



Islam and Democracy

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What is democracy?

The word "democracy" originates from Ancient Greek. The word "Demos" means "people" or "full citizenship" in Greek. The word "Kratein" also means "to dominate" or "to exercise power". The word democracy is formed by combining these two words. However, the word demos is not the exact equivalent of what the word people used today means. This word is more of a concept that refers to the poor majority.

The word democracy has a long history. From Plato (427 BC - 347 BC) to the present day, this word has been used with many different meanings, but there is no common definition valid for all times and for everyone. Some of the definitions of the concept of democracy in various meanings to date are as follows:

- The standard definition and most general meaning of the word democracy is rule by the people.
- As a political system, democracy means that the people govern themselves in a sense. Today, this management is not direct, but is carried out through selected people.
- It is a decision-making system based on the principle of majority rule.
- It is a system of government that serves the interests of the people, regardless of whether they participate in political life or not.

The reason why democracy has many different definitions, perceptions and practices is that this concept depends on a country's socio-economic conditions, established state order and political practices. In this respect, what democracy is can only be revealed when it is considered together with related concepts. In this context, from Europe to Asia and Latin America, dictators have exhibited governments reminiscent of democracy. Many such autocrats were admirers of those who saw themselves as guardians of democracy. As a result, democracy has also been advocated for bloodshed. Awami supremacy – combined with an ethnic society – resulted in ethnic cleansing. For example, the following quote by Theodore Roosevelt (1858 – 1919) emphasizes this fact: “The extermination (of the Indians) was not only inevitable but ultimately beneficial.” It is also claimed that democracy and waging war went hand in hand in ancient Greece. In 2002, India witnessed the massacre of Muslims carried out by the democratic government of Gujarat.

However, in theoretical terms, some basic concepts of democracy are its basic components, and it is not possible to talk about democracy without them. These basic components are participation, equality, freedom, liberalism and secularism.

Participation: Democracy, which is public administration, is not valid without the participation of the people in government. Thanks to this, the public participates

in the decision-making processes of the political power. Thus, it can influence the decisions of political powers and change them when necessary. However, how successful the implementation of participation has always been a matter of debate. Because, although the people seem to have participated in the administration in many processes throughout history and today, it is observed that the decision-making powers are outside the people and some of the decisions taken are not for the benefit of the people. This is the biggest dilemma of a system that looks democratic from the outside.

Equality: Political equality is a feature that distinguishes a democratic state from oligarchic or aristocratic regimes. However, the principle of equality does not contradict absolute equality. Equality here is the equality of citizens in the services provided by the state to citizens and before the law. The state does not discriminate between citizens on issues such as religion, language, race, age, gender, etc. Laws apply equally to everyone. However, the application of these principles was only partially valid in reality.

Freedom: This principle varies depending on the way of perceiving democracy. The concept of freedom has many meanings. This concept is very difficult to define. However, freedom has never been defined in the sense of "doing whatever one wants". Limitations have been placed on freedoms. The limit of freedom is the limit of the freedom of others. For this reason, an objective concept of freedom has neither been defined nor fully implemented in democracies.

Liberalism: Liberalism is a worldview founded on individual freedom. Individuality comes before sociality. Thus, people have all kinds of cultural and economic freedom, prioritizing only their own wishes and desires. This idea makes equality in society difficult. Because if each individual thinks about his own profit before the profit of the society, the balance dynamics in that society will be disrupted. As a matter of fact, in countries where liberal economy is implemented, the rich have become richer and the poor have become poorer. Therefore, the difference in people's welfare and wealth has gradually increased. For this reason, liberal economy was later partially abandoned and some restrictions were introduced. In this sense, liberalism is completely contrary to Islam.

