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FEATURES OF THE SOCIO-POLITICAL SITUATION IN ISLAMIC COUNTRIES AFTER GAINING INDEPENDENCE (informational and religious studies aspects)

The process of establishing Muslim states has been a subject of exploration and research, considering various accusations and efforts to transform Muslim ideas and institutions. In the context of the study topic, a number of domestic and foreign orientalist, regional scientists, historians have studied historical and political factors, in this article it is planned to analyze the religious aspects of the topic by considering information and religious aspects. The study provides a comprehensive study of theoretical materials, as well as professional opinions and thoughts of public figures, religious scientists in this region. As a result of the article, the study examined the participation and role of religious movements and parties in Arab society (Hamas, Hezbollah, the Muslim Brotherhood, etc.) in the system of public administration, taking into account social and religious factors in the process of gaining sovereignty of the Middle East countries. It is clear that the relations between the main directions in Islam, sunnis and shiites, contributed to the non-preservation of religious identity in the Middle East, and it was found that Muslim thinkers and public figures were looking for ideas for a common dialogue between the two directions. To date, in order to conduct a productive study of the main factors of conflicts in the region, it is obvious that a number of final data in the article indicate understanding the importance of the subject matter in order to comprehend its significance. The article, which provides practical assistance in the work of specialists studying the religious situation in this region, has practical significance, contains information about Understanding the significance of religious elements and their place in society is crucial for gaining insight into this topic of declaration of independence of such states as Lebanon, Iran, Syria, Egypt.

Key words: middle east, islam, party, arab, factors.

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Тәуелсіздік алғаннан кейінгі ислам елдеріндегі қоғамдық-саяси жағдайдың ерекшеліктері (ақпараттық-дінтану аспектілері)

Бұл мақалада Таяу Шығыс өңіріндегі жекелеген ислам елдерінің тәуелсіздігін алу кезеңдерімен байланысты мәселелер қарастырылады, сондай-ақ мұсылман мемлекеттерінің қалыптасуының тарихи-діни ерекшеліктерінің жекелеген аспектілері талданады. Зерттеудің тақырыбы аясында бірқатар отандық және шетелдік шығыстанушы, аймақтанушы, тарихшы ғалымдар тарихи, саяси факторларды зерттеген, осы мақалада ақпараттық-діни аспектілерді қарастыру арқылы тақырыптың діни қырларын талдау жоспарланған. Зерттеу барысында теоретикалық материалдар мен қатар, осы өңірдегі қоғам қайраткерлерінің, дінтанушы мамандардың кәсіби пікірлерін, ойларын ортаға жинақтау арқылы жан-жақты зерделеу қарастырылған. Мақаланы жазу нәтижесіндегі зерттеу Таяу шығыс елдерінің егемендікке қол жеткізу барысындағы қоғамдық, діни факторларды ескеру арқылы араб қоғамындағы діни қозғалыстар мен партиялардың (Хамас, Хезболла, Мұсылман бауырлары т.б.) мемлекеттік басқару жүйесіне қатысулары мен рөлдеріне зерттеу жүргізілген. Ислам дініндегі басты бағыттар арасындағы, сүнниттер мен шииттердің қарым-қатынастары Таяу шығыстағы діни бірегейліктің сақталмауына ықпал етуші болғаны анық, мұсылман ойшылдары мен қоғам қайраткерлері екі бағыттың ортақ диалог құру идеяларын іздегені анықталды. Бүгінгі таңда, Таяу шығыстағы жанжалдардың басты факторларына нәтижелі зерттеу жүргізу үшін мақаладағы бірқатар қорытынды мәліметтер тақырыптың өзектілігін көрсетіп отырғаны анық. Аталған өңірдегі діни ахуалды зерттеуші мамандардың жұмыстарына

іс-жүзінде көмек беретін мақала тәжірибелік мәнге ие, Ливан, Иран, Сирия, Мысыр сияқты мемлекеттердің тәуелсіздік жариялаудағы діни факторлардың орны мен рөлдері туралы ақпарат қамтылған.

