

Foundations of Building Democracy in the World of the Middle East and Islamic Countries "A Historical Political Analysis"

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Abstract: In the Middle East and the Islamic world, there has been a great deal of cognitive and intellectual controversy about Islam's position on a number of issues at the global level, including its position on contemporary civilizational values; Like: (Human Rights - Freedom - Equality - Democracy, Citizenship,...), this debate has become more intense and heated with the attempt to globalize and mainstream these values; That they become universal common human values, even synonymous with progress and the adoption of these contemporary values, and that Islam, as a whole, has a position in every form and issue; What is Islam's position on these contemporary civilizational values? Is there a consensus between Islamic and contemporary values, or is there disagreement? What is the extent of this consensus or disagreement? Is there a match, or is there a contradiction, and where does the building of a democratic system that corresponds to the values and beliefs of the East begin? This is what this study is trying to answer by addressing the nature of the relationship between Islam and one of these contemporary values. Given the diversity and diversity of these values, the choice of the study is based on the value of democracy as a model. As the most prominent of these contemporary values, as well as many other contemporary ones; Like human rights, freedom and citizenship, democracy is often synonymous with the rest of these values. Indeed, democracy is often synonymous with progress. Thus, treating democracy as a contemporary civilizational value is the best choice - in our view - to determine the nature of the relationship between Islam and contemporary values, and the study has attempted to answer many of the questions that present the problem of studying this thorny topic; Like: The relationship between consultation and democracy - the relationship between the sale and the social contract - the concept of sovereignty in both systems - the concept and function of the State - the position on some of the problems raised and contemporary values; Human rights, political pluralism, the circulation of power, the separation of powers. The study also examined the cognitive perception of both Islamic and democratic systems, and concluded with a number of findings and recommendations.

Keywords: Democracy, Afghanistan, Islamic World, Middle East, History, Islamic Values

1. Introduction

In the absence of justice in the systems of the Arab and Islamic countries, many Muslim intellectuals called for democracy and to support that they extracted the text of the Qur'an and Sunnah from them. Islam has preceded Westerners to democracy, which is at the heart of Islam.

Democracy is not an Arabic word; it is derived from the Greek, a group of two words: the first: DEMOS, meaning the general public, or the people, and the second word is: KRATIA, meaning: govern, people's government.

The concept of democracy in Islam refers to a method of governance, legislation of decisions and opinion based on a reference status, laws and constitutions not established in accordance with the vision of the Holy Quran and Sunnah. These are the main reference for Muslims to devise judgments and issues, knowledge of halal and Haram and what should be done and what should not, Which is equal in the Islamic system of the Shura system, where Shura is an order of ALLAH, ALLAH ordered his Messenger and believers in it, Allah said in the Quran " So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been

rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him] upon [1].

Democracy is undoubtedly incompatible with Islamic law in aspects: The Holy Quran has stated in clear and explicit texts that the judgment is for ALAH, while democracy makes people and deputies the source of government, and also its elites and methods of application which differ in many places from the Shura, From the matters of the world and ignore in many places the matters of religion, it is here our role to apply democracy in the dress of Islamic origin, and balance between religion and the world is the subject of our research:

The first topic: the impact of colonialism on the destruction of the concept of nation, awareness, and learning systems in the Islamic and Arab world.

The second topic: challenges facing the experience of democracy in Arab and Islamic societies.

The third topic: mechanisms to apply democracy to Islamic and Arab societies within the framework of Sharia.

The fourth topic: Examples of successful Islamic countries in the democratic system and progress in the modern era.

2. The History of Educational Systems and Their Impact on the Movement of Consciousness

Behind the colonialism is a ruin of all things. Colonial language policies have destroyed the cultural and civilizational heritage of colonized nations, including effective educational systems. And after the departure of the colonizer and the subsequent destruction and looting of resources and the disruption of colonial societies are called the «Third World» but the second is nonexistent.

With the widespread illiteracy, high levels of illiteracy and increasing poverty, access to good education became extremely difficult, only given to the dominance of the ruling elite that had been planted by the colonizer before leaving, not to mention colonialism and the deterioration of native educational systems.

The choice of many colonized countries in the past for a particular language of education or as a national language was subject to a political decision primarily in the postcolonial period, by the so-called "elite created by colonialism" [2], by choosing the language of the colonizer as the country's official language which produced a sample that ignores the existing education system in the local languages and Arabic language, especially the alphabets of the Islamic languages were written in Arabic letters, and a high rate of illiteracy is rising.

The colonial educational policies did not hesitate to attack and try to destroy the existing educational systems, especially Quranic schools in all areas of the Islamic world, Arab or non-Arab, but at the same time cannot provide an alternative educational system that basic education allowed for all colonized peoples. What present is a discriminative Western

educational program that aimed to very small segment of those societies, whose goal is to teach Western education, and to pay attention to it as a layer of elite loyal to the colonizer in order to destroy the links of the Islamic nation to the unity of the ranks of the people of those nations. "In order to achieve the colonizer's social, economic and political goals and many religious aspects. Regrettably, the post-colonial era did not differ much from its predecessors, but rather replaced them in a new dress and started under artificial national umbrellas" [3].

