COMPARISON OF TWO THEORIES OF COUNCIL AND DEMOCRACY WITH IMAMAT

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April.2022

Abstract: *The position of Imamate is a divine and heavenly position, the truth of which cannot be understood by any human being, and no one is able to understand it. This is while some people have doubts in their minds due to the lack of correct understanding of Imamate in Shiite thought. The origin of that doubt is, on the one hand, the lack of reflection and precision in the verses and traditions, and on the other hand, the comparison of this divine authority with human authorities and systems. One of these doubts is the role of democracy and council in determining the imam, which the supporters of these two theories by making confusion in the meaning of imamate and government and the homogenization of the meaning of the two - as these two have been a manifestation of the involvement and participation and influence of individuals on the political power - has ruled that the imamate and democracy are incompatible. The writer in this article is to first analyze democracy and council separately in two parts and describe its types and documents and then criticize and challenge these two theories by analyzing them.*

***Key words**: imamate, government, council, democracy, appointment of imam*

Introduction

One of the issues in the field of imamate is the issue of appointing an imam in Islam, which Shia and Sunni theologians have discussed in this field. Imamism is of the opinion that the debate on the methods of determining the imam is fundamentally wrong, and it is a debate that has completely taken on a polemical and theological tone; Because in the thought of Imamism, Shia theologians all agree that since Imamate is an appointed (*Intisabi*) position and the most unique way to determine the Imam is the text and appointment from God Almighty.[1] In other words, because Imamate is an appointed position and the act of God Almighty not people's choice and action, therefore, the imam must be installed by God in the same way that God chooses the prophet. In line with this claim, Shia theologians have discussed rational[2] and narrative proofs ('*Aqli* and *Naqli* reasons), including verses and traditions[3], which this article does not have the scope to deal with.

In contrast to the Imamism thought, on the other hand, there is the opinion of the Sunnis, who have enumerated ways to determine the caliph in their books.[4] They consider one of the methods of establishing the caliphate as the Shura theory. On the other hand, in the contemporary era, some revisionists, using their sociological foundations and applying it to various issues, including beliefs and especially the issue of Imamate, have considered the conflict between democracy and Shiite Imamate.

What is discussed in this article is the answer to whether is Shura, which is the method of appointing an imam in for Sunnis, considered a correct basis? Is there any documentation for the authority of the council? What are the types of council?

Regarding democracy and its nature, it should be discussed and its types and components should be analyzed. Also, the validity of

democracy and its function should be examined in various cases, and then the conflict claimed by the claimants of this theory with the Imamism thought should be explained, analyzed and examined, and it should be stated whether does this conflict cause problems or whether should there be a conflict between these two theories and should there be no fear of such conflicts?

Research background

The background of the studies conducted in this field having been discussed this issue independently goes back almost to the contemporary era, some books and articles that have been independently discussed in this field are:

Al-Shura fi Nidham al-Hukm al-Islami; Al-Shura va Atharaha fi al-DimQaratiyah; Mabda' al-Shura al-Islam: AldimQaratiyah Ala Zu' Nazariyah al-Imamah val Shura;The call of democracy in Islam, the gem of Shiism and democracy, the

proportionality of religion and democracy.

However, the discussion of these books and articles was either descriptive and in some of them, a clear picture of these two theories was not presented, or if it was analytical, it was about the conflict between the absolutes of religion and democracy, and there was very little about Imamate.

Some articles that tried to answer the doubt of the conflict between democracy and imamate have tried to consider the relationship between these two theories to be equal and state that there is no conflict between imamate and democracy. What makes this article different from other writings in this field is that each of these two theories is explained along with its documentation and types, and then they will be answered in detail referring to the conflict between these two theories. Therefore, the present article is presented in three main parts, the first part and the

second part are mainly descriptive and the final part is analytical.

Research scope and approach

This article tries to explain the Shura theory in the realm of Sunni theological and exegetical books via a theological and democracy approach with regard to sociology books, and then examine them with theological belief criteria.

1-   Council (Shura)

In this section, we analyze Shura from a lexical point of view and then from a terminological point of view. Then we will talk about its types from the perspective of Sunni theological thought and then explain the documents and reasons for the validity of this theory:

1-1-   Shura as a word

Literally, the word *Shura* (شورا) is an infinitive, which is derived from the three main letters "sh-v- r" and means to express and present

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something that was secret and to ask for an opinion by referring some people to some others.[5] Some scholars have made a difference   between Shura and consultation and explained that the Shura is asking for opinions in an   absolute   form.   However, consultation is mandatory.[6]

1-2-   Shura as a term

In its general term, this word means   asking   for   opinions   from experts in order to reach the truth[7], and as a specific term, asking for opinions and ideas to determine the imam, which is the basis of Sunnis, of course, sometimes it is also used in the Shura of 'Umar ibn al-Khattab.[8]

1-3-   The origin of the Shura theory

The historical background of the Shura theory among the Sunnis actually goes back to the   events after the Holy Prophet in the 11th year of the lunar calendar, when Abu Bakr was elected as the caliph in Saqifah Bani Sa'edeh   after   the   debates

between the Ansar and the emigrants; However, some of the Sunnis, in order to give a logical color to this choice, later on, attributed Abu Bakr's selection to the decision of Shura of Ahl al-Hal wa Iqd, which is the action of a selection of companions.[9] Therefore, according to the '*Ammeh* theological books, the theory of the Shura at first was not introduced as a point of view and over time it turns into a theory of determining the imam and was gradually included in the theological and religious books of Sunnis. Although the council of 'Umar bin Khattab to choose the caliph also existed after him, but the Council of Ahl al-Aqd, which is one of the intellectual bases of the Sunnis, as it will come, is different from it.

1-4- Council theorists

Ash'ari, Mu'tazila, Marje'a, Khawarij and some of Hashwi believe in the Shura theory.[10] The people who consider the Shura theory as a way to determine the imam in historical order are: Ash'ari and Ahl al-Hadith: Mavaridi 6 and 7, Fara' Hanbali 20,

Baghdadi 222; Joyni 424; Fakhrazi 2:269; Amadi 623 Jurjani: 3518 Taftazani 5 233; Ibn Khaldoun Introduction 196; Ibn Taymiyyah 1:141 and from Mu'tazila Qazi Abdul Jabbar 20:259; Hamiri 150.

