



## **The Impact of New Approaches in Qur'an Interpretation on Political Islam Thought**

(Emphasizing the Theory of Qur'anic Orthography from the Perspective of Nasr Hamed Abu Zayd)

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### **Abstract:**

Familiarity of Muslim scholars with new Western intellectual and philosophical findings led to the presentation of novel interpretations of the Qur'an and Islamic concepts that are significantly different from traditional interpretations, Presented a new religion. The purpose of this study is to investigate the effect of new approaches in the interpretation of the Qur'an on Islamic society in the areas of the relationship between religion and government, democracy, and the legitimacy of government. In this regard, especially Nasr Hamed Abu Zayd's novel interpretations of what and how the phenomenon of revelation is considered, led to his presentation of the theory of the discourse of revelation by him. To investigate this issue, it has been tried to study and evaluate different scenarios in this field by using the futures research approach and by applying the scenario design method. Findings show that these theories will have major effects on Muslim thought and action because according to the evidence and findings of possible scenarios, new interpretations in the future can lead to the negation of the grammatical and content comprehensiveness of the Qur'an and the negation of theocracy with minimal expectation of religion. The affirmation of the divine-human legitimacy will lead to political power. As a result, the Islamic society is exposed to various harms and threats and must prepare itself for each of these scenarios by eliminating its weaknesses and strengthening its strengths

**Keywords:** Speech Theory of Revelation, Quran Interpretation, Nasr Hamed Abu Zayd, Future Research, Scenario.

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## Introduction

In Islamic society, the Book of God is the basis of political thought, reasoning, and practice, and the basis for organizing social life, and covers all aspects of Muslim life. It is believed that the revelation was revealed to the Holy Prophet (PBUH) and determined the path of transcendence, prosperity, and the right way of life. In religious thought, the word of God is the reference and criterion for recourse and application in the pillars of the social and political life of Muslims, and Muslims will be able to establish an ideal political system with the help of the Qur'an. According to traditional interpretations of the Qur'an and Islam, all areas of human life are connected to the revelation and the word of God, and man only has to follow these rules.

In this regard, political jurisprudence tries to determine the governmental and political spheres of Muslims by resorting to religious texts and the word of God. But in recent centuries, as a result of the familiarity of Muslim scholars with new intellectual and philosophical findings, novel interpretations of the Qur'an have been made that are significantly different from traditional interpretations. New Western schools of thought and philosophy, such as hermeneutics, consider social realities to have a mental and linguistic nature and believe that no objective and pre-existent reality can be imagined for man and that reality is formed as fluid and unstable text and never fully evolves. Naturally, interpretations influenced by this kind of view will have special effects on the political practice and thoughts of Muslims. Among the Muslim thinkers who had a new theological approach to the text of the Qur'an was Nasr Hamed Abu Zayd, an Egyptian common.

Abu Zayd first interpreted the Qur'an as a text, but later in life, he raised the issue of the orthography of the Qur'an. He believed that

the Qur'an as a text had a purely cultural form and was the result of a specific history and culture. In this view, Abu Zayd accepted the divinity of the Qur'an but believed that this text finds meaning in the form of its history and cultural context, which is not separate from it. Abu Zayd believes that religious texts have been revealed based on their cultural, economic, and historical conditions and that human language also forms its essential semantic system. In the next period of the evolution of his thought, Abu Zayd changed this view and discussed the Qur'an as a kind of discourse. In this context, he believed that the Prophet was the narrator of the Qur'an and that the narrator had reconstructed the text. In other words, the Qur'an is a narration that the Prophet presented to the primitive Arab community in which he answered different questions and concerns of the Arabs. Undoubtedly, these new interpretations of the Qur'an and revelation will bring about changes in the political thought and practice of Muslims. The premise of the research is that the proponents of the new theories have seen a knot in theology and religiosity that they find impossible to untie in traditional ways.

According to them, the traditional view of the Qur'an does not answer some questions. Certainly, modernist interpretations can be examined in various fields and dimensions, but what is examined and evaluated in this research is what effect these new interpretations will have on the thought of political Islam and whether they can affect the foundations of political thought in Islam. To change or not, and if it can, what areas of political thought will these developments include and what results will they bring to Islamic political thought? The present study aims to answer this question in the form of a futures

research method and scenario model and to show what scenarios these new interpretations of the Qur'an will create for the future of political thought.

