremonies, no coercion with respect to religious determination is allowed, separation of religious associations from the state.

Today, the religious situation in Kazakhstan is stable. However, it is worth noting the significant influence of religion on modern Kazakh society. This is evidenced by the increase of religious associations and the mass construction of religious houses. Currently, there are 3,088 religious associations in Kazakhstan (for comparison, in 1990 there were only 670 of them). Most of the population of Kazakhstan considers religion as an element of ethnic culture and national traditions. The sphere of influence of traditional religious institutions is expanding, the population is becoming more susceptible to religious influence, the social functions of religious associations are strengthening, the role of religious

education is increasing, and the activities of religious missionaries are being revived.

Legal improvement of the religious situation remains one of the most pressing issues of our time. This is evidenced by the fact that over the past two years (2009-2011) there have been attempts to undermine state and national identity in the activities of non-traditional religious movements in the country. "Some researchers explain the excessive growth of new religious movements by the ideological stagnation of traditional religions, by the fact that their dogmas do not fully meet today's spiritual demands. Of course, it is not necessary to agree with this point of view. Because the excessive spread of new religious movements may be based on the interests of Western financial or fundamental, separatist, extremist groups, as well as immigrant groups that continue to come and go uncontrollably" (Burbayev, 2008).

This summer, a criminal group in western Kazakhstan was shot against police patrols and killed themselves. The victims of unofficial reports were members of the radical Islamic trend. Criminals of the Ministry of internal affairs of the Republic of Kazakhstan were engaged in the theft of oil from oil pipelines under the guise of religious ideas (Nurmanova, Izbaïrov, 2009: 280).

Therefore, the existence of religious relations and structural organizations in Kazakhstan should be considered not from the point of view of the concept of preserving human rights based on the Western mentality, but from the point of view of spiritual and moral security of the nation. To consider democratic values as bare, absolute, without taking into account historical and cultural traditions, or to liberate religious missionaries from this point of view, is a violation of national security. In order to strengthen control, he called for legislative changes (Author's Team, 2009: 155).

On the issue of international terrorism and religious extremism, one of the most serious threats to the territory of the Republic of Kazakhstan is the issue of illegal migration. Unfortunately, we should not forget that various religious movements and sects, whose centers are located abroad, following an unconventional orientation that has grown very quickly in the country in the following years, still threaten the policy and unity of our State.

Another factor that contributed to the spread of Islam among the Turks was the similarity and harmony of values formed and stabilized in the national consciousness. The main categories of Islamic ethics: repentance, patience, satisfaction, respect for

parents and elders, etc. were also deeply embedded in the Turkic mentality. It was as if the Turkic peoples recognized their image from the values of Islam. Perhaps the closeness of values is due to the fact that both civilizations were based on nomadism. However, we cannot deny that Islam spread mainly peacefully among the Turks. Later, at the moment when the Arab country's passion for Islam broke down, it was the Turkic peoples who selflessly defended its spiritual teachings and life values. The Turks never considered Islam as a religion imposed from the outside. On the contrary, he perceived his own worldview as the source of his soul.

The qualitative diversity of civilization is connected with its native culture. The culture of civilization, embodied in cultural heritage, has a huge impact on the consciousness of the individual and society. It ensures the unity and sustainable development of civilization through the mechanism of tradition and is preserved in its symbols.

The differences between civilizations are inextricably linked with religions that have taken a leading place in their culture. This problem was solved by scientists who developed the civilizational direction in social philosophy, especially A. J. Toynbee (Toynbee, 1991: 15) proved this. Religions are usually divided into "natural" and "ethical", as well as "divine" and "human" depending on their origin (Lewis, 2004: 89). The first group includes all ancient beliefs, mythological systems, various forms of polytheism (polytheism), and the second group includes religions that have risen to the world level, capable of turning the history of mankind and creating civilization—Christianity, Islam and Buddhism.

"The Constitution of the Republic of Kazakhstan" recognizes ideological and political diversity and creates conditions for the coexistence of views and trends of different pluralistic orientation. Some political forces took advantage of this and the Kazakh mood, allowing various religious sects to crowd in the country. Well, the consequences will not be good.

According to radical Islam, a person's life from morning to evening is regulated exclusively by Sharia norms. The norms of Sharia consist of the Qur'an and the Sunnah. The Qur'an contains purely spiritual verses about the inner world of man, faith, and the characteristics of God. Since Qur'an was sent phenomena in the human soul and the types of sin, of course, have not changed.