Neo-Mu'tazilians have also accepted this theory[11] و of course, they set conditions for Ahl al-Hal wa Iqd.[12]

1-5- Shura theory in Sunni theological thought

Sunni thought has proposed different ways to determine the imam in theological books; Like the consensus (*Ijma'*), the authority of Ahl al-Hal wa Iqd [13], the covenant and will of the former Imam[14], dominance and usurpation (*Ghalabe* va *Istila*) [15], and some have also adopted the Sahaba council as the main method for choosing the Imam[16] .

But what the unanimous opinion of Sunnis is in the way of appointing an imam, a single opinion cannot be attributed to this group clearly; In such a way that in the

caliphate of Abu Bakr, some have said through consensus [17] and others have attributed it to the discretion of the Ahl al-Hal wa Iqd [18] and others have rejected this theory and have clearly said that he became Imam before the Companions found out. [19]

Sunnis, relying on the documents that will come - after denying the text of the Prophet about the caliph and the imam after him, have made the authority and the discretion of the people of al-Hal wa Iqd, the result of which was the allegiance to the caliph, a proof and criterion for determining the imam. Sunnis give special importance to the authority of Ahl al-Hal wa Iqd, and they say: the government of the one who has obtained through the Shura and consultation of a number of Ahl al-Hal wa Iqd is legitimate and he will be the caliph and the successor of the Messenger of God and the Islamic ruler. [20]

Therefore, the way to determine the imam in the majority of the books of the Sunnis is the same as the authority of Ahl al-Hal wa Iqd. [21] What is discussed in this article is the Shura theory, which can be said according to the collection of Ahl al-Sunnah expressions, refers to the same authority of the Ahl al-Hal wa Iqd that is to determine the succession of the Holy Prophet Imam is chosen by Shura.

Hemyari Mu'tazili (AD 673) clearly asserts that the Sunni theory is Shura. Qurṯubi, the commentator of the 7th century Hijri, also says: The first issue that the Companions consulted on was the issue of the caliphate and the succession of the Prophet.[22] Some 'Ammeh commentators in explanation of Shura verses have also considered the principle of succession of the Prophet as one of its examples.[23] One of its examples is considered to be the principle of succession of the Prophet[24]. Some of the Salafist contemporaries also considered the Shura as a way for the caliphate and considered the Saqifah movement as an example of the Shura. Some of those who have put forward the allegiance of one person as the basis of

Abu Bakr's caliphate[25] have attached the consent of the people present in the Saqifah to it. Also, from the criticism of some scholars and authors regarding the documents of the Shura for the caliphate, it can be understood that they also used the Shura as a way for the selection of the caliph among the Sunnis;[26] therefore, from the collection of expressions of the Sunnis, it can be concluded that the Shura is the authority of Ahl al-Hal wa Iqd, the result of which will be implemented in the form of allegiance to the caliph, although this does not mean that the only instance of authority of Ahl al-Hal wa Iqd is exclusively limited to the Shura; Rather - as it will come - some have considered even the pledge of allegiance of one person from the Ahl al-Hal wa Iqd be sufficient for the Caliphate.[27]

1-6- Council examples

The Shura system does not have any special criteria or form in the eyes of the Sunnis; Rather, the appointment of the imam is based on an external event. Some of their theologians have stated that because the elders of the Companions, who were Ahl al-Hal wa Iqd, chose Abu Bakr and then pledged allegiance to him, and others were also satisfied, so he is the Imam, and this action of the Companions itself will prove the validity of the Shura[28].

1-7- Theory of the council in the historical course

1-7-1- The Council of Ahl al-Hal wa Iqd

What is known as the Shura theory among Sunnis is not the Shura of all people; Rather, it means the council of Ahl al-Hal wa Iqd, and in other words, the consultation of elites, scholars and pious leaders who deal with the problems of Muslims and consult for people's problems and reach a suitable solution.[29]

Of course, the conditions of such a council, in terms of quantity and the number of Ahl al-Hal wa Iqd, have differences among the Sunnis

themselves; Because some say: there should be forty of them and others like Qadi 'Abdul Jabar Mu'tazili says: there should be four; And most of the Mu'tazila believe that five people and even some others like Abd al-Qahir al-Baghdadi have said that the Imamate can be realized with the consultation of two people. [30] Finally, some have stated that no number is a condition; Rather, even if one of the Ahl al-Hal wa Aqd chooses the caliph, the caliphate will be fulfilled.[31] They have qualitatively stated that such a council should be in the presence and view of witnesses, so that no one claims later that a group of Ahl al-Hal and Aqd appointed another caliph in the past! [32] Because in the Sunni religion, any imam who reaches the caliphate first comes first and rules over all Muslims as a caliph.[33]

1-7-2- 'Umar Bin Khattab council

After Abu Bakr, 'Umar ibn al-Khattab changed the quality and conditions of the Shura and determined a number of six members

for it. In fact, contrary to the way of the Companions and the Shura system to choose *Caliphate*, which was the basis of the legitimacy of the Caliphate of Abu Bakr, he left the *Imamate* to the Shura and in addition he considered allegiance, which was the basis of Abu Bakr's caliphate, to be an improper and sudden movement, and then ordered the killing of anyone who acted according to the criteria of Abu Bakr's caliphate. [34]

Taftazani says in this context: The meaning of 'Umar making the caliphate in the form of a council is that those people consulted with each other and chose one of them as Imam.[35]

Qurtubi – who considered Shura approved- also says that 'Umar bin Khattab put Caliphat which is of the greatest affairs at the hand of council.[36] Of course, the reason for 'Umar's action was that he had received the news that Zubair said: If 'Umar dies, we will pledge allegiance to Ali. And because he did not agree with Ali's imamate and caliphate, he

opposed the principle of allegiance and considered it legitimate only through council and consultation, and he threatened that anyone who talked about the issue of allegiance after this and wanted to prove the Imamate and the Caliphate in this way is in danger of death.![37]

1-8- Results and benefits of the Council

Sunnis consider the Shura to be a theory to get rid of problems, which is emphasized a lot in the Shari'ah. And in this regard, they have mentioned some benefits for this, including:

- Shura often shows people the right way;

- Shura prevents regret resulting from tyranny in voting, which is a matter with error;

- Council and consultation cause the activity of the intellect and as a result leads to its increase;

- Brings safety from blaming of people if mistakes are made. [38]

1-9- Council documents

For the authenticity of the Shura - which is documented by the actions of the Companions - the Sunnis have revoked to the evidence that we are referring to:

1-9-1- Ayah (وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَ أَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ)) (Shuri 38) [39]

The argument for the honorable verse is that the word أَمْر "command" is an infinitive and when it is added, it gives a general meaning, so here, considering that it is added to هُمْ, it indicates the consultation of the believers in all their works, including the caliphate.[40]

Some of the commentators of the Sunnis under this honorable verse, after defining the Shura in words and terms, have discussed the authority and explanation of the function of the Shura in the affairs of Muslims, and one of those matters that they considered the Shura to be helpful is the discussion of the caliphate and the Imamate after the Holy Prophet.

