

Democracy and Islamic Effective Fundamentalists in Recent Century (Looking at Egypt and Pakistan)

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ABSTRACT

Familiarity with West has attracted seriously the Mohammedan intellectual's minds, to respond to the reasons of retardation and degradation in Islamic world. Political alertness in Islam was one of the main reactions to the problem during governing autocracy over Muslims. There are different and similar approaches in Islamic world, in political Islam. This article intends to study views and ideas of Sayyed Qutb from Egypt and Aboo-al-Ala Modoodi from Pakistan, who are two of the effective intellectuals.

Sayyed Qutb divides the social regimes of the world into two groups, Islamic and Jahiliyyah (pre-Islamic). He believes that East, West and many of doctrines in Islamic world are Jahiliyyah, and he struggles persistently in order to Islamize government as well as society, and since for him democracy is a West (Jahiliyyah) notion, he denies it. Modoodi who is one of the founders of fundamentalists considers Sharia as an inflexible. He differentiates Islamic system and democracy by the authority of people and legislation by them in the democracy system. While there is no such a rule in Islam. However he suggests that the presence of law (Sharia), rule and council are the main columns of the political system in Islam.

KEY WORDS: Islam, Democracy, fundamentalism, Conflict, People and law.

INTRODUCTION

Sayed Qutb and Aboo-al-Ala Modoodi are two of political intellectuals influencing the most developed political-Islamic countries in the last century. Sayyed Qutb, after Hassan Al-Bana the founder of "Akhavan-al-Muslims"- in Egypt, is the mastermind of the fundamentalisms process. Modoodi established a political organization in Pakistan, called "Islamic crowd". In order to gain political power both organizations are seeking social struggles based on pattern derived from pure Islamic merits as revelations upon Mohammad, the prophet. They want to have honest society and try to accomplish the real rule.

Islamentalism and democracy in the fundamentalism of Sayyed Qutb and Modoodi

Sayyed Qutb and division of the social systems of the world

Qutb who was the mastermind and senior adviser in the movement of the independent officers divides the social systems of the world into two groups:

1. Islamic system
2. Jahiliyyah system

Qutb writes: Jahiliyyah is currently not only in the wealthy west and communist east, but also has spread to Islam world. All of the things around us are Jahiliyyah including imagines, people, beliefs, ceremonies, conventions, culture sources, art and literature, rules, the press, and even more than our information about Islam sages, philosophy, and thought, all are pillars of this Jahiliyyah[1].

Qutb believed that those who opposed with the Islamizing government and society i.e., apparently Muhmmedan rulers, are Jahiliyyah regimes and it is reasonable to act violently against Jahiliyyah regimes". Egypt regime definitely isn't Islamic but Jahiliyyah so it is possible to canonically overthrow it[2].

Inspiring by Aboo-al-Ala, Sayyed Qutb believes that Muslims found their actual nature fighting against heretics when Jahiliyyah could overcome Islamic societies. He concludes that the true Muslims should make a counter-society within the heretic society, and says that "we are believers which live in a Jahiliyyah society". Nothing can connect us to this government or society. We, believers, should observe ourselves fighting against this government and society [3].

Sayyed Qutb and Democracy:

Qutb radicalized his theory as far as it is related to democracy, and made more progress in this case. He generally refused the notion of democracy and since it is foreign notion, condemns it as an implacable and considers Jahiliyyah.

Qutb pursued a modern view toward Islam. Qur'an contains whatever a human firstly should know. Qutb can be thought of an anti-modernism.

In general, Islam offers humans a case of political system, which has been observed in no other known systems in the world before or after 7th century. Islam doesn't make copy, similarity or communicate with other

systems, and never has done such a try. Conversely, Islam has chosen its own special way, and suggests independent solution to man's problems... we should be careful not to modify it by other principles and theories...

Islam is a comprehensive philosophy and homogenous unity. Entering any external component can be destructive to it. Islam is as a fragile part of a machine that may be break down if an external thing goes in it. Qutb propagandizes "believers governing" and "counseling" to describe a form of a democracy based on delegation by means of an exclusive Islamic government.

For Qutb, political theory in Islam is set based on conscience and not law[4].

This viewpoint acutely separates Sayyed Qutb not only from Modoodi but also from whole of the conventional Islam. For him, politics and authority it isn't appropriate to falsify religion. Like the other fundamentalists, he doesn't distress about the form of the constitution. He mentions that everything will be as well as the heart frees from subject to man and just submissive to "the Sovereignty of God"[2].

Sayyed Qutb and Jihad:

Sayyed Qutb believes that the true pious will do whatever is necessary without any anxious about its outcomes. The dominant deduction, is to obedient God absolutely with the outmost Jihad and martyrdom[5].

In order to accomplish society and Islamic government, Qutb adopted an interesting view that is corresponded to Islamic thought: There are "Hezb-Allah" and "Satan" parties which former follows God instructions but the latter doesn't. Islam always fights with others permanently. For Qutb like all of the fundamentalists, Liberation Jihad is indefinite so that all of these religions owned by God. Qutb calls this Jihad "Al-Soorah"[6].

