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# SYNTHESIS OF TRADITIONAL AND ISLAMIC VALUES IN KAZAKHSTAN

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## Abstract

The Kazakh traditional culture is based on the Turkic world model. Islam, in the form of Sunnism of Hanafite Madh'hab, is present in Kazakhstan. Speaking about the specificity of Islam in Kazakhstan it is necessary to mention its close connection with ancient folk religious faiths. The spiritual essence and fundamental features of the Kazakh culture coincide with the Islamic paradigms. Alongside with that, there is every reason to state about worldview syncretism, the modification of Islam in Kazakh society, based on the synthesis of Nomadism and Sufism. Ethic-ecclesiastical essence of Islam awoke an echo in nomads' hearts and souls, and it was accepted by them. 'Assimilation' of Islam in Kazakh ground was made by adding the elements of pre-Islamic cult practice: cult of ancestors, worship of graves and 'holy places', etc. The specificity of Islam lies in its capacity for dialogue and mutual understanding. It resulted in the synthesis of Islamic values and values of traditional culture of the Kazakh nation.

*Keywords:* religious faiths, shamanism, Tengriism, Islam, religious values

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## 1. Introduction

According to the ancient Turkic worldview, there is a balance in correlation of polar positive and negative forces. The problems of the good and the bad, verity and falsity, the place of the man in the world, his destination, meaning of life, human interrelation with nature and higher forces take an important place in the Kazakh traditional culture. The ancient Kazakh worshiped the fire and the Sun, deified the sky and heavenly bodies, honoured the cult of ancestors. The name 'Tengri', literally the Sky, the Heavenly Dwelling Place, corresponds to the all-knowing, all-wise and presiding deity. The code of proper behaviour and taboo was elaborated from here.

Shamanism was the oldest religion of the Kazakh. Later, Islam began to penetrate the territory of Kazakhstan. In 960, the early-feudal state of Karakhanid was the first, who adopted Islam, as a state religion. Muslim religion

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displaced the ancient Turkic runic writing system and contributed to the appearance of Turkic writing on the basis of the Arabic alphabet. Khoresm shahs created the whole system of close kindred and political relations with Kypchak Khanate in order to Islamize the nomads.

However, the archaic traits of pre-Islamic nomadic imaginative-metaphorical way of thinking were still preserved after the Kazakh nation was involved into the Islamic world. Many ancient profane rites were entwined with the Muslim traditions. It was assumed that all possible happy and unhappy events in life were the result of these subtle powers. Everyman resigns himself to them and cannot compete with them. To protect himself from the malign forces, everyman should observe definite rules. Thus, the Kazakh tradition supposed the existence of forces, which could provide blessing or punishment. The Kazakh named these two opposite origins as *kie* (the good) and *kesir* (the evil). As per human understanding, the person, for the weal of his own soul, should follow the taboo, traditions, customs, rules and behaviour standards of traditional society, to save himself from the impact of malign forces.

There was an ethics of intrageneric communication, kinship, which was connected with the living conditions and human life of the person in the traditional society. The Kazakh always stayed in the circle of kindred family relations, and it was the basis, regulating the behaviour in everyday life, in the routine life practice. Presentation of the world outlook through the kindred relations is still typical for the Kazakh. The individuum is being dissolved in the traditional worldview; he is minimally independent and is subject to common norms and values. Collective views and ideas dominate over the separate, individual worldview. The world was assimilated as something integral; believes, customs, principles and religious faiths, that made the life sense bearing, were formed. They were the principles of virtuous thought, virtuous wise word, and virtuous deed. It is the worship of the fire, the sky, the water, the earth, the faith into the *aruakhs* - the spirits of ancestors. The person should be sincere and honest, should be afraid of bad word, deceit, as the evil is connected with them.

## **2. Procedure**

The article is based on such approved methods and approaches, as the principles of cultural historicism, substantive work, integrality, specificity, etc. Some elements are used from synergetic methodology. A special attention is paid to the complex approach and comparative analysis.

