

RELIGION IN SOCIETY

**A PUBLICIST DISCOURSE OF  
THE ISLAMIC ORGANIZATIONS OF  
THE CENTRAL FEDERAL DISTRICT OF  
RUSSIA AND THE ISSUE OF TOLERANCE**

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## ABSTRACT

**T**oday, the publicist discourse is best described as a polyvariant space of an interaction of linguistic and non-linguistic factors that determine the use of words and styles and their functioning.<sup>1</sup> Special attention should be paid to the addressees as active interpreters of electronic and printed publicist texts and to the “conflicting text” concept interpreted in the context of negative realization of the usual-stylistic complex. The necessity of the problem discussed is determined by the new tasks related to the texts and recently formulated by contemporary science, since the traditional paradigm, based on the mode of obligation, has been replaced with a new, post-modernist one, based on the mode of possibility. This global change presupposes an interest in the contemporary publicist discourse of Islamic organizations in the context of confrontation of the Christian and Islamic worlds. Externally, the media have arrived at a new level of subjects and presentation; internally, they are functioning at a new linguistic level. Today, the mass media shook

off their former ideological and official biases and taboos on particular subjects, while information sources became more numerous and more varied. In the last few years, the world of the media has changed structurally and economically; it relies on different sources of funding and looks different. Digital newspapers and information agencies can be described as a new element, which is steadily widening its audiences; they are determined to finally outdo the TV, especially where the speed of the delivery of news is concerned. So far, neither the interested structures of state power nor the expert community have offered a more or less adequate concept of confessional politics. The subject of our studies is further made germane by the need to identify the mechanisms and technologies of politicization of Islam to offer new ways and means of ensuring social and state security. The authors who investigate the ways ethnoconfessional conflicts are effected concentrate on the institutional discourses and actors (the academic and political circles and the media) and tend to ignore the space of electronic mass media that publish online discussions of their readers, the *de facto* independent level of constructing social conflicts.

<sup>1</sup> See: T.V. Chernyshova, *Sovremenny publitsisticheskiy diskurs (kommunikativno-stilisticheskiy aspekt)*, Textbook, AltGY, Barnaul, 2003, p. 178.

**KEYWORDS:** *publicist discourse, Islamic organizations, social and political processes, conflictogenity, methods of manipulation.*

### Introduction

Today, information has become one of the most vital ingredients in human life. The transfer to the digital form of information reflects the objective trend of the new spiral of civilizational development based on new information and telecommunication technologies, new requirements and a new mode of life.<sup>2</sup> Contemporary society perceives information as an “instrument used to remove the vagueness of knowledge in those who receives information about the state of the object or an event.”<sup>3</sup>

<sup>2</sup> See: L.P. Pidoymo, E.V. Buturlakina, “Sushchnost kategoriy ‘informatsionnoe obshchestvo’, ‘informatsionnaia ekonomika’,” *Sovremennaiia ekonomika: problemy i resheniia*, No. 4 (4), 2010, pp. 112-118.

<sup>3</sup> See: L.E. Varakin, *Globalnoe informatsionnoe obshchestvo: kriterii razvitiia i sotsialno-ekonomicheskie aspekty*, International Communication Academy, Moscow, 2001, p. 43.

The electronic information society is brimming with all types of information; this means that we need differentiated diagnostics of these texts and their legal and linguistic expert assessment. This applies to the Islamic texts as well.<sup>4</sup>

We believe that the contemporary publicist discourse of the Islamic orientation is a kind of “religious de-ritualized discourse regarded as a syncretic entity with the inclusion of structures of different discursive formations allocated to pragmatic and sociolinguistic grounds.”<sup>5</sup>

Obviously, the religious component in the minds of Russian Muslims will grow. It is equally obvious that the generalized linguistic personality creates text paradigms since any social activity is realized through the texts and discourse in the first place<sup>6</sup> (as one of the features of post-modernist thinking). This means that public consciousness of a certain period manifests itself in “the paradigm of texts,” that is, it realizes itself through certain meaningful invariants,<sup>7</sup> paraphrased in specific members of the mass media paradigm. Verbalized as texts, confirmed by video and audio units of the electronic media, the value orientations are presented as certain approved attitudes, through which the subjects either become aware of their axiological closeness or reject the declared values.

