Patterns of Religion and Democracy in World of Muslims

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Abstract

The coincidence of arriving the democracy and the familiarity of Muslims with the word of democracy, there has been attempted to define the relationship between Islam and democracy among Muslim scholars. The attempt to define the religion and its nature and to make the balance with the democracy leads to form different interpretations from this relationship. Various examples of the concept of religion and different and conflicting definitions of the democracy have caused that delivering a comprehensive definition of the relationship between democracy and religion to face some problems. Referring to Quran and tradition and assignment of scientific and moral instruction to religion are against the democracy ideals. The emphasis on individual freedoms, public participation in politics, attention to common good and above all the rule of people over people led to form the theoretical and practical conflicts between science and religion and between religion and politics among Muslim thinkers. This article has reviewed the philosophical thoughts of some thinkers of Islam and their views in order to explain the relationship between Islam and democracy and it has proved this hypothesis that the Islamic thinkers have different interpretations and perceptions in dealing with democracy; some perceptions are intrinsic, immutable and inherent and some other perceptions are extrinsic and mutable.

Keywords: Islam, democracy, political thought, social democracy, secularism, Islamic liberalism, post-Islamism, traditionalism.
Introduction
Always quoted from Marx and the opium of the people but never mentioned the sentence before it that the religion is the soul of soulless world. If so, we should acknowledge that in 1978, Islam was not the opium of the people but it is the soul of a soulless world (Foucault, 1998: 218)
The modern world many differences with the pre-modern world; in fact, all topics about rights, social and political freedoms for human beings, now embodied in democracy, are the historical production of this period. Unlike the developments of modernity process in the West and the acceptance of secularization leading to the exclusion of Christianity from the social and political arena; in the political system of Islam, God is the Almighty and the rulers despite having powers from the people, were forced to implement God's law. The review of political works of Muslim thinkers and philosophers in pre-modern times, including Farabi (that considers the democracy as a form of dystopia versus utopia) show that the democracy has no particular status in thought of these thinkers.
After new movements during fourteenth century such as Renaissance, humanism and Reformation in Western societies, it seems that the objective and subjective achievements or developments could not go unnoticed in the eyes of Muslims. As a result, the transitions in the West influenced the political thoughts of Muslims. It should be noted that the crisis of the caliphate as a result of the collapse of the Ottoman Empire, the invasion of Napoleon Bonaparte to Egypt in 1798, the familiarity of Muslim thinkers and philosophers such as Farabi and Mulla Sadra with the works of Greek philosophers and the arrival of the ideas of nationalism, liberalism, and socialism had a major role in the reconstruction of their religious impressions.
In Muslim societies, Islam as a religion and the state has some special status among his followers and it pervades as a powerful force all aspects of human life and shows itself more powerful in secrecy, lifestyle, art and more subjective realms of power and politics.
Thus, Islamic culture, due to its dynamic nature, has the ability to adapt to changes. However, all revealed religions contain an original and fixed ideological core, which in turn causes disharmony and conflict between religious teachings and values of democracy. Belief in the Oneness of Allah has shaped the main core of Islamic religious teachings: "Allah is One and His will is the guide of life of all human beings." This ideological principle rejects the sovereignty of the people because all human beings are equal before Allah. So there is only one ruler and one God. In contrast, the values of democracy believe in the realization of human existence that the man, by his wisdom, has the ability to control and change his social and natural phenomena. In Doubtless, this dichotomy in Muslim countries has caused the reactions in the jurisprudence, theology and law especially among Islamic thinkers. This has made the relationship between Islam and democracy to some complex issue as the reconciliation and compatibility between the democracy (as a western issue considering the man as the goal of the existence) and Islam and Islamic values (considering Allah as Absolute Sovereignty) have caused disintegration of Islamic thought among Islamic scholars. It should be mentioned that the main concern of Muslim scholars when determining the relationship between Islam and democracy is that how the origin of the power of Allah is consistent with the will of man in order not to be the extent of human authorities in law against the divine rules. Today, Muslim scholars are trying to organize the
relationship between Islam and the democracy within the divine worldview in such a way in order to achieve some interactive relation. Accordingly, in this article, there has been investigated the relationship between the religion and the democracy in thoughts of some scholars of different schools of Islam using library method. It seems that Muslim thinkers have offered different interpretations and perceptions in dealing with democracy; some perceptions are intrinsic, immutable and inherent and some other perceptions are extrinsic and mutable.