I recall the Marshal (Luty), whom the French considered to be the founder of the empire in North Africa. This great leader, in his speech as a member of the French Academy, elaborated on the benefits of the colonies to the army and admitted that the colonists who had been recruited during World War II France, by sacrificing their lives millions of French souls). Moreover, "Marshal Luty" explained in his speech that France benefited from the colonial school of great use on the one hand (the formation of officers and pimps) also, because most of its leaders who reached the last victory grew up in the Environment Colonies, and the recommendation of its senior men to live in the colonial country, they created a good foundation because the lives of the colonies raise moral strength in the emerging colony, which is a pillar of the army. Colonial leaders in the colonial countries are forced to use firmness and make an immediate decision. Thus, they create strong men in their minds and morals" [4].

Having shed this overview of the aims of colonialism, we can turn to the study of education policy in colonialism.

"This policy is reflected in three types of educational institutions" [5].

First: Institutes established by the colonizer in their native country for the service of colonialism.

Second -Institutes established by the colonizer in the colonies to raise their children.

Third - Institutes established in the colonies to raise the children of the colonist in the colonial country.

The first type of colonial educational institution will remain out of this scope of research. The second type of educational institute established by the colonizer in the colonies to raise children also does not study for our attention because it is generally similar to the educational institutions that originate in the original homeland and differ only in terms of increasing some lessons to prepare the children of the colonizers to do colonial work.

It is important to examine the systems that the colonizer draws to teach the children of the parents in the colonies and to review the various policies that have been created in this regard. The oldest of these policies was the negative policy of education, which is that no one of the parents is educated, and may aim to make an effort to erase the learners. This policy was manifested in the early nineteenth century in America.

The French were hoping that their policy would bring the colonists closer to them. They thought that by spreading their language among them, their culture would carve the love in their hearts, so they made French become the focus of every lesson in their curriculum. They said frankly that the school should be first and ultimately in a French language school. In

the curricula of ethics in the schools of Algeria, for example, a special section in the duties of parents toward France occupies an important space between basic duties such as duties toward God and duties toward people. What is stated in this approach (the consequences of the duties of the people of Algeria towards France, in return for the protection they are given to them and the justice that they brought to their country, and the security they made, and the education and civilization that enriched them? Respect for them should be paid and the respect they must show toward the French flag). Thus, colonialism, after leaving the negative policy of education that we have described as a different route, can be called "education to facilitate the work of colonialism" [6].

Introduced without culture, and this is the last they reached to solve the problem of education in the colonies. The colonizers started from the day that their schools opened with this innovation, striving to achieve their goals. They wanted to imitate the people and clarify their purposes under different scopes. They said that this kind of primary and practical education is beneficial to the children of the colonies themselves. They claimed that secondary education of European without parents; they have made a great deal to persuade the parents to do so, and have made many propagandas to disseminate this idea and guide the colonial nations to this type of education [7].

3. Challenges Facing the Experience of Democracy in Arab and Islamic Societies

The Arab world is undergoing the same democratic transformation that Europe and the Western world have experienced over the past two decades. There are indeed some similarities between the existence of some components of an active civil society, relatively free private media, semi-public protest movements, and semi-competitive or periodic elections. And the opposition of the semi-partisan or organization and other similar factors, but that does not mean that the Arab world is experiencing a similar experience to the countries of Europe and the Western world or reproduce them, as the differences are still substantial and need to stop it immediately.

3.1. The First Requirement: The Challenges of Democratization in the Arab and Islamic World in the Contemporary Era

The twentieth century witnessed a wide spread of democratic concepts in the world and a defeat of fascist dictatorial regimes after a second world war," the main result of which was the Universal Declaration of Human Rights, as the highest common denominator of fundamental freedoms for all nations. After the first wave of democratization in Germany, Japan, and Italy, the second wave of the 1970s came with the transition of Spain, Portugal, Greece and Latin American and African countries to democracy. The third wave followed the collapse of the Berlin Wall in 1989, which turned

into a milestone that led to the collapse of the Soviet empire and its full transition to democracy after the failure to abolish political freedoms under the pretext of social justice" [8].

In my view, the fourth wave is the one we are now living in the Arab world. The Arab tyranny of the Arab world is no longer an exception. It has been invaded by the uprisings seeking to incorporate it into the social protest after long reflection. The people of the region, which came to democracy through their awareness that improving their living conditions are linked and expanded, have proven that their countries are not resistant to change and that the transition to democracy is no longer a wish for an educated elite, but a popular demand.

In Eastern Europe, political culture is closely linked to Western culture, which was cut off with the ancient heritage and moved to the Renaissance and Enlightenment through religious reform two centuries ago. The influence of the ancient and especially religious heritage remains dominant in the Arab world and plays a major role in the process of change, which gave the opportunity to religious political trends to guide them to meet their programs derived from the ancient heritage that contradicts the modernist age of humanity and thus threatened to drag the conflict between the people and the authoritarian power of doctrinal conflicts such as in Iraq, Syria and Yemen [9].

