

ISSN 2413-3558
eISSN 2521-6465
Индекс 74876

ӘЛ-ФАРАБИ атындағы ҚАЗАҚ ҰЛТТЫҚ УНИВЕРСИТЕТІ

ХАБАРШЫ

Дінтану сериясы

КАЗАХСКИЙ НАЦИОНАЛЬНЫЙ УНИВЕРСИТЕТ имени АЛЬ-ФАРАБИ

ВЕСТНИК

Серия религиоведение

AL-FARABI KAZAKH NATIONAL UNIVERSITY

EURASIAN JOURNAL

Of Religious studies

№3 (15)

Алматы
«Қазақ университеті»
2018



ХАБАРШЫ

ДІНТАНУ СЕРИЯСЫ №3 (15)

ISSN 2413-3558

eISSN 2521-6465

Индекс 74876



29.07.2015 ж. Қазақстан Республикасы Инвестициялар және даму министрлігі

Байланыс, ақпараттандыру және ақпарат комитеті

Қуәлік №15490-Ж

Журнал жылына 4 рет жарыққа шығады

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ИБ №12390

Басуға 20.09.2018 жылы қол қойылды. Пішімі 60x84 1/8.

Көлемі 3.5 б.т. Офсетті қағаз. Сандық басылыс.

Тапсырыс №7437. Таралымы 500 дана. Бағасы келісімді.

Әл-Фараби атындағы Қазақ ұлттық университетінің

«Қазақ университеті» баспа үйі.

050040, Алматы қаласы, әл-Фараби даңғылы, 71.

«Қазақ университеті» баспа үйінің баспаханасында басылды.

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THEORETICAL AND METHODOLOGICAL FOUNDATIONS OF THE CONCEPTS OF «HOLY», «SACRED»

The basic concepts widely used in religious phenomenology are – “holy”, “sacred”, “sacrum”. Religious phenomenology of the concept of the sacred, the holy connects with things, space, time, in words and numbers, with human activities and social practice. The concepts of the sacred, the saint occupy an important place in religious phenomenology, as in modern science there is some discrepancy in the understanding and interpretation of the given concept. Today, these concepts are studied from the standpoint of various sciences, primarily from the standpoint of religious studies, theology, sociology, culturology, psychology, there are certain developments. But as part of the Kazakhstan study, this problem has not been sufficiently studied and there are certain gaps. In connection with the current situation in the study of this issue, the identification of theoretical and methodological foundations relates to current problems in this area of research. The purpose of this article – along with such important concepts as “sacred”, “holy”, to explore and understand the “sacrum”, to show their relationship and features. The aim is also to distinguish their theological, religious study. According to the results of the research, their place and role in contemporary philosophical discourse are revealed.

Key words: holy, sacred, sacrum, profane, numinous, hierophany, hierotopy.

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«Киелі», «қасиетті» ұғымдарының теориялық-әдістемелік негіздері

Діни феноменологияда қолданылатын негізгі ұғымдар – «киелі», «қасиетті». Діни феноменология киелілік, қасиеттіліктің затта, кеңістікте, уақытта, сөздер мен сандарда және адам мен қоғамның тәжірибесінде, іс-әрекеттерінде пайда болатынын қарастырады. «Киелі», «қасиетті» ұғымдарының діни феноменологияда мәні мен алар орны ерекше. Себебі, діни феноменология діндар адамның болжамына ерекше мән беретін дінтану ғылымының әдістемелік ұстанымы. Қазіргі таңда ғылымда «киелі» мен «қасиетті» ұғымдарын зерттеуде әртүрлі көзқарастар қалыптасқан. Осы күнге дейін шетелдік теолог-ғалымдар, дінтанушылар, әлеуметтанушылар, мәдениеттанушылар, психологтар және басқа да көптеген ғалымдар «киелі» және «қасиетті» ұғымдарын зерттеп келген, әлі де зерттеу үстінде. Алайда көптеген шетелдік ғалымдардың зерттеулеріне қарамастан, қазақстандық зерттеулерде «киелі», «қасиетті» ұғымдарының теориялық-әдістемелік негізін анықтауда осал тұстары байқалуда. Сол себепті бұл ұғымдардың теориялық-әдістемелік негіздерін талдау бүгінгі күннің өзекті мәселелерінің біріне айналууда. Осы мақаланың зерттеу мақсаты – «киелі», «қасиетті» ұғымдарымен бірге «сакралды» ұғымын да жан-жақты зерттеп, олардың әрбіріне жеке-жеке анықтама беріп, бір-бірімен байланысы мен өзгешелігін ажыратып қарастыру. Сонымен қатар бұл ұғымдардың теологиялық, дінтанулық және діндегі ұстанымдарын қарастыру. Алынған нәтижелер бойынша бұл ұғымдардың заманауи философиялық дискурстағы орны мен рөлін анықтау.

Түйін сөздер: киелі, қасиетті, сакралды, профанды, нуминоздық, иерофания, иеротопия.

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Теоретико-методологические основы понятий «святой», «священный»

Основными понятиями, широко используемыми в религиозной феноменологии, являются «священность», «святой», «сакральный». Религиозная феноменология понятия «священный», «святой» связывает с вещами, пространством, временем, с человеческой деятельностью и общественной практикой. Понятия «священный», «святой» занимают важное место в религиозной феноменологии, так как в современной науке существует некоторое разночтение в понимании и трактовке данных понятий. Сегодня данные понятия исследуются с позиций различных наук, в первую очередь, с позиций религиоведения, теология, социологии, культурологии, психологии. Но в рамках казахстанских исследований они недостаточно исследованы и существуют определенные пробелы. В связи со сложившейся ситуацией в исследовании данного вопроса выявление теоретико-методологических основ относится к актуальным проблемам в данной области исследований. Цель данной статьи – наряду с такими важными понятиями, как «священный», «святой», исследовать и понятие «сакральный», показать их взаимосвязь и особенности. Также ставится цель разграничить их теологическое и религиоведческое представления. По результатам исследования выявить их место и роль в современном философском дискурсе.

Ключевые слова: святой, священный, сакральный, профанный, нуминозный, иерофания, иеротопия.

Introduction

The concepts of “holy”, “sacred”, “sacrum are closely related to each other, but have different meanings, although they are similarly synonymous words. Comparing these three concepts, we will focus on the following definitions.

Sacred usually means objects or actions dedicated to God or gods, and used in religious rituals, religious rites. The property of being sacred often arises as a result of the rite of consecration, that is, a sanctified object may become sacred – but it may not become if it is intended for use for worldly purposes (for example, Easter eggs). Sacred and holy are close in meaning and can be an attribute of the same subject: for example, the Bible can also be called Holy Scripture and Holy Scripture. The sacred attribute emphasizes the religious purpose, the function of this object, its separation from the mundane, the need for a special relationship to it, while the sacred expresses its belonging to the sphere of Divine and beneficial properties. Every holy object can usually be called sacred, but the reverse is not always true. The sacred and the sacred are sometimes correlated as a means and an end. Thus, the sacred vessels are used in the sacrament of the Eucharist for the communion of the Holy Mysteries. Holy War serves a (supposedly) holy purpose. The concept of the sacred is most often associated with the Christian tradition, but it is used in almost all religions. The sacred often appears in the names of the governing bodies of religious organizations

(the Holy Synod) and is also found in the historical names of state formations and political unions, for example: the Holy Roman Empire, the Holy Alliance. A sacred oath or oath is made on the sacred book of a person’s respective religion.

Holiness is an attribute of the Divine and the Divine. The holy is possessing Divine qualities or unique beneficial properties, close or dedicated to God, marked by the Divine presence.

Sacred (from the English. Sacral and Lat. Sacrum – sacred, dedicated to God) – in a broad sense – everything relating to the divine, religious, heavenly, other-worldly, irrational, mystical, different from ordinary things, concepts, phenomena.

Unlike both previous concepts, the Sacred appeared not in the religious, but in the scientific lexicon and is used in the description of all religions, including paganism, initial beliefs and mythology. The sacred is all that creates, restores or emphasizes the connection of a person with the otherworldly.

Sacred is the most important ideological category, highlighting areas of existence and the state of being, perceived by consciousness as fundamentally different from ordinary reality and extremely valuable. In many languages, such a meaning is originally embedded in semantic. Stroe words adopted for the name of S.: lat. – sacer, Heb. – gadosh associated with the value of separation, concealment, integrity (Zabiyako, 1998).

Therefore, in the interdisciplinary science the words “holy”, “sacred”, “powerful” are used as whole “sacred”.

Research methods

In modern science there are many approaches to the study of the concept of “holy”. The study uses historical, comparative, hermeneutic, phenomenological, ontological, axiological methods. Identifying the features of these approaches makes it possible to catch the similarities and differences of the proposed interpretation.

Also, to identify features in the definition of the concept of a saint, based on religious, theological and religious theological interpretation. And we consider the phenomenological, hermeneutic, ontological and axiological approaches used in these positions. Objectives of the study: to consider the peculiarities of the interpretation of the concept of the saint in the teachings of the theologians and theologians; to consider the peculiarities of the interpretation of the concept of the holy by religious scholars, taking into account various methodological approaches; to consider the peculiarities of the interpretation of the concept of the saint in religious views; analyze the similarities and differences of these definitions.

Thus, the three concepts approach each other in the sphere of religion, theology, in many approaches in the study are combined with each other and reflect the relationship between God and man. Therefore, we should pay attention to the particular theological, religious and religious positions that define these concepts.

Main part

Analysis of the concept of “holy” in theological, religious and religious positions

The holy receives a wide argument in theology. Theology solves three main closely interrelated tasks: first, it confirms the existence of God, secondly, determines, if possible, its nature, thirdly, it characterizes the relationship between God and the world, God and man.

For the understanding of the sacred in theological understanding, the same interpretation is typical for religion and is distinguished by the fact that theologians or theologians interpret religious phenomena to the foundations of faith. The very definition of theology itself suggests that both the existence and the peculiarity of its understanding are largely related and determined by dogma.

The concept of a saint in theology, as in religion, is asserting the existence of God. Thus, analyzing the concept of holiness, Father Pavel Florensky first of all indicates his “non-worldly”. “.. when God in the Old Testament is called Holy, it means that it is about his arrogance, about His transcendence to the world ...”

Thus, holy in theology means submission to God, the symbol of which is sanctification. And in the course of consecration, an ordinary, mundane procedure takes on divine meaning.

In religious understanding, the sacred implies endowing objects, things, people with special content, differing depending on the religious and cultural aspect. The religious system represented by the world is based on faith or mystical experience and is conditioned by the belief in the supernatural.

Thus, the holy appears here in an ontological aspect as an objectively existing reality and manifests itself as something supernatural. R. Otto in his work “The Holy” says that for the religious consciousness the holy is presented as something completely “Other.” Sacred acts as not just a different reality, but an absolute reality, eternal also in relation to the “created world” is primary. In other words, the holy is understood here as a certain substance of being and is endowed with such attributes as rationality, spirituality, immateriality, self-sufficiency (Otto, 2008a).

The interpretation of the concept of “sacred” in the history of religious thought is due to many different approaches to the study of the phenomenon. Among the most used approaches in the definition of a saint by religious scholars are: cultural, philosophical and phenomenological. The specificity of these approaches determines the peculiarities of the interpretation of the saint.

A specific feature in the definition of the concept of the holy by religious scholars from the standpoint of a philosophical approach is an attempt to evaluate the sacred from within religion.

So, for N. Zöderblom, the concept of the holy and the divine is synonymous. From Zöderblom’s point of view, the main characteristic of religion is “the actual perception of the divine; in other words, the fertilization of consciousness is sacred. “At the same time, Söderblem defines religiosity through the concept of piety, which is man’s awareness of the existence of a saint: “A pious man for whom something sacred exists”, and the main feature of institutional religion is the distinction between sacred and profane. Not one word is so characteristic of religion as taboo is sacred. In religious piety, holiness is a specific quality of God (Zöderblom, 1998).

Religious scholars considering the sacred from the standpoint of the cultural approach, think of it as a kind of historical and social phenomenon that characterizes the degree of development of society, its value system, art, literature. Thus, the study of what is considered holy in a given society gives an opportunity to analyze the state of mind that characterizes their perceptions. Also from the study of the

saints for a person objects you can get information about almost all aspects of his life.

Considering this approach to the definition of the concept of the saint, it should be noted that the sacred here is devoid of its transcendent essence and is understood as a kind of universal source of information. And even if one thinks of howling sacred status, it is only in the context of “secularized”.

Such an understanding of the essence of the saint is characteristic of the teachings of J. Fraser, B. Malinovsky.

The phenomenological approach also has its own characteristic features in the study of the saint. Proponents of this approach point out that the sacred without antithesis has a sacred and profane sacred existence. They note that based on this opposition it is possible to define the holy. The existence of the saint is conceived here both without and without religion. This interpretation also reveals two aspects of the saint, the negative and the positive. For example, in the teachings of R. Marrett, the ambivalence of the concept of a saint is expressed through the concepts of “taboo” and “mana”.

Thus, the manifestation of the sacred through the taboo highlights something incomprehensible and terrible in it. The holy is presented as something that causes fear. In the expression of the saint through the taboo is the idea that it is necessary to put special rules in the interaction with him, known to the initiated. The idea of “mana” in Marrett, is revealed in the representation of miraculous power, power, “unworldly” saint.

Thus, the holy is expressed in several aspects, both positive and negative. In the expression of the saint as a taboo, the idea emerges that when interacting with the saint, you need to put into practice the rules by which this interaction should be carried out.

The positive side of the saint is “mana”, as an instinctive feeling of miraculous power, power, which is supernatural (Marrett, 1998).

The teachings of E. Durkheim, M. Eliade, C. Thiele, R. Otto, etc. are also related to the phenomenological approach to understanding the saint.

It should be noted that the following ideas are common features of the phenomenological approach: the idea of the possibility of the existence of a saint outside and before religion, the idea of the ambivalence of the concept of the holy, the idea of the antithesis of the sacred – profanation.

Explanations of the terms hierophany and hierotopy in the concept of saint

Mircea Eliade, a Romanian anthropologist and historian of religion (1907–1986), studied and summarized the works of Durkheim and R. Otto in his

book *The Sacred and Secular* (1956). He introduces the term “hierophany” – the sacred, appearing before us, which is to us (this is due to the fact that Eliade adhered to the phenomenological approach taken from R. Otto). In Eliade’s reflections on the symbolism of the sacred, the influence of Durkheim is traced. He writes that an object that contains sacral properties turns into something else, without ceasing to be itself, is transformed into a supernatural reality (Eliade, 1994). Hierophany (from the Latin. *hieros* – iero – “holy”, *phanos* – phenia – “light, ray”) means the manifestation of holiness. Basically, hierophany is the expanded meaning of Theophany (manifestation of God) in the Christian sense. A believer of a person is any hierophany object, such as a stone or tree, or complex concepts for Christians, such as God is visible in the image of Jesus Christ.

And Rudolf Otto defines hierophany “some kind of best” (*ganz andere*). Otto is not considered holy because the tree is a tree, and the stone is not holy by its natural properties. He says that this is a form of worship because they are hierophany (Otto, 2008b).

In addition, during the study of the saint, the concept of hierotopy is promoted. Hierotopia (ancient Greek *hieros* – sacred and ancient Greek *topos* место – place, space) is the creation of specific sacral spaces, considered as a special kind of creative activity, as well as a special area of historical and cultural research, which identifies and analyzes examples of this work. The result of hierotopic creativity is usually churches and sanctuaries, but there may also be sacred landscapes, architectural complexes, and even cities and countries.

The concept of hierotopy and the term itself were proposed by Alexei Lidov in 2002. Hierotopy as a section of humanitarian knowledge is located at the juncture of traditional disciplines in the history of art, archeology, cultural anthropology, ethnology, and religious studies, but does not coincide with any of them and has its own subject matter and methodology. This is not about a general study of the sacred, to which the works of Mircea Eliade, Rudolph Otto, Pavel Florensky and others are devoted, but about historically specific activities of people in creating an environment of communication with the higher world. Hierotopy can also include a mystical component, but first of all it is a process of conscious creativity, the formation of sacred space with the help of architecture, images, rituals, light, smells and other media.

With the help of the concept of hierotopy, objects of sacred art, “now being in a state of museum disunity, are again being gathered in their own time and place. “In the framework of the hierotopic ap-

proach, icons and other works of sacred art are considered not as isolated objects, but as components of hierotopic projects in their artistic and conceptual integrity and temporary development. Topics of hierotopic research are diverse and can include such diverse subjects as the role of light in church architecture, religious ceremonies and holidays, folk traditions, and the comparison of hierotopic models of different cultures.

Understanding the concept of “sacred” in modern religious and philosophical discourse.

Sacred is a relatively recent concept that has become a scientific subject, and therefore is not present in all reference publications. In the “Philosophical Encyclopedic Dictionary” there is no definition of sacral, but there is a definition of the process of sacralization. From the Latin *sacrum* – the sacred, the endowment of objects, things, phenomena, people «sacred» (in religious sense) content. At the heart of sacralization is the opposition of the sacred to the worldly. This definition leads us into the realm of religion. Therefore, we take the definition of the concept of “sacred” from the modern Encyclopedia “Cultural Studies. XX century”: sacred (from the Latin. *Sacrum* – holy, sacred, dedicated to the gods, forbidden, damned) – the most important ideological category, highlighting the area of being and state of existence, perceived by the mind as fundamentally different from ordinary reality and extremely valuable.»

The term “sacred” was introduced into circulation only in the twentieth century, before the scientists used the terms “sacred”, “sacred”. Obviously, sacral and sacred are synonyms, however, the term “sacred” was used in scientific language to get rid of the additional meanings “religious”, “ecclesiastical”.