## Methods and Materials

Moscow has become the administrative center of the Muslims of Russia and their activities. The Spiritual Administration of the Muslims of European Russia (DUMER) and the central body—the Council of Muftis of Russia (CMR) were recently joined by the central structures of the Coordinating Center of the Muslims of the Northern Caucasus (KTsMSK) and the Central Spiritual Administration of the Muslims of Russia (TsDUM), the central structures of the Spiritual Administration of the Muslims of the Asian Part of Russia (DUM AChR), the Spiritual Administration of the Association of the Mosques of Russia and all Muslim charities and human rights organizations working in Russia. The creation of the Council of the Muftis of Russia as a center that coordinates the activities of all spiritual administrations of the Muslims of Russia suites the interests of the country’s extremely multinational Muslim community: it helps to establish the best possible interaction with the state institutions responsible for a unified and coordinated policy in the religious sphere.

The biggest Islamic publishing houses—Badr, Ummah, Ansar and Medina—work in Moscow; many of the Muslim newspapers are likewise published in the capital. DUMER and the affiliated organizations create the main TV and radio programs, related to everyday life of the Muslims of Russia. We have also analyzed the materials that appear on the Internet: [www.Islam.ru](http://www.Islam.ru); [www.info-islam.ru](http://www.info-islam.ru); <http://islam-today.ru/>; <http://www.whyyislam.to/>; <http://goloslama.com/>, etc. The Golos Islama (Voice of Islam) site was liked by 54 thousand of Facebook users, while Islam.ru site has gathered 14,861 supporters and 14,619 subscribers; the Islam-today page has 283,813 subscribers.

Constructive and consistent analysis of several key aspects of political linguistic technologies and political language can be found in the works of V. Kostetsky (“politological” approach),<sup>8</sup> Um-

<sup>4</sup> See: N.D. Golev, “Ob ob’ektivnosti i legitimnosti istochnikov lingvisticheskoy ekspertizy,” in: *Iurislīngvisticheskoy ekspertizy. Mezhdvuzovskiy sbornik nauchnykh trudov*, AltGU, Barnaul, 2002, pp. 14-29.

<sup>5</sup> See: E.S. Tembotova, “Konfessionalniy internet-diskurs: recevoy zhanr ‘voprosy sviashchennosluzhiteliu’,” Ph.D. Thesis in Philology, Nalchik, 2012, p. 3.

<sup>6</sup> See: S.G. Kara-Murza, *Manipulatsia soznaniem*, Algoritm, EKSMO Publishers, Moscow, 2009, p. 19.

<sup>7</sup> See: I.S. Karabulatova, “Sovremenny elektronno-informatsionny diskurs kak indikator etnopoliticheskoy bezopasnosti: mezhdvuzovskaya tolerantnost vs etnokonfliktogenost v XXI veke,” *Nauchnoe obozrenie. Seria 2: Gumanitarnye nauki*, No. 2, 2016, pp. 3-14; I.S. Karabulatova, G.M. Rakisheva, A.B. Abibulaeva, “Transkulturniy konflikt kak etnosotsialnaya deviatitsia sovremennogo mira v epokhu globalizatsii,” *Nauchnoe obozrenie. Seria 2: Gumanitarnye nauki*, No. 4, 2016, pp. 3-18.

<sup>8</sup> See: V.E. Kostetsky, “Politicheskaya ideologiya kak forma obshchestvennogo soznaniia,” in: *Elementy teorii politiki*, Rostov University Press, Rostov-on-Don, 1991, pp. 205-218.

berto Eco (semantic approach),<sup>9</sup> Elena Shestopal (psychological approach),<sup>10</sup> Harold D. Lasswell (instrumentalist approach),<sup>11</sup> Ruth Wodak,<sup>12</sup> Marina Gavrilova<sup>13</sup> and Anatoly Chudinov (cognitive approach).<sup>14</sup> The systemic, behaviorist, sociological and psychological approaches are used for the purposes of linguistic politological analysis of the influence of Islam on the Muslims' political behavior. We have also relied on forecasting, modeling and the general scholarly methods of induction, generalization and analogy, as well as the methods of analysis and synthesis, to reveal the object of the study in the variety of its essential manifestations. We have used certain elements of retrospective, comparative, systemic and structural-functional analysis, as well as the institutional method when dealing with the Islamic organization as a component part of civil society of Russia in its interaction and cooperation with other organizations and institutions.

## Results

Symbols, ideas, images, intellect, and knowledge have moved to the fore as the main objects of management in information society. Information is interpreted as knowledge in constant motion and turnover; its component parts are collected, stored, processed, transferred and used (or can be used) by the social system. The mass media (and particularly the Internet) are involved in the general information processes. The authors of all sorts of publications that appear in the media are aiming not only at cognition of objects of reality, but also at their axiological interpretation and correlation with the universal cultural values—legal, political, moral, religious, esthetical, ethical, and artistic.

