

pISSN 2010-376X

eISSN 2010-3778



WORLD ACADEMY OF SCIENCE, ENGINEERING AND TECHNOLOGY

ISSUE 65 MAY 2012 TOKYO JAPAN

www.waset.org

TABLE OF CONTENTS
-PART X-

Article #		Page
247	Experiment and Simulation of Laser Effect on Thermal field of Porcine Liver <i>K. Ting, K. T. Chen, Y. L. Su, C. J. Chang</i>	1284
248	A Generalized Coordination Setting Method for Distribution Systems with Closed-loop <i>Kang-ke Guan, Seung-Jae Lee, Myeon-Song Choi</i>	1290
249	Laboratory Scale Extraction of Sugar Cane Using High Electric Field Pulses <i>M.N. Eshiaqlü, N. Yavvathana</i>	1295
250	Efficient Hardware Implementation of an Elliptic Curve Cryptographic Processor Over GF(2 ¹⁶³) <i>Maxsond Masoimi, Hosseyn Mahdizadeh</i>	1300
251	An Assessment of Software Process Optimization Compared to International Best Practice in Bangladesh <i>Mohammad Shahadat Hossain Chowdhury, Tania Taharima Chowdhury, Hasam Sarwar</i>	1308
252	Metal Streak Analysis with Different Acquisition Settings in Postoperative Spine Imaging: A phantom study <i>N.D. Osman, M.S. Salikin, M.I. Saripan</i>	1317
253	Design Methodology for Sensory and Actuating Equipment in Intelligent Assembly Cell <i>Nina Danišová, Roman Ružarovský, Karol Velišek</i>	1322
254	Application of sequence diagram within transport device sensorial system design <i>Nina Danišová, Roman Ružarovský, Karol Velišek</i>	1328
255	The Use Of a Bespoke Computer Game For Teaching Analogue Electronics <i>Olaf Hultán Graven, Dag Andreas Hals Samuelsen</i>	1334
256	Environmental Performance Assessment Model as a Sustainability Decision Tool for Small and Middle Sized Enterprises <i>Pavel Mohor, Martin Dolinsky</i>	1341
257	The New Drawing less Manufacturing Laboratory <i>Peter Kováč, Karol Velišek</i>	1349
258	Stereoselective Reduction of Amino Ketone with Sodium Borohydride in the Presence of Metal Chloride. A Simple Pathway to S-Propranolol <i>R. Inkm, A. Tiveravutgufrag, P. Puangsomat, N. Rakoriyatham</i>	1354
259	Eye Gesture Analysis for Driver Hazard Awareness <i>Siti Nur Hafizah binti Mohd Zaid, Mohamed Abdel-Maguid, Abdel-Hamid Soliman</i>	1358
260	Promoting Mental and Spiritual Health among Postpartum Mothers to Extend Breastfeeding Period <i>Srikat Ananawot, Pitsama Uthonsri</i>	1365
261	[Ca(2,2'-bipyridine)] ²⁺ Montmorillonite: A Potentiometric Sensor for Sulfide ion <i>Suani Payungsak, Atchana Wongchaiwong, Ladda Meesak</i>	1371
262	Uniform Heating during Focused Ultrasound Thermal Therapy <i>Tai-Yuan Chen, Fu-Ching Shih, Hao-Li Liu, Kuen-Cheng Ju</i>	1376
263	Synthesis and Characterizations of Functionalized Poly(lactic Acid) Copolymers <i>W. Supmak, A. Petchsuk, P. Opaprakait, W. Sirivatvechakul</i>	1380
264	Noise Factors of RFID-Aided Positioning <i>Weng Ian Ho, Seng Fat Wong</i>	1384
265	An Semantic Algorithm for Text Categoritation <i>Xin Zhao</i>	1390
266	Method of Intelligent Fault Diagnosis of Preload Loss for Single Nut Ball Screws through the Sensed Vibration Signals <i>Yi-Cheng Huang, Yan-Chen Shin</i>	1394
267	Development of a Novel Pneumatic Hybrid engine <i>Yu-Ta Shen, Yaon-Ren Hwang</i>	1402
268	«Political Islam»: Conceptual Problems in the Relationship of Politics and Islam <i>Zarema Shaunkeeva, Bakhyt-Zhan Satershinov, Shaipon Zhandossova</i>	1406
269	Optimization of Aluminum Foam Weight to Increase Absorption Energy in Melt Process <i>A. A. Mottahedi, M. Mottahedi</i>	1413
270	Environmental Stress of man Due to Non Uniform Non Continuous Velocity <i>A. A. Mottahedi</i>	1417
271	Effect of Some Psychoactive Agents on Memory in Rats with Regard to Aluminum-Induced Dementia <i>Abdel-Azim Assi, Roafat Abdel-Aal, Botros Benjamin Kostandy</i>	1421
272	Dynamic Responses of Two Beams Connected by Multiple Spring-mass Devices <i>Hui-Ping Lu</i>	1422
273	An Evaluation of Carbon Dioxide Emissions Trading among Enterprises The Tokyo Cap and Trade Program <i>Hiroki Satou, Kayoko Yamamoto</i>	1428
274	The Conceptual Model And Interpretation Of Coaxial And Non-Coaxial Strain In Textural Maturity Of Sediments In Lowlands <i>J.Rajaraman, K.Thiruvengatasamy</i>	1437

