



TURKEY'S EMPOWERMENT AND TENDENCIES FOR ISLAMIC CORE STATE

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ABSTRACT

The end of the Cold War changed the world order. This change created opportunities for a short time to have an international hegemony to switch to international polycentrism. Huntington had anticipated and explained a confrontation and remake of the international order. This author explains that Islam as a civilization does not have a core state like other civilizations. Turkey today is one of these countries which is trying to take this role of the core state for Islamic civilization. The creation of the core state for Islamic civilization, and the making of all world civilizations with core states, pushed the world into the “civil-centrism” international detachment. However, Turkey as a core for Islam civilization, to the nuclearisation of Turkey can be done with the blessing and assistance of the “West”. Creating these civil-centrist centres also makes it possible to achieve peace and agreements in the global interest more easily.

Key words: Turkey, world order, core state, civilization, Lausanne agreement, civil-centrism, Huntington.

INTRODUCTION

On 1 November 2016, presidential elections were held in Turkey. It was the same date when the Ottoman Empire officially broke down in 1922. In that distant year, the Sultanate ended, and almost all the colonies of the Empire returned to colonies of some Western countries. Turkey rescues colonisation by the secular state of Kemal Ataturk, who rejected all Ottoman legacy, created a modern state, and besides approaching with the West, Kemalism also wanted to change the culture. Even, according to historians, Ataturk seems to be a true pro-Western holding all sorts of alcohol in his office and using all sorts of creams that were Western products. He even extended this to a broad western-style luxury. With this approach, Turkey did not colonize but returned to its present Euro-Asian borders.

Kemalist theory had appropriated followed for a time after the Second World War also Japan. Turkey and Japan now much more powerful, they see that their prospect of domination,

appreciation and expansion can only come from their basic civilizations. In their civilizations they may be the first, and in the West if they are not to be considered only as geostrategic annexes, then they will be last.

The disappearance of the Sultan's post, which has the meaning of God's shadow on the land, is not only a symbol of imperial power, but also the unifying caliphs of Islam, is the basis of Islamic civilization for a universal empire.

Therefore, even the election on the date of the end of Ottomanism, as if it was announced that on 1 November 2016, neo-Ottomanism is beginning.

Therefore, even the election on the date of the end of Ottomanism, are marching to the path that neo-Ottomanism is beginning on 1 November 2016.

On August 24, 2018, the last presidential election was held, where once again, President Recep Tayyip Erdogan, the main holder of the changes in Turkey, was re-elected, and on this date in 1512 came Sultan Selim Yavuz (Selim III) where during his reign the Ottoman Empire was added to the territory for 1,494,000 km². And on July 24 a month after the elections, 95 years have passed since the Lausanne Treaty, where Turkey lost the right to the legacy of the Ottoman Empire.

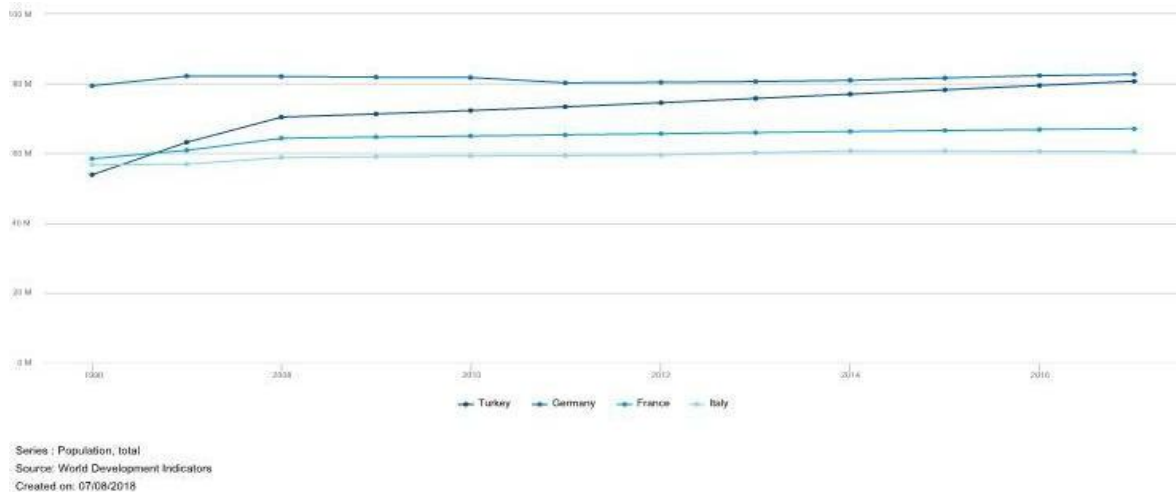
Therefore, this neo-Ottomanism is being built on common Islamic values with a view to becoming a savior of the Middle-East, North-Asia and all Islamic countries. Erdogan once was the pet of the West, the man who created economic development and radical reform in Turkey but when the latter gained a stable and growing economic and military power, then the change of geopolitical circumstances and the EU's refusal for decades to take Turkey to the European club, prompted Erdogan to follow what Ahmet Davutoglu calls "Strategic Depth".