### **2.1. Islamic values**

In classic Islam, to be acceptable by Allah means to follow the words of the Prophet Mohammed, who communicates the Allah's demands to his faithful followers. Knowing of classical Islamic formula: "Lya ilaha illa Allah va Mohammed rasul Allah" (There is no other God, besides Allah, and

Mohammed, his Prophet) provides us with the opportunity to take Islam at any age. It is enough to pronounce the sacred words sincerely, to believe with whole heart and soul, to give yourself to Allah's will. Thus, the first command of Islam is to believe into the single God. The second command is praying. The Moslem is prescribed to pray (to read namaz) five times a day. The third command is the Ramadan. Abstinence is the ritual duty of the Muslim; it lies in abstinence from food, drink and amusements. The fourth command is zakah, meaning the obligatory property and income tax that is spent on the needs of the community and is distributed among the poor. The fifth command for each Muslim: if he has physical abilities and material resources, he has to make a Hajj - the pilgrim's journey to Mecca.

A well-known Islamic scholar G.E. von Grunebaum fairly mentions: "The religious, apart from their social status, found solace from the religious thoughts and actions. The time had come, when people drew inspiration from the figure of Prophet; a curious parallel with the rise of godlikeness in the West, concentrated on the figure of Jesus." [1]

According to the tradition, the Prophet Mohammad was nearly forty, when he heard the godlike voice. He saw, that his mission was to warn his nation about unavailability and inevitability of the Circumstances Judgment. He suggested believing in single All-Father and Judge, preparing the moral principle of reward and punishment, Heaven and hell.

Every person will be punished according to his deeds and behaviour, each will get desert, either being sentenced to be in hell, to burn afire, or to deserve the Heaven. "Strong belief into inevitability of the Judgment Day determines ethic and emotional position. It is not enough just to believe in it. The pietistic person is the one, who feels fear in front of the God and trembles, waiting for the 'hour'." [1, p. 30]

The Prophet Mohammed stood for one God, for the freedom of almighty God, against pagan polytheism and Christian Trinity. "Not preferring the value of the real world, however, he denied the idea about his absolute sinfulness and being undesirable to the God, thus limiting asceticism" [1, p. 33]. The Prophet Mohammed was God's messenger, personifying creative and religious spirit. Allah is the single and true God. The Revelations, appearing miraculously and written by the Prophet Mohammed, got the name of Koran. Koran is the vatic sacred text. Islam means submission, self-devotion to the will of Allah, tauhid.

Islam, the same as Christianity and Buddhism, disallows racial and national barriers, prohibits stealing, deceit, gambling, excessive drinking and other vices. The Muslims and Christians, the adherents of other religions call for the worldwide fellowship of men, the peace throughout the world. Human national identity is of no importance for God. "On the Judgment Day, the person, being all alone, will come before the God, and neither relatives, nor friend and tribe will protect him in that day. He will be judged neither like kurayshit, nor like the Arab or the representative of any other clan - all these are the vestiges of tribal and clan system, not compatible with monotheism, decisively taken away by Mohammed - on the Judgment Day, the person will

come before the God as he is, simply just as a personality, face to face with God..." [2].

## **2.2. Folk religious faiths of nomads**

Islam, in the form of Sunnism of Hanafite Madh'hab, is present in Kazakhstan. Speaking about the specificity of Islam in Kazakhstan it is necessary to mention its close connection with ancient folk religious faiths. Not classic and traditional Islam is present in Kazakhstan, but the Islam with 'traces of shamanism' 'folk'. The cult of ancestors is still worshiped on our ground, the Sky - Kok-Tengry and the Earth - Umay are appealed, ancient ceremonies, customs and rituals are observed.

Even a modern person feels the power of the Sun and the Moon. The Kazakh scientist-enlightener Ch. Valikhanov mentions: "The shamanic person was astonished by the Sun and worshiped it; he saw the Moon and bowed it; he bowed everything in nature, where he noticed the presence of this inexplicable force, eternal, like time, which he named the blue Sky, Kok-Tangry. The origin of shamanism is the adoration of nature in whole and in particular." [3]

The nomad's position is close to the position of French and English Materialists of the modern age, who, as is known, consider, that the person is a part of nature, equivalent to all its other parts. "An integral part of nomads' culture is the developed system of worldview with the notions 'world' and 'person' in the centre. Contemplation, as a way of attitude formation to the world and the relations with the world, lies in the basis of the Kazakh traditional worldview culture. Contemplation, being the way to understand and to attract the Universe in whole, lies, in wide meaning, on the basis of philosophical attitude to life, to existence. The world in their understanding was almost identical to nature, which looked like absolute and everlasting origin for nomads, the only reality, which was self-regulating inside itself, had inherent causes and factors of existence, as well as the bases of activity and evolution. Here, the nature acts as the Universe, with inexhaustible depths and logics of its existence, which imposes the forms and ways of existence on the individuals." [4]