The analyzed sites employ five main strategies normally used to protect the image of Islam: concession, justification, excuse, rejection/negation, and correction.

Concession includes an admission of negative repercussions, acceptance of responsibility for the act, expression of regret or remorse, apology and begging pardon.

Justification is a strategy that relies on explanation: responsibility for the action is not denied, yet its negative nature is rejected. There are seven types of justification:

- (1) minimization (downplaying the harm done or rejection of harm altogether);
- (2) self-realization;
- (3) attack, directed at the accuser;
- (4) differentiation (reference to similar acts of others that the audience finds much more damaging);
- (5) reference to supreme authority;
- (6) reference to the highest political, moral and religious values;
- (7) damping (minimizing the negative impression produced by certain actions or diminishing the audience's negative feelings by fanning positive emotions about the actor).

<sup>9</sup> See: U. Eco, *The Role of the Reader: Explorations in the Semiotics of Texts*, Indiana University Press, 1979.

<sup>10</sup> See: E.B. Shestopal, *Politicheskaia psikhologia*, Aspekt Press, Moscow, 2007, p. 432.

<sup>11</sup> See: H.D. Lasswell, "The Language of Power," in: *Language of Politics*, Cambridge (Mass.), M.I.T. Press, 1965.

<sup>12</sup> See: R. Wodak, *Yazyk. Diskurs. Politika*, Transl. from the English and German, Peremena, Volgograd, 1997, p. 139.

<sup>13</sup> See: M.V. Gavrilova, *Politicheskaia kommunikatsia XX veka*, Izdatelstvo Nevskogo Instituta yazyka i kultury, St. Petersburg, 2008, p. 94.

<sup>14</sup> See: A.P. Chudinov, "Metaforicheskoe modelirovanie obraza Rossii v sovremennom agitatsionno-politicheskom diskurse," in: *Yazyk. Sistema. Lichnost*, Urals State Pedagogical University Press, Ekaterinburg, 2000, p. 346.

By excuse, we mean an explanation in which the accused admits that what was done was negative, wrong or misplaced, yet rejects full responsibility. The Islamic publicist discourse uses five types of excuses:

- (1) lack of control (the actor had not enough knowledge or information was unavailable);
- (2) intention (it was an accident yet the intentions were good);
- (3) redistribution of responsibility;
- (4) excuse by minimizing the actor's involvement;
- (5) capability.

As a rule, the strategy of rejection is based on statements that neither the unacceptable behavior nor the situation itself took place, which means that the reproaches are misplaced.

We illustrated the strategies of apology common in the Islamic political discourse with two analyses of a creolized text that appeared on the site Golos Islama.py, designed to restore the tarnished reputation. There is a very clear "friend/foe" delineation in the section that is called "The Way They Live." Those who construct reality on the site rely on the clearly attributed lexemes with negative connotations: "slaughter," "accomplices of the killers who sit in the Kremlin," "refugees," "brutal Assadites," etc. ("People all over the world are trying to help the victims of the Aleppo slaughter," 16 December, 2016.) In one breath the authors explain the demonstrative cruelty of ISIS and hold forth about the politics that ruin Syria; they use explanations based on exclusive norms that appeal to abstract justice, motives, morals, and aims, the reliability of which cannot be verified. To minimize the negative effect Ikramutdin Khan, the author, relied on the strategy of transcendence and damping and wrote about the supreme values. He tries to avoid responsibility with the help of the following strategies: minimization, uncontrollability, and the rhetoric of good intentions. He either ignored the points the world community relied on to accuse ISIS or merely denied his involvement in what caused these accusations. He tried to create a positive image of ISIS to plant an image of a hero, resolved to valiantly defend his hearth.<sup>15</sup> The publicist discourse of Islamic issues is closely connected with the new types of creative consciousness, typical of the postmodernist cultural paradigm that pays a lot of attention to language as the source of new information about the world. Using the methods of post-modernist esthetics, the authors shift the accent from meaningful aspects to the text proper and the means of its own formation.<sup>16</sup>

To overcome delegitimization by international communities and neighboring states, the author relied on the following strategies: avoidance of responsibility by talking about provocations; excuses (up to and including attacks on the opponents and transcendence); and corrective actions. The ISIS cannot avoid responsibility, yet its apologists attempt to minimize the negative effect through the strategies of transcendence and attacks directed against the accusers. Political apology can affect the way the audience perceives negative events or behavior; it can neutralize negative emotions and push to the fore everything positive connected with the accused subject.<sup>17</sup> In Islam, common faith is the only defining norm, according to which the community's political life can be organized and which is invariably pushed to the fore. It is the cornerstone of political integration, social solidarity, economic assistance, and spiritual brotherhood.