275	Identification of Antihypertensive Peptides From Oyster Hydrolysate and Blood Pressure-Lowering Effect in SHR <i>Jenn-Shon Tsai, Pi-Yu Lin, Chia-Lin Chiang, Bonnie Sun Pan</i>	1445
276	GA-BP Neural Network Based Inferential Sensor in Adaptive Set-Point Heat Exchanger in District Heating System <i>Chang Huang, Zhen Liao, Han Zhao</i>	1447
277	Effect of Metal doping (M: Co, Mg, Ba) and Morphology (Nano rods, Quantum dots, Nano particles) on Structural, Optical and Photocatalytic Properties of ZnO. Clément Sagaya <i>Schami S. Nouayem, L. John Kennedy, J. Judith Vijaya</i>	1453
278	Fabrication Transparent Conductive Films by Modified Graphene Sheets <i>F.F. Ping, N.H. Fu, Y. M. Liu, M. D. Ger</i>	1484

«POLITICAL ISLAM»: CONCEPTUAL PROBLEMS IN THE RELATIONSHIP OF POLITICS AND ISLAM

Zarema Shaukenova, Bakhytzhan Satershinov, Sholpan Zhandosova

Abstract -- Topic of relationship of Islam and politics gained importance all over the world after famous terrorist act in the US on 11th of September in 2001 and «colorful Arab revolutions» («Arab spring») in Northern Africa and Middle East and specially in our country after 2011 terrorist acts. Generally, one of the differentiating feature of the tendencies of the last quarter of XX century is the rise of international terrorism. In the last decades the most deadly terrorist acts were made by followers of political Islam ideology.

Keywords — Kazakhstan, Islam World, Muslim world, Political Islam, fundamentalism.

I. INTRODUCTION

In its 1400 years of history Islam was religion of «peace and submission» but suddenly in thirty-four years it has become religion of terrorism and extremism. For twenty years in our country there was policy of tolerance and mutual understanding among different religions but unexpectedly in one and half year there was terrorist acts in our country too. As a result our society faces political Islamic phenomenon that was unfamiliar until these days.

One thing to note is the fact that public opinion about Islam appeared during the fall of colonial system all over the world and establishment of national independence politically in developing countries. It replaced the struggle of western world with communism which was ideological and political enemy and it worsened after the collapse of Soviet Union and socialist block in Eastern Europe. It is not secret that «soft power» is used in politics, so let's pay attention to some opinions stating «the US is responsible for institutionalizing political Islamic process, using it as a tool in American strategy during late period of cold war and building terrorist infrastructure even it was declared as a freedom infrastructure which is not true» [1].

Because of «politicization» of Islam the terms and terminologies like Islamism, Islam ideology, fundamentalism, dogmatism, radicalism, jihadism and others have become «fashionable» and it disturbs to be research this complicated phenomenon by social scientists from science point of view as well as to be demand area to research. Especially in this problem some conceptual questions like relationship of Islam and politics is awaiting its answers. As in other problems there are some forms of point of views which go beyond limits of finding answers to this question. Some say religion is not related to politics, some turn system of religion itself to politics.

During the disappearance of conflicts between religion and science which until this time was result of

materialistic and atheistic views to the world, new research centers (for example, Institute of religion and politics in neighboring Russia, Middle East institute) are being established to understand specific Quran ayats as well as to research relation of Islam to politics and in their research (For example, A.A. Ignatenko, A. Malishenko, E. Satanovski and etc.) both positive and negative features of Islam are built.

Of course it is very important to determine the source of information and whether it is authentic or artificial, objective or subjective, neutral or tendencies, science based or overlooked.

In opening speech of World Islamic economic forum President Nursultan Nazarbayev paid attention to this problem and in his speech he addressed that nowadays Media is equating religion and terrorism, discrediting and demonizing Islam. He said that there is need to take all possible actions to build positive portrait of Islam as «a religion of peace and mercy, tolerance and justice». Many analytics who assess many happening events in the world mostly give shallow analysis because of their lack of deep understanding of scientific theories, theology and fundamentals of belief. Among them there are many analytics that mainly follow established bare stereotype about «Islamic endogenous radicalism» and «fashionable» views to religion.

Actually Islam as other world religions does not have any relation with terrorism. In the first forum of religious studies the superior multi Absattar qajy Derbisaly having condemned terrorist acts in Taraz pointed out that «terrorist acts are crime against Islam and each cruelty committed in the name of religion is itself against religion».

