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*Abstract.* The humanistic outlook is the major valuable reference point allowing the person to find a support in the conditions of instability and social changes. This powerful ethical, spiritual and practical movement in the history of mankind which is chronologically connected with an era of the European Renaissance and remained till today as a component of culture and a conduct of life of the majority of civilized countries of the world. Unlike other doctrines about the person, humanity proceeds from recognition of the person as initial reality. Purpose, essence of the person, his reality and value in the person.

*Key words:* humanism, humanistic worldview, essence of person, spirituality, humanization, society, humanistic direction.

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*Abstract.* In the era of globalization changes, mankind has faced with the fact and the need of reconsideration not only their history, society, economy, etc., but also the place, roles and appointments of the person in this changing world. In all spheres of human activity (human interaction with nature, society and himself) reveals conflicting trends, which allow it to qualify as a transition period of a century.

The danger connected with environmental disasters, religious extremism, depletion of natural resources, a planet overpopulation, economic disparity of regions, etc., threatening to mankind with self-destruction, – forced people to look for the events reasons in themselves and begin to review again the bases of the relations with the world.

The concept of the person at the same time acts as system of external and internal cause and effect and structural-functional relations. The author of article considers a concept of the person through a prism of Koranic tradition.

Analyzing a problem of the person in Islam the author addresses the materials which are contained in the Qur'an and Sunnah. The methodological principles of system and evolutionary approaches within which were applied the philosophical and anthropological analysis, a reconstruction method are involved in a research.

On the basis of the conducted research the concept of the person, valid for tradition in Islam anthropology is reconstructed.

*Key words:* Religion, Islamic tradition, the Prophet, the Qur'an, the Sunnah, the concept of human.

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appearing as the bases of this historical and cultural phenomenon as dialectic unity universal and special (on the example of traditional Kazakh applied art). Application of complex (civilization, komparativistky and sociocultural) approach promotes penetration into an entity and the nature of traditional applied art as the syncretic integrity containing values, norms and the world pattern corresponding to this reality.

**Key words:** traditional applied art, socio-cultural reality, mythic image of the world, traditional Kazakh culture, tamga's symbols.

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**Key words:** lingvofilosofiya, spiritual knowledge, value system, concepts, system of terms, humanity, esthetic taste, art creativity, outlook.

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**Key words:** succession, correlation, ancient Greek, Central Asian, Renaissance, Middle Ages, philosophical outlook, globalization.

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*Key words:* creativity, philosophy, ethical world, poet, outlook, freedom.

## IDENTITY AND INTERCULTURAL CONTEXT

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*Abstract.* Ethnic identity and its meaning are central to nation building in the post-Soviet era. We are interested in how different state policies may ‘activate’ particular attributes of identity and how individuals understand the meaning of these building blocks of ethnic identity. We first assess whether the nation-building policies in Tatarstan and Kazakhstan have activated ethnic attributes like language and religion. We then use material from in-depth interviews and focus groups to examine how language and religion are understood. Our interest is whether these attributes remain cultural markers, symbols of identity, or if their activation, practice is viewed as a necessary attribute of ethnic identity.

*Key words:* tatar, kazakh, identity, language, state, policy.

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*Abstract.* In the article, the role of Soviet national project in the formation of a Kazakh imagined community is examined. In the process of the transformation of the Kazakhs from a traditional nomadic society to an ethnic type nation, the key role played the introduction of the ethno-name “Kazakh” into Soviet social and political practice, the endowment of the Kazakhs by national republic with a territory corresponding to their historic settlement within the framework of the Soviet ethnoterritorial federalism. However, the imagined community of the Kazakhs had not reached the level of nation, because Kazakhstan was not a national state in appropriate sense in the Soviet national project.

*Key words:* Kazakhstan, Kazakh, imagined community, nation, state, ethnic group, ethnoterritorial federalism.

## ISLAM AND MODERN WORLD

*Zhussipbek G., Nagayeva Zh., Frolov A.*

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**Abstract.** The issue of building a pluralistic, human-centric and developed society is one of the most crucial for the post-Soviet as well Muslim-majority countries and societies. Therefore, it is of utmost importance for the religious doctrines to have a potential for internal ‘evolution’ according to the requirements of time, for example the capacity to evolve in accordance with the intellectual, legal, moral and ethical developments of a society and humanity as a whole. The authors by analyzing the epistemology of the Maturidi School of kalam attempt to show that Maturidi doctrine may have such a potential. On the whole, the authors argue that the Maturidi school which is based on ‘balanced theological rationalism’, ‘metaphysics of diversity’, ‘subjectivity of faith’ and ‘to be focused on justice and society-centeredness’ can be seen as a good intra-Islamic mechanism of reforming the modern Muslims’ understanding of Islam and building a pluralistic and human-centric society. Furthermore, this doctrine can lay the Islamic ideational foundations of a just society in the realities of the modern secular world. The article also briefly discusses some of the progressive ideas of a Kazakh thinker Abay, which had been to a great extent shaped by the Maturidi theology.

**Key words:** Maturidi, pluralism, Abay, epistemology, balanced theological rationalism, hegemonic Islam.

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**Key words:** Islam, inclusiveness, neutral state model, Islam and politics, fighting extremism.

## CRITICS AND BIBLIOGRAPHY

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