### **1- Theoretical framework: future research based on scenario making**

Futurists and experts in the field of futurology, relying on the philosophical teaching that "what is conceivable is also possible", try from all the possibilities and tools in the world as far as their imagination and creativity allow, as many states as possible. Imagine. Then, among the possible causes, identify the probable futures and then choose the most significant ones from among these possibilities. In this way, the future can be studied in some way.

#### **1-1-future research**

##### **1-1-1- Defining the future of research**

According to Wendell Bell, futures research and related fundamental research seeks to identify, invent, present, test, and examine possible, probable, and desirable futures to select the best and first futures based on the high values of society and to build the most desirable ones. The future helps. Therefore, futures research is the structured study of possible, probable, and preferred futures and the fundamental views, theories, worldviews, and myths of each future. (Soleimani, 2015, p. 10).

##### **1-1-2- Characteristics of future research**

- Futuristic research is a new way of examining and evaluating the future, a usable measure that recognizes transient and efficient changes;
- Future research and related research is not responsible for responding to the future, but their task is to investigate issues and problems;

- Has a pragmatic and functional approach to future issues and research;
- Future research is future or future-oriented in predicting and evaluating a range of problem-related innovations and innovations

##### **1-1-3- The concept of alternative futures**

For many thinkers and thinkers in the field of politics, "alternative futures" is the central concept of futures research. This concept emphasizes that individuals, groups, and cultures are not on a predetermined path to a single future and that they can use their foresight and decision-making powers to create a future from a wide range of outcomes and paths. Choose the future. Therefore, futures studies deal with the concept of "futures" and "alternatives in the future". Alternative futures in these studies include "possible futures", "believable futures", "probable futures" and "desirable futures".

Possible futures include all imaginable futures. The percentage of probabilities that these futures occur does not matter, and everything that comes to mind about the future fits into this. These futures arise in response to the question of what can be achieved? Believable futures include those futures that can be realized. In other words, those futures are possible based on current human knowledge. These futures are in response to the question of what can be achieved? it's going to be built. Possible futures refer to those futures that are likely to be realized. For example, the continuation of current trends is one of the futures that are likely to occur. These futures seek to answer the question, what is likely to be achieved? Optimal futures are the result of value judgments and are therefore more subjective than realistic. On the other hand, because different people have different value judgments, different futures for differ-

ent individuals and communities are different. - The bright future is in search of the question of what we want to achieve? The scenario method is used to examine these futures.

### 1-2- Scenario building

At the beginning of the third millennium, to achieve a comprehensiveness in planning, futurology has transformed the scattered and incoherent literature on planning for the future into a codified science with solid principles and foundations whose task, in addition to analyzing past trends, is to discover, invent and evaluate possible futures. , Is probable and desirable (Pourmohammadi et al., 2010, p. 38). In this regard, scenario-based planning as a method based on future research paradigms in response to the challenges of the present age; Such as instability of the future environment and the existence of futures full of uncertainty uncertainties has been developed (Yeoman & McMahon-Beattie, 2005. p. 273). Future research draws future scenarios by discovering the uncertainties and drivers that create these uncertainties. And teaches decision-makers to formulate scenarios in an atmosphere of uncertainties and instead of aiming for definite futures, increase their readiness to face these scenarios and shape desirable futures (Mofazeli and Asadi, 2015, p. 22). Scenarios are tools to help us make long-term uncertain decisions that have been used by the US military since World War II in areas such as crisis management, scientific research and modeling, and public policy. , Business, etc. have been used (Evans, 2011, p. 461).

Given that in futures research there are four types of futures, possible, believable, probable, and desirable future, in a scenario writing classification, three categories of scenarios can be identified, namely desirable,

probable, and possible scenarios. The optimal scenario is a pleasant future for the actor based on value judgments. On the other hand, because different individuals and groups have different value judgments, a future that is favorable to one person or group may be unfavorable to others. The second future that can be predicted is the probable scenario that is likely to occur and different probabilities can be predicted for them. Continuation or change of the past and present, the future is considered probable.