Views on the sacred can be divided into two types. First, the views of philosophical theologians who believe in God and recognize the unknowability of the sacred. You can define it as a “look from the inside. “Secondly, a view that comes from the possibility of studying the sacred.

According to the chronological principle that in the Middle Ages the sacred was considered only as an object of worship. In the Age of Enlightenment, the struggle between science and religion led to the fact that in the middle of the 18th century, the English philosopher David Hume in the essay “On Miracles” in his book *Philosophical Experiments on Human Knowledge* speaks of the sacred, miraculous as a conscious deception of man. “A miracle can be precisely defined as a violation of the law of nature by the special command of the Divine or by the intervention of some invisible actor” (Hume, 1996).

The wonders that theological books are filled with, the scientific teleological conjectures Hume declares as a conscious trick of the narrator. Hume writes that all religions recognize the significance of faith, and not of reason, which can shake the foundations of religion. Thus, the miraculous and sacred for him are synonymous with delusion.

At the beginning of the 19th century, the German philosopher, the representative of Romanticism in theology, Friedrich Schleiermacher, in his book “Speeches on religion to educated people who despise it” defines the concept of the sacred as absolute objective reality, unconditional holiness, manifested in many forms. He considered the feeling of the sacred to be a born property of the human soul (Schleiermacher, 1994).

In the twentieth century, interest in the sacred, which is now the object of scientific research, is growing. All representatives of the French sociological school (E. Durkheim, M. Moss, L. Levy-Bruhl), in one way or another, touch upon the problem of the sacred.

The founder of the French sociological school, Emile Durkheim, who advocated the idea of religion without God, writes that the sacred is created by society. In the book *Elementary Forms of Religious Life*.

Australia’s totemic system “he identifies the sacred with social values that need supernatural reasoning. He believes that sacred objects are different from ordinary, worldly, or profane. Normal animals can be hunted, their meat can be eaten, and this cannot be done with the sacred. Sacred animals serve for other purposes, they become the object of a special ritual activity, worship, reverence. They are sacred as a symbol of the group, as its main value. The life of the society is embodied in the life of the totem, the members of which consider themselves descended from the totem. The veneration of the totem is veneration as the shrine of the main social value – this society itself. The experience of the members of the social group that unites them with the “higher power” represented by the totem, ritual activities, joint rites strengthen the feeling of group solidarity. Durkheim sees in religion a special social action that differs from all others in that it is aimed at a sacred object. The most important thing in religion is the distinction between sacred and profane things, ordinary ones.

Sacred things are symbols of social unity. The Australian natives use the totem as such a symbol, while Christians use Jesus Christ. The essence of any religion is sacralization of basic social connections. Religion begins where the system of sacralization of especially valuable ideals arises. The sacred

is the natural historical basis of a truly human being, its social essence. Sacral Durkheim contrasted the concept of individualistic (egoistic) existence (Durkheim, 1996).

Marcel Moss, a nephew and follower of Durkheim (1872-1950), is a French sociologist and anthropologist, author of the book *The Social Functions of the Sacred*. In it, he argues that the universal function of the sacrifice is to mediate the contact of a person with the sacred area, and the victim acts as an intermediary between the sacral and profane worlds (Moss, 2000).

The sociological approach was supplemented and expanded axiological in the works of Max Scheler – the German philosopher, a representative of the phenomenology and anthropology of philosophy. Scheler uses the phenomenological method of Edmund Husserl to study values. In the book *Formalism in Ethics and the Material Ethics of Values* (1916), Scheler argues that for all phenomenologists, the main task is to build a moral doctrine as a moral values doctrine. Values, according to Scheler, exist by themselves, that is, a priori. In relation to each other, they are higher and lower and thus form a kind of hierarchy, at the top of which is sacred as the highest value (Scheler, 1994). Thus, Scheler echoes Schleiermacher in asserting the sacred as a kind of feeling. He called it the theory of emotional intuitivism, according to which feeling is an intentional mental act aimed at objective values and transferring them into the consciousness of the subject.

Regards the sacred as the highest value and Rudolf Otto – the German philosopher. In his most famous work, *The Holy (Das Heilige)* (1917), he says that the sacred cannot be understood. The sacred is spiritual, perfect, self-sufficient, eternal, transcendental and supersensible. Since the sacred is irrational, inexpressible in concepts and definitions, it remains to be silent about it or to designate it with special ideograms, which provide only approximate information about the experiences of the believer. The analysis of the sacred can only be approximate and indirect.

If rational and moral moments are subtracted from the sacred, then there remains the “excess”, which Otto calls the term “numinous” (from Latin *numen* – deity, divine principle). Numenozal causes a dual feeling in a believer. First, the feeling of panic fear of immeasurable power. On the other hand, it is a perception of a fascinating mystery, which is expressed in an irresistible attraction to something wonderful and sublime. Consequently, the emotional range of the numinous extends from the reaction to the terrible to the reaction to the sublime.

Thus, Otto most deeply substantiates the theory that the sacred is a phenomenon that can only be perceived through the senses.

In addition to the phenomenological approach, Otto considers the sacred and ontological point of view. He believes that being sacred is above all existence. Sacred “produces” human being. The sacred is not just a different reality, but also an absolute, eternal reality and in relation to the decaying world is primary, therefore the sacred is thought to be the substance of being (Otto, 2008c).

In the prewar period in Paris, a society was organized called the College of Sociology, the purpose of which was to study the sacred. From November 1937 to July 1939, the founders of the College – Georges Bataille, Roger Caillois, Michel Leiris – gathered in a bookstore on Gay-Lussac Street.

Formally, the members of the College followed in the footsteps of the sociology of E. Durkheim, M. Moss, L. Levy-Bruhl. The sacral in the College was understood to be objects of a dual nature: higher objects – kings, priests, and lowly objects – outcasts, prostitutes – in general, everything alien and excluded from society. As can be seen, the representatives of the College use the word *sacer* and as “holy”, and as “damned”. Thus, they continued Cassirer’s reflection that the sacred is that which is separate from ordinary life. The profane is contrasted with that which is at the top of the hierarchical ladder, but also that which is below.

R. Kayua, a sociologist and anthropologist, in the book *The Man and the Sacred*, following Durkheim emphasizes the impassability of the boundaries between the profane and the sacred, their mutual hostility. The sacred is opposed to the orderly course of things and at the same time is its source, causing both reverence and fear, and even disgust (Cayua, 2003).

So, the material under consideration allows us to distinguish three main approaches in the study of this problem, which are closely related to each other: phenomenological, ontological and axiological.

A look at the sacred from the inside, when it is still sacred, recognizes the unknowability of this phenomenon. All the theologians speak of the feeling of the sacred, associated with the state of horror and admiration. It is caused by a sense of the boundary between man and the sacred. That is, they recognize the phenomenological approach, in which the phenomenon, that is, “being”, is a sacred, which cannot be understood, but can be felt.

An ontological approach is woven into this, because the sacred is declared the beginning of

being. The ontological approach shapes the question of how the sacred arises, exists in the world, and which part of its being.

It becomes obvious that a phenomenological approach is impossible without an ontological one. Theoretically, this proved Heidegger. And the axiological view of the sacred comes to the fore gradually, but it was present from the very beginning among the theologians and manifested in the fact that the sacred was recognized as an absolute value.

Sociologists clarified the place of this phenomenon in the cultural space through the sacred / profane opposition between them, carried out through sensory perception of the world.

Thus, the sacred is a relatively young concept, the basic properties of which are determined by the most important coordinates of being: it goes back to the concept of its origins, unknowable by reason, at the level of feelings that cause horror and admiration, is comparable to the highest values or is nasty, boundaries of the profane world.

Conclusion

When considering the interpretations of the saint in theology, religion and religious studies, some differences in the definition of the saint, arising from differences in approaches to the study of the subject, are revealed. So theology in the interpretation of the concept of the sacred explores the concept, based on religious understanding and the foundations of religious dogma, based on a dogmatic understanding of the essence of faith and religious phenomena.

With regard to the religious understanding of the concept for which the phenomenon of the saint is primarily due to the supernatural, mystical, divine,

theology comes from an analysis of the deep inner content of the faith.

This method of cognition can be described as “internal” cognition. Unlike the theology, religious studies study religious phenomena both “from the inside” and “from the outside”, and establish their subject sphere. In analyzing the concept of “holy”, religious studies use a variety of modern approaches in the study of the subject. It tends to study religious phenomena from the standpoint of history, cultural studies, sociology, psychology, phenomenology, and the philosophy of religion.

In conclusion, the holy is an attribute of God and the divine. The holy has divine attributes or is dedicated to God. And sacred means specific objects, actions that were used in religious rituals created for God. His separation from everyday life, special attention is paid to the needs of a special attitude towards him.

According to V.N. Toporov: “At the heart of the word saint is the pre-Slavic element, ultimately this element forms as an image, a symbol. It is not by chance that the epithet «holy» in the Russian / Slavic tradition was determined primarily by the symbols of vegetative fertility (holy tree, grove, ear, cow), sacredly marked points of space and time (holy mountain, field, place, stone, river; holy day, night, week, holiday). Old Slavic people have a single universal goal, their innermost dream – the holy kingdom (holy life) on Earth and for man, that is, everything must be sacralized (Toporov, 1995).

The theoretical and methodological foundations of the holy, sacred, sacral concepts respond to scientific needs, since in Kazakhstan they have not been studied experimentally comprehensively and systematically.

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THE PHENOMENA OF POSTMODERNISM IN THE CULTURE OF KAZAKHSTAN AND ITS INFLUENCE ON THE CULTURAL-RELIGIOUS SITUATION

In the article the authors consider the conditions for the formation of postmodernism by the example of the formation of a new style in architecture in Europe, conducts characteristics of the features of postmodern culture. At the same time, the authors describe the conditions of formation and penetration of postmodern ideas in the Kazakh socio-cultural environment. In the article the authors analyze and compare the manifestations of postmodernism in architecture, reveal the most characteristic features of postmodern architecture. The authors pay attention to how postmodern architecture and, with it postmodern culture have an impact on the change in the perception of the urban environment. In the article the authors reveal the change of the idea of urban development in the Kazakh society during the period of socialism, also the change of the concept of urban life in the conditions of the formation of postmodern culture. In the article the authors pay attention to the specifics of the religious situation in the postmodern era. The authors note the change of the place and role of religion in the postmodern conditions. The authors describe alternative forms of religiosity (spirituality) and religious fundamentalism. According to the authors of the article, both trends represent options for responding to the cultural challenge of postmodernity and are affected by its influence.

Key words: postmodernism, postmodern architecture, urban space, globalization, industrialization, capitalism, socialism, urban planning, alternative religion, spirituality, religion, fundamentalism, media culture, Internet.

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Қазақстан мәдениетіндегі постмодернизм құбылыстары және оның мәдени-діни жағдайға тигізген әсері

Мақалада авторлар постмодернизмнің пайда болу шарттарын Еуропаның жаңа стиліндегі постмодернизмдік сәулет өнерінің негізінде қарастырады және постмодернизмдік мәдениеттің негізгі белгілеріне сипаттама жүргізеді. Сонымен қатар мақалада авторлар постмодерндік идеялардың пайда болу шарттарының сипаттамасы мен олардың қазақстандық әлеуметтік-мәдени ортаға енуіне сипаттама береді. Авторлар постмодернизмнің сәулет өнерінде пайда болуын салыстыра отырып, анализ жүргізеді және постмодерндік сәулет өнерінің негізгі белгілерін анықтайды. Мақалада авторлар постмодерндік сәулет өнері мен постмодерндік мәдениет қалалық ортаға деген көзқарастың өзгерісін анықтайды. Авторлар социализм кезіндегі қазақстандық ортадағы қалалық жоспарлау идеясының өзгерісін және де постмодерндік мәдениет қалыптасу шартына орай қалалық өмір концепциясының өзгерісін атап өтеді. Мақалада постмодерн дәуіріндегі діни жағдайлар ерекшелігіне назар аударады. Постмодерн жағдайында діннің ролі мен орны өзгергенін анықтайды. Мақалада авторлар діни фундаментализм мен балама діни (рухани) нысандарға сипаттама береді. Авторлардың пікірінше екі үрдіс те өзгеріске тап болып, постмодерннің мәдени өзгерісіне деген жауабы ретінде қарастырылады.

Түйін сөздер: постмодерн, постмодернизм, постмодерндік сәулет өнері, қалалық кеңістік, глобализация, индустриализация, капитализм, социализм, қалалық жоспарлау, балама діни сенімдер, руханилық, дін, фундаментализм, медиа-мәдениет, Интернет.

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Явления постмодернизма в культуре Казахстана и его влияние на культурно-религиозную ситуацию

В статье рассматриваются условия формирования постмодернизма на примере формирования нового стиля в архитектуре в Европе, проводится характеристика особенностей черт постмодернистской культуры. Вместе с тем авторы дают характеристику условиям становления и проникновения постмодернистских идей в казахстанскую социокультурную обстановку, анализируют и сравнивают проявления постмодернизма в архитектуре, раскрывают наиболее характерные черты постмодернистской архитектуры. Обращается внимание на то, как постмодернистская архитектура, а вместе с ней постмодернистская культура оказывают влияние на изменение представления о городской среде. Исследуются изменения идей градостроительства в казахстанском обществе в период социализма, а также изменения концепций городской жизни в условиях формирования постмодернистской культуры.

Особо уделяется внимание специфике религиозной ситуации в эпоху постмодерна. Авторы статьи отмечают изменение места и роли религии в условиях постмодерна, дают характеристику альтернативным формам религиозности (духовности) и религиозному фундаментализму.

Ключевые слова: постмодерн, постмодернизм, постмодернистская архитектура, городское пространство, глобализация, индустриализация, капитализм, социализм, градостроительство, альтернативная религиозность, духовность, религия, фундаментализм, медиа-культура, Интернет.

Introduction

Postmodernism (FR. postmodernisme-after modernism) – a term that denotes structurally similar phenomena in the world of social life and culture of the second half of the XX century: it is used both to characterize the post-non-classical type of philosophy, and for a complex of styles in art. Postmodern is a state of modern culture, which includes a peculiar philosophical position, pre-postmodern art, as well as mass culture of this era (Dianova, 2003:125).

In the early XX century, the classical type of thinking of the modern era changed to non-classical, and at the end of the century-to post-non-classical. To fix the mental specificity of the new era, which was radically different from the previous one, a new term was introduced. This modern state of science, culture and society as a whole in the 70s of the XX century was characterized by J.F. Liotar as “the state of postmodern” (Liotar, 1998: 97). The origin of postmodernism took place in 60-70 years of the twenties century, it is connected and logically follows from the processes of the modern era as a reaction to the crisis of its ideas, as well as to the so-called “death” of super-innovations: God (Nietzsche), author (Bart), man (humanitarianism) (Adzhigaliev, 1994: 11).

At present, there are a number of postmodernism concepts as a phenomenon of culture, which

are sometimes mutually exclusive: Jurgen Habermastruktuet postmodernism as a result of politics and ideology of neo-conservatism (Habermas, 1992: 40), which is characterized by aesthetic eclecticism, fetishization of consumer goods and other distinctive features of post-industrial society.

In the interpretation of Umberto Eco postmodernism in the broadest sense is the mechanism of change from one cultural epoch to another, which every time comes to replace the avant-garde (modernism) (“Postmodernism is a response to modernism: since the past cannot be destroyed, because its destruction leads to silence, it should Postmodernism – a common cultural denominator for the second half of the twentieth century, a unique period, which is based on a specific paradigm installation on the perception of the world as chaos “of postmodern sensibility” (Eco, 2011: 35)

Postmodernism is an independent trend in art (art style), which means a radical break with the paradigm of modernism (Glazychev, 1983: 28). According to X. Leten and S. Suleiman postmodernism as a whole artistic phenomenon does not exist. We can speak of it as a reassessment of the postulates of modernism, but the postmodern reaction itself is considered by them as a myth (Leten, 1986; Suleiman, 1986: 56).

Despite various approaches and discussions, the phenomenon of postmodernism as a cultural phenomenon is still not sufficiently studied. The

relevance of understanding the essence of postmodern culture remains today one of the most relevant and little studied problems of cultural science. Despite the fact that interest in this phenomenon in the West – the Home of postmodernism – has somewhat weakened, however, in modern conditions, especially in relation to Kazakhstan and those modern changes that are taking place today in our society under the influence of globalization, modernization, media communication, “network society”, the Internet – this problem is still relevant.

Methods and methodology of research.

The study of complex socio-cultural processes that arise under the influence of radical changes in the last third of the twentieth century and the first quarter of the twenty one’s century, is difficult. However, scientists, theorists of postmodernism have developed a number of innovative methods and methodologies for the study of postmodern phenomena in modern culture.

In this article, the authors relied on the method of comparative studies, which allowed them to compare and contrast a number of similar phenomena that occurred in the West with the changes that occur in our society and culture. Another equally important method of this work is the principle of historical and logical, the principle of historicism, on the basis and with the help of which the authors of the article describe the distance in a logical form the most radical changes that have occurred in culture in their historical retrospect.

Results and discussion

Modern Kazakhstan society and culture are experiencing in the eyes of his contemporaries a number of radical changes and transformations, which scientists give a common name – postmodern culture. These transformations have affected many aspects, first of all, changing in the eyes of the value orientation, system of values, forms and models of behavior and communication.