So half-educated Intellectuals who are not familiar with religion and Islam criticize Kazakhstan State Religion Governance for not taking actions against terrorism and extremism, even pointing mosque as main factor for it. Therefore because of their lack of knowledge about specificity of religion preaches (about expressing your opinion about different religion movements, to be away from tarnishing it, to call to religion not by bare preaching but by good character, better tell good words more than to tell about terrorism much and to escalate society, to talk more about good stories from life of prophets and their Sahabas, to stay away from bad and call and teach good things by not specifically (not like methods of new religion movements and sects) attached but neutral methods) they even do not notice the way they contribute of Islam becoming part of politics.

Director of institute of oriental studies of Russian academy of science, president of Centre of strategic and international relations, member of Science council Vitaly Naumkin who does serious Islamic studies said: «Even among good authors which include Russian authors too there are established thesis that aggressive attitude to other religions is specific to Islam». One famous Russian expert on Islam (text is about the author of «Islam and politics» A.A. Ignatenko)

writes about «endogenous radicalism» and says that efficient way of stopping spreading vakhabism is to ban it even though he considers Islam as religion of «peace, mercy and tolerance».

Struggle against vakhabism has become revenging. As the same time there are also many Russian public political and religion figures who doubt about efficiency and effectiveness of such method. One of these figures who have balanced view is the head of Russian Muftis sheih Ravil Gamutdin. Politic and one of the experts on Islamic and Arabic world E.M Primakov is also cautious to explain about vakhabism [2].

Kazakhstan also became part of «Islamism» that is present around the world. After gaining independence in the positive process of restructuring traditional religion (without mentioning local preachers) foreign salafism, vakhabism, daghuats (tabligh-jamaghat), His-ut Tahrir, ahmadia and different sects entered our country and caused for difficult religion condition which worry society.

Therefore state policy towards religion considering fact that 70% of populations of Kazakhstan are Muslims is paying attention to study Islam, khamafimadhi'hab which was madhi'hab of people for centuries and to preach aqida and fikh of this madhi'hab which is totally different from radical Islam. «Soldiers of halifat» also has joined to religion sects whom have fundamentalist and political features influenced religion condition in the country. As it was mentioned above usually Islam is mistakenly linked with radicalism and mostly there is established false stereotype that it is common to all Islam worlds. Considering the fact that if our northern neighbor sneezes, our southern neighbors get sick we have to prove falseness scientifically of these stereotypes to get rid of them.

II. ISLAM WORLD

From this respect question arises that if «Islam world» exists. «Muslim world» is used in different languages and there is for sure single culture in all countries where Islam is spread. Considering Islam has about one and half billion followers it can not be ignored that Islam is spreading in different forms and different famous or poor people are accepting Islam. Even term «Euro-Islam» appeared which is described as liberal.

Even though, it is not possible to say that regions which are called «Islamic world» are unified. If we say it exists then it is lie attached to Muslims, if we say there is no Islam then it is lie attached to people [3]. Also it is not right to say that terrorist, extremist groups, sects which are supported by Saudis and Iran are also supported by all Muslim world and simple religious people. 90 % of all Muslims are ahl-i-sunnis and of four madhi'habs the majority of them are followers of Hamafimadhi'hab. That is why it is not logical to attribute different religion terrorisms to Islam.

Usually Arabs and Muslims are equated. In Islam history it is known that there were conflicts between Arab and non-Arab preachers in spreading Islam and explaining religion and it is also known that non-Arabs also gained huge successes. As for nowadays problems of Islam, not mentioning Kazakhstan who has its own policy towards

religion, looking to experience that Turkey and Malaysia have, it is about today's condition of Arabic Middle East.

As the same time it is better admit that one of the factors that describe nowadays condition of Muslim world is the fact that once it dominated in the world nowadays is in «weak and ousted» position. Moral and spiritual degradation of Islamic society internally can be observed from stagnation of intellectuality and productiveness, Islam theology and philosophy, incapability to catch up western scientific successes, taking lead to dogmatism during these times. In the world, which is away from world affairs, weak and in the dark, there are lack of scholars who can make discussion, develop opinions about world and give advice to humankind about future and these times.

Generally in Islam, Prophet and righteous khalifs, sahabas and founder imams of four madhi'habs, renowned scholars like Hasan Basri, Byzid Bistamy, Imam Ghazaly, Maturidy, Imam Rabbani, Abulqadir Geilandy, founders of history like Yassau, Nakhysbandy, Rummy, hakims like Shakarim and Abay are close in aqida. But we can find people who change those teachings for different purposes. There are always its own scholars for each century.

III. THE ISSUE OF IJTIHAD AND WEAKNESSES IN UNDERSTANDING METHODOLOGY

Right understanding of the religion and knowledge about Islam needs use of specific method which comes from Kuran and Sunna. Young kazakh researcher Galym Zhusipbek thinks that, «explaining of the religion in a eurocentric and positivist-materialistic manner in a sense of meaning is one-sided and cannot answer to the relevant issues about Islam. Present scientists should not stop in using positivist-materialistic paradigms of the last century when there are also a number of other paradigms (postpositivism, creationism, islam paradigm and etc.)» [4]. Author [5] touches upon the issues of relations between Islam and civil society in his articles, examples of secular attitude, range of concepts of Islam and terrorism in methodological, scientific, religious perspective. In his opinion, due to the neoorientalistic approaches' there was made a direct parallel between «Islamism» and terrorism. This concept is definitely wrong. Firstly, «political Islam» cannot be named as «Islamism», because «political Islam is not terrorism, but to use Islamic knowledge as an instrument in achieving political aims. Secondly, we should differentiate between stereotypes and truthfulness. One of the main thing is that in Islamic ideology obedience to God is higher than politics» [4].