Secularism: Secularism means the separation of religion and state. In other words, religion has no influence on state administration. This situation was expressed by democrats as follows: "Religion is a matter of conscience, politics is a matter of reason." Secularism is the result of the West's unique historicity. Because in the West, people have lived under the oppression and exploitation of the church for a long time. For this reason, they wanted to keep the church away from their political life. In democracies where secularism is practiced, people's consciences have no role in state administration. Therefore, state administration has completely material goals and objectives. These goals have not always made the community happy. Because there is no end to material satisfaction. The real reason for world wars is that this desire for satisfaction is unlimited. As a result, many destructions and disasters have surrounded societies. Therefore, the state cannot be secular in Islam.

Just as the definition of democracy is diverse, its implementation is also different from each other. Practices in democracy are never identical to strictly applying the rules specified by law. Because those who will implement these laws are ultimately people, and people are under the influence of their own orders. For this reason, the implementation of laws in democracies is not like the functioning of the material structure of a machine. Things change when the human factor comes into play. Because most people are selfish and prone to cheating. This is related to a person's morality and belief structure. As has been the case in the past and today, while people appear to comply with the laws they declared democratically, they may secretly do things against these laws. This is the result of determining the way of government with the rules set by man with his own mind. No matter how logical the laws determined solely by the human mind may seem to people, they bring about contradictions and negativities within themselves.

Abuses and injustices have emerged in many states that are said to have been governed by democracy in the past and today. Although in some of these the rights of the beneficiaries were later returned to them, in many of them the beneficiaries were not able to receive their rights. We see and hear about such injustices in the media every day. No matter how democratic the laws seem, such negativities cannot be prevented.

The reason for this is that the laws and practices are produced entirely by the human mind. The human mind has a limited structure. Therefore, it is not possible to perceive the events in nature and society as absolute truth. As a result, governments created with human minds cannot be at a level that can solve all human problems from their roots. In order to solve these problems from their roots, it is necessary to listen to what the Creator, who created human beings, said. Because the rules set by Allah Almighty, who created humans and nature and who watches over and knows them at all times, are necessary for an ideal form of government to be followed in societies. This is only possible in societies where Islamic sharia rules.

For years, Western writers and thinkers have wanted to give the following message to the world public opinion: "Western societies are governed by democratic governments, whereas the societies of the Third World are governed by non-democratic despotic governments. The reason why Third World communities are governed in a non-democratic manner is their beliefs and cultures." Most of the Third World's societies are Muslim societies. Therefore, the religion of Islam is targeted here and thus, propaganda is made against the religion of Islam in the world public opinion. In fact, the matter is completely different. Because in reality, full democracy does not prevail in Western societies. The dominant group here is those who hold economic and military power. This group exploits people both in their own countries and in other countries of the world. The high level of welfare of their own countries prevents most of the people there from considering such exploitation.

In order to exploit the underdeveloped Third World societies, the dominant powers of the West appoint administrators who will serve them there and apply social engineering on a large scale. People are misled by propaganda and impoverished by economic methods. They are carrying out various tricks and coups to destroy the local and nationalist elements that oppose them. For example, the coup carried out in 1953 to overthrow Mossadegh, the elected Prime Minister of Iran, is one of them. Mossadegh was a leader and nationalized the oil in Iran. This did not suit the Western powers.

The truth is that exploitation is inherent in the capitalist system. Democracy is a tool for him and serves him to realize his imperialist ambitions. Until the 1930s, the moral foundations of Western imperialism were not questioned much in the

West, and the progress of imperialism and Western powers in the world was perceived as a great contribution to humanity (civilization). Until the late 1920s, British-American rulers described themselves as imperialists. Being an imperialist was a symbol of political respect. At that time, unfortunately, liberals and socialists were against imperialism.

