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**ISLAMIC IDENTITY IN THE CONTEXT
OF NATIONAL CULTURE**

The article considers the issue of the essence of Islamic identity and its significance in the historical and cultural tradition. In Kazakhstan, as in many other Central Asian regions, whose population is predominantly Muslim, Islam was formed in the context of an organic connection with local national and cultural traditions, among which the influence of Turkic cultural traditions can be noted. The authors analyzed the main aspects of Islamic identity and its formation in the sociocultural, geopolitical experience of the national culture of both the Islamic world and the European space. The modern global world leads to the unification of cultural, political and religious processes. In such circumstances, the destruction processes of identification of society and the individual are occurs. The loss of own cultural / religious identity has become one of the main problems in modern society. National culture is formed in the process of history and the logic of traditional relations. The article substantiates that the Kazakh Islamic identity was formed in the national culture, incorporating customs and traditions that did not contradict the Islamic system of values, and the traditions of spirituality were synthesized in the Islamic paradigm. The preservation of Islamic identity is directly related to the problem of national cultural identity and, in general, with the problem of preserving cultural heritage.

Key words: Culture, National culture, Religious identity, Islamic identity, Tradition.

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Ұлттық мәдениет контексіндегі ислам бірегейлігі

Мақалада ислам бірегейлігінің мәні мен оның тарихи-мәдени дәстүрдегі орны қарастырылады. Қазақстанда, халық санын көбіне мұсылмандар құрайтын басқа да ортаазиялық аймақтардағы секілді, ислам жергілікті ұлттық әрі мәдени дәстүрлермен үйлесімді байланыс төңірегінде қалыптасқан еді. Ол дәстүрлердің ішінде түркі мәдениеті дәстүрлерін де айтып кету керек. Авторлар ислам бірегейлігінің мәнін және оның Ислам әлемімен қатар еуропалық кеңістіктің де ұлттық мәдениетінің мәдени-әлеуметтік, геосаяси тәжірибесіндегі қалыптасуының негізгі қырларын талдаудан өткізді. Қазіргі жаһанды әлем мәдени, саяси және діни үдерістердің бірдей болып сәйкестендіруіне әкеледі. Осындай жағдайда қоғам мен тұлғаның идентификация мәселесі қиындайды. Өзіндік мәдени/діни бірегейлікті жоғалту заманауи қоғамда бас мәселелердің біріне айналуға. Ұлттық мәдениет дәстүрлі қатынастардың тарихы мен қисыны үдерісінде қалыптасады. Мақалада қазақстандық ислам бірегейлігінің ұлттық мәдениет құшағында, ислам құндылықтар жүйесімен қайшылыққа түспейтін, дәстүрлер мен ғұрыптарды бойына сіңіре жүріп қалыптасқаны, ал ислам парадигмасында руханилық дәстүрлері жинақталғаны негізделіп дәлелденеді. Ислам бірегейлігін сақтау ұлттық мәдени бірегейлігі мәселесімен және жалпы алғанда, мәдени мұраны сақтап қалу мәселесімен де тікелей байланысты.

Түйін сөздер: мәдениет, ұлттық мәдениет, діни бірегейлік, ислам бірегейлігі, дәстүр.

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Исламская идентичность в контексте национальной культуры

В статье рассматривается вопрос сущности исламской идентичности и ее значения в историко-культурной традиции. В Казахстане, как и во многих других центральноазиатских регионах, население которых составляют преимущественно мусульмане, ислам был сформирован в контексте органичной связи с местными национальными и культурными традициями, среди которых можно отметить влияние и тюркских культурных традиций. Авторами проанализированы основные аспекты исламской идентичности и ее становлении в социокультурном, геополитическом опыте национальной культуры как Исламского мира, так и европейского пространства. Современный глобальный мир ведет к унификации культурных, политических и религиозных процессов. В таких условиях происходят процессы разидентификации общества и личности. Потеря собственной культурной / религиозной идентичности стала в современном обществе одной из главных проблем. Национальная культура формируется в процессе истории и логики традиционных отношений. В статье обосновывается, что казахстанская исламская идентичность формировалась в национальной культуре, вбирая обычаи и традиции, которые не противоречили исламской системе ценностей, а в парадигме ислама синтезировались традиции духовности. Сохранение исламской идентичности напрямую связано с проблемой национальной культурной идентичности и, в целом, с проблемой сохранения культурного наследия.

