

UDC 28-4(574)

A.D. Kurmanalieva

Al-Farabi Kazakh National University,
Kazakhstan, Almaty
E-mail: Ainura.Kurmanalieva@kaznu.kz

Phenomena of Religious Intolerance and Pseudo-Islamic' Extremism in the Republic of Kazakhstan

Today in spite the fact that it is taking place numerous tumults, Kazakhstan could introduce itself as a country of peace and stability. However, in fact we see that we should consider this question from new approach. Unfortunately a few extremist occasions occurred recently make us to research this phenomenon thoroughly.

Terms extremism, terrorism become one of the most well-known. It became a tool of realization of definite aims of different religious, political, national movements. Especially, maligning Islam as extremism is happening very often. If initially extremist phenomena had local feature, now it turned into global issue. In the context of the process of globalization, regional safety turned into global safety.

Keywords: world, religion, stability, extremism, terrorism, and security.

А.Д. Курманалиева

Феномен религиозной интолерантности и псевдо-исламский экстремизм в Республике Казахстан

Сегодня, несмотря на многочисленные волнения, которые имело место, Казахстан мог бы представить себя в качестве страны, мира и стабильности. Однако мы удостоверяемся в том, что нам следует рассматривать этот вопрос с новым подходом. К сожалению, несколько экстремистских случаев, произошедших в последнее время, приводят нас исследовать это явление всесторонне.

Термины «экстремизм», «терроризм» стали одним из самых известных. Это стало инструментом реализации конкретных целей различных религиозных, политических, национальных движений. Особенно, оклеветание ислама как экстремизм происходит очень часто. Если вначале экстремистский феномен имел локальную особенность, теперь он превратился в глобальную проблему. Региональная безопасность, в контексте процесса глобализации, превратилась в глобальную безопасность.

Ключевые слова: мир, религия, стабильность, экстремизм, терроризм, безопасность.

А.Д. Құрманалиева

Діни төзімсіздік феномені және Қазақстан Республикасындағы жалған ислам экстремизмі

Бүгінгі таңда елімізде орын алған көптеген толқуларға карамастан, Қазақстан бейбіт және тұрақты мемлекет ретінде өзін көрсете алар еді. Алайда бұл мәселені қазіргі кезеңде жаңа қырынан қарастыруымызға тура келетіндігіне көзіміз жетіп отыр. Өкінішке орай, соңғы уақытта орын алған бірқатар экстремистік жағдайлар аталған мәселені жан-жақты зерттеуді талап етеді.

«Экстремизм», «терроризм» ең көп қолданылатын терминдерге айналды. Бұл, өз кезегінде, әртүрлі діни, саяси және ұлттық қозғалыстардың нақты мақсаттарын жүзеге асырудың құралы болды. Әсіресе, ислам дінін экстремизм ретінде ғайбаттау жиі орын алуда. Егер экстремистік феномен алғашқыда жергілікті ерекшелікке ие болса, енді ғаламдық мәселеге айналып отыр. Аймақтық қауіпсіздік ғаламдану үдерісі контекстінде ғаламдық қауіпсіздікке айналды.

Түйін сөздер: бейбітшілік, дін, тұрақтылық, экстремизм, терроризм, қауіпсіздік.

Extremism: meaning of the term, peculiarities of its formation

Extremism does not let you think individually. It requires total obedience to its rules based on its political, religious, ideological system of thinking. It does not tolerate economic, confessional and political independent opinion. It tries to make you think that using violence against contradictors to extremist opinions is ideologically right way. In order to get this result, they use religious knowledge, and try to impact on people through their religious sense. Usually they use effectively religious ignorance. Main principles of extremists are using emotional methods in spreading extremist ideas, to present a leader of extremist group as perfect, charismatic person, to make others to obey him unquestioningly.

Extremism is adaptation to extreme opinions and actions. Main reasons for establishing this phenomenon are following: social-economic crisis, deformation of political institutions, sudden decrease of level of life, impoverishment of most part of population, feeling that you are not part of a society where you live, fear of future, too much pressure from authorities, restrain individual actions of an individual (not exceeding the norms affirmed in law regulations), abuse of national values, using extreme actions in political actions by political leaders and political parties [1].