Түйін сөздер: таяу шығыс, ислам, партия, араб, факторлар.

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Особенности религиозно-политической ситуации в исламских странах после получения независимости (информационно-религиоведческие аспекты)

В данной статье рассматривается проблематика, связанных с периодами обретения независимости отдельных исламских стран Ближневосточного региона, а также анализируются отдельные аспекты историко-религиозных особенностей становления мусульманских государств. В рамках темы исследования ряд отечественных и зарубежных востоковедов, регионоведов, историков изучали исторические, политические факторы, в данной статье планируется проанализировать религиозные аспекты путем рассмотрения информационно-религиоведческих особенностей данного вопроса. В ходе исследования предусматривается всестороннее изучение теоретического материала, а также профессиональных мнений, размышлений общественных деятелей, специалистов-религиоведов данного региона. В результате исследования в статье раскрыты формы участия и роли религиозных движений и партий в арабских странах (Хамас, Хезболла, Братья-мусульмане и др.) в систему государственного управления путем учета общественных, религиозных факторов в процессе достижения суверенитета странами указанного региона. Очевидно, что отношения между основными направлениями в исламе, суннитами и шиитами способствовали несоблюдению религиозной идентичности на Ближнем Востоке, мусульманские мыслители и общественные деятели искали идеи для создания общего диалога между двумя направлениями исламской религии. На сегодняшний день, для проведения продуктивного исследования основных факторов конфликтов на Ближнем Востоке, очевидно, что ряд итоговых данных в статье свидетельствует об актуальности темы. Материалы отраженные в данной статье имеют практическую помощь в работе специалистов-исследователей религиозной ситуации данного региона, также содержит информацию о религиозных факторах провозглашения независимости таких государств, как Ливан, Иран, Сирия, Египет.

Ключевые слова: Ближний Восток, ислам, партия, араб, факторы.

Introduction

It is widely known that numerous historical events in the Middle East have deep connections to religious aspects and prevailing state ideologies. The nations within the Middle Eastern sphere were significantly influenced by the Ottoman Empire, with many public and governmental structures shaped by Sharia principles and the cultural traits of the region's inhabitants. Given the strategic, geographical, ideological, and resource significance of the area, Western world sought to prioritize their involvement in this region.

After collapse of the Ottoman Empire, several European nations pursued strategies to establish control over Islamic territories in the East. Geopolitical and economic advantages served as primary motivations for the occupation of neighboring countries in the eastern region. According to historical and socio-economic theories regarding the development of Islamic nations, the

refusal to remain under colonial dominance by Western powers, coupled with the aspiration for sovereignty, proved to be significant and decisive factors in achieving independence for these states. The article discusses the analysis of the influence and influence of religious movements and organizations in Islamic States on political processes in accordance with historical and religious aspects.

Justification of the choice of articles and goals and objectives

It is obvious that today in a number of different parts of the globe the socio-political, military and geopolitical situation in the Middle East is being paid attention. In this regard, during the development of the article, a study of socio-political and religious aspects of the time of the proclamation of the sovereignty of the Arab states was carried out in connection with the peculiarities of the state of religious affairs in this region. In addition, the research

article carried out information and religious analysis related to historical information, as well as social and religious situations.

Scientific research methodology

After gaining independence, many Islamic countries have experienced complex religious-political situations that require a methodological approach to understand and analyze. This research aims to examine the religious-political situation in Islamic countries after gaining independence. Understanding the religious-political situation in Islamic countries after gaining independence requires delving into the historical, religious, and social intricacies that have shaped the landscape of these nations. It is essential to consider how the colonial legacy, the emergence of new political structures, and religious ideologies have influenced the power dynamics within these countries. Furthermore, a comprehensive analysis should also take into account the diverse interpretations of Islamic principles and their impact on political decision-making. By investigating the varying perspectives of religious leaders, political elites, and the general populace, a more nuanced understanding of the interplay between religion and politics can be achieved. By adopting a methodological approach that considers these multifaceted factors, a more comprehensive understanding of the religious-political situation in Islamic countries after gaining independence can be attained. Such in-depth analysis is crucial for informing effective policies and interventions aimed at fostering stability and inclusivity within these diverse and complex societies.