Some Sunni commentators say, this honorable verse is about the Ansar in Madinah - before the migration of the Holy Prophet to Madinah, where they consulted in all their affairs. Therefore this noble verse praises them.

Of course, consultation is not only limited to these matters; It is also used in the caliphate. [41]

Some commentators have considered the council of Umar ibn al-Khattab as examples of this verse; And some others, in addition to the council of Umar, have considered the caliphate after the Prophet as of its examples and stated that the Prophet made the Imamate after him in the form of a council. [42]

1-9-2- the verse ((وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ 38)[43] Shura

Some other Sunnis have explained that God's command to the Prophet to consult with his companions is a proof of the authority of council and consultation in affairs,

and God first instructed the Prophet to do this so after him it becomes a tradition. It should be formed from the Prophet[44] so that the Companions after the Prophet consult each other in important matters such as the Caliphate, and the fact that the Prophet was ordered to consult with the Companions is a proof that their opinions and words have value in the sight of God Almighty.[45]

Fakhr Razi says concerning this honorable verse,

The Prophet's consultation with his companions indicates their highness and superiority in the sight of God Almighty, which indicates the intensity of the Prophet's love for them.

He also says:

In cases where a text (Nas) has not arrived from God, the Prophet makes personal ijtihad and ijtihad is strengthened by consulting with the Companions.[46]

Some other people, referring to the verses of the Shura, in

discussing the management of the society and its subordinate institutions, have appealed to the use of the words

الْأَمْر and regarded its implication through consultation and council among the people themselves[47]. If there was no *Nas*, Shuri was helpful[48].

1-9-3 - Narration: إِنَّمَا الشُّورَى لِلْمُهَاجِرِينَ وَالْأَنْصَار فَإِن اجْتَمَعُوا عَلَى رَجُلٍ وَ سَمَّوْهُ إِمَاماً كَانَ ذَلِكَ لِلَّهِ رِضًا فَإِنْ خَرَجَ عَنْ أَمْرِهِمْ خَارِجٌ بِطَعْن أَوْ بِدْعَةٍ رَدُّوهُ إِلَى مَا خَرَجَ مِنْهُ فَإِنْ أَتَى قَاتَلُوهُ عَلَى اتَّبَاعِهِ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ وَ وَلَّاهُ اللَّهُ مَا تَوَلَّى[49].

The Shura is only for those Muhajires and Ansar. If they unanimously consider someone to be Imam, God is pleased with this and if someone disobeys their command out of innovation, they will fight him.

What has been documented by some intellectuals is that we cannot ignore the value and originality that the imam has attached to the vote of the people in the "Shura-Council" system. In this word, Hazrat considers the council and consensus or the majority vote of those who have the opinion and thought and authority,

who were the emigrants and the Ansar at that time, in choosing the imam and the leader of the community as acceptable to God.[50]

In this chapter, after identifying the meaning of Shura and explaining its work and its types, we discussed the documents and reasons for its validity from the 'Ammeh's point of view, and stated that one of the arguments of 'Ammeh theologians in appointing the imam is Shura.

2 Democracy

In this chapter, we first explain the word democracy in terms of sociology, then briefly describe its types in this science, and then explain the doubts of intellectuals in this field.

2-1- Terminology

Democracy is a Greek word that entered the English language from French in the 16th century. Democracy literally means the government of the people[51], which is obtained from the combination of two words "Demos" meaning people and Kratein meaning to rule. [52]

2-2- Semantics

Scholars of political philosophy - in spite of great efforts, have not achieved a comprehensive definition of democracy. In other words, democracy does not have essence, gender, or season to be able to develope a comprehensive definition for it, and in fact, this term has a historical development in its own kind; Therefore, since this word has no essence, it has different meanings, some of which are as follows. People's participation in the election, the ruling over the whole or the majority of the people[53] or the government of the people by the people and for the people[54] , equal opportunities for the people of a society in order to enjoy the freedoms and social values.

The main element that exists in democracy and is emphasized by intellectuals is the originality and centrality of people's participation in government. In contrast to the authoritarian system - in such a way that basically all the demands of the government and religion must be at the service of the people, the hierarchy of power is broken, closed systems are opened, and the pressure of the masses of people is the main driving force of social transformation.

In general, democracy is considered a political system that is more than any other system capable of providing political equality, protecting freedom, defending public interests, meeting the needs of citizens, and advancing the moral development of individuals[55]. Democracy in its concept expresses the ideal that decisions that affect society as a whole must be made with the opinion of all members of that society. Also, all members should have equal right to participate in decision making.

In fact, the existence of democracy requires two general principles: (a) public supervision over collective decision-making; (b) have an equal right to exercise this supervision. The more these two principles are realized in the decisions of a community, the more democratic the community will be.[56]

According to some interpretation, today in the light of this process and social transformation, we are witnessing this transfer of power from the top of the pyramid to the bottom in 63% of the countries of the world.[57]

Of course, democracy itself has different types[58], and according to it, it will find a fluid meaning, which indicates the absence of a simple and uniform understanding of democracy, so it is not possible to provide a comprehensive definition, but it depends on its types, which will come in its place.

2-3- The origin of democracy

Political systems have been familiar with the idea of democracy since ancient times, in such a way that even the chiefs of some tribes were chosen through selection. In the fourth and fifth centuries BC, this idea was realized in ancient Greece, especially in Athens, in the form of direct democracy; The people of Athens were directly involved in the legislation, policymaking, judgment and executive councils in such a way that some Greek city governments have considered the first origin of the concept of democracy and government with the direct participation of the people; Although this government system did not last long and great philosophers such as Aristotle and Plato criticized it [59]and preferred the government of sages and the republic over democracy.[60]

In the Roman Republic, before the emergence of the empire period, dimensions of democracy were visible. In Western Europe, this governmental system or a new form of representation[61] came into existent along with the emergence of the state in the 16th century. In England, with the revolution of 1688, the belief that the monarchy is a "divine right" was rejected and the parliament prevailed over the king.