So from this we have the research question of our work: How does Turkey's empowerment return to its origin civilization with the tendency for an Islamic core state? And within this we have come up with a hypothesis that we will try to test: "The clash of relations between Turkey and the West comes as a result of the strengthening and consolidation of Turkey. The latter then wants to become an international diplomatic factor on the one hand and, on the other hand, return to its civilization as an Islamic state to become a core state for the Islamic states of the Middle-East, the Maghreb, the Balkans, and beyond". Dependents are variable, or the goal is "the clash of the Turkey-West civilization", with three independent variables: "state empowerment, and geostrategic and diplomatic factors".

STATE EMPOWERMENT AS GEOPOLITICAL INDEPENDENCE

In the family, parents raise children to enable them to keep their own, but the same thing does not happen outside the family. Businesses often train their employees, but not for them to become independent, but to better serve the companies and to be dependent on the company. Powerful states in the world create geo-political and geo-strategic lines of interest. These lines are pushed forward by either invasions or alliances. Even those countries that conquer or create alliances with their power, empower them to the extent of dependence to be able to protect the interests of power. But it never empowers countries to be independent of the less competitive strength of power or to build independent interests.

The Cold War, which had caused ideological separation, had also created partnerships according to Bismarck's *realpolitik*, Richelieu's *raison d'état*, deterrence policy, unusual alliances and civilized, as an alliance with Muslim-Japanese-Western alliances, of democratic-



autocratic systems. The end of the Cold War would completely change the sphere of international relations. This change pushed Samuel Huntington to write his book *Clash of Civilizations and the Remaking World Order*. Therefore, we will consider Turkey's political course change within its geopolitical, geo-economical, geostrategic and geocultural interests (geo-fours).

Towards the end of the Cold War, the population of Turkey compared to the powerful European countries of international influence (excluding Great Britain) ranks second after Germany with a margin of just about 2 million people, and if we look at the growth curve as the three comparable countries, such as Germany, France and Italy remain sluggish, Turkey has an extraordinary growth.¹ Even births continue to be on the rise compared to other countries.

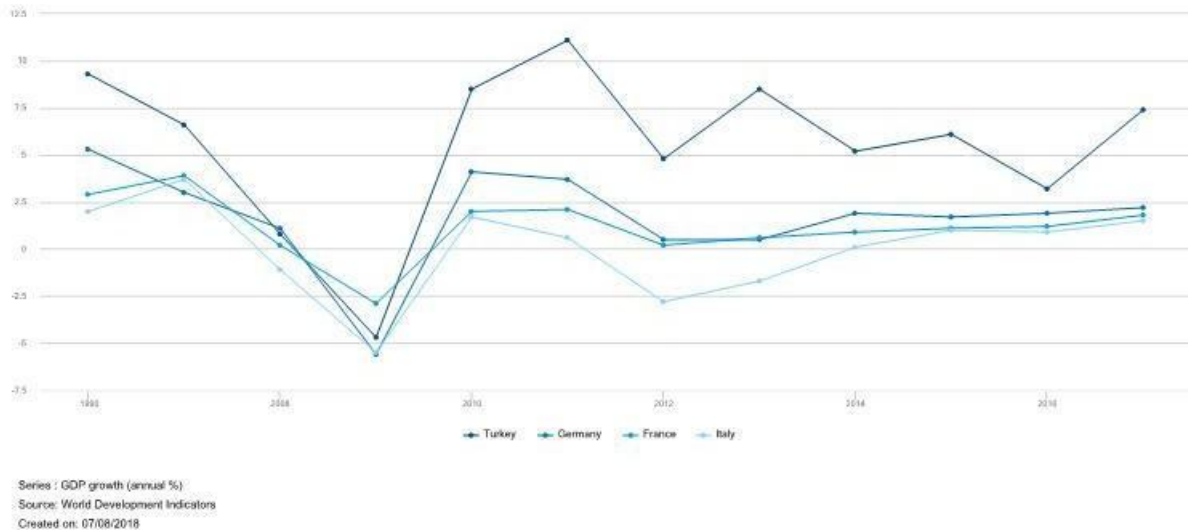
	1990	2000	2010	2011	2012	2015	2016	2017
Turkey	53,921,699 .0	63,240,121 .0	72,326,914 .0	73,409,455 .0	74,569,867 .0	78,271,472 .0	79,512,426 .0	80,745,020 .0
Germany	79,433,029 .0	82,211,508 .0	81,776,930 .0	80,274,983 .0	80,425,823 .0	81,686,611 .0	82,348,669 .0	82,695,000 .0
France	58,512,808 .0	60,912,500 .0	65,027,507 .0	65,342,775 .0	65,659,789 .0	66,593,366 .0	66,859,768 .0	67,118,648 .0
Italy	56,719,240 .0	56,942,108 .0	59,277,417 .0	59,379,449 .0	59,539,717 .0	60,730,582 .0	60,627,498 .0	60,551,416 .0

