

THE REVIVAL OF ISLAM IN PUBLIC SPHERE OF SOVEREIGN KAZAKHSTAN*

¹*Nurmoldina Inkar, ²Sikhimbayeva Damira*

¹*inkar_vko87@mail.ru, ²alpesh8302@gmail.com*

^{1,2} *Egyptian University of Islamic Culture Nur-Mubarak
(Almaty, Kazakhstan)*

¹*Нурмолдина Инкар Мурзабековна, ²Сухимбаева Дамира Алиевна*

¹*inkar_vko87@mail.ru, ²alpesh8302@gmail.com*

^{1,2} *Египетский университет исламской культуры Нур-Мубарак
(Алматы, Казахстан)*

Abstract. In Kazakhstan, after gaining independence, as well as in other countries of the post-Soviet space, the process of legalization of religious institutions began to manifest itself in the form of a stormy “revival”. For thirty years of independence, Islam in Kazakhstan has acquired a new history, which is determined by the high level and status of religion in a secular state. Islam became a symbol of not only religion but also of ethno-cultural revival, a new system of national consciousness and values. From the first years of liberation from the ideology of state atheism and the policy of banishing religion from the social space, there has been a tendency in Kazakhstani society of rapid religious renewal, a return to spiritual sources that have long embraced the traditions and culture of the Kazakh people. This article examines the issues devoted to the revival of Islam in public sphere, the impact of state regulation policy on Islamization, the main trends in re-Islamization of public life. The study aims to analyze the influence of the revival of Islam and its institutionalization in religious, economic, cultural, and political spheres. This study applied philosophical, historical, and comparative analysis. The methodological basis of the work was the scientific works of foreign and domestic scientists.

Key words: Islam, revival, secular, state, institutionalization, government regulation, influence

Introduction

Contemporary events taking place in Kazakhstan and other Central Asian countries confirm the relevance of the issues of the revival of Islam, spiritual traditions, problems of strengthening the national and spiritual unity of the state and its security. These problems are especially topical now when Kazakhstan is actively searching for moral guidelines of religious teachings, methods of preventing the

* This article was prepared as part of the funding of the Committee of Science of the Ministry of Education and Science of the Republic of Kazakhstan (Grant No. BR10965263 "Social modernization of Kazakhstan society: ideological and ideological foundations, conceptual models, socio-cultural processes, socio-political technologies").

“politicization of religion” as one of the most dangerous factors of destabilizing society, there is an ever-growing interest on the part of young people and other socially active segments of the population in Islamic values. And this requires a detailed study based on various theories and concepts, an integrated and interdisciplinary approach, makes us look for answers to the questions, what are the real goals of religious movements and trends? What is the impact of the revival of Islam on the state of religiosity in the country? How to use Islamic traditions while not allowing them to become an obstacle to socio-political transformations? How to re-formulate the requirements of modernity so that they correspond to the conditions of the country and would be recognized as necessary by all? All these questions require very careful study.

Methodology

The study examines theoretical formulations that are crucial in explaining the character and scope of Islamic revival in sovereign Kazakhstan. The goal of the study to consider the practical influence of Islamic revitalization and refers to the institutionalization of Islam within religious, economic, cultural, and political establishments. The study argues, after sovereignty, despite the secular and authoritarian character of the administration, ‘Islamic revival’ has become an institutionalized phenomenon, and its presence and social role in public space has increased rather than decreased.

In this study were applied philosophical, historical, and comparative analyses. Scientific works of foreign and domestic theologians were used as a methodological basis for the work. The scientific methodological foundation of the report is a dialectical method of recognizing social phenomena.

“Islamic Revival” in the Republic of Kazakhstan after Gaining Sovereignty

It is a natural phenomenon that the process of reassessment of the spiritual values of some conceptual provisions of various ideological theories and views takes place with the implementation of the changes. And this is quite comprehensible because any construction of a new autonomous state as a historical phenomenon is distinguished by its individuality and identity. In this case, more than ever, the ability for introspection, the accuracy of forecasting, and the perception of historical experience becomes crucial.

In general, it should be noted that the conclusions reached by researchers dealing with the question of the influence of Islam on modern Kazakhstani society divided into two groups. Some are convinced that we should not rely heavily on religious traditions, but that it is necessary to rebuild the life of the society on principles and basis that have nothing to do with religion. Others believe that it

demanded to revive Islamic traditions, without which it is impossible to raise the spirituality of the people. And yet, it should be noted that the excessive accentuation of the elements of religious life, as well as the denial of any impact on new phenomena, makes it difficult to understand the inner essence of socio-political and cultural processes in which traditional values are intertwined and synthesized with modernity, creating a kind of a contradictory picture, the originality of which cannot always be understood and embraced by consciousness [1, p. 24].

Islam is one of the largest and most traditional religious formations in Kazakhstan. The process of Islamization of Kazakhstan and other Central Asian states as a result of the “Islamic revival” that began during the period of gaining sovereignty by the countries of the region was inevitable since Islam never left spiritual life of the peoples of Central Asia during the years of Soviet atheistic ideology. It lived in the traditions of the people, despite the fact that there was a break in the chain of transmission of religious education from father to son, etc. And with the return of Islam to public life, Islam began to gradually take root in many spheres of public and private life of the region’s population.

