

An Assessment of Religion and Politics in the Islamic World

Ojewunmi, Emmanuel Adelekan

Department of Politics and International Relations, Lead City University, Ibadan, Nigeria

Abstract: *This paper investigates the relationship between Islam and politics in Islamic world and assesses how compatible they are. Through secularist theory, the paper establishes that the religion of Islam basically is a source of ethics and morality, and it should not be used as a political force on the citizens of any given state. The paper therefore considers divergent opinions of scholars on what supposed to be the stand of Islamic religion to democracy and how far a Muslim can apply the dictates of Quran to political activities in a state. Based on this, the paper investigates the roles being played by Islam in politics in some Islamic countries of the world and therefore concludes that there is no uniformity in their views on politics and religion of Islam.*

Keywords: *Islamic-world, religion, politics, democracy, secularist theory.*

I. Introduction

The paper appraises several views of scholars on the compatibility of Islam with democracy. This paper also considers and compares four basic contemporary movements that exist in the Islamic world to prove that there are divergent opinions among scholars of Islam and politics. Similarly, the paper discusses some basic concepts that need clarifications and it further assesses and investigates the interrelationship between Islam and politics in some Islamic countries of the world before given a conclusion.

II. Definition of Concepts

In this paper, there are four basic concepts that will be considered for our consideration. The concepts are as follows: Islamic Religion, politics, democracy and secularist theory.

III. Islamic Religion

According to Ojewunmi (June 2020:11), Islam as a religion means submission to the will of Allah. Allah is the word used for God in Islam. Then a Muslim is the one who has submitted to the will of God. To Muslims, unbelievers are those who have not submitted themselves to the will of Allah. In addition, there are three important Scriptures that make up the Holy Book of Islam. They are: Al-Quran, Al-Hadith and Sharia. Historically, Islam is derived from the Arabic root "Salema" which means: peace, purity, submission and obedience. In the religious sense, Islam means "submission to the will of God and obedience to his law" (barghouti: 2020). Accordingly, submission to the good will of God, together with obedience to his beneficial law, meaning becoming a Muslim, is the best safeguard for man's peace and harmony (barghouti: 2020). The word Allah in the Arabic language means God, or more accurately; The One and Only Eternal God, Creator of the universe, Lord of all Lord's, King of all Kings, Most compassionate, Most Merciful. The word "Allah" that means God is also embraced by Arabic-speaking Jews and Christians. Furthermore, Islam is dated back to the age of Adam and its messengers have been conveyed to man by God's prophets and messengers, including Abraham, Moses, Jesus and Muhammad. Islam's message is also believed to have been restored and enforced in the last stage of the religious revolution by God's last prophet and messenger Muhammad (borghouti:2020).

Another perspective defines Islam as a word with multiple connotations. It is derived from an Arabic stem that carries the meanings of peace and submission (to Allah the Exalted and Almighty) (alfarooq centre:2020). In brief therefore, Islam is a religious faith of Muslims including believe in Allah as the sole deity and in Muhammad as his prophet (Merriam:2020). Meanwhile, Muslims follow five basic pillars that are essential to their faith. They include: Shahada: to declare one's faith in God and believe in Muhammad; Salat: to pray five times a day (at dawn, noon afternoon, sunset and evening); Zakat: to give to those in need; Sawm: to fast during Ramadan; Hajj: to make a pilgrimage to Mecca at least once during a person's lifetime if the person is able (History:2020).

Religion as a concept means “a belief in the existence of supernatural ruling power” according to advanced Learner's dictionary. According to Muse & Afolabi (2016:19), “Religion is a means of connection between the celestial and terrestrial lives”. Similarly, religion involves the expression of moral codes, values, institutions, traditions and Scripture associated with core beliefs of the people (Adediran, Sotonyibo and Adejuyigbe:2016:38). In Akpabot's (1986) perspective, all life is based on religion. Religion in Africa controls and regulate the society. Religion plays a regulatory role in ensuring that peace and stability prevail in the society. All religious according to Akpabot (1986), have mechanism for ensuring peace, order and stability be it Christianity, Islam or African Traditional Religion.

Based on this, we can submit that Islamic religion is a belief in submission to supernatural Deity as the Supreme Being. It is submission of a man's whole life to the control of supernatural God.