## 2-What and how was the Quranic revelation in the thought of Nasr Hamed Abu Zayd

Nasr Hamed Abu Zayd theorized about the nature of Quranic revelation with a neo-Eetezali approach. In this section, Abu Zaid's three views are presented in the order in which they are presented.

### 2-1- The first view: Explaining the concept of prophecy through imagination

The concept of prophecy can be explained through "imagination" in the sense that transfer from the human (human) world and joining the world of angels is a process of transfer that takes place through the efficiency of the imagination. If in the eyes of all human beings and the structure of the human mind, the imagination in the adaptation of images and information from the outside world and their transfer to the inner world, takes place only when sleeping and closing the senses, on the other hand, prophets, poets and mystics Alternatively, they can use the efficiency of their imagination to the same extent in their dream and waking state (Tavakoli Bina, 2012, p. 5). With this understanding, Abu Zayd believes that priests, poets, prophets, and mystics all use this imagination to the same extent and only differ in degree and

rank. Prophets are in the first place, mystics are in the second place and priests are in the third place. The experience of the Prophet's awakening is a continuation and consolidation of the same dream that ordinary human beings have come to understand the meaning.

With this explanation, revelation is placed along with natural and ordinary affairs, in which the linguistic attitude and the mystical approach to revelation are also combined. Abu Zayd first deals with the history of priesthood and poetry (in the sense of communication with jinn) to show that the concept of prophecy and the Qur'an was considered normal in the culture of the time of the Prophet. In other words, Arabic culture has long been close and familiar with the two phenomena mentioned, and with the advent of a similar phenomenon, it has assumed and accepted it as a normal thing (Tavakoli Bina and Akbari, 2011, p. 19).

## **2-2- Second view: Quran, the words of the Prophet**

According to the first view, which we have described, Abu Zayd considers the Qur'an to be the word of God, although he establishes similarities between revelation and priesthood, in the second period of his intellectual life, he considers revelation as inspiration that does not have a linguistic nature. And after receiving the meaning (revelation) from Gabriel, he found a linguistic form. In fact, in his latest works, Abu Zayd does not consider the Qur'an to be a direct word without interference from God: Inspirations and not verbal revelation should be considered "(Abu Zayd: 2014, p. 73).

Abu Zayd says in another place: According to him, the Qur'an is a report of the Prophet's encounters with God: Hence, Muslims can be convinced with sufficient evidence that this book is Muhammad. The

Qur'an is his word; a human being like ourselves. "The one who claimed to receive revelation from God, and we accepted him, but now we have only the word of Muhammad, not the word of God." He goes on to say that if the Prophet had only received the word of God and communicated it to the people, he would not have done anything important. As the addressee of the word of God, he has interfered in the revelation in various forms and types, which causes a change in our view of the meaning of the word of God, and we cannot definitively consider it as the direct word of God.

Thus, according to Abu Zayd's second theory, Qur'anic revelation is the product of the Prophet's prophetic experience. According to this view, Gabriel, who was the bearer of the word of God for the Prophet, did not speak to the Prophet in Arabic; Rather, it has inspired them, and inspiration can also be considered in the line of thought and thoughts, not language and words. The Qur'an is the Arabic interpretation of the word of God by the Prophet. According to this view, he separates the language of the Qur'an from its message and considers the view that considers the language of the Qur'an sacred and revealed to be a mythical view. Abu Zayd, to prove that the words of the Prophet's interpretation are from his experience and cannot be considered as words uttered directly by God, believes that in traditional theology, the adjective orator is not one of the attributes of God, therefore, God cannot be considered the speaker of words. (Vasfi, 2008, p. 43).