The nomad believed in spirits. Cult of ancestors was an integral part of this religion. When Islam came to this ground, the cult of ancestors did not lose its meaning. It existed side by side, and it is still present in the ceremonies of modern Muslims-Kazakh. There are made sacrifices to the spirits of ancestors, the mausoleums built in their honour are worshiped as they are considered to be sacral temples. The scientist and ethnographer Ch.Ch. Valikhanov, studying the material and spiritual culture of the nations from Kazakhstan and Central Asia, writes in his paper 'The Traces of Shamanism in Kirghiz', the following: "All writers speak about the Kirghiz, and almost all geographical guidelines mention, that the Kirghiz are Mohammedans, but they observe the shaman rituals, or that they mix the Muslim rituals with the shaman superstition" [2, p. 48].

The cult of the Sky (Tengry) exists simultaneously with Islam in the worldview of the Kazakh, who considers himself to be a Muslim. The Sky is considered as the universal supreme origin, controlling everything what takes place on the Earth. Adoring Tengry, the nomad expressed his gratitude or discontent. The highest value of Islam – Allah – was understood and perceived as the God, identical to Tengry. Unfamiliar with the texts of holy Koran, the illiterate nomad had no idea, that Islam is a monotheistic religion, accepting no other God, but Allah. Allah is the faceless, single, almighty, superior God, who requires obedience, worship and eulogism from the adherent. Allah requires from true Muslim to observe the laws of Shariat. Some definite law, named ‘adat’ was observed in the steppe. Studying the synthesis of Islam and shamanism in the steppe, Ch. Valikhanov noted: “Muslimism could not be rooted among the illiterate people without mullah, but it stayed as sounds and phrases, where the previous shaman notions were hidden. That is why the names, words, but not thoughts were subject to changes. Ongon got the name of Arvakh, Kuktengry got the name of Allah or Khuday, the spirit of Earth got the name of shaitan, Pery, Div and Jin, and the idea remained shamanic. It had shamanic image, personification even in representations. Nevertheless, the bases of shamanic faith were shook by Mohammedan tauhid.” [2, p. 49] The tauhid, the ideas of Heaven, hell and sin contradicted the understanding of the person, who worshiped the Sky, the natural forces and deified the ancestors.

The traditional generic ethics, the batyr’s code of honour, morality, in total, trace origin to ancient Turkic cults and paganism. “He worshiped alive spirit in the face of shaman and the dead spirit Ongon. However, in this life, the influence of nature on a person, especially the child, is too strong, too active, and he has to create the rules to follow in relation to mysterious nature, what to do and what not to do. The origin of that customs and rituals, which we name shamanic superstition now, presented the *true* religion at that times, the religion doubtless and alive.” [2] The combination of Islam with folk religion presents that peculiarity, which differs from the other forms of beliefs. In conditions of nomadic civilization, it was formed exactly in this way, and not another. “The shamanic people did not have sins, in the terms of Christianity; the person was afraid of paltering, because his cattle was reduced; he was afraid of feeling the fire under his foot, because he would be sick. In one word, shamanic superstitions resulted in kesr - disaster, loss of cattle, illness. Punishment followed the breakdown of ritual. When dying, he became excused from all punishments, and the spirit was free.” [2, p. 51]

The traditional values of nomads in their most Islamized forms never separated from their ancient roots. For instance, it is not for nothing, that K.A. Iasau supported the preaching of Sufism, which is mentally close to nomadic worldview. Pre-Islamic personages (erens, chiltens, mugans, aruakhs, primal forefathers) are frequently met in ‘Diuany Khikmet’ [5]. The idea of harmony of nature and man is a cross-cutting theme of ‘Beneficial Knowledge’ of Z. Balasaguny. Here is possible to recall his mentioning of the all-Turkic cultural hero - Alp Er Tonga [6].

Nomadic gnosis, based on oral-sacral knowledge and not admitting loop final, cataleptic state, is characterized by the search for special harmony between the man and the world, essentially, the Turkic philosophy is interlocutory and discursive.

