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Presentation date: April, 2024  
Date of acceptance: September, 2024  
Publication date: October, 2024

## THE NATIONAL

TRIAD CREATED BY ALI BEY HUSEYNZADE -TURKIFICATION, ISLAMIZATION, MODERNIZATION

**LA TRÍADA NACIONAL CREADA POR ALI BEY HUSEYNZADE: TURQUIFICACIÓN, ISLAMIZACIÓN, MODERNIZACIÓN**

Azer Imamverdi oglu Abilov  
E-mail: [a\\_turan63@mail.ru](mailto:a_turan63@mail.ru)  
ORCID: <https://orcid.org/0009-0003-0579-6247>  
Editor-in-chief of "Literary newspaper" Azerbaijan.

Suggested citation (APA, seventh ed.)

Abilov, A. I. (2024). The national triad created by Ali bey Huseynzade -Turkification, Islamization, Modernization. *Universidad y Sociedad*, 16(S1), 213-221.

### ABSTRACT

The triad of "Turkification, Islamization, Modernization" represents a crucial theoretical framework in the intellectual history of the Turko-Islamic world since it offers a relevant approach to balance cultural preservation with modernization demands. This concept remains very important nowadays because it provides valuable insights for contemporary societies that face similar challenges in reconciling tradition with progress. But despite the significance of this triad, there is ongoing debate regarding its origins and authorship. Various researchers attribute the concept to different thinkers, including Jamaledin Afgani, Yusuf Akchura, and Ziya Gökalp, indicating a lack of consensus in the academic community. Considering this, this study aims to examine the contributions of Ali Bey Huseynzade to the intellectual discourse of the early 20th-century Turko-Islamic world, with a particular focus on his role in formulating and developing the Turkification-Islamization-Modernization triad. The study highlights the pervasive influence of Huseynzade's ideas on subsequent thinkers, underscoring the enduring relevance and significance of his theoretical framework which is still relevant to address the contemporary sociopolitical issues in the region. Therefore, we believe that future research could explore practical applications of this framework in current contexts, further elucidating its value in navigating the complex interplay between tradition and modernity in Turko-Islamic societies.

**Keywords:** Modernity in Turko-Islamic societies, Intellectual history, Cultural preservation, Tradition and progress.

### RESUMEN

La tríada de "turquificación, islamización y modernización" representa un marco teórico crucial en la historia intelectual del mundo turco-islámico, ya que ofrece un enfoque relevante para equilibrar la preservación cultural con las demandas de modernización. Este concepto sigue siendo muy importante hoy en día porque proporciona información valiosa para las sociedades contemporáneas que enfrentan desafíos similares para reconciliar la tradición con el progreso. Pero a pesar de la importancia de esta tríada, existe un debate en curso sobre sus orígenes y autoría. Varios investigadores atribuyen el concepto a diferentes pensadores, incluidos Jamaledin Afgani, Yusuf Akchura y Ziya Gökalp, lo que indica una falta de consenso en la comunidad académica. Teniendo esto en cuenta, este estudio tiene como objetivo examinar las contribuciones de Ali Bey Huseynzade al discurso intelectual del mundo turco-islámico de principios del siglo XX, con un enfoque particular en su papel en la formulación y el desarrollo de la tríada turquificación-islamización-modernización. El estudio destaca la influencia generalizada de las ideas de Huseynzade en los pensadores posteriores, subrayando la persistencia y la importancia de su marco teórico, que sigue siendo relevante para abordar las cuestiones sociopolíticas contemporáneas en la región. Por lo tanto, se cree que las investigaciones futuras pueden explorar las aplicaciones prácticas de este marco en los contextos actuales, lo que permitiría dilucidar aún más su valor para abordar la compleja interacción entre la tradición y la modernidad en las sociedades turco-islámicas.

**Palabras clave:** Modernidad en las sociedades turco-islámicas, Historia intelectual, Preservación cultural, Tradición y progreso.