He like Lenin propagandizes forming a secret armed equipped Scout group (e.g., Islam crowd and Muslim society). Qutb has been the inspiration source of theory and the theorizer of Islamic group to use the wrathful ways to achieve their goal in Middle East[2].

Aboo-al-Ala modoodi and Democracy:

Modoodi raised in rank in the verification of Islam democracy. By emphasizing on counseling and consultation, he tries to prove the adaptation of Islam and democracy [7].

He writes with reference to the righteous caliphs' ways: the righteous caliphs didn't do anything about the legalization disciplines, unless to consult with the persons who are good in ruling making decision" [8].

For Modoodi, the main difference between caliphate and monarchy, which is based on force and heritage, is the counseling. He believes that caliphate is based on counseling. Since he considers the religion as an inflexible one and apparently denies attempts of Sayyed Jama-al-Din Asad Abadi towards corresponding Shariah (religion) to modern world by means of rehabilitation of Ijtihad, so he is counted as one of the founders in fundamentalism [9].

For Modoodi, the most important difference between political system of Islam and democracy people governing and legislation by them, while there is no such an item in Islam.

He intends a "Theo-democracy" (but different west democracy and spirituality government) and he writes:

"It is called a "Theo-democratic" or democratic over people, or in other words, "divine democratic government", for there has bestowed a general limited ruling, controlled by God, to the Muslims. According to Modoodi, being legitimacy in this government lies in divinity, and it is obviously different from the legitimacy source of democracy i.e., people [10].

Components of Islamic political system from Modoodi's viewpoint:

Modoodi's intended "Theo-democratic" government is based on three main elements:

1. Legislation (religion)
2. Islamic government
3. Council

His divine democratic government is mainly based on law, he called it 'Islamic constitution law: which has not codified yet. In his opinion, Qur'an, Muhammad's utterances, manners of orthodox caliphs and the Fatwas of Mojtaaheds (sentences of clergymen).

According to Modoodi, Muslim governor is the second main element in ruling. Governor is the most virtuous man in the society. He deems the governor as the deputy governor and the best of Islam society which all of the Muslims are entrusted to him. This person will be leadership if he is trustworthy, and he is not free from critics. Every Muslim whether a woman or a man can criticize about his general and private activities. The governor should do his functions by consulting with others and ask for their opinions [10].

Counseling is the third main element in Modoodi's divine democratic government. Counseling is the people choice, for he counseling is the same as in earlier days of Islam which can be substituted by parliamentary ruling for a modern government. But he deems its action area to legislate which has not been presented by Shariah before and there is no obstacle for choosing the society by people and Modoodi considers this counseling have the ability of solving and conclusion [11].

In his opinion, politics is a masculine and women have not been allowed to politics but they can vote. In a general deduction it can be mentioned that, his opinions are set in traditional class rather than in modern. And his religious experience has shaded more over his thought than his experience in the modern world. Because of the importance of counseling in democratic system and its position in the political systems to democratize the power there are some functions of parliament in Modoodi's opinion as following:

1. Enacting bills and articles to perform God's and Prophet's definite commandments without any changing.
2. Interpreting some of topics adjusting with law which God's and Prophet's commandments are not determined with them and should be interpreted.
3. Parliament can accept one of the public rules of religious jurisprudence and enact new rules with regard to general religious rules for subjects that there isn't any special order from Sharia yet.
4. Parliament can enact a rule which is more compatible with people about some issues that are free of any general rule in the religious jurisprudence, on condition that it doesn't offend the general and special commandment of religious law [11].

Conclusion

There are some egregious differences between the fundamentalism views of Sayyed Qutb and Aboo-al-Ala Modoodi. The most important of them is that Sayyed Qutb generally denies the democracy notion, and considering as a strange notion suggests that it isn't in accordance with religious so it's s Jahiliyyah. He doesn't agree to adapt with democracy. Whereas Modoodi believes democracy, that is, divine democratic government. For him, this government is divine because due to existence of council and democratic because its rule is based on religious jurisprudence and legislation lies in Islam area, and democratic people play a role in selecting the governor as well as legislation, however, in his opinion can find some indications of Caliphate theory.

It seems that Qutb's disagreement with democracy shows his reaction against West dominant. His discussion indicates either his indifference to the origin, nature and situation of democracy or incompatibility of democracy with pure values of Islam.

Sayyed Qutb is not so worried about the exact form of constitution, whereas Modoodi recommends and insists on "Islam constitution".

The organization belonged to Qutb i.e., Al-Akhavan-al-Muslims, were a communist, whereas Modoodi's, that is Islamic crowd, consists of spiritual educated, intellectual and outstanding persons and was not a communist.

Modoodi to some extent was affected by fascism and Leninism and like some of the religious inspired reformist condemned political parties while Akhavan-al-Muslims attempts to benefit from communism support and finally seeks to join to Hezb (party), however both intellectuals and therefore both organizations have in common approaches.

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