Created by: Development Indicator in the World
Series : Total Populations

Source: World Bank

This increase in Turkey's population enables it to have a more new, cheap labour force based on its economy and income. EU countries are forced to get foreign workers and to lower their identity criteria when it comes to migration issues while Turkey, on the contrary, has the potential to increase its internal nationalism and access to storied capital values by approaching

¹ "Population, Total." The World Bank. Accessed June 30, 2018. <https://data.worldbank.org/indicator/SP.POP.TOTL>



its geostrategic interests. Turkey is one of the G20 countries, the world's 17th economic power, one of the three countries that have a majority Muslim and stronger than West and Russia in geostrategic and geopolitical correlations. Although Indonesia is a very powerful country, its peripheral distance to the balance between the West, Orthodoxy and Islam loses for it the importance of a Euro-Asian balance.

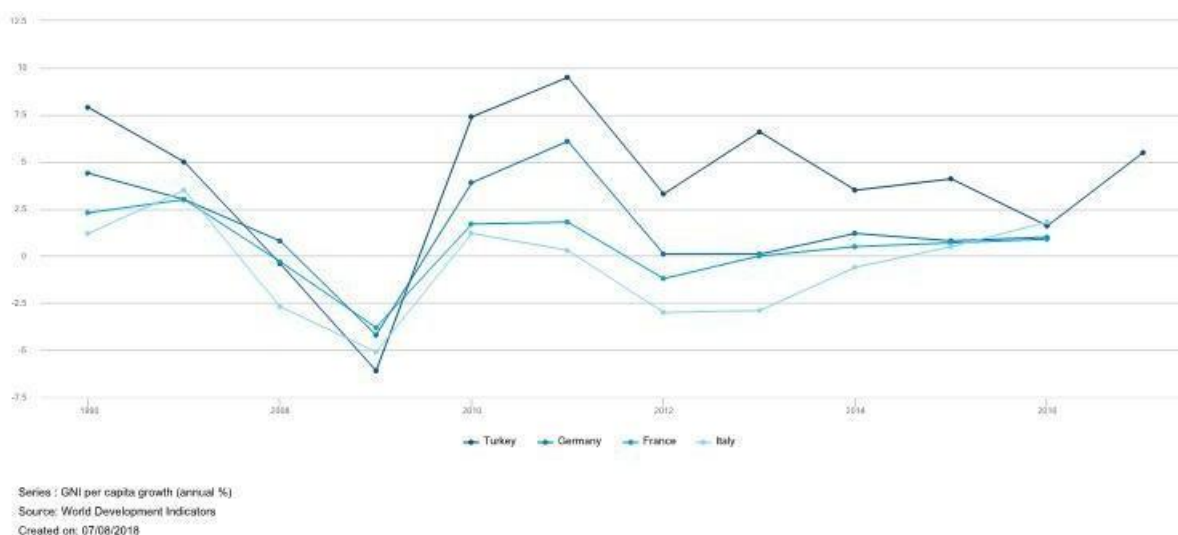
With strong and steady growth, Turkey is also experiencing GDP growth, and trends to continue this growth are still strong.