Attempt of present Islamic thinkers to explain Islam with current social and political concepts is being criticised by radicals. In this case the issue of «ijihad» comes forward as an instrument of using main Islamic principles regards to new, unknown situations.

In some cases peoples who express poor opinions use translations of Kuran and weak hadiths to prove their views. They forget about the fact that Muslim law sharia is created not only from the legal-ethical principles of Kuran and religious-ethical undertakings consisted from prophet Mohammad's hadiths, but also from specific legal resources which is described as a common agreement of muslim society

ijma. In a result, such hasty decisions which are widespread nowadays create legislative disorder and crisis of regularity. Consequently, easily accepted public opinion is established. From the history of Islam after the death of Prophet Mohammad when uahi was stopped, during the dissemination of religion to other cultural centres, when solution of daily issues cannot be found in ayah-hadiths paramount Sahaabah, tabigins and taua-tabigins, mujdahid thinkers and faqh scientists on the basis of Koran and Sunna relied on rai and ijthad by using the method of analogy.

Ijma is defined as coming to one religious consensus of Mujtahad (user of method of ijthad).

There is a debate between Islamists in regard to the scope of using ijthad and the issue of who has the right to give a fatwa. From one side if it has religious doctrines, another side consist of «Islamic intellectuals» who study and live in western countries. These intellectuals want to compete with the religious owners of traditional monopoly of «influential ijthad».

Accepted ijthad must have two requirements: firstly, person who uses it should know all shariah's methods of proof related to legal methodology. Secondly, he should know not only the spirit of these tricks and methods, but also be fast in legal thinking. Abu Hanifa, who made more than million ijthads related to fighissues which were not only in present time but could be happened in future, has a significant role in a religious knowledge as one of the founders of this methodology and legal school. This rich and unique legal culture which was widespread in the Islamic world during the period of his living and his pupils living greatly benefited the Islamic community. However, in course of time in a result of dogmatism, emulation and nescienceits scope of activity had been narrowed. Although in today's development of religion and awakening of Islamic intellectualism ijthad can be possible arised among people who combines both intelligence and belief and realise the responsibility upon them.

IV. CONCEPT OF THE POLITICAL ISLAM

The Islamic terms such as Islam ideology, Islam fundamentalism, extremism and Jihad that are mentioned earlier can be used to explain the conceptual meaning of the «Political Islam». We should note that the term «Political Islam» is neutral, usually accusative opinions are told according to Islamic movements' views, goals and tools. These movements should be allowed to have their own programs and instructions unless they don't contradict or disagree with the legal norms of international associations. From that point, Political Islam would not be a rare concept, as there are other similar developing countries with social, political, legal and economical issues. Political Islam is also trying to solve the problems concerning modernization and globalization that are described by the changes in traditional values and urbanization. Islam is not only religious worldview; Islam is also rules of living and culture of life.

If the Mass Media had not represent Islam as a formal form, but rather reveal Islamic spirit and understand its inner deeper meanings, it would have given a positive effect on creating a better society.

Famous American expert on Islam Graham Fuller in his book called «Future of Political Islam» uses the terms «Political Islam» and «adherence to Islam» as synonyms [6].

Fuller explains the term «Islamic fundamentalism» as a position of those who perceive that «Kur'an should be read as letters». In general, Islamic movements in Islamic world assist to build civil social institutions as well as positive social changes and they actively participate comparing to other parties. Real Islamic values are social and economic justice, prevention of corruption in any governance.

According to Fuller Islamic radicalism is only a small part of intellectual and political group in Islamic world; however its point is explained by activists' hatred and by violent terrorist actions.

Those radicals are fundamentalists, who are known by their restlessness, and follow pan-Islamic country's utopian view. Even though today's political, social and economic issues are favorable to the creation of those types of groups; they are not able to solve the serious problems that Muslims face. We can notice it from three Islamic countries' experiences, Iran, Sudan, and Afghanistan, where «adherents» of Islam run the government. These «adherents» came to government not through democratic way, but through the social revolution, military coup and civil war. Getting a power this way developed an authoritarian structure and hindered the natural legitimate evolution. They can't convince the people that those regimes will bring well-being to everyone. Nevertheless, the American author notes that if terrorism goes down the drain, Palestine problem is solved fairly, and then we will expect a bright future of Political Islam.

We shouldn't regard Political Islam as an equivalent to ideologies such as nationalism, socialism, liberalism and communism. Even though there are similarities in their functions, it is better to see the Political Islam as a part of Islamic world's political life and political culture. However, since Islam as a religion and trust is superior to the Political Islam, we should not use Kuran as a political slogan.