Ключевые слова: культура, национальная культура, религиозная идентичность, исламская идентичность, традиция.

Introduction

The national culture is the most important component of society, because it encapsulates the cultural experience of generations and the ability to transform into new historical conditions.

The formation of culture is associated with the formation of codes of national cultures, which are deciphered in the socio-cultural reality. They are also programs for generating of new cultural modernization projects.

The cultural, national, religious identities are the basic characteristic of the state according to the works of M. Weber (Weber M., 1978), E. Cassirer (Cassirer E., 1998), C. Levi-Stross (Levi-Strauss, C., 2013), P. Ricoeur (Ricoeur P., 2007), M. Foucault (Foucault M., 2001), C. Jung (Jung C.G., 1968) and others. Ethnic and national identity (as an ethnic and national culture) are not exactly the same. National identity is formed in the context of national public structure and national culture, but ethnic identity is one of its components.

The difficulty of raising the question of Islamic identity and its formation in the sociocultural, geopolitical experience of national culture lies in the fact that national culture is a culture of a certain, united nation, connected by a common national tradition and language, while Islam is a universal religion, which breaks locality, isolation of national cultural systems. The supranationality of Islam has

become an objective factor in its spread throughout the world. However, the universalism of Islam is confronted with the individual original, conservative content of the national culture. In this case, maybe we should talk about Islamic identity as a civilizational identity, because the Islamic factor has played and plays a huge role in the formation of Islamic consciousness and its influence on political, communicative, cultural, ethical processes in society.

Today the Islamic world correlated with the Islamic civilization is represented by various national states, in which national cultural systems with their value-worldview paradigms, ideological doctrines and concepts of national identities are formed. As embedded in national identity the problem of Islamic identity is particularly raised in connection with the deconstruction of geopolitical identities, colonial dependence, the attainment of national unity and the search for one's own national identity. For example, Islamic countries – Pakistan, Afghanistan, Tunisia, Saudi Arabia, UAE, Qatar, Libya, Lebanon, Iran and others rely on the religious tradition of Islam, which prevailed in their region and on their own cultural traditions, history, language in search of their own national identity. The same thing happens in other countries too: the balancing of Islam in national cultures occurs as a civilizational identification with the Islamic tradition, with a clear priority of its own national tradition.

Currently, Islamic identity in the countries of the Islamic world is formed in the historical process of the national culture; this is an Islamic identity which based on the spiritual and material artifacts of the national state.

Methodological base of research

The problem of Islamic identity is complex, ambiguous, multidimensional, in order to reveal its phenomenological content, conceptualization, significance in the context of modern religious processes, a methodological arsenal of a number of humanities is needed: religious studies, philosophy, cultural studies, sociology, political science, Islamic studies.

In this connection, the authors of the article consider the use of various methods and methodological guidelines, including: methods of historical and logical reconstruction, phenomenology of religion, religious studies, and cultural-philosophical comparativistics.

The article used the categorical-scientific terminology of the humanities, developed by Western and Islamic scholars.

National culture and Islamic identity

The role of culture in the development and formation of Islamic identity is enormous, since it, culture, contains multifunctional qualities, properties, such functions as transmitting, communicative, educational form the personality, and therefore its identification in the cultural project of the nation. Cultural heritage is also the foundation on which all cultural projects of modern nation states are built.

The classical period of development in the Islamic tradition was not too nationalized, although Arabic culture was the standard of development for genres and styles. Arabic was the official language in the Caliphate space and, naturally, Arab-Muslim culture and Arab-Muslim identity were gradually developed. The Turkic world, the Arab world, the African, partly Spanish were Islamized, the Islamic tradition united everyone into the Islamic world, but the identity still contained the national, traditional aspects: Turkic Islam, African Islam, Moorish Islam, etc.

Cultural processes took place in the Caliphate space: science, philosophy, art, architecture developed with their own genres and styles, but all of them were united by a single ideological principle – the Islamic ethical imperative.