Moreover, Turkey's GDP growth has risen to 7.4% in 2017 compared to other countries included in our research so far, with the second highest in Germany by 2.2%.

	1990	2000	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017
Turkey	9.3	6.6	0.8	-4.7	8.5	11.1	4.8	8.5	5.2	6.1	3.2	7.4
Germany	5.3	3.0	1.1	-5.6	4.1	3.7	0.5	0.5	1.9	1.7	1.9	2.2
France	2.9	3.9	0.2	-2.9	2.0	2.1	0.2	0.6	0.9	1.1	1.2	1.8
Italy	2.0	3.7	-1.1	-5.5	1.7	0.6	-2.8	-1.7	0.1	1.0	0.9	1.5

Created by: Development Indicator in the World
Series: GDP Growth (annually %)
Source: World Bank

Per capita income has also increased compared to other countries.



And when the powerful Western countries recorded slight increases after the economic

	1990	2000	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017
Turkey	7.9	5.0	-0.4	-6.1	7.4	9.5	3.3	6.6	3.5	4.1	1.6	5.5
Germany	4.4	3.0	0.8	-4.2	3.9	6.1	0.1	0.1	1.2	0.8	1.0	..
France	2.3	3.0	-0.3	-3.8	1.7	1.8	-1.2	0.0	0.5	0.7	0.9	..
Italy	1.2	3.5	-2.7	-5.1	1.2	0.3	-3.0	-2.9	-0.6	0.5	1.8	..

Created by: Development Indicator in the World
Series: Growth per capita GNI (annually %)
Source: World Bank

earthquake in 2008, Turkey, although it remained and is more of a priority behind the countries that are based on our research, however, its ups and downs are strong and steady, which made a vital state.

Turkey's economic outlook continues to be impressive and full of prospects, though in terms of freedom of the media, political freedoms and civil liberties, Turkey is not a free country, and in 2018 it has taken extremely negative rankings, while countries taken for comparison are considered as vacant states. Moreover, the Freedom House report considers that 2018 has put democracy in jeopardy, and one of those countries that is putting democracy in jeopardy is also Turkey.²

But these economic upheavals and the Turkish population have given confidence to the latter to seek its position within the geo-fours in the continental and intercontinental space, coming out of the static flap of maintaining the status quo of the West for stopping Russia for get on hot water.

No country where a rise in its international position has been demanded has done so with democratic values, but only with conquests and irregularities.

² Abramowitz, Michael J. "Freedom in the World 2018 Democracy in Crisis." Freedom House. Accessed July 8, 2018. <https://freedomhouse.org/report/freedom-world/freedom-world-2018>.

TURKEY AFTER THE COLD WAR

The end of the Cold War also ended the almost static divisions of geopolitical and geostrategic lines that survived for about four decades and a half. The ideological lines ended.

This end of the military battles between the Eastern and Western camps would distribute the centers of world attention, not a peace, but a re-conception of wars from those of the second half of the twentieth century.

From the change of geopolitical circumstances cannot be touched also the secularist Kemalist Turkey, which had experienced many coupons only to preserve Atatürk's nucleus and Western approach, but the ultimate coup attempt was different from the past.

Huntington said, "In this new world, local politics is a policy of ethnicity; global politics is the politics of civilizations. [...] The most dangerous cultural conflicts are those that occur along the lines of separation between civilizations."³

Turkey is in the very line of civilizations, and not only one but two, and despite Kemalist efforts even after Atatürk's death, there remained an Islamic civilization for two common reasons. First, identities such as Turkey have deep historical roots and broad legacy, but also geographic reach beyond legal boundaries, and secondly, the treatment of Turkey as a supplement to the West for deterrence Russia during the Cold War.

Therefore, there is a civilization that has a wide, though not coherent, reach throughout the sphere of the Middle East, North Asia, the Balkans and other smaller parts of the world. Turkey is a land that has a terrestrial divide from the earth's basement with both the West and Orthodox civilisation.

Being such, Turkey has often collided with both sides of the Atlantic. Even when the EU and the US began to restore nostalgic relations at the time of Barack Obama's presidency, Turkey and the Western Balkans, there were two issues that divided the two sides of the Atlantic.⁴

The Balkans, and especially the Western Balkans still nonintegrated in the European Union and ghettoised Kosovo (during the writing of this article, Kosovo hoped to get visa liberalization after many political compromises), continue to be a disruption within the EU, while Turkey remains a silent rejection of not being accepted by the EU.

