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Kazakhstan's Chairmanship of the OIC: the History and prospects

In article the history of origin and development of idea of «Pan-Islamism» on territories of Saudi Arabia and its distribution for country limits reveals and all over the world. Authors investigate attempts of the Arabian states to extend idea of association on the basis of Islamic solidarity through the international organizations. One of such effective associations for today is the Organization of «Islamic conference». In article preventive acts and settlement of organization in the Middle East conflicts, the place and role of Organization of «Islamic conference» in international relations and possible prospects of Chairmanship of the Republic of Kazakhstan in the Meeting of Ministers of Foreign Affairs of the Organization of «Islamic conference» in 2011 are analyzed.

Keywords: Kazakhstan, Republic of Kazakhstan, Saudi Arabia, Arabian states, Middle East, Islamic conference, society, dynamics, development, historical.

The vast majority of Eastern religion plays a significant role, religious organizations, in some cases are more effective than secular political parties, the mechanism of influencing the behavior of the masses. An important and powerful tool is the Mosque, its practical ability to work with people. Activation of religious trends in the spread of Islam, their latent influence on the system of international relations set in the late 1960–1970-ies in the theoretical, political and practical terms, the problem of an Islamic alternative world order.

The religious factor in a political life of the zone of spreading Islam has acquired a global character because of its broad social base, transnational, polycentric, large financial resources of Muslim oil-producing states.

In historical literature there is still no consensus about the origins of «founder» pan-Islamic movement. Most common concept that the founder of Pan-Islamism is Sayyid Jamal al-Din al-Afghani (1839–1897), who advanced the idea of «religious-political alliance of Muslim nations» [1; 475]. There is a number of authors who argue that the idea of pan-Islamism was born in the years 1883–1884 in Africa, where the League was established under the name «Ittihad-Islamiya» (Unity of Muslim League). The initiator of the League called on Sheikh Omer Adzhel ruby-Mahdi (a Frenchman, an Algerian-born). According to these authors, the League was the result of the capture of African territories by Europeans [2; 85]. All theorists of Pan-Islamism is defined as «the unity of the Muslim world in one powerful grouping (education), whose aim is the embodiment of the principles of the Koran» [3; 12].

Under colonial rule of the imperialist states pan-Islamic slogans used by the liberation movements of the colonies in their struggle for independence. However, during the acute religious clashes in Syria in 1960 «began to dominate the national and not religious basis of Arab unity» [3; 13]. Turkish Sultan Abdul Hamid, after the Turkish revolution of 1908 rejected the concept of pan-Islamism and began turkization of population in the Arab governorates — the administrative units of the Ottoman Empire.

After World War I in the zone of the spread of Islam has changed dramatically, which created the pre-conditions for the emergence of alternative pan-Islamism trends: the growth of regional nationalism, the emergence of the concept of pan-Arabism.

Movement, aiming at strengthening Islamic solidarity in opposition to growing influence of Western countries in Asia, began to emerge in 1920 in the development of anti-imperialist sentiment in the Middle East. In 1926 these ideas were developed in the activities of Abdul Aziz Ibn Saud — the founder of Saudi Arabia — Mecca organized in the first World Muslim Congress, which was attended by representatives of most Muslim countries, as well as countries with strong Muslim community (including and representatives of the USSR). The event, officially aimed at fighting the European colonization, was to strengthen the regime of Ibn Saud, demonstrating broad support for his policies on the part of followers of Islam [4]. Despite the relative narrowness of the objectives of Congress, he was instrumental in the acquisition of Islamic leaders the experience needed to establish meaningful contact with their peers and neighbors, as well as for joint solutions to common problems in the sphere of interaction with Western countries. Consolidation of the Islamic world contributed to carry out similar activities in 1931 (Jerusalem), 1949 (Karachi), 1962 (Baghdad).

In 1962, in Mecca in Saudi initiative League of the Islamic world was established — an international organization of Islamic states along religious lines. Charter Organization proclaimed goals such as strengthening Islamic solidarity, the dissemination of ideas of Islam, maintaining constant contact with leading religious figures and scholars, establishing and developing close relations with the followers of Islam living in non-Muslim countries, as well as «support for a holy war of Muslims, wherever she did appeared» [4].