In America, the revolution of 1776 based on the principles of social contract, as well as the Constitution of the United States (1787) have been among the other developers and

promoters of the thought of democracy. The Great French Revolution (1789 AD) is also a major turning point in the history of the victory of democracy, the basic slogans of this period were freedom, equality and fraternity.[62]

Anyway, finally, until the middle of the 19th century, most of the western countries accepted the institutions of democracy. However, until the beginning of the 20th century, a large number of citizens were deprived of political participation. In England, workers did not have the right to vote until 1867 and women until 1918.

Many scientists were influential in expanding the intellectual and theoretical dimension of democracy; Like John Locke, Jean-Jacques Rousseau, Montesquieu, John Stuart, Mill John, Dewey, William James, Harold Laskey, Joseph Schumpeter, Isaiah Berlin...[63]

2-4- The background of the conflict doubt between democracy and Shia Imamate

The background of the theory of democracy in determining the imam is related to about a century ago. Sunni intellectuals such as Ahmad Amin Misri have considered the Shiite theory of Imamate to be in conflict with democracy[64], and a few revisionists and intellectuals in the Shiite society not only use this theory for cases such as decision-making for the civil affairs, but also they expand it to divine imamate and explained that the imamate system is basically in conflict with democracy. It is not unlikely that intellectuals within the religion have also taken this doubt from Sunnis.[65]

2-5- Types of democracy

Democracy is divided into various types such as direct[66] and indirect participation of people, classical and contemporary in terms of history, and in terms of goal , liberal, socialist, and method or value.[67]

In this section, we only briefly mention some important types of democracy:

2-5-1- Democracy as a value and method

In a division, in a sense, democracy is divided into value and method. In democracy as a value, democracy is considered as a school and ideology. A series of valuable-intellectual foundations and principles create it. The criterion of validity in this type of democracy is the majority of the people. This means that the choice of the majority is a value, and the discoverer of the real good and the public interest, therefore, people should follow the majority in adopting the opinion and managing affairs. But in democracy as a method, method is not practiced as a school; Rather, the choice of the majority has been considered merely as a method for government and people's participation. This type of democracy can be found in a phrase of Soroush. He states in the possibility of combining democracy with religion:

Democracy is a way of organizing society in such a way that it can accommodate all necessary changes without resorting to violent measures. Democracy is a set of institutions designed to minimize errors in the governance of society by maximizing public participation and minimizing the role of the individual in decision-making.[68]

Some people believe that the perception of democracy as a mere method goes back to the recent times, and otherwise, in the classical view[69] of democracy, it is considered as a certain way of life with its special principles and values. In the classical interpretation of democracy, it is no longer considered a method among other methods of managing society and political order, but democracy is a type of social behavior and a way of life that creates its specific intellectual, value-oriented, and moral principles and foundations.[70]

2-5-2 direct and indirect democracy (parliamentary)

In the direct method of this government model, the general public, except for women and slaves, directly participates in the establishment of

laws and policies and executive affairs. In executive matters, people took turns to take positions and judges were chosen by lot.

But the indirect or so-called parliamentary method is a type of government system in which the people do not make decisions directly, but manage affairs through elected representatives and officials within the framework of the rule of law, representing the interests and views of citizens. In fact, they are considered lawyers and representatives of the people.[71]

2-5-3- Liberal democracy

What can be referred to as a component of liberalism and in fact constitutes the main pillar of this idea is individualism, which means human rights find meaning in matters related to material life, food, clothing, and housing.

This means that individual freedom comes first in this school, and basically any value such as the equality of human, human dignity and

brotherhood, which is opposed to this basic principle, must be sacrificed. What has been considered as the main goal in the ideology of liberalism since its inception has been the fight against absolute and tyrannical power.[72]

The constitution is desirable in this type of government as long as it does not encroach on individual rights and preferences.

This model of government started almost from England in the 17th century and the English people for the first time crushed the autocratic government of the kingdom and established such a government.[73]

There should be no doubt that one of the goals and components of liberalism was democracy and confrontation with tyranny. But this does not mean that liberalism is the basis of democracy. Democracy was first tied to the concept of people's participation and people's rule over people in ancient Greece, and then, in the 19th century, it focused on the concept of legalism, although today the axis of democracy is considered

freedom and democracy has grown in the context of liberalism, but logically, not every democratic government is necessarily liberal, nor every liberal government democratic.[74]

2-5-4 Socialist democracy

This type of democracy, unlike the previous type, relies on the principle of equality and economic rights; Therefore, the government should do its best to equalize the economic rights of the people.[75] Unlike liberal democracy, this type of democracy is concerned about the adverse effect of economic inequalities on political equality, and therefore emphasizes the serious involvement of the government in economic affairs, and rather than emphasizing freedom, it is in favor of equality and pays attention to the fair distribution of wealth. After the First World War, this idea penetrated in Russia and after the end of the Second World War in Eastern Europe, China, North Vietnam and some western countries, and today, due to the disintegration of this idea in Russia,

most of the countries have turned away from it.[76]

2-6- Explaining the doubt about the conflict between Imamate and the theory of democracy

Some theorists and intellectuals, relying on the principle of democracy, have considered the government and caliphate after the Holy Prophet to be the right of the people and stated that all people have the right to choose in the governance of the government; And in fact, they are the ones who have the right to make any decisions and provide opinions in government affairs.[77] Therefore, freedom and democracy require that people be free to choose the leader and ruler and the type of government; And freedom is incompatible with believing in the *Nas*.

An important point in the expressions of this group of doubters is basing the legitimacy - not acceptability - of the Imam's rule on the acceptance of the people.[78] Therefore, even they play a significant

role in choosing the imam, caliph, and leader of the Muslims. It is people who have the right to choose and determine their own imam. Therefore, the vote and obtaining the relative majority of votes is considered to be the source of the legitimacy of political power; And all members of the people will be equally influential in choosing the ruling political power.