To conduct a comprehensive analysis of the religious-political situation in Islamic countries after gaining independence, researchers can employ various exact methods. One method is a comparative analysis of different Islamic countries to identify common patterns and unique developments in their religious-political dynamics. This may involve conducting case studies of specific countries and examining their historical trajectories, political structures, and religious influences. Another method involves utilizing content analysis of political speeches, religious texts, and media representations to uncover the recurring themes and rhetoric that shape the religious-political discourse in Islamic countries. This approach provided valuable research insights into the way religious and political narratives interweave and influence public opinion and policy decisions.

The use of historical and archival research to trace the evolution of religious and political ideologies in Islamic countries provided a deeper understanding of the factors that have contributed to the current religious-political situation. These exact methods have contributed to a comprehensive and nuanced understanding of the religious-political situation in Islamic countries, enabling researchers to identify key factors driving the dynamics and informing effective policies and interventions.

Main part

The interplay of religion and politics in Middle East

The novelty of this study lies in its comprehensive analysis of the influence of religious movements on social and political situations in the Middle East. Through an interdisciplinary approach, this research aims to uncover the complex dynamics and interactions between religious groups and the broader societal and political landscape in the region. By delving into the historical, cultural, and geopolitical factors, this study seeks to shed light on the unique ways in which religious movements have shaped and continue to impact the Middle East. Moreover, by examining the contemporary relevance and implications of these movements, this research aims to offer fresh insights and contribute to the ongoing discourse on religion and society in the Middle East.

To what extent have religious movements in the Middle East challenged or reinforced existing power structures and social hierarchies? How have religious movements in the Middle East reshaped the relationship between the state and religion? In what ways have religious movements in the Middle East contributed to or detracted from social cohesion and inter-religious dialogue?

Such statements of problematic issues in religious-political dynamics in Middle East requires deep analysis of wide range of materials.

It's important to note that the relationship between religion and politics in the Middle East is complex and multifaceted. While some movements advocate for a more prominent role of religion in public life, others focus on promoting social justice, human rights, and democratic reforms within an Islamic framework. Leila Austin explores this complexity by examining the role of Muslim youth in both Islamic activism and democratic reform movements (Austin, 2011).

The Middle East has seen a surge in religious movements that have significantly impacted

the social and political landscape. One notable example is the rise of *political Islam*, which gained momentum in the latter half of the 20th century. This movement seeks to establish Islamic principles and laws as the foundation of political and social life (Seif, 2009).

Religious movements in the Middle East have had a significant impact on social and political situations in the region. These movements have not only shaped the religious landscape of the Middle East but have also played a pivotal role in influencing the social and political dynamics of the region. The rise of religious movements has often been met with both enthusiasm and apprehension, as they bring about changes in the traditional power structures and influence the way people perceive and participate in politics.

The Middle East has seen the emergence of movements advocating for a wide range of ideologies, from conservative to progressive, and their impact has been profound. These movements have mobilized masses, challenged existing power structures, and influenced public policies and governance.

Furthermore, the influence of religious movements has extended beyond the political realm, permeating into various aspects of society such as education, family life, and cultural norms. Their impact on social cohesion, gender roles, and ethnic relations has been particularly significant, shaping the everyday lives of people in the region.

Understanding the intricate relationship between religious movements and the social and political landscape of the Middle East is crucial in comprehending the region's complexities and the challenges it faces.

Religious celebrations and festivals also contribute to the social and cultural identity of the people in the Middle East. For instance, the legalization of religious festivals such as Kurban ait Muslim festivals and the celebration of Ramazan and Christmas in certain countries have an impact on cultural cohesion and the expression of religious identity. The intertwining of religious movements with social and political situations in the Middle East can also be observed in the realm of education. Many of these movements have fostered the establishment of religious educational institutions, shaping the intellectual and ideological landscape of the region. These institutions have often served as platforms for the dissemination of religious ideologies, influencing not only the educational curricula but also the future perspectives of the younger generations.