In the Kuranic ayats and suras there is nothing about that the authority belongs to any spiritual group or chapel, instead it talks about the importance of authority's responsibility. Therefore, there is no way to find any sources about absolute monarchy, classical democracy, dictatorship or anarchy in Islam. Rule in Islam is based on the legal agreement between ruler and subordinates or followers. And this legal agreement has to be based on the Will of Allah.

We can study two positions: Islamic radicalism and Islamic liberalism of Islamic riots.

According to the sources of Islam the fact that among people there are believers and disbelievers, different races and many nations, is the sign of Creator's wisdom and power.

V. FORMATION OF POLITICAL ISLAM

Political Islam, on its current content and the meaning in public opinion, officially begins with creation of «The Society of the Muslim Brothers» in Egypt in 1928 that keeps political activity till the present time. Though, we will not be wrong to say that doctrines of Jamaladdin Al-Aughani, Muhammad Abdo in Egypt, Muhammad Ykbal, Said Akhmad

Khan, Amri Ali in Pakistan, jadidism movements (that are against qadimism) in Russia were prerequisite of this social phenomena. Since Americans lost in Vietnam and at the end of world decolonization process in 1975, when Portugal Empire collapsed in Africa, Political Islam used to be described as a national liberation movement.

The second stage of strengthening of Islamism began in the 80's of the last century. In the judgment of B.V. Dolgov, the scientist of the Institute of Oriental Studies of the Republican Academy of Sciences, there were two factors of that strengthening. The first was the revolution in Iran (1979) that dethroned pro-American Shah Regime, which tried to implement westernization. The second factor was the Civil war in Afghanistan (1979-1992), where modjaheds all over the world struggled against Afghan regime, which was seen under the socialist flag and against USSR soldiers that helped them. Radical salafi movement appeared on the political scene in 1990's. Al-Qaeda, the most terrorist group of this movement that based in Afghanistan and Pakistan was headed by Osama Bin Laden. If their goal was to overthrow the pro-Soviet Afghan government at the first time, then the USA became their main enemy [8].

We usually understand Islam fundamentalism as a current salafism or vakhabism and their members are also called «new kharijites» (we will tell about kharijites below). Strict monotheism – to make «tauhid» excessively absolute, (only Allah can enjoin), to consider all innovations after the time of Prophet and callis as a «bidgat», to accept the signs of national traditions as a «shirk», determining it as a «kufir», moreover, the meaning of Arabic word «salaf» («predecessors» or «ancestors») makes this movement more closer to fundamentalists. Saudi salafs follow the religious concept of Arabic pulpit Muhammad Abd al-Vakhab (1703/4 – 1797/8). Likewise, they are distinguished by following Ibn-Taymiyyn except Kuran and Summa, hanbalimadh'hab's imam, who lived in the XIII century. Hanbalimadh'hab is considered as the strictest madh'hab among four Sunnismmadh'hab's. In spite of official recognition of vakhabists in Saudi-Arabia, their fervor to restore the «original» Islam doesn't coincide with the interests of regime on power.

After the foundation of the League of World Muslims in the 60's of the XX century vakhabs spread to other countries of Muslim world. Other transnational benevolent funds and Egyptian and Syrian ideologists of «The Society of Muslim Brothers», who were persecuted on their countries, moved to Saudi-Arabia and made a big contribution to the politicization of vakhabism. The oil embargo in 1973 was the great chance for Islamic organizations and funds to get additional financial profit.

Lebanon and Palestine became the center of political Islam in 80's of the XX century. «Hamass» (Islam resistance movement) Sunnism movement was created as a part of «Muslim brothers» in the Gaza Strip in 1987. Hamas tried to return Palestinian lands occupied by Israel and establish Palestinian country based on sharia. But a Shiite movement «Hizb Allah», which was founded in Lebanon in 1982, had its members in Lebanon parliament and government as a political power.

Ben Laden enjoyed the warm support from radical organizations from Egypt, Pakistan, Bangladesh, and Algeria

when he declared about setting up the «Islamic battlefield against Zionists and crusaders». A number of terrorist attacks have been organized since that time. Iraq became a battlefield between shiits and sunnits, where radical groups of sides often attack each other after the US invasion and collapse of Saddam Hussein regime in 2003.

If we divide Islamic movements to moderates and radicals (jihadists and ultra-radical takfirists) we can see the numerical superiority of moderates today. Moderate Islamic party «Validity and development» have been on power in Turkey since 2007. The leader of that party Tayyip Erdogan is the Prime-minister and his like-minded team-mate Abdullah Gul is the President of Turkey. As a result of «Arab spring» in 2011 moderate Islamic parties in Tunisia, Morocco, Kuwait have reached success on Parliament elections, have increased its influence in National Transitional Council in Libya, moreover, Syrian «Muslim Brothers» has strengthened as an opposition.