The League has not been clearly structured. This organization tries to respond to major regional and global challenges the integrity of the Islamic world, but has not sought to develop mechanisms to address common to all Muslim countries, the problems of economic and social nature that predetermined its weakness and relative inefficiency by reducing the activity of the League of the Islamic world to the proclamation of political declarations rather general nature.

Thus, during the period 1920–1960-ies of the Islamic community has failed to establish an effective mechanism of intergovernmental cooperation to jointly address the problems faced by Muslim countries after independence. During this period, long-term development of solidarity of the Islamic countries on the basis of religion was considered the leaders of several countries as a convenient tool for strengthening the regimes, and raising his own prestige in the Middle East regional political arena and on the world scene as a whole. Experience of cooperation of states allowed forming a sufficient basis for the development of constructive cooperation between the adherents of Islam in the future.

In 1962, unknown persons set fire to the sacred for all Muslims to the mosque of Al-Aqsa Mosque in Jerusalem. This event shook the entire Islamic World; none of the terrorist organization has claimed responsibility for actions. In September of that year at the initiative of Saudi King Faisal, in Rabat (Morocco) gathered Chapter 26 Muslim states. Condemning the attack on the mosque and shrine, they decided to create a new structure, the main objectives of which were to be the support of Islam throughout the world, the joint protection of the rights and interests of the people of Palestine and the Muslim Ummah as a whole.

Past experience has allowed leaders of Muslim countries to create in 1969 the Organization of Islamic Conference, which became the main body of interstate cooperation within the Islamic world. Despite the fact that the main impetus to the creation of the OIC was the burning of a mosque in Jerusalem and the defeat of Arab armies in the Six Day War with Israel, the main objectives of the organization were far greater military cooperation and joint defense. The Charter of this organization has been made to goals related to strengthening the solidarity of the Islamic world, the strengthening of cooperation of Muslim countries in economic, political, social and cultural spheres, to coordinate their actions in the international arena, the protection of independence and national rights of all Islamic peoples, etc. etc. [5].

The Charter of the OIC indicated principles of interaction between members of the organization designed to promote the realization of the objectives listed above: the principle of equality of all States members of the organization, respect, independence and territorial integrity of member countries of the Conference, the rejection of the use or threat of force in resolving various issues arising in relations among Islamic countries. It should be noted that the structure of the OIC was originally built with a specific political culture in the Islamic world, as well as taking into account their political regimes. Under the Charter of the OIC the supreme body of this organization is the Conference of the monarchs, heads of State and Government, held every three years.

Analysis of the published documents of the structural unit suggests the declarative nature of the Conference of the monarchs, heads of states and governments. Participants in the sessions of the Conference to discuss the most important strategic issues of international security, economic and cultural development, limiting the adoption of declarations that do not contain any recommendations for solving the problems encountered [6; 3]. The solution to the critical development issues and cooperation in the Islamic world passed the

Conference of Foreign Ministers of the Organization, which aims to make responsible decisions concerning the general line of policy of the OIC, tracking the implementation of decisions and verify their effectiveness, the discussion of financial issues, as well as coordination action by countries of the Organization, in accordance with its objectives and principles. Such distribution functions, in our opinion, because the initiators of the Islamic Conference have tried to «insure» that organization of the contradictions between authoritarian charismatic leaders of Islamic (especially Arab) countries in the development process of their cooperation. The order to address critical policy issues the foreign ministers, who are mostly educated, highly skilled, experienced diplomats and politicians, reduced the possibility of reducing the discussion of these issues for the competition claims and ambitions of individual leaders of Muslim states to dominate in the Islamic world. Another feature of the structure of the Organization of Islamic Conference is an abundance of ad hoc committees and institutions, both temporary and permanent, which led, as a rule, heads of states of the Organization. As the structural units of this kind is necessary to note the Committee on Jerusalem, which plays a major role in determining the policies of the OIC in respect of the Middle East conflict, the Standing Finance Committee, which determines monetary policy of the Organization and provides funding for its activities, as well as the Islamic Committee on Economic, Social and Cultural issues.