## INTRODUCTION

Ali Bey Huseynzade was a notorious figure in Azerbaijan's intellectual and political landscape during the late 19th and early 20th centuries. Born in 1864 and living until 1940, he was instrumental in the process of awakening national consciousness and modernization efforts of Azerbaijani society (Ferhadov, 2014). His activity was marked by his notorious education since he could study at Saint Petersburg University and Istanbul University which is considered an elite education in that time. Perhaps due to this influences he developed a unique perspective that sought to blend Islamic values with Western scientific knowledge, believing this synthesis was crucial for national progress (Abilov, 2024). As a philosopher, Huseynzade worked to promote a distinct national identity among Azerbaijani Muslims collaborating with other prominent thinkers of his time, always advocating for a cultural revival that eventually led to independent statehood (Mammadova, 2023).

Among his most relevant ideas as a philosopher, Ali Bey Huseynzade developed a three-pronged approach to national development, encapsulated in the slogan "Turkification, Islamization, Modernization". This philosophy became a cornerstone for the national awakening of Azerbaijan and influenced the broader Turkish world. Turkification stressed the importance of embracing Turkic identity and culture since reconnecting with people's Turkic heritage could foster a stronger sense of national unity and pride among Azerbaijanis, propelling people towards a more prosperous future. While promoting Turkic identity, Huseynzade also recognized Islam's crucial role in shaping Azerbaijani society's cultural and spiritual foundation. He argued that reviving Islamic values and traditions could help Muslims regain their historical strength and prosperity (Oğuz, 2022). Regarding modernization, Huseynzade advocated for the selective adoption of Western science and technology since he believed that Azerbaijanis could achieve progress and overcome colonial dependence by incorporating modern advancements while staying true to the previous mentions of Turkic and Islamic roots (Fatma, 2023; Suleymanli, 2021).

In the realm of journalism, Huseynzade made significant contributions through his magazine "Fuyuzat." This publication became a vital platform for discussing national ideals and social issues, as well as the concept of "Turkization, modernization, Islamization" (Uygur, 2021). Huseynzade was also passionate about educational reform, defending a balanced approach to education that incorporated Western practices while preserving Turkish-Islamic cultural heritage. His goal was to enlighten the Azerbaijani people through a modernized yet culturally

grounded educational system (Hajiyeva, 2023). His work in promoting national awakening and shaping the intellectual discourse of the Turkic world influenced future generations of thinkers and leaders, contributing to the establishment of independent national identities in Azerbaijan and neighboring regions. The legacy of Ali Bey Huseynzade extends beyond his lifetime which has made him one of the most significant and complex figures in modern Azerbaijani political thought. His ideas remain influential in discussions about cultural identity, progress, and the balance between tradition and modernity (Mammadova, 2024).

However, there are still discussions that the "Turkization, modernization, Islamization" concept emerged previous Ali Bey Huseynzade. The most convincing answer to those who claim that the theoretical principle belongs to Jamaledin Afgani, Yusuf Akçura, or Ziya Gökalp was given by Yusuf Akçura himself, one of the great founders of Turkism, in his article "Memories and considerations about Ziya Gökalp" written on the death of Ziya Gökalp in 1924. Ali Bey claimed that it is possible to implement these three types of politics, which seem to contradict each other, in the field of politics, and in one of the copies of "Füyuzat" published before the July 10 revolution, he recommended the synthesis of "Turkishness, Islamism and Europeanism" (Yusuf, 1940, p. 159). Because of that, in 1928, Yusuf Akçura persisted in his opinion: "Ali Bey is trying to prove that it is important to become Turkic, Islamized, and Europeanized." This triple formula of Mr. Ali is one of the best wishes; in this way, it spread all over the Turkic world and was especially elaborated in Istanbul after the constitution: For example, Gök Alp Ziya bey wrote many articles on the topic of "Turkification, Islamization, modernization" (Yusuf, 1928, p. 417). Due to these persistent discussions, the goal of this work is to clarify the reasons why Ali Bey Huseynzade is the intellectual founder of the "Turkification, Islamization, modernization" triad.

## DEVELOPMENT

Ali Bey Huseynzade describes the moral structure and characteristics of a devotee with Turkish blood, Islamic faith, and who has adopted the modern European cultural style, who will build modern Turkish society. He believed that the Turkish world would be saved only through the example of this devotee (and the ideology based on these values) (Turan, 2014b, p. 109). As can be seen, Ziya Gokalp turned the triple formula belonging to Ali Bey Huseynzade into a public system. All the ideas put forward by Ziya Gökalp in "Turkification, Islamization, Modernization" can be called new versions of what Ali Bey

Huseynzade wrote in 1905-1906 in "Hayat" and "Füyuzat," penned in a different style.