In the Western world, significant profound changes began to occur in the late 60-ies of the twentieth century, which resulted in the emergence of a fundamentally new type of society and culture, a new way of thinking and behavior. Many theorists and researchers of the phenomenon of postmodernism note the radical changes in the sphere of production and consumption, which is indicated by post-industrialization, mediatization, globalization, information, simultaneously accompanied by “fragmentation”, “hybridization”, “localization”, “regionalization”, which ultimately

leads to the recombination of power and knowledge, “superficiality” of culture, accompanied by the activation of media communications (Nurzhanov, 2011:12). At the same time, many foundations and principles of social life, social and cultural strategies are changing, the whole system of everyday culture, the value orientation and morality of society are undergoing a significant transformation, the whole system of health care, education, social infrastructure is being transformed, the principles and values of the legal and political culture of society are changing, along with them science, philosophy, and public consciousness are changing (Bek, 2000: 3).

One of the first signals of a new cultural phenomenon is the significant changes that have occurred in architecture. The emergence of the term “postmodernism” is associated with architecture, according to the apt remark of the Kazakh philosopher of culture B. Nurzhanov (Nurzhanov, 2011: 294). Postmodern architecture is a style or movement that emerged in the 1960s as a reaction to austerity, formality, and the lack of diversity of modern architecture, especially in the international style defended by Le Corbusier and Ludwig Mies van der Rohe. The movement was given the doctrine of architect Robert Venturi in his book “Complexity and contradiction in architecture” (1966 years). The style flourished from the 1980s to the 1990s, especially in the works of Venturi, Philip Johnson, Charles Moore and Michael Graves. In the late 1990s, it split into many new trends, including high-tech architecture, neoclassicism and deconstruction.

Postmodern architecture emerged in the 1960s as a reaction to perceived shortcomings of modern architecture, especially its rigid doctrines, its uniformity, lack of ornamentation and the habits of ignoring the history and culture of the cities where it appeared” (Efimov, 1990: 95).

In Italy, the revolt against the canons and principles of strict modernism began with the architect Aldo Rossi, who criticized the restoration of Italian cities and buildings destroyed during the war in a modernist style that had nothing to do with the history of architecture, original street plans or the culture of cities. Russia insisted that the cities be rebuilt in such a way as to preserve their historical structure and local traditions. Similar ideas and projects were also put forward at the Venice Biennale in 1980. The appeal to postmodern style is joined by Christian de Portzamparc in France and Ricardo Bofill in Spain, and in Japan – Arata Isozaki (Grigoryev, 2006: 99).

In Europe, V. Venturi was an innovator in architecture. It completed the Seinsbury wing of the

National gallery in London, which was modernized and at the same time in harmony with neoclassical architecture in and around Trafalgar square. German architect Helmut Jahn has built a skyscraper Messeturm in Frankfurt, Germany, and skyscraper, adorned with a pointed spire of a medieval tower (Rabuchin, 1990: 152).

One of the first postmodern architects in Europe was James Sterling (1926-1992). He was the first critic of modernist architecture, accusing modernism of destroying British cities during and after Second World War. He developed a colorful public housing project in the postmodern style, as well as NeueStaats galerie in Stuttgart, Germany (1977-1983) and the Kammertheater in Stuttgart (1977-1982) as well as the museum of the Arthur M. Sackler at Harvard University in the United States.

Under the influence of postmodernism is changing not only the urbanization and the omnipresence of European cities, there is also a change in the style of architectural ensembles. However, radically changing the strategy of the treatment of space, fundamentally changing the significance of local places, landscape, focuses on the design, changing the focus from the monumental to custom built fragment local areas, giving them the effect of eclecticism, diversity, otherness, exaggerating the significance of the diversity of different combinations. Umberto Eco in his period paid attention to this variability of the historical context. Comparing and contrasting the architectural appearance of the modern and postmodern era, U. Eco notes that modernist architecture is literally torn between architectural codes and the emphasis on the importance of the demiurge, the creator, on the objectification of the architectural appearance. But in the end, as noted by U. Eco, it could not cope with a specific social reality, as the attraction to universalism could not take into account the variability of the historical context (Eco, 2006: 324). In contrast, postmodern architecture subjectivization space. In the form of a game combining, arbitrarily changing different styles of the past, the present, focusing on satisfying the desire, arbitrarily changing and filling with new historical meanings, which are generously provided by modern media and new forms of culture.

One of the most notable examples of postmodern style in Europe is the SIS Building in London by Terry Farrell (Terry Farrell, 1994). The building, next to the Thames, is the headquarters of British secret intelligence. Critic Deyan Sudjic in *The Guardian* in 1992, described it as “the epitaph for the architecture of the eighties. This design, which combines the

high seriousness in a classic composition with the possible unwitting sense of humor is as plausible as a Mayan temple or a piece of a ringing art Deco machine.”

A notable example of the formation of post-modern architecture in Kazakhstan is the formation of a new urbanized appearance of cities such as Astana, Almaty, Shymkent and other mega-cities. In contrast to the early urban forms on the territory of Kazakhstan, which initially focused on the religious and sacred side, we see how gradually changing the meaning and importance of architectural structures from the habitat of ancestral spirits to the place of residence, improvement of the spatial environment, which consisted in the cultivation and humanization of urban space. In the future, there is a change in the model of the city, formed and established the power of man over urban space, there is a change in the configuration and organization of urban space. Many cities in Kazakhstan have a long history, the flourishing of others occurs during the Silk Road, active urban development and the formation of a new model of the architectural form of the city takes place in the 20^s and in the mid-50s of the twentieth century. The most intensive construction of housing developed in the areas of location of large territorial-industrial complexes such as Karaganda-Temirtau, Pavlodar-Ekibastuz, Karatau-Dzhambul, Mangyshlak and others. This was facilitated by the development of virgin and fallow lands, the development of new large deposits of minerals and fuel – energy resources, the development on this basis of new sectors of the economy and the commissioning of industrial enterprises (Mendikulov, 1987: 60).

In contrast to the Western European cities formed during the period of capitalism, many Kazakh cities are created during the construction of socialism. If the main period of development of European cities evolved in the period of the Renaissance, namely in the period of capitalism, but in our society, this period coincides with the heyday of the Turkish culture and the growth of large industrial cities as centers of culture, education and science occurs in the period of the 50^s-60^{ts} years (period of socialism) of the twentieth century.

If capitalism has significantly changed not only the ontological concept of the city, but also the ontological concept of time, establishing the superiority of the present over the past, laying the priority vector of time for the future (Harvey, 1991), that’s why socialism also radically changes not only the configuration but also the organization of urban space of Kazakhstan cities. Socialism also

influenced the change of space-time coordinates, justifying the idea of superiority of the socialist system over capitalism. This is especially evident in the scale of urban development in Kazakhstan during the heyday of socialism. So, by the end of 1959 in Kazakhstan – 47 cities, 23 of them had master plans; by 1963 – 76 cities, 62 of them had master plans. In 1960 – 1965 the General plans of Almaty, Dzhambul, Karatau, Turkestan, Kokchetav, Guryev, Tselinograd and Balkhash were developed and approved. In the late 1950s, the largest urban changes in Kazakhstan took place in the capital of Tselinograd region – Tselinograd (until 1961 Akmolinsk) (Karpukov, 1976: 126).

In 1975 in Karaganda as a whole liquidation of the Old city was completed, construction of the planning area of the New city with the population of 250 thousand people is completed. For the first time in the city of Karaganda was created a system of public centers, compositionally used modern urban trends (Karpukov, 1976: 122). One of the major urban development works is the new master plan for the development of Almaty, approved in 1978 (headed by architect V. Gershberg). Much attention was paid to the public center of the city (then formed a new composite core – the Central square) and the development of the city in the West, which was accompanied by the construction of residential area “Aksai”, neighborhoods and other residential areas in Almaty.

The growth of European cities was due to the need for capitalism, which needed not only the growth of a huge amount of labor, but also its concentration in large cities, as well as the formation of a huge group of consumers of capitalist products. Socialism also required the formation of the working class, the centralization of the intellectual, skilled layer of employees, the solution of this problem was accompanied by the creation of the necessary habitat. This period is characterized by the fact that the concept of the city is increasing its emphasis on ideas of industrialization, scale, universalization, urban population. An important feature of the concept of the city in the period of socialism is the account of climatic and natural conditions. Among the most important urban problems in this regard are: water supply and landscaping; the choice of rational methods of construction; development and construction of residential and public buildings that meet typological requirements; protection of the urban environment from industrial pollution, the development of local construction organizations; the creation of suburban agricultural base, etc. (Zheleznyak, 2001; Karpukov, 1974).

Both in the West and in socialist Kazakhstan, urban development is “an integral part of the social and political projects of rulers and political figures”, especially in socialism, “an important tool of political influence and manipulation of mass consciousness” (Nurzhanov, 2011:277). The growth of cities both in the West during the period of modernism and in the territory of the Kazakhstan during the period of socialism has a General trend: the growth of the urban population, housing and transport problems, and, in the 90^s and the first quarter of the XXI century – a problem of sanitation and hygiene, improvement of housing conditions (quality of housing), it is also the construction of transport interchanges, the creation of new forms of urban environment: objects and spaces of the social sphere. Despite a number of positive aspects of socialism, which largely influenced the capitalist way of life, in particular the treatment and attention to the social sphere, health, sanitation, urban hygiene, the comfort of urban life, it had a number of negative aspects. This is the problem of the marginalization of local urban areas (neighborhoods in the Western part of Almaty, Ainabulak district, etc.), high-quality and comfortable housing in the Central part of the city (“Golden square” of Almaty). Another problem is the coding of urban architecture (marginality and unification of housing structures of working areas, improved planning of the Central part, etc.), standardization of urban life, the importance of the rhythm of urban life, which is contrasted with the regularity, slowness of rural life. All these are signs of such a complex process as industrialization and modernization of urban life.

New cardinal transformations that take place in the Kazakh society in the late 90-ies of XX century and in the first quarter of XXI century, mark the emergence of new coordinates: the formation of mega-policies (Almaty, Karaganda, Shymkent, etc.), changes in the first place of their architectural appearance, high mobility and migration of the population, the formation of telecommunications, etc. All this is a result of globalization, industrialization, new waves of modernization, development of market economy, which are accompanied by the growth of urban population and population-related, the development of television and mass communications.

All these complex manifestations occurring in the socio-cultural life of Kazakhstan’s society are presented in architectural ensembles that have significantly transformed the urban appearance of Almaty, Astana, Shymkent. Surprisingly and sometimes in the phantasmagoric form combining ethno-national features with elements of avant-

garde, constructivism, industrial and post-industrial design, combining in a bizarre form the architectural styles of the past, today, modern and post-modernity. Such eclecticism of different styles and trends is a characteristic feature of postmodern architecture. This feature acts as a kind of result and a logical consequence of the previous ones. She is due primarily to the desire of postvanguard practical to implement dual coding to combine the tastes and values of ordinary people with the professional language of the architect. In postmodernism, as Jencks notes, the two codes co-exist: “first, popular, traditional, slow-changing, like spoken language, full of clichés and rooted in everyday life, and, second, modern, full of neologisms and responsive to the rapid changes in technology, art and fashion, as well as the avant-garde architecture” (Jencks, 1996: 472).

“Ghost” of postmodernism in Kazakhstan’s architecture is represented by the formation of suburban cities, the emergence of new styles in the architecture of Kazakhstan’s mega-policies, urban cottages, long highways, in parallel and at the same time next to large urban multifunctional buildings such as housing and communal services arise on the outskirts of the city, in a number of Western and Eastern districts of Almaty, personal-construction of rural migrants. The city is clearly beginning to form contrasts of urban life. Against the background of prosperity and growth in the quality of urban life, poverty and the marginality of life of rural migrants, huddled in small “temporary” built in a hurry, clearly contrasts. These contrasts of urban life coexist peacefully and fit into the intense pace of the metropolis. Against the background of high-quality urban life, a new form of organization and configuration of urban space, small buildings are actively growing, far from differing in shape or design, but clearly contrasting with the avant-garde and the desire for a new quality of life, its focus on the civilized future, at the same time confirms loyalty to the past, “archaic”, commitment to traditionalism and the preservation of its marginal identity.

Kazakhstan’s megacities mark the entry of our society into a new stage of culture – the culture of postmodernism, which is accompanied by the formation of a new type of city. One of its indicators is a digital city. The city life of Almaty, Astana, Shymkent, Karaganda is actively characterized by the main features of postmodern architecture: the development of the media environment, television and transport communications, universal services, the formation of the entertainment industry. All

these changes are accompanied by the change and functioning of a new system of providing a new type of services – educational services. The ongoing transformation of the education system itself, which is now accompanied by the breaking of the traditional University system of education, is characterized by the fact that the former is replaced by distance education, the formation of a new educational paradigm.

The new postmodern architecture has brought new ideas: a new strategy, a new look at the understanding of urban life, a new concept of the meaning of human life in the new organized urban space. While modernist architecture sought to improve and provide housing, postmodern architecture opens up entirely new forms of organization of the individual’s everyday culture of life. The new architecture is both elitist and popular, it plays with combinations of different architectural styles, gives priority to the place, locus, it fragmented and at the same time internationalized the urban space, diversified and “simulated” different materials, creating many architectural pastures, simulations – “under the stone”, “under the marble”, “under the tree” and etc.

New trends in Kazakhstan’s architecture are marked by the reorganization of the city’s design: we are witnessing such transformations as the formation of a new urban paradigm – from the city of industrial Almaty and other mega-policies are turning into cultural, tourist, shopping centers, they are increasingly prevails the idea of forming a Park, forest zone. So around the city of Astana, a powerful green belt is gradually being created, the priority is growing, and with it the interest to live in the suburbs, surrounded by a green array.

Another condition for the formation of post-modern culture is the significant changes that occur in such a sensitive form of culture as religion. According to the Kazakh cultural studies scholar B. Nurzhanov, religion is the most anti-postmodern sphere (Nurzhanov, 2012: 286). It is known that the postmodern cult is characterized by the establishment of new rules of the intellectual game: the world is understood as a text, fictitious meaning, recognition of fragmentation, identity crisis, deconstruction, superficiality of culture, combination, simulation, anti-narratives, marginality, irony, indeterminism, heppinism, performance, participation, psychology, ontology, loss of reality (meaning), etc. (Decomb, 2000: 26). As follows from the research of postmodernism theorists, the place and purpose of religion change dramatically in the conditions of a new phenomenon of culture.

Modernism refers to religion as an outdated institution of culture or another variant of attitude – as an opium, as something that interferes with progress, innovation, civilization, science. This attitude in the modern era was presented in the thesis – “the Death of God”.

Unlike modernism, religion in postmodern conditions appears in three main forms:

- simulation of religious revival;
- new religiosity (cults, sects, syncretism, occultism);
- Satanism (Dugin, 2010).

In postmodern conditions, the visibility of religious revival of traditional confessions is associated with the weakening of the pressure of the principles of modernity. For postmodernism, unlike the ideals of modernism, religion is not dangerous. If in the modern era religious institutions and religious movements, new formations would be subject to restriction, prohibition, manifestation of intolerance to religious teachings on the basis of the proclamation of the cult of reason, science, education (Habermas, 1998), in the postmodern attitude to religion is changing fundamentally. In the context of all the sociocultural transformations that religion has undergone in its various confessional forms and associations in the modernist era, we can observe such changes as the desire to modernize religion, faith from the existential, deep feeling is increasingly turning into a formality, ritual, eclecticism and a mixture of different religious ideas, practices, the emergence of syncretic religious teachings such as “the society of Krishna Consciousness”, the bizarre combination of voodoo with Christianity, etc. In a number of associations, emphasis is placed on profit, manipulation of consciousness, the use of various eclectic spiritual practices such as “Scientology”, the activation of fundamentalism, especially its Islamic version.

It should be noted that such transformations occurred in religion, means that such a religion from the point of view of its fundamental structure is nothing, but a simulacrum. A new religion is another form of manifestation of religion in the postmodern environment. The new religiosity represents either the desire for exoticism (Krishna, Yoga, the Moon sect and etc.), either confused disparate individuals intuitively gather in random and unreasonable groups (occultism, theosophist, New age), or develop into artificial syncretic systems, where there is only a little: fragments of traditional religions, exotic cults, witchcraft, divination, breathing practices, promises to correct karma, etc. The new emerging religiosity corresponds to the style and practice of

postmodernism with its attraction to a combination of incongruous, taste to the paradox, to an absurd jumble of disparate elements.

A new variant of Satanism in terms of postmodernism has nothing to do with the product of modernity and the middle ages. A new version of Satanism appears in the era of postmodern. A new version of Satanism is close to postmodern due to its installation on the:

- parody (the devil is a Mockingbird, sometimes he is called “monkey God”);
- renunciation of authorities (Lucifer fell because of pride, and unconditional freedom is the norm of liberalism);
- liberation of desires (Satan-the seducer par excellence);
- rehabilitation of freaks and inverters (Beelzebub – king of freaks) and etc. (Welsch, 1998).

In postmodern conditions, the emergence of alternative forms of religiosity and various spiritual practices is particularly active, but along with them there is an activation of fundamentalism (Armstrong, 2013). As a modernist phenomenon of fundamentalism, as noted by A. Malecka, in the post-modern condition is characterized by its explicit anti-modernist orientation. According to Matecki, fundamentalism is characterized by “a double negative and modernity, and postmodernism, which has not affected the socio-economic Foundation of modernity, and in cultural terms, developing some of the trends inherent in the modernist project” (Matecka, 2017: 125-128). In modern conditions, fundamentalists widely use the tools of media and mass culture to spread their views and promote their achievements. As noted by A. Matetskaya, “the main goal of fundamentalism – the return to a certain true original state of religion and society relies more on fantasies about this state than on historical reality, as well as on individual interpretations of certain texts, presented as an undoubted truth” (Matetskaya, 2017: 126-128).

Thus, within the framework of postmodern religiosity, two trends can be distinguished, one of which is associated with the change of religiosity in accordance with the cultural logic of the era, and the other with the opposition to this logic.