Well, some conditions of Sharia sometimes do not correspond to the dynamics of modern development. Therefore, representatives of fundamentalism

often deny that modern phenomena are not covered by Sharia law. The Holy Qur'an says: "Muslims are the brothers" (Surah Hujurat), and the Prophet Muhammad also mentioned this in his hadiths: "a Muslim is the brother of a Muslim. A Muslim does not harm his brother, he does not leave him to the enemy. Whoever helps the Muslim Brotherhood and complements its shortcomings, Allah will also help him. Whoever saves a Muslim brother from trouble, Allah will eliminate one of his troubles on the day of resurrection. Whoever hides one of the shortcomings of the Muslim Brotherhood, Allah will cover up his shortcomings in the hereafter" (Altay, 1991: 430). The Kazakh people, who turned this warning into a life position, negatively saw the division between themselves and said: "Brother, if you please me, may My God please you".

Indeed, until the 90s of independence, there was not a single event on the Kazakh land that reflected religious fundamentalism. In Soviet times and before that, there were no extremist intentions and acts using religion on Kazakh and saying: "let's kill the infidels". Even such a fact is not recorded in history. On the contrary, the Hanafites and the followers of Yassawi have long recited stories about the Prophet and His Companions, Ghaziri Gali, love epics from Arabic-Persian literature about Layli and Majnun, Yusuf and Zylaha, adapted to the national tradition. The great zhyraus (poets) and biys (judges) such as Asan Kaigy, Dospambet, Kaztugan, Umbetei, Anet Baba, Bukhara, etc. – all graduated from the Madrasas, were steppe geniuses. After that, such wise poets as Shortanbai, Dulat, and Shal Akyn followed the path of the previous Aulie zhyrau. The Kazakh people presented Islamic thinkers: Khoja Ahmed Yasawi, Abai, Shakarim, Mashhur-Zhusup Kopey to Muslim culture and literature. None of these thinkers left a single book or a single sheet of paper about the method of killing the infidels.

*About Madhhab, which is growing every day in Mosques*

In the Hanafi madhhab, if a person believes in Allah as single God and in His Messenger – Prophet Muhammad, then he is considered as a Muslim. That is, faith is in the first place, and action, worship, is in the second place. A person must first come to faith. Therefore, the person who sincerely says Kalimah () is considered as a Muslim. The religious scholars of the Hanafi madhhab agreed to the existence of customs and traditions that are not present in Sharia among the people. For example, one requirement for a scholar – legislator is that when he introduces a new rule in fiqh, it should not cause a significant

change in the default flow of life of the population. If the new rule violates the usual rhythm of people's life and causes rebellion, Mujtahid will not include it in fiqh. Thus, this feature of the Hanafi madhhab, which emphasized not the external form of religion, but the depth of internal Faith, created very favorable conditions for the development of folk wisdom, which is found in Proverbs and sayings, black poems, and commandments of Kazakhs.

But Islam itself is interpreted differently in our country. Some people say: "Let's not add partners to Allah, do not believe in aruak, do not spend the night with the saint, do not introduce innovations in religion" and the other says: "we are getting like as Arabs, so it is better to preserve traditions and go down the path of Sufism" (Zholdybayuly, 2008: 8). In short, this is the conclusion that follows from what has been said, it is necessary to take control of the quality of education in religious educational institutions.

About 400 prisoners convicted of terrorism are serving their sentences in Kazakhstan's prisons. The risks noted by experts were associated with the spread of radical Islam in 350 religious denominations after a secular society. Violence in places of deprivation of Liberty creates an objectively favorable environment for attracting supporters of extremism. In the early period of their stay in prison, many prisoners experience symptoms of anxiety and depression caused by disorientation due to the loss of freedom, loss of a sense of autonomous existence, reduced self-esteem and fear of aggression by other prisoners. The institutions of the Penal correction system of Kazakhstan have formed a large contingent of believers who adhere to religious traditions, including those convicted of extremist and terrorist crimes. Modern social networks act as powerful integrators of communication; they are very popular among teenagers and young people. Recruitment is mainly aimed at young people between the ages of 14 and 29. Therefore, the sphere of anti-extremism propaganda should move to this segment. In the context of extremism prevention, the role of public awareness in the educational discourse and the acquisition of relevant knowledge in the education system is increasing.