According to D. Kushner, "Azerbaijani Huseynzade Ali Turan is an influential name among the Ottoman intelligentsia" (Kushner, 1998, p. 20). Gökalp was fortunate to systematize all the ideas he created. As Fuad Köprülü stated, "It should not be forgotten that Ziya Gökalp, who has a strong memory, extensive and sound knowledge of the East and West, and very detailed sociological information, above all had a great ability to systematize..." (İldeniz, 1992, pp. 147-148). The theory dates back to the early twentieth century. Those who instilled it in Turkish society and Turkish public opinion always act within Ali Bey's circle.

Ali Bey Huseynzade, who is "a philosopher by nature, a dervish drinker," truly created a revolution in people's thoughts with his calm and humble demeanor. He was able to influence millions of people. For a hundred years, the spiritual problems of the Turkish world have been solved in the light of the lamp lit by him. If you exclude Ali Bey, who is emotional with Turkish feelings, is connected to Islam, and calls for adopting the modern European cultural style, there is no one else who thinks and expresses the issue in this way. The idea of preparing a society resulting from the synthesis of Turkish-Islamic-Western values belongs to him. The spread of the idea to public thinking began with the first issue of "Hayat" newspaper in 1905 - the article "The Path of Our Newspaper."

Commenting on the last step of the national triad, Gökalp wrote: "Because we say we belong to Western culture, we will act like complete Europeans in science, philosophy, and other cultural systems." However, the most honest and perfect way of modernization was shown to the Turkish nation by Ali Bey Huseynzade before Gökalp, and until today, all ways contrary to this approach and teaching have been neutralized forever with their precise conclusions:

We want to appeal to the literature, industry, science, and knowledge of the Europeans, not to themselves. We want their brains to enter the Islamic country, not their throats and stomachs. We want our country to digest their brains. Otherwise, it will not be digested in their stomachs. (Huseynzade, 2007, p. 265).

Ali Bey knew that Christian brotherhood was the basis for the unification of Europe, and that is why he also saw Islam as the most powerful factor that could ensure the unity of Turks on the world stage. Ali Bey Huseynzade is among the first who created our international ummah philosophy, saw and valued Islam as the foundation of national ideology, and defined Islam as one of the cornerstones

of the national triad. The process was not without pain. The conflict between Turanists and Islamists made the "Kaaba or Turan?" dilemma so confusing that Ahmad Naim Babanzade had to call out in his work "The Issue of Nationality in Islam", "For the sake of God, do not turn your face from Kaaba to Turan".

With his attitude towards Islam, Ali Bey Huseynzade prevented several Turks from entering the national ideological arena: "For us, there is no happiness outside of Islam!" Ali Bey successfully carried this green line in the red darkness until the end of his life. The fact that Azerbaijan did not separate from moral and religious values while integrating into modern Europe, and remained stable and consistent in its foundation, was the service of Ali Bey Huseynzade, a Turkish nationalist and modernist, more than the Sheikhs of Islam.

In 1905, Ali Bey Huseynzade started a merciless struggle against two opposing forces representing the right and left tendencies of the nation. Those on the right were conservatives who opposed everything new and hindered the progress of the nation, while those on the left were poor imitators who wanted to blindly imitate the opponents of the Turkish nation, jump forward suddenly, and throw themselves into scary eddies and abysses.

The first group consisted of those who were unaware of the spirit of Islam and wanted to remain in a state according to their tastes and desires. The second group comprised those who claimed that "there is nothing in Islam that will serve culture, progress, and evolution," and those who thought that all the winds blowing from Europe were healing. "What a big mistake!... We hope that if you look at our side... Turks and Muslims are making great progress. Otherwise, the apostasy of Turks and Muslims and becoming Franks means the progress of Franks, not Turkish or Muslim progress!" (Huseynzade, 2008, p. 86).

The national struggle of 41-year-old Ali Bey Huseynzade, perhaps the first national ideological war in the history of modern Azerbaijan and, in a wider sense, the entire Turkic world, began like this.