According to V. Ustinova extremism can be divided as rational and irrational [2]. Rational extremism uses radical methods to solve social problems in a society. This phenomenon arises when authorities cannot solve serious social problems. However, if this action gets to the level when it can be dangerous to health and life of political individuals, it is considered as crime. Irrational extremism does not arise from such high motivations. For example youth extremism (vandalistic actions), psychopathic (suicide of group level), sport (fans). In these cases this extremism can be defined as being under control of feelings, especially by youths [3]. This division was made according to its aims. According to its directions extremism can be divided as economic, political, national, religious, ecological, spiritual and etc.

Economic extremism is against of diversity in property. It aims to establish one form of property and directed to total rejection of state regulation of economic segment. National extremism rejects interests of other nations and aims to dissolve multinational countries. Religious extremism shows

intolerance to other religions. Religious extremism is against of traditional values in a society and tries to spread ideas against them. Adaptation to religious extremism is against to secularity principles of a country, since each religious group aims to make higher its own religious perception.

Extremists in ecology are against both to ecological policy, either to general scientific technical progress. They urge that closing ecologically not clean manufactures is the only way of improvement of an environment. Spiritual extremism does not admit achievements of other cultures and try to instill by force definite social, religious, ethnical measures as an official ideology. Political extremism aims to destruct political system and to act against of political powers. As one of the serious type of extremism in global level which enters into inner soul of a man and makes him against to his religion is religious extremism.

Features of religious extremism, reasons of its formation

In recent times it is wide spread occasion when extremist act using religion. It should be noticed that term religious extremism is misrepresented, since any religion does not spread extremist ideas. Those, who use religion as mechanism to achieve some interests, turned religion into extremist.

Religious extremism rejects basis of other religions and by force try to make you believe only to their religious principles. Some excessive representatives of religious extremism call to create new own country. Preserving its initial 'purity' they stay against of any novelty. Main method of religious extremist groups is spreading their point of view using literature, video-audio records in extremist directions.

Religious extremism can be spread in vas speed in case if there are not national interests, civic consciousness, tradition, relatives, traditional religion. Hence it should be paid great attention to agitation of national values. Especially, it should be taken into account instilling to youths national values, teaching them to social organizational function of Islam rather than showing it in negative view.

Both government and either society must work together against of religious extremism. If government destroys social-economic and political reasons for basis of religious extremism, society should work against extremism agitating humanistic,

general human values, religious, confessional tolerance, culture, interreligious agreement values. State organs and traditional religious groups should collaborate in oppositional works toward religious extremism phenomena. It is necessary to do work to form immune against ideologies of extremist groups in interethnic, religious tolerance direction of people. Improvement of social economic condition of population can also be barrier to the movements of extremist groups. Financial registration of religious groups can also assist in control of the problem. In order to prevent negative religious groups with extremist intentions, there should be improved law regulations. The main thing is to form tolerant consciousness.

Culture of formation of tolerant consciousness

After gaining independence there occurred significant changes in the Republic of Kazakhstan. Number of religious groups has grown up, and they began influencing on social consciousness. Time by time they were reason for some conflicting situations. Along with traditional religious groups, there appeared other earlier unknown groups. It was caused because of competence for each citizen of consciousness of the country, and it was beginning for evolvement of conflict situations. Any religion struggles for its dominance. This is natural process. However it should be taken into consideration how this process is realized. Peaceful or conflicting realization of the process depends on state, society and religion leaders.

Today in Kazakhstan occur spread of religious extremism ideas and dangerous phenomena like active negative effect of different destructive groups. For multi-confessional country destruction of religious stability is serious dangerous situation. Hence it should be strengthened measures directed into agreement of inter religions, it should be given high attention to spiritual religious part, significance of Islam in historical establishment of Kazakhs and significance of traditional religions in establishment of religious consciousness. Today internet pages are widely used to impact consciousness in Kazakhstan by non-traditional religious groups. According to ex-representatives of religious sects, main reasons for their error were appeals, calls and agitations from internet pages. In such cases it should be given attention to innovative methods and contemporary technology opportunities to struggle with them.

Materials concerning traditional religions should be acceptable and well advertised.

If to analyze global experience, initiation for inter confessional conflicts arise from religious intolerance. Religious intolerance arises from reluctance to accept others. Hence, it is important today to form religious tolerance consciousness. Especially it is significant for multi-national and multi confessional countries. Religious tolerance does not mean destroying your individual peculiarity, but it means preserving your own features and accepting that others also have rights to live. Any citizen who adopts this concept will not enter extremist groups. In order to have tolerant consciousness a person should be educated, broad-minded. First of all, he should adopt national culture and traditional values, must be literate religiously.