At the different times within the Islamic Conference several foundations, centers were established and agencies designed to coordinate the activities of governmental, public and private organizations in the Islamic world in various fields (transport, research, etc.), as accumulate funds for their development (Islamic Solidarity Fund, International Centre for Islamic Education, Islamic Council of Civil Aviation, etc.) as well

Speaking about the structure of the OIC, must also be noted that in late 1980 and early 1990's under it appeared division characteristic of international associations such as integration, designed to strengthen the coordination of member countries of the Conference in a particular area. K units of this kind include the Council of Ministers of the Interior, whose main function is to develop cooperative measures to reduce the social base of terrorism, development and implementation of pan-Arab security strategy, as well as the Parliamentary Union of OIC, designed to strengthen the unity of the Islamic world in constant change occurring in the world arena. Today, the Organization of Islamic Conference is the largest and most influential Muslim official of an international intergovernmental organization. It currently brings together 57 countries with a population of over 1.4 billion people. Total OIC member countries are the second after the United Nations institutional organization in the world [3; 27].

The activities of the OIC have been recognized by the UN. Thus, the OIC has been invited to participate in the sessions and work of the General Assembly as an observer. One important aspect of cooperation between the two organizations is joint peacekeeping efforts. In this connection the question arises about the status of the OIC as an organization. OIC can not be attributed to regional organizations, as well as under article 52 of the UN Charter, regional organizations should meet the following requirements: to be established on the basis of regional agreements «to resolve such matters relating to the maintenance of international peace and security as are appropriate for regional action, provided that such arrangements or agencies and their activities are consistent with the purposes and principles of the Organization».

Moreover, the activities of the OIC, particularly in the areas of support and assistance to Muslim minorities in non-Islamic countries that are religiously justified form of interference in the internal affairs of other states. Regionalism of membership in the OIC does not comply with the requirements of the UN Charter, as the OIC includes zones spread of Islam from Malaysia in the east to Morocco in the west, from Malawi in the south to Kazakhstan in the north of this zone. Finally, it is impossible to deal with the problems of maintaining international peace and security in a closed organization based on religious grounds [7; 6].

OIC can not be attributed to the specialized agencies, as according to Article 57 of the Charter of the UN specialized agencies are, «established by intergovernmental agreement and having wide international responsibilities, as defined in their basic instruments, in the areas of economic, social, cultural, educational, health and other» in relationship with the UN in accordance with the provisions of article 63 [5].

Objectives of OIC cover areas the maintenance of international peace and security, cooperation between Member States in scientific, cultural, social, economic and other fields and coordination in the name of liberation and the preservation of the integrity of the holy places, supporting the struggle of the Palestinian people and assist him in the name of his return rights and the liberation of its territory, supporting the struggle of all Muslim peoples to preserve their dignity and national rights [5].

In an extensive annual directory «International Organizations» OIC is placed in the «C» — intercontinental organization. This group of organizations formed by the following criteria:

- International intergovernmental and nongovernmental organizations, whose activities are not aimed at the economic benefit;

- The organization's activities go beyond a certain continental regions;
- Part of an organization consists of members not less than ten countries;
- Part of an organization is at least one state of another continent [8; 5].

In practice, international organizations emerge as a permanent mechanism for international contacts, when all previous forms — bilateral relations, multilateral conferences — can not meet the objective needs of development of international relations in general or in specific areas. With regard to the history of the OIC Organization of the Islamic solidarity «was not a reflection of the «Islamic integration», and was conceived as a tool to strengthen pan-Islamism in contemporary conditions of relevant international legal registration of the founding documents.