He should throw stones at the filth, and he should also throw stones until they are filled and destroyed until their bodies are lifted from the middle. He should throw stones as large as possible, and roll rocks. A rock is not enough. They should be filled with toxic germicides recommended by the doctor, petroleum gas should be poured on them, and then fire should be rained down until there is no trace of the stench left! A devotee is needed, a devotee! A devotee who does not fear the rising impurities! A devotee with Turkish blood, Muslim faith, and Frank mentality - a devotee in European guise! (Huseynzade, 1907, p. 371).

It was 1907 when Ali Bey Huseynzade instilled the national ideological formula of the 20th-century Turkic world - the triad of Turkification, Islamization, modernization - into Turkish social and political thought. On December 11th, 1914, M. A. Rasalzadeh wrote in the article "Village schools from the point of view of religion, nationality, and everyday life" published in the "Iqbal" newspaper:

Three bases are needed for cultural living: nationality, internationality, and modernity. The pillar of nationality is the mother tongue, the basis of internationalism is the building of religion, and modernity is the learning of languages that are its means, depending on the region, and the culture and sciences that dominate the age. At one time, Ali Bey Huseynzade Efendi said in "Fyuuzat" that "let's become a person of Islamic faith, Turkish blood, and European appearance, and that was his intention (Meressalzadeh, 1984, p. 496).

Rasalzade, in his work "Azerbaijani Cultural Traditions and Contemporary Azerbaijani Literature," unequivocally admitted that the three principles belong to Ali Bey: "This republic, founded on the principles of international democracy - with its three-color flag - blue, red, green - symbolized a summary of its cultural traditions. The blue color was a sign of Turkishness, the green color was a sign of Islam, and the red color was a sign of modernity. At one time, the editor of "Fyuuzat" magazine, Fazil, said, "Let's be Turkish-blooded, Islamic-believers and Frank-minded"... the same slogan was later found under the headline of "Açıq soz" newspaper" (Chalen, 2011, p. 37).

In the work "Caucasian Turks," Rasalzade confirmed his opinion and wrote: "Although the "Fyuuzat" collection... promoted the topic of Turkism earlier, even the meaning expressed by the late Ziya bey later with the slogan "I am from the Turkish nation, I am from the Islamic community and I am from the Western culture," Huseynzade Ali bey declared with the formula "Let us be of Turkish blood, believers in Islam and disguise ourselves as Franks" (Chalen, 2011, p. 34).

As can be seen, Rasalzade had a clear position about the triad of "Turkification, Islamization, modernization" belonging to Ali Bey. Mirza Bala Mammadzade wrote: "The era of the Islamic ummah (nation) (that is, a time when everyone felt only Muslim and did not understand their Turkishness and nationality) is shaking the national environment of Azerbaijan: westernism - Europeanism, orientalism - Islamism and Turkism - nationalism. The late professor Ali Bey Huseynzade, the eldest son of Azerbaijan and a great Turkicist, who managed to express the trends in the form of "Turkification, Islamization and modernization" (later Ziya Gökalp worked on this formula in Istanbul),

had a great influence on Rasalzade, both in terms of language and thought" (Rasalzade, 2001, p. 6).

Yusif Vazir Chamenzaminli wrote in 1921 in the chapter "Azerbaijani authors who grew up in Ottoman" in the book "An Overview of Azerbaijani literature" that Ali Bey Huseynzade "claimed the necessity of "Turkification, Islamization and Europeanization" as a basis for the survival of the nation" (Gökalp, 1918, p. 153). Jafar Seyidahmed Krimer agrees: "The famous slogan of Turkification, Islamization, and Europeanization was first formulated by Ali Bey Huseynzade in issue number 23 of "Füyuzat" (Krimer, 1996, p. 92).

Western Turkologists believe that the formula "Turkification, Islamization, Europeanization" originated with Ali Bey Huseynzade. In his famous book "The Origins of Turkish Nationalism" about Yusuf Akchura, François Georgeon wrote: "Actually, Huseynzade Ali, another Russian Turk of Azerbaijani origin, discovered this formula and revealed it in an article in the magazine "Füyuzat" published in Baku in 1907" (Georgeon, 1999, p. 103).

