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ISLAM AND NATIONALISM: HISTORICAL-PHILOSOPHICAL ASPECTS

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ABSTRACT

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GENERAL CHARACTERISTICS OF THE WORK

Topicality and currency rate of the problem. In Azerbaijan, one of the ancient centers of civilization, there are rich historical and philosophical traditions of the Islam, and the research of these traditions in the system of religious and cultural values is one of the main tasks of Azerbaijani scientists. In this context, the integration of divided religious sects into society and spread of specialized "religious-philosophical" ideas among people in different ways have their negative impact on the development diections of religious and cultural values in Azerbaijan.

The establishment of democratic principles as a result of the returning to religious and national roots and the understanding of national ideas in a modern philosophical context in independent Azerbaijan are logical results of the successful domestic and foreign policy have been conducted in the past 30 years.

In recent years, various scientific works have been written and constructive researches have been conducted in Azerbaijan on the topic of religious-national philosophical ideas. Although this problem has become an object of different researches , its philosophical-historical development trends in modern conditions have not been involved in a complete, whole, systematically sequential researches. For that reason, a special need for research provided a systematic analysis of the development characteristics of the religious and national values in the Azerbaijan and in its neighboring countries is emerged.

The problem of Islam and nationalism is a difficult and multifaceted field. It manifests itself in cultural, legal-state, socio-economic fields, generally in all aspects of society, at the level of mutual influence. This historical manifestation is essentially the mutual relationship between the old and the new, the modern and the past, the national and the international, the general and the particular. The studied problem of Islamic and national ideas will give us the opportunity to know many different concepts within the framework of relations among various nations, and will give us the opportunity to have accurate information about how they play a role in the

politicized and idealized public life of the states in the Near and Middle East region. Recent events in the region show that the Islam is artificially removed from the culture-civilizational level and transferred to a very dangerous political-ideological level.

Currency rate of the problem. In recent times, this topic has been researched and studied by many researchers of the world in various aspects. The elaboration mechanisms of the theories, concepts, social institutions and national ideas related to religion put forward by the researchers in various ways helped us in establishing the conceptual basis of the dissertation, as well as in the formation of theoretical and methodological principles.

Creative activities of many scientists and researchers in the Azerbaijan including R.N. Aslanova, G. Bakhshaliyeva, K. Bunyadzade, A. Ahadov, R. Aliyev, A. Alizade, H. Huseynov, H.R. Imanov, A.R. Isazade, A.R. Izzatbeyovichin, R. Mehdiyev, A. Mammadov, V.K. The creativity of Mustafayev, A. Pashazade, H. Orujov, S. Khalilov[1] are known in this context. The problematic issues such as the moral and historical foundations of Islam, Islam and cultural diversity, Islam in the Caucasus, the essence of Islamic fundamentalism, its main principles and forms of manifestation, characteristics of the

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[1]Aslanova, R. İslam və Mədəniyyət. Bakı: - N. - 2002. - 405 s.; Baxşəliyeva G. İslam: ensiklopedik lüğət. Gövhər Baxşəliyeva, Ə.Abbasov. Bakı: Elm, 2013. - 523 s; Агаев, С. Л. Иран между прошлым и будущим. События. Люди. Идеи. М.: Политиздат, 1987. - 274. с.; Али-заде А.А. Маварди Абу аль-Хасан: Исламский энциклопедический словарь. М: Ансар, 2007. - 400 с.; Bünyadzadə K. İslam fəlsəfəsi: tarix və müasirlik. Bakı: N. 2010. - 154 s.; Əhədov, A. Azərbaycanda islamın modernləşdirilməsi. Bakı: Azərnəşr, 1994. - 157 s.; Əliyev, R. İslam. Bakı: İrşad mərkəzi, 2000. - 375 s.; Hüseynov, H. Qərb-Şərq münasibətləri xristian və islam təfəkkürü baxımından Bakı: Təknur, 2005. - 152 s.; İmanov, H. Etnik dinlər və dünya dinləri. Bakı: N. 2003. – 369 s.; İzzətbəyoviç, Ə. İslam və müasirlik. Bakı: N. 1997 - 247 s.; Исазаде А.Р. Государственный строй и правовая система Турции. Б.: Азербайджан, 2005. – 345 с.; Müstafayev, V.K. Cənubi azərbaycanlıların milli şüuru haqqında bəzi qeydlər // Cənubi Azərbaycan tarixi məsələləri (məqalələr toplusu), Bakı: N. 1989. - 160 s.; Paşazadə, A. Qafqazda islam: Tarix və müasirlik. Şeyxülislam Allahşükür Paşazadə. Bakı: Azərnəşr, 1991. - 352 s.; Orucov H. İslamda əxlaq. Bakı: N. 2010. 208 s.; Xəlilov S. Fəlsəfədən siyasətə. Bakı: Şərq və Qərb, 1998. - 623 s.

influence of Christian and Islamic thought on West-East relations, philosophical, legal and historical aspects of Islam, modernization of Islam in Azerbaijan , Islam and human values, the place of Islam in the national consciousness of South Azerbaijanis have been widely studied.

As it can be seen, the dissertation was analyzed taking into account the spiritual, aesthetic, legal, political, historical aspects of Islam and the realities of Azerbaijan. At the same time, the ideological and political sides of Islam in a philosophical-historical aspect, a broad historical panorama of the role of the Islamic factor in the formation of the modern political map , and the evaluation of these processes in a philosophical aspect have not yet been conducted by Azerbaijani researchers.