Extremist movements defaming Islam in contemporary Kazakhstan

Following events which happened in the last two years in the Republic of Kazakhstan startled people: near Aktobe city prison on February of 2011, in the same city near committee of the National Safety in May, in the end of May in Astana, in the end of June in Shubarshi village of Atyrau, explosions in Atyrau in the end of October, event in Taraz in November, in Boralday of Almaty region in December, events happened in 2012 in the village Tausamali in the Aksai ravine, events in Almaty microregions in 'AHSEL kent'. It is pity that all these occurrences happened as Islamic extremism actions.

According to scientists of political sciences Kazakhstan's extremism and terrorism has national peculiarities. Classical terrorist attacks are usually related with requiring definite political demands and trying to raise some social or informative resonance. According to political scientist Erlan Karin: 'these actions do not advance any requirements, and it is not even clear their purposes. In other countries terroristic groups advance definite demands to government and aims to get political dividends. They assume responsibility for definite explosions and do it so that everybody could know about it. And here it is nonsense: who killed, what they want is unclear' [4]. People go against government but what exactly they are against is unclear. Being unclear in such serious issue can be dangerous. Why did this situation happen? Who is interested in it? Why? Why people do such serious actions without thinking? There are too many questions... Anyway

this is the result of religious illiteracy of most part of population. Or it can be caused by accepting other outer religious as better religion than the traditional ones. Hence we need an ideology adapted to state interests which is adapted to spiritual life, culture religious necessities which would unite whole country. Education in religious studies should be conducted from government interest approach.

Consequently it raises necessity of preparation of specialists in religious studies, specialists who would teach to religious studies at schools, at universities, specialists in scientific research centers, who works with experimental programs. In order to enlarge knowledge of pupils at schools about religion in 2011 there was introduced obliged facultative subject 'Basis of religious studies'. However there were faced numerous obstacles. At first there was deficiency of number of teachers in religious studies and secondly giving only 34 hours load per year. Consequently there should be enlarged number of grants to the specialty of religious studies; rising of authority of knowledge in religious studies should be in government degree. It should be taken into consideration secular approach of religious studies science and to be underlined it as factor which consolidates a society. Along with it instilling in family, education of consciousness from with mass media means are also significant. It is obviously, that strengthening works in these directions will give effective results. In contemporary globalized world entrance of numerous outer religions, manipulation of consciousness, destruction of national culture and tradition will obviously impact on us. However as the main issue we have to think of creation immune against those phenomena. Our immune basis on eternal inner humane values such as humanity and devotion to humanistic qualities of a person. Power of the immune depends on preservation of values inherited from ancestors, traditional culture, national spirit, and knowledge of significance of Islam in historical establishment of Kazakh nationality. If mentioned values are spiritual, human moral values basis of immune, establishment of the immune in government level will be achieved through law norms and regulations.

Law basis to prevent extremist actions in the Republic of Kazakhstan

As it is pointed in the constitution of the Republic of Kazakhstan, Kazakhstan is multi confessional and multiethnic country. It always keeps to its

way of living in peace with other nationalities. It preserved an agreement in interreligious and international affairs and was positively evaluated by international groups and fulfilled hopes in global level (OSCE, Islam Conference Organization). Each citizen of Kazakhstan is sure that he/she will not be under pressure in choice of nationality, religion, language, and can serve in the interests of a country. It was underlined in the speech of the President of the Republic of Kazakhstan in international scientific practical conference dedicated to the Day of the Constitution of the Republic of Kazakhstan 'Constitution is basis of social and state societal revival': "As you know, our country's constitution begins with words: 'We, the people who were united by one history'. Our constitution have been tough basis for stability and agreement amongst different nations who live in one country. We affirmed basis of Kazakhstan state on the basis of the Constitution and began our way to development. Constitution is a power which united in it wideness as territory of Kazakhstan, and brevity and highness of Kazakh people. Becoming pedestal of sovereignty of the Republic of Kazakhstan it is like holy document like a holy book. It is main direction of a country which could resist to numerous life obstacles being born from hearts of people' [5].