In modern Kazakhstan, some manifestations of religious intolerance, as well as the world, are associated with an incorrect perception of Information Processes in our country. The phenomenon of cyber information is becoming widespread in the country. The issue of anti-terrorist propaganda remains important for Kazakhstan, especially on the internet

and in social networks. The ideological foundations of society must reject radicalism and any violence on political or religious grounds. According to the Antiterrorist Center of Kazakhstan, the number of jihadist communities in social networks has increased significantly in recent years. The number of young people affected by the propaganda of religious extremism can be found on popular social networks of propaganda from individual terrorist sites, such as Twitter, Youtube, Facebook and the Internet, Whatsapp Messenger, Mail.ru and so on. In the context of the information society, it is almost impossible to block or close them. It is necessary to organize systematic explanatory work in social networks. The reasons for the popularity of the internet by extremists are characterized by easy access to an audience provided by anonymous communication, global distribution, high speed of information transmission, cheapness and ease of use.

*Sites of religious content in Kazakhstan can be divided into several groups:*

1) sites of registered religious organizations, the purpose of which is to spread the religious worldview and inform about the activities of a particular religious organization;

2) websites of an informational nature are usually created with the support of state or public organizations. The purpose of their activities is to provide the Kazakh audience with complete information about traditional religions; reveal the traditions and customs of the Kazakh people; resist the imposition of ideology alien to the Kazakh mentality; form a correct understanding of Islam, arouse interest in the national culture and history of the people;

3) sites that correspond to the definition of a "content project" created by activists, which is a collection of articles, texts and other information. Their main task is to attract visitors to certain topics, exchange information, advise each other on various religious issues, and so on;

4) sites-forums, sites-dating, they can be both an independent site and a section of the site. Most often, a forum site is created on the subdomain of the main site and is designed to organize communication and acquaintance of supporters of a particular denomination with each other;

5) websites of online stores that advertise goods and services: amulets, symbols, spiritual literature, products, etc. calculation options and other services (Seitakhmetova, Bektenova, Zhandosova, 2017: 21-28).

Since the spread of the internet has led to the development of a unique information environment, in which both proselytizing and propaganda are cre-



ated and coexisted in various types of verbal, visual and auditory information. New formats of interaction with users of Internet resources are emerging, when passive consumers of information can become its active authors. Religious organizations adapt and publish videos, slideshows, online excursions, images, audio motifs, motivators, infographics, cartoons, and use interactive forms of interaction such as comments, voting, and ratings.

The process of involvement in the ranks of extremism, as well as attachment to radical views, can occur consciously or unconsciously. The latter is often achieved by distorting the truth (the activities of religious, state, foreign radicals, etc. political or socio-economic situation in the country). Factors affecting the dissatisfaction of the population (including the religious situation in the Republic of Kazakhstan) can be divided into two groups. The first group of factors includes: socio-economic instability in the regions, injustice and corruption in judicial, law enforcement and state bodies, sharp and excessive violations of religious rights (legislative prohibition of religious attributes, etc.), deviation in certain segments of the population for various reasons – age, ethnicity, etc. (Khabibullina, 2008a:164). The second group includes: religious illiteracy of the population, discord in believers, ignorance of the Russian language by some imams and religious preachers, active activity of occult-mystical and pseudo-religious movements, religious information vacuum in the Republic. There are social groups that are subject to radicalization. In Kazakhstan, there is still a significant group of believers who adhere to a distorted and fundamental Salafist attitude of a fanatical nature. Unemployed youth aged 17-18 to 30-35 years, socially vulnerable groups with secondary or non-formal education, are considered as direct perpetrators of extremist activities in post-secularist society. And the age group of 30-35 years and older can be called the second, more mature, socially educated, socially secure, financially secure group of the population.

The first social groups on the list, thanks to their one-sided views, easily adapt to the radicalization and deception of extremists hiding behind the mask of fundamentalism. This is due to the fact that the concepts of fanaticism and fundamentalism are very close to each other in terms of their tendency to radicalize believers, so it is easier to persuade young people who are interested in them to take up arms and fight. The image of an imaginary enemy arises. This means that in the long run, such a group of young people can pose a threat to the state and society as a whole.

## Results and discussion

In order to strengthen interfaith peace and harmony, to strengthen the role of religion as a unifying, spiritually forming factor, it is necessary to form religious culture and religious consciousness.

From the outside, it seems that the impact of measures aimed at religious understanding and peace in Kazakhstan on the whole world is not significant. If these days there are interreligious and interethnic conflicts in different parts of the world, what will be the impact of these meetings, which call for understanding, peace and harmony in Kazakhstan? How many events, such as religious conflicts and wars between Jews and Arabs in the Middle East, interreligious and interethnic confrontation in India, interreligious and interethnic confrontation between Serbs and Albanians in Europe, even Russian and Chechens in neighboring Russia, conflicts between the peoples of the Caucasus and the rise of chauvinism in Russia? To what extent can peace and harmony in Kazakhstan affect them? Of course, politicians have different forecasts and opinions on this issue.