IV. The Concept of Politics

Politics means “the actions of activities concerned with achieving and using power in a country or society” according to Collins dictionary. The concept has been defined in various ways, and different approaches have fundamentally different views on whether it should be used extensively or limitedly, empirically or normatively, and on whether conflict or cooperation is more essential to it. A variety of methods are deployed in politics, which include promoting one's own political views among people, negotiation with other political subjects, making laws, and exercising force, including warfare against adversaries (Taylor: 2012:130). In Aristotle's perspective, “politics is a noble activity in which men decide the rules they will live by the goals they will collectively pursue”. Aristotle's conception of politics is rather different from contemporary ideas with some respects. It is rooted in common ideals and practices from that time and place, which Aristotle attempts to purify and systemize. In a simple form, politics means the way that people living in groups make decision. Politics is about making agreements between people so that they can live together in groups such as tribes, cities or countries. In other words, politics is all about seeking power to control societal resources, and to have power of influence over others.

V. The Concept of Democracy

There is no specific universally acceptable definition of democracy, but equality and freedom have been identified as important characteristics of democracy. According to Saliu (2020), democracy means a form of government in which people directly or indirectly participate fully in the constitution and running of government with their clearly defined interests and objective which can be summed as the leap forward of the society. Democracy gives people the right to participate fully in discussion and decisions on issues that affect them (Jibromah: 2012:390). Democracy is also about giving opportunity to virtualize all individuals to partake in decision-making on issues concerning their lives as members of the society (Isiaka :2006:96). According to a popular opinion, most scholars put a high premium on the participation of the majority in managing their affairs.

Meanwhile, democracy abhors exploitation in relation to production and unequal exchange in market relations. It guides against discrimination for favors on the basis of gender, race, relation, taste, language and ethnic origin. Therefore, democracy tends to promote justice, equity, fair play and merit (Jibromah: 2012: 390).

From the view of various scholars, the concept of democracy is characterized by the following:

- The recognition and guaranteeing of the fundamental human rights of citizens;
- Free and fair elections held periodically to elect representatives;
- Government based on majority rule;
- Alternative choices and opposition are recognized and allowed to function;
- Independence of judiciary;
- the government is based on the rule of law and equality of individual before the law;
- popular consultation of the people by governments before taking important decisions.

VI. Concept of Secularist Theory

The separation of religion and state is the foundation of secularism. It ensures religious groups do not interfere in the affairs of state, and the states does not interfere in religious affairs. The theory defends the absolute freedom of religion and other beliefs, and protects the right to manifest religious belief in so far as it does not infringe on the rights and freedom of others. Secularism ensures that the right of individuals to freedom of religion is always balanced by the right to be free from religion (exploring secularism: 2019). In a nutshell, secularism does not teach against Faith-Based Organizations (FBOs) involvement in political matters, but it

guides against domination of the (FBOs) on political matters at the expense of nonreligious people, it is a theory that protect the interest of all members of the society irrespective of age, religion, social status, sex, education, wealth, etc. This is the main principle of the secularist theory.

VII. Islam Divergent Perspectives on Politics

Okebusola (2012:3) believe that Islam as a religion is inseparable from politics because the policy under Islamic control must practice theocracy. Meanwhile, theocracy means “a form of government in which a religious institution is the source from which all authority derives” (Imperial cult:2019). The Muslim perception of religion and politics differs largely from their Christian counterparts in most countries of the world. An Islamic Scholar argues that Muslims believe religion is an essential part of a person’s identity that influences every part of one’s life (Katner:2007). Further to this, Katner (2007) believe that faith is not something someone draws upon in moment of need or celebrates only on a particular day of the week. Islam therefore is a total way of life that affect how Muslims think and behave whether they are in the mosque, at home, or in the market place, every area of human existence comes under the authority of Islam. This can lead us to conclude that there is little or no separation between Islam and politics; since the inception of Islam, when the founder, Prophet Muhammad was regarded to be both a religious guide and a political leader. The four Rightly Guided Caliphs, who ruled after him between 632-661 AD also followed the same principle as they functioned as both political and religious leaders.

In academic discourse on the relationship that exists between the religion of Islam and politics, several scholars have been asking questions on the compatibility of Islam with democracy, Ganiyu (2012) believes that Islamic scholars, more especially the Muslim radicals believe that Islam is a self-contained and self-encompassing ideology. Ganiyu's school claims that the way Muslims governed in Makkah and Medina fourteen hundred years ago provide clean and adequate models for a specifically Islamic political theory as well as Islamic political instructions.