Over time, especially after World War II, the former prestige of imperialism in the West diminished and began to be discussed. Because after World War II, the prestige of white people was destroyed. In order to resurrect the imperialist ideologies of the Western powers, they first declared themselves enemies of the communist regimes. When the Cold War ended with the collapse of the Soviet Union in 1991, imperialists spread the word that the Third World threatened the world order in order to survive. They tried to portray the uprisings against oppression in societies around the world as a threat to the West. Evils thought to originate from the Third World were placed against the peaceful West. By the 1980s, the characteristics attributed to the actions in the Third World were brutality, corruption, unnecessary use of violence and, above all, terror. Because in order to build a valid imperialist culture, he had to criminalize the Third World regimes. The threat posed by the 3rd World is constantly pronounced in the West. However, the accusations against the Third World justify the West's fears that its superiority is temporary. Because the new imperialist culture does not have stable foundations like the old culture. As a result, the actions of Western powers are more unstable and potentially more dangerous than in previous times. The common opinion on this issue is that nothing will stop the new imperialists from turning the world into a war zone with nightmares such as the "clash of cultures".

Today, under the name of the Arab Spring, Muslim societies have been pushed into terror and anarchy and the natural resources of their countries have been seized by Western powers. However, Westerners carried out these actions by declaring that they would bring democracy to Muslim countries. In fact, this is a method used by the new imperialism. Many misleading actions have been organized in order to hide the true face of their work from the world public opinion. One of these is the international conference titled "USA, Promoting Democracy in the Middle East" held at the University of Melbourne, Australia, in October 2010. Even the title of the conference expresses a view that looks down on Islamic countries. According to them, the Middle East is incapable of

democracy because it is Muslim. Therefore, a well-intentioned organizer like the USA is needed. But in reality, it is not Islamic culture and belief that destroys democracy in the Middle East. It is the anti-democratization activities carried out by Western powers that have made the Middle East undemocratic.

Huntington claims that democracy has come to 30 Islamic societies since 1990 with the actions called the "Third Wave of Democracy". What a false claim this is. With these actions, Muslim societies were actually pushed into terror and anarchy, and their natural wealth fell into the hands of Western powers. They are trying to deceive people with such diversions.

The reason why the religion of Islam commands us not to make friends other than ourselves is clearly understood from what we have explained above. This issue is expressed very well in the following verses:

"O you who believe! Do not take confidants from people other than yourself. Because they never stop doing bad things to you, they always want you to be in trouble. Their hatred and hostility overflow from their mouths. What they hide in their hearts is greater. "We have explained the verses to you if you think about it."

"You are the ones who love them, but they do not love you; you believe in all the books, but when they meet you, they say, "We believe." When they are alone, they bite the tips of their fingers out of spite. Say, "Die with your grudges!" Surely Allah knows the essence of the breasts and hearts."

"If something good happens to you, they are upset; if something bad happens to you, they rejoice. If you are patient and fear Allah properly, their tricks will not harm you in any way. Because Allah has surrounded them with their own deeds." (Surah Al-i Imran, verse 118, 119, 120)

Islam is a religion of revelation and is incompatible with people's mental systems. Allah Almighty, who created people and the universe, knows the situation of His creatures and what is best for them. This information was announced to people through verses from the Quran and hadiths. Therefore, it is necessary for the state administration to be regulated in accordance with Islamic rules in order to be beneficial to all people. Only under a government in accordance with the Islamic Sharia, all people can be happy and live a comfortable life.

Islam's Approach to the Principles of Democracy

The Islamic management system established by Allah Almighty does not completely coincide with the management systems created by human reason. However, while some Islamic scholars argue that Islam is completely opposite to democracy, some Islamic scholars also argue that Islam is not contrary to the basic features of democracy. Some argue that the reason why today's Islamic communities lag behind the West is that they are not democratic.

While others think that Islam can overcome the problems by applying its own democratic management system. In this regard, when looking at the basic principles of democracy from the perspective of Islam, it is useful to determine what is agreed upon and what is not.

Participation: What is understood from this concept is the direct or indirect participation of the people in the administration. In terms of Islamic Sharia, there is no harm in the people participating in the administration and having a say. However, the quality and quantity of this participation should be determined by the Islamic text (Quran and Sunnah).