In Kazakhstan, in our absolute conviction that Islam, or some other religion does not dominate any ideology, no politics or in everyday life. Islam in Kazakhstan rooted much later than in Central Asia. The spread of Islam was the result of the Arab conquests of VII — beginning of VIII century that did not become a «point of reference» full-fledged entry into the Islamic world. Waves of nomads, bring with them their pagan beliefs, were not allowed this process to complete. As a result, the Kazakh steppes remained the «periphery of Islam». The Kazakhs Islam combined with the pre-Islamic beliefs — Tengrianism, shamanism, the worship of the spirit of the earth — Ana Gers and others. Everyday life of Kazakhs characterized by a lack of rigor in compliance with Shariat. Kazakhs throughout its history did not show any religious fervor. Until 1990, the Muslim community in Kazakhstan obeys the Spiritual Administration of Muslims, located in Tashkent, [9; 9] in Kazakhstan, a temperate Sunni Islam. Kazakhs have always been alien to the politicization of Islam, opposition to secular government and religious elites, intolerance of other faiths, religious bigotry, or the value of a theocratic state.

For nearly two decades of reform in Kazakhstan there were significant quantitative and qualitative changes in the religious life of the population. At present, the number of Muslim religious organizations in the country is 1313, there are over 5,000 mosques. According to the Spiritual Administration of Muslims in the republic there are about 11 million Muslims, representing 24 nationalities [10]. Statistics shows that since independent Kazakhstan has increased the number of adherents of Islam and some political scientists are concerned about how fundamentally it can take root in our country. But perhaps one of the major reasons that the spread of Islamic fundamentalism does not threaten Kazakhstan seriously — especially the historical development and as consequence of this lack of a broad social base.

The Charter of the OIC have a few points on which Kazakhstan could apply for entry into the organization:

- «The percentage of Muslims and the total population of the state, as well as the percentage of Muslims and followers of other faiths in the state, etc.
- Content of the Constitution of the State regulations on whether Islam is the official religion;
- Degree of application of Islamic shariat state (discussed whether shariat as a source of law)» [5].

Kazakhstan became a full member of the OIC in 1995, thanks to correspond to the first paragraph of the Charter of the OIC, the second among Central Asian states of Tajikistan, after which came on Dec. 1, 1992 [11]. It is clear that this was due to the emergence and formation of foreign policy of our republic. In contrast, the percentage of Muslim population in the Republic of Kazakhstan for the period, accounting for about 60 percent, the same rate in Tajikistan is 95 percent [12]. This, of course, will allow Tajikistan to quickly determine their foreign policy orientation in the past enter into this organization. The main reasons can be designated for investment in a period of political instability in Tajikistan by the «brothers in faith, experiencing at that moment a huge influx of petrodollars».

Interaction of Kazakhstan with the OIC took a passive character until 2006 (the share of foreign trade between the ROK and the OIC does not exceed 10 per cent) [7; 6]. To promote cooperation between the OIC member states has been developed OIC Ten-year action plan for 2006–2016, aimed at strengthening economic diversification and integration.

At the end of March 2010 the Republic of Kazakhstan established its Permanent Mission to the Organization of Islamic Conference. His discovery is aimed at strengthening cooperation between our countries with powerful international union.

07/09 June 2011 scheduled for VII World Islamic Economic Forum (VIEF) in Astana with participation of business circles of the Muslim world. Topic VII Forum — «Globalization: the relationship, competition and cooperation for the mobilization of Muslim and non-Muslim countries towards greater economic inde-

pendence through open channels of multilateral relations and strategic cooperation». Will be organized into several sessions, which will discuss issues of Islamic banking, the development of financial infrastructure, the industry «halal», alternative energy sources and other forum will serve as a better understanding of the socio-economic problems of the OIC countries and to develop constructive ways of its development [13].

Kazakhstan, intends to actively engage the Islamic capital in the transformation of the national economy, has deeper and more fully absorb these specific rules to take full advantage of this powerful building. Due to the rapid development of the halal industry in Kazakhstan in November 2009 established technical committee «halal» certificates for production of the products 15 enterprises of the country [7; 6]. It is expected that in addition to companies specializing in the production of halal food products, their development in the country will also halal cosmetics, pharmaceuticals and halal so on.