Iranian researchers, S.M. Mousavi Lari and M. Mutahhari researched Islam and Western culture, the role of Islam in the human moral value system widely[1].

The research works published in the Turkish language were mainly a comparative analysis of ethnic-religious issues. First of all, researchers such as Niyazi Berkes, Ali Charkoglu, Binnaz Toprak, Soner Chagaptay, A. Kafkasiali S. Bosnalı, E. Bayır and others should be mentioned here. On the other hand, thinkers such as H. Bammat and Z. Göyalp have made a critical contribution to the analysis of the role of Islam in the development of Western culture, the basis of the ideas of Islamism and Turkism in their extensive philosophical and historical researches[2].

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[1] The Politics of Islamism. Ed: Esposito John L. Lily Zubaidah, R, Ghobadzadeh, N // Diverging Visions and Trjectories. The Editors and Authors. 2018 - 243 p.; Муджтаба, С, Мусави, Л.И. Верховная Власть В МусульманскойОбшине. Лекции по мусульманской догматике. Издатель - Qum: Foundation of Islamic C.P.W, 2006. - 100 c.

[2] Berkes, N. Türkiyə'də Çagdaşlaşma'nın Gelişimi // Yapı kredi yayınları, 1976 - 590 s.; Çarkoglu, A, Toprak, B. Degişen Türkiye'de Din. // Toplum və Siyaset. Kasım 2006 - 100 s.; Çaqaptay, S. Türkiye'de Laikligin ve Diş Politikanın Geleceg'i – Seçimler ve Endişe Verici Gelişmeler // Washington Yakın Doğu Politikaları Enstitusu, Policy Focus #67 / Nisan 2007 - 57 s.; Bayır, E. Fars milletçilyi ve Güney Azerbaycan Milli Direniş Herekatı. // Avrasiya Dosyası, cilt 5, sayı 3, 1999. 32 - 41 s.; Kafkasiyalı, A. İran Türkleri. İstanbul: Bilgeoğuz, 2010

The Russian researchers and others' works published in Russian had a general a paradigmatic effect on the problems studied in this scientific work and its development in a certain period of time. In these studies, it is possible to mention the names of N.Ashirov, Z.I.Levin, E.A. Doroshenko, N.V. Zhdanov, G.M. Karimov, D.M. Ugrinovich, A.V. Malashenko, S.A. Starostina, V.D, Molushkov, O. Zhigalina,[1] regarding researches on nationalism in Eastern countries, the influence of the Islamic factor on national development, Islamic sects in individual countries and their role in state management, problems of religious psychology, islamic laws and its role in human life, role of Islam in the establishment of the world order and their attitude towards such issues.

Names of researchers such as A.C. Toynbee, Charles Raymond, Henri Korben, L.R. Sukiyanen should be mentioned among others who have studied Islam from the time of its emergence in the countries of Western Europe, including role of Islamic factor in the world, Islamic law, the spiritual, cultural, political, and legal aspects

- 972 s.; Gökalp, Z. Türkleşmek, islamlaşmak, müasirleşmak. Ankara: 1960. - 120 s.; Berkes N. The Development of Sekularizm in Turkey. Montreal, 1964 - 570 p.; [1]Аширов, N. Ислам и нация.Москва: Наука. 1975 - 140 с.; Левин, З.И. Ислам и Национализм в странах зарубежного Востока.Москва.: Наука, 1998 - 217 с.; Дорощенко, Е.А. Эволюция исламских концепций в официальной идеологии Ирана. // Ислам и проблемы национализма в странах Ближнего и Среднего Востока. Москва: 1968 - 133 с.; Жданов Н.В. Исламская концепция миропорядка. М.: Международные Отношения, 1991 - 212 с.; Керимов, Г.М. Шариат: Закон жизни мусульман. Ответы Шариата на проблемы современности. СПб.: Издательство Диля, 2009 - 512 с.; Угринович, Д.М. Психология религии. Москва: 1986 - 144 с.; Малашенко, A.V. Музикарж Й. В поисках альтернативы: Араб. концепции путей развития / А. В. Малашенко; АН СССР, Ин-т востоковедения. - Москва: Наука, 1991 - 209 с.; Старостина, С.А. Корйяков, В.П. История мусульманского государства и права. Часть 1 (188 с.). Часть 2 (106 с.)., Калининград: КЮИ МВД России, 2002.; Молущков, V.Q. Хромова К.А. Поиски путей реформации в исламе: опыт Ирана. Москва: 1991 - 147 с.; Жигалина, О. Этносоциальная эволюция иранского общества. Москва: Восточная литература, 1996. - 261 с.

of the Islam, the characteristics of the influence of the Islam on the ethnic and social development of individual Islamic states[1].

On the other hand, it should be noted that the problem of the historical-philosophical aspects of Islam and nationalism cannot be kept out of the process of globalization. Neglect of the Azerbaijan's participation as a political actor in these processes is at least lack of insight. Establishing the rules of the "new world order" began at the end of the 20th century resulted in the transformation of the processes in society - national and religious identity and nationalism, democratization, transition to high technologies, informatization of the global economy, multiculturalism and similar projects into a common global single sub-process.The ideas and considerations put forward by the European researchers in this field from the initial stage covered the topic and enabled research work to be carried out in an interesting context.