According to official statistics, about 70% of the population identifies themselves as Muslims. As stated by sociologists, some part of the people living in Kazakhstan is apathetic to religion, mainly in the cities and in the northern regions. The emphasized atheist policy of the USSR pursued in the twentieth century was decisive and today there are atheists and hesitant people [2, p. 122]. In the opinion of Prof. Dr. S.Edelbay, the religious eagerness of the people of Kazakhstan is exaggerated. “The process of Islamic revival in Kazakhstan was followed by the process of revitalization of Islam. The growing number of Mosques, Madrasah, Muslim schools and Islamic institutions of higher education, Islamic publications, and well-educated ministers of religion come as evidence of reactivation of religious life. Nowadays, there are more than 3 thousand Mosques in Kazakhstan (compared to 63 during the Soviet period). More and more young and middle-aged people turn to religion. Arab countries invest considerable amounts of money in the Islamic education of the young. The majority of religious schools and institutions were built with the money invested from abroad”. [2, p. 123]

“More and more believers go on a Hajj to Mecca. The number of Pilgrims visiting local holy places is growing. Several visits are considered equal to Hajj. Interest in the Quran is growing. As many believers did not study and can’t read Arabic, they phonetically transcribed the Quran in Kazakh and learned the texts aurally. This helps the believers to learn the prayers necessary for the Namaz. The position of Islam in family matters also grows stronger. Celebrations of Islamic traditions become an integral part of everyday life of Kazakhs. Most Kazakhs consider themselves Muslims and celebrate at least some part of the rites and rituals. That concerns the Friday Namaz in a Mosque, religious holidays (Oraza, Qurban ait), the ritual of circumcision (Sunnat/Sundet), obituary-obsequies rituals and mar-

riage rituals. Growing importance of religious holidays is stressed by the fact that children born on those days get names like Aisha, Islam, Ramazan, Medina, Omar etc.” [2, p. 124]. As we know, at the turn of two centuries, the rise of what was later called the “beginning of the Islamic revival” in Central Asia (in our opinion, it would be more correct to use the term “revitalization of religion”, that is, the return of religion to life). The Islamic faith and related traditions as important elements of national identity began their revival in the North Caucasus, Azerbaijan, the Volga region, Crimea, The Republic of Tatarstan, and other regions of the former USSR. Researchers point out that the general prerequisite for this rise in interest in religion was powerful socio-political processes that influenced many aspects of society [3, p. 25]. An important role here was played by the years of “perestroika” and the consequences of the collapse of the USSR, coupled with the gaining of independence of the former Soviet republics, which allowed, after a short period of time, to unite spiritual and cultural values with their people, gradually forming ethnic and religious identity under new conditions. Mosques and temples began to revive.

The number of believers began to grow gradually. Their number especially increased after the adoption on January 15, 1992, of the Law of the Republic of Kazakhstan “On freedom of religion and religious associations”, which guaranteed the right to freedom of religion (Article 1), equality of citizens of the Republic of Kazakhstan, regardless of their attitude to religion (Article 3), a ban on the organization of political organizations of a religious nature, etc. [4, p. 1].

This Law reflected significant changes in the state regulation of the religious sphere in the new socio-economic and socio-political conditions. The new legislation established the equality of all religions towards the Law, the right of citizens to determine their attitude to religion. The principle of non-interference of the state in affairs of religious associations was proclaimed.

The revival of religion is a complex and not devoid of internal contradictions process. Its development in the depths of individual countries and Muslim communities has its specific features and characteristics. The course of this process in some countries is currently leading to increased disunity (for example, Afghanistan) in others - to the consolidation of the existing state system (Indonesia), thirdly, it continues to threaten the secular political system (Turkey, Egypt), etc. Of course, in different countries, process of the revival of religion had and has a different form and content. And it depends on following main factors:

- a) demographic and ethnic composition of the population;
- b) historical tradition, expressed in characteristic for given country as a whole and the peoples inhabiting it, in particular, the ethno-cultural complex;
- c) level of socio-economic development, nature and direction of economic processes in a given period;
- d) features of socio-political structure of society and dynamics of its development;

e) prevailing ideological “climate” and, in particular, state and functioning of traditional religious systems;

f) international situation both in the world arena and in a studied region.

All of these factors can be considered only in close interaction and mutual influence, as it happens in real life.

The Kazakhstani Model of State-Confessional Relationship and Regulation Policy

Secularity is one of the fundamental principles of functioning of a modern legal state in Kazakhstan. The principle of secularism enshrined in the Constitution of our country. It implies non-interference of the state in internal affairs and canonical issues of religious activity, equal treatment of all religious organizations, ensuring their equal rights. In turn, religious associations do not assume functions and tasks of the state. At the same time, the state creates all the necessary conditions for citizens to meet their religious needs. The secular state assumes that social relations, including education, health care, family, and marriage institutions, are regulated exclusively by secular law, and not by religious norms. The principle of secularism does not imply the denial of religion at all, does not violate the rights of citizens. On the contrary, it is just the same and is necessary to prevent any citizen of Kazakhstan had not been discriminated against for their rights regardless of their religious affiliation. Every citizen has the right to be Muslim, Christian, Buddhist, atheist, or agnostic. Secularism is a prerequisite for a person’s freedom of choice.

Coverage of topical issues of state-religious relations in the Republic of Kazakhstan in the era of globalization is of interest and at the same time difficulty, since religion as a socio-cultural phenomenon, traditionally claiming a monopoly of spiritual life of an individual and society as a whole, is becoming in the modern world one of the topical areas of knowledge and activity. The problems of worldview pluralism, the fate of world religions in Kazakhstan, as well as the activities of Christian and Muslim movements both in the distant past and now are associated with geopolitical position of Kazakhstan in the system of global world coordinates [5, p. 96]

Article 1 of Section I of the Constitution of the Republic of Kazakhstan, which establishes that “the Republic of Kazakhstan asserts itself as a democratic, *secular*, legal and social state, the highest values of which is a person, his life, rights, and freedoms” [6, p. 1], enshrines one of the principles of construction and functioning of Kazakhstan.