## **2-3-Third view: Quran; Collection of speeches**

After the writing of the book "The Concept of Text", a series of changes took place in Abu Zayd, which in turn led to the formation of the theory of Qur'anic discourse by him. According to this theory, he does not consid-

er the Qur'an as a single text, but for some reason Which he refers to below, he considers it a collection of speeches. According to him, when the Qur'an was compiled, the "historical order and sequence of these discourses" were not observed and these discourses were included in a wider collection called Surah: "Compiling the Qur'an into two volumes the Qur'an led the people to believe that the Qur'an Is the text. "To a large extent, the basic nature of the Qur'an and the epistemology of the Qur'an are like a collection of discourses that have been overlooked in different forms on the one hand and multiple historical recipients on the other." In his latest work, he considers revelation as a process between God and Muhammad and refers to that process as a vertical connection that has been repeated over a period of twenty-three years and Andy, and a collection of speeches, in the form of short verses or a series of verses. Or created in the form of short chapters.

Abu Zayd says:

He considers the Qur'an to be a discourse and believes that to be more precise, the Qur'an should be considered a set of discourses. He believes that to understand the Qur'an, it must be read in reverse from the end to the beginning. Because its historical course shows it, there are questions in one place in the Qur'an and the answers are in another place. The notion of the Qur'an as a text leads to another problem that is thought to have an author, the author is God, and therefore there should be no contradiction in it, while the Qur'an is full of contradictions. How can these textual contradictions be resolved? In this way, many historical criticisms can be answered. In that case, it can be accepted that everything in the Qur'an is not an immutable principle. For example, jaziyah and jihad, and amputation of the hand are not

necessarily Quranic. It was a pre-Islamic legal practice that developed over time.

It seems that if the Qur'an is considered as a speech instead of a text, there will not be many differences in it, because each case has its audience and especially speaks to them: Has faced and has repeatedly addressed their living conditions and has answered their needs and questions "(Abu Zayd, 2014, p. 84). Abu Zayd uses the concept of narration about the Qur'an and even oneness. Of course, the narration does not mean imagination and daydreaming to make it the mind of the narrator, but "narration here means narrating the event in the way that the narrator has received it. The narrated matter does not guarantee the authenticity of the document, but the repayment is an empirical matter or heard by the narrator" (Abu Zayd, 2014, p. 38).

From what has been said, it follows that according to Abu Zayd, in the central text, the revelation of the word of God is considered, but in the logic of speech, the revelation of the word is specific to the Prophet. The Qur'an is the word of the Prophet as a human being like us who has prepared and compiled his encounters with God in the form of a report. The Qur'an is the result of the Prophet's dialectical relationship with real affairs and social and historical events. There has been a kind of question and answer between the Prophet and the Arabs, all of whom have played a role in preparing and compiling the Qur'an.

The central text does not pay attention to the differences and contradictions of the Qur'an, because the Qur'an is a single and completely harmonious text and there are no differences and contradictions between its verses, but there is no such contradiction in the theory of Qur'anic discourse because each verse has a specific audience. He believes in

the secular interpretation of his own words "scholars" of religion and believes that in the interpretation of religious texts one should not pay attention to political approaches and attitudes and include it. Therefore, the "reading of the text is also on the historical horizon" of the reader. He concludes that Islamic rules and Shari'a find meaning in the context of the time of its revelation, and those whom today want to implement the rules of jurisprudence, especially Islamic boundaries, separate the text of the Qur'an from the existing facts and thus the main purpose of religion. They deny it because they believe that the Qur'an is an immutable text and cannot be applied except on this principle. To understand the Qur'an, one must go to the existing facts of the culture of the time of the revelation of the Qur'an and pay attention to the role of the culture of the time of the revelation of the Qur'an in its formation.

### **3- The effect of Abu Zayd's modernist theories on the relationship between religion, politics, and democracy in the form of a scenario**

In this section, an attempt is made to examine the influence of Abu Zaid's modernist ideas, in the form of futurology and with the scenario method, on the two issues of the relationship between religion and politics and democracy, which are somehow related to each other. In this regard, it is the drivers of Abu Zayd's new ideas and his new interpretations in the field of religion that we must examine the impact of these ideas and interpretations in these two fields in the form of three desirable, probable, and possible future scenarios.

#### **3-1- Religious modernity and new social issues**

Religious modernity in modernist thought can challenge traditional perceptions of reli-

gion in various fields. The relationship between religion and politics and the type of democracy in Islam is one of these new issues that will be addressed below.