### **2.3. Sufism**

Another peculiarity of Islam in the Steppe is the spread of Sufism. It is necessary to underline here, that, in general, Sufism is understood as a mystic direction in Islam. God perception is possible through the mystic love to him. The good and beauty belong exclusively to God. God is the pure existence, and the material world is its reflection. The unity (vakhdad) and the solitude (tazhid) are important for the Sufi. The mystic unity with the God, merging with him, intuitive cognition, ‘afflation’ and rapture are the most important.

Sufism was significantly spread in Kazakhstan, especially in the South of the country. This form of Sufism is also far from the classic variant, and it was influenced by shamanism. Khodzha Akhmed Yasavy was the bright representative of Sufism in the bosom of Turkic culture. Yasavy managed to synthesize Sufism with Tengriism, with Turkic religious faiths. “The worship of Allah does not exclude the cult of Tengry (the person - the Sky), and also the worship of ancestors (aruakhs) and recognition of evil daemons (shaitans). The reason, why the synthesis of Sufism and Tengriism becomes possible, lies, first of all, in coincidence of moral and spiritual values of these religions.” [7] The heritage of Khodzha Akhmed Yasavy, leaving deep spiritual trace, determined the distinctive feature of the worldview. His role is very significant in the shift of Sufi-Islamic concept of the God to the ground of traditional worldview of the Kazakh nation.

The main core of the Sufi doctrine is the essence of human life, the truth of existence. Sufism, spread on the Kazakh ground, was simplified in terms of the ritual and cult practices. It played an important role for the nomads, corresponding to their life conditions. Thus, Sufism, penetrating into the nooks of the Kazakh steppe, synthesized the main Islamic postulates with the traditions of folk believes.

The famous Sufi enjoyed the good reputation as miracle mongers, and their graves and mausoleums still present the pilgrimage for numerous religious people, searching for instructing asleep, curing from diseases, patronage in this and future lives. The cult of saints - protectors in front of Allah - was spread in ‘folk’ Islam; it did not correspond to the dogma about strict monotheism. Sufism, mystical Islam is closely connected with the folk religion. Sufis are the noticeable figures of the ‘folk’ Islam, having impact on people, together with ‘the people of religion’, theologians.

Simple people are attracted by the Sufis’ invitations to plain living, and how they explain the human right to ‘get closer’ to Allah. ‘Folk’ Islam creates legends and proverbs, where the significant place is taken by the angels, as well

as the shaitans, headed by Iblis. Koran sacred texts are used as charms, amulets, periapts, even as medicine to cure diseases.

#### **2.4. Customs and juridical legends**

Ethic values and rules of behaviour, specific worldview are connected with nomadism. The ancient Kazakh lived with cattle breeding, bred horses, sheep, camels. In winter and in summer the cattle walks in the steppe, goes out at grass. The nomad depends on nature, lives together with it, looks after the cattle. Nomadic everyday life of the Kazakh people is connected with great difficulties. This instability of nomadic stock raising everyday life is connected with its dependence on weather conditions, drought, fire, frost, when the cattle is deprived of food and dies. The Kazakh called such locust years 'dzhut'. Besides, there were predatory raids, and the herds of horses and sheep were stolen. That is why juridical legends of the ancient Kazakh are connected with horse-stealing, stealing of cattle. Nomadic way of life resulted in frequent conflicts of some clans with another. Cattle stealing, inter-clan quarrels were the first presentations about criminality. Juridical practice of the Kazakh is connected with the analysis of inter-clan quarrels, disputes, getting into inter-clan arguments. The court of *biys* in old national form existed in Kazakh traditional society. A *biy* was not just the judge as in the European view, but he was a wise man from people, the speaker, knowing deeply the juridical practice of his nation. "Apparently, the term 'biy' is derived from the ancient Turkic word 'bilig', which had two meanings – 'to rule' and 'to know'... Eloquence, quick-wittedness, an ability to rebut, to catch in a word, was a significant part of international politics and diplomacy, frequently equal in significance to the combat of batyrs (knights), which frequently determined the character and result of the battle. The *biy*, the person, who can penetrate deeply to the problems, evaluate and unwrap the nets, pulling wires not less than the Khans and legitimates." [8]

It was possible to become a *biy* only after national recognition of the pretender, who showed his abilities in practice, taking participation in any legal argument. A.I. Levshin notes that basis for the *biy* selection is "the ability to penetrate to judgment of quarrels and justice, proved by the experience" [9]. In order to get the honoured title of *biy*, the Kazakh had to address the public, to show his knowledge, oratorical skills, to share his experience.