<sup>15</sup> See: I. Khan, "Liudi mira pytaiutsia pomoch zhertvam rezni v Aleppo," 16 December, 2016 [<http://golosislama.com/news.php?id=30738>], 16 December 2016.

<sup>16</sup> See: E. Ermakova, M. Jilkisheva, G. Fayzullina, I. Karabulatova, Kh. Shagbanova, "The Media and Fiction: Postmodernist Discourse of Contemporary Terrorism in the Context of Apocalyptic Rhetoric," *Central Asia and the Caucasus*, Vol. 17, Issue 2, 2016, pp. 61-69.

<sup>17</sup> See: I. Karabulatova, B. Akhmetova, K. Shagbanova, E. Loskutova, F. Sayfulina, L. Zamalieva, I. Dyukov, M. Vykhrystyuk, "Shaping Positive Identity in the Context of Ethnocultural Information Security in the Struggle against the Islamic State," *Central Asia and the Caucasus*, Vol. 17, Issue 1, 2016, pp. 84-92.

## Discussion

Much has been written on the subjects discussed above. The whole body of available literature can be divided into several groups that scrutinize, in one way or another, the mega-conceptual phenomenon of Islam. The main trends of scholarly investigation of the subject are the theory of social construction of reality (Peter Berger and Thomas Luckmann)<sup>18</sup> and a small number of theories, related to the ways ethnic conflicts are effected, postulated by the works of John Lederach, Jason Miklian, Prem Misir, Vladimir Malakhov, Gennady Osipov, Oleg Khukhlaev and others.<sup>19</sup>

It is impossible to analyze the Islamic publicist discourse<sup>20</sup> outside the theory of discourse founded by members of French structuralism and post-structuralism (Algirdas Greimas, Jacques Derrida, Gilles Deleuze and others).<sup>21</sup> Teun Van Dijk, Ruth Wodak, Michael Meyer and several others have done a lot in the area of practical implementation of the methods of discourse analysis. Foreign (Karen Leonhard, Matt McDonald, Steve McKenna, Victor Taki)<sup>22</sup> and Russian (Natalya Ipatova, Petr Meylakh, Tatyana Ryabova, Pavel Romanov, Veronika Shcheblanova, Elena Yarskaya-Smirnova, etc.)<sup>23</sup> authors used discourse analysis to study social objects.

## Conclusion

From the very beginning, Islam was a social movement and an ideological foundation of a Muslim state.

<sup>18</sup> See: P. Berger, Th. Luckmann, *The Social Construction of Reality: A Treatise in the Sociology of Knowledge*, Penguin Books, 1966.

<sup>19</sup> See: J.P. Lederach, *Preparing for Peace Conflict Transformation Across Cultures*, Syracuse University Press, Syracuse, NY, 1995; J. Miklian, *Nepal's Terre Constructing an Ethnic Conflict*, Oslo PRJO Publications, 2009, p. 18; P. Misir, "The Social Construction of Race-Ethnic Conflict in Guyana," in: *Governance, Conflict Analysis and Conflict Resolution*, Kingston Ian Randle Publishers, 2007, pp. 214–230; V.S. Malakhov, "Simvolicheskoe proizvodstvo etnichnosti i konflikt," in: *Yazyk i etnicheskii konflikt*, Gendalf, Moscow, 2001, pp. 115-137; G. Osipov, I. Karabulatova, G. Shafranov-Kutsev, L. Kononova, B. Akhmetova, E. Loskutova, G. Niyazova, "Ethnic Trauma and its Echo in Today's Mental Picture of the World among the Peoples of the Post-Soviet States: An Interethnic Conflicting Discourse Unfolding in Russia's Ethnolinguistic Information Region," *Central Asia and the Caucasus*, Vol. 17, Issue 2, 2016, pp. 87-94; O.E. Khukhlaev, "Prichiny etnicheskogo konflikta: postroenie sotsialno-psikhologicheskoy tipologii," in: *Etnopsikhicheskie voprosy teorii i praktiki*, MGPPU, Moscow, 2006, pp. 52-67.