In other words, for the legitimacy of his caliphate, the Imam and Caliph must be accepted by the people; Therefore, it is the people who should choose their own imam with their own consultation, rather than arbitrarily appointing someone for the caliphate.[79]

The remarkable point in this thought is that based on democracy - whether as a value or as a method of monitoring and participation of all people, the mistakes of the government will be minimized. Based on this, any law that the people vote for or the ruler that the people choose becomes legitimate; That is, the only criterion of legitimacy of people and

laws is the people's choice. What can be presented as the origin of this theory is that the theory of democracy and the effort to combine religion and democracy was due to the confrontation of tradition with the principle of modernity; Therefore, these people want to criticize the holy-oriented aspect of determination of imam, which is an original thought in religious texts, because of their adherence to their foundations in sociology.

Some others have explained to some extent the Shiite theory of *Tatsis* and *Visayat* in this regard, but they have proposed it as a completion of the Shura theory, which is the right of the people. [80]One of the leaders of the theory of the conflict between imamate and democracy in his speech at Sorbonne University in Paris introduced them as incompatible.[81] The other, according to his sociological thinking, introduces the role of Imamate as an active presence in the field of society, politics, economy, and revolutionary leadership[82], and never talks about its

divine and transcendent status; Therefore, he has come up with such a doubt.

Another claimant of this theory says that caliphate is "the right of the public, which should be entrusted to a person who is worthy of this work with the consultation of Muslims."[83]

He says in another place: "The discussion is about how to establish the system of Imamate and Wilayat... This matter will not find legitimacy and acceptance except through the Shura channel and allegiance."[84]

Also, in another place, he went further and considered the caliphate and government not right of Imam, nor of God, but the right of the Ummah, which should be done by their own choice. [85]

For the knowledge of the readers, some other such thoughts are mentioned:

-The head and leader of the government should be elected with the consultation and vote of the public...

In this way, the Holy Qur'an conveys the legitimacy of the government and also its necessity in the absence of the Prophet.[86]

-The authority to govern after the Prophet is not even in the hands of the Prophet; Rather, it is up to the people to choose whomever they want[87].

- The discretion and choice of Imam is the special right of the Ummah.[88]

- According to the book and Sunnah, the principle of caliphate is based on consultation and choice![89]

- Public votes and people's allegiance are the source of the government's legitimacy, and the position of the political leader after the Holy Prophet first clarified by the people's election and allegiance, and then this public allegiance was ratified and approved by God.[90]

Of course, it goes without saying that what is doubted by this group of intellectuals is that, like the Sunnis, they have delusions that

Imamate means an outward and political government that the people have a share in objectifying; Therefore, some of them have specified this point:

-In the *Hanif* and the noble religion of Islam, the subject of Imamate is nothing but holding the job of government and managing the political and social affairs of the Ummah.[91]

-Imamate, which is the leadership and oversight of the political affairs of the Islamic nation.[92] Others have said: Shia and Sunni conflict that has been going on for centuries has been over the government.[93]

-Therefore, this group of revisionists should separate the category of Imamate from the category of government in order not to cause doubt in the religious community, while this matter is evident from the words of some intellectuals in this field.[94]

In explaining the conflict of this theory, some people have stated that Imamate is a purely spiritual position; But there is a need for democracy in political and social affairs and issues related to people's life in the society; Therefore, in this sense, there is a conflict between Imamate and democracy.[95]

Even some of these people have considered the period of imamate to be limited to a certain time and period of social transformation and have explained that there is no need for an imam when human reason and science flourish and a political revolutionary system is established. In fact, the Imamate is a revolutionary regime that is related to the transfer of a backward and decadent society to a society with cultural, religious and political growth; And after that, the society itself can grow based on the allegiance of democracy and council.[96]

2-7- Examining the council's theory

What can be understood from the study of these two theories of the Sunnis and intellectuals and dissidents is that the council and democracy, in addition to being different in some cases, have a point in common, and that is that both of them are in complete conflict with the Imamiyyah theory in determining imam (divine *Nas*); Therefore, in this section, since the approach of the article goes back to *internal religious criticism*, it is necessary to first explain a summary of the position of the Shiite Imamate as a comprehensive criticism of that common point, and then evaluate each of these two theories independently.

2-7-1- Recognition and position of Shiite Imamate

The discussion about the position of Imamate and the recognition of this divine position in the verses and traditions is much more than it can be addressed in one part of the article and this discussion requires a large space. However, since the criticism and review of the theory of council and democracy is related to it, a summary of it should be explained.

In Imamate thought, imamate is not like government; Rather, government is one of the aspects of the Imamate.

The Imam has the divine comprehensive authority over the whole world and guides the people and is the pillar of the earth without whom the world cannot remained in its place.[97] It is mentioned in the hadiths that the likeness of the Imam is like the Kaaba that the people go towards, not that the Kaaba goes after the people.[98] Imam is like that and if the people do not come to the Imam, his Imamate is not finished and it is still true and it is these people who are in loss and have chosen eternal losses and misery for themselves.

In the view of Imamiah, the imam has a holy and heavenly position[99], he is the mediator of divine grace between God and people, Imamate is a divine position, and the imam is actually the successor of the

Almighty God among the people[100], and he has the role of a prophet, and his mission is considered the same as the mission of the prophets. Therefore, the Imam should be appointed by the Almighty God due to these reasons: the rule of grace (Qa'idah Lu*tf*)[101] and also his having the position of *Ismah* (being infallible) which is an internal and secret matter that only God is aware of, and as he is God's successor.   Therefore, the characteristic of the Imamiyyah theory is based on the *Nas* and *Nasb* (installation). According to this statement, it is clear that Imamate is one of the principles and pillars on which the religion of Islam is based, and it is considered the basis of Islam and its head[102], in such a way that the correct knowledge of all the issues of religious education is dependant on it. The recognition of the Imam in Shia thought is the same as the recognition of the Almighty God[103], in such a way that the lack of recognition of the Imam is equated with disbelief and ignorance before Islam.[104] In addition, the Imam has the absolute divine authority (*Wilayah Mutlaqah Ilahiyah*)

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of the creation and legislation (*Takwini and Tashri'ei*) and has all the attributes of the Prophet such as his infallibility and scientific and religious authority. In summary, Imam Ri*da* said:

"Do people understand the position and dignity of Imamate among the Ummah to be allowed to have the authority to choose them? Indeed, Imamate is higher in terms of value, greater in position, higher in dignity, … and deeper in its depth than people can reach it with their intellect, or find it with their own votes, or appoint an Imam by their own choice.[105]"

Also, he says in another place:

"If all the scholars, writers, preachers and thinkers gather to understand the position of Imamate and realize its truth, they will never achieve this goal.[106]"

And with this statement, it becomes clear that basically the debate on the way of determining the imam in

the theological books is a false debate; Because in the thought of imamism, it is God who determines the imam, not man; Therefore, this discussion is completely polemical, unlike the Sunnis, who in their opinion, the discussion of the status and dignity of Imamate, in fact, is limited to a social and human position, which, according to their scholars, was one of the minor branches (Furu') of religion.[107] And the caliph has in fact the role of the ruler. Ibn Khaldoun writes: "Imamate is one of the interests of everyone who is organized according to the ummah's own point of view. Whoever they appoint will be the leader."[108]

This is while Ibn Taymiyyah writes: يجب أن يعرف أن ولاية أمر الناس من أعظم واجبات الدين بل لا قيام للدين ولا للدنيا إلا بها[109] According to this phrase, can it be said that Imamate is a normal position?