Moreover, the impact of religious movements on ethnic relations has been multifaceted. While some movements have sought to uphold ethnic solidarity and identity, others have contributed to tensions and conflicts, especially in regions with diverse ethnic compositions. Understanding these dynamics is essential for comprehending the complexities of ethnic relations in the Middle East. The impact of religious movements in the Middle East cannot be overstated. These movements have not only influenced the social and political fabric of the region, but they have also permeated various aspects of daily life, including art, literature, and even entertainment.

In terms of entertainment, religious movements have influenced the types of media and content that are deemed acceptable within the societal framework. This has led to the promotion of values and norms that align with the ideologies of these movements, thereby shaping the cultural landscape. Furthermore, the impact of religious movements on social cohesion and community dynamics cannot be overlooked. These movements often serve as focal points for community engagement, providing not only spiritual guidance but also a sense of belonging and identity for their adherents. They organize community events and initiatives that foster a strong sense of unity among their followers, shaping the social fabric of the region.

The influence of religious movements also extends to the legal and judicial systems in the Middle East. In some cases, these movements have advocated for the implementation of religious laws and regulations, impacting the legal frameworks of the countries in the region. This influence has not only shaped the legislative landscape but has also impacted the enforcement and interpretation of laws, further entwining religious principles with the governance of the region.

In conclusion, the impact of religious movements in the Middle East goes beyond the realms of politics and social dynamics. It has permeated various aspects of life, from art and literature to community engagement and legal systems, shaping the region in multifaceted ways. Understanding the depth of this influence is crucial for grasping the complexities of the Middle East's cultural, social, and political landscape.

The analysis of the socio-political landscape in certain regions of the Middle East

Historical reviews reveal that in the 20th century, Arab countries were subject to colonial control first by the Ottoman Empire and later by England, France,

Italy, and Spain. This resulted in a wide range of colonial policies in the Arab East, sparking different national liberation movements and forms of political and state development following independence. As a result, countries like Algeria, Libya, and Aden were under direct colonial rule, while Tunisia, Morocco, Bahrain, and Kuwait were designated as protectorates. Sudan had a unique status under condominium, and Syria, Lebanon, Transjordan, and Palestine were placed under a mandate system. Although Egypt and Iraq had formal independence, they were still bound by military and political treaties with Great Britain. The only countries that were not subjected to external colonial control were Saudi Arabia and Yemen.

The late XIX century and the first half of the XX century significant and profound changes on a global scale can be seen as well as in the Muslim Eastern world, including in the Kazakh steppes. In this era, there was a movement of supporters in Muslim countries, which suffered a decline in all aspects of life and fell into a state of dependence on the power of outside powers, which brought forward the ideas of updating Islam, adapting it to changes in society. This movement under the influence of modernization is also called reformist movements, however, when it comes to the canons of religion, such a name contradicts its main dogmas, since there can be no reform in religion. This name, which was often given from the point of perspective of Western Orientalist orientation, was later absorbed and established in both worldview literature and methodological literature. In the same way, It is important to mention that pan-Islamism is also used in relation to these movements. This trend and movement, which covered Egypt and Pakistan, the Ottoman and Russian empires.

In the 1950s and early 1960s, the national liberation movement led to most Arab countries becoming active players in regional politics. Egypt (formally independent since 1922, but effectively so after the anti-monarchist revolution on July 23, 1952), Libya (1951), Tunisia, Morocco, and Sudan (1956), Yemen (following the revolution on September 26, 1962, though nominally independent since 1919), Iraq (after the July 1958 revolution, but officially independent since 1932), Mauritania and Somalia (1960), Kuwait (1961), and Algeria (1962) all embarked on paths of independent development. The Egyptian revolution's approach and tactics, which aimed to convert formal independence into tangible autonomy, served as a blueprint for revolutions in other nations (Beloglazov, 2013: 242).