It was mentioned above that religious situation in global level is in complicated degree and it is one of the main topical issues in the world. Any traditional religion agitates only pure kind qualities. The reason of religions defaming is related with those who want to use religion for their negative purposes. Today before humanity arises issues of uniting religions dogmatically preserving their uniqueness. This issue was seriously debated in Astana on May 30-31st in '4th congress of world and traditional religion leaders'.

Kazakhstan is forcing to be place of interreligious agreement and stability in spite the recent conflict situations occurred in a country. It is related with the initial basis asserted in the constitution of the Republic of Kazakhstan. According to the constitution of the republic of Kazakhstan proclaimed itself as 'democratic, secular, juridical and social country. Its main wealth is a man and his life, rights and independence' (1st article, 2nd chapter). Also it is mentioned that 'Republic's function's basic principles are social agreement and political stability' economic evolvement which

aims interests of all population; Kazakhstanese patriotism'(1st article, 2nd chapter).

According to the Constitution of the republic of Kazakhstan, there will not be let danger to internal safety of a country. According to 5th article 3rd chapter of the constitution 'construction of social unions which aims to change by force either by its purpose or actions construction of the constitution of the Republic of Kazakhstan, destruction of its unity, to destroy state safety, which is directed in agitation of conflicts in social, racial, national, religious, gender and tribal basis and construction of military organizations which will assist in their functioning are strongly prohibited' [6]. Kazakhstan is open secular country, however in order to achieve agreement in a society it serves in the sake of country's interests. Keeping principle of tolerance foreign religious organizations can execute in the context of Kazakhstan law regulations. According to the 5th article, 5th chapter of the Constitution of the Republic of Kazakhstan 'service of foreign religious organization in the territory of the Republic of Kazakhstan, and appointment of leaders in religious organizations in foreign religious centers should be executed in accordance with agreement of appropriate state organs of the republic of Kazakhstan'. Construction of religious organizations, its functioning in the territory of the Republic of Kazakhstan, its duties and rights are broadly described in the law document approved on 11th of October of 2011 'about religious service and religious organizations' (October 11, 2011, #484-IV 3 RK). After approval of this law all religious organizations were reregistered according to new law regulations and occurred several changes [7].

Necessity of interreligious, international agreement in multicultural country is very high. Significance of preservation of social safety following principles of peaceful coexistence rises day by day. It comes at first with equity and fairness of each citizen in law and law regulation basis. According to 14th article 2nd chapter of the constitution 'any citizen cannot be discriminated because of his/her belonging to definite origin, social and property conditions, gender, race, nationality, language, religion, belief, permanent place or any other circumstances'. As pointed in the law of the RK 'about Religious service and religious organizations' any religion cannot be approved as government religion. Hence as it is stated in the 19th article 1st chapter 'any citizen has rights to choose

what party and religion he wants to belong. And he can either point or not to point it'.

Constitution of the Republic of Kazakhstan is directed to serve in the sake of safe life, work and spending his/her benefits for society's wellbeing'. In the Republic of Kazakhstan 'it is not allowed to change by force constitutional construction of the republic, destruction of its integrity, harm country's safety, extremism in war, social, racial, national, religious, original and tribal means, agitation of violation and assault' (20th article, 3rd chapter) and 'any action which destroys international agreement will be considered as non-constitutional activity' (39th article, 2nd chapter). Hence each citizen of the Republic of Kazakhstan must know his/her rights and obligations and be far from actions which contradict to law regulations. This kind of obedience will be possible only in case of law literacy. It was mentioned in the speech of the president of the RK: 'Beneficial society of the 21st century is a society which knows literally law regulations. Basis of knowledge of law regulations is knowledge, first of all, of constitution. Hence education of population to juridical culture is an issue of social revival'. By this he put new objectives for today [8]. If we use properly in the sake of social modernization of a country it is obvious that we will be able to pass stability which we could preserve in the years of sovereignty from ages to ages. We have to perceive realization of these objectives as obligation of each citizen of a country which worries about future of a country. Peace of a country, civic responsibility for state safety, effective ways of peace support is mentioned in the constitution and other juridical documents of a country. Their juridical basis is widely described in them.