2-7-2- Examination of the Shura and its documents in Sunnitte

The religion of Islam is not against consultation and advice, rather it places a special value on consultation in every day life, and the verses of the Holy Qur'an and honorable traditions have included consultation among the moral and spiritual virtues.[110] But this special importance is firstly in the cases that are related to the individual-social and economic-problems of people that the imams have ordered to consult; And secondly, the meaning of the hadiths is that man should not act arbitrarily in life and problems; Rather, he should consult with experts to progress in his work.

Also, according to the narrations, the people who are consulted should be wise, pious and benevolent people.[111] Therefore, consultation is only in human issues and individual problems in the society, not in matters whose affairs are related to the Almighty God and from whom orders and texts have been received.

Therefore, in the matter of Imamate, there is no rule of consultation (*Qa'idah Mashverat*) ; Rather, Almighty God Himself should directly order on this important matter.

On the other hand, according to Sunni scholars, consultation is not allowed where there is *Nas*.[112] Imamate is no exception to this rule. At the same time, Amir al-Mu'minin Ali criticized the principle of the Shura regarding Abu Bakr and declared it rejected.

«فان كنت بالشورى ملكت أمورهم
فكيف بهذا والمشيرون الحبيب.»

"How is it possible you have taken over the affairs of the people through the Council and consultation, while the people of Hashim and the elders (companions) were absent?![113]"

In this word, Imam Ali undermines both the validity of the Shura principle and the realization of such a Shura:

فيا الله و للشورى متى اعترض الريب
في مع الأول منهم حتى صرت أقرن إلى هذه
النظائر»؛

" I take refuge to God of this Shura! when was there a time when in comparing me with the first of them (Abu Bakr) there was any doubt regarding my superiority, let alone that

they made me equal to the likes of them (members of the council)?[114]"

With the previous statements, it becomes clear that 'Umar Ibn Khattab's council also lacks value and authority; And he himself did not agree with the council; Because he wished that Mu'adh bin Jabal was alive and he made him his caliph.[115] Or he says that he wishes Salem Mouli Abu Hadifeh was alive and would appoint him as his successor. [116]Therefore, 'Umar Bin Khattab also did not agree with the Council. But what was his motivation for setting up the council? It is mentioned in the hadiths. One of the proposals of the council was to prevent the Amir al-Mu'minin 'Ali's supporters to pledge allegiance to him.[117]

Also, some evidences indicate that in the political conflicts and agreements among some of the companions, it was supposed to take the caliphate after the Holy Prophet and not let it reach the Ahl al-Bayt of that Prophet. The proof of this claim is

the event of the Companions of the Sahifa.[118]

Or, for example, in the last moments of his life, Abu Bakr fainted for a moment when he wanted to write a will for the caliphate after him. At this moment, 'Uthman bin 'Affan was afraid that Abu Bakr's will would not be incompleted, so he wrote the name of 'Umar bin Khattab for the caliphate. After Abu Bakr regained consciousness, he asked 'Uthman what he had written. He replied that I wrote 'Umar bin Khattab as your successor and he confirmed it.[119] Because 'Uthman played an important role in 'Umar's caliphate, it was decided that 'Umar would also prepare the ground for Uthman's caliphate in return. However, in order to prevent future incidents that might occur from the supporters of Amir al-Mu'minin Ali, he brought it up in the form of a pre-planned council.

As it was said, some of the Sunnis have refereed to the Qur'an and narrations to justify the council in

choosing an imam, which we will review here:

2-7-2-1- Examining the verse وَأَمْرُهُمْ شُوري بَيْنَهُمْ

In order to answer the claim of Sunnis regarding the authenticity of Shura, several points can be mentioned:

1- The verse orders to consult in matters related to people's affairs[120]; Because He states, "امرهم", not Allah's command "امر الله", while the Imamate is a divine position[121] and in matters related to God, according to the clarification of his verse, ما كان المُؤْمِن وَلا مُؤْمِنَةٍ إِذا قضى اللهُ وَرَسُولُهُ أَمْراً أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَ مَنْ بَعْضِ اللَّهَ وَرَسُولُهُ فَقَدْ ضَلَّ ضَلَالًا مبينا[122] it is impossible to comment.

2- Even if we doubt whether the choosing imam is with God or with the people, it is not possible to rely on the generality of the verse; Because the appointment of imam is one of the affairs of the people, it is the first word, because the assumption

is that we do not know God or people. Therefore, arguing with the verse in this context is holding to a ruling in proving the subject of that ruling, or in other words, it is holding to the general in the doubt of authenticity, which has been ruled not permissible in the books of principles of jurisprudence.[123]

3. According to the Sunnis themselves, the command to consult with people is in matters such as war and defense, but it does not make sense to consult in divine decrees, in other words, consultation is where there is no Na<u>s</u>.[124]

2-2-7-2 exmining the verse وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ

In order to answer this honorable verse, which is used as the proof of the Shura, we can point out a few points:

1- We are certain that the general Qur'anic verses agree on Shura to be allocated to specific issues, and if the Shura is supposed to be used for all the matters, the legislation will be basically nullified; Therefore some Sunni scholars have also claimed consensus in this field; And consider consultation only in some matters as it will come. Therefore, the property of the consultation is summarized and when summarizing the property, it should be obtained as much as possible and you cannot rely on the consultation in all matters. Therefore, some commentators have explained that "ال" in the word "الامر" is not *Istiqraq* to include all the words.[125]

2-Well-known scholars are of the opinion that there is no proof of the validity of consultation where there is an order and a text from God Almighty.[126]

3-Even in cases where there is no text, there is no proof on the validity of consultation in everything. Therefore, Kaabi and many Sunnis say that the authority of consultation is related to war and defense issues.[127]

It is also stated in Sunni traditions that the Prophet's consultation with his companions was only in matters of war.[128] The proof of this is that the above verse is related to war, the case of which is the battle of Uhud[129], and it is mentioned in Sunni interpretations.[130]

4-The verse is addressed to a ruler whose leadership has been ordered by God, and now he is commanded by God to take advantage of the people's votes, but whether the principle of caliphate will be realized with this consultation cannot be argued referring to this verse. The use of consultation in matters is after the the caliphate is appointed by God.