#### **3-1-1- Modern interpretations of the relationship between religion and politics; Legitimacy of government**

It is necessary to first address the issue of political Islam from the perspective of traditionalists and then to the theories of modernists. According to traditionalists, Islam covers all areas of life and there are no shortcomings in it. Political Islam also emphasizes the inseparability of religion and politics and considers the return to the essence of Islam and the formation of an Islamic government as the only possible solution to society.

Traditionalists consider the formation of an Islamic government by the Prophet as a sign of the validity of their views on the formation of a government. According to this view, all rules and provisions of social, economic, and political Islam have a meaning in their history nursery bed is not universal and has trans-historical features. In general, Abu Zayd introduces three levels and domains in religious texts and texts:

The first level is considered as a series of historical evidence and documents, and the rulings related to this level, as they have appeared in a certain historical, economic, and cultural path, also lose their relevance with historical changes and developments, and like Other historical propositions are considered. The second level is those texts that have the potential for virtual interpretation. In that form, they are evaluated and examined in this way, and thirdly, in the third part, a series that The representation of the cultural, social, and historical context of the texts has a flow and fluidity in it, along with the reality

of a moving and dynamic time (Abu Zayd, 2002, p. 285).

Abu Zayd separates himself from the first level of what is a special historical word. At the second level, he is only required to know the ultimate goal of Islam and to strengthen and expand it; In other words, he sees himself as committed only to the interpretation of the purpose he has given to religion, and in the same way, he considers dynamism and one-time as formal and considers moving along the path as a guarantee for the dynamism and survival of religion. Abu Zayd challenges the traditional religious discourse of rationalism and the function of reason and sees man as the product of authoritarian rule.

He believes that the domination of texts in the social, political, cultural, and economic spheres leads to the totalitarianism of texts and ostracism, and consequently to the negation of rational implications. The separation of religion from society and life is intertwined. In his view, the first separation (ie, the separation of religion from the state) is necessary and possible, but the second separation (separation of religion from society and the life of traditionalists) is nothing more than an illusion used by traditionalist religious discourse in the struggle against secularism. To accuse the secularists of infidelity and atheism. Thus, according to modernists, the legitimacy of government does not arise from religion, but its legitimacy stems from service to the people and human rights, and a religious government cannot fulfill human rights in the general sense. Therefore, the boundaries of religion and politics must be clear and separate from each other, because each has its specific function.

### **3-1-2- Modernists and Democracy in Islam**

For modernists, democracy is the preferred form of government. Abu Zayd also believes

in a democratic system and considers it the most desirable system in the current discourse. "Today, the interests of the Ummah are subject to the interests of the majority of the people, not their minority, so an interpreter who considers the interests of the minority deserves to be rejected, and his interpretation is incompatible with the purposes of revelation and the purposes of the Shari'a," he said. It seems that in our time it is necessary to reconsider the concept of "consensus", today we cannot use "people of settlement" as a criterion, whether in the era of mass media, "people of settlement", the owners of these facilities and The rulers are the destinies of society. Hence, jurists represent and express their interests.

Accepted consensus in the interpretation of religious texts must be formed in a democratic and truly popular atmosphere so that the majority representing different forces is the criterion of consensus and the interest of the majority is the criterion of interests (Bagherzadeh and Massoud, 2017, p. 46).

Modernists believe that Muslims, in regulating a series of social relations, should refer to collective reason and measurable in today's rationalist world. The formation of the legal system of religion must be subject to rational interests and in the field of religion and politics, the theory of democratic government is accepted and the presence of religion in the public sphere of life is conditional on its transition from the process of legislative democracy.

### **4- Future research of Islamic society based on scenario making**

As mentioned, there are four types of futures in futures research: possible, believable, probable, desirable, or preferred. As a result, in a scenario classification, three categories of scenarios can be identified: desirable,



probable, and possible scenarios. In the following, we try to depict our scenarios by using the variables of propulsion, which include two variables of new interpretations of the Qur'an and new development in the thought of political Islam.

