
THE ROLE OF ISLAM AND ITS INFLUENCE IN THE POLITICAL PROCESSES IN THE ARAB COUNTRIES

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ABSTRACT

This article analyzes the importance of Islam in the political processes in the Middle East, and the influence of Islam on the domestic and foreign policies of the countries of the region. The influence of the religious factor and modern trends in the political processes taking place the Middle East are discussed.

Keywords: *Islam, authoritarianism, religion, orthodoxy, political factor, Middle East, Arab countries, political processes, domestic and foreign policy.*

INTRODUCTION

In the modern period, the study of the Islam, culture and history acquires great theoretical and practical importance. After all, in the conditions of a multipolar world, globalization and universalization, the countries of the world are trying to take their rightful place in the system of international relations. These aspirations are manifested in the overt and covert efforts of various political forces, especially developed countries, to keep the newly independent states in their sphere of influence, to realize their political goals through the use of a religious factor with a long history.

Islam includes not only the religious and prayerful and social life of society, but also the definition of the work and actions of an individual believer. It is considered a universal system that covers all aspects of philosophical and legal views, as well as defining the legal guidelines of Muslim law. Therefore, Islam, on the one hand, is a set of normative laws of a religious, legal, ethical, economic and ritual-prayer nature, and on the other hand, a system of state-legal institutions and institutions, an important component of the social and political infrastructure of Muslim countries.

Muslims live in countries with different geographical, social, political, economic and cultural conditions. They are people of different nationalities, who have participated in the creation of a common culture, as well as Muslim socio-political traditions, for hundreds of years based on a common language (mainly Arabic) and a single Book (the Holy Qur'an) and the Sunnah of the Prophet Muhammad.

DISCUSSION

Regarding the origin of Islam, it is interpreted in Muslim sources as "It is a divine event, the last teaching sent to guide people to the right path." The Qur'an says: Say: "We believe in Allah and what was revealed to us and what was revealed to Abraham and Ishmael and to Issac and Jacob and his descendents, and the teachings which Allah gave to Moses and Jesus and to other Prophets. We make no distinction between any of them⁷² and to Him do we submit". Allah chose Muhammad (PBUH) as his messenger and revealed his word, the Qur'an, to him. The Prophet Muhammad first called his countrymen, and then all Arabs, to abandon the worship of many tribal gods and to believe in the only God - Allah, to live a righteous life, to do good deeds in this world in order to enter paradise in the next world.

A. Hasanov, an Islamic scholar from Uzbekistan, said, "At the time when the first Islamic society was being formed, the activities of the Prophet Muhammad in Mecca after the revelation were undoubtedly of a purely religious nature, and after the emigration to Medina, the Prophet's activities took on a more political and economic nature. Nevertheless, the state established in Medina was a theocratic state based on the Islam".

The main law of the early Islamic society - Sharia was created from the divine revelation revealed to the Prophet, namely the Holy Qur'an and the Prophet's rulings. According to the Qur'an, only God is the lawgiver, and the Prophet is the expounder. God commanded people to obey the Prophet, because whoever obeys the Prophet obeys God.

Sharia, indeed, is the basic structure and rule of law for Muslims (and still is in many cases), the foundation of society. However, the actual norms that ensure the stability of the state and society existed in other periods (pre-Islamic and non-Islamic). A just society and state administration have been formed as a result of the very strong views of the peoples who accepted Islam in different regions. However, as in the recent past, contemporary Islamic thinkers have been interpreting the need to establish Sharia as the only law in society and politics.

As an ideological manifestation of Islam, Muslims accept Sharia law as the most perfect system and fully rely on it in every aspect of their lives. According to Muslim tradition, Sharia is a system of laws that balances socio-political, family, and personal relationships in relation to any human action commanded by God. The concept of Sharia is considered the right path commanded and shown by God, and a person who believes in it and follows it will definitely achieve greatness.