Such authority was deserved and indisputable. They were the hereditary *biys*, the steppe *akyn-zhyrau*, the representatives of Kazakh oral poetry. They were rightfully considered to be powerful *biys* of their time.

The *biys'* court was informal, animated exchange of opinions, communication, without bureaucratic expenses. On this issue, Ch. Valikhanov in 'The Note about Judiciary Reform' writes: "Meanwhile, the conventional law of Kirgiz, on the same analogy of development of the higher and the lower, which we like to make references to, has more humane sides, than, for instance, Muslim legislation, as well as Chinese and Russian as per Russian Truth. There are no warning and terrifying measures in the Kirghiz laws, which are present in

new European codes. The Kirghiz never had corporal punishment. The generic laws, in compliance with which the clan members bear responsibility for their relative, bring more practical use.” [3, p. 94]

The cattle was so respected by the ancient Kazakh, that even the human life was evaluated in one hundred horses and six good things. The richness of the nomads was in cattle, it was the measure for human welfare. Let us refer again to Ch. Valikhanov: “We find, that it is necessary to judge by Russian laws for murder, robbery and grabbing, as the Kirghiz legal practice is quite unsatisfactory, evaluating the human life in hundred horses and six good things. It is necessary to provide some reductions and concessions relatively baranta (cattle lifting). In our courts, the word baranta has some ...terrible meaning, and it is considered to be the most important crime after treason and murder.” [3, p. 96] He mentions, that it is impossible to demand common understanding and view on crimes and minor offences from the nomad and the European.

Baranta (barymta - cattle lifting) presents the Kazakh’s special view on the criminality. The last is the form of forcible compensation of losses, admissible by the Kazakh conventional law - adat. Ch. Valikhanov continues: “The baranta of Kirghiz was sometimes accepted by the law. An aip (fine, levy) was imposed for stealing, robbery and theft, and nothing for baranta. Baranta is the capture of foreign cattle or foreign things, foreign property in whole, for unpaid debt-kalym (tribute) or kun (ransom for the blood, murder).” [3, p. 96]

Consequently, barymta, as a kind of stealing, can be passed to the biys to judge. The biys’ court also dealt with land disputes, barymta and stealing, the cases of marriages and divorces, the upbringing of children, the kun (compensated repayment for the guilt), the defence of fatherland. The biys’ court provided the authoritative decisions on juridical problems of that time.

It is known, that the Mongolians brought an idea of centralized power to the steppe, consolidating the nomadic tribes. ‘Yasa’ by Genghiz Kahn - a codified collection of conventional law - began to regulate the standards of nomadic life. Genghiz Kahn compiled a code of laws, so called Yasas, which were used to some degree in creation of the Kazakh code of laws ‘Zhety Zhargy’.

The stories go, that the first attempts to codify legal standards, belong to Kasym-Khan and Esim-Khan. A complex process of the Kazakh national character formation took place in the period of their rule. Later, the customs were codified by the well-known Tauke Khan. It is possible to say, that he elaborated the first legal rules of the Kazakh. Tauke Khan tried to consolidate the Khans’ power and to weaken the Sultans’ power. He did his best to consolidate and develop the Kazakh khanate. The Kazakh land was invaded by the Jungars, a vast territory always caused aggressive interest, resulting in outside danger. To consolidate the nation, to unify zhuzes, presented the only possibility for the Kazakh generations to rebut the enemy.

B.S. Kabykenova notes: “Vastness of territories, mutual influence of nomadic legal cultures and democratic traditions, the strive for peaceful coexistence and self-defence were the main factors of the conventional law

formation and development. The Kazakh legal system, determined by the way of life and conformed to varying social realities, was characterized by stability and dynamism.” [10]

Tauke Khan took measures to elaborate general legal norms of behaviour for the whole Kazakh steppe. The outstanding people of that epoch participated in compiling the code of ‘Tauke Khan Laws’ - Kazakh akyn, biy Bukah-zhyrau, biy of the Elder zhuz Tole, biy of Middle zhuz Kazybek, biy of Younger zhuz AYTEKE, famous and respected people.