5-The order of the Almighty God to the Prophet to consult with his companions is in order to encourage them, make them happy, relieve their hearts, getting closer to warriors, strengthen their spirits and respecting them, so that they consider themselves as responsible in the war, as some of the Sunnis suggested.[131] And it does not mean Shura should be applied to

all issues. Therefore, despite this verdict اذا جاء الاحتمال بطل الاستدلال, the verse does not have the authority to argue in the matter of caliphate and imamate.

6-What can be obtained from the verse is that consultation does not put any responsibility on the Prophet's shoulder and it is not such that the result is binding;[132] Rather, the Holy Prophet examines different opinions and thoughts and finally chooses what he judges better, that is why God continues to say, "so when you have made a decision, put your trust in God." Imam Rida also says: " ان رسول الله كان يستشير أصحابه ثم يعزم على مايريد[133] ". It is also reported that Amir al-Mu'minin 'Ali asked Ibn 'Abbas for advice, and the Imam said, "If my opinion is contrary to yours, you should obey me."[134]

Also, according to the Sunni traditions, the Holy Prophet did not need to consult his companions; Rather, consultation with the Companions has been established by God Almighty as a mercy for the

Ummah.[135] This fact is confirmed by the point that all the literal definitions of the word Shura, as mentioned above, do not suggest any type of guardianship or dominion in the common or literal meaning of the word "Shura".[136] Therefore, in the story of Bilqays, the Qur'an narrates that after her consultation with her people, her people said to Bilqays و الأمر اليک[137], and that the meaning of council and consultation does not include obligation, authority, and guardianship; It means that consulting and voting alone do not give right to anyone, and it is not necessary for others to obey the person who was chosen by consultation, and he has no guardianship over anyone unless he is introduced by God and His Messenger.[138] Therefore, the Holy Qur'an clearly differentiates between the principle of Shura and commitment to the result of Shura.

This point should not be neglected that even if the consultation is valid, it is realized in a place where there is an authorized person who obtains opinions and acts on what is useful . But if there is no president yet, the verse does not apply to it. Also the verse is addressed to the Holy Prophet when he has formed the government before this order. Also, if the honorable verse is meant Shura, then the Prophet himself should have consulted his Companions in choosing the Caliph after him, but this was not the case. All this shows that the verse is not related to the issue of imamate and government or the like, therefore none of the people present in the Saqifah did not mention it.[139]

A significant point that can be seen as a contradictory answer to the doubts surrounding the two mentioned verses is that none of the caliphs relied on these verses to prove their caliphate.[140]

2-7-2-3- evaluating this narration:

إنما الشورى للمهاجرينَ وَالْأَنْصَار فَإِن اجْتَمَعُوا عَلَى رَجُلٍ وسَمَّوْهُ إمَاماً كَانَ ذَلِكَ اللَّهِ رَضًا

This narration says: "The Council is only of those Muhajires and Ansar. If they unanimously consider someone to be Imam, God is pleased with this and if someone disobeys their order due to heresy, they will fight him."[141]

The point that has been overlooked in the adherence to this narration for the people of the Shura is that this narration was in the letter of Amir al-Mu'minin 'Ali to Mu'awiyah, and one should consider the dignity of issuing the narration and see in what atmosphere this narration was issued.

Certainly, the intention of Amir al-Mu'minin 'Ali was not to validate the Shura; Because in other hadiths, he has declared the Shura to be rejected [142]and for his imamate, he has stuck to *Nas* and *Visayat*.[143] This argument and response in the letter to Muawiyah and Nakithin is controversial and based on appeasement and *Iskat Khasm*, in the sense that since Muawiyah had violated the pledge of allegiance with Amir al-Mu'minin, Imam'Ali, according to the basis of Muawiyah

and his companion who was the Shura, argued him and did not leave any excuse for Muawiya and his followers to not accept the caliphate, and before this paragraph of the letter he said:

"The same people who pledged allegiance to the previous caliphs have now pledged allegiance to me, and when you and your followers consider the Shura as the authority and your opinion is this that the previous caliphs were elected by the Shura and the agreement of the Muhajir and Ansar, so you must pledge allegiance to me. And consider my government legal and legitimate. Because the council and the people pledged allegiance to me as the Caliph of the Muslims, and according to your basis, I am now the imam over you, and you should not rebel against me[144]."

Such argumentative arguments are completely rational and are also mentioned in the Holy Quran.[145]

2-8- Examining democracy

To criticize the doubt of the conflict between democracy and Imamate we offer the points in several independent parts:

2-8-1 Non-conflict between imamate and democracy due to clarification of the issue

The doubt of the conflict between the appointment of the imam in the thought of Imamiyah and democracy actually goes back to the intellectuals' conception of the definition of the imam; Because such people, as it is seen from their speech and words, have considered the Imam as the ruler and political and social leader of the people.[146] Therefore, they have stated that people's vote should be effective in determining their leader.

In fact, all the doubts raised by the intellectuals about Imamate are related to the adaptation of the political system of thought in human governments to the system of Imamate and divine caliphate, in the sense that as they have always wanted the Shia

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Imamiah system of thought to be completely compatible with the system of thought of human governments, they have fallen into the abyss of such doubts.

This is despite the fact that imamate is basically a divine position ; it is mentioned in the verses[147] of the Qur'an[148], and it should only be chosen by God[149], and it is not from the category of '*Iqd* or *Iqa'*, that the acceptance of the society or even the imam himself be a condition.