Legislation of the Republic of Kazakhstan 'about struggle against terrorism' enacted in 1999, legislation of 'the Republic of Kazakhstan about changes and amendments to some regulations about struggle with terrorism' enacted on February 19 in 2002, legislation of the Republic of Kazakhstan 'about struggle against extremism' and 'about making alterations and amendments to some regulations of issues of national safety assurance of the Republic of Kazakhstan' enacted in 2005 are law regulation basis which prevent extremism and terroristic actions in a country. In the Republic of Kazakhstan any type of extremism is strictly prohibited and it is mentioned in the 1st article, 5th chapter in the regulation 'about struggle against extremism': 'any

individual person and/or legal entity, individual and/or legal entities organizations which execute following extremist intensions will be regarded as extremist actions and it is strongly prohibited by law. In the case of non-compliance in the law ban any citizen will be responsible under the law: 'change by force constitutional construction, sovereignty of the Republic of Kazakhstan, destroy of integrity, intervention and unity of its territory, harm state national safety and security ability, intervention by force or reigning by force the government, formation, management and participation in illegal military groups, provocation of social, by origin conflicts (political extremism); racial, national and tribal hostility including provocation of hostility causing violence and assault (national extremism), organization of any actions using religious practice (religious extremism) which can be dangerous for citizens safety, life, health, morals or rights and independence' [9]. Hence each citizen must feel responsibility before law and duties to serve to his country. He must have social responsibility. If to take into consideration that religious extremism is the result of social anger, it is very complicated issue. Consequently there is being conducted actions which aim to solve social problems in order to prevent extremism in a country.

Social basis of 'Islamic' extremism prevention in Kazakhstan

Humankind is aiming one thing since his creation to these days. It is to create a good society and environment where humankind is dignified to live. Any person cannot achieve anything alone. He needs to co-exist with other people. If to turn in this issue to well-known thinkers who were originated from current territory of Kazakhstan al-Farabi, he stated that achieving perfectness is possible only in a kind city and creation of kind city is possible requires someone who is kind and perfect and whom people could emulate. As such thinker al-Farabi aimed to create an order based on kindness. Creation of this kindness was on responsibility of an individual who is 'kind both by his will and either by his character', who has feature of 'theoretical kindness', and 'ethical kindness', and who is capable to different types of art based on his knowledge. Idea of perfect man of al-Farabi accords with country's leader's image, since only perfect man can be responsible for people's and societies destinies [10, 11].

Ruling and reigning is very complicated and responsible thing. A man improved his kindness and mind will teach his knowledge to other people. If a ruler is kind he will extend features of kindness to people who are under his reign. Since perfect man feels himself happy, he will be able to show to other members of a society how to be happy. Perfect person, according to al-Farabi, is a person who sacrifices his life and soul and flesh, strength to the life of a society and finds satisfaction in it. Al-Farabi's proposed issues are still topical and significant in spite the fact that they were written centuries ago.

Being ruler always laid great responsibilities to ruler. Duty of ruler lays some responsibilities for fate of each citizen to some extent. President of the Republic of Kazakhstan is working for wellbeing of Kazakhstan and has been doing several strategic steps to improve country's condition and has been solving important problems. His program report 'Kazakhstan's social revival: twenty steps toward society of labor general to everybody' made in July of current year is one of the steps for perfection of a country [12].

World crisis, perturbations in far and near countries is bringing up several questions to solve. What have we achieved, what achievements do we have during these twenty years of sovereignty and what directions should we work for in future? Do we properly evaluate our achievements? These questions are important for each citizen of a country. Creation of labor society general for everyone Жалпыға is dedicated to resolution of these questions and identifies the next step of evolvement of a country. President pointed to the fact that society of consumers well-known in the 60th is not actual any more. He stated that it caused passiveness of a society and was one of the reasons for crisis. President is offering instead of that idea, idea of labor society general for everyone and requiring creation of a new society revived with labor. A country should be socially revived through real productive labor. Balance between economic achievements and social benefits should be equal. In revival of Kazakhstan the president makes at first place sense of self-responsibility.

Contemporary man in spite of his profession and job should think about his executed actions in order to reveal his social potential. His life credo should be in this direction. Each man should have ability to act independently, to instill in himself

self-responsibility and aspiration to work. Only after instilling these features in each citizen we can achieve revived society. According to psychologist S.U. Golovkina independent action of a man is 'general feature of an individual shown through his self-responsibility for his initiative, critical and adequate self evaluation'. It is comprehended as his ability of independent thinking and independence of his self-will. Ability of independent decision making helps to assert conscious actions and achieve put aims in spite of any difficult circumstances [13].