According to demographic surveys, there were 1.57 billion Muslims all over the world in 2009 and only 18% of them lived in Arabic countries. More than half of Muslims (62%) lived in South-Eastern Asia (Indonesia – 203 million, Pakistan – 174 million, India – 161 million, Bangladesh – 145 million, China – 21.5 million, Malaysia – 15.5 million) [9]. Activities of Islamic groups have been seen in these countries last few years. For instance, despite of desire of some Islamic groups (such as «Naqdatul-Ulama», «Laskar Jihad», «Dar Al Islam») for founding Islamic country in Indonesia, the largest Muslim country, the Muslim society of Indonesia didn't support them.

VI. FUNDAMENTALISM

Politicization of religion, inclusive Islam, is mostly explained by fundamentalism and radicalism, in spite of a number of other objective causes. In the judgment of many Western and Russian analyst, «fundamentalist concept of Islamic country is defined by special form of governance which tries to save its cultural peculiarities and reviews Western political practice as an equivalent to ideological crises of current liberal country. This shows dogmatic example of state structure based on Islam» [10].

We all know from reference literatures that the term «fundamentalism (in Latin Fundament – basis, foundation)» means the generalized title of all conservative religious, philosophic, moral and social trends, but the main ideological direction of religious fundamentalism is described by the strict rules of holy books, by strictly following these rules, by impossibility of easily liberal explaining and criticizing texts there.

It is clear that not only Islam but also Christianity, Hinduism and Judaism have fundamentalist tendency [11].

As far as Christianity, the second numerical religion after Islam in our country, is concerned fundamentalism is seen on different levels there. For example, The International Council of Christian Churches which consists of 140 protestant organization. The International Council of Christian Churches was created as an opposition to Darwinism in 1919. There are some Catholic organizations such as «Opus Dei», «Militas Dei» and «The Holy Brotherhood of Saint Pius X»

that are against modernism and ecumenism, and had an influence upon a number of European and Latin American right-wing political regimes at the end of XX century.

As for Orthodox fundamentalism, anti-Semitic and monarchial attitudes were stronger there at the first time, but organizations such as «Brotherhood», «Orthodoxy or death», «The Society of Metropolitan John's supporters», «The black hundreds», «The Slavic World», «Orthodox Citizen's Union», «The Public Committee of Humane Renovation of Country», «Alexander Nevskii» etc. appeared at the end of XX century and the religious factor became the main there. Ideological bases of that organization distinguish by the signs below: anti-ecumenism that never concludes truce (mostly anti-liberalism, anti-individualism, criticizing western culture, imperial nationalism, supporting nationalistic-patriotic movements). The stand of Russian Orthodox Church influences for developing such conservative-anti-liberal frames in Russian Federation [12].

Fundamentalism that often appears in other religions is like an answer to globalization and secularization processes. The main purpose of that organization is returning to religious structures that would head the whole society. Islam fundamentalism, that tries to establish a caliphate (sometimes Imamate), where social-political, economic and religious-cultural life would be regulated according Quran and sharia, and that tries to return to "the first, true Islam" (salafism), is often described as current the basic ideological direction of this religion.

VII. IDEOLOGY OF ISLAM FUNDAMENTALISM AND DOGMATISM

Nowadays, there is no that much information about the ideological platforms and political concepts of Islamic fundamentalists, by whom the informational placenta is being caused. On top of the ideological headspring of the political Islam, which is well-differentiated by its unusual radical character, are not Islamic religious sages in most cases, but are political intellectuals. Therefore, it is not acceptable to be of the opinion that the Islamic fundamentalism is the main stream of the Islam. Radicalism (Latin radix - root) took place during the inter-jacent historical and crisis periods and the armed fight that radical people used in national-liberation and revolution movements after the World War II, had not only been known for its religious perspective, but also from secular point of view. The indirect information about the ideology of the Fundamentalists (not direct information, because nowadays in many circumstances, intolerant people of different streams of Islam changed the common knowledge left by the previous generation) referred to the book of so-called the founder of Wahhabism: Muhammad Abd al-Vakhab at-Tamidi, «Tauhid», and to the people in the organization of «Muslim brothers» such as A.Muadadi (occupation-journalist) and S.Kutb (Man of letters), to one of the leading founders of «HizbutTahrir» organization: F.Nahbani. It is also possible to obtain some background knowledge about them from the scientific and political articles of Ayatollah R.M. Hameini, Yu.Kardavi, M. Krikar, Kh.Turadzhonzoda, M.Omar, Kh. Izzedinm, Kh.Mashaal. R.Gainutdin, A.Rashid and the other well-known Muslim and society luminaries.

Furthermore, it is a good idea to base your views on the programmatic documents of «Muslim brothers», Al-Kaida, Hamas, Hizb Allah, Hizbut-Tahrir, Taliban and the other famous political parties and organizations.