History of Research
Among the studies conducted about Islamic thoughts and the relationship between Islam and democracy, there has been delivered various models. The important thing is that there is no consensus among experts in the definition of this relationship. Hence, there are various models depending on the intended meaning of democracy and differing interpretations of Islamic concepts. Some groups have acknowledged the compatibility between Islam and democracy and have perfectly considered the human-centered issue in democracy consistent with the human-centered issue in Islam (that the man is the caliph and the successor of Allah on the earth). Some other groups have acknowledged that the only way to achieve this compatibility is Ijtihad which is another pattern to link Islam and democracy with regard to historical and time dignity to Islam. This group has opened the section of ijtihad and has enjoyed new readings on religious dogmas in favor of social, political, philosophical and cultural modernization. Some Muslim scholars have rejected any of the compatibility between Islam and democracy and have preferred the proven principles in Islamic texts and jurisprudence on any Ijtihad because due to the permanent rules of Islam, the founder of the laws is God, while the existing regulations of democracy are based on public opinions enacted by the nation. In this situation, the will of the people is the basis for regulations and laws.

The patterns expressed yet or indicate the compatibility of Islam and democracy issues or suggest or insist on the incompatibility of this relationship. The difference of this research is that it investigates the relationship between Islam and democracy from a new perspective and examines the effect of the concepts of democracy on the political thought of Muslim scholars from different schools of political vision. The importance of the hypothesis of this research is that it classifies the opinions of Muslim scholars, not only to help in clarification of the relationship between democracy and Islam, but also provides the perfect background for the acceptance and assimilation of the concepts of democracy in Islamic culture.

Among the opinions of Muslim thinkers and the explanation of the relationship between Islam and the democracy, the below patterns are distinguished:

The first pattern includes the secular thinkers. They do not consider the political function for the religion. Thinkers such as Abd-al Razagh, Mohammed Arkoun, Taha Hussein, Nazer Zadeh Kermani, Akhundzade, Mohammed Talibi, and Khalid Muhammad Khalid are in this pattern.

The second pattern includes tradition-oriented thinkers who are divided into two groups: traditionalists who favor Islam and reject any reconciliation between these two categories. Sheikh Fazlollah nouri, Mesbah Yazdi, Seyyed Muhammad Hossein Tabatabai and Rashid Reza
are in this category. The second group of traditionalists is intellectuals, who acknowledge the compatibility of Islam and democracy such as Imam Khomeini and Ayatollah Motahari.

The third pattern includes Islamic liberalist thinkers who believe in the compatibility of Islam and democracy. Ayatollah Naini, Mohammad Khatami, Bazargan, Rachid Ghannouchi, Talibov, Malcolm Khan, Seyed Jamal al- Din Asad Abadi are in this category.

The fourth pattern includes Islamic socialist thinkers. Ali Shariati, Jalal Al Ahmad, Ayatollah Seyed Mahmud Taleghani, Mohamed Mahmoud Taha are in this category.

The fifth pattern includes post-Islamist thinkers. Abd al-Karim Soroush, Mojtabah Shabestari, Mustafa Melikian, Hamed Abu Zeid, Mohsen Kadivar, Ghazi Saeed Ashmavy, Mohammad Jaber and Aziz al-Azmeh are in this category.

These thinkers have explained their opinions about the relationship between Islam and democracy, according to Jeffry Herf, wanting to modernize (Islamic countries) each of them with his own pattern.

First viewpoint: Secularism

Seculars have considered the religion and democracy as two contrasting concept because of the importance of the modern era and performed modernizations. This viewpoint believes that human – centered soul of the democracy is not consistent with Allah-centered soul of Islam. Islam is an ideological religion and does not apply to social and political affairs. Ali Abdel Razeq, one of the Egyptian modernist scholars, discussed explicitly the separation of religion and politics for the first time in Arab world. In his view, the caliphate is not one of the principles of religion and elements of Sharia. Hence, Muslim nations, in this era, should prevent the religious governors for interference in political affairs. According to him, Islam has no rule and there is not stipulated to caliphate and government in Quran only mentioned to the respect for the guardians. He believes that the caliphate system has no connection to religion and what has been called a caliphate system is some kind of practice due to social and political requirements and conditions. Therefore, the caliphate is not some religious belief and a rule of religion (Ali Abdel Razeq, 1966: 4-12).