Independence of an individual raises significance of self-responsibility. If responsibility lays for a man according to his self qualities, some accept it as burden, others as proud for being responsible for others. There are some well-known psychological theories about human's internal feelings. Amongst them psychologist S.L. Rubenstein gave following features to form individuality: 'right of choice, responsibility for choice and being self-reliable in making choice' [14]. We are mentioning in this article about psychological features of self acting and responsibility not without purpose. Evolvement of these qualities in each citizen of Kazakhstan, using achieved benefits through these features is the main initiation of state program. President is paying great attention to individual responsibility and independent working ability to form labor society general for everyone. Along with it he underlines ineffectiveness of relying to social provision which make society passive. Controversially it should be instilled sense of ability to be useful for a society. Objectives were directed to this direction.

If to rely to theories about labor, the main basis for labor is professional validity to work. Professional skills of employee directly impact on the result of labor. It also depends on person's abilities, his genetic initiations, on the right choice of profession. Effectiveness of work result along with mentioned qualities depends on employee's ability to work individually. Along with giving independence in making decisions gives him self-responsibility and lets him to work independently and to act creatively in making decisions. This is the first condition to achieve real results. However giving independence does not mean to act as he wishes. In this case specialist's responsibility, his moral features and inner measures of prohibitions and permits can be significant signifiers. It rises social responsibility.

Theme place of labor in human life and social relations began to be investigated thoroughly after development of market relations in the beginning of the 20th century. Foundation of school 'Science management' and 'organization of labor scientifically' is related with name of an American engineer F. Taylor (1856-1915). According to F. Taylor labor is an individual's service, hence impact of labor collective to employee will have destructive effect and will decrease result of labor. F. Taylor was first who offered to choose employee to work with scientific approach. He suggested that in choice of employee it should not be searched extraordinary person, but it must be a simple man whose type appropriate to definite type of labor. His follower G. Gant (1861-1919) underlined human factor in manufacturing and stated that he/she should consider not as source of financial necessity, but he should consider it as a matter of spiritual satisfaction to some extent. G. Gant introduced double payment for those who passed product earlier than its deadline and achieved twice times higher productivity in manufacturing [15].

President's attention to labor culture, to ways of its formation, instilling to each citizen to work should be accepted as necessity to overcome world crisis, worldwide perpetuations and establishment of immune to solve those problems. A citizen who revive country with assistance of labor will not let it suffer from extremist intensions and will try to save the best conditions for life.

In improvement of wellbeing of a country each citizen must identify his ability to suggest benefits and labor for general purpose. As religious scientist let me draw your attention what contributions we can make in this direction. Today religious condition of the world is not stable. Unfortunately terrorist organizations and groups are paying attention to our country which is considered as a place of 'peace and harmony'. Organizations which used economic low condition in the first years after gaining independence still are continuing their actions. There are so many organizations which involved many people by financial support. But today the situation has changed. Economic condition of a country became stable. However consciousness which was poisoned is still active. Hence working in this direction, solution of religious literacy in a country, and instilling right education in religious studies amongst youths is serious high responsibility for religious studies scientists and the whole society.

It is significant regulation of religious condition, establishment of interreligious agreement culture, to regard religion as measure of an inseparable part of our culture and heritage left.

Specialist in religious studies must know about world and traditional religion's cultural, historical, and philosophical role to form humanistic features in future individual. He must know aims and objectives and main theoretical basis of discipline of religious studies. He must know relation of discipline religious studies and religious values in teaching and education. Main principle of religious studies specialist should be established on the basis of concepts fully scientifically formed about religions and results of achievements in the sphere of world religious studies.

There is no doubt that learning the best achievements of world and national culture will assist to identify young generation's world outlook direction and fin formation of individual's spiritual essence. Science of religious studies will let youth to understand the place and role of traditional religions in the world civilization, its impact on social life, structure and feature of religious world perception. It will give opportunity to master and understand function of religion as an eternal form of social consciousness. Through view of reflections of different phenomena of religion in the history of humanity, impact of religious culture with

other spheres, spiritual social values of religion, teaching general principles and differences, instilling of religious tolerance and agreement rules to youth consciousness rationally will be revealed organizational function of religion. Any specialist who has that knowledge will never accept negative religions and prevent others from this.

