

Muslims to Turkish Islam and Turkey as the center of the Turkic and Islamic world. In general, traditionally large politicization of the Naqshbandian branch of Sufism, staginess of rituals of some jamaats, attracting the national intellectuals, and high mobilization potential are important for ethnopolitical processes in the Republic. In the context of the revival of the interrupted Sufi tradition, it is Turkey that is becoming the main center of religious influence for the Bashkirs, and Turkish Islam begins to adapt to the Bashkir environment, weakening, displacing and replacing the muftiats – CMSB of Russia and RMSB RB – with alternative informal structures. The researcher suggests that, although the national project now subordinates to religious one, power balance might change at the next stage, and then Turkish religious projects would subordinate to national ones. In such a case, there will be a possibility of replacing the Bashkir ethno-national project with a general Turkish project with an apparent Islamic component.

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Nodar Karimov examines the evolution of Islam in Kazakhstan and analyzes the reasons for its radicalization at the present stage in the article "Religious policy, radicalism and evolution of Islam in Kazakhstan in the beginning of the twenty first century: theoretical aspect." He notes that the problem of religious extremism has its specificity in any region of the world, including Kazakhstan, as the country is in search of the optimal model of religious policy yet, moving through trial and error. The author draws attention to the alarming trend of gradual intellectual and ideological weakening of the forces, representing traditional Islam in confrontation with radical trends. This is explained by the lack of effective development strategies and the lack of explanation of the political component of Islam by the official spiritual institutions of Kazakhstan today, but their focus exclusively on the everyday aspects of religion. Experts correlate the influence that Salafists have in Kazakhstan today and the general popularity of their ideas among the people with the insufficient work of the Spiritual Administration of Muslims of Kazakhstan (the DUMK). Religious revival in the country, especially among young people, coincided with a low level of religious education of the clergy, which creates an explosive situation in an ideological vacuum.

The presence of an open confrontation between the official clergy, standing on the positions of the Hanafi madhab, and Salafis was revealed by the analysis of the DUMK websites. This situation is a challenge to the rule of law. There are attempts of some groups to use disagreements for the sake of inducing the state to the power solution of a problem for emergence of open confrontation among believers. Thus, the radicals get opportunities to justify

their illegal actions. On the whole, the current situation in the field of religious relations in Kazakhstan has a number of stable signs of community deprivation, according to Fathali M. Moghaddam, i.e. the suppression of certain social groups, which can become a high probability catalyst for religious extremism.

The experience of many religious communities in the world shows that religious tradition should be a powerful and effective tool for the integration of local communities into the state system of trade and economic relations of the 21st century. The leaders of informal Islamic structures of Kazakhstan can be divided into conformists and radicals, and if the first are ready to cooperate with official structures, then the radicals are opponents of the secular state, social, ethno-cultural foundations of society.

Vyacheslav Danilov examines the current religious situation in Kazakhstan from the point of view of the spread of Islamic extremism in the Russian border areas (the Omsk region). The author notes that there is a serious increase in the activities of Islamic organizations in Kazakhstan, which can be classified as extremist, and can destabilize the situation in neighboring Russia. Radical Islam in the conditions of religious pluralism penetrates the territory of Kazakhstan from the Central Asian States. Democratic liberties with freedom of religion led to the fact that no legislative steps were taken against the potential extremist threat due to the position of the country's leadership, which denied the appearance of extremist organizations with the participation of local residents on the territory of Kazakhstan. This position was based on the erroneous opinion that Islamic extremism is an exclusively imported phenomenon and it has no chance to settle down on the Kazakh land, because the necessary social base for the spread of ideas of radical Islam was absent. But the further development of the religious situation in Kazakhstan only confirmed the fallacy of this point of view. In February 1999 a series of terrorist attacks took place in Tashkent under the leadership of the extremist Islamic organization Hizb ut-Tahrir.

It seemed that this situation did not apply directly to Kazakhstan, but the perpetrators of the attacks were subsequently detained on its territory and extradited to Uzbekistan. The authorities of Kazakhstan were forced to respond to the events, and a number of laws on combating terrorism were adopted. Particular attention was paid to the south of Kazakhstan, where Islamic organizations that propagated the ideas of radical Islam and penetrated into the region from the territory of Uzbekistan and Tajikistan were already operating by the beginning of the 21st century. Attempts by state structures to influence the religious situation in this region have not been successful. As a consequence, the ideology of Islamic extremism began to migrate very successfully from the South to the West of Kazakhstan.

The authorities of the Republic belatedly assessed the danger of radical Islam and adopted a number of laws supporting the traditional religions of Kazakhstan – Hanafi Islam and Orthodox Christianity, recognizing their historical role in the development of culture and spiritual life of the country. But traditional Islam was not able to resist radical Islam, brought from abroad.

Today, the Salafi jamaats, which have become numerous in the South and West of Kazakhstan, are the main “shock” force for the spread of radical Islam. Neighboring countries with Kazakhstan – Kyrgyzstan, Uzbekistan, and Tajikistan – help their fellow believers with missionaries and literature. Recently, there has been a process of “migration” of radical Islam to Northern Kazakhstan. Today, the number of unregistered communities and mosques in the Duma exceeds the number registered twice in Kazakhstan. A significant number of such communities and mosques are located today in Northern Kazakhstan, i.e. in the territory directly bordering the Omsk region in Russia. It is possible to predict with a certain degree of certainty the further spread of the ideas of radical Islam throughout the Republic of Kazakhstan with access to the borders of the Russian Federation. The transparency of the borders between Russia and Kazakhstan, family ties of residents of border regions, the presence of Muslim

communities in the Omsk region, focused on immigrants from Kazakhstan, lead to the fact that the border regions, including the Omsk region, are affected in the first place.

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ASOMIDDIN HUDAYBERDIEV. UZBEKISTAN: PROBLEMS OF YOUTH PROTECTION FROM HARMFUL INFORMATION IN THE CONTEXT OF GLOBALIZATION (SOCIO-PHILOSOPHICAL ANALYSIS) // *The article was written for the bulletin "Russia and the Moslem World."*

Keywords: information security, globalization, informatization, information society.

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Abstract. Under current conditions, the problems of information threats have been updated in the context of globalization of information processes, the rapid development and domination of information technologies, which allow politicians to exploit the information space, as well as the process of interaction between mass communications and their audience.

Problems related to the process of informatization in the context of globalization and its impact on the population world view, especially its young part, are studied by many scholars, philosophers, sociologists, psychologists, teachers and researchers from other fields, as well as many foreign and Uzbek scientists performing research in this direction

As we know, the nowadays development of a global information-oriented society all over the world is intense, and more and more countries contribute to this process. At the same