It is also my point of view, the extremist religious currents in the Arab world still believe that their views are correct, and they are still insisting. There is no Arab Islamic movement except for the Tunisian Renaissance Party, which is similar to the Islamist AK Party, which accepted the separation of religion and politics. Religious and doctrinal, as do the Christian democratic parties in Europe, East, and West, and thus achieved great political and economic successes put Turkey in the ranks of modern and developed countries.

"In Eastern Europe, the transition to democracy was made by peaceful means. In the Arab world, violence in Syria, Libya, and Yemen have slipped not only because of the regimes' adherence to power but also because of the nature of the Islamist political currents that reject democracy, especially the acceptance and peaceful rivalry of the other. It is the one who decides to prevail over whom, while the civilized method depends on the ballot box, which leads to the peaceful transfer of power".

Islamic experience has always confused between the revolutionary tradition of "going out against the ruler" and the institutionalized tradition of "obedience to the ruler" without reaching a modern democratic form that would prevail in the political process. This is not only a history, but it controls the form and style of opposition. Many of the Arab experiences are indicating that it is still a living reality, in Iraq, for example, and with the rise of Hezbollah and other similar movements, and of course related to sectarian and sectarian conflicts and the continuation of traditional tribal and tribal society experience, an indication of the distance from the stage of modern society and culture and unified homeland for all, under one roof citizenship, all the conditions are necessary to make democratic transition possible, and also not to mention the continuing predominance of the fundamentalist opposition

phenomenon on the political scene [10].

The attempts by the "Israelis" to incite Western governments against the democratic uprisings in the Arab world were based not only on the negative attitudes of these governments towards modern Islamic movements but also on the ancient heritage of Arabophobia and Islamophobia in the West. "This heritage has been nourished by the imagination of ordinary citizens, commercial interests of closed-minded businessmen and religious beliefs, and writings and writings that speak out against blatant prejudice against Arabism and Islam. Among these writings, Alexis de Tocqueville's views were widely used in incitement against Islam" [11].

Religions are spread throughout the world; Islam is the most violent and bloody, "and that Islam" is the reason for the backwardness of the Islamic world. "These words have had a great negative impact in terms of defining Islam's relationship to democracy. "Tuckville's" writings on democracy, such as "Democracy in America," are historical references to anyone who studies democracy and looks for ways to develop and consolidate it. "Tuckville's" views on "No democracy of Islam" are echoed in many writings that deal with Islam and democracy with a pessimistic logic [12].

But I think that the most critical challenges facing democracy in their systems in contemporary times in the Arab world are many things and necessary points, which in my opinion, and therefore bear the right and wrong, accept acceptance, criticism, and amendment:

The political Islam movements play the primary role of the opposition in most of the Arab experiences, as well as the continued overlap of religion with the political on more than even the level of the "politicized political opposition" is limited to the Arab experience. The separation between religion and politics is part of the culture Politics in Europe in general, as a natural product of the movement of religious reform and the Renaissance and Enlightenment, which led Europe or the West in general to progress and democracy, not the meaning of that abandonment of religion and methodology. On the contrary, must be clear and effective approach in every behavior, and protected by justice, State and cities And Lecco society Religious, and opens the way for preachers and clerics to spread the religion and morals of society, politics policy men of, and the clergy of religion, and all complement each other, to create a balanced and contemporary culture.

The conflict between those who defend modernization and those who reject it, or between those who call for a "religious state" and those who aspire to the "civil state" is something that the Arab world is concerned about. Also, there is the weakness of the opposition in the Arab situation and its inability to lead such a transformation. Now, the Arab opposition is poorly disintegrated, most of which have not succeeded in turning into mass parties on the one hand, and not to unite on one goal that benefits the process of change on the other.

The absence of a sound political environment follows the political polity, which is to respect ideas and help the general climate of sovereignty in countries to rise rather than work to solve them and kill these ideas. This results in the existence of

a one-party state, an individual ruler. There is no doubt about the existence of authoritarian and authoritarian regimes in the Middle East, and also the presence of military systems that are capable of coups against legitimacy and civil rule. To rule by the state, and alone with patriotism, and anyone who opposes their plan and management of the country. He is a non-patriot and a client, a non-venom This will kill the spirit of political participation, create an atmosphere of mistrust in the government and the state, increase the internal discontent, which kills the spirit of democracy, the transfer of power in the political arena, and the arrival of competencies rather than trustees, which destroys the concept of political life in the East.

Each faction has its agenda, whether its background is liberal, leftist, Islamic or Arab. Thus, the opposition movement has not united around a single goal.

Like the opposition parties, the protest movements, which in turn were limited, not only at the level of mass mobilization but also on political pressure capable of making a real difference.

It is hard to say that there is a regional scope for broadening the range of democratization processes to include all or most of the East, to constitute a real change in democratic and political systems in general.