Searching answers for world perceptual and philosophical questions about man, society, world and philosophical during research of religion will provide humanistic basis in a society. It will show that transferring society to kind society is the main function of labor. Any initiations, novelties, and aspiration to future can be realized only in stable peaceful society. State's safety, society's peace is directly related with social and religious stability. Due to this specialists in religious studies have great significance. Hence preparation of high qualified specialists is contemporary requirement. It should be considered as state duty to instill in them aspiration to labor, and serve to his motherland by working. If any citizen works for country's interest in the sphere of his specialty, surely society will become better. It is obviously that peace and agreement of a society will be long-lasting which achieved it through labor, collective power. They will not let to occur such negative phenomena in a society as intolerance, extremist movements, and terrorism.

References

- 1 Zaluzhny A.G. Extremism. Extremism. The essence and ways of counteraction // Modern law. – 2002. – № 12.
- 2 Ustinov V. Extremism and terrorism. The problem of the delimitation and classification // Russian Правосудие. – 2002. – № 5.
- 3 Kozlov A.A. The issue of extremism in the youth environment. Series: the System of education in the higher school. – M., 1994. – Issue 4.
- 4 Piskorskaya L. Soldiers of the Caliphate and other // Central Asia monitor. – 2012. – September 28 – October 4.
- 5 Halyktyn zhureginen shykkan, zaman synynf totep Bergen Ata Zan // Egemen Kazakstan. – 2012, 31 August.
- 6 Constitution of Republic of Kazakhstan. – 1995, 30 August.
- 7 The law «On religious activities and religious organizations in the Republic of Kazakhstan», 2011, 11 November, №483-IV RKL.
- 8 Constitution – The foundation of the pyramid structure of the state – the President of Kazakhstan // <http://www.inform.kz/kaz/article/2490670>.
- 9 Law "on fighting extremism" of Republic of Kazakhstan, 2005, 18 February, # 31 law.
- 10 Al-Farabi. Social and ethical tractates. – Almaty: Science, 1975. – p.419.

- 11 Al-Farabi. Philosophical tractates. – Almaty: Science, 1973. – p.448.
- 12 Nazarbayev N.A. Nazarbayev N.A. Social modernization of Kazakhstan, Egemem Kazakhstan (2012): 10 July.
- 13 <http://vocabulary.ru/dictionary/25/word/samostojatelnost>.
- 14 <http://mirsovetov.ru/a/psychology/psychologic-trick/self-dependence.html>
- 15 <http://arkadacentre.ru/naukaOtrude.htm>

Литература

- 1 Залужный А.Г. Экстремизм. Сущность и способы противодействия // Современное право. – 2002. – № 12.
- 2 Устинов В. Экстремизм и терроризм. Проблемы разграничения и классификации // Российская юстиция. – 2002. – № 5.
- 3 Козлов А.А. Проблемы экстремизма в молодежной среде. Серия: Система воспитания в высшей школе. – М., 1994. – Выпуск 4.
- 4 Пискорская Л. Солдаты халифата и другие // Central Asia monitor. – 2012. – 28 сентября – 4 октября.
- 5 Халықтың жүрегінен шыққан, заман сынына төтеп берген Ата Заң // Егемен Қазақстан. – 2012, 31 тамыз.
- 6 Қазақстан Республикасының Конституциясы. – 1995, 30 тамыз.
- 7 Қазақстан Республикасы «Діни қызмет және діни бірлестіктер туралы» заңы, 11 қазан 2011 ж., №483-IV ҚРЗ.
- 8 Конституция – мемлекеттік құрылымның барлық пирамидасының іргетасы – Қазақстан Президенті // <http://www.inform.kz/kaz/article/2490670>.
- 9 Қазақстан Республикасының «Экстремизмге қарсы күрес туралы» заңы, 2005 жылғы 18 ақпандағы N 31 Заңы.
- 10 Әл-Фараби. Әлеуметтік-этикалық трактаттар. – Алматы: Ғылым, 1975. – 419 б.
- 11 Әл-Фараби. Философиялық трактаттар. – Алматы: Ғылым, 1973. – 448 б.
- 12 Назарбаев Н.Ә. Қазақстанның әлеуметтік жаңғыртылуы: Жалпыға Ортақ Еңбек Қоғамына қарай 20 қадам // Егемен Қазақстан. – 2012, 10 шілде.
- 13 <http://vocabulary.ru/dictionary/25/word/samostojatelnost>.
- 14 <http://mirsovetov.ru/a/psychology/psychologic-trick/self-dependence.html>
- 15 <http://arkadacentre.ru/naukaOtrude.htm>