The Arab world, known from history, forms the ethnic basis of the Middle East. As of 2016, the Arab world is about 350 million people, with a gross domestic product equal to five trillion US dollars and about 70 percent of the Earth's hydrocarbon wealth (Ostanin, 2022). The political regimes of the Arab countries currently imply the aggravation of state structures, political parties, organizations and informal movements of a socio-political nature, which can be considered as modern forms of political life of states in the Arab East as a whole (Kurpebaeva, 2018). Arab countries have experienced major population changes (Ganiev, 2014: 2-3). About 30 percent of the population is young people aged 20-35, this figure indicates a high number of young people (Dzhemal', 2004).

Some aspects of research on Islamic states

As Hala Mustafa, an Egyptian doctor of sciences, observes, the phenomenon of political Islam, also known as the movement for Islamic political renewal, encompasses various socio-political and intellectual dimensions that necessitate identification, research, and analysis. This movement originated from the actions of groups that emerged in Egypt in the late 1920s. Initially spearheaded by the Muslim Brotherhood, it later saw the addition of other groups such as al-Jihad and the Islamic Group, which appeared in the late 1960s, along with other smaller dissident and independent organizations.

In his review, Dr. Hala, Mustafa provides various insights into key aspects that enhance the comprehension of this intricate phenomenon. These insights encompass:

- The social foundations of the contemporary Islamic political movement, particularly drawing from the Egyptian experience;
- The impact of the Iranian model on the movement's ideology;
- The stance of Islamic political groups regarding democracy in the Muslim world.

It is widely recognized that the middle class significantly shaped modern Egyptian history, establishing various intellectual trends, organizations, parties, and political movements—ranging from the most liberal to the far-left, including movements of “anger,” “political refusal,” and “violence.” For many years, they dominated Egyptian life.

When analyzing the political history of the Egyptian middle class, several key points must be noted. Primarily, the middle class has long experienced instability due to continuous social movements. Their main concerns included modern

education, professional growth, and improving living standards. The stability of the middle class was directly related to the legality of social struggle methods: the more legal the methods, the greater the stability and influence on socio-political life. Conversely, less legal methods led to inhibited social movement and increased feelings of discontent and depression, sometimes resulting in resistance movements, uprisings, and even outright violence and terror. This behavior is typical of all radical Islamic groups, regardless of their organizational structure.

Despite the challenges and crises, the middle class remains the main pillar of stability. For instance, in the late 60s, after the military defeat of 1967, a powerful movement emerged from the middle class, rebelling against the existing political system. The middle class served as the social base for populist movements like Nasserism, Ba'athism, and other Arab nationalist movements of the 50s and 60s. In the 70s, middle-class representatives led Islamic movements using various methods (informational, ideological, and organizational) to influence society and power structures (Şubaev, 2014: 98-99).

An example of religious movements in Egypt is taqfirism, an ultraradical trend that broke away from the Egyptian party "Muslim Brotherhood" ("Ihuanul-muslimun") and received the name "Al-Takfiru Al-Hijra" ("accusations of irreligion and moving to another side to preserve their religion"). This current was founded by Mustafa Shukri, who was guided by the idea of the forcible seizure of power by the radical ideologist said Qutb, who was executed by the Egyptian authorities in 1966. This ideology, which is seen as the initial stage of extremist seduction of people, was guided by all terrorist organizations that emerged after it, starting with the terrorist organization "Al-Jihad" of Abdassalyam Faraj, who carried out the murder of Egyptian President Anwar Sadat.