Given that the country is gaining momentum speculative capital, is constantly provoking inflationary proclivities, it is likely beneficial impact of Islamic principles on the ethics of domestic business.

Asian Development Bank (ADB) and Islamic Development Bank (IDB) agreed to set up Asia's first multi-Islamic Foundation for Infrastructure, whose size will be 500 million. This fund will make equity investments in 12 borrowing countries in both banks, such as Afghanistan, Azerbaijan, Bangladesh, Indonesia, Kazakhstan, Kyrgyzstan, Malaysia, Maldives, Pakistan, Tajikistan, Turkmenistan and Uzbekistan. All these projects are in early stages of development [7; 7].

Currently, under Kazakh law, the right to issue securities sukuk has Islamic financial institutions, subsidiaries of the National Welfare Fund «SK» and the holding structure KazAgro. It is expected that by 2020 the share of Islamic financing in the aggregate amount of investments into Kazakhstan's economy will reach 12 percent. The country launched the first Islamic Halal insurance company «Takafu» [7; 7].

Thus, the infrastructure of the financial and banking cooperation is expanding, which obviously serve as a multifold increase in investment of the OIC in the Kazakh economy. Maintaining the status quo in Kazakhstan as a recognized authoritative leader of Central Asian countries and no less credible OSCE participating will be the main task of the country during the transfer of Turkey's friendly to Kazakhstan President chairs the OIC Foreign Ministers in the summer of 2011. What are the prospects for the presidency? What positive and negative consequences may be for Kazakhstan in the framework of the presidency? And how effective will the Middle East issue a decision within the framework of our country in the OIC?

Considering all the features of this organization, it should be noted that Kazakhstan will have a difficult period in his role as chairman: in contrast to «secular» OSCE and OIC includes states that are traditionally Muslim, or have a predominantly Muslim population. Therefore, all questions relating to religion, the issues related to Islam, stand in the forefront of his decision. For the OIC issue that is religious in nature, are of fundamental importance: first, it is the need to solve the Palestinian question and, secondly, that the definition of the status of Muslims the third holiest site — the Al Aqsa Mosque (Dome of the Rock) in Jerusalem, and thirdly, strengthening the role OIC in world politics by expanding the number of participants in the organization. If the first two positions are not in doubt, the third position in our view represents a kind of complexity, as the performance evaluation of the OIC quite controversial. There are several opinions on this matter.

For example, the chairman of Russia's Islamic Committee Geydar Jemal, commenting on the prospects of the OIC, said that its activities can not be called effective, as the steps made by the leaders of the participating organizations are anti-Islamic in nature, and the leaders themselves are shown in its place the Western community in order to control Islamic factor in their respective territories. Moreover, Jemal believes that... «all these bureaucratic regimes, not excluding the Saudi, are protіvіgіys of the Western community, and the main difference between them lies in the fact that some are focused on the United States, and others — in the post-colonial Britain, a common market and maybe in continental Europe» [14].

Not fundamentally different position of the heads of the Union of Muslims of Kazakhstan Murat Telibekov who in his interview described the activities of the OIC: «The reason, above all, the Islamic community, unwillingness and inability of Muslims to defend their own interests. The most striking example — Palestine. Dwarf Hamas and Hezbollah have a far greater impact on the Middle East peace process, than a giant monster of the OIC. Perhaps, the OIC is doing well in the cultural field? But here we see the depressing infantilism. The largest Muslim mass media to Al Zhazira «or» Al Arabiya «created not with the assistance of the Muslim integrals, but rather the contrary» — he said [15].

It's hard not to agree with the leading Islamic figures, but it is hoped that Kazakhstan is still able to change the stereotype of the OIC.

Ambassador at Large of the MFA Dulat Bakishev noted that the recent OSCE summit in Astana, will provide an excellent opportunity to draw international attention to the problems of Central Asia. As regards cooperation with the OIC, it helps to solve the specific political, economic, cultural problem. In particular, the organization has assisted Kazakhstan in obtaining equipment for medical, educational institutions, the reconstruction of roads. The OIC Kazakhstan focuses on the economic component. Intensification of trade and economic cooperation with Muslim countries and economic institutions of the OIC, including the Islamic Development Bank, a fully fit in with the policy of intensification of the economy of Kazakhstan [16].