In democracies, the statement "Sovereignty belongs unconditionally to the people" is not valid in terms of Islam. Because in Islam, sovereignty belongs to Allah unconditionally. This fact is expressed in the following verses:

"... Judgment belongs only to Allah..." (Surah An'am, verse 57)

"... He is the best of those who judge..." (Surah al-A'raf, verse 82)

"Isn't Allah the greatest of the judges?" (Surah At-Tin, verse 8)

Therefore, the role of the people in government is incompatible with an absolute understanding of sovereignty. In actual democracies, the people have never been able to dominate everything.

In democracies, people use their votes to elect people to govern them at certain periods. However, the people are not completely free here either. By choosing one of the names presented to the public, they exercise their democratic right. Such a situation does not exist in the Islamic understanding. Because according to Islam, the dominant power is Allah. Everyone must comply with the laws set by Him. Even if any election is made for the administration, the people chosen are those who are under the command of the Quran and Sunnah. The people actually choose the person they trust more in terms of their knowledge, insight

and merit. The purpose of this is to ensure that the Quran and Sunnah are implemented in the most accurate way.

The participation principle of democracy can be effective in making decisions in favor of the public on some issues. But this effect is not complete. However, such a thing is out of the question in Islam. Because the practices must comply with the Quran and Sunnah, the result is in the absolute favor of the people. Because Allah's system is designed to ensure that people are happy both in this world and in the hereafter. For this reason, some Islamic scholars such as Said Nursi and Mawdudi stated that a parliamentary constitutional system is legitimate, provided that the source of the constitution and its practices is the Quran and the Sunnah, and is even more appropriate than the sultanate, which is the rule of a single person.

Concepts such as election and parliament in democracies are similar to concepts such as council, consultation and allegiance in Islam. However, there are differences between them in terms of their understanding of application. The meaning of the words "meşveret" and "shura" is "consultation, exchanging opinions, expressing one's opinion to the consultee and guiding him/her". In Islamic literature, it means consulting with experts and getting their opinions regarding the work carried out by heads of state and administrators. This matter is commanded in the following verses:

"Consult with them regarding the matter" (Surah Al-i Imran, verse 159)

"Their affairs are done by mutual consultation." (Surah Ash-Shura, verse 38)

Based on these verses, it is thought that today's parliamentary system is compatible with Islam. Because the principle of shura can be considered as a political consequence of the human caliphate. Said Nursi "What is the Constitutional Monarchy?" "It is a form of government that puts everyone under the rule of a sultan." he replied. Certainly, in the principle of council and consultation here, it is necessary to comply with the principles stated in the Quran and Sunnah.

According to some Islamic scholars, the concept of shura is not the same as the concept of parliament. Because the classical concept of council is not binding and consists of a simple consultation. The Caliph is not obliged to comply with the decisions of the council.

What does the principle of "ijma" in Islamic law have to do with democracy? Ijma has meanings such as "to do something firmly, to unite, to agree on a subject". In terms of fiqh, ijma means the consensus of mujtahids on a religious issue at any time. Ijma is one of the four foundations of Sunni Islamic law. The importance of ijma is emphasized by the following hadith of the Prophet (pbuh):

"My Ummah does not agree on wrong" (Hadith)

However, ijma is not fully compatible with the decision-making method in democracies. Because while unanimity is required in ijma, in democracy it is sufficient for the majority to accept. In democracy, the opinion accepted by the majority is implemented, despite various opposing views. However, a rule such as "the majority always has the right opinion" is unthinkable. Because people's thoughts can easily be distorted by various methods. In ijma, everyone must agree. For this reason, Islamic scholars accept that ijma is valid only for the period of the Four Caliphs. After this period, there has not been a view that everyone agrees on.