There is a rich literature about this field with extensive scientific research in English. Works of E. Gelner, Kemal H. Karpat, F. Fukuyama, F. Zakaria, S.P. Huntington, Simon Schuster, Z. Brzezinski, Svante E. Cornell, John L. Esposito, Lily Zubaidah Rahim, Naser Ghobadzadeh, Amal Saad-Ghorayeb, Roy Jackson, Abbas Amanat, Allamah Sayyed Muhammad Husayn Tabatabain, Sayed Khatab, Harry D. Bauman , Dawood Ahmed, Clar Alexander, Victoria Redclift, Ajmal Hussain, Edward W. Said, Allama Mohammad Iqbal, Jenny White, Angel Rabasa, Joel Hayward, Birgit Kraviets, Helmut Reifeld, Khaled Abu el Fadl, John L. Esposito, Cemal Karakas, The works of Stavroula Chrona, Teresa Kapelos, Graham E. Fuller, Albert Hourani, Fariborz Haghshenass, Michael Eisenstadt, Michael Nayh, Ahmed Ali, Ash Jain, Mehdi Halaji can

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[1] Тойнби Арнольд Дж. Дайсаку Икеда. Диалог Тойнби – Икеда // Человек должен выбрать сам. М.: 1998 - 445 с.; Сюкияйнен Л.Р. Мусульманское право: Вопросы теории и практики. М.: Наука, Гл. ред. вост. лит., 1986 - 256 с.;Корбен Анри. История исламской философии. Пер. с франц. А.А.Кузнецова. Москва: Прогрес-Традиция, 2010 - 360 с.;

be cited as examples of these studies and articles, books and analytical datum on topic[1].

When analyzing the attitudes of the mentioned and other researchers to the values of Islam, the Islamic political factor, its legal foundations, moral norms, and its role in the history of society, it is concluded that as society develops, the role and importance of Islam changes in each of its historical stages, and new evaluations and approaches are required. In this regard, the topic of the dissertation is quite relevant.

Object and subject of the research. The object of the research is the phenomenon of Islam in the history of philosophy, and the subject of the research work is the study of the role Islam played as a

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[1]Ali Massoud Ansari. Iran, Islam and Democracy: the Politics of Managing Change 2000 - 327 p.; Berkes N. The Development of Sekularizm in Turkey. Montreal, 1964 - 570 p.; Brzezinski Z. The Grand Chessboard American Primacy And Its Geostrategic Imperatives. Basic Books, 1998 - 223 p.; Esposito John L. The Islamic Threat: Myth or Reality? New York, OxfordUniversity Press, 1992 - 243 p.; Efe Peker. A Comparative-Historical Sociology of Secularisation: Republican State Building in France (1875-1905) and Turkey (1908-1938) - 386 p.; Esposito John L. The Islamic Threat: Myth or Reality? New York, Oxford University Press, 1992 - 243 p.; Erik Jan Zürcher. Kemalist düşüncenin Osmanlı kaynakları. In Ahmet İnsel(ed), Modern Türkiye düşünce: Kemalizm, cilt 2, İstanbul: 2004.44 - 55 s.; Fukuyama F. The End of History and The Last Man // Free Press A Division of Macmillan, 1992 - 403 p.; Frederic Volpi .Islam and Democracy : The Failure of Dialogue in Algeria . Copyright Date 2003. Published by Pages :184.; Gelner E. Nations and nationalism. Cornell University Press, 1983 - 150 p.; Graham E. Fuller. The future of political islam. New York: Palgrave Macmillan, 2003 - 241 p.; Huntington S. P. Clash of Civilizations? Simon 6 – Schuster. New York: 1996 - 353 p.; Hourani Albert. Islam in European Thought.CambridgeUniversity Press, 1991 - 199 p; Jackson Roy.Fifty Key Figures in Islam.Taylor & Francis e- Library.2006 - 241 p.; Karakas Cemal. Islam and Laicism: Between the Interests of State, Politics, and Society. PRIF Reports No. 78 – Peace Research Institute Frankfurt, 2007 - 50 p.; Kemal H. Karpat. The Politicization Of Islam: Reconstructing identity, State, Faith, and Community in the Late Ottoman State. Oxford University Press 2001 - 542 p.; Mehdi Khalaji. The Last Marja. Sistani and the End of Traditional Religious Authority in Shiism. // Policy Focus. September 2006; Tabatabai Allamah Sayyed Muhammad Husayn. Shi'ite islam. Translated and Edited by S.H. Nasr. State University of New York Press, 1975 - 268 p. və s.

political factor in modern conditions. The analysis will be carried out by means of theoretical concepts formed in the history of philosophy.

The goals and tasks of the research of the work are derived from the its direction. The main goal is to reveal the role of the Islamic factor in the development of large muslim states based on the analysis of the socio-political and spiritual-cultural processes took place in the Near and Middle East region at the end of the 20th century - the beginning of the 21st century. Certainly, nationalism as the result of socio-political processes, its nature, conditions of formation (including religion), development features will be analyzed. The fulfillment of all the following tasks are required for realization of the set goal:

- methodological approach to socio-political and spiritual events in the national and religious context in large Muslim countries of the Near and Middle East region from the perspective of the history of philosophy, the defining and analysis of modern scientific-theoretical aspects of this problem;

- to determine the nature, similarities and differences of categories on Islam and nationalism based on the processes in these countries, and at the same time to study the evolutionary path of the political form of modern Islam and take a look at the ideas and thoughts of religious nationalism - the reality of the modern era,;

- to analyze the process of the emergencing various trends, most importantly the new Ottomanism as a result of the historical-philosophical development of the Islamic and nationalism ideas , and its transformation into a fundamental trend from a national, religious, geographical point of view;

- to study the mutual relations of the islamic laws problems and secularism considering the most difficult issues to solve in Muslim countries and the philosophical-historical level these two systems act in parallel;

- to pay attention to the information about political Islam and the Islam project in the world, the institutionalization processes of the Islamic legal system, and the political-theoretical aspects;

- to carry out a philosophical analysis of various political doctrines, ideas and conceptual approaches related to Islam, to describe their practical and applied models.