Abdassalyam Faraj further developed the theory of taqfir, combining it with the Salafi creed. In particular, taqfirs pay special attention to the practice of jihad, developed according to the Afghan model, in which the leader of state and civil servants, military and law enforcement officials are sentenced to "taqfir" (accusation of irreligion) for the declaration of jihad. That is, all employees of the above-mentioned state structures are accused of "irreligious" and their power is recognized as illegal in terms of reasoning on the basis of Muslim law on the basis of arrogant ideas. In addition, the taqfirs accused the secular state and its leaders of becoming not objects of administrative subordination for

people, but rather objects of religious worship, declaring them "taguts" – "idols". This viewpoint holds a pivotal position within the ideological frameworks of the taqfirs, serving as the cornerstone for psychologically influencing the religious mindset of individual Muslims. (Zhumaly, 2016: 104-105).

Summary of Iran's Political Model

During the 1970s, there was a notable rise in militant Islamist movements across many Muslim-majority countries. This trend reached its peak with the Iranian Revolution in February 1979, which saw the overthrow of the secular Shah regime and the establishment of an Islamic Republic guided by Ayatollah Khomeini's teachings. These events prompted a significant reevaluation of Islam's role: what was once viewed as a conservative and declining force against modernization became a focal point of global attention, with both aspirations and concerns. The Islamist movement, previously underestimated, was now seen as a revolutionary force with ambiguous outlines but perceived as radical and anti-Western (Jünis, 2010: 65).

Scholars focusing on the Middle East have proposed various interpretations of the Islamic revival and autonomy. The term "Islamic awakening" encompasses a wide spectrum of religious ideals and historical epochs within Muslim civilization. Presently, it denotes the politicization of Islam and the infusion of Islamic principles into politics, spurred by the setbacks experienced during the efforts to establish Western-style secular nation-states in the Eastern regions during the 1970s (Lapidus, 2002: 521-523). Within the global political landscape, the genesis of the "Islamic awakening" can be traced back to 1979: the Islamic Revolution in Iran, which elevated religion to a pivotal role" (Munavvarov, Shnajder-Deters, 2002: 10).

Based on research findings, it appears evident that the "Islamic awakening" should be perceived as a developing phenomenon that not only aligns with the broader concept of the "religious revival" but also significantly shapes its essence. Within this ongoing progression, marked by historical shifts, three distinct stages become apparent: firstly, during the 1970s and 1980s, the rise of the Islamic influence in global politics via regional developments in the Middle East; secondly, spanning from 1990 to 2000, the surge of Islamist extremism alongside heightened concerns over international terrorism; and finally, from 2010 to 2020, the emergence of "Islamism 2.0" coupled with active involvement of Islamists in the "color revolutions" (Baitenova, Zhorabek, 2023: 8-9). Simultaneously, it is important to emphasize

that all these stages continue to influence the socio-political and religious aspects of the studied region.

Monarchical forms of Arab countries

According to research conducted by Russian scholars, the development of the geopolitical landscape in the Middle East during the 20th and early 21st centuries involved more than just the establishment of new sovereign states. It also encompassed shifts in governmental structures. While many states in this region already had established governance systems upon gaining independence, there were several instances where this was not the case. For instance, some monarchies were replaced by republics following revolutions (Egypt – 1953, Iraq – 1958, Iran – 1979).

Generally, excluding Lebanon, the Arab republics are marked by the presence of enduring authoritarian single-party systems led by influential and charismatic figures who often consolidate the roles of both state and party leader. Notably, figures like Saddam Hussein in Iraq (1979 – 2003) and Hosni Mubarak in Egypt (1981 – 2011) exemplify this trend. Syria stands out as a quintessential “monarchical republic,” where Bashar al-Assad succeeded his father Hafez al-Assad in 2000 after his four-decade reign. In the realm of monarchies, a distinct regional characteristic emerges wherein the entire ruling family or clan plays a significant role rather than just the monarch. In certain Arab monarchies, these ruling families or affiliated clans have maintained authority for extensive periods, spanning even centuries, as seen in Bahrain since 1782 and Qatar. (Pochta, 2008: 69).