It is also known that the fundamentalism follows a dogmatic path, and sometimes even the fanatic way. If the dogmatism (From Greek Δόγμα - means teaching, opinion, decision) - is referred to the eternal canonical rules which objects to criticism and doubt, fanatics (from Greek - Φανατικός, from latin Fanaticus) means blindly believing beyond borders of enthusiasm and emotion in addition to the intolerance about the other people's views and beliefs. The dogmatism which is explained by the abuse of each person's consciousness and brain-thought ability as sticking to some conditions can be found from any religion. As an evidence of that we can even find from the early Islam history. For instance, during the khalifa period of hazret Ali, unable to solve the contradiction between him and Mugauya, sticking, as a dog's teeth to its victim, to the concept that «Only Allah can judge us», was from the early group hazirbit («khoruzh-go out») who got separated from Sahabas. They seemed to be the people who protect their thoughts and beliefs with their life, but their mistake was that they understood the religious phrases word by word, leading to the inability to act and make decisions with their own minds. By considering all the people who have done some sins as unbelievers, they fought against them, and shed the blood of them as water flows from the crane. [13, 313 p.]. This hazirbit extremism then continued as zahirizim (David al-Zahari) eventually laying the foundations of Wahhabism. Furthermore, the stream of Shiite also caused the discrepancies to the Muslim unity from the early years.

Moreover, it is not acceptable to follow the ideology of your fathers in the religion in some cases. (When it is said to them: «Come to what Allah hath revealed, come to the Messengers» they said: «Enough for us are the ways we found our father following», Surah Al-Maida, verse 104), i.e. to make decisions according to the rules of the ancestors if it is against the religion. Even though their fathers were void of knowledge and guidance? This spiritual condition give the way to arrogance and injustice through spoiling and damaging one's mind and imaan (belief). As it has been mentioned above, There are some cases in Holy Quran where izhtihad has been given the way. (i.e. making independent decisions basing on the knowledge from what you know from the Holy Quran and the Sunnah of Muhammed (s.g.s.)). From the history of the Islam we know that the sages and wise men who lived in different centuries were giving their consensus and opinion according to their time (era) without deviation from the spirit of the Quran. Then, if there are some open sides in the Quran itself which we can discuss and give taphsir, why not do the same for such a diverse sides of our life?!

There is no place for fundamentalism in the islam which is associated with Iranian and Saud Arabian public, since clearly the Islam religion does not approve fitna and terrorism (extremism) which violates solidarity and unanimity among Muslims. Kazakh nation who have been following Hanafimadh'hab of Islam until these days, see these actions as unacceptable and unreasonable deeds. In addition to that, there are many other form of peaceful ways to object to injustice.

VIII. ISLAM AND THE NATION-CULTURE IDENTITY ISSUES

The 13-th verse of the Khajrat surah in the Holy Quran that says «Human being! Undoubtedly you have been created from the man and the woman. Nations and tribes have also been created so that you can distinguish each other» points to relationship between political Islam and nationality. It seems that answers to the controversial topics at present such as culture-national or civil-political identity, inter religious tolerance and consent, diversity within the unity issues can be revealed in this verse. The flip side of these questions-whether to apply nationality factor (in the 70s of the last century nationalism in its religious form was used against westernized government elites in the third countries of the world) or not in the Islamic ideology can be observed from debates among religious people who claim that the Wahhabi following the wrong way of the national traditions and Kazakh people are pure followers of the Islam. On this occasion the words of anecdotianist scholar N.Trubetskoy are worth of attention: «Every person or nation by developing self-knowledge realizes the equivalency of people and nations. To reach this point of understanding about the nation's equivalency a person should recognize him because without recognizing yourself the person cannot be considered as a personality. A pure nationalism is obtained only when an ethnos by being with itself helps its national culture. A spurious nationalism, in contrast, skips being recognized as a nation and therefore it leads to following the same traditions and rules as other leading nations do, or tries to stick its culture to other ethnos».

The nationalism which has not faced ethnocentrism and ethno narcissism eventually serves for recognition of every person, every nation and community. It is undutiful that the tradition in our society which has nearly got separated from its historical roots will have a positive effect on the consciousness of the nation. It is also worth mentioning that the Kazakh traditions which have been caked with Islamic worthiness over the centuries, turned into the shape where the «Sunna and Hadis» are considered as the «tradition and custom» and the local people which follow Hanafimadli'hab, which took the Quran and the Sunna as the main source in the research problems of Akida and Fiqh, paid a great deal of attention to the fact that whether the local ceremonies contradict to the sharia or not.

IX. CONCLUSION

Today's developing growth of religious consciousness is the fact not only extending around the world, but also turns into defining factor of development of society. Therefore the state should not only use the useful parties of renewing religious process, but also should limit unpleasant sides to create the solid relations with religion. Unfortunately, the history shows that materialistic outlook, having created disbelief in god, destroyed balance between mankind and environment and between people; it became known as it tries to reconcile such contradictions as our world and next world, soul and bodies, and even still being considered opposites,

belief and knowledge. It is also known that the immoral behaviour limps too.