The 80s of the 20th century saw the development and gaining power of an unprecedented religious mood and Islamic society affecting the country and the region as a whole. The further Islamization of the Arab society was motivated by several factors: economic - the deterioration of the relative economic situation, the increase in the gap between the rich and the poor, the rapid increase of the lower class below the official poverty line; social-traditional society split, increase of marginalized groups, lack of knowledge, etc.; political - lack of development or non-existence of state systems for resolving social and political conflicts, unresolved Middle East problem; the collapse of ideological-social systems, the inability of most ruling circles to offer systems that are understandable and attractive to the masses, etc. The reason for the strengthening of the Islamic factor was the establishment of the Islamic regime in Iran in 1979.

Therefore, the main condition for the development of modern constitutionalism in Arab countries is the legal guarantee of Islam in the basic law. It should be recognized that the historical and traditional religious factor and the socio-political and political-legal relations built on the basis of these are the main components of the domestic and foreign policy of most Arab countries. Until now, Islam is the political and ideological basis of most Arab countries. On the one hand, this leads to the stability of political systems, on the other hand, it creates differences in many aspects of social and political life.

The Qur'an and Sharia rules are the basis of legal norms, which in some form are the basis of most constitutional acts and laws. Special sections of Muslim law reflect family-marriage relations, civil relations, and procedural rights. Therefore, these rights, as well as the influence of Islam on the Muslim world, are taken into account by secular laws. This situation is the traditional-historical side of the problem.

Over the centuries, on the basis of religious writings, historical and political experience of various groups of the Arab society, the religion of Islam is shown as a symbol of the unity of the country, state and religion and the unity of the Arab nation. The Islamic factor played an important role for many Arab countries during the wars of national liberation and political independence. In the first constitutions, the desire of jurists to recognize Islam as the basis of society and state is manifested. Almost all constitutions have professed their commitment to Islamic culture.

The traditional Islamic political concept recognizes that the main task of the supreme ruler of a Muslim state is to preserve and protect the Islamic religion and Sharia, which includes Islamic religious ethics and practical conditions.

A classic example of this model is the country of Saudi Arabia. In this country, Islam is not only the state religion, but also the main law that defines the state and socio-economic system, all state bodies, their organization and activities, as well as the obligations of citizens. The ruling religious and secular positions are interconnected in this country. After all, Article 1 of "The Basic System of Governance" adopted in 1992, states that "The Kingdom of Saudi Arabia is a sovereign Arab Islamic State. Its religion is Islam. Its constitution is Almighty God's Book, The Holy Qur'an, and the Sunna (Traditions) of the Prophet (PBUH)". In this document, the promotion of Islam and the prevention of activities of other religions are strictly defined. Article 48 of "The Basic System of Governance" clearly defines the role of the Sharia in the kingdom: "The Courts shall apply rules of the Islamic Sharia in cases that are brought before them, according to the Holy Qur'an and the Sunna, and according to laws which are decreed by the ruler in agreement with the Holy Qur'an and the Sunna."

One of the pillars of the implementation of religious teachings in the general public is the committees of encouraging good and discouraging evil, (al-amr bi-l-ma'rūf wa-n-nahy 'ani-l-munkar). This committee operates in almost all settlements and works according to the constitutional right, "The State shall protect the Islamic Creed, apply the Sharia, encourage good and discourage evil, and undertake its duty regarding the Propagation of Islam (Da'wa)" ("The Basic System of Governance", Article 23).

At this point, it should be noted that the Islamic factor is not limited to political activity in Arab countries, especially in the Gulf monarchies. On the contrary, the state does a lot of work to promote the idea, culture, and ethics of Islam among the masses. After all, such requirements are mentioned in the constitutions of these countries. Islamic identity is promoted primarily in the family and in general education institutions. Article 9 of the "The Basic System of Governance" states: "The family is the nucleus of Saudi Society. Members of the family shall be raised in the Islamic Creed, which demands allegiance and obedience to God, to His Prophet and to the rulers, respect for and obedience to the laws, and love for and pride in the homeland and its glorious history." This article requires building the environment in the family only on the basis of Islam. Similarly, education in the kingdom is in this direction: "The aim of education is to implant the Islamic Creed in the hearts of all youths, to help them acquire knowledge and skills, to qualify them to become useful members of their society, to love their homeland and take pride in its history."