Turkey is rejected for two reasons entirely belonging to the geo-fours: first, as an EU member it would be second in population, and tending to be the first, and the second reason, that a Turkey in the EU would be considered a defender of all Muslims in this club of states, and potentially all would target Turkish citizenship then.

Turkey became part of NATO because of the Cold War, but today we no longer have the Cold War or Communism, and we have a stronger Turkey. At this time, the interests of the West and Turkey are not the same, but contradictory and semi-contradictory, as well as the spread of influence through culture, religion, identity, the past, geopolitics, geostrategies, etc.

Thus, with the disappearance of the threat of a communist spread, the opening of borders and communication, the changing of interests and their clash, the freedom to return on identities

³ Huntington, Samuel. 1996. "The New Era in World Politics." *The Clash of Civilizations and Remaking the World Order*, 20-23. New York, USA: Simon & Schuster.

⁴ Reka, Blerim. 2010. "The Changed Geopolitical Context of the First Decade of the 21st Century (Konteksti i ndryshuar gjeopolitik i dekadës së parë të shek. XXI)." *Geopolitics and Techniques of EU Enlargement (Gjeopolitika dhe teknikat e zgjerimit të UE-së)*, 59. Brussels, Belgium: ASPECT.

beyond security, today makes Turkey a free country to seek the return and acceptance of the legacy of the Ottoman state, its regional and continental interests and not be inferior power.

TURKEY'S INTERNATIONAL POSITION

Turkey is a trans-continental country that extends to Euro-Asia, mainly from Anatolia in Western Asia, with a smaller part of the Balkan Peninsula in Southeast Europe. It is bounded by eight lands from the ground, which make up the diverse cultures and identities of civilized divisional lines. To increase Turkey's importance, it borders on the Aegean Sea to the west, the Black Sea to the north and the Mediterranean Sea to the south. The Marmara Sea, the Bosphorus and the Dardanelles together create the Turkish Straits. This strain divides Thrace and Anatolia and divides Europe with Asia to enable Europe to be a continent separate from Asia and not just the extension of continents.

Turkey is in some way a center of intersection between Western Europe, Russia and China, the Middle East, and Asia as a whole.

This epicenter of the Turkish state, according to Ahmet Davutoglu, Turkey has three areas of geostrategic implications:

1. The Near Earth Basin: Balkans - Middle East - Caucasus.
2. The nearest seaside basin: Black Sea - Adriatic - Eastern Mediterranean - Red Sea - Gulf - Caspian Sea.
3. Near continental basin: Europe - North Africa - South Asia - Middle and East Asia.⁵

These areas described for influence in all areas have Muslims and geographic spaces occupied by the Ottoman state, in which Turkey wants to restore influence, or, as it is called, a neo-Ottomanism.

Complementary to this effort is their effort trying to extend influence to geo-fours.

Turkey threatens to change political approaches, seduces Russia and China and keeps the West under uncertainty, with the economic approach it enables the West to find alternative independence from Russian gas or Russia to extend even more Europe to be threatened with even more energy. With a geostrategic approach, Turkey threatens to break down and the non-continuation of treaties and arrangements for crossing into the straits of Turkey's military goods in Russia and other approaches to the Middle East till the Balkans. With the geocultural approach, it threatens to break the balance in the Middle-East, the expansion in the Balkans and the irritation of Europe's identity.

But there is another side of the coin. Turkey is able to do all this by stretching to a certain extent, managing to be under the umbrella of NATO and now to be a refugee detention center from the Middle-East and Asia to the EU.

UTILIZING INTERNATIONAL CONJUNCTURES FOR GEO-FOUR POSITIONS

The Lausanne Agreement specified that the islands, which were 3 miles (4.83 km²) off Turkey's land border, all would be conveyed to invading powers. So it is about a large number of islands

⁵ Davutoglu, Ahmet. 2010. "Geopolitical Theories: Scalable Strategy and Basin Policies (Teoritë gjeopolitike: Strategjia e shkallëzuar dhe politikat e basenit)." *Strategic Depth: Turkey's International Position (Thellësia strategjike: Pozita ndërkombëtare e Turqisë)*, 155. Skopje, Logos-A.

that were given to the winning and invading powers of World War I, which on this occasion were in Greece, Italy, and another part of the islands would lose with the secession of former lands Ottoman occupied territories such as Syria, Iraq, Iran, Libya, Armenia, Georgia, Azerbaijan and the special agreement for the Turkish Straits, including the Bosphorus, Marmara and Dardanelles. And this agreement is termed for 100 years, so it expires on June 24, 2023.⁶

The current international conjunctions allow Turkey to exploit and build its position to create other circumstances until the expiry of this agreement. Turkey's state of affairs in the international arena is very important with the expiration of the Lausanne agreement.