Research methods. The methodological basis of the dissertation is historical-philosophical and systematic analysis methods. The conceptual approach consists in evaluating the role of Islam in the modern world order, in the formation of national self-awareness and national spirit, considering the acquisition of both spiritual and practical-political characteristics in the process of institutionalization of Islam as a social event. In this case, the moral, legal, and political aspects of Islam were systematically studied, real facts and events, theories and approaches, ideological doctrines and statements were researched, and necessary conclusions were drawn from relevant comparisons.

The empirical basis of the research was the study of religious-ethnic relations in the Islamic world since from the beginning of the 20th century. In the research , observing the influences to the center of the Islamic world from the outside, how these relations are inside of the borders has become the object of research. These observations consist of comparisons, differentiation and systematic analysis.

The main provisions put forward for defense:

- As a result of the analyzing the relations between Islam and nationalism in the history of philosophy, it can be seen that there has been a contradictory evolutionary process between them. This is related to the peculiarities of the formation of Islam as a religion in the development conditions of various peoples and nations.

- Islamic philosophy had an important influence on the development of nationalistic ideas. However, this influence varies from region to region and state to state and is contradictory within different sects. Of course, the development directions of Islamic ideology are also important here.

- The ideological-political struggle between nationalists and Islamists has its own historical-philosophical and theoretical foundations, which should be carefully considered. At the same time, taking into account the methodological bases and features of the shaping of these foundations as a philosophical science.

- The need to evaluate modern philosophy, first of all, from the perspective of the paradigm of philosophy as a historical science in the principles of methodological approach to the political-theoretical aspects of Islamic culture.

- The Islamic element in Turkish nationalism is determined by the emergence of neo-Ottoman tendencies. First, the establishment of Islamic Ummah thought as a result of the development of Islamic philosophy, and the impact of Islamic nationalist thought on the Muslim concept of "strategic culture is examined."

- A historical-philosophical view to the problems of national-cultural revival in Azerbaijan at the end of the 19th and the beginning of the 20th century.

- The impact of the Islamic legal system on the process of national awareness is related to the impact of islam laws on secular state structures and development prospects in Muslim countries.

The novelty of the research. Scientific innovations can be summarized as follows:

- The dissertation presented on the topic "Islam and nationalism: historical-philosophical aspects" has very different aspects in this regard among the topics studied in the history of philosophy of the 20th century in Azerbaijan. Although researchers in our country have paid attention to separate parts of this problem, the complex approach method has not been sufficiently reflected in the problems studied so far. At the same time, this problem is constantly in the center of attention of scientists, researchers and the public in general.

- For this reason, national and religious ideas were comprehensively researched in the dissertation, and ideological interventions in various situations and the suppression processes of independent thinking were shown with full transparency. This problem, which has existed for centuries, has had serious effects on national and religious tolerance, and has change the direction of both worldview systems out of the social environment and into the political environment. The problem is studied in the local societies at the initial stage, and it actively participates in the new religious-ethnic and philosophical-historical paradigm construction of the global world for the next.

- The study of the problem of Islam and nationalism can guide those societies to solve the problem by studying the philosophy of many conflicts and disputes that may occur in the near-Middle East region in the coming years.

- The novelty of the research work is to investigate these problems, to bring some clarity to the distortion of the Islamic religion and national ideas by external forces.

- It is already known that the ideas of Islam and nationalism are widely used in a negative sense in the policy aimed at dividing the states in the region. Analyzing such negative situations according to the truth and logic in a certain sense is one of the elements made up the novelty of this research.

Theoretical and practical significance of the dissertation. We would not be wrong if we associate the practical importance of the work with the extreme and unstable nature of the events taking place in the modern Islamic world, and as a result, the states of Islamic world divides in small parts. The internal problems to be solved-territorial, political, social, ethnic-religious, and the most serious - religious sectarianism, as well as answering questions related to international relations and world politics, can be indicated as the main elements of this context.

Dissertation approval. The main theoretical provisions and practical proposals of the dissertation are reflected in scientific articles and theses of scientific-practical conferences.

The structure of the dissertation. The structure of the dissertation work is determined according to the goals and tasks in the research work. The dissertation consists of an introduction, three chapters (ten sub-chapters), conclusion and a list of references.

Approval and application of dissertation. The content and main statements of the research were reflected in the articles in local and foreign journals according to the norms and requirements of the Supreme Attestation Commission under the President of the Republic of Azerbaijan, as well as in the materials of national and international scientific conferences.

The name of the organization the dissertation work was performed: The dissertation work was performed at the

Philosophical History and Cultural Studies Department of Baku State University.

The total volume of the dissertation by indicating the volume of the structural parts of the dissertation separately: The dissertation consists of an introduction, three chapters (eight subchapters), a conclusion, and a list of used literature.