According to Article 22 of the Bahraini constitution, "Freedom of conscience is absolute. The State guarantees the inviolability of worship, and the freedom to perform religious rites and hold religious parades and meetings in accordance with the customs observed in the country." Article 18 states that "People are equal in human dignity, and citizens are equal before the law in public rights and duties. There shall be no discrimination among them on the basis of sex, origin, language, religion or creed."

The law provides for three levels of courts: lower level courts, higher appellate courts, and appellate courts. Courts are divided into two: civil and criminal courts and shariah courts (for personal cases). Shariah courts, which have divisions for Sunni and Jaafari cases, deal with marriage, divorce, inheritance, guardianship and other similar matters. Shariah courts, based on the principles of freedom of conscience enshrined in the constitution, consider the personal issues of the applicants, taking into account which legal school they belong to. Disputes between Muslims are dealt with by Shariah courts, and cases between representatives of different religions are dealt with by civil courts.

In the Gulf monarchies, with the exception of Saudi Arabia, Islamic education in the family is not compulsory. The constitution of these countries defines the family as follows: "The family is the basis of society, its support is religion." According to Article 5 of the Constitution of Bahrain: "The family is the basis of society, deriving its strength from religion, morality and love of the homeland. The law preserves its lawful entity, strengthens its bonds and values, under its aegis extends protection to mothers and children, tends the young and protects them from exploitation and safeguards them against moral, bodily and spiritual neglect. The State cares in particular for the physical, moral and intellectual development of the young." The constitution of Qatar states that "a family is founded on religion". The constitution of the Sultanate of Oman does not set specific religious requirements in this regard.

The constitutions of Kuwait, UAE and Oman do not mention the religious nature of education. But the granting of state status to Islam presupposes the inclusion of Islamic studies in the fields of education. The constitutions of Bahrain and Qatar clearly state the role of Islam in education. Article 7 of the Bahraini constitution provides for "Islamic education" in all aspects and forms of education. Qatar's constitution states that education is based on the "Islamic-Arabic heritage". The following requirements are set for education in the Constitution of Oman: "to raise and develop the general cultural standard, promote scientific thought, kindle the spirit of research, respond to the requirements of economic and social plans, and

build a generation that is physically and morally strong, which takes pride in its Nation, Country, and heritage and preserves its achievements."

As for Shariah, in the constitutions of Kuwait (Article 2), Bahrain (Article 2), UAE (Article 7), Oman (Article 2), it is considered the "main", "fundamental" source of legislation.

The prohibition of political parties in Arab monarchies is also related to religion. After all, they have a negative effect on the unity of the Muslim community (umma).

The events of the last 30 years show that "the politicization of religion is taking place not in a traditional, archaic society where the majority of the population actively believes in religion, but, on the contrary, in a society that has risen to a high level of modernization and secularization." According to Russian researcher A.V. Mitrofanova, the reason for this seemingly unreasonable phenomenon is that "the goal of the politicization of religion is not to return to the past and not to preserve the archaic (ancient) parts of today, but to strive for the successful modernization of society in a broad sense (from economic to social and political)".

Any simplistic interpretation of a such factor as religion should be avoided due to its ambiguity, complexity and harmony. Especially when it comes to gaining political status with the help of issues that are religious in nature. The modern interpretation of the essence of religion allows us to talk about it as a unique feeling of the world that does not require any specific belief. At the same time, a firm belief is emerging that not only the traditional world exists as a "marker" of religious consciousness, but also that actions and incidents on earth are expressions of traditional events and happenings or reflect traditional meaning. It is this traditional meaning that can be a trigger to happen worldly events and phenomena. Therefore, religion is becoming a public worldview that defines the human way of life, the political system of society, economic life, cultural values, etc. Religion by itself cannot be the direct basis of political action, and most of the political systems established on the basis of religion are, in essence, ideocratic rather than theocratic. "Political religion" is necessary for the implementation of political activity as a result of the politicization of "pure" religion.