Conclusion

Based on the analysis of the experience of the definition of postmodernism, its origins, concept and specific artistic practice, it can be noted that postmodernism is a direction of art and architecture

in developed Western countries, which reflects the frustration of the artistic intelligentsia in the ideals, dogmas and methods of modernism. At the same time, postmodern culture has radically changed many worldview principles and views in the evaluation of social and cultural reality, has formed a new system of values, principles of criticism, new socio-cultural strategies, behaviors, cultural communications, changed moral principles and

aesthetic ideals. In the conditions of postmodernism, many spheres of culture are radically revised and overestimated, and the place and role of religion, architecture, art, philosophy in society and culture are rethought. Many of the considered aspects, especially the change of religion, architecture, art and other cultural institutions in the postmodern context of Kazakhstan are waiting for their further research.

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ETHNO-TERRITORIAL PROBLEMS OF REGIONAL SECURITY IN CENTRAL ASIA

The article deals with the ethno-territorial contradictions that arose between the new independent States of Central Asia after the collapse of the USSR. The complexity of border problems is associated with a number of historical, ethnic and physical-geographical factors. The mountainous terrain, ethnic “cross-hair”, when a significant part of the “titular” population of one country lived in a neighboring state, and the lack of universally recognized borders between the republics made it difficult to demarcate them. Uncertainty of boundaries, which is exacerbated by an acute shortage of water and land resources, contributes to tension and inter-ethnic conflicts. Including one of the problems are socio-economic reasons. Ethnic groups vary greatly in language, religion and way of life, according to socio-political status, and the presence of forces external to the conflicting parties interested in continuing the conflict. The most intense section is the Fergana Valley, which includes several enclaves, respectively, the interests of Uzbekistan, Kyrgyzstan and Tajikistan collide here. The difficulty lies in the fact that these states, in addition to territorial claims to each other, have other problems in relations. Even in those areas where the borders were agreed, there were interethnic clashes, which caused even greater tension.

Key words: ethnicity, conflict, discrimination, interstate, intergovernmental, interdepartmental.

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Орталық Азиядағы аймақтық қауіпсіздіктің этно-территориялық мәселелері

Берілген мақалада Орталық Азия мемлекеттерінің КСРО ыдырағаннан кейінгі алған тәуелсіздігінен кейінгі арада туындаған этно аймақтық қайшылықтар қарастырылған. Күрделі шекаралық мәселелер негізінен тарихи, этникалық, физико-жағрафиялық жағдайлармен байланысты болды. Таулы жер бедері, этникалық көпшылықты, сонымен бірге халықтың көптеген бөлігі көрші аймақта тұрғандықтарынан, сонымен бірге республикалар арасында жалпы мойындалған шекаралардың болмауы түрлі қиындықтар туғызған болатын. Шекара белгісіздігі шикізат көздерінің және су тапшылығының салдарынан көптеген шиеленістер мен этносаралық қақтығыстардың болуына ықпалын тигізіп отырды. Ең басты мәселелердің бірі әлеуметтік-экономикалық себептер. Этникалық топтар, әсіресе тілдер жағынан, дін, өмір сүру салттары тұрғысынан, әлеуметтік-саяси мәртебелері бойынша өте қатты ерекшеленіп тұрады. Сондай-ақ жанжалды ары қарай жалғастыруға мүдделі үшінші тараптардың әсер етуі де тысқары қалмаған. Бірнеше анклавтарды біріктіріп отырған шиелініс ең қарқынды жүрген аймақтардың бірі Ферғана еді, сондықтан осы аймақтарда Өзбекстан, Қырғызстан және Тәжікстан тараптарының мүдделік негізінде туындаған қақтығыстар орын алып отыр. Бұл мемлекеттердегі қақтығыстар тек шекаралық мәселелерден басқа да қатынастық байланыстардан да туындап отыр. Кейбір шекаралық келісімдерін тапқан аймақтарда да этникаралық қақтығыстар одан аса шиеліністер тудырған болатын.

Түйін сөздер: этникалық, қақтығыс, дискриминация, мемлекетаралық, үкіметаралық, ведомствоаралық.

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Этнотерриториальные проблемы региональной безопасности Центральной Азии

В статье рассматриваются этнотерриториальные противоречия, возникшие между новыми независимыми государствами Центральной Азии после распада СССР. Сложность пограничных проблем связана с целым рядом исторических, этнических и физико-географических факторов. Горный рельеф местности, этническая «чересполосица», когда значительная часть «титульного» населения одной страны проживала в соседнем государстве, и отсутствие общепризнанных границ между республиками затрудняли их демаркацию. Неопределенность границ, которая усиливается острым дефицитом водных и земельных ресурсов, способствует напряженности и межэтническим конфликтам. Также одной из проблем являются социально-экономические причины. Этнические группы сильно различаются по языку, религии и образу жизни, по социально-политическому статусу, наличие внешних по отношению к конфликтующим сторонам сил, заинтересованных в продолжении конфликта. Наиболее напряженным участком является Ферганская долина, включающая в себя несколько анклавов, соответственно именно здесь и сталкиваются интересы Узбекистана, Кыргызстана и Таджикистана. Сложность заключается и в том, что эти государства, помимо территориальных претензий друг другу, имеют и другие проблемы в отношениях. Даже на тех участках, где границы были согласованы, случались межэтнические стычки, чем вызывали еще большую напряженность.

Ключевые слова: этничность, конфликт, дискриминация, межгосударственный, межправительственный, межведомственный.

Introduction

The collapse of the Soviet Union was a turning point in the history of the world, the gaining of independence by the countries of Central Asia revealed many problems that required an immediate solution. The most urgent problem was ethno-territorial conflicts, which had deep roots in history.

Currently, the issue of borders and inter-ethnic relations is key in the region. A huge influence on the current situation in the region was the fact that the modern borders of the countries of Central Asia were defined during the Soviet Union. The central authorities of the former USSR did not take into account the historical, cultural and other features of the ethnic groups. As a result of the ill-conceived policy of the former Soviet Union, the borders of the Central Asian states largely do not coincide with the territories of the resettlement of ethnic groups in the region.

The problem of uncertainty of boundaries, which is exacerbated by an acute shortage of water and land resources, contributes to tensions and inter-ethnic conflicts (Solozobov YU., Shibutov M., 2016).

One of the main factors of interethnic and territorial problems are socio-economic reasons. The reasons that underlie such conflicts include:

– ethnic groups vary greatly in language, religion and lifestyle;

– ethnic groups differ significantly in socio-political status;

– on the territory of residence of one of the ethnic groups, the political and economic situation is changing in a short time;

– the presence of forces external to the conflicting parties interested in continuing the conflict;

– conflicting ethnic parties have formed persistent negative stereotypes in relation to each other (Obrazovatel'nyy portal, 2018).

Research methods

This scientific study was based on general logical methods such as: analysis, synthesis, synthesis and description.

Main part

When solving territorial problems, it is necessary to take into account the national interests of each state. Pursuing national interests, no state in the world wants to make territorial concessions. Negotiations that address this problem in the region were conducted from the very beginning of independence and had a lot of controversial points.

In our opinion, territorial disputes are the stumbling block for the normalization of inter-ethnic relations, security issues, and the effective integration of the countries of the region. It should also be noted that every state must understand that

such problems must be solved in accordance with the norms of international law.

The most intense section is the Fergana Valley, which includes several enclaves, respectively, the interests of Uzbekistan, Kyrgyzstan and Tajikistan collide here. The difficulty lies in the fact that these states, in addition to territorial claims to each other, have other problems in relations. Even in those areas where the borders were agreed, inter-ethnic clashes occurred, which caused even greater tension. The need to obtain visas in order to travel to a neighboring country, even more caused discontent among residents, as it was difficult and costly. Residents could not realize in the early stages of independence that they now live in different states, and not in one country, as was the case in the times of the Soviet Union. The thinking of people who once lived in neighboring villages was difficult to change, there are many examples where people are not authorized to run across borders that were mined at the time, and as a result we see a lot of casualties among ordinary people. The restriction of movement between countries was dictated by the national security issues of the countries of the region. In addition to the problems we have mentioned above, drug trafficking flows and growing terrorist groups have begun in the region. As a result, cross-border travel and trade were a big problem, often exacerbated by the behavior of customs and border guards. Border services often did not have sufficient qualifications to stop certain people from moving across borders.

If we consider the largest and in our opinion significant ethno-territorial conflicts, it would be appropriate to dwell on the problems that exist between Uzbeks and Kyrgyz.

Ethno-territorial conflicts between Uzbeks and Kyrgyz began in the period of the existence of the Soviet Union.

In 1924, the cities of Osh, Jalal-Abad and Uzgen, despite the fact that the majority of the population were Uzbeks, were included in Kyrgyzstan. The reason for this was that the Kyrgyz would not have their own industrial centers. The Uzbeks, who controlled the trade and services sector, lost their leadership positions, which went to the Kyrgyz, as well as language discrimination of the Uzbek language (Trofimov D.K., 2002).

The situation began to heat up when Kyrgyz youth appeared in Uzbek cities, demanding land for housing construction. However, USSR legislation prohibited the allocation of land for individual development in the capitals of the Union republics, and therefore discontent of the Kyrgyz youth living

in Frunze grew. Kyrgyz people from rural areas who did not have their own housing and registration did not abandon attempts to seize land.

However, the year of the rise of national self-consciousness not only Kyrgyz, but also Uzbeks was 1990, when the informal Uzbek association Adolat and the Kyrgyz Osh Aymagy, which were providing people with land for building houses, became active in Osh from early spring. In May 1990, in the city of Frunze and in the city of Osh, several youth associations were formed, which shared different goals. Some demanded a solution to the housing problem, others put forward political demands, and others worried about preserving Kyrgyz history, language and national identity. Representatives of the Uzbek population demanded the creation of the Uzbek autonomy, as well as the granting of independent status to the Osh region, the creation of the Uzbek cultural center, the opening of the Uzbek faculty at the Osh Pedagogical Institute.

Inter-ethnic tension arose in the cities of Jalal-Abad, Maili-Sae, Tash-Kumyr, Suzak and Bazar-Kurgan districts, on the border of Madaniyat Pakhta-Abad and Burgandy villages of Leninsky district.

The events in the Osh and Andijan regions showed a weak social policy, inability to resolve land use issues, which was the reason for the aggravation of interethnic relations. However, unfortunately, no concrete decision was made on this issue to prevent such clashes between different ethnic groups (Novosti Tsentral'naya Aziya, 2010).

The unresolved political, economic and social problems in Kyrgyzstan led to a new increase in tensions in the sphere of inter-ethnic relations, this was especially pronounced after the fall of the Bakiyev regime.

In the spring of 2010, the situation in Osh began to heat up. Uzbeks again began to report pressure from representatives of criminal groups that included Kyrgyz, as well as an increase in violent street incidents, of which ethnic Uzbeks became victims.

The inaction of law enforcement agencies in southern Kyrgyzstan, which were demoralized after the change of power in Bishkek, pushed the Uzbek population to take measures to ensure their security. The authorities were forced to authorize the formation of "people's guards", and representatives of the Uzbek diaspora developed a collision alert system, which allowed in a short time to collect dozens and hundreds of residents at the scene.

Issues of delimitation and demarcation of borders in Central Asia are still not fully resolved, in particular at the border of Kyrgyzstan and Tajikistan.

There are many controversial sites. Such as: Lyailyaksky district of Osh district, Batken district (Kyrgyz Republic) and Isfara district of Leninabad oblast and Jirgatal district (Tajik Republic).

In addition to the delimitation of borders, the issue of inter-ethnic clashes between Kyrgyz and Tajiks also remains very difficult, since the population in the border areas is not uniform. Kyrgyz live in Tajikistan densely, and the Tajik population, on the contrary, in Kyrgyzstan. The main cause of inter-ethnic clashes here is primarily the fact that some border areas are very densely populated. Population growth is carried out mainly due to internal, demographic processes. The Batkent region of Kyrgyzstan occupies the southern foothill part of the Fergana Valley with advanced chains, spurs and foothills of the Turkestan Range and the Alay Range, three quarters of its borders are international. The region borders on Tajikistan in the south, west and north-west, Uzbekistan in the north, and Osh region in the east. The Batkent region is characterized by a high birth rate, low mortality and a high natural increase. The main problems here include a noticeable water shortage, a shortage of arable land and mountainous terrain, which is one of the obstacles to the resettlement of the population; therefore, over the past few decades, some Kyrgyz began to pull closer to the city of Isfara, on lands traditionally settled by Tajiks. Here, settlements began to emerge with a predominance of the Kyrgyz ethnic group (Aksai, Samarkandek, Hovsuvar, Aktatyr, Kochoboy, Shakcha, etc.). The situation was aggravated by the fact that during the Soviet Union, when the borders were drawn, areas with a compact Kyrgyz population were included in Tajikistan, and vice versa.

The territorial issue between Kyrgyzstan and Tajikistan is also greatly complicated by the presence of enclaves. On the territory of Kyrgyzstan there is a relatively small plot of land (130 thousand sq. Km) belonging to the Isfara district of the Leninabad region of Tajikistan – the Vorukh enclave with a population, according to various estimates, from 23 to 31 thousand people, approximately 99% of which are Tajiks, 1% – Kyrgyz, respectively. And, for example, the population density of the Batken district surrounding it is much less. This circumstance was a factor of social tension between Kyrgyz and Tajiks. Ethno-territorial conflicts began in the days of the Soviet Union, in the early 80s of the XX century.

There are events in the villages of Vorukh – Tangi in 1982 and the Match (October) – Aktatyr in 1988. The most significant was the confrontation

between the Tajiks of the Isfara region of Tajikistan and the Kyrgyz of the Batken region of Kyrgyzstan in 1989.

Sadly, inter-ethnic conflicts also began to influence bilateral relations between Kyrgyzstan and Tajikistan. So, during the Kyrgyz-Tajik clashes in n. 90s. found a significant discrepancy between the positions of the authorities of Kyrgyzstan and Tajikistan. The leaders of the two countries of the republics exchanged official accusations against each other with accusations of unwillingness to solve the problems that had arisen. Local conflicts escalated into interstate differences, with demands for a revision of inter-republican borders (Electronic resource //https://regnum.ru/news/accidents/1753343.html).

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Unfortunately, the frequency of border conflicts in recent years is a wake-up call to a possible destabilization of the situation in the Fergana Valley, and therefore in Central Asia, at any moment [Electronic resource].

In Central Asia, Uzbek-Tajik relations differ in complexity and intensity, despite the fact that Tajikistan and Uzbekistan are the closest republics of Central Asia in terms of culture and lifestyle. During the Soviet era, the closest economic ties of Tajikistan in the region were with Uzbekistan.

After independence, relations between the two countries developed relatively well. Diplomatic relations between the republics were established on October 22, 1992. Already in 1995, the Embassy of the Republic of Tajikistan began to function in Tashkent. The legal base of bilateral Tajik-Uzbek relations, which has been formed to date, consists of 111 interstate, intergovernmental and interdepartmental agreements and treaties in the political, trade and economic spheres. Meetings of the two heads of state were regular (Rashid G.A., 2014).

However, the phenomenon of interethnic and as a result of interstate disagreements is clearly expressed here.

In Central Asia, the Uzbek-Tajik contradictions are the most protracted, because Half of Tajiks live in economically underdeveloped areas of Uzbekistan, such as Surkhadarya, Fergana, and Kashkadarya regions. The standard of living is much lower than the national average. There is a high unemployment rate among the population, with a high demographic growth.

The Tajik population of Uzbekistan does not seek to participate in the political life of the country. It is characterized by passivity and disbelief in its capabilities. In Tajikistan, there is a large Uzbek diaspora of more than 1 million people, which ranks second in the quantitative sense after the titular nation. Uzbeks make up about a quarter of the republic's population. Unlike the "Uzbek" Tajiks, they are characterized by a desire to participate in state-building, to actively participate in the political and economic life of Tajikistan, the Uzbeks intend to change the situation in accordance with their interests. This striving manifested itself most vividly during the civil war of the early 1990s, when ethnic Uzbeks, with the support of official Tashkent, had a significant influence on the course of events unfolding in the country.

The resettlement of ethnic groups of Tajiks and Uzbeks by almost 50% does not correspond to the borders and geographical position of the national states – the Republic of Uzbekistan and the Republic of Tajikistan, this is what creates the ground for numerous contradictions, in particular, inter-ethnic ones.

The Uzbek-Tajik relations are greatly influenced by complex interstate relations. In this case, we

can clearly observe the merging of interethnic and interstate contradictions. One of the factors complicating bilateral relations is the problem of border security. More than half of all ethnic Tajiks in Uzbekistan live in areas bordering Tajikistan and Afghanistan.

The independence of Tajikistan began with a split (February 1990), a political confrontation between various regional and political elites in the struggle for sovereignty in the republic. The standoff began around the 70s. last century, and in February 1990 it turned into an open political struggle for power, an attempt was made to oust the supreme power in the republic. Attempt to seize power failed. Having received support from the center, the former elite managed to hold their positions. But their power was no longer complete.

In the neighboring republics, the authorities were able to intercept the national-revival slogans from the opposition, won the sympathy of the population and become the fathers of the founders of the new independent states. In Tajikistan, the ruling elite could not adapt to the new conditions that led to the political crisis in the country.

In May 1992, the political confrontation escalated into a civil war. President of Uzbekistan Islam Karimov sent a letter to the UN Security Council with a proposal to intervene in the situation in the interests of finding a way out of the difficult situation in which Tajikistan finds itself

At this time, a large flow of refugees from Tajikistan rushed into Uzbekistan, which created difficulties for the country. The continuation of the war was fraught with an even greater flow of refugees, and as a result of this, it was transformed by the spread of instability beyond Tajikistan, including to Uzbekistan, which at the time was also not calm and stable enough.