The volume of the work is 154 pages. Introduction 12 pages, Chapter I 43 pages, Chapter II 44 pages, Chapter III 31 pages, conclusions and proposals 6 pages, a list of literature 18 pages. The work consists of 260482 characters without a list of literature (excluding spaces).

MAIN CONTENT OF THE DISSERTATION

The first chapter of the dissertation is called **"Theoretical foundations of the problems of Islam and nationalism"** and consists of four sub-chapters. The first sub-chapter entitled **"The relationship between Islam and nationalism: the influence of the Islamic worldview on nationalist ideas "** shows that the social power accumulated in the Islamic religion over the centuries and during 20th century it showed itself in reformist tendencies, philosophical-ethical norms, and the phenomenon of religion and nationalism, and in the later stages "Islam socialism" and "Islamic democracy" concepts and brought this phenomenon to its climax..

Traditionally, these ideas have been closely and conflictingly connected each other in the countries where the Islamic religion has spread, and in the societies with Islamic culture, has played the role of worldview and integration for many classes as a main part of the socio-cultural system.

At the same time, nationalist ideas have taken a very important place in national liberation movements, protection of ethno-national rights, political ideology and national independence. Many global problems have arisen in the countries where the Islam has spread, and any change in these issues has had its effect on the system of international relations. It is necessary to look at the mutual relations of Islam and nationalism in public consciousness in order to fully

understand the formation, evolution and historical manifestations of social processes in this part of the world, Near and Middle East region. From our side, in the study of these mutual actions, it would be commendable to show the dependence relations formed as a result of the evolutionary process of Islam and nationalism as a turning point.

The socio-political concepts of Islam were formed from the emergence of feudal relations, and preserved some elements of the tribal structure until a certain period. The movement of the processes taking place in the Islamic world in this direction raised the "Islamic factor" to a very active political and economic position in the international world after the second half of the 20th century. As a result of this activity, the ruling elites of the Eastern countries were obligated to rebuild their domestic and foreign policies and establish them in new directions.

In the second sub-chapter of the first chapter entitled **"The historical-philosophical ideological struggle between nationalists and Islamists"**, it is noted that Turkey is considered the first secular state of the Middle East and the process of ideological polarization was carried out at a very high speed based its official ideology on the modification of Kemalism. The acceleration of this process was due to the six principles put forward by the founder and first president of the Republic of Turkey, M.K. Atatürk - republicanism, nationalism, populism, secularism, statism, and revolutionism. The role of the "Young Turks" organization was also noted here.[1]

The main part of the secular views, Kemalism, of the nationalists is based on secularism. Many elements of the system established by Atatürk in the Republic of Turkey are based on the French model. Reforms in the field of religion were enriched with the main elements of French secularism.The main parts of Goyalp's "Turkism-Islamism-modernism" concept, which preferred European modernism, were mostly constructed by the ideas of Ottomanism and Pan-Islamism, and

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[1]Erik Jan Zürcher. Kemalist düşüncenin Osmanlı kaynakları. In Ahmet İnsel(ed), Modern Türkiye düşünce: Kemalizm, cilt 2, İstanbul: 2004 .44 - 55 s.

were based on Turkism in the national ideology and Islamism in the international ideology[1].

The philosopher served the formation of Turkish nationalist ideas, developed the pretension of differences between culture and civilization by synthesizing the Turkish national-ethnic system with Western ideas[2].

From the beginning of the 20th century until today, Islam and nationalism have served two main functions in Turkey - the formation of Turkish status and the preservation of Islamic values in secularized Muslim societies. It should be noted that the above mentioned concepts of religion and nationalist ideas in Turkey have had their historical-philosophical influence for more than a century.

The third sub-chapter of this chapter is **"Political-theoretical aspects of Islamic culture"**. The conceptual directions of the philosophical theories of Islamist and nationalist organizations were divided into several parts in the example of Turkey, united and separated at a certain period of time. We can associate these conceptual directions with several factors..

- First of all, the concept of creating a civil society, socio-economic relations existing in the West, a strong middle class and a strong centralized state can be shown as the conceptual direction of nationalists.

- The desire to establish a constitutional state through concepts reflecting religious and traditional truths suitable for Eastern society and far from Western theories by taking into account the geographical location of Turkey can be shown as the conceptual direction of Islamists.

- The conceptual direction of the joint struggle of both ideas (Islamist and nationalist: R.M) against the ideas on preserving the empire according to modern civilization in the concepts of "Ottomanism".

- Accelerating the process of insinuating the concepts of "Turkism" into the ideas - national independence of Turkey and the formation of republican traditions. As a result, Western liberalism was indicated as an alien element in the newly created concept , the philosophical

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[1] Göyalp, Z. Türkçülüyün əsasları. Bakı: N . 1991 - 35 s.
[2] Gökalp, Z. Türkleşmek, islamlaşmak, müasirleşmek. Ankara: 1997 - 120 s.

concepts of Islamic solidarity and nationalist statism was set as new socio-economic bases in state policy.

- Presenting the concept of the "third" development path as one of the main elements in the national state doctrine put forward by Mustafa Kemal Atatürk. At that time, neither socialism nor capitalism, only the concept of the "third" way of development put forward by Muslim reformers was considered as a part of the "idea of Islamic unity" [1] as a whole.