<sup>20</sup> See: M.F. Karamreza, "Voprosy bezopasnosti v kontekste traditsionnogo i sovremennogo islamskogo diskursa," in: *Voprosy politicheskoy nauki. Materialy II mezhdunarodnoy nauchnoy konferentsii (St. Petersburg, iyul 2016)*, Svoe izdatelstvo, St. Petersburg, 2016, pp. 2-6.

<sup>21</sup> A.J. Greimas, *Semiotics and Language: An Analytical Dictionary*, Indiana University Press, Bloomington, 1982; J. Derrida, *Of Grammatology*, Johns Hopkins University Press, Baltimore & London, 1997; G. Deleuze, *Difference and Repetition*, Colombia University Press, New York, 1994.

<sup>22</sup> See: K. Leonard, "American Muslim Politics: Discourses and Practices," *Ethnicities*, Vol. 3 (2), 2003, pp. 147-181; M. Donald, *Media-diskurs: analiz media-tekstov. Issledovanie media i kultury*, The Institute of Applied Psychology "Humanities Center," Moscow, 2013. 264 pp.; M. McLuhan, *Understanding Media: The Extensions of Man*, MIT Press, Cambridge, London, 1994, p. 136; V. Taki, "Between Polizeistaat and Cordon Sanitaire: Epidemics and Police Reform during Russian Occupation of Moldavia and Wallachia, 1828-1834," *Ab Imperio*, No. 4, 2008, pp. 75-112; S. McKenna, "A Critical Analysis of North American Business Leaders' Neocolonial Discourse: Global Fears and Local Consequences," *Organization*, Vol. 18, No. 3, 2011, pp. 387-406; M. McDonald, "Constructing Insecurity: Australian Security Discourse and Policy Post-2001," *International Relations*, Vol. 19, 2005, pp. 297-320.

<sup>23</sup> See: N.A. Ipatova, "Diskursivnaia model professionalnogo soobshchestva," *Zhurnal sotsiologii i sotsialnoy antropologii*, Vol. XII, No. 3, 2009, pp. 82-93; I.S. Karabulatova, P.V. Barsukov, I.V. Akhmetov, O.V. Mamatelashvili, F.F. Khizbulin, "'Network Wars' as a New Type of Deviation Processes in the Modern Electronic and Information Society in the Context of Social and Economic Security," *Mediterranean Journal of Social Sciences*, Vol. 6, No. 6 (S3), 2015, pp. 150-159; P. Meylakh, "Diskurs v presse i press diskursa—konstruirovaniye problemy narkotikov v peterburgskikh SMI," *Zhurnal sotsiologii i sotsialnoy antropologii*, Vol. VII, No. 4, 2004, pp. 135-151; T.B. Ryabova, "Politicheskii diskurs kak resurs 'sozdaniia gendera' v sovremennoy Rossii," *Lichnost. Kultura. Obshchestvo*, Vol. VIII, Issue 4 (32), 2006, pp. 307-320; P.V. Romanov, V.V. Shcheblanova, E.R. Yarskaya-Smirnova, "Zhenshchiny-terroristki v interpretativnykh modeliakh rossiyskikh SMI (diskurs-analiz gazetnykh publikatsiy)," *Politicheskie issledovaniia*, No. 6, 2003, pp. 144-154.

Thus, the Islamic publicist discourse can be presented as a table:

Table 1

Islamic Publicist Discourse

Sub-Genres of Islamic Publicist Discourse	Strategies	Tactics	Communicative Personality Type in Islamic Publicist Discourse
Information	Informing	Detailing, differentiation, instruction, confirmation, specification	Informer, consultant, mentor, member of the clergy
Explanation	Informing	Explanation, advice, pointing to the prospects, pointing to a positive result, reference to the source of information, recommendation, recommendation-instruction, argumentative explanation, quotes from the Koran	Informer, consultant, mentor, member of the clergy
Reasoning	Informing	Logical reasoning, quotes from the Koran, false reasoning, inducing reflection, explanation, mistakes correction instruction, recommendation, obtaining intermediary conclusions, assumption, reliance on the Koran, illustration, information, pointing to the source of help, improvisation	Informer, consultant, mentor, member of the clergy, expert in the laws of the Shari'a
Consultation	Informing, imperative	Personality psychology consultation, reasoning, explanation, pointing to the means of settling the problem, summing up, quoting from a competent source, advice, inducement to act, looking for a cause of the problem, assessment, instructing, inducing reflection, inducing positive psychological mood, inducing religious practices, inducing decision-making, pointing to mistakes, reduction formula of psychological moods, agreement, analysis, advice-recommendation, professionally oriented consulting (medicine, pharmacology, finances, law), reliance on the provisions of the Shari'a, informing, recommending, pointing to the means and methods of problem settlement, pointing to positive perspectives, assumption, explanation, ban, inducing independent decisions, suggesting consultation with experts, improvisation	Personality psychology consultant, medical and pharmacological consultant, financial consultant, legal consultant, mentor, keeper of the laws of the Shari'a
Advice	Informing, manipulating	Informing, recommendation, logical reasoning, pointing to the means of goal scoring, pointing to a good perspective, reference to recommended	Mentor, consultant, expert in the laws of the Shari'a