Contrary to this radical view, Munir (2019) gives caution to enable people understand the relationship between Islam and politics. Munir says, “It is important we understand Islam’s basic values of humanity and how the inclusion of politics in religion has prevented the manifestation of these humanitarian values” (Munir:2019). He further argued that basically, Islam is a source of ethical and morality and not a political force. This school of thought points out that none of over 6000 verses in the Quran and the Prophet’s traditions (Hadiths) mention about Islamic state or political Islam. He believes that prophet Muhammad (PBUH) was a bearer of the message and had no rights over his people except that of delivering the message. He was not granted with sources of legitimization of kingship as mentioned in the Quran, “I am only a bearer of warnings and a bringer of happy news for those who believe” Qs 7:188 (Munir:2019). It is on this basis that this scholar argues that the five pillars of Islam are directly related to the individuals' relationship with their Creator. None of them is political, and in fact detach Islam from the machinery of the State. So, if Islam firmly stands on this pillars, Muslims fate remains a personal private matter of the duty to God and their community: But Munir further gives a caution to this belief, he is of the view that Islamic religion is meant to guide humanity on all aspects of life. Instead of giving a rigid and comprehensive direction in politics, Islam is to introduce a number of principles to guide the political life of the Muslims. This means that Muslims at different times and places may create their own model of government as long as they follow the basic principle of Islam in politics. The fact is that there was no specific Islamic system of government, but there are many systems of government which became Islamic because they follow the Islamic principles (Munir:2019). In support of this fact, an Islamic scholar firmly maintains that in a strict Islamic state, a political institution is neither “conceptually possible, historically accurate or practically viable today”. Abdullahi (2019) further argues that enforcement through the will of the state is the negation of religious nature of this precepts which is the negation of their binding force in the first place.

In a political survey that was done sometimes ago, Muslims around the world express broad support for democracy and for people of other faiths to be able to practice their religion freely. At the same time, many Muslims believe that religious leaders should influence political matters and oversee Islamic political matters. The results of this study gives more support for democracy among Muslims in sub-Saharan Africa and South-East Asia. The overall results show Muslims in support of the idea of religious freedom. This proves that there exists a number of perspectives on the relationship of Islam and politics among Islamic political theorists, the general Muslim public and western authors (PEW Research:2019).

According to the Muslim democrats, concepts in the Quran points toward some forms of democracy or at least despotism (Wikipedia:2019). Meanwhile, some traditional Muslims are not in line with this belief. They argued that despotic Islamic governments have abused the Quran for their own. But there are another school of

thought that theorized an ideal Islamic States which he compared to Plato's Republic (Stanford: 2019), but it later departed from the Platonic view when it likened ideal state to be ruled by the Prophet, instead of the philosopher king envisaged by Plato. But, the school also maintained that it was from democracy that imperfect states emerged, noting the republican order of the Monarchy under the Umayyad and Abbasid dynasties (Bantekoe:2019:251).

However, modern history of the Muslim world has come up with the belief that the notion of secularism has acquired strong negative connotations due to its association with foreign domination and removal of religious perspective or values from the public sphere. Meanwhile, traditional Islamic theory distinguishes between matters of religion (*dim*) and state (*dawla*), insist that political authority and public life must be guided by religious values (Esposito:2014). Another modern Islamic scholar argued for a secular state build on constitutionalism, human rights and full citizenship, seeking to demonstrate that his vision is more consistent with Islamic history than visions of an Islamic state (Esposito,2019:13-15). But, Islamists have rejected secularist views that would limit Islam to a matter of personal belief and insist on implementation of Islamic principles in the legal and political sphere of the state; meanwhile, many of them also believe that democracy is in line with Islam. For example, Bontekoe (2019:251), a modern Islamic Philosopher, views the early Islamic caliphates to be compatible with democracy. He welcomed the formation of popularly elected legislative assemblies in the Islamic world as a return of the original purity of Islam. Furthermore, another Islamic Scholar, Fasal (2019) believes that democracy of the modern West is close to the Islamic than ancient Greek concept of liberty; because Islam believes that all human beings are socially equal and must therefore, be allowed equal opportunities to develop and express themselves. But in Maududi (1960)'s perspectives, the Islamic State would eventually rule the earth. He coined the term "Theo-democracy". He argued that it was different from theocracy as understood in the Christian west because it would be run by the entire Muslim community rather than a clerical class in the name of God (Ullah: 2013: 79). But Choueiri (2019: 144) criticized this scholar's vision as an ideological state in which legislators do not legislate, citizens only vote to reaffirm the applicability of God's laws, women rarely venture outside their homes lest social discipline be disrupted and non-Muslims are tolerated as foreign elements required to express their loyalty by means of paying a financial levy.