When the political theories and policies of nationalism are complexly connected with the Islamic religion and its system of social and ethical values, fundamental problems arise between the structure of nationalism and Islamic ethics. Thus, Islam considers the secular ideas of nationalists as a threat to itself in its orthodox foundations. However, nationalists gave secular character to some Islamic rules and widely used Islamic ideas of this type that is relevant to national interests. As a result of this synthesis, a specific theory of secularism, different from other countries, began to emerge in Turkey.

As a result, some important elements of the "third way of development" doctrine, which is in accordance with the principles of "freedom, equality and justice" existing in the Islamic religion, were declared the development directions of the nationalists.

This ideology, represented as Islamism in Western sources, emerged and developed continuously at the end of the 19th century and throughout the decades of the 20th century. Islamic countries began to create semi-legal, semi-secret political Islamic ideas and historical-philosophical paradigms corresponding to those ideas by declaring themselves as a secular and democratic state.

Despite the fact that the approach of Seyyid Qutbi, Abul-ala Maudidi and others founders of political Islam, to the concepts of political Islam, the means of political struggle and the views of creating an Islamic state in the same direction, the set of historical-philosophical paradigms happened in the past created serious obstacles for them to act from a single ideological front.

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[1]Mürşüdlü, Q. Cəmaləddin Əfqani – İslam birliyi // Fəlsəfə və sosial-siyasi elmlər. N. 5-6 (23-24) Bakı: 2008 - 29 s.

In such circumstances, the study of the great past and the concepts of the ideal future, the historical-philosophical conjuncture, strength, national and religious self-awareness principles of the peoples and ethnic groups adopted Islam and created the Muslim society reveal the need to define this problem from the Muslim political vector[1].

Starting from the 70s and 80s of the 20th century, Islamic theologians began to openly show their attempts to connect Islamic traditions with modern state ideas and build a practical state based on İslam rules of these theories. Political Islam opposes fascism, capitalism, socialism, liberalism and globalism in the world. İslam laws are means rather than goals, and they are not considered a completely Muslim body of law in Political Islam.

The above-mentioned concepts and statements are considered of the main pillars of Islam and serve as a dividing line between Muslim and non-Muslim peoples. If this border is not a revolutionary change of thinking from the initial stage, it will remain at the "back door" of history, as before, as low-quality and inactive. The above-mentioned "internal" Islam gives a new impetus to the concept of protest, which is considered the main ideology of the modern era, and at the same time attracts the "right-wing" and "left-wing" electorate and turns the universal Islamic project into a fundamental idea.

The second chapter is called **"The formation process of the nationalism factor in Islam"**. In the first sub-chapter of this chapter, called **"Islamic factor in Turkish nationalism: the emergence of the neo-Ottomoanism trend".** Secularism in Turkey, acting as a key element on the path to democracy and modernity, was considered by many Western analysts as a "model" for the entire Muslim world. This process in Turkey was remembered as a transition from empire to nation

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[1] Kamal, N. K. The Politicization Of Islam: Reconstructing identity, State, Faith, and Community in the Late Ottoman State. Oxford University Press 2001- 542 p.

state, from secularism to democracy and created tension between Islamists and nationalists[1].

The understanding of secularism in the Republic of Turkey is far from the Anglo-Saxon experience and was based on the ideas of French philosophers and sociologists, and for this reason, from the declaration of the republic, it was considered as a state based on European values[2] Starting from this period, the seperation principles between secular and spiritual values, more precisely between the bearers of Islamist and nationalist ideas, got broaden. The ideal basis of the Turkish Republic was Turkish nationalism, embodied in Kemalist doctrines.

The strengthening of the Islamic factor in modern Turkey has led to great changes in the attitude of the secularism supporters towards the Islamist forces. The basis of this strategy is the doctrine of Kemalism with the concept of "Turkic-Islamic synthesis" and, of course, this doctrine was considered as a cultural-historical, philosophical-ideological component[3].

Neo-Ottoman identity is based on moderate Islam and Islamic democracy. It can be noted that a new class among the people, Turkish technocrats (Welfare Party, Justice and Development Party) who accepted the religious-national ideology easily as a result of the economic reforms started in the 1980s had emerged. The ideology of this system was universal and united the interests of all social classes, paving the way for a broad national consensus. On these grounds, Turkey is shown as a leading state in the region and a new model of modern Islamic statehood.

As the internal reforms yielded positive results, the consolidation of the Islamist parties formed on the basis of Turkish-Islamic synthesis concepts around the AKP accelerated, and this solidarity had its effect on the external relations as well. However, this policy in a certain sense

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[1] Thomas, S. M. The Global resurgence of Religion and the Transformation of International Relations. The struggle for the soul of the twenty-First century, - 2005. - 300 p.
[2] Peker,E.A Comparative-Historical Sociology of Secularisation: Republican State Building in France (1875-1905) and Turkey (1908-1938) - 386 p.
[3] Türk-Arab ilişkiləri: geçmiş, bugün və gelecekte. Uluslararası konferans bildiriler. Hacettepe universitesi. Ankara, 18-22 Haziran, 1979

contradicted the political doctrines of nationalists (providing internal development by mobilizing all power within its borders: Atatürk). "Neo-Ottomanists" have set themselves the goal of making Turkey the most developed country in the Muslim world by benefiting from European institutions[1].

The main advantage of the Turkish model was the synthesis process of Turkish nationalism with Islamic ideas began in the Ottoman period, and the emergence of a new Islamic nationalism evolved as a result of this process. The stages of that process are shown in the dissertation.We would not be wrong if we claimed that the development of Islamic ideology at a new stage and acting as a mobile force in the background of political struggles is the logical result of the modernist policy and attempts to build a religious-national state along the lines of the Western model.