This claim can be clearly seen in the narrations; Like the tribe of Bani Kalab or Bani 'Amer, who made their conversion to Islam conditional on the transfer of the government and caliphate to themselves after the Prophet, to which the Holy Prophet said in response: " الأمر لله، يضعه حيث يشاء."[150]

Therefore, imamate in the thought of Imamiah is never considered as government, unlike the Sunnis, who consider imamate as a theory of government. Therefore, there

should be no confusion between imamate and government; Rather, Imamate is a position far beyond the position of the government in the sense that the Imam has the absolute divine authority to create and legislate and has all the virtues of the Prophet such as infallibility and scientific and religious authority. Therefore, the Imam has this divine position, whether he reaches the government or not, unlike the government, which is desired for the Imam, in the sense that it is possible for the Imam, even though he is an all-knowing Imam, but for some reason, he does not reach the government, and there is no connection between the Imamate and the government.

In other words, there are two types of affairs, one is divine and the other is human. Imamate is a divine issue, while the main element of democracy is the people; Therefore, the benefit and freedom of the people is the criterion in it.

Therefore, the subject of each is different from the other, and basically there is no conflict between the two; Because as stated in logic books, one of the conditions of conflict is the unity of the subject, which does not exist in this position and the subjects are different.

2-8-2- If someone says that there is a conflict between Imamate and the theory of democracy, we answer:

First, there is nothing wrong with this kind of conflict. In fact, not only is there no doubt about the conflict between Imamate and the theory of democracy, but basically there should be a conflict between these two; Because, as stated, Imamate is God's successorship and a position from Him; Therefore, the imam must be introduced by Him, unlike democracy, which is human and public affairs; So popular acceptance does not play a role in legitimizing Imamate.

Second, even if we accept the conflict between the theory of democracy and imamate, considering preference and precedence, the appointment (*Nasb* and *Ja'l*) by God,

which is in Imamate thought, is definitely ahead of the selection of the imam through consultation, which is proposed in the theory of democracy; Because God Almighty is the creator and owner of man and the owner of his free will; Therefore, the right of guardianship and dominion is exclusive to God, and as a result, He must grant this right of guardianship and dominion to ones so that all creatures obey them. In this divine system, man should be subject and obedient to God's successors and listen to their commands, due to the fact he is a creature and possible of making mistakes. It is clear that reaching these goals can be feasible by following an Imam who has come from God, not an Imam who has been determined through popular democracy. Therefore, in the case of a conflict between these two categories, reason, due to the rule of the necessity of avoiding possible harm (*vujub Daf' Zarar*), orders to the priority of appointment of an imam by God over the appointment of an imam by popular consultation.

In other words, according to the principles of monotheism in the creation, sovereignty, and lordship of the Almighty, no human being has the right to rule over another unless he has permission from God, so any interference of humans over each other is against the principle of monotheism in the sovereignty and lordship of God. And when people do not have such a right, they cannot be involved in appointing the imam as His attorney.

2-8-3- The divine appointment of the imam in the Shiite school is actually based on the merits and competences that the imam has acquired by his own free will.

The origin of this theory goes back to the idea of 'Adliyeh, which is based on intellectual goodness and ugliness (*Husn* and *Qubh* '*Aqli*) - unlike the Ash'ari who deny intellectual goodness and ugliness.[151] Because in this way of thinking, the Almighty God never does anything futile, and His commands and prohibitions are based on people's benefits ; Therefore, the selection and

appointment of divine guardians is for their passing divine tests.

With this explanation, it became clear that Amir al-Mu'minin 'Ali was actually an imam in the position of proof, and the appointment of the Holy Prophet is actually a revelation of the *Nas* on his imamate.

In other words, the imams reached the high position by their will who deserved to be the chosen ones by God Almighty[152], therefore, the Imamate system is based on divine meritocracy, not tyranny, so it can not be a source of doubt.

2-8-4- Democracy, in the sense that it is based on the consensus of all people, does not have an effect on Imamate, because it is almost impossible for all people to agree on government affairs, and it is not possible for all people to reach an agreement on these matters; So we should be satisfied with the majority . Now the question arises, with what rational reason should the minority obey the majority? If the will of the people is legitimate in the establishment of laws and the will of the minority is not in accordance with the will of the majority, what rational justification is there for the minority to follow the majority?

Also, majority as a criterion has no value in itself and is in conflict with common sense and the verses of the Qur'an[153], unlike Shia thought, which is completely based on reason. And according to definite and certain intellectual evidence[154], it believes that the guidance of man depends on obeying the infallible Imam. As Infallibility is an internal and secret matter, therefore, the imam must be chosen by God.[155]

2-8-5- What is in conflict with the theory of democracy is the theory of Sunnis, not Shia; Because the caliphate of none of the Sunni caliphs was not supported by the maximum number of council members.[156] Even in the case of Abu Bakr and 'Uthman, it was the opposite, and it is proven that they reached the caliphate by conquest.[157]

2-8-6- If the critics of imamate believe in the conflict between the theory of democracy and imamate, the same conflict in the system of prophecy and the selection of a prophet should also be a problem; Because if the reason for the conflict between imamate and democracy is the authority of the people, the same explanation is also found in prophecy. Therefore, the conflict between prophecy and democracy should also be judged, and this is not the case, and those who believe in the conflict have questioned the truth of monotheism in the sovereignty and Wilayat of the Almighty God; Because prophethood and imamate mean the successorship of the Almighty God and such people should define their position; That is, either they accept liberal democracy and the right of non-divine legislation, or they defend the sovereignty of divine legislation. But it is unlikely that a person claims to support Islam but sacrifice Islam for liberalism.

2-8-7- Democracy in its liberal meaning, which is based on the

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principle of freedom, does not contradict Imamate; Because the truth of freedom is related to human *Fitrah* and it makes sense referring to the second period of human life in the hereafter and the real benefits that return to human; unlike freedom that has its origin in human desires and instincts, which limits the ultimate view of man to this world; therefore, freedom is not exclusive to this world; Because there is another world where true freedom, which means eternal happiness, depends only on absolute obedience to the infallible imams.

Conclusion

In this article, after explaining the Shura and democracy and its types, the doubt of the conflict of these two categories with the issue of Imamate was raised by doubters and several answers were mentioned, which included the point that the theory of the Shura, as well as democracy, has nothing to do with the category of Imamate, which is a divine position. But these two principles are always used in civil administration and

policies that are related to worldly affairs, not in matters such as Imamate, which is a divine position and has been given by Almighty God.

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147 Baqarah / 130 Baqarah / 124; Prophets/73

148 Here are the verses of Shariqa. And We made them imams who guide by Our command. And We made of them imams who guide by Our command. Indeed, I will make you an imam for the people. Indeed, I will make on earth a successor, Khudai, exalted, who made the position of an imam to Himsef not people.

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