Scientists, theologians, Sufis Ibn Arabi, Ibn Rushd, Ibn Sina, Ibn Khaldun, Ibn Hazm, Yassawi,

Al-Farabi and many others defined the identity of a Muslim in the context of a common Islamic culture, recognizing its ethnic diversity, but most significant in Islamic identification for them was education and virtue regardless of the national component. The most famous utopian work of al-Farabi was «The Ideas of the Citizens of the Virtuous City». He understood the identity of a Muslim as virtue, citizenship (belonging to the ummah), rationality and ability to philosophize. Al-Farabi believes that «... A person has two perfections – the first and the last. The latter is achieved by us not in this life, but only in the otherworldly, when it was preceded by the first perfection in this our life. The first perfection is when a person performs the actions of all virtues. He does not just possess virtue without performing actions; the perfection of man consists in the performance of actions by him, and not in the acquisition of the properties due to which actions take place» (The legacy of al-Farabi and the formation of a new integral worldview, 2012:66). Ibn Khaldun is an author of the first treatise on the difference between civilization and culture, on the identities, which are formed by cultural and historical processes. Theologians have linked the problem of identity in the medieval period of development of Islamic history with different directions, doctrines, madhhabs, later which were formed in Islamic society.

It began the process of self-identification of the peoples living in the territory of the Caliphate and the inclusion of the national tradition in Islamic identity after the collapse of the Caliphate. The culture, which is called Islamic, was also the culture of different peoples and ethnic groups, which created the cultural Islamic project of their own national tradition.

Using the example of Kazakhstan, we can historically reveal the development of the Islamic tradition in the culture of the Turkic world, Kazakh world, then Kazakhstani world. Islamic identity is manifested as universal, but with its own national, cultural content in all these historical conglomerates.

Identity and national culture are complementary concepts. To clarify the meaning of the concept of «national culture», we turn to the dictionaries, here is one of them:

National culture is a set of spiritual and material artifacts, which emerged on the basis of tradition, common language, customs and religion. The modality of national culture in the modern world is increasingly associated with religious tradition. The person's self-identification takes place in a national culture, his correlation with one or another culture is understood as a cultural-national identity. The

development of national culture took place in different processes: modernization, integration, but always with the preservation of its own culture code. It is known that Kazakhstan has entered the third modernization, in which modernization processes should take place, contributing to the modernization of culture. The meaning of modernization in Kazakhstan is to find a balance of national cultural and world values, traditions and innovations, also modernization of identity will occur in the modernization processes.

The basis of the national culture is the national tradition, in which the norms of behavior, value system, culture, customs, traditions, religion are concluded, they act as markers of cultural identification.

Modernity shows the dynamism, aggravation, unification, diversity of the processes occurring in national cultures. The processes of intercultural civilizational interaction are connected with the problem of preserving national cultures and national identity. Such well-known scholars as E. Hobsbawm (Hobsbawm E., 2012), E. Gellner (Gellner E., 2009.), (Anthony D. Smith, 2013), dealing with issues of discrimination and identity in a cultural context, came to understand the complexity and multi-level identity problems, especially religious identity.

Identification through the national cultural tradition is introduced into the discourse of ethnonational and religious identity. The question of what is more important in identification, the ethnonational or religious awareness, or the unity of ethnonational and religious awareness, which leads to the problem of national identity. Religious identification acquires a multi-ethnic coloring in modern processes of interreligious, inter-ethnic tolerance or intolerance.

National cultures in their development went through the stages of nationalization of the cultural tradition and language; consequently, processes took place, which built up national identity as the identity of the national culture. What is the place of religious tradition in the national culture and how is the formation of religious culture in it? These questions are questions about the incorporation of religious identity in the sphere of national culture. Kazakhstan is multi-confessional. The country has a model of interfaith harmony, which is our experience of the development of religious identity in the discourse of national identity.

Islamic identity in Kazakhstan

Islamic identity in the context of the national culture of Kazakhstan acts as a marker of self-identification of the majority of the population, since