The next sub-chapter of the second chapter is called **"Formation of the Islamic nation idea as a result of the development of Islamic philosophy."** It is shown that the events took place on the basis of nationalism in the Islamic world have created great problems among Muslims. The fact on the ideas of nationalism conflicted with Muslim teachings and severely damaged the ideas of Muslim unity led the Islamic world to undesirable directions. The existence of national belonging elements in the imaginations of whom were under the impact of Islam and ideas caused discomfort to the Islamic reformers in a certain sense and they wanted to replace the national ideas with the concepts of the Islamic nation. In the dissertation, the reasons for the convergence of the Islamic and nationalism ideas from the second half of the 19th century and the beginning of the 20th century are investigated, and it is shown that as a result of the processes, the emergence of various national theories and the cherishing of those theories with the ideas of patriotism led to the creation of national states with a secular character.

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[1] Artur Adamczyk . Neo - Ottomanizm in Turkey's foreign policy: A Polish Perspective The Centre for Europe,University of Warsaw,Poland. Journal of Liberty and International Affairs / Vol.5, No. 1, 2019

As a result of the collapse of the Ottoman Empire at the beginning of the 20th century, the split between Muslim and Ottoman identification, Turkish cultural originality and identity principles in the Turkish state resulted in the establishment of the Republic of Turkey. At the same time, the changes in Iran's statehood identity and the joining of Azerbaijanis in this struggle made changes in the state structure of the region even more dramatic. At the end of the 19th century, national identity disputes among Azerbaijanis reached their climax.

At the end of the 19th century, the popularity of pan-Islamic and pan-Turkist ideas in the region played an important role in the formation of Azerbaijani nationalist ideas. In the dissertation work, the mechanism of differentiation principle of national ideas based on the aspects of citizenship and religious ideas and the emergence of two main concepts was researched and shown.

In the first concept, secularism operating within the framework of citizenship principles acts on the basis of consensus and parity in all areas of state and nation principles, such as politics, economy, social and generally all philosophical-historical processes, without intervening the collective independence of nationalism..

In the second concept, Muslim nationalism operating within the framework of Islamic identity, acts on the basis of the functional and instrumental aspects of Islam, Islamic ethics and the supremacy of Sharia laws of family life in all areas of state and nation principles - in politics, economy, social and generally all philosophical-historical processes, without intervening the individual independence of a person.

Compromise views and theories directed at both concepts have varied throughout history, as have the principles of an evolutionary approach to nationalism and religious thought.

The third sub-chapter of the second chapter is named **"Historical-philosophical view to the problems of national-cultural revival in Azerbaijan at the end of the 19th and the beginning of the 20th century"**. It is shown in that subchapter that the formation processes of the Azerbaijani people in the context of the nation state starting from the middle of the 19th century are rich with modernist nationalism theories challenged the ideas about the spontaneous and inevitable formation of nation states and modernists tried to prove to their opponents with

various ideas that nations are the product of the transition from an agrarian society to an industrial society unlike primordialists who viewed nations as objective or natural phenomena in these processes.Therefore, the main formation stages of the Azerbaijani nation state, the development processes of various national building projects implemented in Azerbaijan since the beginning of the 20th century, and the historical-philosophical role of prominent Azerbaijani intellectuals in the development of the foundations of the Azerbaijani Turks' national ideology became the research object basing on the main provisions of this theory in a certain sense.

It should be noted that most of these intellectuals were educated in different cities of the Russian Empire and expanded cooperation with other intellectuals of Turkish origin living in Tsarist Russia. If we pay attention to Azerbaijani intellectuals in the process of national consciousness formation , it will be known that Mirza Fatali Akhundov and Hasan Bey Zardabi created most of the innovative, original paradigm. The meaning of nation was developed by M.F. Akhunzadeh, and H.B. Zardabi continued this idea in 1875. "Kashkül" newspaper started to be published in 1880, used the words "Turkish nation" adhering to that tradition .

In this part of the research, the starting process of the great "cultural" stage of enlightenment and national struggle in Azerbaijan is presented.Presenting the prominent representatives of that period - A.A. Bakikhanov (1794-1847), M. Sh. Vazeh (1794-1852), I. B. Gutgashinli (1806-1861), M. F. Akhundzade (1812-1878), H. B. Zardabi (1837-1907), A. B. Huseynzade (1864-1940), A.B. Topchubashov (1862-1934), A.B. Agaoglu (1869-1939), M.A. Rasulzadeh (1884-1955), M.B. Mammadzadeh (1898-1959), N.B. Yusifbeyli (1881-1920) and others as a source of modernization and social-political views and unity of national values in Azerbaijan has a conceptual character in the research .

The third chapter is called **"Features of the development of Islam in the modern era"**. The first sub-chapter of this chapter entitled **" The influence of Islamic legal systems on national understanding processes "** shows that the formation of the Muslim legal system did not happen easily and many Muslim sects suc as Sunni sects formed within the Islamic religion conditioned the similar differentiation in the

legal system and each of them created this system in order to unite it around themselves.