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The message of Islam Karimov served as the basis for discussing the situation in Tajikistan in the UN Security Council and the subsequent dispatch of a special fact-finding mission. A series of subsequent UN-decisions led to the deployment of the organization's peacekeeping mission in the republic.

From November 16 to December 2, 1992. in Arbob, the 16th session of the 12th Supreme Soviet of the Republic was held. In addition to deputies, field commanders of the opposing sides, representatives of opposition political parties and organizations that were not directly represented in parliament, held positions in the executive branch of that time, took part in the session. In the hall there were also political figures who were not part of any of the branches of power, but who played a prominent role in political processes. At the session, Emomali Rahmon was elected head of state. The war continued for another four and a half years, but the legitimacy of the decisions taken at Arbob was never questioned by the opposition. Uzbekistan contributed to the successful conclusion of the session and the beginning of the work of the newly elected government in Dushanbe.

It seemed that relations between the two neighboring republics would develop very well. However, unfortunately, after some time the relationship began to take shape differently. At first, they began to talk about friction between the leadership of the two countries, the reluctance of one side to see the other as an equal political partner. This state of affairs persisted until the end of 1995, when relations between Tajikistan and Uzbekistan began to enter into a zone of open mutual alienation. For countries, tensions clearly felt, especially in the energy sector, have become characteristic.

While the problems of political nature between the leaderships of Tajikistan and Uzbekistan have not accumulated a certain critical level, the problems arising in the field of energy more or less quickly found their solution. However, in early January 1996, the supply of natural gas from Uzbekistan unexpectedly stopped. The consequence was the collapse of the entire heating system in the cities and towns of the republic. It was then, for the first time in the republic, that what later became commonplace in the winter time was the phenomenon of overloading of electrical networks and accidents on power lines.

Another painful point is transport and communication problems. When civil war broke out in Tajikistan, in Uzbekistan it was considered necessary to completely curtail the air traffic between the two countries in order to ensure their security. In Tajikistan and, no doubt, in Uzbekistan itself, this measure was considered as temporary. However, there are still no regular flights between the two countries. Tajikistan has only one rail exit to the outside world – through Uzbekistan.

Another problem was the difficulty of humanitarian contacts. For almost all the 90s. There were practically no problems in this matter. Citizens of Tajikistan and Uzbekistan quietly moved in both directions. Although from May 1992 to June 1997. there was a civil war in the country, any obstacles caused by security considerations were simply absent in the way of free visa-free visits to Uzbekistan by the citizens of Tajikistan. But already after the signing of the inter-Tajik peace agreements, the trip to Uzbekistan became accompanied by the increasingly complicated procedure of crossing the border checkpoints from the Uzbek side. The logical conclusion of the process of complicating bilateral relations in this direction was the introduction in the early 2000s. on the initiative of the Uzbek side of the visa regime between the two countries. In parallel with this process, the process of mining the border from the Uzbek side was unfolding. The objective reasons were taken in 1999-2001. IMU's armed

forces intervene in penetrating from their base in Afghanistan into the territory of Uzbekistan.

In Soviet times, Tajikistan had only one significant economic land exit to the outside world for it – by rail through the territory of Uzbekistan. Through Uzbekistan, the railway linking the central and southern regions of the republic with its industrially developed northern region was carried out. In winter, the automobile communication of the South and Center with the North of the Republic, as already noted, was also carried out through the territory of Uzbekistan. In turn, the railway and, to a rather large extent, automobile connection of the Uzbek part of the Fergana Valley with the rest of the territory of Uzbekistan was carried out through its Tajik part.

The transport and communication interdependence of Tajikistan and Uzbekistan that developed in Soviet times was not a problem until the collapse of the USSR. In the post-Soviet period, it became a problem for Tajikistan, which practically had no own possibilities for its solution. Uzbekistan, by now, has built an alternative railroad and highway, overcoming transport dependence on Tajikistan.

With the collapse of the USSR and the gaining of independence by Tajikistan and Uzbekistan, the conflict-related preconditions, inherited from the Soviet era, quickly transformed into real problems that adversely affect bilateral relations. This happened, in many respects, due to quite objective factors.

The energy problem has become one of the pain points in the Tajik-Uzbek relations. Almost immediately after the collapse of the USSR and independence, Tajikistan began to experience a shortage of energy resources. It was aggravated by a shortage of financial resources and a shortage of opportunities for the purchase and sustainable delivery of the necessary energy resources to the republic from the outside. In the first half of the 2000s, the situation with the shortage of electricity in the country worsened so much that it had no choice but to seriously address the issue of creating opportunities for recycling its considerable hydropower resources.

Tajikistan has a real desire for a constructive dialogue with Uzbekistan on energy and transport and communication problems that are critically important for it, because the insecurity of these problems has had a negative impact on it. For a long time, the other side simply didn't have such a need for a constructive dialogue on these and various other problems for bilateral relations. Uzbekistan

had a whole range of advantages, which included the inclination of external forces that have their own interests in the region and are able to influence the countries that belong to it, to take into account its position and interests.

The prospects for a more rapid resolution of issues related to the delimitation and demarcation of the border between the two states and their subsequent legal consolidation look better. These issues were discussed on November 14 at the Ministry of Foreign Affairs of the Republic of Uzbekistan with the Tajik ambassador to this country, Sodik Imom. Already on November 16, the Minister of Foreign Affairs of Uzbekistan Abdulazizi Kamilov received the Deputy Minister of Foreign Affairs of Tajikistan, Makhmadsharif Hakdod, in Tashkent and discussed the same issues with him. The source of the Asia Plus news agency in the government of Tajikistan stressed that the Tajik and Uzbek sides are determined to put an end to the issue of delimitation and demarcation of the border between the two countries by the end of the year.

Summarizing everything, it can be noted that in bilateral Tajik-Uzbek relations there have been visible visible positive shifts. The intensified constructive dialogue gave the first fruits. I would like to hope that this trend will be sustainable and will bring relations between the two countries to a level that meets their fundamental national interests (Rashid G.A., 2014).

Conclusion

Thus, inter-ethnic tensions persist in the border areas of the republics of Central Asia, which can at any time escalate into an interstate conflict. Unemployment, the low standard of living of the majority of the population, the acute shortage of arable land and water resources, the intensification of groups of armed extremists – all of these are factors that can aggravate inter-ethnic contradictions. After the collapse of the USSR and the independence of the former Soviet republics, the situation on the border worsened: the borders did not have a clear outline, there was not enough land and water. These factors have always been and are the causes of the frequent ethno-territorial conflicts between the two republics.

The Fergana Valley with its unresolved issues of controversial borders, lack of water resources, high corruption in border areas, threats of extremism and terrorism, ethnic conflicts and drug trafficking are the key to the security of the whole of Central Asia. No state in the region is able alone

to resist the drug clans and the smuggling industry. In our opinion, only integration, the search for consensus in solving ethno-territorial and inter-ethnic problems, the search for ways to establish close economic relations will help countries to achieve peace in the region.

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ШЕТЕЛ БАСЫЛЫМДАРЫ

ЗАРУБЕЖНЫЕ ПУБЛИКАЦИИ

FOREIGN PUBLICATIONS

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**AL-FARABI'S WORLD HISTORICAL TRAVELS:
FROM CENTRAL ASIA AND THE MIDDLE EAST,
TO EUROPE AND RUSSIA, AND BACK AGAIN**

The article is widely covered by the survey of my plenary addresses in the 5th International Farabi Forum which was held by Al-Farabi Kazakh National University (Almaty, Kazakhstan, April 3-4, 2018). Important reasons for the study of al-Farabi and his work were: many of the manuscripts of al-Farabi are insufficiently studied and inaccessible to the scientific world or the general public; in former Soviet Central Asia, although Soviet science made an important contribution to the study of al-Farabi, she forcibly filtered her ideas -just as she filtered the views of Firdousi, Abay, and others through Marxist-atheistic ideology; from the western (Euro-American) perspective, even less of al-Farabi's research was done because of the "western Eurocentric" bias. The "Western Eurocentric" bias interpreted the work of al-Farabi through the prism of its various Western Christian and / or democratic perspectives and values; A more strict "orthodox" Muslim view questioned or completely rejected the main aspects of the study of al-Farabi (and other Islamic thinkers of this period), considering it incompatible with some Quran teachings that are understood from conservative ulemic theological traditions (Fakhry, 2002: 135).

Key words: al-Farabi, philosophy, Islam, Middle East, europocentrism.

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**Әл-Фарабидің әлемдік тарихи саяхаты: Орталық Азиядан және Таяу Шығысқа,
Еуропа мен Россияға және кері қайту**

Мақала 5-ші жыл сайынғы Қазақстан Республикасының әл-Фараби атындағы ұлттық университетінде өткен форумға ұсынылған кеңейтілген трактатының тұсаукесері (Алматы, Қазақстан, 3-4 сәуір 2018 жыл). Әл-Фараби және оның жұмысының зерттелуінің негізгі себептері: әл-Фараби көп еңбектері жектілікті дәрежеде зерттелмей, көпшілікке қолжетімді болмады; бұрынғы Кеңес Одағының Орталық Азиядағы кеңестік дәуірде әл-Фарабидің еңбектерін зерттеуде үлесін қосқан болса да, ол Фирдоуси, Абай және басқа да ойшылдар сияқты марксистік-атеистік идеология елегінен өткізілді; батыстық (евро-американдық) зерттеулер әл-Фарабидің еңбектерін «европоцентристік» тұрғыдан, Батыс христиан және / немесе демократиялық құндылықтар тұрғысынан қарастырды. «Ортодоксальды» мұсылмандардың пікірінше, әл-Фарабидің (осы кезеңдегі басқа да ислам ойшылдары сияқты) негізгі ойлары үлемдердің консервативті діни дәстүрлері тұрғысынан Құранның кейбір жақтарына сәйкес келмейді деп есептеді.

Түйін сөздер: аль-Фараби, философия, ислам, Орта Азия, европоцентризм.

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из Средней Азии и Ближнего Востока в Европу и Россию и обратно**

Статья является расширенным трактатом пленарного выступления на 5-ом Ежегодном форуме Аль-Фараби (в Казахском национальном университете им. Аль-Фараби. Алматы, Казахстан, 3–4 апреля 2018 года). Важными причинами исследования Аль-Фараби и его трудов стали: много рукописей Аль-Фараби недостаточно изучены и недоступны для научного мира или широкой общественности; в бывшей советской Средней Азии, хотя советская наука вносила важный вклад в изучение Аль-Фараби, она насильственно отфильтровала свои идеи – точно так же, как она отфильтровала взгляды Фирдоуси, Абая и других – через марксистско-атеистическую идеологию; с западной (евро-американской) перспективы, еще меньше исследований Аль-Фараби было сделано из-за «западного евроцентрического» уклона. «Западный евроцентрический» уклон интерпретировал работу аль-Фараби через призму своих различных западных христианских и / или демократических перспектив и ценностей; более строгий «ортодоксальный» мусульманский взгляд поставил под сомнение или полностью отклонил основные аспекты исследования аль-Фараби (и других исламских мыслителей этого периода), считая несовместимым с некоторыми учениями Корана, которые понимаются с консервативных улемических богословских традиции.

Ключевые слова: аль-Фараби, философия, ислам, Средняя Азия, европоцентризм.

There are at least four important reasons for dedicating time and effort to the honor and promotion of Al-Farabi and his work:

1- Generally speaking, there are still many manuscripts and, within them, aspects of Al-Farabi's thinking which have not been sufficiently researched and made available to the scholarly world or broader public;

2- Within former Soviet Central Asia, although Soviet scholarship made important contributions to the study of Al-Farabi, it forcibly filtered his ideas -- in the same way it filtered the views of Firdousi, Abai, and others -- through a Marxist-Atheist lens;

3- From a Western (Euro-American) perspective, even less research has been done on Al-Farabi because of a 'Western Eurocentric' bias which perpetuates itself for numerous complicated reasons. Like the Soviet view, this 'Western Eurocentric' bias has interpreted al-Farabi's work through the prism of its own various Western Christian and/or democratic perspectives and values (cf. European Medieval as well later Cold War scholarship for both #2 and #3) [see also Bahrani 2014];

4- A more strictly 'orthodox' Muslim view -- going back as far as al-Ghazali and even to Farabi's own lifetime under al-Mutawakkil -- has called into question, or dismissed outright, major dimensions of al-Farabi's (and other Islamic Golden Age) thinking as being incompatible with certain teachings of the Qur'an as understood within conservative Ulemic theological traditions [Fakhry 2002: 135].

The annual Farabi Forum at al-Farabi Kazakh National University (Almaty, Kazakhstan) and other such Turko-Persian venues make important contributions to the study of Al-Farabi and his legacy by bringing all of these historically pervasive views into academic dialogue with scholarship emanating from Al-Farabi's Central Asian homeland.

Al-Farabi was of course born in 870, the same year Al-Kindi died. He therefore helped lay the foundations for the Islamic 'Golden Age' of science, philosophy, medicine and other scholarship. The Islamic Golden Age itself represents a major phase within human intellectual history.

Islamic Golden Age within Main Stages of Human Intellectual History
1 Scientific Advances in the Ancient & Early Medieval World, 3000 BCE – 750 CE
<i>2 Islamic Golden Age of Science & Scholarship, 750-950 CE</i>
3 From the Islamic world to Western Europe and Mongol China, 975 – 1600 CE
4 Western advances (Renaissance, Sci & Industrial Revs), 1400 – 1970
5 From the West back to the Islamic & broader Asian world, 1700-1970

Sources of Islamic Science

Persian / Zoroastrian
 Indian / Hindu
 Syrian / Christian
 Greek / Secular, Christian & Jewish
 Central Asian / Buddhist & Secular

Al-Farabi thus participates in an important way in the preservation and development of 'human civilization' at the world historical level. Or, as S.F. Starr put it in his volume *Lost Enlightenment*: "A writer of global import, Farabi was a prince of medieval thought, East and West" [Starr 2013:184; cf. Shaukenova 2012].

Indeed, Al-Farabi played a central role in the very classification of sciences (*Ihṣā' al-'Ulūm*) [Amine 1949], drawing from the traditions of Aristotle and Al-Kindi and then influencing directly the further work of Ibn Sina, Roger Bacon and others [Zhautykov 1971: 4-6; Salman 1939; cf. Mahdi 1975]. He thus helped define our modern university structures and disciplines [cf. Makdisi 1981]. His widespread, long-lasting influence reaches across centuries, right down to our own day, touching into numerous fields of scholarship. This includes his impact, for example, on the 16th century Italian musicians Gafuri, Fogliani and Zarlino and the 19th century German poet Ludwig Kosegarten [Zhautykov 1971: 8; cf. Farmer 1965 and Starr 2013: 159] as well as the work of Al-Razi, Al-Biruni, Omar Khayam, Ibn Rushd, Leonardo de Vinci, and more [Nysanbaev]. "Advancing a notion of God as the First Mover, Farabi exerted a significant influence, directly and indirectly, on St. Thomas Aquinas, Dante, and even Kant, as well as on the Jewish medieval thinker Maimonides" [Starr 2013: 184].

Manuscripts of Al-Farabi's work are not only housed in Muslim world libraries such as Istanbul, Beirut, Damascus, and Cairo, but in European and American libraries such as New York, Paris, Madrid, London, Sweden, Leiden, and Munich [Zhautykov 1971: 8; Nysanbaev]. This was, in certain cases, the result of European colonialism and (thus may represent of form of cultural theft which) continues in some ways to obstruct ongoing research into Al-Farabi's heritage. This obstruction persists in two ways: because Euro-American scholars do not take sufficient interest in Al-Farabi even though they have sufficient access to many of his manuscripts, while Muslim world scholars, who do take interest, face major geographical, financial and political-cultural obstacles in gaining access to these Euro-American

archives (cf. e.g. the 2017 immigration ban enacted U.S. president Donald Trump).

But the presence of Al-Farabi's manuscripts in these Euro-American libraries leads me to four final points which summarize "Al-Farabi's World Historical Travels: From Central Asia and the Middle East, to Europe and Russia, and Back Again" to his Central Asian homeland. Generally, we can agree with Zhakipbek Altayev who, in an important interview titled "The Return of the Heritage of al-Farabi to the Kazakh Steppe," distinguishes five main periods of scholarship in Farabi studies [Altayev 2016]. I myself will limit it to four related though distinct periods, with a differing chronological framework and emphasis upon the world historical connections between them:

1- Al-Farabi himself traveled from his home in Farab (Otrar) on the Kipchak Steppe to Baghdad, Damascus and possibly Cairo in the Middle East, contributing to Islamic Golden Age scholarship. He spoke of this as follows in one of his poetic reflections:

Forgive me, o land of birth,
 I left you behind.
 Forgive me, o nation of birth,
 I traversed a distant road.
 You will perhaps forgive me, generations of my
 people,
 I did not find fame, fortune or glory.
 You will perhaps forgive me, my moral conscience,
 Knowledge was what I sought and followed.

“Кешір мені, туған жер,
 Сені артқа тастадым.
 Кешір мені, туған ел,
 Жолды алыс бастадым.
 Кешірет мені ұлыс-ұрпағым,
 Бақ, байлық, даңқ таппадым.
 Кешірет мені, ар-ожданым,
 Білім болды баққаным», – degeni sol
 [Нұрмұратов, Ғабитов және т.б. 2014: 94; cf.
 Нысанбаев].

2- Al-Farabi traveled, by way of his manuscripts, to Europe, influencing the European Renaissance and Scientific Revolution both directly through his own works and indirectly through the works of other Islamic Golden Age scholars [cf. again Salman 1939, etc.; see above].