The proclamation of this thesis in the Constitution of the Republic of Kazakhstan means that there is no official state religion in the republic and none of the creeds is recognized as mandatory or preferable. The state is equally tolerant to Islam and Orthodoxy, to confessions of other faiths.

The preamble of the Law of the Republic of Kazakhstan “On religious activity and religious associations” of 2011 states that: “This Law based on the fact that the Republic of Kazakhstan asserts itself as a democratic, **secular** state, confirms the right of everyone to freedom of conscience, guarantees equality of everyone regardless of his religious conviction ... “ [4, p. 1].

At the same time, the Law recognizing the remarkable role of Islam in the Hanafi School and Orthodox Christianity in the history of Kazakhstan. The Law testifies respect for other religions, and also does not provide any legal advantages to the named confessions.

It is important to note that the secular foundations of the state structure directly determine the current principles of freedom of conscience in the republic. The secular state legally guarantees and ensures the rights of citizens to freely practice religion disseminate and propagate it.

Freedom of conscience means the right of people, guaranteed by the state laws, to think and act by their convictions, independently determine their attitude towards religion and take actions, subject to the established law and order.

Citizens of the Republic of Kazakhstan are equal before the law in all areas of economic, political, social, and cultural life, regardless of their attitude to religion.

Direct or indirect restriction of the rights or establishment of any advantages of citizens, depending on their attitude to religion, or incitement of enmity and hatred associated with this, or insult to the feelings of citizens, as well as desecration of objects, buildings, and places, entail responsibility established by the legislation of the Republic of Kazakhstan [4].

In Kazakhstan, the state promotes the establishment of relations of mutual tolerance and respect between citizens, professing religion and not professing it, as well as between various religious associations.

At the same time, exercise of the right to freedom of religion should not condition or limit the universal human rights and obligations of citizens to the state. No one has the right to refuse to perform civic duties based on their religious convictions, except in cases provided for by law.

The secular state carries out legal regulation of the exercise by citizens of the right to freedom of religion and the activities of religious associations.

Analysis of the constitutional and legal norms of secular Kazakhstan makes it possible to classify all types of relations between the state and religious organizations into the following principles and forms of manifestation:

- separation of religious associations from the state;
- equality of all religious associations legitimately operating in the religious and legal space of the republic;
- secular civil service and local self-government, non-assignment to religious associations to perform the functions of state bodies;

- secularism of the education system, except for spiritual (religious) educational organizations, separation of the state system of upbringing and education from religion and religious associations;

- prohibition of religious organizations from direct participation in political activities;

- the establishment of a special regime for monuments of history and culture, which are at the same time religious values and shrines.

The fundamental principle of secularism in Kazakhstan is a separation of the state from religious associations. That means the independence of the state and state-legal relations from religion and absence of subordination of state activities to religious associations.

State authorities are formed and operate based on the Constitution of the Republic of Kazakhstan and not based on canonical (religious) law.

In Kazakhstan, religious associations are not subjects of political activity; therefore, they do not participate in state administration, in the formation of state bodies. At the same time, the Constitution of Kazakhstan does not allow the activities of political parties on a religious basis.

The departure of religious rites, cult ceremonies, and other events related to the doctrine may not be carried out in government agencies or accompany government activities.

Acts of religious associations cannot be sources of law in Kazakhstan. The country's judicial system is also free from the influence of religion and does not include as an integral part the jurisdiction of religious associations [7, p. 14].

The principle of separation of religious associations from the state does not mean the omission of religious associations and believers from public life. The state considers believers to be full citizens of Kazakhstan, and religious associations and believers are significant participants in fulfilling socially beneficial activities: charitable, cultural, educational, humanitarian, and cooperates with them in carrying out such activities.

Moreover, the state seeks to involve religious associations in solving social problems: alcoholism and drug addiction, crime prevention, the organization of a healthy lifestyle, strengthening the family, creating a high spiritual and moral climate in society.

The state can provide religious associations with assistance in the reconstruction or repair of religious buildings and structures, mainly of cultural and historical value, without direct financing of religious associations

Recognizing non-interference in internal affairs of religious associations and the right to religious autonomy, the state reserves the right to respond to activities of believers and religious associations in case of their violation of the legislation of the Republic of Kazakhstan, causing damage to the legitimate interests of citizens, organizations and the state as a whole. In such cases, the state takes enforcement measures provided for by law.

Thus, secular nature of the Republic of Kazakhstan, being one of the foundations of the constitutional system, complements ideological and political pluralism with spiritual diversity.

The state's leadership sought to link Islamic values with a national tradition, to present religion as a significant component in the history of the people. Support for religious revival was called upon to ideologically ensure the policy of expanding interstate relations, which is so essential for the prospects for the economic development of states, to help strengthen cooperation with Muslim countries. It must be admitted that to a certain extent, it manifested the flexibility of political methods, an ability to adapt to requirements of the times of the Kazakh leadership, reviving traditions of the past and establishing a new political system, a new vision of international relations.

Modern religious life in the country is an internally heterogeneous, up to opposite meanings, holistic education. This is determined by the fact, that the process of religious revival was combined in time with such socio-economic and political reforms which contributed to the formation of a social structure and worldview that was non-traditional for Kazakhstani society. On the other hand, the change in information regime, the fruits of "glasnost" (publicity) and the first steps towards spiritual freedom of society made people re-evaluate the cultural heritage of the past. All these changes in social and spiritual life of society influenced religious orientation of people. At each of its levels, there was a struggle between various criteria and assessments, selection of values, pictures of religious worldview took place. The processes of religious revival in many ways became for Kazakhstan, as it were, basic in the problem of the religiosity of the population. They determine to a certain extent both the depth of this problem and its content.