not only Kazakhs consider themselves Muslims, but also representatives of other ethnic groups practicing Islam and living in the cultural space of Kazakhstan. It is another matter what is meant by «national culture», is it the culture of the Kazakhs or the culture of Kazakhstan? Scientists of Kazakhstan developed the problem of national ideas and identity in the era of independence. There was a lot of scientific research about national identity, which was understood in the context of civic identity, then in Kazakh identity, etc. The discourse of the issue was determined by the complexity of the conceptualization of the Kazakh-Kazakhstani, Islamic, multi-confessional identity. The development of the national unity doctrine was the first project of the all-Kazakhstani identity. There are three basic principles: «one country – one destiny», «different origins – equal opportunities», «development of the national spirit», which determined the development and formation of civic identity, where unity and diversity expressed the essence Kazakhstani society. What is the proportion of Islamic content in civic identity? – This question is quite appropriate when it comes to the consolidation of society. Islamophobic sentiments have arisen in recent decades, which provoke one-sided, formal-abstract research on the confrontation of civilizations, religious traditions, etc. Kazakhstani scientists are developing topical issues related to the religious current situation, religious conversion, and monitoring of religious consciousness, since the solution of the problem of cross-border terrorism is becoming essential for national security. There are the well-known Kazakhstani scientists, who fundamentally study these problems, they are: N. Baitenova, E. Burova, B. Satershinov, D. Kenzhetai, N. Seitakhmetova, A. Kurmanaliyeva and others. For example, N. Baitenova notes that the participation of Kazakhstanis in foreign terrorist groups has become a completely new and unpredictable consequences. It is necessary to draw the attention of state services and the public, in connection with various terrorist attacks in Kazakhstan, other destructive religious formations of various kinds were left out of attention; we should not lose sight of this situation. (Baitenova, 2016:31-32). The statement of the problem of Islamic identity and its preservation in the context of the spread of radical destructive movements is particularly relevant. Today, Muslim scholars and theologians write about preserving Islamic identity in the Islamic world, despite the fact that Islamization is occurring rapidly and not only in the Islamic world. For example, the well-known expert of Russia in the field of Islamic issues A. Malashenko

believes that Islamization is becoming universal in the Islamic world, i.e. Islamization of behavior, thinking, and consciousness is taking place. The tendency of Islamist radicalization is dangerous for the society, which has a different level: moderate, aimed at progressive Islamization, it maintains communicative relations with the Western world; moderately radical, involving in active processes of promotion of Islamist ideology; radical – calling for the overthrow of power, if it is not religious, aggression and phobias towards other religions and those who profess them, extremist – trying to create an Islamic state according to their patterns and ideology, which preaches terror» (Malashenko, 2017).

Tariq Ramadan, a well-known Islamic scholar of the Western world, believes that a new identity policy is needed in European countries: «The current rhetoric of fear in the West is based on the absence of an identity policy. When you experience a crisis in defining yourself, you strive to reduce your identity to one thing. Only when you are in a peaceful state it comes to the realization that you have many identities. In a world where we feel fear, the situation is completely normal, when we reduce our identity to a minimum. It becomes cause of the development of the polarization «we are against them». But if you understand that you have many identities, you will notice that they overlap each other. You will understand that we all have many things in common. This is the pledge of peace. However, the effort and education are needed to understand all this» (Ramadan, 2017).

Islamic identity in the structure of civic identity is an important link, since it «connects» the spiritual, moral and religious traditions of multi-confessional Kazakhstani society. If in the period of becoming independent, Kazakhstani identity was formed only as a secular identity, today the religious component is defined as one of the important ones, since it forms the spiritual harmony, which is necessary in society. The definition of Kazakhstani identity in connection with the attainment of independence occurred outside of nationalist sentiments, it was largely due to not only the political internal course of the country, but also the unity of Kazakhstani society.

The process of searching for national identity was carried out in different ways in many countries.

National movements in Islamic countries for independence contributed to the revival of nationalism, and accordingly, an identity based solely on national interests, although in Islamic religion nationalism is an unacceptable form of self-

consciousness. Nationalism is condemned in the ayahs and hadiths.

«There is no advantage for an Arab over non-Arab. And there is no advantage for non-Arab over Arab. There is no advantage for white over black, black over white, except on the basis of fear of God. All the people are from Adam, and Adam is from the earth». (Ahmad 411/5).

Despite the rejection of nationalism in Islam, ideological doctrines of Islamic nationalism periodically arise. Nationalism also very often marks identity, a surge of nationalism in Islam begins with the modern era. Postcolonialism as an ideology of liberation provides the basis for various nationalist strategism, which successfully and not successfully developed in the space of the Islamic world.

Famous scholars who posed the problem of nationalism as a problem of national identity in a globalizing permanent world, such as E. Gellner, B. Anderson, E. Keduri, K. Geertz, consider that it is extremely difficult to avoid nationalism in Islamic society.

The problem of the universality of Islam and the localism of nationalism in the countries of the Islamic world is a question of national Islamic identity. There are established stable concepts: Indonesian Islam, Moroccan Islam, Algerian Islam, Turkish Islam, Kazakh Islam, finally, black Islam in the United States, etc. It lies the meaning of the Islamic identity of a nation, a state in these concepts.