According to the legend, on the mound Kul-Tobe, Tauke Khan gathered seven biys, the famous leaders of the Kazakh clans. There were collected and generalized the rules of behaviour, used for internal life of each tribe, clan within the zhuz. They became the basis for ‘Zhety Zhargy’ - a collection of rules ‘Seven Establishments’. This code of laws involves the norms of administrative, criminal, civil law, a statute of taxes, religious views, etc. The order of Khanate rule was determined, crime penalty was established. The norms of conventional law were suited for protection of property and privileges of the Kazakh elite [11]. The developed norms of ‘Zhety Zhargy’ became the basis for the social relations of the Kazakh life. The written source ‘Zhety Zhargy’ is absent. The rules, the code of norms and laws were learnt by heart, circulated along the endless steppe, from generation to generation. A great wise man of the steppe Abay wrote: “Not everybody is in power to render justice. To hold a council, as is said, on the ‘top of Kultoba’, it is necessary to know the codes of laws, which we got from our ancestors – ‘a path of light’ by Kasym Khan, ‘the old path’ by Esimkhan, ‘seven canons’ by Az Tauke Khan.” [12]

The content of ‘Zhety Zhargy’ survived thanks to the records of Russian scientists, famous investigators of Kazakh history and everyday life, A. Levshin and G. Spassky. Let us provide the fragments: “If somebody kills a person, he will be revenged blood for blood; or the murder was compensated in 200 horses by the clan of that, who was guilty. If a man was injured, for instance, then the guilty was punished by lashes, sticks or got the same wounds, as a victim, after he and his injuries were examined; when it was necessary to pay with cattle, then the whole clan of the murderer paid. For woman’s reputation, if somebody deflowers or makes fornication by force, that person is killed or recovered with 200 horses. The one, who steals a camel, and who is revealed for it, is recovered three times in nine camels and one servant for one camel. The same is paid if something more is stolen...” [13]

Thus, the basis for common-juridical standards is constituted by the old norms, dating back to the famous Yasa, approved in the beginning of the XIII<sup>th</sup> century. Appearing on the basis of tribal customs of Mongolian military-clannish troops, the conventional law was valid for several centuries in the traditional society. The Kazakh nomadic society is the early national union, whose distinctive feature was cattle breeding.

Cattle were the measure for all values. The kalym (bride-money) for the bride, the kun (a penalty) were paid, as a rule, in the cattle. Clannish society elaborated bans, taboo and the strongest generic traditions, which provided the

nomads with an opportunity to live in relative stability. In our opinion, the views on criminality in traditional worldview had ethic character, rather than directly juridical. At the instance of the Kazakh, a person shall have a worthy way of life, to commit good deeds and noble actions, otherwise, the spirits can become furious and can punish. The greatest wise man of the steppe Abay addresses to the contemporaries and descendants: “It is necessary to study, to know what other nations know, to become equal among them, or to become the protection and the support for your nation”. He asked with pain: “Will the light days come, when people forget the stealing, cheating, evil-speaking, enmity and will be directed to knowledge, learn the craft, start to get the richness in honest and worthy way” [12, p. 38].

Shariat, as a complex of juridical norms, principles and rules of behaviour, religious life and deeds of the Muslim in the Kazakh ground, was not approved due to strictly formalized character. Although, starting from the XVI<sup>th</sup> century, there were some attempts to implement Shariat in the steppe. It should be mentioned, that from the ancient times, the status of Kazakh woman differed from the status of the woman in Muslim society. She had almost equal rights with men. Being converted to Islam, the Kazakh woman did not wear paranja (hijab).

### ***2.5. The place of Islamic values in Kazakhstan***

There are nearly 1.5 billions Islam adepts in modern world. The Arabic word ‘Muslim’ means a person who professes Islam. In fact, it is necessary to distinguish strictly Islam, as a religion with dogmas and rituals, which presents a complex system and a body of canons, and the ‘folk’ Islam, as a definite way of life with specially determined everyday rules, norms and customs. The ‘folk’ religion, a so-called common form of Islam, is present in Kazakhstan.

The role and significance of religion have increased in the last decade in the social and political life of Kazakhstan. The position of existing religious confessions has especially increased in sovereign Kazakhstan, when the communistic ideology left the arena; a great quantity of non-traditional confessions has been expanding. Religion has a great impact on human consciousness and behaviour in everyday life.

At present, the Kazakh of different nationalities and confessions face the whole number of problems with ideological-religious character. A special religious vacuum was formed. The situation of anomie is observed in the society, when negative and indifferent relation to the existing norms and established values is manifested.