Despite objections by the liberal international community, civic activists, international and domestic human rights defenders, government control of missionaries, release of religious literature and charitable activities has increased. According to the updated legislation, now in the country:

- Muslim organizations of republican level only have the right to conduct religious training of clergy and publish literature;
- change of jurisdiction also changes status of a preacher, that is, if a clergyman moves to a neighboring area, then under new law he is a missionary;
- young people cannot learn from informal missionaries;
- a special questionnaire is conducted for conscripts in the army in order to identify the degree of their religiosity;
- in correctional institutions, it is forbidden to perform collective prayer, they monitor replenishment of a list of believers who converted to Islam in a colony (immediately after the law came into force in the city of oil workers of Atyrau, with the approval of the prosecutor's office, a mosque was closed at the local correctional colony);

- it is forbidden to perform prayer in state institutions [4, p. 8].

The country's criminal code has also been updated. In response to the spread of radical ideology, including use of the latest technologies, since 2013 age at which criminal responsibility for propaganda of extremism and terrorism comes from 16 to 14 years. The article on financing and aiding terrorism has been completely revised. Violation of the legislation on religious activity and religious associations is regarded as a criminal offense.

As a result of the complex of the listed and other measures aimed at protecting spiritual security, the internal political situation in the republic remains stable. At the same time, tightening of legislation has led to the emergence of risk factors associated with the activities of clandestine destructive religious movements and trends.

The Concept of State Policy in Religious Sphere of the Republic of Kazakhstan for 2017 - 2020 (hereinafter - the Concept) is a system of official views on improving state-confessional and inter-confessional relations, strengthening secular foundations of the state and preventing use of religion for destructive purposes [8].

The Concept became the basis for development of state policy in religious sphere, improving the system of regulatory legal acts, socio-economic, political and managerial measures to regulate the religious sphere in the country.

Also, the Concept consolidated the efforts of central and local executive bodies, religious associations and civil society institutions to develop state policy in religious sphere, developed guidelines for development of the Kazakh model of state-confessional and inter-confessional relations based on the features of historical and cultural heritage of the Kazakh people.

The following interesting activities can be noted that will be carried out within the framework of the Concept or are proclaimed to it:

- civil servants, including those in leadership positions, cannot openly demonstrate their religious convictions in a collective, force subordinate employees to participate in activities of religious associations;
- propaganda of religion is not allowed in the system of law enforcement, special bodies and the Armed Forces;
- canonical issues of religions are covered only by the mass media established by registered religious associations;
- students must comply with dress code requirements;
- students will be provided in studying process only with scientific knowledge about religions;
- religious associations and their representatives in their activities should not urge citizens to refuse medical assistance in situations where medical intervention is necessary in the interests of preserving the health and life of a person;
- all religious associations in Kazakhstan should ensure that their representatives recognize state symbols, national and state holidays and respect them;

- carrying out a marriage ceremony according to religious rules should be carried out only after marriage is registered with authorized bodies in the manner prescribed by law;
- the state will ensure transparency and clarity of organizational, financial, economic and preaching activities of religious associations operating in the country;
- prevent use of religious pilgrimage for penetration and dissemination of ideas of destructive religious movements [8, p. 6].

A new stage of development, which Kazakhstan has entered today, urgently requires development of state policy to maximize the involvement of moral, political and intellectual potential of Islam in the process of democratic transformations in the country. The new format of relations between the state and religion should not imply a gross ousting of Islam from politics, but the direction of its political activity in a channel that meets the interests of the state.

The effectiveness of the state approach will be higher if the parameters of Islam's participation in politics receive an Islamic justification, if this participation is based on the positive principles of Muslim political and legal culture, adapted to the conditions of a secular state. In other words, the authorities should influence the development of a political concept by Islam that would meet state interests.

At the same time, Islam is a significant factor in international life. The prospects of Kazakhstan's cooperation with Muslim countries and its role in the modern world largely depend on the state's policy in this direction.

Institutionalization of Religious Activity in the Republic of Kazakhstan

1) The Law on Religion

The modern institutionalization of religious activity in the country was marked, first of all, by adoption of the Law on January 15, 1992 "On Freedom of Religion and Religious Associations", which was subsequently (October 11, 2011) was supplemented and adopted as the Law "On Religious Activities and Religious associations" [4].

For example, the preamble of the law says: "This Law is based on the fact that the Republic of Kazakhstan asserts itself as a democratic, secular state, confirms the right of everyone to freedom of conscience, guarantees the equality of everyone regardless of his religious beliefs, recognizes the historical role of Hanafi Islam and the Orthodox Christianity in the development of culture and spiritual life of the people, respects other religions that are combined with the spiritual heritage of the people of Kazakhstan, recognizes the importance of interfaith harmony, religious tolerance and respect for the religious beliefs of citizens." [4].

2) The establishment of state regulation of religious activities.

The Committee for Religious Affairs

To implement the legislative framework and exercise state control in the field of religious activities of Non-Governmental Organizations, on December 30, 2005, by the Decree of the Government of the Republic of Kazakhstan No. 1319, a state body was established in the person of the Committee for Religious Affairs under the Ministry of Justice of the Republic of Kazakhstan, which was then transferred to the Ministry of Culture. On May 18, 2011, the Committee was removed from the Ministry and reorganized into the Agency for Religious Affairs of the Republic of Kazakhstan [9]. At the moment, it acts as a Civil Society Committee under the Ministry of Information and Social Development of the Republic of Kazakhstan.

The Agency for Religious Affairs was a central executive body, not part of the Government, exercising state leadership in the field of ensuring interfaith harmony, the rights of citizens to freedom of religion and interaction with religious associations, as well as, within the limits stipulated by law, cross-sectoral coordination and other functions in sphere of activity, referred to its competence.