The United States has interests that make support for democratization in Europe one of the main objectives of its global strategy and to do so effectively, but not with the Arab situation, no doubt by the extreme political and historical sensitivity of any external element or role. - Support for democratic transition - is not an integral part of the American strategy in the Middle East or specifically in the Arab - Islamic world, as it was with Europe, because the democratic systems that came through an electoral fund and popular will are difficult to control Hence, there is no real international support for the Arab Islamic East, in order to control the wealth and the good, to control power through certain people from the West and to implement their agendas in the region with ease. Not to encourage true education, including political thought and learning, and economic thought and knowledge, and not to study Islam as a method and application and not rituals, in many countries of the Arab and Islamic world, but is forbidden to talk in politics, hence the prohibition of education, which we find countries without cadres and men of real state. The regimes in the East encourage this in the belief that this protects the seat of government and does not encourage revolutions against them. This leads to the weakness of the political environment and the absence of vulnerable parties. The program is strong and powerful because they did not train on the reins of state affairs, they know theoretically but do not know the practical reality of politics and lack in the cadres of the statesman, and the sovereigns and power mean this in the societies of the East, and not allow the building of staunch opposition, this is a summary of many challenges Democracy in the East. Despite today's democracy, it has not yet been able to implement into the Arab region the same way it has been able to reach European and Western societies in general.

There is an intimate relationship between repressive

regimes in the Arab world and the West's support for these regimes and the political implications of this support for the future of democracy. Here goes the saying that "one cannot eat and keep the cake." Put, Western support for oppressive regimes in the Arab and Muslim world has enormous political implications for the prospects of democracy spreading in the region. Decades of political repression, particularly of civil society, have forced political opposition in the Middle East to move to more traditional sectors of society, Mosques. For its part, religious forces indirectly and unintentionally benefited from repressive policies adopted by the Arab countries after the colonial era, because all competing secular organizations were either suffocated or crushed. A comparison with Iran in this regard would be useful for clarification. The rise of political Islam in the wake of the 1979 revolution was logically social and political. What did you expect to rise after decades of political tyranny that crushed all progressive socialist forces? The social conditions in the decades before the revolution, which was a secondary product of the repressive modernist policies pursued by the Western-backed Pahlavi system, created fertile ground for the rise of Islamic militancy. These policies also undermined the forces of democratic and liberal secularism, while at the same time inadvertently strengthening the effects of political Islam.

"But the most prominent event in the history of contemporary Iran is the 1953 coup by the CIA, which ended the era of democratic secularism and parliamentary politics that Iran enjoyed between 1941 and 1953. It should also be remembered that Mohammed Mossadegh, the charismatic prime minister overthrown in this coup, was liberal, democratic and politically secular, as well as one of the strongest advocates of international law and practicing Islamic rituals. Instead of Mossadegh, the Shah of Iran, Repression and corruption in the 1960s and 1970s, and other regimes in the East such as Egypt and Tunisia in the 1990s and early 1990s. This was a disastrous outcome for local political developments in Iran, which greatly influenced the role of religion in politics and the rise of totalitarian Islamists, who in turn took over power after the revolution".

In the end, Muslims will not be able to discuss the legal system that suits them openly and openly except in a democratic context and with a strict and vibrant civil rule. Historically, a religious society of creation and work, Muslims did not have such an opportunity because of the rooting of political totalitarianism and the widespread failure of post-colonial states. The examination of contradictions and tensions, as mentioned above, can only be achieved within the general framework through which ethical ideas can be challenged. In time, there will be a consensus based on a set of legal rules, which will, in turn, constitute a firm foundation stone for any contemporary Islamic political society. This process will be a gradual development, and democracy will ensure its survival on the right path [13].

3.2. The Second Requirement: Factors Influencing the Imposition of Democracy

There are many factors influencing the process of

implementing democracy, and those factors that work on the success or failure of this experiment, and perhaps these factors exist most in the east, so often fail that experience, and continue the series of militarization of countries and the dictatorship and the failure of the democratic experiment and the Electoral Fund, We see this in many countries of the Arab world.

"Robert D. also points out five important conditions that significantly affect the chances of democracy in a country" [14].

1. Military and police control by productive personnel: Unless the military and police forces are fully under the control of democratically produced personnel, democratic political institutions are not expected to arise or remain. Perhaps the most serious internal threat to democracy comes from leaders who have the most significant means of physical oppression: Army and police.
2. Democratic and cultural beliefs: All countries are exposed to deep political, ideological, economic, military, and international crises. Thus, if a democratic political system is to be established, it must be able to overcome the challenges and instability caused by such crises. Achieving a stable democracy is not just sailing in the good wind; it also means sailing at times in a windy wind.
3. Lack of foreign anti-democratic control: democratic institutions are less likely to arise in a country vulnerable to the intervention of another state hostile to the democratic government in that country.
4. A society and a new market economy: The economy of market capitalism inevitably generates inequalities in the political resources available to different citizens. Unincorporated citizens are unlikely to be politically equal. At the same time, however, we cannot escape the conclusion that the economy of market capitalism and the society it generates and the economic growth it creates are all favorable conditions for the emergence of democratic institutions.
5. The weakness of multiple subcultures: The emergence and persistence of democratic institutions are more likely in a mostly homogenous state and less in a country with highly divergent and conflicted cultures. Those who embrace a culture usually view their political demands as a matter of principle and as a result are crucial and non-negotiable. But in a sound democratic process, the settlement of political disputes needs negotiations, compromise, and compromise.