Allegiance is a socio-political contract in Islam that carries the character of choice or commitment between the ruler and the ruled. It means the election and determination the head of state and adherence to it within the framework of Islamic law. The first application of Allegiance was the Ridvan and Aqaba allegiances made by the Prophet (pbuh). This method was applied in the selection of the caliph during the reign of the four caliphs. Although there are similarities between the concept of allegiance and the concept of election in the parliamentary system, they do not completely overlap. Because allegiance expresses complete loyalty to the Caliph to whom allegiance is given. It is necessary to obey the Caliph's order and support him in every respect. However, there is no such commitment in elections in democracies.

The election of the ruler (caliph) in Islam has a different structure than elections in democracies. Because people who have a vote in the election of the caliph must meet certain conditions. These people must be qualified and knowledgeable in terms of Islam. Near his death, Hz. Omar (ra) appointed a delegation of 5 people from the elite of that time to determine the caliph to be sworn to after him. This delegation discussed among themselves and unanimously voted for Hz. Osman (ra) as caliph. The people also swore allegiance to the elected caliph.

In democracies, the right to legislate, that is, to make laws, is exercised either by the people or by persons elected by the people. However, in Islam, the right to make laws belongs to Allah. State administrators can only define laws on matters that are not clearly stated in the Quran and Sunnah. However, these laws must be in accordance with the texts in the Quran and Sunnah.

"If you obey most of those on earth, they will lead you astray from the path of Allah." (Surah An'am, verse 116)

This verse is to prevent corruption in society. Therefore, the decisions taken by the majority of the people are not fully correct when they do not comply with the Islamic Sharia. Therefore, Islam completely rejects the philosophy of people sovereignty.

Equality: In terms of the principle of equality, Islamic sharia is much more advanced and developed than all democracies. In Islam, there is no discrimination between people in terms of religion, language, race, wealth and gender. Islamic rules are applied to everyone as prescribed in the Quran and Sunnah. Islamic rules keep the sense of justice in society at the highest level. This is the biggest reason why that society is healthy, peaceful and productive.

While justice, equality and law are applied at the highest level in Islam, equally to everyone, laws and practices in democracies may, with many exceptional conditions, favor the rich over the poor and the strong over the weak. Because in these societies, people have arranged the judicial rules and laws according to their own minds and desires. These laws and practices are open to abuse. This fact has been observed in many societies throughout history. Those who unjustly murdered people and violated their property and chastity continued their lives without being punished. The destruction of Native Americans in America and the confiscation of their property by Europeans are examples of this. No one has ever protected the rights and laws of the Indians. Another example is the genocide of Palestinian by Israel. It continues since 1948, but it couldn't be prevented until today.

Freedom: The understanding of freedom in democracies is incompatible with the understanding of freedom in Islam. In the Western tradition, freedom has been put forward as the opposite of oppression. However, in Islam, the opposite of oppression is not more freedom, but "right, justice, fairness". Some things are

prohibited in Islam because they are haram. For example, drinking alcohol and gambling are prohibited according to Islamic sharia.

"O Muhammad! They ask you about wine and gambling. Say: In these two there is a great sin and some small benefits for people. But their sins are much greater than their benefits..." (Surah Baqara, verse 219)

Therefore, a person cannot drink alcohol and gamble because he is free. However, there is no obstacle to these in democracies. On the contrary, these are even encouraged for profit. In Islam, a person's freedom is limited to what the Quran and Sunnah allow. No one can do whatever his soul desires unlimitedly, following his own whims and minds. This is beneficial for both society and the individual. Because Islam aims at man's worldly and otherworldly happiness. Living contrary to Islamic sharia harms everyone. It is completely deceptive for people under the influence of propaganda in democracies to think that haram things are freedom. A person cannot live a happy and healthy life by drinking, gambling, or committing adultery. On the contrary, he lives a miserable life. These miserable lives disrupt the morality and order of society. As a result, great harm occurs to people.

Man is not a free being in nature. Because he has to adapt his physical life to the conditions of nature. He has to live as necessary to eat healthy and not get sick. In other words, nature restricted his freedom. This restriction is in favor of man. The restrictions of Islam are also issues that are in favor of humans.