Jacob M. Landau continued the same idea in his work "Pan-Turkism":

Caucasian... Ali Huseynzade in 1907 in the magazine "Füyuzat" defined the purpose of Turkish nationalism as Turkism, Islamism, and Europeanism. His approach reflected the three stages in the rise of nationalism among the people of his region. In these three stages, Turkism was the most difficult and meaningful element. (Chamanzaminli, 2005, p. 26).

However, unfortunately, in studies conducted in modern Turkey, sometimes the sequence of historical truths is not respected. In the case of the triad, the distance and stage between Ismail Bey Gaspirali and Ziya Gökalp, or Yusuf Akçura and Ziya Gökalp (Tevfik, 1930, pp. 292-298), Ali Bey's place and status are narrowed, not only narrowed but even made invisible: "The concepts of Turkishness, Islam and modernity, which are widely used in Gaspirali's works, were formulated by Ziya Gökalp as aspirations that the modern Turkish nation cannot give up" (Turan, 2000, p. 76). When you read the writings of authors who mention that the triad was created by Ziya Gokalp instead of Ismail Bey Gaspirali or Yusuf Akchura, you have to believe that they did not analyze the works of Ismail Bey Gaspirali, Yusuf Akchura, and Ziya Gokalp in one collection. The perfect answer to the authors who think like this in terms of formulation and synthesis is given not by anyone else, but by Yusuf Akchura or Ziya Gökalp. Yusuf Akchura says, "claimed and proved the necessity of Turkification, Islamization and Europeanization" (Turan, 2014a, p. 31).

According to the concept of “Turkish homeland”, the goal of Turkism is to create a Turkish culture. The Turks, who are united by the same culture, must have a culture. This culture should show the character of Turkish Islamic culture along the lines of Western culture. Western culture should be taken as an example when it comes to technology, but it should stick to its national values. This meeting brought the Turks to a synthesis based on the foundation laid by Huseynzade Ali Bey: Turkification, Islamization, and modernization (Tuncer, 1990, p. 503).

According to Hilmi Ziya Ülken, “The leader of the meeting that unites Westernism and Turkism [is Ali Bey Huseynzade]” (Ülken, 1969, p. 28). Ali Bey Huseynzade introduces the Europeanization wing instead of Ottomanism in Yusuf Akchura’s triple classification. He corrects Ziya Gökalp’s views, which were previously only Islamist, and later only Western. Considering the factor of Westernization as the adoption of modern culture, he inculcates two more important branches of the cultural formula - the philosophy of Turkification and Islamization and defines the theoretical-methodological and political direction: Turkification, Islamization, and modernization.

Without indicating which works of Ali Suavi they refer to, and even without mentioning Ali Suavi’s small-volume “History of Khiva” and “Turk”, some researchers make a claim that is impossible to establish scientifically and historically: “Islamization, Turkification, and Europeanization were put forward and defended by Ali Suavi (1839-1878) a little before Huseynzade” (Ergun, 1936, p. 42).

Tanpınar stated that “it is impossible to claim that Ali Suavi has a great doctrine, even to accept that he has reached a complete deepening in any branch of knowledge” (Tanpınar, 1942, p. 185). Taking this into account, it is unacceptable to try to connect the formula of vitality and existence, which is so vital for Turkish history of the 20th century, to Ali Suavi, who does not have enough deep and wide-ranging works to advance the triad of Turkification, Islamization, and modernization, before Ali Bey Huseynzade.

Ali Bey Huseynzade defined the thinking and culture of a new society, a new community, and a new person. Until Ali Bey Huseynzade, the formula of “Turkification, Islamization, and modernization” did not exist. There was no such way. After Sultan Abdulmajid, who announced the Tanzimat decree (1839), which was considered the first official step towards democratization, Mirza Fatali Akhundov’s intention to become European, Afghani’s insinuations to Islamize, or Ali Suavi’s and Suleyman Husnu Pasha’s ideas to become Turkic, the well-known ideologies are generally inherited from the philosophy of Ali Bey

Huseynzade in Azerbaijan’s and Turkey’s state thought. It is Ali Bey Huseynzade who shaped the basic principle, gave it a theoretical form, and instilled it into Turkish intellectual life.