Moreover, Khan (1997) a legal scholar argued that Islam is fully compatible with democracy. Khan provides a critique of liberal democracy and secularism. He presents the concept of "fusion state" in which religion and state are fused. Khan (1997) believes that there are no contradictions in God's universe. Contradictions represent the limited knowledge that human beings have. He believes that Muslims are fully capable of preserving spirituality and self-rule.

Meanwhile, in Esposito (2018: 142-143) scholars categorized the altitudes of the general Muslim to four. They are as follows:

- Advocacy of democratic ideas; often accompanied by a belief that they are compatible with Islam, which can play a public role within a democratic system as exemplified by many protesters who took part in the Arab spring uprisings.
- Support for democratic procedures such as elections, combined with religious or moral objectives toward some aspects of Western democracy seen as incompatible with Sharia as exemplified by Islamic scholars.
- Rejection of democracy as a Western import and advocacy of traditional Islamic institutions such as Sharia (constitution) and Ijma (consensus) as exemplified by supporters of absolute monarchy and radical Islamist movements.
- Belief that democracy requires restricting religion to private life held by a minority in the Muslim world.

Summarily, these discussions can be linked to the outcome of the polls conducted by Gallup and PEW in Muslim majority countries which indicate that most Muslims see no contradictions between democracy values and religion principles, desiring neither a theocracy nor a secular democracy, but rather a political model where democratic institutions and values can coexist with the values and religious principles (Megan & Dalia 2017). Based on this discourse, Islam has no contradictions with democracy. Each can be operated on its own without conflict of interest.

VIII. Islam and Politics in some Islamic Countries

In Medina, an Emeritus Professor notes that religious and political power were united while Prophet Mohammed was leading the Ummah, resulting in a non-secular state. But by the 10th century, some governments in the Muslim world had developed an effective separation of religion and politics, due to political control which now passing under the control of general administrators, governors, local provincial lords, the caliphs had lost all effective political power. But these governments were still officially Islamic and committed

to the religion, but religious authorities had developed their own hierarchies and bases of power separate from the political institutions governing them (Wikipedia: 2019). Ira (2019) further argues that the religions and political aspects of Muslim communal life came to be separated by Arab rebellions against the Caliphate, the emergence of religious activity independent of the actual authority of the Caliphs and the emergence of Hanbali school of law.

Accordingly, Abduh (2019) who is a Muslim modernist thinker claimed that no one had exclusive religious authority in the Islamic world. He believed that the Caliphs did not represent religious authority because he was neither infallible nor the Caliph the person whom the revelation was given to; therefore, according to this scholar, the Caliphs and other Muslims are equal. The thinker further argued that the Caliphs should have the respect of the Ummah but not rule; the unity of the Ummah is a moral unity which does not prevent its division into national states. Tauber (2019) discussed the relationship between religion and despotism, arguing that "while most religions tried to enslave the people to the holders of religious offices who exploited them, the original Islam was built on the foundations of political freedom standing between democracy and aristocracy." Likewise, another Islamic scholar believes that the separation of religion and state had some similarities with the other Islamic scholars. He holds the view that according to Islam "the rule over the nation is in its own hands and its government is a sort of Republic. The Caliph has no superiority in law over the lowest in the congregation; he only executes the religious law and the will of the nation (Tauber: 2019).

In Egypt, a scholar believes that nationalism supported the call for separation of religion and politics. Hussein (2019) believed that Egypt always had been part of western civilization and that Egypt had its renaissance in the 19th century and had "re-Europeanized" itself. Hussein believes that the distinguishing mark of the modern world is that it had brought about a virtual separation of religion and civilization, each in its own sphere. It is therefore quite possible to take the bases of civilization from Europe without its religion; Christianity.

Meanwhile, political scene has a new look in Turkey, where Islamic ottoman system was negated for a west-oriented mode of modernization. Secularism in Turkey was both dramatic and far reaching as it filled the vacuum of the fall of the ottoman empire after world war I. This was when Mustafa Kemal Ataturk led a political and cultural revolution and this led to official Turkish modernization (Alev; 2019). The revolution therefore led to the abolition of the Caliphate, the ban of religious judges and Sufi orders, the adoption of a secular civil code based on Swiss civil code to replace the previous codes based on Islamic law (Sharia), outlawing all forms of polygamy, annulled religious marriages, granted equal rights to men and women in matters of inheritance and divorce. In addition, there was the abolition of religious courts and institutions of religious education, the use of religion for political purposes was banned, there was creation of a separate institution to deal with the religious matters of the people, to change in the alphabet from Arabic to Latin and finally, there was a movement of a portion of religious activity to the Turkish language, including the adkan (call to prayer) which lasted until 1950. This was carried out by the second President of the Republic of Turkey. Gwynne (2019) also argued that throughout the 20th century secularism was continually challenged by Islamists. At the end of the 20th century and beginning of the 21st century, political Islamists and Islamic democrats such as the Welfare Party and Justice and Development Party (AKP) gained influence with the AKP in the 2002 elections acquiring government and holding on to it ever since with increasingly authoritarian methods.