In this way Islam has fixed principles pertaining to eternal life of people and there is not spoken about the form of government not a word but Islam permits Muslims to determine the system and want them to decide in their political and worldly affairs using the reason not faith. Even he considers the activities of the prophet in management of Muslim affairs outside of mission and invitation of Islam (Ali Abdel Razeq, 1966: 48).
These thinkers who are aware of the importance of natural science related to practical and ethical issues, by considering second place for worships and beliefs, put the practical and moral provisions at the top of the main goals of the religion. They argue that so far we need faith and devotion to achieve practical and moral perceptions but if we have some issue to achieve the moral and scientific objectives without obedience, these objectives will have been provided by new European sciences (without any need to say) and the needs for faith and worships will have been eliminated (Akhondzadeh, 1985:222). These intellectuals, against the flexible tyranny of their age, have stated about the precondition to achieve academic goals with new science and technology and the separation of religion and politics. They have considered that they should enter the domains in which nobody has ever pondered instead of domains that have been trodden by those before them (realm of thought (Arkon, 1986: 6-7).

Second viewpoint: Traditionalism

Traditionalism refers to two viewpoints in political and philosophical literatures of Iran. One is a school investigated by western scholars with regard to the illumination philosophical school of the east especially Iran. Iranian representative of this school is Seyed Hassan Nasr. The other refers to orthodoxic views in Islam. Due to the latter viewpoint, traditionalists are divided into two groups of thinkers that believe the compatibility between Islam and democracy and emphasize on the incompatibility of their relationship. Some thinkers of this group have stated that the politics is part of Islam (Motahari, 1996: 23-32) and the freedom is the right of individuals and the democracy is some part of inherent issue of Islamic government (Motahari, 1982: 78).

In Islam, the freedom is defined the emancipation from slavery and servitude. It means the removal of dictatorship because the dictatorship is the symbol of submission to power of others except the power of God (Rajae, 1983: 35-46). According to the requirements and demands of its age, Islam not only is not against modernity and democracy but also considers liberal values some values observed in Islamic teachings. Such democracy that is compatible with Islam intended this group and means the freedom of man from servitude to anyone other than God not the western democracy meaning the freedom of physical self (Rajae, 1983: 79-82). This group have believed to the compatibility of Islam and democracy from the position of supporting the religion and religious government and have voted to democratic Islam in order to defend Islam that this democracy may be similar to the democracy in west but our democracy is not in the west and Islamic democracy is more perfect than the democracy in the west (Imam Khomeini, Sahife:4, 309).

Opposite of this group, there are thinkers insisting on this issue (in order to support Islam) that the principles of democracy and the principles if Islam are not the same; therefore, the democracy and Islam cannot be aggregated because Allah is the legislative and sovereignty and no one has the right to legislate. Of course some people have the right to legislate, in line with the legislation of Allah not against Him, and such law will be valid and binding if it is the order of Allah (Mesbah, 2000:64). Thus, since the sovereignty of people is the rule in democracy, it is
inconsistent with the sovereignty of Allah. The human beings are equal in humanity but we should not fall into the fallacy that because human beings are equal, then they should have the same social rights. Undoubtedly, the requisite of equality in humanity is not the equality in rights. Therefore, the difference of citizens is somewhat acceptable because there have been considered some requirements in the constitution to establish some officials (Mesbah, 2000:240). These inequalities are in contrast with political and social equality of citizens considered as the principles of liberalism and the democracy (Mesbah, 1999:44) and it may be considered some grimace and devaluation of the respect of restrictions in law led to libertinage of people and neglecting of people to principles and foundations (Borhan, 1976:876). Since the consolidation of Islam is related to the servitude of people and their freedom based on the law causes to decrease some forbidden issues; therefore, Islamic laws and Sharia are incompatible with the equality of people (Nouri, 1947:178).