Both the West and Russia, each aiming to stretch in the Middle East, the United States, Russia and China want stretch to Asia, all of them want stretch in the Balkans, each of which is a civilization in itself and are the core of its own civilization. But the Islamic world does not have a core state that unifies, represents and protects the interests of Islamic countries. Arab countries, those of the Gulf and South-Asia are much divided to find a core state among them, but closer to Turkey each, but the latter must be a powerful state before being accepted as a core of Islamic states.

Moreover, Davutoglu in his book *Strategic Depths* criticizes the actions of the Middle East states without political strategy and will, he adds; Turkey can structure them.⁷

Samuel Huntington in his book *The Clash of Civilizations and Remaking the World Order* says that “when civilizations are missing core states, the problems are more difficult to create order within civilizations or to talk about the order between civilizations.”⁸

He also warned that “Turkey could be willing to give up the suppressive and humble role as a beggar seeking membership in the West”⁹.

Both of these theses are aimed at Turkey with or without the blessing of the West, where Turkey was once an undisputed ally and today a quasi-ally.

Turkey was with the West against communist Russia, but it cannot be today without the conditions pro the West, when the latter is attacking the Middle East, so in this context Turkey, apart from being able to emerge as a force, also emerges as a factor of peace between Islamic civilization and the West, this may be the ‘West’s wish’, for a representative power of Islam is better than an Islamic Iranian use of Islam against the West, and the balance that would bring China and Russia out of Islam would be more than welcome to the West.

The other side of the coin is the clash of interests between the West and Turkey that lead to the clash and disengagement of the lines of civilizations.

⁶ Lawrence, Martin. 1924. “Treaty of Peace with Turkey Signed at Lausanne July 24, 1923.” Essay. In *The Treaties of Peace 1919-1923*, II: 957. New Work, USA: Carnegie Endowment for International Peace.

⁷ Davutoglu, Ahmet. 2010. “Force Parameters and Strategic Planning (Parametrat e forcës dhe planifikimi strategjik).” *Strategic Depth: Turkey’s International Position (Thellësia Strategjike: Pozita Ndërkombëtare e Turqisë)*, 63. Skopje, Logos-A.

⁸ Huntington, Samuel. 1996. “Core States, Concentric Circles and Civilizational Order.” *The Clash of Civilizations and Remaking the World Order*, 256. New York, USA: Simon & Schuster.

⁹ Huntington, Samuel. 1996. “Clashes of Civilisations.” *The Clash of Civilizations and Remaking the World Order*, 256. New York, USA: Simon & Schuster.

So Turkey tends to exploit, through its empowerment, extend its interests in the Balkans, then into the Islamic Caucasus and Muslims in Russia, where the latter necessarily coincides with geo-economic interests of the gas pipeline stretch across Turkey and both of them compromise on interests in Syria. With the West ally in NATO, but some clash, it wants to become part of the conjunctures for the Middle East and the core of Islam.

But above all, the good of creating an Islamic core state derives from what once Huntington said that “[...] core states are sources of order within [...] and between civilizations [...]”¹⁰.

It is of primary interest to be a factor of peace in the Middle East, Turkey, which will then be a core state. Interestingly in the Balkans where there are Muslims and where there is a contribution to the peace of Kosovo. With the use of these conjugates, the completion of the Lausanne Agreement will realize Turkey’s intentions to become a force part of global decision-making.

The completion of the Lausanne agreement would be very naïve if we expected all the lost territories to be returned, as the circumstances are completely different and the likelihood almost does not exist at all, but the new arrangements would be more favourable to Turkey, versus the time when the Lausanne Agreement was made that Turkey emerged as a loser from World War I. But with the growing interest in diplomacy in the world, the new era that may come would be more favourable to the international arena and the realistic structuring of powers by reducing the level of continual geostrategic friction.