In Lebanon, there is what is known as Parliamentary democracy within the overall framework of confessionalism, a form of consociationalism in which the highest offices are proportionately reserved for representatives from certain religious communities. Meanwhile, a growing number of Lebanese however, have organized against the confessionals system, advocating for an installation of laicite in the national government. The most recent expression of this secularist advocacy the Laïque Pride March, was held in Beirut on April 26, 2010 as a response to Hitzbut-Tahrir's growing appeal in Beirut and its call to re-establish the Islamic Caliphate (Wikipedia: 2019).

In Tunisia, under the leadership of Habib Bourguiba (1956-1987), the country's post-independence government pursued a program of secularism. Bourguiba modified laws concerning habous (religious endowment), secularized education and unified the legal system so that all Tunisians, regardless of their religion were subject to the state courts. He restricted the influence of the religious University of Ez-zitouna and replaced it with a faculty of theology integrated into the University of Tunis, banned the head scarf for women, made members of the religious hierarchy state employees and ordered that the expenses for the upkeep of mosques and salaries of preachers to be relegated (Nazih: 2019). In Tunisia, Islamists movements came about in 1970 because of increasing economic problems with the revival of religious teachings. There was also influence by the Hitzbut-Tahrir whose members issued a magazine in Tunisia named Azeyotouna (Zeytouna: 2019). In the

aftermath, the struggle between Bourguiba and the Islamists became uncontrolled and in order to repress the opposition, the Islamist leaderships were exiled, arrested and interrogated (BBC online: March 1, 2011). On March 1, 2011, after the collapse of this secularist dictator, Zine El-Abi-Dine Ben Ali in the wake of the 2011 Tunisian revolutions, Tunisia's interim government granted the group permission to form a political party. Since then, it has become the biggest and the most organized party in Tunisia, so far outstanding its more secular competitors.

In Syria, the process of secularism started under the French mandate in the 1920s and went on continuously under different government since the period of Independence. The country's constitution allows religious freedom for all the recognized religions which include Christianity. All schools are run by the government and nonsectarian, with mandatory religious instruction, provided in Islam and/or Christianity. Political forms of Islam are not allowed to dominate by the government. The legal system is basically on civil law and heavily influenced by the period of French rule. The secular courts handle civil and communal cases, while personal, family and religious cases are referred to the Sharia Courts in cases between Muslims and non-Muslims (Wikipedia: August 15, 2018). Non-Muslim societies are allowed to have their own religious courts using their own religious law (Wikipedia: January 11, 2018).

In Iran, after the successful military coup of 21st February 1921, Reza Khan became the dominant political personality in the country. Fear gripped the religious leaders for this development thinking that their power will be eroded and so they persuaded him to assume the role of Shah (Homocloid:1992). Between 1925-1941, Reza Khan made some dramatic changes in Iranian state with the specific instruction of westernization and removing religion from public spheres. The schools became secular in nature, he built the first secular University and also banned the use of hijab in public. Meanwhile, his regime soon became totally undemocratic, and authoritarian because Mayles power was removed (i.e. the first Parliament in 1906) and he clamped down on free speech, (Hallidan:2019). In 1950s, Prime Minister Mohammed Mosaddegh formed a secular government with a socialist agenda in order to reduce the power held by the clergy. With the help of the CIA, UK supported a coup which removed Mosaddegh and reinstalled Mohammad Reza Shah. In his return, Shah introduced white revolution so as to transform Iran into a westernized secular capitalist country. Beginning from 1963, opposition rallied behind Ayatullah Ruhollah Khomeini and by the end of the 1970s, the Shah was overthrown in an Islamic revolution (Tamber:2019). His administration reversed the policies of Muhammad Shah and returned Iran to Islamic country. Islam and Quran therefore became the yardstick to determine all things.