It is clear that consensus systems cannot be created, and can only work successfully under extraordinary circumstances. These conditions are rare, and when they do not exist, compatibility regulations are unlikely to exist, and even if placed in a favorable situation in one way or another, Under intense conflict. Lebanon, described by political scientists as a highly successful "consensual democracy," fell into a long civil war in 1958 when internal pressure became so high that the consensus system could not deal with it.

4. Mechanisms to Apply Democracy to Islamic and Arab Societies Within the Framework of Sharia

Democracy is a complex system of government that is difficult to define because it is very complex, multi-level, and responsible. It is also a dynamic system that is constantly evolving and transformed. It is influenced by all the cultural, economic, and political transformations and changes in society.

This makes democracy needs many conditions that are difficult to pinpoint, and other factors that are not supportive of responding to the different needs of successive stages of social development, so that the democratic process can achieve success and carry out the tasks of the community entrusted to it efficiently.

4.1. The First Requirement: The Mechanisms of Genuine Democracy in the Shadow of an Islamic State

Democracy is the guarantor of a peaceful transition to good governance, and it is also the only guarantor to enter into moderate Islamic thought as the Islamic thought. Which is approved by Islamic thinkers and politicians in this or that country, most of them, and the election of legislative councils should mean that these elected councils of the people in the weighting of Islamic jurisprudence, which must be done constitutionally. The people must adopt and implement it, after proceeding with the legal steps to transform it from scientific jurisprudence in the legislative councils, into a legally binding application of jurisprudence, that is, after reaching the level of constitutionally binding law. The elected governments also have the responsibility to govern the legal provisions that have been legislated, whether it comes from the books of jurisprudence and jurisprudential doctrines, or the new jurisprudence initiated by Parliament or the People's Assembly [15].

There is no argument for individual opinions in contravention of the jurisprudence of the group represented in the elected legislatures, "because the collective diligence of the elected councils is the closest to Shari's, reason and custom, whereas the individual jurisprudence is private to its owners, and it is not binding on others in Sharia's. He agreed with the jurisprudent doctrine that he disdains from the group, and he is not entitled to attack the opinion of a rajah from a legislative council. Sharia is not applied by individual opinion, but by collective diligence. Otherwise, what is the meaning of the existence of the group, and what is the meaning of participation in the electoral process, and the laws passed by the legislative councils" [16].

The role of the legislative bodies or parliaments is to study the issues proposed by people with their members, "sects and schools of jurisprudence, study of jurisprudence and contemporary in all the topics discussed by the Council, to involve them in their meetings intellectual aspects known in the community and discuss them from a general point of view, as long as there is a need to achieve the interests of the

people, And not to assign difficult, and this type of dialogue and collective discussion is an internal collective action, and democratic debate in the jurisprudence as well [17].

We see that there are still a lot of blocs and institutions that want to disrupt democracy, for fear of their position interests, fearing the light of freedom and bright away from the glimmer of "democracy" and always spread to all calls for the rights and hopes of many people, not because he likes to achieve this right or that, What we see today are images of counterfeit democracy, which calls for the West to dominate, the democracy that the West wants. It is the goal of destruction because democracy has images and meanings that precede only the interests of the West, those who claim to crush any rights and any accountability for any development Photos and sounds recorded We are working on shedding light on Islam's view of the real democracy that it has in judging through its constitution and showing any purpose for democracy that fits in with the fact that it is an Islamic society and what is working on its development, away from what is harmful. And contradicts the traditions and Islamic law and freedom required for all.

The logic of Islam when it speaks of freedoms and any of the limits and directives does not limit or eliminate the entire trend if the society has taken it before and taken it, but it is limited and in ways that all the constitutions cannot come with a comprehensive review and the same Islamic vision that stems from reality, When we want to see this through the consideration of Islam, Islamic law requires everyone to move through the point of movement through a principle, goal and guidance that will prevent mistakes and do not clash with any other freedoms because the general view of the thing is difficult to allow it to lack or gap In realism and liberty of movement, even for Every freedom is a point and a fragile point. Freedoms are conflicts through which the society lives in daily reality, so Islam restricts excessive and faceless aims and liberties and guidelines. But Islam preserves personal and public freedom and balances them [18].

Experiences and pages of history are full of letters in the line of the dictatorship that hit the communities and a lot of gatherings and caused the destruction of many of them, through the strength and cruelty of the hand through which the blind and barbarism and the fragility of the premise through which the movement and the destruction of all societies that apply to the power of dictatorship.

As many societies have been destroyed and destroyed for freedoms and human rights caused the explosion of many reactions that did not respond to the deaf from the hands of the black dictatorship and because the truth lies behind freedom at a certain level, the truth is a promised day and freedom is a coming dawn and tragedies funded.