Liberalism: Liberalism is an ideology that makes the individual completely free both culturally and economically. Accordingly, it is predicted that the individual has all kinds of freedom vis-à-vis society. The state does not intervene in this. This principle is incompatible with Islam. Because in Islam, people's freedoms are not unlimited and it is limited by the interests of the society.

Economic liberalism is also incompatible with Islam, because the only god of economic liberalism is profit. Everything is permissible to achieve profit. In Islam, the aim of the economic order is to increase the welfare and health level of the society. If the welfare level of the society increases, the welfare level of each individual also increases. Therefore, economic activities of individuals cannot be contrary to the interests of society. Everyone gets a fair reward for their labor and capital. However, the interest of society has priority over the interest of the individual.

Secularism: Secularism means separation of religion and state affairs. However, in Islam, religion and state, that is, the commands of religion and political administration, are inseparable from each other. Religious rules are taken as basis in political practices. A state administration and policy contrary to the Quran and Sunnah can never be considered. This is equally true in the legislature, executive and judiciary. However, in accordance with the principle of secularism in democracies, religion has no role in political practices. According to them, religion is a matter of conscience and politics is a matter of reason. However, a manager who cannot use his conscience cannot be expected to be fair and error-free. People's conscience prevents them from doing wrong. It is religion that ensures the proper training and functioning of the conscience. Therefore, it is necessary and mandatory to use religious rules in management. Therefore, Islam is not secular.

Principles of the Islamic State

The understanding of governance in Islam is based on the sovereignty of Allah and the caliphate of man. The purpose of man's caliphate here is to fulfill the principles (nass) specified in the Quran and the Sunnah in practice and to act with participation and consensus among Muslims in cases where there is no nass about it.

Islam is a whole. Islam is not only a system of thought and belief, but also a social system. In this respect, Islam cannot be considered separate from society and social life. It is envisaged that the rules of Islam will prevail in social dynamics.

"Let there be among you a community that calls to goodness, enjoins goodness and forbids evil. "They are the ones who will be saved." (Surah Al-i Imran, verse 104)

There is no form of government clearly mentioned and commanded to people in the Qur'an. However, there are some universal principles confirmed by the Quran and Sunnah. Some of these principles are stated below:

- Islam cannot exist without a state. In terms of Islam, there are two types of states: Islamic state and other states. An Islamic state is a state organized according to Islamic law. The other state is the state organized according to human law.

- The Islamic state is obliged to make the belief in one God prevail and to eliminate blasphemy and polytheism by all means in accordance with the law.
- The presidency is a social organization that helps people develop their common life. The terms Imam, Caliph, Sultan and Melik are used for the head of state.
- Political power represents a leadership committed to the mission of the Prophet (pbuh). Caliphate includes the meaning of deputy to the prophet and regency (acting in his place) for Muslims. The position held by the caliph is that he is the successor to the prophethood. Due to this position, the caliph is assigned to protect and spread the Islamic religion and manage the Islamic society.
- Caliph comes to power by election. However, this election is different from the election in a democratic system. Special conditions are sought for those who will elect the Caliph.
- Caliph (ruler) is a ruler limited by Islamic law. Within the boundaries of Islamic sharia, he must govern on the basis of justice and equality. If it goes beyond the limits of sharia, the condition of obedience to the caliph is eliminated.
- Since the Caliph comes to power by election, if he does not fulfill his duties, his dismissal may be decided by the selection committee, which is the representative of the ummah.
- The Caliph must respect the rights of the society. He governs by the grace of Allah and must make all his arrangements in line with Allah's commands.
- Ensuring social order is possible if people live individually in safety and peace. Social vitality and order have religious, political, legal, judicial, economic and human foundations. Through these, living religion, strong authority, comprehensive justice, general security, material prosperity and abundance are achieved.
- Those who hold state power have a heavy responsibility. This power must be used fairly and in the public interest. For this, conditions must be created in which the people can live in prosperity and under the shadow of the caliph's justice.
- Managers should not behave in ways that will attract God's wrath. Otherwise, the power they have may be taken away from them.