3- Al-Farabi then traveled (with other Islamic Golden Age scholars) to Russia via Europe through various avenues: First, he entered by way of Farabi's (direct as well as indirect) influence upon Thomas

Aquinas and other medieval scholastic thinkers. This thread of influence made its way to Russia via the connection between Greek and Russian Orthodoxy [Plested 2012: 178-184] – including the diffusion of scholastic education throughout Russia and Ukraine [Sokolov 2015] – as well as Catholic influence in Russia [Dunn 2004]. Farabi also traveled from Western Europe to Russia through the efforts of Peter the Great and the liberal Russian ‘Westernizers’. These various strands of influence making their way into Russia across the long centuries would eventually lead to increasing attention to the work of Farabi in the nineteenth and twentieth centuries. Thus, M. Steinschneider’s critical biography of Farabi was published in St. Petersburg in 1869 and Farabi’s contributions to world historical scholarship were highlighted in F.A. Brockhaus and I.A. Efron’s encyclopedia published in St. Petersburg between 1908 and 1913 [Altayev 2016]. Meanwhile, “Russian orientalists and philosophers” such as V.V. Bartold (1869-1930), Ignaty Krachkovsky (1883-1954) and Yevgeni Bertels (1890-1957) took increasing interest in Al-Farabi in the early 20th century [Altayev 2010: 4].

4- Al-Farabi returned to his Central Asian homeland via Russia through the Jadidist reform efforts of Shihabetdin (or Shihab al-Din) Marjani (1818-99), Jamal ad-Din al-Afghani (1838-1897), Ismail bey Gasprali (1851-1914), Altinsarin, Abai, Shakerim, the Alash Orda and other Central Asian Muslim scholars. They formed an essential part of the Islamic world encounter with ‘modernity’ confronting them via encroaching European empires across the nineteenth and twentieth centuries. The Jadidists and other Islamic modernist reformers helped reclaim a heritage of world scholarship originally passed to the West via their Central Asian ancestors and other Islamic Golden Age thinkers [Weller 2014: 350-351; cf. Lazzerini 1994: 41-42]. Islamic Golden Age science, including that of Farabi, had contributed to the Western advances in science and technology which the Muslim modernist reformers then learned from the Western colonial powers, including Russia. Al-Afghani and Gasprali pointed to these world historical travels of Al-Farabi (and other Islamic Golden Age scholars)

when they said, respectively: “The Europeans welcomed Aristotle, an émigré who became an Arab” [al-Afghani 1880/1942: 179-182; cf. Keddie 1972: 84-87 and Keddie 1983: 73-95] and “The Europeans are the most civilized people of our times. Their teachers were Muslims” [Gasprali 1886: 87; cf. Lazzerini 1994: 33]. As part of these world historical travels, Gasprali, in an early article titled “First Steps toward Civilizing the Russian Muslims,” highlighted “the intention of renovating the educational method” in order to include study of “the likes of ‘Ali Husayn Ibn Sina, Farabi, ... Ibn Khaldun” and other Islamic Golden Age thinkers. According to Gasprali, Jadid reformers at the time had already “been rather successful in reforming and reorganizing the following madrasas: the Zinjirli in Bakhchisarai, the Barudi in Kazan, the Osmanov in Ufa, and the Husaynov in Orenburg.” They had done this by incorporating the study of Al-Farabi and others into their curriculum [Kurzman 2002: 225]. Al-Afghani for his part, though critical in some ways of the Islamic philosophical tradition, nonetheless explicitly promoted “The Benefits of Philosophy” as reflected in the work of Farabi and other Islamic Golden Age scholars [Keddie 1983: 109-122; cf. 63-65]. Afghani interacted with Central Asian Muslims, even traveling to Saint Petersburg (1887-89) to foster unity among the Muslims of Russia. His ideas and writings were known among them.

Of course, Al-Farabi always remained in his Central Asia homeland, both in heart and in scholarship. He thus cried out: “I missed you so, my precious Kipchak fathers, my land of birth.” (Kazakh: ‘Айналайын атам қыпшақ, туған жерім, сағындым’) [Nurmuratov, Gabitov zhane t.b. 2014: 95; cf. Nysanbaev]. But he journeyed around the world, across space and time, both returning home and remaining abroad forever – in the libraries, educational systems and modern cultural and scientific lifeways encountered across the globe. The Farabi Forum and other continuing efforts of Al-Farabi Kazakh National University play a key role in preserving, renewing and spreading the heritage of Al-Farabi, in this generation and many more yet to come.

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HISTORICAL AND CULTURAL MESSAGE OF ISLAM AND EUROPE

Samuel Huntington's geopolitical vision of the clash of civilizations, that is of the European and American with the Islamic civilization, belongs, in fact, to one of the viewpoints on the relations between West and Islam. Of course, as usual, there exist two extreme camps opposing each other. One claims that the relations and mutual influences cannot and do not exist, and that they have never existed. The other tries to prove the opposite by writing and speaking of the fusion between Europe and Islam. Nowadays, we witness the domination of the first camp. It draws a thick line between the two civilizations and assumes that their ideas, historical past, values and hierarchy of values have absolutely nothing in common. Arnold Toynbee, excellent English historian and philosopher of history, wrote that in the past when Europeans were militarily opposing Muslims, Europe let the Islamic civilization ruin itself by attacking Balkans, Hungary and Austria and walked, one could say, the Islamic civilization around by imposing itself in Yemen, Africa and India.

Key words: Europe, Islam, civilization, protestantism, orthodoxy, Ottoman empire, turkish tribes, Poland, polish and lithuanian tatars.

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Ислам және Еуропаның тарихи және мәдени Жолдауы

Самюэль Хантингтонның өркениеттер қақтығысы, яғни еуропалық және америкалық өркениеттің ислам өркениетімен қақтығысы жөніндегі геосаяси тұжырымы сайып келгенде Батыс пен Ислам арасындағы қарым-қатынасқа деген көзқарастың бір пайымы болып табылады. Әдетте бір-біріне кереғар, бір-бірінен алшақ екі топ болады. Біреулері өзара қарым-қатынас пен ықпал ешқашан болған жоқ, болуы да мүмкін емес, деп түйін жасайды. Басқалары керісінше тон пішіп, Еуропа мен Исламның кірігуі жөнінде сөз қозғайды. Қазіргі таңда біз бірінші топтың үстемдігіне куә болып отырмыз. Ол екі өркениет арасын жуан сызықпен бөліп, бұлардың идеяларының, тарихи өткенінің, құндылықтары мен құндылықтар жүйесінің бір-бірімен ортақ ешнәрсесі жоқ, деп санайды. Ағылшынның танымал тарихшысы әрі тарихи философы Арнольд Тойнби бұрындары, еуропалықтар мұсылмандарға әскери тұрғыда қарсылық көрсеткенде, Еуропа ислам өркениетіне Балқанға, Венгрия мен Аустрияға шабуыл жасап, өзін-өзі күйретуіне жол берді деп жазады. Және, сонымен қатар, Йеменге, Африкаға және Үндістанға ислам өркениетін таңуының арты осыған әкеліп соқты.

Түйін сөздер: Еуропа, Ислам, өркениет, протестантизм, православие, Осман империясы, түркі тайпалары, Польша, польшалық және литвалық татарлар.

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Историческое и культурное Послание Ислама и Европы

Геополитическое видение Сэмюэля Хантингтона о столкновении цивилизаций, а именно – европейской и американской с исламской цивилизацией, относится, по сути, к одной из точек

зрения на отношения между Западом и Исламом. Конечно, как обычно, существуют два крайних лагеря, противостоящих друг другу. Одни утверждают, что отношения и взаимные влияния не могут и не существуют, и что они никогда не существовали. Другие пытаются доказать обратное, говоря о слиянии Европы и Ислама. В настоящее время мы являемся свидетелями господства первого лагеря. Он рисует толстую линию между двумя цивилизациями и предполагает, что их идеи, историческое прошлое, ценности и иерархия ценностей не имеют абсолютно ничего общего. Арнольд Тойнби, превосходный английский историк и философ истории, писал, что в прошлом, когда европейцы сопротивлялись мусульманам в военном отношении, Европа позволила исламской цивилизации разрушить себя, напав на Балканы, Венгрию и Австрию. И, как можно было бы выразиться, навязывая в Йемене, Африке и Индии исламскую цивилизацию.

Ключевые слова: Европа, Ислам, цивилизация, протестантизм, православие, Османская империя, тюркские племена, Польша, польские и литовские татары.

Introduction

Perhaps the main reason why Islam was distanced by Europe was that it did not participate in the Age of Exploration and Discovery. Indeed, the discovery of America and a sea route to India mark the beginning of the European domination. This standpoint is supported by another brilliant British scholar and orientalist, Bernard Lewis, specializing in the relations between Islam and Europe. The turning point in the struggle between the civilizations came in the 18th century, when the balance of power between the Islamic and European civilization was lost. This process seems to have been launched by the peace treaty of Karlowitz, according to which the Ottoman Empire, for the first time in history, ceded the conquered land to Austria and Poland. Nevertheless, one can think of other events marking the beginning of the end. In the military of political sense, it could have been the Turkish defeat at Candia on the Crete in 1572 or at Vienna in 1683. Of course, these are only guesses which help identify, more or less rightfully and precisely, the turning points in military struggle between the two civilizations. Important and visible domination of West, that is of Europe or to be more precise the Latin civilization, comes in the 18th century. Russia, that is the Orthodox or Byzantine civilization as some prefer, distanced the Ottomans, representing the Islamic world, as well. But one must not forget that Islamic civilization, which wasn't a monolith body, had different fazes, forms and stages. Although Europe has common Christian roots, scholars speak of at least three forms of civilization; Latin, Protestant (Nordic) and Byzantine (Orthodox, Russian). Similarly, in Islam, one can distinguish important forms of civilization as well; Arabic, Persian and Turkish. Moreover, from the diachronic point of view, they were existing in the following periods of time: Early Islamic (rule of Righteous Caliphs and the Umayyad dynasty), Middle Islamic (rule of the Abbasid and

Ottoman dynasty) and contemporary (since the end of World War I). The contemporary period could be divided into two sub-periods. The first extending itself from the end of World War I to 90^s; the second encompassing the period since the war in Bosnia and Afghanistan till now. The Muslim rule in Spain and the presence of Islam in India, Indonesia and Malaya Archipelago should be treated as yet other civilizational entities, the first being purely historical, the rest both historical and modern. Still another civilizational entity can be distinguished in the Ottoman Empire since the 18th century. It appeared when Europe started wielding there more clout. The turning point came in the Tanzimat period, when sultan Mahmud II introduced a series of reforms and partly europeanized the state and customs, especially of elites. The reforms, which had an impact on the whole Muslim civilization, had similar consequences to the reforms undertaken in Russia at the turn of 16th and 17th century by tsar Peter I. On the one hand, the Ottoman Empire was renouncing its unique identity based on social, economic, administrative and political identity. On the other hand, through the reforms, it was supposed to be strengthened in its struggle with Europe.

Muslim culture in the West

From a geographical point of view, the areas of confrontation between Islam and the European civilization are situated on the western, southern and eastern extremities of Europe. On the west, Muslim culture spread on the Iberian Peninsula. First was the culture of the Caliphate of Córdoba ruled by the Umayyad dynasty, after which came the culture of Granada emirate. The caliphate was founded by Abd-ar-Rahman III, who started his reign in 921 in the age of 23. He united the Muslim domain on the Iberia and proclaimed himself caliph on 16 January 926. The domain was thriving and its apogee lasted even under the rule of Abd-ar-Rahman's successors, Al-Hakam II and al Hadziba al-Mansura, who was

ruling between 977 and 1002. The 10th century was the peak of Muslim culture in Spain. It was also the century, when one of the first Islamic philosophers, Ibn Massara, lived. He was joining European and Greek philosophy with eastern and Muslim tradition. He was the founder of the first philosophical school in Muslim Spain. Ibn Massara died in 931. Our knowledge about his life comes from many sources, but in majority from the works of Ibn Hazm, another great writer and thinker. Ibn Massara tried to link the ideas of Empedocles with Muslim, or rather eastern tradition. He was almost certainly influenced by Neopythagoreanism and Neoplatonism in its late form developed by Proclus or Iamblichus. He associated the latter with the philosophy of Empedocles. Following Neoplatonism, Ibn Massara was teaching that beings are emanated. He assumed that there were six beings, two of them, the knowledge and power of God, were considered to have appeared during God's emanation. He was also supposing that after death, the journey of the soul leading to purification begins. Ibn Massara had many followers and is believed to have been the founder of the Spanish branch of Sufism, mystical philosophy in Islamic tradition. His philosophy evolved into a movement developed by his disciples, one of whom was Spanish mystic, Ibn Arabi, who is considered to have been the greatest philosopher of mysticism in Islamic world. Ibn Arabi lived in the years 1164-1249, more than 200 years after Ibn Massara. His teachings are a synthesis of Greek philosophy and Muslim doctrines, as well as of Buddhism and the tradition of Ancient East which is visible, for instance, in the remains of the cult of Mother Goddess represented by Sophia, god's wisdom, who walks the Earth as a beautiful woman whom Ibn Arabi is said to have seen once in Mecca. Ibn Arabi was teaching about the unity of existence, what could have been an influence of the Hindu concept of Atman-Brahman. The hypothesis is supported by the fact Ibn Arabi had similar to Hinduism understanding of the existence of God and the world. Apart from philosophy, Muslim Spain was developing poetry as well. Among many poets, special attention should be paid to the already mentioned Ibn Hazm, who wrote a prose poem, "The dove's necklace", which could be considered as a precursor to the canon. It speaks of courtly love, which was appraised by troubadours who were imitating the poetry of Muslim Spain. Let not forget about another Muslim philosopher from Spain, Abū 'l-Walīd Muḥammad ibn Aḥmad ibn Rushd, in Medieval Europe known as Averroes. He was a doctor and a thinker continuing and reinventing the philosophy of Aristotle. Averroes tried

to reconcile philosophical discourse with a religious way of thinking. His philosophical method spread in Europe through the translations made on the court of Frederick II of Hohenstaufen. The Latin versions of his works became the foundation of Latin Averroism, philosophical school existing in 13th century in Italy. Latin Averroism became a methodological foundation of Thomism, doctrine created by Saint Thomas Aquinas. Thus, Greek and Muslim thought became the methodological cornerstone of the Catholic church doctrine.

Sicily was yet another area of both political and military expansion of Islam in Europe and of cultural synthesis. The Muslim conquest of the island was initiated in 827 by the north African dynasty, the Aghlabids, and finished in 967 by Egyptian rulers from the Fatimid dynasty. Next, in years 1061-1085, Sicily was reconquered by Normans under the lead of Roger I. His successor, tolerant and enlightened Roger II, contributed to the development of a unique culture which was the synthesis of Europe and Islam with elements of Byzantine culture. This original cultural unity was being protected by the German emperor and the ruler of Sicily, Frederick II of Hohenstaufen, whom I mentioned before. The emperor's name may be associated with the great Muslim philosopher, Ibn Sab'in, who wrote *Yemenite Answers to Sicilian Questions*. This work was commissioned by Frederick II. It gives answers to basic philosophical questions raised by the emperor. The book is also a valuable period piece and a great example of ideological and philosophical discourse on the verge of Europe and Islam. The influence and synthesis of the two civilizations can be found in architecture, ornaments or literature, for example in *Kitab Rujar (The book of Roger)* commissioned by Roger II and written by Al-Idris, great Arab traveler, geographer and cartographer. The book is another example of ideological, cultural and philosophical discourse of Islamic and European tradition, expressed by intellectual elites of the time. Let me just mention that Roger II of Sicily was a protagonist of one of the best modern operas, which was created by Karol Szymanowski. In the early Middle Ages, both Spain and Sicily were a place of cultural exchange where translations of Greek philosophers, from Arab into Latin, were reentering European culture. It was also a place of theological debates.

Another exchange and synthesis between the civilizations took place in Balkans, where the Muslim culture of Bosnia was born. The Ottoman culture, founded partly by the Arab and Byzantine tradition, mixed with the Slavic and Latin culture, and with Manichaeism which is the real name for Bos-

nian church tradition. The church originated from Gnostic Paulicianism, Catharism and Bogomilism. A syncretic architecture appeared. The bridge in Mostar, destroyed during the war in 90s, was its most famous example. The Old Bosina was being appraised by Ivo Andrić, winner of the Nobel Prize for Literature, who was describing its customs, tradition and history, and by Mesa Selimović, author of the stunning novel *Death and the Dervish*.

The south-eastern border of Europe, the Crimea Peninsula and the north coast of the Black Sea were still another area where the Islamic culture and civilization was influencing Europe. We would even suggest a hypothesis that this area is the least known since there hasn't been any great scholar of the Black Sea region civilization, who could be compared to Fernand Braudel. Its northern coast, including the Crimea, became a crossroads for different cultures, civilizations, languages and religions. The Crimean peninsula is mentioned in *Iliad* under the name of Tauri. The Greek influences date back to Homer and the Greek colonization. The Argonaut's quest for the Golden Fleece in Colchis was, in fact, a journey of Greeks to the land of today's Georgia. For almost 900 years, in the eastern and southern part of Crimea, there existed the Kingdom of the Cimmerian Bosphorus whose culture, religion and language were Greek. The later rule of Romans in the southern part of Crimea left its marks as well. Next, the peninsula was subsequently under the influence of Byzantium, Rus' and Khazars, who formed a strong Khaganate in the northern Fore-Caucasus and the Black Sea region, in the 8th and 9th century. It had well-developed literature and material culture. Judaism, brought by Jewish merchants and accepted by the ruler, was its predominant religion. The powerful Khaganate was definitely defeated in 10th century by the army of Rus' prince, Sviatoslav. But this isn't the end of influences since Ostrogoths, representing the German civilization, were settling and forming states in Crimea since the migration period. The last state, independent Principality of Theodoro, was conquered by the Ottomans in the late 15th century. Since the migration period, Crimea was also settled by Turkish tribes, Pechenegs, Huns and later Kipchaks, called by old Russian chroniclers Polovtsy. Pechenegs were present in the north coast of Black Sea as well. In the 13th century, their lands were invaded by Mongols. In consequence, Crimea and the Black Sea region were more and more influenced by Islam. In the 15th century, the Golden Horde, Tatar state which appeared on the ruins of Genghis Khan's empire, gave birth to the independent Crimea Khaganate. Its culture was composed of the above-men-

tioned elements and was an original synthesis having a unique cultural value, parallel to the Bosnian culture from that time.