The traditionalists have distinguished between Islamic way of government and the democracy way of government and have criticized the global democracy that some people turned out this method after the First World War and turned to communist regime. Thus, Islamic method is not the democracy method because in fixed regulations of Islam, the enactor is Allah but in fixed regulations of democracy, the rules are resulted by opinions of people and the laws have been enacted by the nation. Also, on flexible regulations in the democracy method, the principal base is the will of the majority of the nation whether is right or not (Tabatabai, Unknown: 85-94). These thinkers, in different contexts, have emphasized the deep relationship between Islam and politics. It is intended that the religion, as a general and continuous requirement, is different from human achievements and it is some kind of life force to all social institutions to maintain the community. They believe that only Islam can be saved the humanity in a real line in both material and spiritual paths and can achieve the advancement of the human (Tabatabai, Unknown: 93-94).

In Arab world, Rashi Reda, is the Arab famous thinker of his time who gave the greatest efforts on supporting the Islamic state. He investigates, with Islamic view, foundations of the caliphate. Rashid Rida proves eagerly the accurate authenticity of the Caliphate emphasizing that the traditional competent authorities have bounded those who have made the resolution of the contract to resist against the oppression. He believes his caliphate is the religious jurisprudence (Rashi Reda, 1922: 18).

Third viewpoint: Islamic liberal pattern

Liberal pattern, influenced by the ideas of the Enlightenment in eighteen – century Europe, due to natural rights, has justified the relationship between Islam and democracy and has argued that since the law of nature is top of all national and international characteristics, the international rules have found the best status to defend themselves in the natural law ideas (Ghanoshi, 2001: 83).
The individual has primacy and supremacy over society and then the community has been created to sever the individual. The individual is a human being and has rights. He takes his rights from his nature not the government because these rights are inherent and temporal precedence over the government; therefore, the government cannot eliminate them (Al-Matoul, unknown: 17).

The Islamic liberal thinkers, compared to liberal democracy of west that its main feature is the separation of religion and politics, do not believe in the separation of the religion and politics but they specify the line between the religion and politics in order to limit the interface of politics in religion because the domination of politics over religion causes Muslims to give back from the religion (Bazargan, 1999: 356-376). Thinkers in this group do not see a conflict between political freedom and religious law. Due to their opinions, the popular sovereignty and the equality legislation are the best laws and policies achieved by Islamic politics which are considered the basis of justice and the spirit of all laws (Naini, 21999:99). Human rights in Islam derive from this principle that the man is inherently divine dignity and he is the vicegerent of Allah on the earth and the universe. A comparison of basic human rights in Islam and the contemporary Declarations of Human Rights have clarified this fact that the both of them, regardless of the limited exceptions, have a wide field for symmetry and intersect. There is no basic difference between Islam and democracy themes and differences are related to philosophical foundations, motivations, goals and some of the details. The philosophical debate about human rights and freedom are the complex subjects of the declarations of Human Rights, which is based on an unknown concept led to deny. But in Islam, these issues are arising from the principles of religion in Islam and known as a duty and the lack of attention to them causes to follow Allah’s punishment (Ghanoushi, 2002:450).

These religious intellectuals have stated that the council and he allegiance (which are the basic institutions of Islam and compatible with democracy) are the obstacle to religious power of the churches and an obstacle for the sultan to be the shadow of Allah. In such circumstances, this group gives nobility to individuals rather than the groups and observes the community as a concept forming from the whole not collections. It means all human beings. Here, the community is not a collective unity and there is no unity of collection. The purpose is individual (Haeri Yazdi, 2000:106). If the word “nation” or “people” or etc has mentioned in Quran, the purpose is the individuals and single people not the collection of people (Haeri Yazdi, 1995:159). So what is called in Europe freedom, they are indeed called “justice”, “truth”, “council” and “equality” in our religion because the freedom and democracy government is to share the justice and right to the people and self-determination of nation (Al-Fakhiri, 1973: 31).

**Fourth viewpoint: Islamic socialism pattern**

This group of thinkers, with a critical approach to imperialism, capitalism and protesting against the private ownership, has wanted the Islamic and local modernity in order to align with developments in the west as a recipe for revolutionary social changes and they has presented their approach in relation to social and economic issues in order to make compatibility between
Islam and democracy based on tradition and Islamic symbolism. Accordingly, they have combined Islamic elements with socialism ideology in order to change the existing status. Also, they argue that, to show the compatibility between Islam and socialism, if the compatibility is between them, the social justice will be provided by fostering a collaborative spirit, forbidding or discouraging the accumulation of wealth and respecting ideally for the poor and disadvantaged people (Enayat, 1990: 245-246). Thus, Development of human society takes shape in the form of economic and material needs and intellectual and spiritual values are reduced to a secondary position. So, in some social commentaries people and Allah are considered equal. We can always replace people to know Allah because, otherwise, Quran statement on giving loans to Allah has no concept. In order to achieve this kind of utopian communism, with attention to whole community, the individual and civil freedoms are considered only for those who are owners of wealth and power not citizens (Shariati, 1979: 157).