Moreover, the idea of Turkism in the current sense did not exist until Ali Bey. At the next stage, a new literary trend that did not accept the Ottomanist-Turkist front (and in a certain sense represented by Ali Suavi) was produced by the wave created by Ali Bey Huseynzade. In this sense, in Halide Edib Adivar’s (1884-1964) “Yeni Turan” (1912), one cannot remain indifferent to Oguz’s thoughts: “Going to the gates of Vienna with no purpose, no need. Fight with Moscow, fight with the Hungarians, fight, fight, blood! Then awdat (to leave) the places he bought without even tying them with cotton thread”. According to Halide Edib, these successive wars had no benefit for the Turks:

The Turkish element does not harm the Muslim element in the second degree, because they are the ones who participated in the wars. Christians do not participate in wars. The Turks, who do not wake up from the war, cannot grow or develop. On the other hand, the generation of the crusader element is increasing and developing, and crusader governments are being established in the Ottoman territories. (Adivar, 1998, pp. 37–38).

From the perspective of a certain phase of Turkish-Ottoman history, Halide Edib was right in her views. The idea of nationality was stronger among non-Turks inside and outside the Ottoman Empire. In this regard, the ideology of Turkism was put forward as the only means of self-protection, and it was Ali Bey Huseynzade who brought it to the fore. Halide Edib, the founder of the “New Turan” ideology in literature, is a follower of Ali Bey Huseynzade at the level of Turkism.

Finally, who is the first author and chief ideologist of the ideology of Turkism, Turanism, or the triad of Turkification, Islamization, and modernization? Is it Ali Bey Huseynzade or Ziya Gökalp? Not only the triad but also the Turanian factor, which has spread to public thinking and the ideological vocabulary of the world in a contemporary sense, entered Ali Bey Huseynzade’s very young years - with the poetic piece he wrote in Istanbul. In Gökalp’s words, it was “the first poem written about the Turkish union” (Turan, 2014a, p. 45), and again, in Gökalp’s words, Huseynzade’s poem “Turan” appeared as “the first manifestation of the pan-Turanism ideology”. In 1918, it was the occasion for the creation of the first poem of the Turan road with the Turkish flag - “Çırpınırdın, Kara Deniz” and the epigraph of the poem “Sevgili” - “You showed the first way to the Turan ideology. Presented to His Holiness Ustad Ali Bey Huseynzade” - Ahmad Javad himself confirmed and

dated it. "Turan" was introduced to Hungarian readers in 1917 in the "Turan" magazine published in Budapest with the translation of Gyula Mészáros. It was Vámbéry who first suggested that Hungarians and Turks are related nations and introduced the Turanian world to Europe. But Vámbéry's and Ali Bey Huseynzade's approaches to the Turan factor were different.

Referring to Ali Bey's poem and the author's signature "Turani," Yusuf Akchura confirmed that "Huseynzade is the first Turani among Muslim Turks." (Huseynzade was not satisfied with the "Turani" signature, which he had taken as a pseudonym. In 1934, when the law on surnames was adopted in Turkey, he took "Turan" as his surname: "Ali Turan." Thus, Ali Bey Huseynzade became the first citizen of the Turkic world with the surname Turan).

Fuad Köprülü notes that Ziya Gökalp, above all, had a great ability to systematize. In fact, as I said, Gökalp, starting with the poem "Turan" and ending with the works "Turkization, Islamization, Modernization" and "Basics of Turkism," was involved in systematizing the ideas put forward by Ali Bey Huseynzade. Ziya Gökalp wrote the poem "Turan" under the influence of Ali Bey Huseynzade's speeches in Thessaloniki in 1911, and the poem was first published in the "Genc Kalemler" magazine, which was published in Thessaloniki in 1911. A young unionist named Mehmet Ziya began using the signature "Gökalp" at that time.

The point is that Ziya Gökalp's poem "Turan" is the second "Turan" in the history of literature and thought, following the famous poem of the same name by Ali Bey Huseynzade. Ali Canip Yöntem, who published the poem "Turan" in Thessaloniki in 1911 in the "Genc Kalemler" magazine, also wrote in the article "Huseynzade, the Man Who Instilled Turkism in Gökalp" that "Ziya Gökalp got the spirit of this poem from Ali Bey" (Turan, 2014a, p. 98).