Historical events that occurred when the legal system of the Islamic religion entered its structuring stage created many problems in the development of Islamic laws. The rising of the Western countries as an absolute ruler in the world and their colonization of a large part of the world, mainly Muslim countries had a huge negative impact on the evolutionary development of the Islamic legal system. Although the Ottoman Empire and the rest of the Muslim world were experiencing their decline period, calls for reform were growing rapidly in these regions. As a result, existing legal systems in Muslim countries began to be replaced by legal systems developed in non-Muslim civilizations. According to the opinion of Islamic jurists, the secular systems coming from the West have severely damaged the Islamic legal systems, and they have been excluded from other areas by keeping only rituals, ceremonies and spirituality at the disposal of these systems.

Also, Muslim communities were divided into several groups and showed different attitudes to these changes, and as a result, the division process has continued to this day. From these groups, we will reveal the most important ones: secularists, traditionalists and reformist-modernists, to what extent the above-mentioned concept affects nationalist and Islamist ideas, and which historical-philosophical aspects are the subject of debate as a result of this influence.

This process proves once again that Islam laws influence the essence of existing rules and norms in any political system in modern times and the integrative processes taking place within them, and they are also modernized while preserving their identity.

The above-mentioned concepts reaffirm the events that have taken place in the Islamic world since the beginning of the 21st century and help Muslims to prevent from being indoctrinated of Islamic world's descent into disaster in various ways as a historical inevitability. A systematic approach to this problem will bring full clarity to the politicization of Islam and show the essential points of this problem more honestly.

The next sub-chapter of the third chapter is called **" The impact of Islamic laws on the secular system of life "**. It is shown that one of the

main factors affecting the development of the world community at the modern stage is the activation of political Islam in many Muslim countries and the sufficient penetration of Islamic legal norms into secular state systems. Currently, many countries consider themselves as a Islamic country, and they constantly refer to the value system of true Islam in the main state documents, mass media, and speeches of state and political figures. Many spheres of life, including the state, society, and private life systems, are undergoing Islamization, and this process is presented as a model for Muslim countries as well as non-Muslim countries, and even for the entire world.

The flexibility of the Islamic legal system allows it to relate to cultures created on the other level of law and brings it closer to consensus with other legal systems. This process is reciprocal.

In modern Muslim states, Islamic and European legal institutions and systems are linked in many cases. As a result, most of these legal systems reflect the diversity of legal culture, allowing for mutual integration and healthy competition. The extensive use of other legal cultures and international standards, and the formation of many decisions under the influence of Western civilization did not have any negative impact on the modern Islamic legal system, on the contrary, it strengthened the foundation of Islam in the era of globalization.

Currently, the Islamic legal system has preserved its originality. The main reason for this can be explained by the direct connection of Islamic law with the religion as a different aspect from other legal systems. Turkey and Indonesia are considered closer to democratic principles in terms of governance and legal norms.

In order to answer the question, "Can a modern secular state exist in an Islamic society?", first of all, it is necessary to get acquainted with the structure and conditions of existence of the Islamic society.

Religious and legal relations in the Islamic legal system completely determine the legal segmentation in modern Muslim states and maintain a conflict-free existence with the European legal system. However, the system of conflict-free existence does not cover all areas[1].

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[1] European Parliament Platform for Secularism in Politics Seminar at the European Parliament on 1 February 2012 .

Practically in all Muslim countries (with the exception of Turkey, Central Asia, former Soviet republics and Azerbaijan), the Islamic legal system in the matter of "personal status" exists in a legislative and doctrinal manner. When we get to know these systems closely, it is quite clear that this area is not regulated in the same way as the Islamic and European legal systems. In addition, it should be noted that the differences in the criminal law norms of the European and Islamic legal models also differ in their principled positions.

Since its inception, Islam has started to be a religion tended to be institutionalized. We can consider the process of institutionalization of Islam as a religion, its culture, civilization and legal system as an important historical-philosophical phenomenon for the first time in world history.

Conclusion. It is shown that Islamic solidarity, Islamic ideas, and the system of national values in modern times have undergone a strong modification and entered the world politics as the principles of political Islam considered a new form of pan-Islamism. For more than a century, the confrontation between Islamic and nationalist ideas on the stage of history was the main driving force for the creation of these principles. The basis of the political Islam concept is the historical-philosophical and religious paradigm named "Umma", and this concept has not been fully and completely reflected in any religion or philosophical teaching, as it is in Islam. This understanding includes a unified worldview, regulation of the behaviours for all Muslims, mutual understanding based on tolerance and mutual respect.

"Islamic unity" abolishes borders between states and does not allow any racial discrimination. Naturally, this method of approach provides a conceptual explanation of Islamic rules in the new world order, and the goal of this concept will serve to eliminate the political, economic and moral corruption caused by capitalism, socialism and liberalism in the world, as shown by Islamic ideologues.

The formation of Islamic and nationalistic relations in the society turned the new Islamic system into a universal and self-sufficient modern political movement. Faced with the reality of the modern world, Islamic universalism tries to harmonize its relations with the

international legal system and the classical Islamic legal system, and so far it has partially succeeded.

The role of political Islam in international relations and world politics has become a central problem in the mutual relations of most Muslim states, organizations and associations. The revival of this ideology, the spread of Islamic solidarity and the radicalization of many Islamic organizations have become the reality of modern world politics, and at the same time have affected its development and stability in various aspects. Islamic culture is gradually becoming a political force ready to overcome all obstacles for the society, taking advantage of modern socio-political and cultural influence opportunities and striving to more fully demonstrate what it is capable of.

The author's following scientific works of have been published on the subject of the dissertation:

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