Finally, the state of Pakistan was formed by Muhammad Ali Jinnah, other founding fathers were Muhammad Iqbal and Liaquat Ali Khan. On March 12, 1949, a year after his death, a parliamentary resolution was adopted which was in line with the vision of the other founding fathers which proclaimed that sovereignty belongs to Allah alone but he has delegated to the state of Pakistan through its people for being exercised within the limits prescribed by him as a sacred trust (Wikipedia :2014). As at now, Pakistan is an Islamic republic with Islam as the state religion; it has aspects of secularism inherent from its colonial past. However, Islamists and Islamic democratic parties in Pakistan are relatively less influential than democratic Islamists of other Muslim democracies, but they do enjoy considerably street power. Meanwhile, the council of Islamic ideology is entrusted with the advisory role to the parliament of Pakistan in order to align their legislation with the principles of the Quran and Sunnah, though it can enforce it on them. The Federal Sharia court can strike down any law deemed un-Islamic though its decision can be overturned by the supreme Court of Pakistan (Constitution of Pakistan: 1973).

Before bringing the discourse in this sub-topic to an end, the whole discussion can be summarized into the following three points. They are as follows:

First, Muslims generally believed that Islam is a total way of life that affects how Muslims think and behave regardless of whether they are in the mosque, the home or the market place. Every area of human existence comes under the authority of Islam (Katner: 2007).

Second, initially, there was no separation between religion and politics in Islam. The close connection between the two was established in the early days of the faith, when the prophet Muhammad was considered to be both a religious guide and a political leader (Katner: 2007).

Finally, as at now in many Islamic states, political and religious authority were eventually separated and no longer identified with the same individual. Meanwhile, Islam is still playing a vital role in informing and influencing the political arena. There is no clear agreement on what the ideal Islamic state should look like, but it is consistently held that Muslim principles and values must be at its core.

IX. The Basic Contemporary Movement in Islamic World

There are four basic contemporary movements in Islamic world. They are as follows:

One, traditionalism which accepts traditional commentaries on the Quran and Sunnah and “takes as its basic principle imitation (taliq), that is refusal to innovate” and follow one of the four legal schools or Madh'h (Shafi, Maliki, Hanfi, Hannah) and many include siffism. An example of sufi traditionalism in the Berelvi school in Pakistan (Wikipedia: 2019).

Two, fundamentalism reformism which “criticizes the tradition, the commentaries, popular religious practices (maraboutism, the court of saints)”, deviations and superstitions; it aims to return to the founding text. This reformism generally developed in response to an external threat (the influence of Hinduism on Islam, for example). 18th century examples are Shah Wali Allah in India and Muhammad ibn Abd-al-wahhab (who founded wahhabism) in the Arabian Peninsula, Salfism is a modern example (Wikipedia: 2019).

Three, Islamism or political Islam, embracing a return to the Sharia or Islamic principles, but adopting Western terminology such as revolution, ideology, politics and democracy and taking a more liberal attitude towards issues like jihad and women's rights. Contemporary examples include the Jamaate-Islami, Muslim brotherhood, Iranian Islamic revolution, Masumi party, United Malays national organization, Pan-Malaysian Islamic party and Turkey's Justice and Peace development party (Wikipedia: 2019).

Finally, liberal movements within Islam generally define themselves in opposition to Islamic political movements, but often embrace many of its anti-imperialist and Islam inspired liberal reformist elements (Wikipedia: 2019).

X. Conclusion and Recommendations

This paper has proved that adherents of Islam believe that Islam as a religion is inseparable from politics because the polity under Islamic society must practice the system of theocracy which indicates that political power resides with the religious leaders, and which makes a political order of a secular pattern to be non-existent. So, in Islam, many Muslims are of the view that politics and religion are parts of a single alley. This paper has also considered the views of few who are now of the opinion that religion of Islam needs to be separated from politics. They are of the view that real theory of secularism should be practiced. Therefore, this paper also proved that there was no political ideology that prevails in the Islamic world in this contemporary time. Finally, the findings of this paper is that the Islamic world is dynamic and is changing from time to time since our world is also dynamic and changing.

Therefore, this paper will like to conclude with the recommendation to the leaders in Islamic world that since they are in a dynamic world that changes from time to time, they likewise should adapt to the changes. They should be prepared to change with time. The theory of secularism and democratic governance is fast gaining, whether the Islamic world likes it or not, it will soon prevail in their world. The interdependency of countries on each other, economic treaties between states, the mass exodus of people from one continent to another are a great influence on the modern world. The technology has made the entire world to become a global village. Therefore, this present situation in Islamic world cannot be sustained forever. Therefore, it is advisable for the Islamic world to begin to modify their political and religious ideologies in conformity with the word dynamic order.