The viewpoint of socialists takes place in this issue that accordingly Islam is the authentic and possible way to achieve the transformations. We should not close the doors of life to the machines and technology, but also to help reconcile Islamic traditions with western concepts and provide a path to new changes made in west (Al Ahmad, 1962: 25). This group of scholars who support collective ownership seek to prove this purpose in Islam like other property rights and ownership rights of the natural function of the collective interests of the Muslims and the ownership is a social duty (Al-Sabai, 1958: 38). So, they justify the nationalization of some issues in Islam and state some hadith from the Prophet considered the nationalization the inherent feature of Islam. There is mentioned a hadith by the Prophet: “المسلمون شرکاء فی ثلاث، فی الماء و الکلا و النار” It means: “The people are shared in three things: water, grass and fire that in today's society, including water supplier, daily necessities and electricity” (Shebli, 1996: 74-83). Nationalization needs a strong government that it is the main prerequisite of reform and progress (Taghizadeh, 1974: 44). But finally the true sovereignty belongs to Allah and all human beings are responsible to implement of divine law. These scholars, in legal field, believe the collective ijtihad because issuing legal opinions individual lead to religious tyranny; a situation that is harmful to Islam. This group, to prevent the tyranny of council, suggests organizing the religious authority in a committee led by consultation and collective consensus way (Taleghani, 1963: 201-207).

**Fifth viewpoint: Post-Islamism pattern**

Some group of Islamic scholars has found various interpretations and concepts of religious texts in order to show the compatibility between Islam and democracy. Opposition tools in the intellectual history of post-modern thinkers have been found by language and practices related to social and political situation (Kadi, 1981: 55). In response to ideologies such as Marxism ruling over Islamic societies, this pattern is found in the form of an Islamic ideology. They insisted that, while having Islamic nobility, they can be remained with modern power (Wall, 1995: 27). These intellectuals, with an emphasis on historical texts, using the revelation and the Sunnah of the Prophet, the Koran and the ideological principles, consider the reality as a transformed and changed matter of fact that is prepared to change in every time and place. In fact, the different
readings do not mean to exit from of the actual range of religion but, in these readings and interpretations, the goal is to moderate the religious dogma and political positions of religious groups in order that the context and hermeneutical interpretations can be picked up as a vehicle to contribute towards democratization.

The intellectuals of this group have adopted a rational position in discussing the compatibility of Islam and democracy with intra-religious and meta-religious view and they have put aside the basis of the right and duty emphasized in traditional Islam by defining the role of people in political affairs by natural law. Post-modern thinkers have considered the mission of religion only a guide for mankind to happiness in Futurity. These intellectuals that their main concern is the relationship between religion and politics with government have stated the way of life in the world outside the realm of religion delegated to man related to the expressed reason. Thus, they do not consider the democracy and secularism even as the disturbing factor for principles, beliefs and religious actions. They are trying to deliver new interpretation of the religion in order to save the origin and essence of the religion without any conflict with today’s changing world. In their view, the religion is as a text that on the basis of pre-understandings and questions about each text, there have been delivered different answers to the text. These thinkers who are admitted to the eternal and constant principles of revelation argue that some commands are permanent and eternal and some commands are temporary (Mojtahed Shabestari, 2002: 48). Undoubtedly, Islam as a religion has political and social messages (Mojtahed Shabestari, 2000: 152) but the political system has various social forms arisen on the side of the religion. If these political forms partially or completely corrupt, Islam dose not invalidate. On the contrary, the confusion between these two issues allows errors social patterns to be taken into account of religion, and religion is distorted and discredited (Ashmavi, 2003:27). According to the scholars, there have been distinguished between religious truth revealed for a community and the concepts and interpretations applied by the followers of the religious truth. Historical look at religion and human readings of religion gives man the possibility that any text can be seen in the context of history and the result is that we can give as many changes in women's rights (Mojtahed Shabestari, 2004: 56).