A policy of moderate balance between state control and development of religious Non-governmental Organizations

3) Creation of a dialogue platform in the field of religious activity. Congress of Leaders of World and Traditional Religions.

One of the first heads of state, who boldly and openly declared that pure religion is not in the place of terrorism and that all sorts of “isms” are not inherent to Islam, was N.A. Nazarbayev. First President of the Republic of Kazakhstan took the initiative of the forum of world and traditional religions in the capital of Kazakhstan - Astana which was held on 23-24 September 2003. [10]. To date, 6 congresses of world religions have been held. Due to the epidemiological situation in the country and the world, the VII Congress of Leaders of World and Traditional Religions was postponed to 2022.

4) International cooperation - Islamic vector

On the official websites of the Ministry of Foreign Affairs of the Republic of Kazakhstan, it is stated: “The activation of relations between Kazakhstan and Muslim countries meets the long-term interests of our country and corresponds to the provisions of the Address of the ex-President of the Republic of Kazakhstan N.A. Nazarbayev to the people of Kazakhstan on March 1, 2006, in which the Head of State noted development of cooperation with Islamic countries as one of the priorities of Kazakhstan’s foreign policy”.

Organization of Islamic Cooperation.

The active participation of our country in activities of the Organization of Islamic Cooperation (OIC), along with other large regional and global organizations, is becoming increasingly important at the present stage. Interaction with the Islamic world is one of the priorities of Kazakhstan’s foreign policy. For its part, the Islamic world views Kazakhstan as an integral part of the Muslim community. Kazakhstan joined the OIC in 1995. Its delegation took part in all the major

events, such as the Summit Meeting of the Ministers of Foreign Affairs, as well as the annual coordination meeting of OIC foreign ministers during the UN General Assembly.

During the Chairmanship of Kazakhstan in the Organization of Islamic conference in 2011-2012, Astana put forward a project for a long-term program to provide economic and financial support to the least developed countries in the Islamic world. In addition, under the chairmanship of Astana has already conducted several events in Kazakhstan, including the VII World Islamic Economic Forum, III Islamic Conference of Health Ministers of countries participating in OIF, as well as some other initiatives designed to make a significant contribution to solving the problems of Muslim countries.

Islamic Bank for Reconstruction and Development

A special place in cooperation with the OIC and the Islamic world is given to interaction with the Islamic Development Bank, which has the status of a first-tier international bank that works only with government programs and does not provide services and lending to the population. Islamic Bank for Reconstruction and Development was founded on December 18, 1973, at the first conference of Finance Ministers of the participating countries of the Organization of Islamic Conference. Operations started on October 20, 1975.

Kazakhstan has ratified the Memorandum of Association of the Islamic Development Bank, May 15, 1996. On March 11, 1997, the IDB opened its regional office in Almaty [11].

5) Assistance and development of religious Non-governmental Organizations

Assistance and development of religious Non-governmental organizations in civil society, the role of creating favorable conditions for the development of non-governmental organizations (NGOs), including in religious sphere, is no less important than the legal field itself and state control. So today, we can observe how the state not only promotes but also actively implements positive religious norms in the socio-economic and cultural spheres of the country, helping NGOs to meet the needs of certain social groups.

a) Support in economic sphere. Adoption of the Islamic Banking Law

Islamic banking is a way of doing banking that is consistent with the religious rules of Islam. The essence of the Islamic economy, first of all, is the rejection of loan percentage, from futures transactions, from “easy” money, and from speculative transactions. The concept of project investment is the closest to how the methodology of work is.

The result of the adoption of the law on Islamic banking was, first of all, the opening of a second-tier Islamic bank - Bank Al Hilal Bank and then Zaman bank, which are designed to be a locomotive in the implementation of Islamic banking products in the country's economy.

One of the main goals of opening Islamic banks in Kazakhstan and introducing the principles of Islamic finance is to open up new opportunities for local companies to work with Islamic investors.

In addition to the Islamic Bank Al Hilal, the Muslim insurance company «Takaful» and the financial company «Fattah FINANCE» opened and providing services within the framework of Islamic financing [12].

b) Support in cultural and domestic sphere. Halal industry development in the Republic of Kazakhstan

Halal is an Arabic word that in a terminological sense means “permitted” or “lawful”. Muslims use it to define products, goods, services, and actions permitted by religious canons. In a broader sense, Halal covers aspects of Muslim life such as food and catering, clothing and jewelry, medicine and pharmaceuticals, cosmetics and perfumery, cosmetology and personal care, hotel services and tourism, recreation and entertainment, interpersonal and labor relations, financial products and tools.

At the moment, five organizations are carrying out independent certification activities without third-party Halal recognition in Kazakhstan:

1. LLP “Halaldamu” (Halal Development)
2. Halal Quality Center LLP
3. Association of Halal Industry of Kazakhstan (AHIK)
4. Halal services Alliance LLP
5. Halal Holding LLP [13].

Also, one of the elements of Islamic identity in a secular society is Muslim women’s clothing, hijab. Even though many in the country are fighting for the title of “exemplary secular state” and trying in every possible way to prevent the visible manifestations of separatism in the “Dress Code”, the market for Muslim women’s clothing is growing from year to year. Today it confidently wins more and more places from the “glamor” on the catwalks of brand fashion houses, as well as in everyday wardrobes of women. Lines of Muslim women’s clothing were launched not only by specialized ateliers but also by famous fashion houses of Kazakhstan [14, p. 293].

c) Support in spiritual and educational sphere.