And that Islam - in the midst of a specific vision - created the ground through which the freedoms and emanations emanating from it explode, and the other visions that did not exist but blind confusion and crushed every sound and mute every picture of the obvious facts clear that if the beholder felt its clarity and felt that every forgotten heart and the

feelings and feelings of the other comes back and ask for the right and freedom, which has long been lost amidst the tumult of blows and stabs Random to the owners of the dictatorship [19].

Islam is the right religion for every human being at any time and place, which provides human beings with these human factors to deal with the requirements of daily life, which provides him with systems of free life, safety, safety, and self-determination. If we follow the views of Islam and the opinions of the constitutions, we find that Islamic beliefs are absorbed in all aspects Today we have observed the fundamental difference in the principles of Islam from the Western laws: "Respect for man and his liberation from all forms of slavery and Enslaved" [20].

The law of Islam, international humanitarian in the government, do not believe in nationalities, nationalities and various ethnicities... and gave him the right to rule and election... and freedom of election even if we look simple to most governments throughout history, which added to the Islamic rule and laws and it did not abandon the principle of oppression and humiliation And that most of the modern and past political theories recognized that the origin of sovereignty belongs to the people and since Islam is the first human being in the Islamic state the right to self-determination, selection, and election through the consultation of the use and selection and election of the leadership of humanitarian affairs.

In the age of absence, the natural election devoid of the routine of the ballot "tradition" is an important part of proving the reality of sovereignty. It also states that sovereignty derives from the people. Yes, allegiance gives power to the exercise of sovereignty and is not a condition for establishing or exercising sovereignty for the infallible Imam. It is necessary to clarify that there are two types of sovereignty, namely: authentic self-sovereignty: the authority of God and then the Prophet and then the imams of the mandate and mandate - the sovereignty of subordination extension: specialized in the scholars review - limited to the period of significant absence, came to our need for democracy, advice Scoop in our assets reported democracy with the consultation broader meaning and content of the term democracy, but in line with the term prevailing today in the political world also call it tolerant not accurate [21].

In my view, democracy is a term: "The rule of the people is a method of government in which the people exercise power by electing their representatives in parliament by free and secret ballot, in which all adult citizens participate. This is the political democracy practiced by the Greeks in their civil states, a city in the composition of the British constitutional experience and the word Greek origin is composed of the word demos and the meaning of the people and the word kratos and the meaning of government or government », in the logical logic of the idea of democracy (consultation) which is consistent with religion. This provides the rights of citizens in the Islamic state and achieve Security and choice of destiny, which is the only way to

stabilize the political system, and we do not say that it is not free of negatives, but this is what has reached the human thought now it is appropriate to apply positive and address the negatives.

And those who claim that this is a Western thought that we should take it for nothing but because we Muslims take Islamic rule, It cannot be sane to take a dictatorial regime to achieve Islamic law, and in the call to find an alternative, now there is no alternative to us, democracy only one way is dictatorship Is it reasonable for a Muslim country to apply Islamic rule by coercion, and this is what has plagued human societies over the past twelve centuries? We say to those who reject this thought: Is there an alternative that is compatible with religion, granting freedom, in accordance with the will of people, and the desire of the majority?, and we said that democracy is human production of medical My goal that every human is cash we can through the error and experience to improve and solve its problems.

And we see that the method of recognition and stability of the government is due to the will of the people if the majority believes that a certain kind of Islam will work in social matters, and if we say the right of people in this, we must grant freedom to the rest of the opinions given freedom of ideas to put the majority opinion and respect for thought.

Indeed, there is freedom and democracy in the West as a reaction to what the West has done in the Middle Ages. We will find the negative aspects of the two, the morals and the weakness of the moral issues, which is tragic in the West, but for the negation of the negatives, we can return to oppression and tyranny. Political and media, which impose its opinion on people in various ways, including corruption, etc.

And to take the democratic system that is supported by morality and morale and invest in our material resources, and then we will be able to build democracy.

4.2. The Second Requirement: Democracy and Shure in the Mechanism of Application in Our Time

Democracy can be used to spread the vice and immorality in society. It can also be used to monitor the caliphate system among Muslims, to spread virtue and noble values, and to provide an atmosphere of freedom for advocates, reformers and innovators, and the right person to take office.

I believe that Muslims are alienated from democracy, because it is a Western term (Greek) and because it came from philosophers and thinkers of infidels, and I think that this is a formality and can be overcome by providing Islamic conventions that prevent us from using the term democracy. Elections, civil society, free expression, and choice of representatives. In any case, many aspects are overlooked by those who support or oppose the democratic practice. Both groups deal with democracy as a unified philosophy of principles and means.

All of them neglect that democracy is in its basic idea to prevent the monopoly of decision and power in the hands of one man or one party, causing permanent revolutions and instability.

The concept of the caliphate can be a real democracy, and this name can turn into an abhorrent dictatorship in the name of the caliphate, and it is not necessarily necessary that the people's rule be contrary to the rule of Sharia or contrary to it." The people in its composition tend to be instinctive, religious and conservative, and therefore will seek to preserve its formative characteristics. The people, in general, are in ways that are not satisfactorily legitimate. This tendency is more widespread and more powerful than the authority of the ruler or caliph, which will cause severe social faults [22].