We would like to mention now a completely forgotten civilization of Volga Bulgarians, who were Muslims existing from 10th to 13th century, till the Mongolian invasion. Their state was the first victim of the invasion. Since 10th century, the central Volga Region witnessed the rise of the Islamic culture which had contacts with the Islamic center, Abbasid Caliphate with the capital in Bagdad, and original Islamic belletristic, philosophy, law, architecture and art. The Muslim state on the southern boundaries of Europe was influencing not only Kievan Rus', but also other Eastern states, some of them indirectly, like for instance Poland. It was contemporary to the Muslim civilization in Spain during its heyday.

Culture of Polish and Lithuanian Tatars

The southern edge of Europe, from the west to the east, was surrounded by Islamic cultural and civilization centers forming the crescent. But there was still one more Muslim culture of a small Islamic community from the Central-Eastern Europe which was shining like a star in the middle of the crescent. We mean here the culture of Polish and Lithuanian Tatars. They were living within the Grand Duchy of Lithuania, which later became the Polish-Lithuanian Commonwealth. The federation was marked by high levels of ethnic and religious diversity and had unique on the European scale culture containing elements of eastern cultures. The Muslim influence is visible in material culture since the rule of king Stephen Báthory in the late 16th century. Stephen Báthory was Hungarian prince of Transylvania and even in the choice of gowns we may notice that he was assimilating the Ottoman tradition which later on he implemented in Poland and Lithuania. The so-called traditional dress of Polish noble class, Szlachta, in 17th and 18th century is almost a true copy of Turkish gowns. The only exception is the headwear. The difference is visible on portraits from that time. Even in military tactics and choice of weapons, Szlachta was accepting the Ottoman culture. In 17th and 18th century, Poland was also under the influence of Persia, what is visible especially in material culture.

In 600 years of their existence in the Grand Duchy of Lithuania, Tatars created a priceless endemic, as biologists would say, culture typical only to the Tatars living in the Duchy (Jakób Szykiewicz, 1935). It was a fusion of the Eastern (Muslim) and Western culture. We would like to say a few words about this culture. Although scholars

conduct more and more researches dedicated to Tatars, vast audience have no knowledge of it. Tatars were living far from Islamic cultural centers and from the vivid Turkish culture to which they ethnically belonged. They were creating substitutes for Islamic spirituality and a Muslim way of living. Throughout hundreds of years of their persistent cultivation, they became separate entities of spiritual and material culture. Having lost the fluency in Tatar language in 16th and 17th century, Polish Tatars were founding their spiritual culture on the unique literature in which Islamic tradition was described in Polish local dialect of Kresy or in Belarusian and written down in manuscripts in the Arabic alphabet (Ali Woronowicz, 1935).

The Golden Horde, whom I have already mentioned, was creating its literature in Chagatai language. It was a Turkish dialect spoken in Central Asia, which was ruled by the second son of Genghis Khan, Chagatai. High Turkish culture was thriving especially in two cities, Samarkand and Bukhara, which are ancient civilization centers. The culture was radiating to the Volga region, Crimea and partly to Anatolia. It was also reaching the lands of the Great Duchy of Lithuania through Tatar elites, who were using its literary patterns (Ali Woronowicz).

The conditions of living in Poland and Lithuania forced Tatars to develop defense mechanisms which guaranteed the continuity of self-awareness. In the same time, they showed great capacity of assimilation and adaptation, one of which was total and quick assimilation of language. Tatars lost the ability to speak their mother tongue, Kipchak language from the Turkish language group, already in 16th century in favor of Polish or Ruthenian language. The main element constituting self-awareness was, therefore, literature which substituted language and folklore (Czesław Łapicz, 1986). The manuscripts concerned mainly Islam and some of them were created in absolute isolation from Muslim cultural centers. The literary tradition was based on a Muslim manuscript created in the Grand Duchy of Lithuania. When the Tatar literature was forming, it was absorbing elements of the Golden Horde culture, and therefore also of the older tradition of Khwarezm, ancient Sogdiana and a mosaic of Silk Road cultures (Klucz do raju. 2000). Some of the literary themes created by the Golden Horde were common to all Muslims cultures. In such a form, after being adapted to the Old Polish reality, they existed in the literature of Polish Muslims. The literature was manifesting itself in different forms which were existing till 20th century. These were, for instance, so called *Tasfirs* which are commentaries to Qur'an (Ibrahim

B. Konopacki, A.I. Smolik, 2000). In the Tatar tradition, they were written in manuscripts covered with leather. They were containing subsequent texts from Qur'an written with saffron ink under which were commentaries and translations written in italics in Polish, or more often in Belarusian language (Galina Miszkiniene, 2001). *Tajwids* were another genre present in Tatars literature. They are rules which govern how Qur'an should be read. They contain information about proper intonation, pauses, ways of recitation, articulation of Arabic phonemes, as well as phonetic and musical value of Qur'an's form. The most important genre of Tatars' culture were *Kitabs* (Katalog., 2005). The word >kitab< stands in Arabic for >a book<. *Kitabs* contained, therefore, many different moral parables, stories from the life of Muhammad and other prophets, religious lore and legends, poems, magical recipes, deeds of Tatar rulers, commentaries to dogmas and religious rules, prayers, as well as local parables, legends and stories. Another important genre were >hamā'ilī< as called in Arabic (Paul Suter, 2004). The word itself means >what one has with him<. They are prayer books containing the most common prayers divided according to the five periods of a day, supplication prayers called *dua*, and explanations of the most common religious rituals. *Hamā'ilī* contained hints about the ceremony of marriage and funeral, as well as about the ritual of naming a child.

Even today this literature contains uncharted plots and themes which were often paraphrases of the Sufi tradition – Islamic mysticism – in its Middle-Asian and Anatolian variants of such Sufi brotherhoods as *jesewije*, *nakszbandi*, *bektaszi*, *hurufije*. It was functioning in Crimea as well as in Ottoman Turkey, in the Balkans, in the Volga Region and among the Polish-Lithuanian Tatars (Ahmad Czwartego., 1990). It is also worth mentioning that there is a Tatar minority in Finland. Tatar colonization began to arise there only in the beginning of the 20th century, especially after the Bolshevik Revolution in 1917. The majority of the Tatars living in Finland comes from the Volga Region area. They made some contribution to defending their new homeland during the war between Finland and the Soviet Union. The Finnish Tatars created original Muslim literature, as well as the press and educational system.

From the diachronic point of view, we should mention the European-Muslim relations since the 8th century, when Muslim armies struck Europe for the first time. The attack came from the West, through the Strait of Gibraltar and Spain, as well as from the East, at Constantinople. In both cases the offensive was suppressed. At Poitiers, at Provence

and at Constantinople, Islam met defeat. After that the offensive of Christian Europe began. And this is the name we should give to crusades, beginning from the very first in 1099, when Jerusalem was conquered. Next, there was Muslim counter-offensive in 13th century led by Salahhedin, known in Europe as Salladin. It resulted in the conquest of Jerusalem and after which came the final collapse of the Kingdom of Jerusalem, which was the medieval continuation of Europe in the Middle East. The crusades and the existence of Latin state surrounded by Islam stimulated in Europe civilizational progress and resulted in many changes that finally ended with the so called contemporary «digital civilization». The Muslim offensive, started by Salaheddin, was continued by the Ottomans since 14th century at the beginning in Anatolia and later on in the Balkans. It was ultimately stopped when the Treaty of Karlowitz, which I mentioned at the beginning, was signed. Since then, the initiative has belonged to Europe. Russia had its «reconquista» as well when it was fighting with the Muslim Golden Horde and later, after the inland disintegration of the Golden Horde, with its successors – the Crimean Khanate, the Khanate of Kazan, the Khanates of Astrakhan and of Sibir. The military struggle of the Grand Duchy of Moscow, and later the Russian Empire, with the Muslim civilization, in this case embodied by the Tatars, resulted in the capture of the Volga Region, the Siberia region and the Caspian Steppes in the 16th and 17th centuries.. Next, in 18th century Russia, as well as the Polish Commonwealth, went

on the warpath with Ottoman Turkey. It ended in the 20th century during the World War I. But let not forget about Russo-Persian Wars in the 18th and 19th centuries fought over Azerbaijan and Dagestan.

Conclusion

Russian culture, or Russian civilization, as partisans of Eurasianism like Georgij Vernadski would refer to it, also adopted many elements from the Muslim civilization. Eurasianism had its roots in the beginning of the 20th century in the minds of exiled Russian thinkers, historians and researchers. It presented Russia as a separate civilizational entity situated between the East and the West, an entity which has both Eastern and Western elements, but at the same time displays totally separate qualities, which gives this entity the right to be perceived as an independent being and an independent quality. However, many musical airs, decorative art, elements of material culture or vocabulary and even political and administrative tradition were all taken from the Turanian civilization, Golden and Great Hordes. Today's Russia, just as Western and Central Europe, has entered the next, modern stage in the relations with the Islamic world. This stage begun in the 20th century along with the increasing role of fossil fuels like oil and natural gas in politics and economy. The fall of the colonial system as well as the emergence of neocolonialism left their mark on these relations. civilizational barricade.

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К ВОПРОСУ О РОЛИ И МЕСТЕ ПРАВОСЛАВИЯ В ЖИЗНИ СОВРЕМЕННОГО ОБЩЕСТВА (НА ПРИМЕРЕ РОССИИ И КАЗАХСТАНА)

В статье речь идет о роли и месте православия в духовно-культурной истории российского и казахского народов. Показывается, что православие в России прошло длительный и тернистый путь исторического развития с момента крещения, которое в 988 году осуществил великий князь Владимир. Авторы показывают, что выбор им был сделан правильный, принятие христианства в его православной форме явилось судьбоносным моментом в истории российского государства, превратив его в крупнейшую восточноевропейскую державу. В последующем православие стимулировало развитие культуры, образования и просвещения. Православие помогло русскому народу сплотиться в тяжелые годы испытаний. На примере игумена Троице-Сергиева монастыря Сергия Радонежского раскрывается, как Русская Православная Церковь при великом князе московском и владимирском Дмитрие Ивановиче благословила русский народ на битву с ордынцами, и в первых рядах русского войска шли священнослужители. И в дальнейшем Русская Православная Церковь неоднократно вставала на защиту страны, особенно в годы Великой Отечественной войны. Не менее сложным было распространение православия в казахских степях. Принятие православия сыграло немаловажную роль и в развитии казахстанского государства. Сегодня православие в поликонфессиональном пространстве Казахстана занимает достойное место. Анализируется морально-нравственное учение православия.

Ключевые слова: религия, православие, Русская Православная Церковь, казахские степи, духовность, нравственное учение.

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To the question of the role and place of Orthodoxy in the life of modern society (on the example of Russia and Kazakhstan)

The article dealt with the role and place of Orthodoxy in the spiritual and cultural history of the Russian and Kazakh peoples. It is shown that Orthodoxy in Russia has passed a long and thorny path of historical development since the moment of its baptism, which in 988 was accomplished by Grand Prince Vladimir. The authors show that the choice made by Grand Prince Vladimir was correct, the adoption of Christianity in its Orthodox form was a fateful moment in the history of the Russian state, turning it into the largest Eastern European power. Subsequently, Orthodoxy stimulated the development of culture, education and enlightenment. Orthodoxy helped the Russian people to unite in the difficult years of trials. On the example of the hegumen of the Trinity-Sergius Monastery of St. Sergius of Radonezh, it is revealed how the Russian Orthodox Church, under the Grand Prince of Moscow and Vladimir Dmitry Ivanovich, blessed the Russian people in the battle against the Horde, and in the first ranks of the Russian troops were priests. In the future, the Russian Orthodox Church repeatedly stood up to defend the country, especially during the years of the Great Patriotic War. No less difficult was the spread of Orthodoxy in the Kazakh steppes. The adoption of Orthodoxy played an important role in the development of the Kazakh state. Today, Orthodoxy in the multi-confessional space of Kazakhstan occupies a worthy place. The moral and moral teaching of Orthodoxy is analyzed.

Key words: religion, orthodoxy, Russian Orthodox Church, Kazakh steppe, spirituality, moral doctrine.

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Қазіргі қоғамның өміріндегі православиенің рөлі мен орны туралы сұрақ (Ресей және Қазақстан мысалында)

Мақалада орыс және қазақ халықтарының рухани-мәдени тарихындағы православиенің рөлі мен орны туралы жазылған. Мұнда 988 жылы ұлы Владимир князінің шоқыну рәсімінен бастау алған православиенің Ресейдегі ұзақ та қиын тарихи даму жолы көрсетілген. Авторлар князьдің дұрыс таңдау жасағанын, православие түріндегі христиан дінін қабылдауы Ресей мемлекетінің тарихындағы ерекше маңызға ие сәт екендігін атап өтіп, бұл елдің ірі шығыс еуропалық державаға айналуына алғышарт болғандығын алға тартады. Кейіннен православие мәдениет, білім және ағарту ісінің дамуына көмектесті. Православие қиын-қыстау жылдарда орыс халқының ынтымақтасуына септігін тигізді. Троица-Сергиев ғибадатханасының Сергей Радонежский игумені мысалында көрсетілгендей, мәскеулік және владимирлік Дмитрий Иванович ұлы князі заманында Орыс Православиелік Шіркеуі ордалықтармен шайқасқа шығарда орыс халқына батасын беріп, алдыңғы шепте құдай жолындағы адамдар тұрғандығы айтылады. Бұдан кейін де Орыс Православиелік Шіркеуі елді сан рет, әсіресе, Ұлы Отан соғысы жылдарында қорғауға шығады. Православиенің қазақ даласына тарауы да оңайға соқпады. Православиені қабылдау Қазақстан мемлекетінің дамуында да ерекше маңызға ие болған. Бүгінгі таңда Қазақстанның көпконфессиялы кеңістігінде православие лайықты орынды иеленуде. Православиенің моральдық-өнегелілік ілімі сарапталып келеді.

Түйін сөздер: дін, православие, Орыс Православиелік Шіркеуі, қазақ даласы, руханият, өнегелілік ілімі.

Введение

В течение всего постсоветского периода отечественной истории мы наблюдаем своеобразное религиозное возрождение. Религиозная сторона жизни общества, которая в советскую эпоху была отодвинута на задний план, в настоящее время активно развивается. Практически во всех городах России и Казахстана строятся храмы, мечети и прочие культовые сооружения. Закономерно возникают вопросы: насколько важна религия в жизни нынешнего социума, насколько она необходима как общественный институт, каково её значение в современной культуре?

Если рассматривать данную проблему в историческом разрезе, то мы обнаружим, что религия действительно является в значительной мере сердцевиной жизни для множества людей и стран. Многие государства были основаны на религиозной основе. Яркий и убедительный пример тому – история России и Казахстана, являющихся сегодня полиэтническими, поликонфессиональными, мультикультурными государствами.

Методы исследования. Методологическую основу исследования составил социально-культурный подход, сущность которого состоит в рассмотрении религии как духовно-культурного феномена. Кроме этого, использовались такие методы, как системно-структурный, исторический, логический и другие. Обращение к этим

методам обусловлено тем, что православное вероучение сформировалось в древнюю эпоху, прошло тернистый путь развития, тесно связанное с развитием социума, с духовно-культурной средой.

Теоретическими источниками статьи явились исследования Горохова С.А. [1], Лортцай. [2], Митрохина Н.А. [3], Робертсона Р. [4] и других исследователей православия и религиозной философии.

Результаты. Историю России невозможно представить без православия, которое связано с именем святого равноапостольного великого князя Владимира. Известно, что объединение русских земель и княжеств происходило через крещение, которое в 988 году осуществил великий князь Владимир. Затем христианство распространялось по всем восточнославянским землям и, в конечном итоге, именно оно в его восточном варианте (православие) явилось своего рода цементирующим началом, создавшим государство российское. Принятие христианства в его православной форме стало поворотным моментом в судьбе нашего Отечества, сделало его неотъемлемой частью христианского мира, способствовало превращению Руси в крупнейшую восточноевропейскую державу. Принятие христианства повлекло за собой огромные перемены в ментальности людей, в их нравственности, в устройении государственной жизни, оказало

большое влияние на формирование этнокультурного архетипа, определило на столетия цивилизационную идентичность восточных славян, задав вектор их духовно-нравственного и культурного развития. Именно Православие дало Руси мощный импульс к развитию, подъему культуры, образования и просвещения. Оно пробуждало колоссальные творческие силы и духовные устремления.

Во времена процветания и в годы тяжелых испытаний Православие сплачивало русский народ, несло людям надежду и веру. В XIII веке Православная Церковь боролась против католической экспансии. Она сыграла значительную роль в сплочении русского народа для борьбы за независимость. Известно, что Русская Православная Церковь в лице игумена Троице-Сергиева монастыря Сергия Радонежского благословила великого князя московского и владимирского Дмитрия Ивановича на битву с ордынцами. Победа русских дружин на Куликовом поле в 1380 году явилась первым крупным шагом на пути окончательного избавления Руси от ордынского ига.