Possible causes of protest movements in Arab countries

The evolution of socio-political awareness in the Arab nations of the Middle East during the transition from the twentieth to the twenty-first century is influenced by several interrelated factors. Firstly, the concept of solidarity within the Arab and Islamic communities, coupled with a long history of resistance against the Christian world, including celebrated victories over the Crusaders and opposition to European colonial expansion, has deeply entrenched itself in the collective Arab psyche. Secondly, the onset of Westernization and modernization since the nineteenth century has exerted significant influence on diverse social strata and the overall fabric of Arab society. Each Arab state, with its unique historical trajectory, ethnic and religious makeup, is characterized by distinct national customs and traditions. Moreover, the fundamental elements of Arab identity,

encompassing shared beliefs, linguistic unity, territorial ties, and common ancestry, further contribute to shaping their worldview and behavior and certain general principles are formed that are associated with the historical fate. Thus, majority of the Arabic people are interested in the globalization processes and political changes imposed by the West (Sapronova, 2013: 239).

Results and discussion

Most governments across the region have acknowledged the significance of political Islam and are endeavoring to integrate its moderate faction into the current state framework, particularly within the social and intellectual domains, while staunchly opposing any Islamist efforts to influence political decisions.

Presently, numerous regimes in the Arab-Muslim nations of the Middle East find themselves in a precarious position. On one hand, they extend support to movements like Hamas in Palestine, Hezbollah in Lebanon, and Islamic resistance groups in Iraq and Afghanistan, yet they frequently clamp down severely on Islamic opposition, even of a moderate nature, within their own borders.

A pivotal factor shaping the contemporary political landscape of Arab countries is the distinct role of the state, which remains the primary entity defining the objectives and trajectories of political and economic evolution in society. It's worth noting that none of the Arab nations can be deemed as a homogeneous political entity, given the presence of national, ethnic, and religious diversities.

Moreover, historical relations play a crucial role in shaping the region's modern political dynamics. This enables various political factions, adept at leveraging ethnic and religious factors, to sway the sentiments of followers or representatives of specific faiths or ethnicities, thereby engendering complex and entrenched political scenarios (Sapronova, 2015: 9).

Conclusion

In S. Huntington's renowned book “The Clash of Civilizations”, in chapter “Islamic Renaissance,” expresses: “A huge number of Muslims refer to Islam as the source of identity, meaning, legitimacy, development, power and hope, which was expressed by the slogan “Islam is the solution.” The Islamic Renaissance in its scope and depth is the latest a phase in the adaptation of Islamic civilization to the West, an attempt to find a “solution” not in Western ideologies, but in Islam” (Hantington, 2003: 162).

According to A.V. Beloglazov, a researcher at Kazan University, within the broader context of the Islamic renaissance, Islam is exerting a growing and more active influence on global political dynamics. It's notable that the term "desecularization," coined by American theologian George Weigel to denote the increasing role of religion and religious institutions in society and politics, is predominantly applied in reference to the Islamic world.

Presently, Islam is actively shaping international relations, particularly evident in the responses of Muslim nations to the West's political and cultural expansion. The Islamic world addresses political, economic, social, theological, and cultural challenges not only through interstate diplomacy but also increasingly through Islamic organizations, which are assuming a significant role in contemporary international politics. Surprisingly, Western politics has also contributed to the heightened influence of Islam, Muslim nations, and Islamic organizations in global political affairs. Notably, Muslim countries have become more engaged in addressing global issues, exemplified by the invitation of Saudi Arabia, Turkey, and Indonesia—three Muslim-majority nations—to the G20 summit to address matters related to the global financial crisis (Kurpebaeva, 2018: 97-98).

The Islamic principle in the Middle East by taking as a basis as a leader several parties were formed. There in the ranks: "Hamas", "Hezbollah", "Fatah", "Brothers Muslims". Lebanon serving party Hezbollah (Allah the party). Today, this party has been talked about when the United Lebanese Shiite organization describes. Hezbollah party ideas of Iran in the middle of the XX-th century. I am in Iraq among the Shiites is the result of a set of views you can judge. The main party although political power is concentrated in the region Strengthened in Iran. Hezbollah movement Khomeini went under the name Ayatollah, 1979 in from the victory of the Islamic Revolution later settled in the region (Jonah, 2010: 1-2).