Baghdad Amreyev believes that the status of the chairman of Kazakhstan provides a unique opportunity to contribute to the solution of some problems of global and common Muslim character. In this context, the objectives of the chairmanship of Kazakhstan at the global level are a contribution to strengthening international and regional security, promotion of global inter-civilization dialogue, a peaceful and constructive interaction between Islam and the West, countering Islam phobia in the world, strengthening the nuclear non-proliferation, etc. As national goals, among them are the effective chairmanship of the OIC, the nomination of our country as leaders in the Islamic world, strengthening the role of Kazakhstan as a mediator in resolving problematic issues in relations between the Muslim world and the West, as well as expanding trade and economic and investment cooperation with Muslim community, to develop cooperation in the field of science and technology, environment, strengthening cultural and humanitarian cooperation [13].

Such are the prospects for Kazakhstan's chairmanship of the OIC, according to leading public figures.

So, what problems might face Kazakhstan for the presidency of the organization? In our view, for Kazakhstan, it will attempt to preserve the dominant priorities of Kazakhstan between the parties-members of OIC and foreign «players» of the OIC. Reasons for these assumptions are many:

First, Kazakhstan will not have to lose the balance of equilibrium, which he acquired during his chairmanship of the OSCE. In other words, to work in such an authoritative body like the OSCE did not turned out to be inconclusive.

Secondly, as a chairman to preserve the integrity and unity of its members through their mutual rapprochement.

Thirdly, Kazakhstan must promote the conservation status of a benevolent state, positioning itself as a center «of the Congress of World and Traditional Religions».

Fourth, as a member of the OIC Kazakhstan will be required to adhere to the agreements of the Bureau for a boycott of Israel, established on the basis of the OIC, in principle, for Kazakhstan is not possible. We can assume that dissociation from the OIC until recently could be caused by warm relations with Israel.

Given the precedent of deaths of civilians caused by the shooting of 31 May 2010 by Israeli soldiers delegates peaceful «Freedom Flotilla» in neutral waters of the Mediterranean trying to humanitarian aid to Palestine, has led to the demise of the political image of Israel in the eyes of the world. Kazakhstan could not extract political advantage in addressing convergence with the countries of the OIC on the eve of its presidency of the organization. Kazakhstan needs to solve a very difficult problem — to restore friendly relations between Turkey (where the President of Kazakhstan has become an influential personality) and Israel that after the tragedy of humanitarian convoy to solve virtually impossible.

There is one more obstacle in addressing this complex issue Kazakhstan — voiced in May 2010 in the media (on a running line republican television agency «Khabar»), an official statement of the Minister of Foreign Affairs of the State of Israel, Avigdor Lieberman, that the Kazakhstani military cargo plane, the detainee Thai security forces at the airport, was intended for the Palestinian radical movement Hamas and the moderate Islamist movement «Hezbollah» [17]. In turn, the MFA not way has not reacted to the statement by Israeli Foreign Ministry. Given that Kazakhstan is a republic with a predominantly Muslim population, this fact can affect and trust relationships of Israel to Kazakhstan.

According to researcher Sultangaliev Magzum, which in one of his articles on the official Kazakh edition wrote that the majority of the axial flow problems in world politics are concentrated in the Middle East. Processes, occurring there, are directly related to questions of the Afghan-Pakistani stability, having high impact on security in Central Asia and the Caspian Sea [18].

This thesis can only add that the question of one of the participants in the OIC — Islamic Republic of Iran — also remains open: an open confrontation between Israel and Iran, Russia's refusal to sell Iran S-300, U.S. opposition to a peaceful «nuclear program» of Iran, Saudi competition Arabia and Iran, and much more to be resolved within the framework of Kazakhstan's chairmanship of the OIC.