Since the Islamic doctrine was adapted to local customs even during the Islamization period, it became the form, which combined universality and locality. Today, Islamic tradition in all countries has acquired its own unique features, thanks to the cultural-historical Islamic experience, which has been implemented and will be implemented in the same program, despite the occasional attempts by radicals to streamline the context of the universalism of the past, the original Islamic religion. We can agree with the opinion of anthropologist-intellectual Geertz, who says that «Islam is extremely differentiated ... I am not trying to deny the unity of Islam, I just do not see this unity empirically ... There are different variants of this world religion. There are regions of the Maghreb type, where the cultural differences between Morocco, Tunisia, Algeria, are very small ... There is almost the opposite case of Indonesia – its borders were also conducted by the colonialists, but the country inside them is very heterogeneous, the cultural differentiation is extremely high. What hinders nationalism, it is the degree of cultural differentiation» (Islam, modern,

nationalism. Interview with the anthropologist Clifford Geertz, 2004:92).

Indeed, locality, the struggle for liberation from colonialism are the cause of nationalism, and it is natural that there is a differentiation of Islamic identity in such conditions. The question of the transformation of Islamic identity is not a question of cultural influence, but it is a political one. Formed types of Islamic identity: traditional Islamic identity, national Islamic identity, radicalized Islamic identity were identified and defined by cultural, social, historical, political vectors of the policies of Islamic and Western countries.

In the opinion of experts global Islamic identity is a project, which is unlikely to be implemented, although the intensity of the promotion of the Islamic factor has recently increased, as has its cultural influence. The construction of Islamic identity will occur in the context of national, rather than nationalist projects, it will be the trend of modernity. Although in difficult conditions for the Islamic world, when it comes to preserving human and civilizational identity, of course, nationalist projects of Islamic identity are possible.

Islamic identity is shaped by a cultural tradition, which can be defined through the culture of Islam. What does the culture of Islam in society mean? This is the realization of life principles, which formed in the cultural Islamic tradition. It should include: rituals, the Islamic way of life, the recognition of the cultural values of Islam, education, solidarity, respect for elders, the reverence of educated people. The identification of a Muslim means a cultural, educated person who knows how to respect the opinions of others, who is able to construct a dialogue, respect other cultural customs and human dignity.

Islamic culture is the basis for the development of Islamic identity, which is religious, everything in it is permeated with the meaning of divine unity. The religious situation of our time is associated with the growing role of religion, and therefore it is necessary to use its positive potential to develop the spiritual and moral atmosphere of society and to shape the Muslim identity of a Muslim as a person living and acting in the world according to the laws of moral purity, an active person with a civil position seeking education, peace, tolerant dialogue. According to the well-known Hadith: «A Muslim is one – whose hands and language nobody has suffered», it can be said that a Muslim is a tolerant person who is involved in different cultural worlds, but he always maintains his religious sovereignty, without imposing his Islamic values on others recognizing

the right of every person, person to «religious self-determination».

Developing in the context of a national culture, Islamic identity seeks to organically combine in itself the principles of the universalism of Islam and the mental characteristics of the cultural tradition to which Islam has adapted.

The ethnic component in Islamic identity gradually turns into a national identity, and the transformation of Islamic identity into a national Islamic identity is already underway. In Kazakhstani realities, similar processes of the formation of Islamic identity also took place, which were influenced by Kazakh cultural customs transformed from the Turkic world. It should be noted that the nationalism of the «extreme» nature was not a priority in the Kazakh cultural tradition, as well as in the Islamic tradition, therefore, the national Islamic identity in Kazakhstani society was formed on the foundation of traditional Islamic identity, which is Sunnism of the Hanafi madhhab with influential components of Turkic Sufism and Kazakh spiritual-cultural traditional values.

The issue of national identity and the preservation of cultural codes are crucial, since the loss of identity is the loss of own culture. The public started writing and talking about the crisis of cultural and religious identity in connection with globalization processes in which religion is involved as a form of social consciousness and as a sociocultural phenomenon. Religious and cultural immunity in open societies is being weakened, imposing other religious identities and attempts to integrate them into society are being made especially zealously. That is why at the state level, inter-confessional and religious policies are adopted. First President N.A. Nazarbayev, who considers that sphere of religion is the most «delicate sphere», has been pursuing a policy of dialogue of religions, a dialogue of religious identities for 27 years of Kazakhstan's independence. Religion should be a component of cultural national policy, since the religious factor is significant at the level of international politics and, as time shows, global processes cannot be implemented without it.