Очередной католический натиск на Русь имел место в лихолетье Смуты. И вновь русское духовенство проявляет свой патриотизм, сплачивая народ на борьбу с врагами Отечества. Подвиг Московского патриарха Гермогена, святителя Феодорита и других героев первого рязанского ополчения 1611 года очень важен для патриотического воспитания современной молодежи. В дальнейшем Русская Православная Церковь неоднократно вставала на защиту страны и её фундаментальных духовных ценностей.

Согласно историческим источникам, на территорию Казахстана христианство несторианского толка стало проникать несколько раньше ислама – в V-VI вв. Затем оно было вытеснено исламом. В XVII-XVIII веке с присоединением Казахстана к России, начинается новый этап в распространении христианства в казахстанских степях. С середины XVIII века Русская Православная Церковь в Казахстане прочно завоевывает свои позиции. Начинают строиться православные церкви, зарождаются монашеские обители в Семиреченском крае, в Туркестанском крае, на севере и востоке страны. Православие в Казахстане прошло такой же сложный путь развития, что и в России, занимая достойное место в культурной жизни общества.

Патриотическое служение Русской Православной Церкви в полной мере проявилось в го-

ды Великой Отечественной войны. Начавшаяся 22 июня 1941 года война, вопреки ожиданиям многих, не обострила отношения Московской Патриархии с государством. Церковь не поддавалась искушению расчитаться за нанесенные ей жесточайшие удары. С первого дня войны руководство Московской Патриархии призвало народ к защите Родины, поддержав этим советское государство. Проявления патриотической деятельности Русской Православной Церкви были очень многообразны: духовно-нравственное влияние (послания, проповеди); сбор денежных средств, драгоценностей, медикаментов, одежды в Фонд обороны; служба церковнослужителей в рядах действующей армии и участие их в партизанском движении, помощь раненым бойцам, шефство над госпиталями и создание санитарных пунктов и т.д. Патриотическая деятельность Русской Православной Церкви во время великой битвы с фашизмом оказала заметное влияние на изменение религиозной политики советского руководства в годы войны. «Во времена Великой Отечественной войны Церковь помогала фронту, и отношение к ней улучшилось. В 60-х годах положение русского православия вновь ухудшилось, и лишь с 1987 г. православие стало набирать силу, постепенно обретая поддержку государства» [5, с. 303].

Таким образом, можно констатировать, что религия в жизни России всегда играла важную роль. И не только России. Вспомним историю Европы. Западноевропейская цивилизация также была основана на христианской «закваске». Или обратимся в глубь веков и вспомним историю Древнего Востока, в частности, Древнего Египта. Здесь мы вновь обнаружим большую государствообразующую роль религиозной системы. Фараон являлся, с одной стороны, земным правителем, а с другой – тенью Бога на земле. Что касается исламского мира, то здесь очень многое основано на религиозных принципах. Ислам – религия, которая по сути учит строить земное государство, в котором царствует божественный порядок.

Попытки устранить религию из жизни общества предпринимались неоднократно: и в конце XVIII века, и в XIX, и в XX веках. Достаточно вспомнить времена Великой французской революции, когда католические соборы Парижа были превращены в храмы Разума. Предпринимались такие радикальные попытки и в России после прихода к власти большевиков, которыми повсеместно насаждалась коммунистическая идеология. XX век был одним из наиболее трагичных

периодов в истории России. В результате революций, репрессий и войн Русской Православной Церкви был нанесён огромный урон. Погибли миллионы православных, рушились храмы, уничтожались духовные ценности. В этих условиях особенное значение имело мужественное стояние за Веру Христову целого сонма новомучеников и исповедников.

После краха советской системы прежнее отношение государства к церкви, к религии радикально изменилось. Произошёл отказ от прежнего неприятия религиозности с позиций воинствующего атеизма. Русская Православная Церковь оказалась в центре общественно-политической жизни, она заняла принципиальную позицию по многим её актуальным вопросам. Начался новый этап в её истории.

90-е годы XX века были тяжелейшим испытанием для российского и казахского народов. Они вошли в историю под совершенно ясным, как теперь говорят, брендом – «лихие годы». В этот период имели место полный идейный хаос, всеобщий упадок нравственности, происходило разрушение всяких идеологических парадигм. Идейный хаос стал сметать всё. Шло разграбление государства, общества, разрушение экономики, политики, культуры. Под видом прощания с тоталитаризмом Россию и Казахстан, как и все постсоветские государства, принудили вышвырнуть все «отеческие гробы». Под нож пошла не только советская, но и почти вся российская и казахстанская история нескольких веков. То, через что страна прошла в 1990-е годы, сопоставимо с другими, самыми значительными катаклизмами в отечественной истории.

Сегодня в России и Казахстане представлены все мировые религии. В географическом плане в разных регионах наших государств преобладают разные религии и конфессии. В Казахстане, к примеру, на севере и западе, ближе к границе России – христианство во всех его проявлениях, на юге и в центре – ислам и т.д. Но наиболее многочисленными в республике являются ислам и православие, что обусловлено двумя самыми крупными группами населения – казахами и русскими.

Разрушения и ущерб, который был причинен постсоветским народам и их экономикам в течение 1990-х годов, сопоставим с потерями в Великой Отечественной войне каждой из республик. Россия подверглась мощному давлению сил, заинтересованных в её максимальном ослаблении и даже распаде. Россия стала объек-

том целенаправленного деструктивного идеологического и информационного воздействия. Под угрозой оказались традиционные христианские ценности, резко обострился духовно-нравственный кризис российского общества, активизировалось проникновение на каноническую территорию Русской Православной Церкви чуждых идеологий и псевдорелигиозных учений, предпринимались попытки расколоть Русскую Православную Церковь. Эти коварные поползновения не прекращаются и по сей день. Напротив, они становятся всё более напористыми и изощрёнными. Эти же тенденции испытывал и Казахстан.

Вполне очевидно, что разрушение гуманитарного суверенитета наших стран и утрата цивилизационной идентичности влекут за собой неизбежное встраивание в иные цивилизационные системы в качестве управляемого извне объекта. И снова в качестве преграды этим коварным замыслам выступила Православная Церковь – оплот духовности и нравственности в современной России. Пройдя вместе с нашим народом через все испытания, она сохранила свое единство и свою духовную силу. Остановившись на краю пропасти, Россия смогла избежать страшной катастрофы и начала возрождаться.

Таким образом, христианская религия в жизни современного общества приобретает то значение, которое оно исторически имела в России. Православная Церковь является носителем духовно-нравственных идеалов и хранителем культурных традиций народа.

Традиционные ценности (христианские и исламские) дают духовную базу, необходимую каждому человеку, а также обществу и государству. Если эта база осознанно принята людьми, становится компонентом их мировоззрения, то они не станут совершать пороки. Люди будут, образно говоря, семь раз отмерять, прежде чем один раз отрезать. Они не будут совершать бездумных деяний.

Религия даёт человеку понимание временности его бытия в этом мире. Она учит его быть терпеливым, стойко и достойно переносить житейские тяготы и лишения, ограждать себя и своих ближних от греха. Религия учит человека бороться со своими страстями, различными грешными намерениями, помогает ему вовремя остановиться и не впасть во грехи. Христианство и ислам обещают праведнику и страдальцу воздаяние «на том свете». Терпение – это то, что даёт нам религия. Человек видит в будущем некую перспективу, обращается к Создателю с

просьбой приложить переживаемые им страдания в дальнейшем к благу. Отсюда важная социальная функция религии – умиротворение людей, социума. Традиционные вероучения призывают решать все проблемы с помощью единства и любви. Священным текстам христианства и традиционного ислама присуще миролюбие. Религиозные установки по предотвращению социальных конфликтов всегда находят поддержку у государства, так как отвечают его интересам.

Общечеловеческие ценности, о которых много говорится и пишется, имеют своё основание в религии. Как говорится в христианской морали, «исполняющие заповеди Христа уподобляются разумному мужу, который построил свой дом на камне, а не исполняющие – неразумному человеку, построившему свой дом на песке» [6, с. 192]. Именно христианство привносит в общественную жизнь императивы добра, любви, взаимоуважения, презумпции неотъемлемости прав и свобод человека. Поэтому, религия сыграла в историческом разрезе очень важную роль и по сей день выполняет её. Те общечеловеческие ценности, которые зафиксированы в Международной Хартии прав человека, принятой ООН, во многом отражают именно христианское понимание.

К сожалению, в мире есть деструктивные силы (экстремистские идеологии, радикальные политические и иные организации и их лидеры), которые пытаются спекулировать религией, решать свои экономические, политические и иные задачи с помощью неправильной и тенденциозной акцентации. Они намеренно и целенаправленно акцентируют внимание людей на том, что их разделяют и провоцируют конфликты. Большинство теологов, учёных-религиоведов озабочены растущим влиянием модернистской, постмодернистской культуры, ведущей, по их мнению, к деградации, потере человеческой свободы как дара Божия, рабству плоти, греха, гордыни и в целом, к духовной смерти. Российский теолог Алексеев В. обосновывает эти положения следующими фактами: «духовная пустота порождает лишь зло, но тогда становится понятным, отчего на конкурсе «Евровидение – 2006» побеждает сатанинская группа «Lordi» из Финляндии, хотя её национальная принадлежность здесь ни при чём. Эта группа – образец всей европейской масс-культуры. И это серьёзная проблема для общества. «Кто мог ожидать, что и наша страна, и вся Европа отдадут первое место тем, кто появится на сцене в облики монстров, в облики сатаны!» – с такими словами обратился к

пастве в воскресной проповеди глава Греческой Православной Церкви Архиепископ Афинский и всей Эллады Христодул наутро после того, как накануне в Афинах были объявлены победители этого музыкального всеевропейского конкурса... В свою очередь православный священник из Хельсинки отец Митро Реко назвал «святотатством» упоминание группой в своём названии Бога («Lordi» может быть переведено и как «Господь»). Известная поп-певица Мадонна недавно своё большое турне под религиозным названием «Confessions», что можно перевести как «исповеди», начала с сознательного эпатажа, скандала и провокации, появившись на сцене в образе Иисуса, распятого на шестиметровом зеркальном кресте с терновым венцом на голове. Таким же для христиан оскорбительным мировым публичным актом стал фильм «Код да Винчи», который провоцирует религиозные и скандальные столкновения в обществе» [7, с. 55-56]. Важная задача современного государства – противостоять этим силам зла. Она выполнима лишь при условии консолидации с другими странами и народами. Только усилиями всего мирового сообщества можно противодействовать различным формам экстремизма и терроризма.

Русская Православная Церковь является на сегодняшний день хорошо организованной и авторитетной. «Приходы РПЦ существуют еще в более чем 50 государствах мира. В 2008 году в составе РПЦ функционируют... 157 епархий. В РПЦ насчитывается 804 монастыря, 203 подворья и 65 скитов. Общее количество приходов – 29263. Общее число духовенства – 30670... Преподавание ведется в 11051 воскресной школе» [8, с. 112-113]. Большинство служителей православия – это не только лояльные граждане Российской Федерации, но и люди с активной жизненной позицией, пламенные патриоты Отечества. Воистину, огромны заслуги нынешнего Патриарха Московского и Всея Руси Кирилла в укреплении и восстановлении роли Русской Православной Церкви в деле единения православных народов, патриотического и духовно-нравственно-го преображения России.

Отсюда недовольство всевозможных западных аналитиков, экспертов и «специалистов по России», их опасения, связанные с растущей ролью Русской Православной Церкви. Эти опасения обычно скрыты за изысканным словесным занавесом, сотканным из всевозможных тревог и переживаний за судьбы демократии в России и республиках бывшего СССР.

Государственная власть в настоящее время признала, что Церковь является одним из основных социальных институтов, чей духовный потенциал и исторический опыт оказали значительное влияние на формирование культурных, духовных и национальных традиций народа. Нравственная сила Церкви сегодня всё более энергично применяется в целях воспитания духовного и нравственного миров подрастающего поколения.

Сегодня Православие вновь несёт своё ответственное служение, помогает миллионам людей обрести веру в добро, милосердие, непреходящие истины христианского учения. Её многогранные труды, постоянное попечение о духовно-нравственном оздоровлении и утверждении традиционных духовных ценностей, ответственная позиция по многим злободневным, острым вопросам современности имеют огромное значение для России. А неустанный пастырский подвиг служит единению людей.

Итак, являясь системообразующим элементом, религия всегда занимала особое место в любой государственной и общественной структуре. Согласно букве Конституции, позиционируя себя как светские государства, Россия и Казахстан выводят религию как бы за рамки системы. Но это только на первый взгляд. В настоящее время можно наблюдать за своеобразным государственно-религиозным диалогом, конечной целью которого является комплексная поддержка религиозной сферы и, как следствие, обеспечение благоприятного социального климата, противодействие разного рода деструктивным силам и идеологиям, предотвращение различных социальных конфликтов. Конечно же, это касается традиционных конфессий. И в первую очередь – православия и традиционного ислама. Как справедливо отмечал митрополит Кирилл, председатель отдела внешних церковных связей Московского Патриархата, «Европа, отрекающаяся от религии, в частности, от христианства как одной из основных своих живительных сил, не сможет стать Отечеством для многих населяющих её людей. Человеческое достоинство, свобода, верховенство закона, терпимость, справедливость, солидарность отнюдь не являются бесспорными для верующего человека, если не соединены с конкретными нравственными ценностями. История знает, как часто эти ценности эксплуатировались для утверждения тирании, для манипуляции человеческим созна-

нием, для оправдания различных пороков» [9, с. 101]. Православное вероучение, как и любая религия, имеет изначально миролюбивый, гуманистический, человеческий характер.

Выводы

Таким образом, значимость религии в жизни современного российского и казахстанского общества достаточно высока. Русская Православная Церковь продолжает оставаться ведущей конфессией России и Казахстана, главным оплотом подлинных духовно-нравственных ценностей и преградой для разного рода деструктивных культов, идеологий и псевдорелигиозных организаций, представляющих серьёзную угрозу для государства и общества. Сегодня отношения между конфессиями, религиозными объединениями должны строиться не на враждебности, насилии, конфессиональной ограниченности, а на добрососедстве, веротерпимости, духовном согласии. Как правильно отмечал Патриарх Московский и всея Руси Алексей II, «разговоры о неизбежном глобальном столкновении мусульман и христиан считаю очень опасными. Подавляющее большинство последователей обеих религий не хотят этого столкновения. Да, есть радикалы в исламской среде, пытающиеся навязать веру силой. Среди христиан, в основном западных, есть те, кто считает, что мусульман нужно заставить подчиниться чуждому для них общественному и политическому укладу. Наверное, чтобы избежать конфликта, и тем, и другим нужно вспомнить о добродетели смирения. Пусть каждый народ – и христианский, и исламский – живёт так, как он хочет, в согласии со своими традициями. Не надо пытаться изменить друг друга – силой, хитростью, подкупом. Если мир от этого откажется, исчезнет всякая почва для столкновений, которые нужны не миллионам простых христиан и мусульман, а лишь узкому слою радикалов и тем внешним силам, которые надеются выиграть от конфликта» [10]. Это разумный, рациональный подход к решению межконфессиональных проблем, позитивно отражающийся в целом на духовно-душевном состоянии общества. В условиях многоэтнического, многоконфессионального пространства нашей республики такая ситуация между религиями очень важна, особенно между исламом и православием как самыми древними монотеистическими религиями, имеющими огромное количество верующих и большую международную силу.

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ҒЫЛЫМИ ӨМІР

НАУЧНАЯ ЖИЗНЬ

SCIENTIFIC LIFE

Aynur Karybayeva,

PhD student in “Religious studies”

MODELS OF INTER-ETHNIC AND INTER-RELIGIOUS HARMONY

In Almaty city on August 29, 2018 at the Al-Farabi Kazakh National University was held the scientific-methodological conference “Models of Inter-ethnic and Inter-religious harmony in modern Kazakhstan”, which was dedicated to the the Constitution day of the Republic of Kazakhstan.

The conference was organized by the Administration for Religious Affairs of the city of Almaty, PF “Center for the Study of Problems of Terrorism and Extremism in the Republic of Kazakhstan” and “Center for Religious Studies and Examinations” of the Al-Farabi Kazakh National University.

The conference was aimed to explain the constitutional foundations of statehood, propaganda and clarification of secularism in the Republic of Kazakhstan, the formation of spiritual virtue of youth on the example of traditional religions and the formation of tolerant consciousness among the population. Scientists, representatives of ethnocultural associations, representatives of traditional religions, religious theologians, non-governmental organizations, representatives of State bodies and political parties, undergraduates and doctoral students attended the conference.

The conference was moderated by Professor K.M. Bishmanov and Doctor of Philosophy, Head of the Department of Religious and Cultural studies A.D. Kurmanaliyeva.

During the conference, the speakers noted that the solution of the tasks should be based on the further consolidation of the potential of civil society institutions in the framework of the Constitution of the Republic of Kazakhstan, including ethnocultural, youth, public associations and religious organizations, with authorities at all levels policies in the field of religion. Formation of common civil identity, organizations of

interdepartmental interaction and social partnership of state power with civil society in the field of inter-ethnic and inter-religious relations.

The conference participants discussed issues of legislative foundations for the formation of inter-cultural and inter-religious harmony in the Republic of Kazakhstan, rights and duties of citizens in the field of religion, prevention of extremism and manifestations of interethnic conflicts in the territory of Almaty. Also were discussed issues of the reasons for the manifestation of extremism among youth, issues of preventive work to prevent extremism and terrorism, strengthening the activities of

national-cultural associations, developing scientific and educational activities, expanding analytical and research work on the laws of religion, non-traditional religious movements, wearing external attribute and religious clothing, alien to the national culture.



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