Mr. Mehmet Ali Tevfik's book "Turanlı's Notebook," published in Istanbul in 1914, contains the following phrase:

In 1911, my master Huseynzade Ali Bey said the words we had been waiting for for six centuries in the presence of a respectable delegation. He showed the Turks a single horizon and took away their disappointment. Instead, he instilled bright hopes. The places where the murshids, who saved the masses from harm by preaching, showed them a lush green climate, were so precious in the eyes of the Turks of Thessaloniki, who were enraptured by Huseynzade's unforgettable speeches. So, to speak, the famous poem, which has a birth certificate and ends with the lines: 'The homeland is not Turkey for the Turks, nor Turkestan, // The homeland is a great, sacred country

- Turan,' was written in Thessaloniki... (Bayramli, 1996, pp. 42–43).

According to Huseynzade, Ziya Gökalp went through stages of evolution toward his great ideology directly. According to Gökalp, Huseynzade created a renaissance of ideas in Turkey with his arrival in Istanbul and "brought the ideology of Turkish unity" to the Ottomans.

Intelligent young people of Turkey, who were brought up with science and literature, were indifferent to philosophy, national, and social ideology. With Ali Bey's insinuations and guidance, the youth took an unshakable direction in a short time. Philosophy and public books work on feminism... began to be seen in their hands. There were already Turks who knew and learned that Turkey was not the only homeland, and that more than fifty to sixty million Turks were living in Russia, Iran, and China. This idea gave hope to renaissance students. (Turan, 2014a, p. 46).

Yusuf Akchura wrote: "Ali Bey Huseynzade's 'Turanism' created other Turanists in Istanbul after 1908, especially Ziya Gökalp" (Yusuf, 2006, p. 231). Noting that the ideology of Turkish unity entered the Ottoman Empire through Huseynzade's poem "Turan," Ziya Gökalp also admitted that "Ali Bey Huseynzade's triple formula opened up new horizons in the entire Turkish world... In this quiet revolutionary country of ours, Turkism and populism found a murshid (guide)" (Gökalp, 2007, p. 263). The influence of Huseynzade on Ziya Gökalp is one of the most important moments in the history of Turkism, acknowledged by Ziya Gökalp in his article "How Turkism Was Born."

According to Mr. Mehmet Tevfik:

... Ziya Gökalp was in the group that received the first conscious idea of nationality from Huseynzade. Among the characteristics of the deceased was the study of knowledge. He would not hesitate to acknowledge Huseynzade's fazli-taqaddum (priority, first-class merit) and showed deep respect for him. It was Ziya Gökalp who gave Huseynzade the nickname 'yalavac' (prophet, messenger). (Agaoglu, 1969, p. 477).

In 1962, Ali Canip Yöntem, one of the founders of Turkish national literature, wrote an article about Ali Bey, whom he considered to be "one of the scholars who can be counted on the fingers," entitled "The Man Who Instilled Turkishness in Ziya Gökalp – Ali Bey Huseynzade" (Canip, 1962, p. 477). Ali Canip stated that:

while Ali Bey was in the Caucasus, he published the newspapers *Hayat* and *Fuyuzat* in Baku, and as we mentioned above, Ziya Gökalp said that he got the feeling of Turkism thanks to reading these newspapers, and he showed great respect and love for Ali Bey. (Canip, 1962, p. 259).

Hilmi Ziya Ülken adds: “Huseynzade’s calm and literary Turanism took the form of active and combative Turanism in Ziya” (Ülken, 1948, p. 162).

It is worth mentioning Samad Agaoglu’s conclusion: “The great murshid of his time, Ziya Gökalp, was inspired by Ali Bey Huseynzade with the thesis of ‘Being from the Islamic Ummah, from Western culture, and from the Turkish nation” (Swietochowski, 1988, p. 82). The prominent American scholar Tadeusz Swietochowski recalls the very accurate and bold conclusion made by the famous Jewish orientalist Uriel Heyd. Thus, I dare say that Heyd recognized the great national poet Mehmed Emin Yurdagül among the intellectuals influenced by Ali Bey:

Huseynzade Ali Bey’s writings, signed under the name Turan, which is also the title of a poem, were particularly successful in influencing some intellectuals. Among them, Mehmed Emin Yurdagül and Ziya Gökalp, who regarded Huseynzade as one of their most important teachers and the prophet of future Turkism, owe much to him. (Landau, 1999, pp. 52–53).