The Spiritual Administration of Muslims of Kazakhstan (SAMK)

The SAMK is the largest and most influential religious non-governmental organization in the country, uniting most of Muslims of Kazakhstan. The Chairman of the SAMK - the Supreme Mufti - is elected at a general meeting. At the same time, the candidacy of the Supreme Mufti coordinated with the Akorda [15].

Egyptian university of Islamic culture “Nur-Mubarak”

Realizing that only enlightened and educated religious leaders can oppose extremist religious groups, and even traditional and moderate NGOs will not be able to resist the threat of terrorism themselves without state support, the country’s leadership, from the first years of gaining independence, has been taking concrete steps to resolve such problems. One of these decisions is a resolution on the construction of an educational institution, which was adopted at a meeting of two

heads of state during the visit of the First President of the Republic of Kazakhstan N.A. Nazarbayev to Egypt. For this purpose, 6 hectares of land were allocated in Almaty. On June 16th, 1993 ex-President of the Republic of Kazakhstan N.A. Nazarbayev together with the Minister of the Waqfs of the Arab Republic of Egypt M. al-Majhub laid the foundation stone of the university campus.

On July 2, 2003, the Agreement on establishment of the Egyptian University of Islamic Culture Nur-Mubarak was ratified by the Parliament of the Republic of Kazakhstan and the decree of President N.A. Nazarbayev No. 460-11 became legal. The University was licensed by the Ministry of Education and Science of the Republic of Kazakhstan [16, p. 178].

Today, Nur-Mubarak University of Islamic Culture of Egypt is a unique university in the Republic of Kazakhstan, which trains highly educated imams, specialists in Islamic studies, religion, theology, two foreign languages (Arabic-English, English-Arabic)

Nur-Mubarak is a golden milestone in life of independent Kazakhstan, which is moving towards world civilization [17].

Muslim media resources of the Republic of Kazakhstan

According to Wendell Schwab, Asyl Arna was the most popular Islamic television channel in Kazakhstan and the dominant Islamic media company in Kazakhstan [18, p. 77]. Studio “Asyl Arna” was registered as an LLP under the Ministry of Justice of the Republic of Kazakhstan on September 27, 2007, and in 2008 received certificate No. 9467-E on “Registration of Mass Media” in the Committee of Information and Archives under the Ministry of Culture and Information. It was closed as the official Myftyat channel Halyq Arna was opened in November, 2020 on the initiative of the Supreme Mufti Nauryzbay Kazhy Taganuly. The media potential of the Spiritual Administration of Muslims of the Republic of Kazakhstan is improving every year. For 30 years the magazine “Iman” and the newspaper “Munara” have been published. At present, 21 websites like muftyat.kz, Fatua.kz and Azan.kz are functioning at the SAMK, and there is also a TV and radio studio [19, pp. 958-960].

Conclusion

The study examines theoretical formulations that are crucial in explaining the character and scope of Islamic revival in sovereign Kazakhstan. Furthermore, the study considers practical influence of Islamic revitalization and refers to the institutionalization of Islam within religious, economic, cultural, and political establishments. The study argues, after sovereignty, despite secular and authoritarian character of the administration, ‘Islamic revival’ has become an institutionalized phenomenon, and its presence and social role in public space has increased rather than decreased.

Today, the Muslim community of the republic is gradually coming to understanding of the need to realize their interests in social life of the country, equal participation in social and political processes. The main issue is a constructive approach from both sides - both from secular state and from the side of religion.

Timely and thoughtful inclusion of the religious communities of Kazakhstan in the socio-economic processes, in turn, strengthens the structures of our society, solves not only spiritual, moral, social problems, but also topical interregional, inter-clan, international issues. It should be noted that strengthening authority of the muftiyat certainly contributes to intra-community integration, raising the status of Muslim community, and harmonizing interethnic relations.

Magnificence of the revival of Islam in Kazakhstan is that it is growing in the contemporary world while preserving tolerance and inclusion, which kept its appearance in the Kazakh steppes many centuries back.

There is still some work to be done on organizational and legal consolidation of cooperation, formation of its national model of state-confessional relations. Of course, achieving a full-blooded harmonious coexistence of secular state and Islam in our country requires considerable effort and time, but we are firmly convinced that freedom-loving, proud and wise people of Kazakhstan, following the course of democratizing society, will certainly gradually achieve this high goal - harmonious relations in society.

Through interaction of the state and religion, enshrined at legislative level, it is possible to eliminate the existing mistrust and suspicion between the clergy and secular authorities. And, most importantly, transition of relations between the state and religion to a new qualitative level has a primary role in strengthening the foundations of statehood, constitutional order, ensuring harmonious relations within society, and protecting national interests.

List of references

1 Актуальные проблемы развития религиозной ситуации в Республике Казахстан / Под общ. ред. З.К. Шаукеновой. – Алматы: ИФПИР КН МОН РК, 2013. – 137 с.

2 S. Edelbay. Traditional Kazakh Culture and Islam // International Journal of Business and Social Science. Centre for Promoting Ideas, USA – Vol. 3 No. 11. – June 2012. – 122-133 pp. [Electronic resource] URL <https://docplayer.net/32921462-Traditional-kazakh-culture-and-islam.html> (accessed 08.07.2021).

3 Джалилов З.Г. Возрождение ислама в контексте новых реалий Казахстана // Үлкен Алтай әлемі – Мир Большого Алтая – World of Great Altay 2(1.1). 2016. – P. 23-32

4 Law of the Republic of Kazakhstan “On religious activity and religious associations” 11 October 2011 № 483-IV. <https://adilet.zan.kz/eng/docs/Z1100000483> (accessed 12.07.2021)

5 D. Achilov. Islamic revival and civil society in Kazakhstan // in C. Ziegler, ed., Civil Society and Politics in Central Asia. Lexington: University Press of Kentucky. 2015. – 81-110 pp.