The only way to combat extremism is to provide reliable information about them in a timely manner. Of course, the role of everyday media is very high here. However, the information provided by the media is not enough for young children. It is necessary to raise awareness among young people about the dangers of sects and extremist groups. To do this, in all schools, in addition to "Religious Studies" classes, specialists should conduct security classes, where they explain how to recognize extremist groups, totalitarian sects, and show how to avoid them (Ospan, 2015).

That is why it is important to return to the analysis of the functions and possibilities of religion and find a general humanistic, universal content of the value foundations of teaching, upbringing and enlightenment. Understanding that in the context of the segmentation of modern society, the integration efforts of the authorities, scientific and educational institutions, civil society institutions and the active participation of religious organizations are more relevant than ever, and the counteraction to quasi-religious forces of the destructive type – on the one hand and in the formation of the right ideological culture based on true spiritual values, on the other hand, this logically led to the creation of a new Ministry of Religious Affairs. Cases and civil society. The sphere of youth policy is also within its competence. The most important conditions for the

successful fight against terrorist manifestations are intolerance, determination and rigor of preventive actions of special and law enforcement agencies of the state, as well as support and assistance from civil society.

Religious intolerance is also becoming one of the most pressing problems in Kazakhstan. How many people are victims of religious intolerance. It should be noted that the causes of such sacrificial events are people and young people who do not have religious literacy. This is due to illiteracy, they sacrifice their lives in their families. Therefore, every member of society should work on the path of religious stability, peaceful coexistence, and the formation of a tolerant consciousness in our country and should be understood as a civic duty.

New forms of religious intolerance and modernization of religious education are needed in modern Kazakhstan.

To create an informational impact and communication interaction, the development of the internet space is used not only by officially registered religious associations, but also by non-obvious subjects that disseminate quasi-religious information aimed at excusing an audience without religious training. Therefore, it is important that citizens receive knowledge in the field of religion and law in a timely manner. Currently, to develop the religiosity of the population, experts include the activity of representatives of radical Islam and the active expansion of many foreign missionary movements and pseudo-religious organizations. Today, despite the fact that the ideology of radical Islam is imported from outside, there are more and more experts who agree that there is an opportunity and potential for the expansion of Islamic religious extremism in Kazakhstan. Many people meet their religious needs thanks to the internet, without contacting official collectives.

According to the expert opinion submitted by the prosecutor general's office, the social image of the terrorist looks like this: "This is a 28-year-old unemployed young man with a secondary education. There is no special religious education. He is married and has several children." The process of their admission to radical pseudo-religious groups can take from a few days to a year, depending on the state and training of the recruiter. Based on this, it is worth paying attention to the training and

competence of the recruiter, which includes general characteristics and technologies in Kazakhstan (Khabibullina, 2008b: 110).

### **Conclusion**

Today, the peculiarities of religious extremism in Kazakhstan are becoming increasingly obvious. Now, in the religion of Islam, taqfirists and zhidadists, who are skeptical of our independence, who are skeptical of our statehood, Wahhabists, who have been poisoned by the communist idea for many years, say that "now Islam has begun to be destroyed by the hooligan dogmas of the West" and tell their stories: "Islam should be cleansed". In this way, they call on all those who believe in traditional Islam, which the Kazakh people adhere to, to join the ranks of the "infidels" and fight them. The point that religious extremists and members of negative groups do not cross with True Islam is that they go to many activities banned by Islam.

The emergence of extremism comes from views adapted to ignorance, prejudice, that is, their thinking "only my opinion is correct, my own opinion is wrong". These are considered the earliest stages of it. Another manifestation is the inability to see, understand, or understand others. They consider themselves pure and unclean, and attribute others to the astray. He does not recognize those who have shown the Straight Path. It is for these reasons that various revolutions and bloodshed can occur. Members of extremism do not hesitate to achieve their goals. Even willing to sacrifice himself. In this way, the use of force, weapons, and laws will put an end to beliefs, disguise the name of religion, and try to achieve what they want. For himself, he thinks about provoking those who are in a foreign opinion with various tricks. Extremism aggravates the light sentences in religion and treats the people like a camel.

Despite the well-known achievements in the field of peace and interfaith harmony, whether within Kazakhstan or even on a global scale, there are still unresolved issues that need to be resolved quickly. Especially now the world is threatened by religious intolerance, religious extremism and terrorism. They can be attributed to the most acute problems of the XXI century. It is necessary to look for new ways to improve interfaith harmony and dialogue.

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