In this case, we can only hope for the best: it seems that the format of the upcoming meeting of OIC Foreign Ministers in Astana, Kazakhstan will still make a conceptual contribution to the building of modern

architecture Eurasian security, as well as run the rapprochement with Turkey, Israel and the Arab states, eliminates the causes of threatening security vacuum in the region of the Middle East.

«We are facing two major challenges. First — learn to confront religious fundamentalism as a political ideology without demonizing Islam as a religion. The second task — to establish between Western and Muslim world is an open and honest dialogue. Kazakhstan's chairmanship in the Organization of Islamic Conference would serve these noble goals», — says N.A.Nazarbayev said in an interview with TV channel Euro news [19].

The President noted that Kazakhstan's independence has gained a unique experience of peaceful and tolerant coexistence of a huge variety of ethnicities and faiths. «Such an absolute advantage turns our country into one of the most suitable sites for dialog between the West and East, Europe and the Muslim world», — says N.A.Nazarbayev [19].

N.A.Nazarbayev sure that one of the main problems of World politics remains difficult relations of the Muslim world with the world. Astana already has substantial experience in similar work, gained in the convening of the three Congresses of Leaders of World and Traditional Religions. Communication complexity can be expressed in mutual suspicion and recrimination in the expansion — the political and ideological. «Ultimately, all translates into political and military conflicts. The Muslim world in the eyes of the Western community is associated primarily with its radical part, and causes fear. The most important thing — understanding the causes, suggest practical ways to overcome these difficulties», — the President [19].

According to Prime Minister Karim Masimov, now the Ministry of Foreign Affairs is working on a new concept that will be proposed by Kazakhstan on the issue of stabilizing the situation in the Islamic world, including the analysis of the situation in North Africa and to further cooperation between developed and developing peace, between the Christian and the Islamic world [20].

Thus, summing up the results, we can say that the development of the structure of this suggests that in future the OIC can escalate into full-fledged integration association. It is likely that this trend of events is possible if the leadership of the OIC will be able to creatively rethink the experience of other regional and trans-regional integration groupings, adapting it to political traditions and political culture of the Islamic world.

We dare to suggest that the organization «doomed» to ensure that plays a prominent role in contemporary international relations as well as increasing political participation of Islamic countries, increasing the threat of «Islamic extremism» and religious and political currents of Islamic-minded direction of the development of new independent Muslim states, and much more will depend in particular on what stance they take against an international organization that claims to be to become a center of political life of the Islamic world. In turn, support these political forces can provide the OIC, at least a temporary peak of its value in the international arena and increase its influence on world political processes.

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Қазақстанның Ынтымақтастық Ислам Ұйымына төрағалық етуі: тарихы мен болашағы

Мақалада Сауд Аравиясы территориясында «панисламизм» идеясының пайда болып, дамуы және елдің сыртқы аймағына таралуының мәні ашылады. Авторлар араб мемлекетінің халықаралық қатынастар арқылы исламдық тұтастық негізінде бірігу идеясын таратуына әрекеттенуін зерттеген. Бүгінгі күні осындай тұрақты ұйымдардың бірі — «Ынтымақтастық Ислам Ұйымы» (БИҰ). Бұл Ұйымның Таяу Шығыс қақтығыстарын қадағалау қызметі, Ынтымақтастық Ислам Ұйымы халықаралық аренадағы орны мен рөлі, сонымен қатар Қазақстан Республикасының Сыртқы істер министрлігінің Кеңесінде БИҰ 2011 жылы төрағалық етудегі мүмкіншіліктерінің болашағы талданған.

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Председательствование Казахстана в ОИК: история и перспективы

В статье раскрывается история зарождения и развития идеи «панисламизма» на территории Саудовской Аравии и распространения ее за пределы страны. Авторами исследованы попытки арабских государств распространить идею объединения на основе исламской солидарности через международные организации. Одним из таких действенных объединений на сегодняшний день является «Исламская Организация Сотрудничества» (ИОС). В статье анализируются деятельность организации по урегулированию ближневосточных конфликтов, место и роль ИОС на международной арене, а также возможные перспективы председательствования Республики Казахстан в Совещании министров иностранных дел ИОС в 2011 г.