6 Constitution of the Republic of Kazakhstan, August 30, 1995. – 56 p.

7 Косиченко А.Г. Светскость государства: казахстанские реалии и мировой опыт //Казахстанская правда. Общенациональная ежедневная газета Казахстана. – №189. – 2014. (27 сентября 2014 г.). – С.11-16.

8 Information and legal system of regulatory legal acts of the Republic of Kazakhstan (2017) Resolution of the Government of the Republic of Kazakhstan dated June 1, 2017 No 325 «On approval of the Concept of state policy of the Republic of Kazakhstan in the field of religion for 2017-2020». [Electronic resource] URL <https://www.adilet.zan.kz/eng/docs/P1700000325> (accessed 09.07.2021)

9 Resolution of the Government of the Republic of Kazakhstan dated December 30, 2005 No. 1319 Issues of the Committee for Religious Affairs of the Ministry of Justice of the Republic of Kazakhstan. – 44 p.

10 Official website of the Congress of world and traditional religions. [Electronic resource] URL <https://www.religions-congress.org> (accessed 15.07.2021)

11 Law of the Republic of Kazakhstan dated May 15, 1996 No. 2-I on the ratification of the Founding Agreement of the Islamic Development Bank, signed in Jeddah on August 12, 1974. [Electronic resource] URL <https://www.isdb.org/> (accessed 12.07.2021)

12 “О внесении изменений и дополнений в некоторые законодательные акты Республики Казахстан по вопросам организации и деятельности исламских банков и организаций исламского финансирования” [On Making Amendments and Additions to Certain Legislative Acts of the Republic of Kazakhstan on Matters of the Organization and Activities of Islamic Banks and Organizations of Islamic Banks], Law of 2 February 2009, No.133-4, [Electronic resource] URL <http://www.pavlodar.com/zakon/> (accessed 10.07.2021)

13 [Electronic resource] URL <http://www.nca.kz/info/articles/media/o-sfere-khalal-v-kazahstane/> (accessed 11.07.2021)

14 G. Yemelianova. Islam, national identity and politics in contemporary Kazakhstan // Asian Ethnicity №15 (3). – 2014. – pp. 286–301.

15 [Electronic resource] URL <https://www.muftyat.kz/kk/> (date of reference 11.07.2021)

16 Serikbay Haji Oraz. Islam of the great steppe. Spiritual Administration of Muslims of Kazakhstan. – Astana, 2018. – 280 p. [Electronic resource] URL https://www.muftyat.kz/media/muftyat/book_6350.pdf (accessed 08.07.2021).

17 [Electronic resource] URL <https://www.nmu.kz/ru/> / (accessed 12.07.2021)

18 W. Schwab. Asyl Arna’s social media, visual culture, and Islam in Kazakhstan // M. Laruelle, ed., Nation-Branding, Economic Trials, and Cultural Changes, in Kazakhstan Washington, D.C.: The George Washington University, Central Asia Program. 2017. – pp. 75-81.

19 Moldakhmet B., Nassimova G., Balapanova A., Asan A. Islam in Kazakhstan: Modern Trends and Stages of Development // World Academy of Science, Engineering and Technology. International Journal of Humanities and Social Sciences. – Vol: 6, No: 5. – 2012. – 957-960 pp.

Transliteration

1 Aktual’nye problemy razvitija religioznoj situacii v Respublike Kazahstan [Actual Problems of the Development of the Religious Situation in the Republic of Kazakhstan]/ Pod obshh. red. Z.K. Shaukenovoj. – Almaty: IFPIR KN MON RK, 2013.

2 S. Edelbay. Traditional Kazakh Culture and Islam // International Journal of Business and Social Science. Centre for Promoting Ideas, USA – Vol. 3 No. 11. – June 2012. – 122-133 pp. [Electronic resource] URL <https://docplayer.net/32921462-Traditional-kazakh-culture-and-islam.html>. (accessed 08.07.2021).

3 Dzhaliilov Z.G. Vozrozhdenie islama v kontekste novyh realij Kazahstana [Revival of Islam in the Context of the New Realities of Kazakhstan.]. Ylken Altaj әlemi – Mir Bol’shogo Altaja – World of Great Altay 2(1.1). 2016. – P. 23-32

4 Law of the Republic of Kazakhstan ““On religious activity and religious associations” 11 October 2011 № 483-IV. [Electronic resource] URL <https://adilet.zan.kz/eng/docs/Z1100000483> (accessed 09.07.2021).

5 D. Achilov, ‘Islamic revival and civil society in Kazakhstan’, in C. Ziegler, ed., *Civil Society and Politics in Central Asia* (Lexington: University Press of Kentucky. 2015. – P. 81–110.

6 Constitution of the Republic of Kazakhstan, August 30, 1995. – 56 p.

7 Kosichenko A.G. Svetskost’ gosudarstva: kazahstanskije realii i mirovoj opyt [Secularity of the State: Kazakhstani Realities and World Experience] // *Kazahstanskaja pravda. Obshhenacional’naja ezhednevnaia gazeta Kazahstana*. 2014. №189 (27 sentjabrja 2014 g.).

8 Information and legal system of regulatory legal acts of the Republic of Kazakhstan (2017) Resolution of the Government of the Republic of Kazakhstan dated June 1, 2017 No 325 «On approval of the Concept of state policy of the Republic of Kazakhstan in the field of religion for 2017-2020». [Electronic resource] URL <https://adilet.zan.kz/eng/docs/P1700000325> (accessed 08.07.2021).

9 Resolution of the Government of the Republic of Kazakhstan dated December 30, 2005 No. 1319 Issues of the Committee for Religious Affairs of the Ministry of Justice of the Republic of Kazakhstan.