References

- [1]. Abduh, Muhammad, *al-Idtihad fi al-Nasraniyya wa al-Islam*. In 'al-Amal Abduh edited by Muhammad Amara. Cairo: Daral-Shuruk. Retrieved <https://www.britannica.org> on 10th July, 2019
- [2]. Adediran A.A, Sotoyinbo O.A & Adejuyegbe C.O : (2016) *Assessment of Religion as an Agent of Social Change in Ogun State, Nigeria* in Religion Educator Vol.15, Number 1, Oyo Omo-Oje Press.
- [3]. Akpabot, S.E: (1956) *Foundations of Nigerian Traditional Music*, Ibadan: Spectrum Book Limited.
- [4]. Al-Farooq Omar Bin Alkhatab Mosque: *Definition of Islam*, accessed from <https://alfarooqcentre.com> on August 14, 2020.
- [5]. Alev Gnar, *Modernity, Islam and Secularism in Turkey*; Retrieved from <https://www.bookdepository.org> on 25, August 2019.
- [6]. Anstotle, Stagiritis: *Definition of Politics*, accessed from <https://www.quora.com> on August 14,2020.
- [7]. *B.B.C News Online Tunisia Legalistics Islamic group Ennahelda.. 1st March 2011*. Retrieved from www.bbc.co.uk on 24th June 2019.

- [8]. Bontekoe, R; Stephanists, M. T. *Justice and Democracy: Cross-Cultural Perspectives*. University of Hawaii Press. ISBN 0-82481926-8. Retrieved from <https://www.jstor.org> on 5th September, 2019. 251
- [9]. Choueiri, Y. M. *Islamic Fundamentalism: The story of Islamists movements (3rd ed)*. London: Bloomsbury Continuum. Retrieved <https://www.brill.com> on 23rd September 2019. 144
- [10]. Constitution of the Islamic Republic of Pakistan. Parliament of Pakistan 1973.
- [11]. Exploring Secularism: Accessed from <https://www.exploringsecularism.org> September' 2019.
- [12]. Esposito, J.L. ed (2014) "Secularism" *The Oxford Dictionary of Islam*. Oxford University Press. Accessed from <https://www.scholar.google.com>
- [13]. Esposito, John L. "Rethinking Islam and Secularism" (PDF). Association of Religion Data Archives. Pp 13-15. Retrieved from <https://www.theanda.com> on April 20, 2019
- [14]. Esposito, J. L. DeLong Bas, Natanha J. (2018). *Shariah: What everyone needs to know*. Oxford University Press. PP 142-143.
- [15]. Fasal, W. O. "The Principles of State and Government in Islam". Accessed from <https://www.scribd.com> o 19th November, 2019.
- [16]. Ganiyu M.A (2012): *Islam and Governance in Nigeria*, in Ayantayo bid.
- [17]. Gwynne D. "Erdogan derailing Turkey's Promising Future". *Japan Times of 8th November 2019*.
- [18]. Hallidan, F. "Iran Dictatorship and Development." Accessed from <https://www.jstor.org> on July 10, 2019.
- [19]. History: Assessed from <https://www.history.com> on August 14, 2020.
- [20]. Homadomid, *Theocracy or Democracy? The critics of Westoxification and the Politics of Fundamentalism in Iran*. *Third world Quarterly: Dec, 22 Vol 13 issue 4 1992*. Accessed from <https://www.tandfonline.com>.
- [21]. Hourani, A. "Arabic Thought in the Liberal Age 1798-1939. Cambridge. Cambridge University Press. Retrieved <https://www.cambridge.org> on 10th July 2019. 183-188
- [22]. Ira M.L. "The Separation of State and Religion in the Development of Early Islamic Society," *International Journal of Middle East Studies*. 6(4). 363-385-366-370. Retrieved from <https://wikipedia.org> on September 3, 2019
- [23]. Isiaka, Z.A: "The Press and the Challenges of Democratic Development" in *Democracy and Development in Nigeria*. Vol.1, Conceptual Issue and Democratic Practice, Concept Publication, Lagos.
- [24]. Islam: *The meaning of Islam*, assessed from <http://www.barghouti.com>. On August 14, 2020.
- [25]. Khan, L.A. *A Theory of Universal Democracy* University of Wisconsin Law School. Archived from the Original on October 6, 201. Retrieved: November 3, 2019
- [26]. Jibromah O.K (2012): *Biblical Views of Governance; An Appraisal of Biblical Civil Government and Democracy in Nigeria*. In Ayantayo J.K, Dada O.A & Labeodan H.A: *Religion and Governance in Nigeria*, Ibadan, Samprint & Graphic co.
- [27]. Katner J. (2007): *On Questions and Answers on Judaism-Christianity-Islamism* explore faith.org, accessed from <https://www.explorefaith.org> on September 10,2019.
- [28]. Magah Rehault; Dalia Mogahed (October, 3rd 2017.) "Majorities see Religion and Democracy as Compatible. Gallup
- [29]. Maududi, Sayyid Abdul ali al (1960). *Political Theory of Islam (1993 ed)*. Lahore Pakistan; Islamic Publications. P. 35 *the power to rule over the earth has been promised to the whole community of believers*. Italics Original
- [30]. Merriam-Webster Dictionary: *Islam: Definition of Islam*, accessed from <https://www>
- [31]. Munir L.Z: " *Islam Politics*", accessed from <https://www.scholar.google.com> on July 10, 2019.
- [32]. Muse, S.A & Afolabi, A.B: (2016) *Religion, Leadership and Democratic Sustenance in Nigeria: Assessments and Recommendations* in Ishola; H.T.K, Folorunsho, M.A, Apata: C.T & Ojebode, P.A. *Religion, Education and Leadership*. National Association for the Study of Religion and Education (NASRED), Oyo Omo–Oje Press.
- [33]. Nazih, N, A. *Political Islam: Religion and Politics in the Arab World*. Accessed from <https://www.amazon.com> on 25th August, 2019. 113
- [34]. Ojewunmi, E.A (June, 2020): *Islam and Good Governance in Nigeria: A Critical Analysis* in Scientific Research Journal (SCIRJ), Volume VIII, June 2020. Assessed from <http://dx.doi.org/10.31364/SCIRJ/v8i6.2020p0620778>.
- [35]. Okebukola A.O.A (2012): *Religion and Good Governance; Nigerian Experience*" in Ayantayo J.K. & others (eds) "Religion and Governance in Nigeria." Ibadan, Sam Print.
- [36]. *Religion and Public Life: The World's Muslims: Religion, Politics and Society*. PEW Research Center. Retrieved from <https://www.pewforum.org> on 13th August, 2019