TURKEY’S NETWORKING INTERESTS: “SPIDER DIPLOMACY”¹¹

An interest center (Ankara) interested in protecting its current boundaries, and spreading through geo-fours in the Balkans, the Middle East, Asia and Europe and utilizing international conjunctures to respond to Turkey's interests does not create centers of interest new influence but only revives and collects the remnants of the Ottoman Empire, the new centers and peripheries they use through geo-fours.

By exploiting the geostrategic position, geopolitical circumstances, free economic power, geocultural and religious identity, all gather as a network that works for the benefit of Turkey. Thus, ‘spider diplomacy’, gathering points of interest rather than creating and distributing centers of interest as it did during the twentieth century, tends to theorize between idealistic and realistic theory that would allow to take axioms from both theories by adding and new axioms and be a ‘numerical theory’¹², according to Popper’s explanations

As in our case, which Turkey with actions of idealism within Muslims and historical calls related to the idealism of the prosperity of the prophetic union, counteract with realistic instances in international relations against other powers. Through the ‘spider diplomacy’, ideal-realist pragmatism is introduced, a hybrid theory which, through the identification of the points of interest of an international actor in our Turkey case, enables the explanation of conjunctures and actions without pre-calculation of theoretical terms separated universalist strike.

¹⁰ Huntington, Samuel. 1996. "Clashes of Civilisations." *The Clash of Civilizations and Remaking the World Order*, 255. New York, USA: Simon & Schuster.

¹¹ Gashi, Bejtush, and Gurakuç Kuçi. "'Spider Diplomacy' as a Complementary Explanation of the New International Circumstances." *Revista di Stiinte Politice* 58 (2018).

¹² Popper, Karl. 2002. "Theory." *The Logic of Scientific Discovery*, 41. London, United Kingdom: Routledge Classics.

Turkey, in order to realize its interests, has removed all the red lines in terms of international relations, today cooperates and rivalries with Russia where the interests of both sides are intertwined with the West and NATO, China in particular and Asia in general, influences in the Balkans, especially in the Western Balkans, and all this does not make it as an appendix and a state in the second plan, but as a medium power with international influence and strength in international stabilization and destabilization, it does not independent of Turkey, but no longer dependent on international relations than Germany, France, Italy, etc.

Turkey is orienting its geopolitics in the East, trying to create a Turkish area of influence from Kosovo to Egypt through Somalia and Central Asia; it is presented as a guide to all Turkish nations and a protector of Muslim civilization. The shift from the Western bloc also coincides with a change from Western democracy: the Gezi Park protests, the allegations of anti-Semitism, press silence, changes to the constitution, the construction of the presidential palace, the appointment of Erdogan's son as oil minister, and the intimidation of the Constitutional Court - all these are signals of setting up a "man".¹³

Putin in Russia and Erdogan in Turkey are two political actors that power intends to keep to realize their geo-four plans, as any change of power could result that all these plans could be thrown into the water for a lack of diplomatic cohesion, as have some Western countries.

CIVIL-CENTRISM IDENTITY AND CORE STATE

Herskovits says: "Cultures sometimes evolve, depending on the use of the terms 'civilization' and 'primitivism' these terms have a deceptive simplicity, and attempts to document implicit differences have provoked unexpected difficulties."¹⁴In ancient Greece with primitivism and barbarians are called non-Greek peoples, later those who did not have an institutional system. Even in the general international legal principles, are mentioned the principles recognized by 'civilized nations'¹⁵.

So, we see that the denominations 'civilization' and 'barbarism' pass from cultural to political stage.

Huntington, who has researched the clash of civilizations, exercises his method of breaking down the lines of secession of religious civilizations and not of those ideological positivist ones. Therefore, if the world today has societies within the developed states at the highest human levels, the international society is still in primitivism and quasi-anarchy, if it is not in the last stertorous. Thus comes the division of civilizations and the withdrawal towards naturalist religious 'civil-centrism' using the positivist tools.

Since the expression ethnocentrism is inadequate to the identity divisions that Huntington did, then the most appropriate is to call the same civilizational union as 'civil-centrist'.

Civil-centrism seeks a unity first within a state, and from the majority Muslim states, that state is Turkey, which has a national or religious tradition, identity, imperial tradition, international relations, etc., while most of the country's Islamic subjects on the international scene have

¹³ Nicosia, Calogero. 2016. "How the 'Clash of Civilizations' Explains Turkey-US Relations." *Geopolitical Monitor*. Government of Canada. September 30. <https://www.geopoliticalmonitor.com/how-the-clash-of-civilizations-explains-turkey-us-relations/>.