The ideological-religious basis for consolidation of the society is the national ideology, presenting the values, which are of great interest for people of different ethnic groups and confessions, as a single unity.

The religious values play an important role here; the Kazakhstan population belongs to different ethno-confessional communities. These values bear the character, both consolidating and separating people.

Politicization of confessions and inter-confessional relation result in threat of religious conflicts emergence, which belong to the number of most irreconcilable and hard-to-solve, due to the value-conscious character.

Kazakhstan is a complex poly-ethnic and poly-confessional society, where the representatives of more than 130 ethnic groups and 45 confessions coexist. As per official data, Islam takes the leading position per the number of the religious.

To some extent, Islam presents a wraparound way of life, involving the religious faiths and rituals, which find their place in the wide context of regulated social relations, economical responsibilities and privileges, political ideals and devotion to their communities. The Muslims dwell, at least, in two cultural spheres. One of them is the local culture of native land, ethnic surrounding, inborn and taken in with the mother's milk, the other one is acquired and conscious belonging to Islam, to the whole Muslim culture [14].

The positions of Islam in Kazakhstan are contradictory. The Kazakhs, in the majority of cases, considering themselves to be the Muslims, are not the ones of Islamic guidance in classical meaning.

The change of spiritual condition in Kazakhstan after gaining independence gives us an opportunity to understand and reveal new paradigms and philosophy of Kazakh religious thinkers including Mashkur Zhusup's heritage. Changes in worldview directions and settings, the end of Marxist dogmas and stereotypes make us re-evaluate the phenomenon of Muslim culture and understand that the heart and the soul of traditional culture is Islam. The prominent enlightener Mashkur Zhusup Kopeev, who was rejected during the Soviet Union times, supported the Islam culture and spiritual ideology. He considered that intellect and Science lead to the understanding of the Creator. In the current unstable world it is very important to investigate theoretical basis of Islamic culture and philosophy. It is significant to identify spiritual humanistic power and humane direction of Islam, which is considered as one of the main religions in the world. Only in this case it will be possible to prove that the main principles of Islam are spiritual revival, understanding and peace between nationalities. This can prove that Islam totally confronts to ignorance and filth, violence and villainy. For current Kazakhstan's scientists a new opportunity to reject previous ideological marks and look from a new approach to works of Kazakh thinkers and their contribution to Kazakh culture has emerged [15].

The classical Islam is the religion of law, which does not admit fundamental difference between religious and secular. Each Muslim shall follow and sacredly adhere all norms of behaviour, prescribed by Shariat. "The main feature of the Kazakh religious mentality is the absence of deep roots of the Islamic religion in public consciousness. The main reason of weak Islamisation of the Kazakh population is the nomadic way of life, not contributing to consolidation of religious articles in religious sphere" - mentions the investigator of the Kazakh mentality M.S. Shaykemelev [7, p. 141]. However, the matter is not in the way of life, but in the worldview, the special nomadic relation to the

world, which had impact on his way and style of life. The most abstract characteristics of human essence in nomadic world outlook is the fact, that ontologically, he is the belonging the constitute of the world of existence.

### 3. Conclusions

Assessing the culture of the societies, who lived for a long time ago whether they were as primitive or archaic, it should be noted that they were in harmony with the environment with all its difficulties and have never been changed. In such cases, it is necessary to presume, how people of such society managed to elaborate rather high moral norms.

Each culture has its own value-conscious unique core, implementing the specificity of its locality in the world (the North, the South, the West, Eurasia, continental, marine, lowland, etc) and presence in the flow of world history, as well as the accumulated experience. Thanks to this core, the integrality of this culture is provided, as well as its unique appearance.

Moral-religious essence of Islam found the reflection in hearts and souls of nomads, and it was adopted by them. 'Implementation' of Islam in the Kazakh ground was supplemented by the elements of pre-Islamic cult practice: the cult of ancestors, the worship of graves and 'holy places', etc. The specific character of Islam lies in its capacity for the dialogue and mutual understanding. Thanks to it, the Islamic values were synthesized with the values of traditional culture of the Kazakh nation.

In modern Kazakhstan, the growth of religiosity, especially devotion to Islam, acts as a compensatory mechanism for the Kazakhstan society modernization. Today's task is to prevent the increase of the risks raised by radical schools penetration. This problem is serious in the sphere of state regulation of the religious situation.

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