According to the Egyptian researcher Ismail al-Badawi, "Political (politicized) religion can be considered as a specific form of religion that justifies its political activity by appealing to otherworldly forces. Its danger is not that it misrepresents its true beliefs, but that it transforms religious relations into political dichotomies of "familiar-stranger", "friend-foe", and at the same time, it opens the way for xenophobia and religious-based violence.

All political religions can be divided into three types: political religions of a universal (worldwide) nature; political religions of an unofficial (national-ethnic) nature; political religions of a fundamentalist nature. Political religions of a universal nature set themselves the goal of the religious salvation of all mankind. They hope that they can lead the world back to the right path, based on the view that "the modern world has fallen into evil (an apostate world or apostasy)." Political religions of an unofficial nature appear on the basis of ethnic (tribal) religions, and they have their own political views aimed at creating ethnic and religious states. Political religions of a fundamentalist nature reflect a combination of universalism and informality. Fundamentalists, like universalists, think according to the terms of a global world, but their "globe" narrows down to a small group of the "chosen". Despite the unawareness of political fundamentalism, a large number of people often use methods of religio-political activity such as extremism and forms of terrorism, trying to wage a political struggle with the world that has renounced God.

Russian political scientist S.A. Semedov states, "The politicization of religion is a process of religious fundamentalism in all world religions."

Egyptian political scientist Samih Atif Al-Zain said, "Active politicization of religion in modern political relations is carried out in all three ways, and accordingly, such aspiration will become stronger. It is fair to say that Islam, which is a political religion, has become a real political force that has an important influence on the political issues of public consciousness, spiritual-ethical, cultural, socio-economic, especially development in different parts of the world, defining both the regional and global nature of the political process."

According to Russian scientist Y.P. Zuev, the suffix of "ism" (for example, Islamism, Christianity) to the names of religions at the time of their first appearance means a deviation from the "original religion", that is, from the "way of personal salvation" to political religion. However, according to S.A. Semedov, political religions are not "wrong" or "abnormal" readings of "original" religions. All religion performs the function of ideology, which is part of the function of worldview. Therefore, the politicization of religion is not the use of religion for political purposes, but the process of "revealing" the political part of religion. H.A. Awad says: "Political religion is not a 'heresy', it is the same religion turned with its political side." That's why supporters of political religions call themselves "Muslim" and "Orthodox" (sometimes even adding the word "True") instead of "Islamist" and "Orthodoxist".

The first wave of political religions emerged in the first half of the 20th century, when the non-Western world (the Arab East, Iran, Latin America, Southeast Asia) collided with the modernization inflicted by the West. Much of this modernization process has failed because it has neither brought about the expected increase in welfare for the people nor the democratization of governance. Therefore, Western modernization and ideologies which were on its basis (first of all, secular nationalism) have lost their importance. But in non-Western societies certain changes have occurred in any case: the modern education system, private intellectuals, students have appeared, above all there has been a partial secularization of the urban population. The second wave of politicization of religions occurred in the 1990s with the spread of the socialist camp and the onset of liberal globalization. The social consequences of globalization have been particularly severe for many non-Western countries. This again, as in the first wave, caused a multifaceted social crisis. Socialist ideology has spontaneously disappeared from the scene of history, leaving a wider vacuum for secular nationalism.

M.S. Zinchenko concludes that political religions always appear as a result of failed modernization and incomplete secularization, so they should not be considered as archaic. The modern nature of political religions gives rise to their common qualities:

- political religions, sometimes giving way to serious deviations and appropriations from other religions and worldly ideologies, look freely at the beliefs and practices of the early (initial, early) periods of the religions;
- political religions treat adherents of the original religion (if they do not agree with the views) as enemies, and consider followers of other religions as completely "theirs".