10 Official website of the Congress of world and traditional religions [Jelektronnyj resurs] www.religions-congress.org (accessed 09.07.2021)

11 Law of the Republic of Kazakhstan dated May 15, 1996 No. 2-I on the ratification of the Founding Agreement of the Islamic Development Bank, signed in Jeddah on August 12, 1974. [Electronic resource] URL <https://www.isdb.org/> (accessed 09.07.2021)

12 “O vnesenij izmenenij i dopolnenij v nekotorye zakonodatel’nye akty Respubliki Kazahstan po voprosam organizacii i dejatel’nosti islamskih bankov i organizacij islamskogo finansirovaniia” [On Making Amendments and Additions to Certain Legislative Acts of the Republic of Kazakhstan on Matters of the Organization and Activities of Islamic Banks and Organizations of Islamic Banks] [Electronic resource] URL <https://Law of 2 February 2009, No.133-4, available at http://www.pavlodar.com/zakon/> (accessed 10.07.2021)

13 [Electronic resource] URL <http://www.nca.kz/info/articles/media/o-sfere-khalal-v-kazahstane/> (accessed 11.07.2021)

14 G. Yemelianova, ‘Islam, national identity and politics in contemporary Kazakhstan’, *Asian Ethnicity* 15(3), (2014). – pp. 286–301.

15 [Electronic resource] URL <https://www.muftyat.kz/kk/> (date of reference 11.07.2021)

16 Serikbay Haji Oraz. Islam of the great steppe. Spiritual Administration of Muslims of Kazakhstan. – Astana, 2018. – 280 p. [Electronic resource] URL https://www.muftyat.kz/media/muftyat/book_6350.pdf (accessed 08.07.2021)

17 [Electronic resource] URL <https://nmu.kz/ru/> (date of reference 12.07.2021)

18 W. Schwab, ‘Asyl Arna’s social media, visual culture, and Islam in Kazakhstan’, in M. Laruelle, ed., *Nation-Branding, Economic Trials, and Cultural Changes, in Kazakhstan* (Washington, D.C.: The George Washington University, Central Asia Program. 2017. – P. 75–81.

19 Moldakhmet B., Nassimova G., Balapanova A., Asan A. Islam in Kazakhstan: Modern Trends and Stages of Development // *World Academy of Science, Engineering and Technology. International Journal of Humanities and Social Sciences*. – Vol: 6, No: 5. – 2012. – 957-960 pp.

Нурмолдина И.М., Сихимбаева Д.А.

Возрождение ислама в общественной сфере в суверенном Казахстане

Аннотация. С обретением независимости в Казахстане, как и в других странах постсоветского пространства, процесс легализации религиозных институтов стал проявляться в форме бурного «возрождения». За тридцать лет независимости ислам в Казахстане приобрел новую историю, которая определяется высоким уровнем и статусом религии в светском государстве. Ислам - это символ не только религии, но и этнокультурного возрождения, новой системы национального сознания и ценностей. С первых лет освобождения от идеологии государственного атеизма и политики вытеснения религии из социального пространства в казахстанском обществе наблюдается тенденция стремительного религиозного обновления, возврата к духовным истокам, издавна охватывающим традиции и культуру казахского народа. В данной статье рассматриваются основные вопросы, посвященные возрождению ислама в публичной сфере, влияние государственной политики регулирования на исламизацию, а также основные тенденции ре-исламизации общественной жизни. Целью исследования является анализ практического влияния возрождения ислама и его институционализации в религиозных, экономических, культурных и политических сферах. В этом исследовании были применены философский, исторический и сравнительный анализ. Методологической основой работы послужили научные труды зарубежных и отечественных ученых.

Ключевые слова: ислам, возрождение, государство, светскость, институционализация, государственное регулирование, влияние.

Нурмолдина И.М., Сихимбаева Д.А.

Егеменді Қазақстанның қоғамдық өмірінде исламның қайта жаңғыруы

Аңдатпа. Посткеңестік кеңістіктегі өзге елдердей, Қазақстан Республикасында да тәуелсіздік алғаннан кейін діни дәстүрлерді заңдастыру үдерісі қарқынды «жаңғыруды» басынан кешірді. Тәуелсіздіктің отыз жылында Қазақстандағы ислам діні зайырлы мемлекеттегі діннің жоғары деңгейі және мәртебесімен анықталатын жаңа тарихқа ие болды. Ислам діннің ғана емес, сонымен қатар этномәдени жаңғырудың символы, ұлттық сана мен құндылықтардың жаңа жүйесіне айналды. Мемлекеттік атеизм идеологиясынан және дінді әлеуметтік кеңістіктен ығыстыру саясатынан азат болудың алғашқы жылдарынан бастап қазақстандық қоғамда екпінді діни жаңару, қазақ халқының дәстүрлері мен мәдениетін ежелден қамтитын рухани қайнарларға оралу үрдісі байқалды. Бұл мақалада исламның қоғамдық өмірде қайта жаңғыруына, мемлекеттік реттеу саясатының исламның таралуына әсерін қамтитын негізгі мәселелер, сондай-ақ қоғамдық өмірді қайта исламдандырудың негізгі тенденциялары қарастырылады. Зерттеудің мақсаты – исламның жаңғыруы мен оның діни, экономикалық, мәдени және саяси институттар арқылы институционализациясының практикалық әсерін талдау. Бұл зерттеуде философиялық, тарихи және салыстырмалы талдау қолданылды. Жұмыстың әдістемелік негізі шетелдік және отандық ғалымдардың ғылыми еңбектері болды.

Түйін сөздер: Ислам, жаңғыру, мемлекет, зайырлық, институционализация, мемлекеттік реттеу, ықпал.