It is here that we Muslims are keen to have this practice under the umbrella of the broad Islamic legislation this legislation, which gave the world one of the most detailed and detailed laws, and everyone can hold the constitutions of the total Which is carried by the Islamic legislation for conviction, respect and consent.

And it is most painful to see some of the theoreticians make between the legal provisions and the mechanism of taking the general legal legislation enmity cannot be broken in view of some provisions issued by some of the parliamentary councils, which contradicts the Islamic rule according to the will of the dictatorship of the authoritarian rule, many of these legislations to regulate civil life does not violate the legitimate rule, but it is a gift, but they did not put it under the Islamic constitutional reference, making every ruling issued by the rejection even if it is in accordance with Islamic legislation.

Islam is subject to man to the rule of "good what is good and ugly, and what is ugly is share" and that the person's hatred or love for something does not mean much, where God says "Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing, and it is good for you, and perhaps you love a thing, and it is bad for you. And Allah Knows, while you know not" [23], and that the consensus of the vast majority of people on the matter is not a justification for acceptance, where God says "And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but falsifying" [24].

As for the right of the nation to elect a general ruler and representatives acting on it to handle the affairs of the governor, advising him, evaluating him and paying off the performance of the state and its organs, it is a legitimate ruling derived from the sharia itself and not from the wishes of the people. He says: "It is not permissible for three people to be in the land of a" great "*falaat* unless they are ordered by one of them as well as the legality of the passport and the representation of others where the Holy Prophet explicitly asked the delegation of the city, when he asked them to come out of the twelve of them who will be his guarantors on their people. As for accounting and evaluation, it is part of the matter of virtue and prohibition of vice, and cooperation on righteousness and piety... It is the provisions of disciplined legitimacy evidence derived from the Koran and the Sunnah and specific modalities and arrangements.

5. Examples of Successful Islamic Countries in the Democratic System and Progress in the Modern Era

The success of the democratic experiment is represented in several Islamic countries, including Turkey, Malaysia, and Indonesia. These countries are still making progress in this experiment. Due to the lack of research, we will present the most important lessons of these Islamic experiences in democracy:

The political experience of the successful Islamic countries does not provide a magic formula for the turbulent regions of the Arab world, nor do they necessarily offer ideal solutions to regions that suffer from their political systems or ethnic, sectarian and sectarian imbalances. The experience itself has its success environment, as well as some imbalances. However, the Malaysian experience provides a guiding situation that deserves to be exploited, especially in the light of the changes and revolutions taking place in the Arab world, and the emergence of questions concerning the nature of the political system, the electoral system, the social contract, the constitution, citizenship and the rights of minorities and sects [25].

Equation of "all wins" is an equation based on providing a safety net for all groups of society, and to ensure their freedoms and political, economic and social rights, and achieve social justice taking into account the demographic weights of the classes of society, without digesting the rights of minorities, Social and political explosion. It is an equation based on the fact that everyone waives some of what they see as their rights, to achieve more significant gains related to political stability and partnership in state-building and development projects.

Political stability based on the alliance of the big players and their cooperation, as in Malaysia, where the largest party of Malays with the largest party of the Chinese with the largest party of Indians, and the development of this alliance to form the national front, which expanded to 14 parties, so guaranteed a comfortable majority in the House of Representatives, And these parties tended to compromise, solve their problems and differences behind the closed doors, and not to engage in political blackmail, and satisfaction with the reasonable share of the "cake." It is adopting an electoral system that gives higher chances for parties and big coalitions to win. The British system, which gives one seat per constituency, is adopted, making it easier for coalitions to win by one candidate. And the failure to adopt the system of proportional representation that imposes participation of small parties, although it gives a more credible public representation in parliament, large parties are often subject to political extortion when they do not own a majority of seats. Which may increase the atmosphere of tension, and leads to the rapid fall of governments, and the disruption of various development programs.

To find long-term development and reform visions that

reassure the social groups of the health of the political and economic path, not to burn the stages, as well as to empty slogans to severe practical programs.

Perhaps Arab countries are living in a state of sectarian and ethnic diversity such as Iraq, Syria, Lebanon, Bahrain, and to a certain extent in Egypt, Sudan and the Arab Maghreb, in the equation "everyone wins" a better option for their political systems and a safety valve that prevents the risk of fragmentation and fragmentation. Political stability combines the realization of the will of the masses, respect for the choice of the majority, the peaceful transfer of power, the non-submission of political extortion to small political parties and the opportunity for majority parties to implement their programs [26].

Turks achieved this equation by setting a minimum of 10% for any party to be represented in parliament; Malaysians used the idea of broad alliances, with the intention of one seat per constituency [27].

However, all beautiful ideas and ideal systems do not provide guarantees of success unless the masses succeed in choosing sincere and serious leaders. Their political and social environment applies these ideas.