Table 1 (continued)

Sub-Genres of Islamic Publicist Discourse	Strategies	Tactics	Communicative Personality Type in Islamic Publicist Discourse
		literature, instruction-recommendation, admission of the freedom of choice, assessment of the situation, advice, specification, identification of the cause, advice-recommendation, pointing to the source of information, advice-instruction, explanation, advice-opinion, expression of personal opinion, accentuating true values	
Recommendation	Informing, imperative	Inducing activity, accentuating values, reflection inducement, warning, assessment, recommendation, aim setting, reference to the Koran, quoting, pointing to the means of scoring the aim, quoting from competent sources, quoting from the Koran/Bible, reference to competent sources, establishing feed-back, monitoring of results	Informer, consultant, keeper of the Holy Writ (the laws of the Shari'a), expert in the Holy Writ, expert in the laws of the Shari'a
Decision-making	Imperative manipulating	Informing, recognition of the freedom of choice, refutation, pointing to incompetence, recommendation, warning, advice, encouraging decision-making, definition of preferences, registering the state of affairs, assessment, inducing reflection, reliance on common sense, reliance on religious values, admission of problem ambiguity, rejection of an unjustified advice, shifting responsibility	Mentor, consultant, manipulator, expert in the laws of the Shari'a
Assessment	Assessing, informing	Expression of personal opinion, reference to competent assessment, inducing reflection, axiological reasoning, polar assessments, double assessment	Mentor, consultant, manipulator, expert in the laws of the Shari'a
Opinion	Assessing, informing, consolidating, imperative	Expression of personal opinion, transfer of confessional position, confirmation by quotes from the Koran/Bible, appealing to competent opinion, presentation of canonical position, assessment, demonstration of incompetence, pointing to ambiguous position on the issue, reference to opinion of others, open address to competent people, inducing reflection and assessment, confirmation of information, replacement of personal	Mentor, consultant, manipulator, expert in the laws of the Shari'a, erudite



Table 1 (continued)

Sub-Genres of Islamic Publicist Discourse	Strategies	Tactics	Communicative Personality Type in Islamic Publicist Discourse
		opinion with canonical position, identification of erroneous position, explanation, identification, agreement, inducement to act, order, pointing to positive results	
Permission and ban	Imperative, emotionally expressive	Information, consolidation, permission, ban, permission under certain conditions, ban under certain condition, explanation based on canonical point of view, consultations, recommendation, order, pointing to positive results, advice, implicit explanation, reference to the source of information, explanation, instructing, soft order, assessment, directions, inducing independent decision-making, reference to precedent, freedom of choice	Expert in the laws of the Shari'a, expert in the fundamentals of religious practice and the laws of the Shari'a, consultant, mentor
Confrontation, ironic statements, ridicule, insult, reproach	Confrontational, oppositional	Irony, ridiculing, caustic remark, irritation, insults, stressing negative states, irritation, vague insults, feedback, refutation of false statements, ascertainment of incompetence, explanation, reproach, ascertainment of illicit judgment, reasoning, quoting from the Koran, establishment of the state of affairs, information, advice, violation of the status, refutation, logical reasoning, charge repudiation	Expert in the holy Writ and religious practice, expert in the laws of the Shari'a and religious practice, mentor, consultant
Interpretation of the Holy Texts	Interpreting	Defining, translation, interpretation	Interpreter of the Holy Writ, mentor

Unfortunately, today there are no adequate theoretical instruments in the printed and electronic media, needed to analyze the ways and means used to stir up ethnoconfessional conflicts.

By way of assessing the degree of specification of the subject as a whole, we can say that with adequate number of general theoretical and historical works there is a certain scarcity of analyses of the applied aspects of activities of Islamic organizations involved in the political process in the Russian Federation.