- [37]. Saliu H.A (2010): *Democracy, Good Governance and International Relations*, Ibadan: Lead City University.
- [38]. "Standard Ford Arabic and Islamic Natural Philosophy and Natural Science" *Stanford Encyclopedia of Philosophy*. Retrieved from <https://www.iep.utm.edu> on 19th August 2019.
- [39]. Tauber, Eliezer. "Three Approaches, one Idea Religion and State in the Thought of Abd-al-Rahman al-Kawabi, Najib 'Azuri and Rasheed Reda in *British Journal of Middle Eastern Studies*. Vol,21. 190-198-192. Retrieved 10th July, 2019
- [40]. Taylor, S.L (2012), 30-second politics: *The 50 most thought-provoking ideas in Politics, each explained in half a minute*. Icon Books Limited, accessed on August 14, 2020.
- [41]. The Imperial Cult: "Theocracy" in Roman-Britain Google docs, accessed from <https://books.google.com> on February 20, 2019.
- [42]. Ullah, H. (2013). *Vying for Allah's Vote; Understanding Islamic Parties, Political Violence and Extremism in Pakistan*. Georgetown University Press. Retrieved <https://www.amazon.com> on 3rd September, 2019. 79.
- [43]. Wikipedia: On Abdullahi, A. An-Na'im arguments against Islamic state, in his article "The Position of Islamic states regarding the Universal Declaration" in Peter Boehr (et al), *Innovation and Inspiration: Fifty years of the universal Declaration of Human Rights*, Amsterdam: Koninklijke Nederlandse Akademie Van Wetenschappen. Retrieved from <https://www.wikipedia.org> on 19th August, 2019.
- [44]. Wikipedia. *Islam and Secularism*. <https://en.wikipedia.org/w/index.php?title=islamandsecularism&oldid=904803902>. Last edited on 4th July 2019, at 17:17.
- [45]. Wikipedia. "Objective Resolution, Republic of Rumi." Accessed on July 11, 2014.
- [46]. Wikipedia. "Political Aspects of Islam" <https://en.wikipedia.org/w/index.php?title=politicalaspectssofislam&oldid=904977630>.
- [47]. Wikipedia. "Syria, Islam" *Country Studies US*. Retrieved on 15th August 2018.
- [48]. Wikipedia "Syria, Islam" 11 January. 2012. Retrieved <https://www.en.wikipedia.org> 15th August, 2018.
- [49]. Zeytouna Magazine: [Http://www.zeytouna.net](http://www.zeytouna.net). Retrieved 19th August 2019