Only true devotees are capable of establishing ideological order in public opinion. If Ali Bey Huseynzade was at the forefront of these devotees, Ziya Gökalp became the most respected thinker of that spiritual group about ten years after the emergence of Ali Bey’s ideas related to Turkish and Turanian thought, as well as the formula of Turkification, Islamization, and modernization. Even before Gökalp entered the ideological field, Ali Bey Huseynzade had already raised the banner of Turkishness in ideologies at a time when Russian Turks were referred to as Tatars or Muslims for fifty years in Baku. At this point, I have deliberately not mentioned the names of the great individuals who worked in this direction before Ali Bey Huseynzade. The greatest reality is that there is no other Turkish mujahid on the field who can compare with him or share in the ideological war started by Ali Bey Huseynzade. Because Ali Bey was not liberal during those years. He was not gentle.

According to French sociologist Gabriel de Tarde, “the idea of nationality begins with a newspaper.” The newspaper gathers people who speak the same language as an audience and gives them a common conscience. Understanding the essence of this conclusion, Ali Bey, from the first issues of the *Hayat* newspaper, raised the question, “Who is a Turk, and who does he consist of?” By emphasizing the issue, he made it clear that he was laying the political foundations of Turkism. From this perspective, *Hayat* can and should be considered the first example of creating a common national conscience related to Turkish thought.

In the article “Ali Bey Huseynzade: The Ideologue of the Three Main Factors That Give Meaning to the Flag of Azerbaijan,” İldeniz Gurtulan wrote: “The first ideologist to put forward these three factors as principles is our great genius Ali Bey Huseynzade” (Rasulzade, 1992, p. 4). Yusuf Akchura, who analyzed the *Maktubi-Makhsus* in 1928, recognized and appreciated that Ali Bey Huseynzade had undertaken such an initiative: “Ali Bey... wanted to combine the theses and antitheses of the parties participating in the discussions into a higher synthesis” (Yusuf, 2006, p. 230). He succeeded in combining them. Ahmet Jafaroglu’s writings can be expressed in a slightly different way: “This independent and confident Turk, with his triple purpose, created the main law of the ideological struggle for national independence – the ‘Mother Law” (Caferoglu, 1940, p. 33).

## CONCLUSIONS

The turn of the 20th century marked a critical juncture for the Turko-Islamic world, characterized by an urgent need to reconcile traditional cultural values with modernization imperatives. Because of that, this period witnessed the emergence of influential thinkers such as Yusuf Akchura and Ali Bey Huseynzade, who proposed theoretical frameworks to address the multifaceted challenges of their era. In 1904, Yusuf Akchura presented his work “Three Ways of Politics,” exploring potential systems and ideologies for the future of Turkic peoples. However, a huge qualitative advancement in conceptualizing the path forward for Turko-Islamic societies was achieved through Huseynzade’s 1906 articulation of the Turkification-Islamization-Modernization triad. The subsequent elaboration of Huseynzade’s concepts by later thinkers, notably Ziya Gökalp in his 1918 work, demonstrates the influence and evolutionary nature of these ideas. This intellectual continuity highlights the foundational role of Huseynzade’s thought in shaping subsequent theoretical developments in the field since this framework not only delineated these three crucial axes but also explored their complex interrelationships, offering a comprehensive guide to social and political development.

The enduring debates surrounding the attribution of this theoretical framework, particularly in Turkey and Azerbaijan, underscore its profound impact on shaping national identities and political trajectories in these countries. These ongoing discussions reflect the centrality of Huseynzade’s ideas in the region’s intellectual and political discourse. The contemporary relevance of Huseynzade’s triad is evident in its continued applicability to understanding the complex interplay between identity, religion, and modernization in the Turko-Islamic world. Even today, his

ideas have provided a valuable analytical tool for examining the tensions and potential synergies between tradition and modernity in societies undergoing transition.

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