6. Conclusion

General recommendations on democratization:

In an attempt to find ways to rationalize democratic change and to review the success of political change movements in Eastern Europe and the West by making a quantum leap. By exploring Arab experiences of democratic change movements in the Arab and Islamic world, several lessons learned from transition experience Democratic in some countries of Europe and the West and can be summarized as follows:

This is not just a political vote, but it is an active and persistent endeavor to build the individual's awareness of himself and his needs. Although there is an objective circumstance pushing for democratic transition, he needs cumulative work as well as a balance in the relationship between the various forces and the establishment of a cultural structure in fact. It requires a popular base that believes in the importance of democracy, social forces capable of protecting it, and a broader vertical alliance in society. Which takes a long time, and to rationalize the demands of political change.

Lack of reliance and belief in the existence of guarantees in advance and thus get rid of the illusion that change will inevitably carry "democracy." There is no guarantee that political change will inevitably lead to democracy, and that even political change can lead to a democratic alternative. The "public mood" must be inherently democratic, and this denies many pieces of evidence of its existence at this time. The need to develop professional means of communication with the public. In this regard, experts in the preparation of civic advocacy campaigns can use the means and techniques used to promote commercial products in the market, namely, the development of advertising methods. Emphasis is placed on the fact that similar political experiences, while useful,

cannot be quoted as long as societies are different in terms of their political and socio-economic development and it is difficult to import political applications from outside. Instead, real and Within. Accordingly, the review of comparative experiences in the process of democratization contributes to:

1. Development of analytical frameworks.
2. Activating political buildings.
3. Developing the political movement.
4. Building more mature forms of the relationship between state and society, between citizen and state, and between different forces.

Political and partisan political body.

The need to rationalize political change, through the creation of Arab society and the maturation of political, economic, social and cultural factors to allow the translation of the longing for democracy limited the products of political change. In the commercial market products - no matter how limited influence fame, which is reflected in the same way in the political community. From here, the political product to be promoted should be chosen to make certain changes. It is necessary to identify the limits of the influence of the "political product" in the target audience. If it does not affect, it is better to search for a new product — timing for political campaigns. In the field of political change, late campaigns, such as early campaigns, lead to many problems. Political campaigns must be launched on time, especially if there is an opportunity for change on the horizon. If there is no opportunity for change, civil advocacy campaigns can hit the target audience with frustration. Mobilization and selection of support campaign activists from ordinary citizens, and not just political activists. Mobilizing activists from ordinary citizens at the grassroots level opens up considerable room for the success of these campaigns.

Citizens participating in civic support campaigns need training in teamwork, coordination, and communication methods among diverse groups.

To identify messages that reach the public accurately, and not just mobilize and mobilize among the traditional circles of Democratic activists or jurists.

There are two fundamental aggressions that any political movement must take care of and work to confront:

The first enemy is the "excessive amplification of self," the second enemy is the security forces. For the first enemy, it can spoil the organization of the entire political movement, while the second enemy does not undermine the activity, and does not differentiate only if chaos prevails. In this regard, training the masses to deal with the prevailing security culture is necessary so that they can engage in peaceful and democratic movements, and learn ways to deal with the security factor civil advanced and peaceful methods.

The experience of peaceful civil campaigns in other countries must be learned from the methods of success, especially during the initial stages of civil movements that often do not attract the attention of the media. In any case, the success of certain methods in mobilizing the masses in a society does not necessarily mean mechanically or automatically succeeding in the same way in another society.

It depends on the nature of the prevailing situation, the level of political culture, patterns of interactions between citizen and state, the margin available to the political movement, and so on. Packaging methods must, therefore, be the product of their community to obtain material support strategically. On the one hand, the experiences of other civil movements must be recognized in securing financial resources to spend on the local campaigns they have launched. On the other hand, the movement must have a strategy to obtain financial support from a specific number of its target audience.

In any case, the movement must ensure that the financier does not bring to it a strategy that he wants to apply because it has proved successful somewhere else. The tendency to deal with the situation needs to have elements capable of dialogue, discussion, negotiation, and an explanation of the point of view.

7. Future Vision

You cannot mobilize fans without a vision for the future. Recognized and believed by the broad masses and democratic activists. It is always noted that political slogans and alliances that demand the departure of a ruler from power are accepted by large segments of the population, despite their different political positions. But it is difficult for this goal to unify them after the regime changes, and there is a need to strengthen democracy. It is important to say that not every vision of the future is suitable for mobilizing the masses. Only the vision based on the principles of human rights has the influential presence at the grassroots level, and the small group that manages the movement is cohesive and sustainable, especially if the change is slow.

In conclusion, the process of democratization is in dire need of a range of factors geared to its success, namely: intensified political awareness, collective political action, broader alliances, the search for more peaceful means of mobilizing, protesting and opposing, and neutralizing international support where these factors are vital strategic inputs in the context of transformation.

Democracy in the Arab world. It remains to be said that exposure to different experiences or models does not mean. Cloning or transferring them automatically, for each experience, its privacy, and its environment as it is in the end, even if it has a home. They may not be used or some ideas that can be inspired.

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