¹⁴ Herskovits, Melville. 1964. "Man and His Works: The Science of Cultural Anthropology." Essay. In *Man and His Works: The Science of Cultural Anthropology*, 71. New York, USA: Alfred A. Knopf.

¹⁵ Gruda, Zejnullah. 2009. "Sources of International Law (Burimet e së drejtës ndërkombëtare)." *International Law (E drejta ndërkombëtare)*, 60. Skopje, Macedonia: Furkan ISM.

entered a part after World War I and some after World War II, and have no state-of-the-art tradition based on modern and contemporary times.

So, civil-centrism requires from us the implementation of some criteria that sends us to the core state:

1. The criterion of internal unity of 'civil-centrism';
2. The Criterion of Force in Historical, Current, and Prophetic Calls;
3. Criteria for supporting the protection of the common identity;
4. The common fate criterion.

Turkey completes the first domestic civil-centrist religious criterion (excluding the Kurdish problem) and there is no separation or construction of the state and power over tribal criteria such as Saudi Arabia, the second criterion is still well within Turkey as this the latter has an imperial past, facts of the actual rise and a prophecy opportunity on the Prophetic past, the caliphate, the Sultan. At the third criterion, Turkey is increasingly giving support and stretching to Muslim countries by strengthening and defending Islam. And on the basis of religious, Quranic remarks that all Muslims are brothers, Turkey can fulfill the fourth criterion.

These criteria at first glance can be assessed as appropriated, but apply equally to the case of China, Russia, and three of the four criteria for the United States.

Therefore, this Turkish identity civilization enables us to become the core state, as Huntington explains, that we do not need to repeat it because we cannot do better than Huntington, and Islam becomes a core state and civilization unique with a civil-centrist state. We must consider in mind that all this civil-centrism and the core state express the political interests in the international arena and their clashes.

CONCLUSIONS

International relations have entered into heated frustration, and the world is demanding its stability. These frictions occur as the big powers and the rising powers are constantly pushed to take advantage of the geo-fourth. One of these exiting powers which requires the return of the former imperial heritage and pride is Turkey, which now considers itself as a state oppressed by post-World War I agreements. Turkey is now preparing for the end of the Lausanne Deal, which will happen on August 24, 2023, to find the new period stronger on the negotiating table and to be the winner of the events or agreements that will take place after that date.

Turkey is seeking to become a state with impact in international civilization, just as the US in Western civilization, Russia in the orthodox, China in the Sino-South Asia and the Pacific.

This Turkey is aiming to exploit the gap of Islamic civilization for having a core state, which Turkey is aiming to make using history from the Ottoman and geo-fourth Empire.

This goal of Turkey, besides bringing in many clashes between civilizations, especially the Western and the orthodox archery of the Caucasus in the Balkans, also enables the change and bringing the world to new circumstances and finding a new potential world order. This order could be created when even the last major civilization in the world would be with the representative core state, and civilized-centralizing detachment lines would be created. With the separation between the centers of civilizations then representation, diplomacy and negotiation would be easier, and the closest peace.

Turkey with its neo-Ottoman state-of-the-art project with the West and especially with European countries will continue to be more divided than communions, but a Euro-Asian

Turkey, a civil-centered Muslim and many Muslims in Europe is an instrument effective for the US.

Turkey's civilian centering as a Muslim core state prevents Iran from taking this primacy and Indonesia is a very peripheral country. Then, Turkey as an ally and part of NATO that makes it close to the US security structure, allows to ameliorate the hostility between the West and Islam and ultimately to be surrounded by Rimland's strategic line Russia. Europe's countries would have been easier to keep dependent on the US western amplitude with a new threat coming from powerful Turkey, except Russia.

In this way, Turkey's enrichment can be made with nuclear weapons that is in bordering with Iran.

Yet Turkey's and the West's biggest confrontation remains on the Balkans, and especially the Western, EU Muslims, the Cyprus Issue, and the clash and tendency to intervene and neutralize Russia in the Muslim countries in the Caucasus, especially Azerbaijan.

The future with direct involvement in peace in the world may be the US-Great Britain -Turkey line.

The Islamic world, especially in the Middle East, is divided into the line of whether Islamic or national identity should be embraced, and with Turkish civil-centrism these divisions can be overcome by solving the national problem among the Islamic countries where nationalism would be used for administration and Islam for internationalization.

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