Democratic changes in Muslim countries cause considerable debate and disagreement within their traditional communities. As a result, Islamic political factions are gaining traction, promoting a fresh mindset marked by values like tolerance, inclusivity, and diversity. Islamic discourse, drawn from historical interactions between various movements and organizations within the Islamic world, often emphasizes religious Unitarianism as a cornerstone of political dominance.

Islamic countries exhibit diverse social and political layers shaped by centuries-old social relations and varying levels of religious values

and beliefs. In the contemporary world, Islamic countries embody a range of governmental forms, value ideals, and spiritual and cultural paradigms within their social structures. An examination of fundamental approaches in the socio-political milieu yields several historical trends:

- Islamic movements aspire to establish state-level governance fully aligned with religious canons.
- When legal and political avenues for openly propagating their ideology are lacking, Islamic movements may resort to clandestine activities.
- Political actions and participation in elections to governmental bodies serve as avenues for Islamic movements to advance their candidates and implement their programs in pursuit of predetermined political objectives.

Including such political parties and movements as "Hamas," "Hezbollah," "Fatah," and the "Muslim Brotherhood," which have gained significant recognition across Arab nations and exert influence on their geopolitical landscape and domestic affairs. It is also common to assume that the Centers and governing bodies of these parties are coordinated from abroad. In this aspect, it's crucial to consider the reality that all religious movements of the Arab states and the Middle East are not just organizations aimed at creating a theocratic state system, but movements that implement the geopolitical tasks of external foreign centers.

It is firmly believed that the Arab Caliphate represented the earliest example of a globalist liberal society in human history. This was founded on the idea of uniform laws applicable to all inhabitants across its territories within the Islamic world. Consequently, the contemporary West is viewed as the political successor to the caliphate, serving as the initial model for modernity (Kepel, 2004: 58).

Russian scholar V. Naumkin delineates three primary perspectives on the role of Islam in contemporary global politics:

1. The Islamic world is perceived as a unified collective entity, encompassing Muslim nations, international Islamic organizations, national Muslim groups, and Muslim communities. The West is commonly portrayed as the antithesis to the Islamic world. However, this view overlooks the existence of Muslim communities within the West.
2. The aforementioned states and transnational entities can function as independent actors, occasionally aligning against the West in specific circumstances.
3. Islam is regarded as a global actor within a civilizational framework. In this context, the significance of Islam transcends state or non-state institutions, as their actions are primarily driven by

goals and objectives distinct from religious ones (Sadiki, 2018: 30; Totten, 2012: 23; Zhumaly, 2016: 7).

Kazakh researchers believe that Initially, the term “islamism” (“Islamism”), which refers to the religion of Islam, was first formed in English in 1697 and in 1712. This term is present in the Pai in the decision of the US Supreme Court in the case of InreRoss (1891). At the onset of the twentieth century, the short and pure Arabic word “Islam” de Gen displaced this term. In addition, according to studies in the 1938 Encyclopedia of Islam by Orientalist scholars, the term “Islamism” was not used in English (Yakovlev, 2013: 9-10).

Generally, Islamism and religious devotion are viewed as distinctive features within religiously oriented public factions, political parties, and movements. It’s evident that these ideologies don’t

wholly represent the official stances of the Middle Eastern region or individual Arab states. We hold the belief that various disintegration processes in the era of integration in the humanitarian, education, science, economy, geopolitics in the Jahanian world should be resolved within the framework of human principles within the scope of international legal documents.

Acknowledgement

This research has been funded by the Committee of Science of the Ministry of Science and Higher Education of the Republic of Kazakhstan (Grant No. BR21882428 “The influence and prospects of Islam as a spiritual, cultural, political, and social phenomenon in post normal times: the experience of the countries of the Middle East and Central Asia”).

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Registered: February 13, 2024.

Accepted: June 13, 2024.