Religious policy of the state should be aimed at freedom of religion and the formation of a religious identity, which can control the religious consciousness of society.

Domestic scientists Akatayev S.O., Orynbekov M.S., Nurlanova K.Sh. wrote monographs on the Kazakh religious identity, they opened the philosophical-cultural and religious studies discourse on religious, Islamic identity and influenced the

development of Kazakh Islamic studies. Their work raised the question of the formation of Islamic identity, and this identity is a marker of national identity. M.S. Orynbekov noted the influence of spiritual traditions, which formed in the Kazakh culture, on the Islamic tradition, developing in the conditions of Kazakhstani society, and also the fact that Islam was able to set a common ethical focus on the processes of society consolidation: «Islam has managed to set a common set of views and ideas, on the basis of which it has become possible to carry out a common domestic and foreign policy for the nomadic people, to develop a culture of a supra-tribe type, to pursue a policy of unified education and enlightenment, which created a new scale of moral values. The ideological image of a Muslim turned out to be attractive to the vast majority of steppe inhabitants; he managed to become a key to consolidate society and mobilize it to solve common problems. The success was also due to the fact that the influence of Islam was relatively mild and targeted, all layers of nomadic society were subject to it» (Orynbekov, 2013:161).

The Islamic factor plays an important role in preserving national identity, since it is possible to reveal the role of the Islamic tradition in the formation of a nation throughout the history of individual states. Of course, traditional Islam is embedded in a national identity in an open, post-secular society, which is multidimensional. By the example of Kazakhstan, it is possible to reconstruct the role of Islam in the formation of national identity, moreover, Islam has always been a spiritual tradition in which the Kazakh people acquired spiritual and moral power. Islamic identity has played a role in the construction of national-cultural identity. The Kazakh nation was formed in the organic balance of Turkic and Islamic traditions, and even in the Soviet period, when atheization of Kazakhstan was carried out, there was always an Islamic content in the spiritual life of society.

Conclusion

Today the national identity of Kazakhstani society is civic, there are various forms of identity coexist in it: linguistic, age-related, gender, ethnic, and religious.

Islamic identity in Kazakhstan is traditional, which embedded in civic identity. Keeping it in this context is connected with the problem of consolidating Kazakhstani society, forming national

identity, preserving its own cultural code, religious tradition in the context of global expansion of various non-traditional religious movements for Kazakhstan, seeking to deconstruct not only Islamic identity, but in general, national too.

The processes of radicalization of Islamic consciousness, which have become a reality, now, occur at different levels: social, personal, and in the same parameters, identity is constructed as the identity of society and as the identity of the individual. In society, Islamic identity is defined through the ummah, but as a personality type, in personality space – as the awareness of oneself as a Muslim, but special Muslim (coming to Islam, depth of faith, psycho-personal dimension of faith, etc.).

Problematization of Islamic identity is associated with the socialization of young people. Sociological monitoring of the problem of religiosity / non-religiousness of Kazakhstani society shows that over the past 10 years, interest in Islam among young people has increased tenfold. In the coming years, religiosity will increase due to social, spiritual and educational factors, etc. If 30 years ago the interest in religion was explained by scientists only by emotional, psychological, borderline, personal-crisis problems, etc.; today, turning to religious experience among young people is associated with many problems. Religiosity, in our case, the «Islamicness» of youth, is pronounced. In this connection, socialization of Islamic identity is necessary, since the «reproduction» of the Islamic tradition, which rooted in our society, depends on this, which will become «a stumbling block» for the reproduction of radical or radicalized Islamic identities.

Constructing Islamic identity in the context of national culture is also important because the Islamic culture and the culture of Islam in Kazakhstani society have a dialogical potential for communicating with other religions and other cultures, creating a communicative, educational and cultural space where people need not just to consolidate, but to live. Among the religious identities of Kazakhstani society, Islamic identity is dominant, since it has historically become an organic component of Kazakhstani culture and it forms the interfaith communication.

Islam is currently a significant factor in the identification of Kazakhstani people. Islamic identity in Kazakhstan contains strongly pronounced contexts of the national, Kazakh culture, which connects the Turkic components.

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