Eclecticism and flexibility of political religions does not invalidate their black-and-white perception of the world in terms of "he who is not with us is against us." Although their creed is not always clear about who is "they" and who is "we", the position of understanding "we" refers to the side of absolute good and "they" as those who are on the side of absolute evil is fixed. Political religions do not know neutral position. The difference between "one's own" and "alien" has an ontological nature: "aliens" are the result of evil (according to the ideology of political religions, their enemies "have no heart"), they cannot be reconciled, they can only be extinguished. This combination of brutality and volatility is counterintuitive, but typical of post-modernization factors. Ismail al-Badawi states that the adherents of political religions either do not see the contradictions in their positions or reject them

CONCLUSIONS

To summarize, it can be said that the politicization of religion is an ideology and a practice:

First, the politicization of religion is fundamentalism, since it recognizes itself as a pure movement based on the obligation to return to the forgotten "basis" and "fundamental principles" of religion and to impose a duty to wage jihad (it occurs more in Islam); secondly, the politicization of religion is a revival (An-nahda). The reason is that it appears as the main element of the following secondary process: the implementation of the main principles of strong faith and the practical application of traditions in the life of believers, and the introduction of religious principles into the activities of the state's administrative structures; thirdly, the politicization of religion is integralism, because its goal is to unite all autonomous spheres of today's society and life, including social, economic, political, cultural, scientific, aesthetic, domestic, religious and spiritual spheres under the banner of a single religion and within the framework of Sharia law. consists of combining; fourthly, the politicization of religion is theocracy, because its announced program is aimed at establishing the Supreme Religious Authority based on the formation of the religious state and the state apparatus; fifth, the politicization of religion is theonomy ("the supremacy of Divine Laws"). The politicization of religion is directly related to its purpose, which is the direct and complete fulfillment of religious rules and laws ordered by God; Sixth, the politicization of religion is terrorism, because it openly demonstrates that in order to achieve its goals and the programs of religious movements, it has no choice but to strike quickly, violently, powerfully, effectively and completely against the internal and external enemies. It does not take into account the consequences of defeat and victory. On the contrary, for radical believers, it is important to surprise enemy. Naturally, the accidental death of innocent people is involved in this.

To conclude, the secular power's reliance on religious support means government's desire to unite the **masses** into national and state associations in order to realize its political, ideological and economic goals and the incomplete legitimacy of the state apparatus. One of the important functions of religion in this regard is to free a person from an internal crisis situation. The current situation ensures that religion enters political life. In this way, religion becomes one of the means of implementing the political and socio-economic tasks for the state. However, as experience has shown, the excessive role of religion in political life leads to the absorption of their approaches and ideas by the religious part of the society into

secular power, and as a result, political violence contrary to generally recognized democratic principles may happen.

The politicization of Islam and the rise of Islamic movements can be said to be the specific resistance of the Muslim society to the rapid pace of westernization. In addition, a number of internal problems also had an impact on the radicalization of Islam. All of these reasons, such as the economic crisis, mass migration to cities and rural migration, social stratification, unemployment, corruption in the ruling circles, human rights violations, repression against Islamists, and constitutional restrictions on political activity, have led to the politicization of Islam and the emergence of radical Islamic movements.

It may be noted that, in the religious system of Islam, pure politics unites all its components. This is one of the important features of Islam, which distinguishes it from other religions to a great extent. Today, thanks to the approximately two billion followers of the Prophet Muhammad (peace be upon him), Islam is not only a common religion, but also a political force that allows for the formation of a specific way of life, a common culture and worldview. It is the pure politics that subjugates both the economic and military arts and other aspects of social existence of the Muslim peoples to its command, which now comes to the forefront in Islam along with the components of this religious system. In a broad sense, this phenomenon can be defined by a generalized term such as "Political Islam, that is, the religion of the Prophet Muhammad (peace be upon him), which has been politicized as much as possible."

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