Post-Islamism pattern has been delivered the relationship between Islam and democracy by considering the historical status and critique and radical period and Islamic rights leading to show the religious affairs politically or show the political affairs religiously. To save Islam from this issue, it has been suggested a separation region in order to take some distance from the religious dogmatisms and traditional Ijtihad by opening new interpretations- based dynamic Ijtihad of religion; therefore, the Muslims in every age, according to the circumstances of that time, modernize social, political, philosophical and cultural affairs. The core idea of theses intellectuals is to note how Islam has encompassed the western democracy system and saved its positive points for the humanity and Muslims with the help of political thought and also has defended the new sciences through Ijtihad and various new interpretations. So, to interpret new concepts of the religion, there has been distinguished between the duty-oriented traditional Islam and human-oriented contemporary Islam. In traditional Islam, Allah is the center of the religion...
(Allah-centered religion) and the religion before Allah is entirely the duty but it before humans is the combination of the right and the duty (Kadivar, 2000: 321).

Muslim scholars of this view have delivered modern and new interpretations of Islam that are compatible with democracy by specifying the axes of conflict between historical Islam and traditional Islam with the contemporary Islam, including, inequality of rights of non-Muslims with Muslims, inequality of rights of women with men, inequality of rights of slaves and free men, inequality of common people and jurisprudents in the public domain, the lack of opinion freedom and religion and the penalty for apostasy; and arbitrary punishment, violence and torture. Therefore, they have recommended the religious governments to pay attention to both aspects of Islam – religious affairs and rational affairs (Kadivar, 2008: 88-118). Theocracies that preceded and relied on the religious communities and derived from them will be democratic if they meet the pleasure of people and Allah and fulfill secular and religious affairs. They should respect the previous reason and morality of the religion as the preceded reason and morality and maintain the balance between them to gain some elixir that the humanity, today, considers it due to its ignorance impossible and unattainable. The theocracies should consider the religion as the conductor and arbitrator for the problems. They should flow out the Ijtihad concept of religion in accordance with the collective wisdom in order to be democratic (Sorush, 12-15). In general, the scholars of religion are not considered the obstacle for any progress and development. Also they do not want to remove the religion from political and social affairs, but the content of their thoughts are based upon pre-assumptions achieved rational interpretation of the faith and religion in politics and society.

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Conclusion
Religion, secularism, reason and revelation, religion and modernity, pluralism, civil society, tolerance, religious democratic governance, religion, ideology, human rights and religious epistemology are all topics grown to keep pace with the spread of democracy to Islamic societies in the minds of intellectuals and scholars. Each of the scholars based on their understanding of democracy and Islam and Allah's actions, integrity religion, politics and people, has offered different interpretations of Islam and democracy. Some believe to compatibility between them and some believe the incompatibility between them. Some scholars including post-Islamism thinkers have offered new readings of compatibility between Islam and democracy. But what is important is to reaffirm religious subjects as well as rethinking the religious institutions which have occurred in all divine religions. This has been followed in addition to differences in perceptions and applications, the demand for democratization process, political participation and Islamic democracy, in many societies, especially in contemporary Muslim societies. Although some believe that democracy is anti-Islamic and Western phenomenon or nothing except another example of the western efforts in the aftermath of Cold War to exert political and ideological dominations in the world. Many Muslims, today, consider the democracy as the political litmus to test the validity and legitimacy of the regime and political parties. In this paper it was shown that Islamic scholars have combined the ideal concepts of democracy with Islamic concepts to avoid the challenge of Islam and democracy and have synchronized Islam in the interaction with them into the modern era. As the fundamental issues related to public participation and the rights of the majority and the minority are compatible with the basic principles of Islam that means the belief in the sovereignty of Allah. Islam contradicts the principles of democracy because the nature of Islam is general as a religion and it should not be observed the only constant and fixed aspect to spend. Islam must overcome the tests and the principles of democracy and should show democratic face to those who are opposed to this consistency.

The important issue is this fact that the law is the essence of democracy and Islam has invited people to follow the rules of social truth. Democracy means just the intellectual freedom and human voluntary participation and the rule of man in his social self-determination; Not only the originality of the human will to the will of Allah, but also it suggests that the democracy in today's world is a form of government and the method of government, not ruling the majority nor the minority but the duty of the democracy is to provide the interests and welfares of all people and groups in the society and it is compatible with the will of Allah.

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