And today, and even in the history Indian thinker Svami Vivikenda tells about need of religion for a way of a spiritual consent and maturing thus: «There is no best awakening force for human reason than religion, only the spiritual desire is capable to blow up in the person a pleasant breeze of bigger energy». All passable historical way of mankind defines it. And this desire even today doesn't lose its meaning. I don't deny that people from the purest utilitarian intention is capable to turn in merciful and with high morality people. It is possible to give many examples for this purpose. But, people with spiritual force set the whole world in motion, with the spirit kindling fire of spiritual force to people, give a huge charge of magnetism to the world. Force pushing them - religion promotes development of infinite energy which was formulated in a flesh of people. The religion helps to work for the benefit of yourself and others, to go to good and greatness, to keep desire to re-educate themselves. And it should be considered only from this point of view. Religion should be alien for need, limitations and distemper. Today, the religion demands much versatile opinion than before.

As religion propagandizes frankness, life than visibility, a creation than authenticity, it is not important what kind of religion, in a practical vital order of prayerful people, among their humane, cognizable and living positions you can find similarity. But these communities are understood not in a dogmatic level or in an external form of religious customs, even in church services, but in their internal, spiritual relations to life.

Therefore the whole life of believing person is presented with his belief, he is considered right by all points of view. Therefore they treat to any work with big responsibility. The believing person is responsible, he shouldn't be interfered to stealing and corruption and no matter what he does, he do it for the sake of the benefit of God, he is ready to serve people, lives tidily, it is known that workmanship leads to success as well in the history of Islamic and Protestant religions. It means that the religion promotes society development.

Policy of intercultural dialogue, international trust and interfaith tolerance and a spiritual consent guided by the president N.A. Nazarbayev doesn't allow penetrating of Islamic radicalism with a root to our country.

1st, 2nd and 3rd world congresses of heads of world and traditionally religious faiths that carried out in Astana in September 2003; in September 2006; in July 2009 and the plan about carrying out 4th congress in May of this year promoted development of inter religious dialogue.

The agency for religion was created under the managements of Kairat Luma Sharif in 2011 and passed a law «about a religious freezing and the religious service of the Republic of Kazakhstan» to settle spiritual atmosphere, which was created as a result of wide distribution of alien religion to Kazakhstan. As it is spoken, «time demands the law», though devoted to belief people weren't satisfied with the above-named legal contract, it was accepted in time. On the one hand, it doesn't interfere in freedom and honour of person and mankind at all, and on the other hand, keeping secular motivation of the state, restricted «a children's illness», the widespread of political direction of the religion. Having

received a lesson and an example in cases of other states, we should keep the Kazakhstan model of frankness and endurance suitable for mentality of our people in the relation between state and religion.

REFERENCES

- [1] Mahmood Mamani. America and Political Islam / <http://www.zmag.org/content/showarticle.cfm?SectionID=40&ItemID=7131>
- [2] Vitaly Naumkin. Islamic radicalism in the mirror of the new concepts / <http://istanbul.ru/index?aid=112>
- [3] Фетхуллах Гүләп: очерктер – мақалалар - нұсқаулар / Ауа. құраст.: А. Фролов, С. Қоңырбаев. - Алматы: «Бекжол» баспасы, 2008. – 212 б.
- [4] Zhusipbek G. Disease of our time - terrorism: a view through the prism of religion // <http://www.centrasia.ru/newsA.php?st=1324532220>
- [5] Zhusipbek G. Religion and state - which model to choose a secular Kazakhstan // al-Farabi: the philosophical and political science, spiritual and educational magazine, 2011. № 3(35). P. 69-77. The future of the theory of "clash of civilizations" // al-Farabi: the philosophical and political science, spiritual and educational journal, 2011. № 1(33). P. 45-54.; Civil society and Islam // The idea. - 2011. - № 4. - P. 41-46.
- [6] Graham Fuller. The Future of Political Islam // Notes of the Fatherland. - 2003. - № 5.
- [7] Muhammad Hamidullah. Islam Peygamberi, Istanbul, 1997
- [8] Dolgov B.V. Political Islam in the modern Muslim world / http://perspectivy.info/osobaya_tema/politicheskiy_krizis_na_vostoke/politicheskij_islam_v_sovremennom_musulmanskom_mire_2007-10-04.htm
- [9] The Muslims of Southeast Asia / http://www.vatan.ru/?ai=vs110_1mp1
- [10] Semenova O.A. The concept of state in Islamic fundamentalism: the second half of XX - beginning XXI century. M., 2008.
- [11] Fundamentalism - Wikipedia // <http://www.ru.wikipedia.org/wiki/>
- [12] К. Кестек Orthodox fundamentalism // http://www.gumer.info/bogoslov_Buks/ortodox/Article/kost_fund.php
- [13] Әділбаев А., Әлімбаева Ш. Әбу Ханифа және ханафи мәлімі. -- Алматы, «Бекжол» – Баспасы, 2011. – 400 б.
- [14] Trubetskoj N.S. The true and false nationalism // History. Culture. Language, M., 1995.
- [15] Әділбаева Ш. Хадис -- тұрғылық, сүннет -- салтымыз. -- Алматы: Ислам мәдениеті мен білімі қолдау қоры, 2011. -- 280 б.
- [16] Swami Vivekananda. Jnana-Yoga // Practical Vedanta (selected works). - M.: Ladomir, 1993. P. 173.