- The manager must be at the highest moral level. A condition for being competent (suitable) for the position of administrator is to be equipped with Islamic moral values.
- In the management process that follows the establishment of a stable government, the management of the country's public works, the security of property and life of its citizens, the administration of the army and the management of public finances should be implemented fairly.
- For the peace and happiness of the public, justice that encompasses everyone must be provided. Because the legal nature of the state depends on the principle of justice.
- A comprehensive principle of justice should be applied to eliminate the wrongs that the power of the state may cause. The state mechanism should consist of fair people. Care should be taken in the selection of kadis (the judges), who are the most important authority in the dispensation of justice.
- The most important duty of the Sultan is to prevent chaos, bring order, and ensure peace and justice.
- Although Malik (ruler) can survive with denial and blasphemy, he cannot survive with oppression.
- If the ruler recognizes God's blessing, God will be pleased with him. It gives the blessing of being together with its people in the will of God and of spreading justice. Because if the people's blessings increase day by day, the ruler's power will be permanent.
- The people must unite under the obedience of the Caliph, who assumes all public responsibilities and has the right to use legitimate force in order to ensure social order.
- Non-governmental organizations of the Islamic society such as Foundations, Imaret, Mosques, Sects and Community should be interpreted and structured under Islamic principles.
- In addition to the council and consultation in the administration of the Islamic State, the exploratory views of the friends of Allah, who are the people of Sufism, should also be taken into consideration. This was implemented in the Age of Bliss. During the time of the Hz. Prophet (pbuh), many provisions were implemented in the direction indicated by divine revelation. In the same way,

spiritual signs were taken into consideration when making decisions during the reign of the four caliphs. The Caliph gave priority to the opinions of Moslem saints around him. During the establishment and progress of the Ottoman Empire, the sultans relied on the spiritual warnings of Moslem saints. For example, Yavuz Selim Khan made his Egypt and Hejaz expeditions by following a spiritual sign.

- The Islamic state must ensure that scientists are also experts in Sufism. Because when positive science and the science of secrets are combined, real scientific developments can be achieved. As a matter of fact, Islamic science developed until the 12th century and taught science to the whole world. The science produced in the West was based on the information produced by Islamic scholars of those times. The scientists of those times when Islamic science was on the rise were also people of Sufism. They used their discovery information in their scientific studies. The paradoxes, contradictions and deficiencies faced by positive scientists today can only be resolved with the data of the science of secrets and fully accurate scientific information can be obtained.

Only with such a government will Islam rise and dominate the world. The opposite of this has been tried for years, but no results have been obtained.

Conclusion

The question of whether Islam is compatible with democracy has occupied people for years. Many researchers in the West and Muslim countries have published their comments on this subject. While some of them said that Islam is completely opposite to democracy, some of them stated that Islam is not contradictory with democracy.

The idea that Islam is opposite to democracy is mostly put forward by Western orientalists. For years, Islam has been denigrated in the West and Muslims have been described as terrorists. It is clear what the purpose of these incorrect evaluations is. This is an effort to gain supporters in the Western public opinion in order to seize the natural wealth of Muslim countries and exploit them. However, Islam is far ahead of the democratic system proposed by the West. The most perfect implementation of principles such as law, human rights, justice and equality exists only in the understanding of the Islamic state. None of the human

management systems created by human reason can compete with Islam in this regard. There are many examples of this in history. Many studies and books have been published on this subject.

Muslims should aim to establish an Islamic state. The guide on this path is Hz. Prophet (pbuh) and his four caliphs. If the period of the Age of Bliss is examined thoroughly, Muslims will obtain good examples and principles for the Islamic state they will establish. All our prayers and wishes are for true Islamic states to dominate the world. In this way, all people, whether Muslims or not, will be able to live peaceful lives.

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