#### **4-1- Different scenarios in the field of the relationship between religion and politics and the legitimacy of the government**

Certainly, religious modernists have goals in expressing their ideas and thoughts, and in practice, they intend to implement their ideas in society. As a result, the impact of these theories can create different situations in society. The various situations that can be formed in society can be examined with indicators through scenario building. The most important indicator that can be considered concerning the relationship between religion and politics and the legitimacy of the government is the separation of religion from politics and secularism and rationalism.

##### **4-1-1- Optimal scenario**

The most important goal of modern thinkers is to reduce the relationship between religion and politics and to offer a minority definition of religion that does not fully cover politics and its aspects. In this regard, they try to reduce the legitimacy of the Islamic government as much as possible. Thus, the preferred scenario in this area is to reduce the relationship between religion and politics and turn to rationalism. Thus, the preferred scenario for modernists is a secular government. In this regard, secularism is introduced in the sense of consciously excluding religion from the field of livelihood and politics of human life.

A secular government does not claim to be opposed to religion but does not base its legitimacy and practice on religion. For religious modernists, the preferred scenario is for

a positive shift in the negation of theocracy and religious tyranny, and for the clergy not to interfere in government affairs. It is also a favorable scenario for rationalist modernists to reduce the role of sharia and traditional rulings in social affairs. Therefore, rationalism in modern society is a favorable scenario for modern thinkers. In this process, the more rationalism becomes prevalent, the less the role of Shari'a in religious education decreases.

##### **4-1-2- Probable scenario**

For the probable scenario, the question arises as to what is likely to be achieved? The relationship between religion and the state is not severed, but the scope of their activities and areas of activity are determined and implemented. Due to the process of rationalization of society and the modern developments of today's society, and according to the process of globalization and the development of science, the superstitious aspects of religious beliefs are fought. In this way, elements of religion that are not compatible with reason and new needs are rejected and the legitimacy of the presence of religion in society is reduced. Religious intellectuals in this case, too, devote all their efforts to proving the non-conflict between Islam and modernity. As a result, a kind of democracy can be achieved and it is called religious democracy. In a religious democracy, maximum effort is made not to pass a law that violates definite religious laws.

In this case, a democratic regime is created. It is a democratic regime in which the affairs and laws of the country must not conflict with the principles and necessities of the religion of Islamic jurisprudence - despite all the necessary arrangements and precautions taken to prevent religious tyranny, such

as the establishment of an independent judiciary, *ijtihad*, etc.

Such a view is still within the framework of theocracy, in inconsistency with the basic idea of the separation of state and religion and the definitions and themes of secularization, but in this democratic regime, the jurist does not rule. That is, *Velayat-e-Faqih* has no place, but religious officials are democratically elected and replaced. Also, in relations based on the separation of state and religion, the clerics and jurists of Islam do not have the power and authority to govern the absoluteness of their power and authority and to say that if something is to be sacrificed, it is that area of absolute power. Absolute authority is the jurist. Thus, secularization is a form of integration, cooperation, and coordination of state and religion, not a complete separation of the two.

#### **4-1--3- Possible future**

In the future, the question may be, what can be achieved? It can be said that the process of convergence between religion and politics may be more serious. The belief that religion is not separate from politics may become stronger, and those religious people should intervene in politics and use the tools of political power to advance religion. The idea that the breadth and comprehensiveness of Islam are in all worldly and otherworldly dimensions of human beings may become more widespread, and its limits go beyond food, clothing, and marriage, and include war, statehood, and judgment.

The trend and events in the last two centuries have been such that in the popular movements of the last two centuries, we see the main body of the clergy alongside the people everywhere. This is a feature that should be considered in the secularist movement in Iran. Because people's mental images

of the clergy have always been a companion in trouble and a savior against tyranny. Therefore, this mental image and this process will continue, and the people of the Muslim community will increasingly seek refuge in Islam and the clergy in the face of the dangers of secularism and secularism.

Thus, a kind of extremist theocracy may occur. Because the dangers that threaten Shiite Islam are much greater than the dangers that Islam threatens in general. In this case, the matter of government and the matter of religion will be so intertwined that Islam will be recognized as the ruling religion. Also, today, globalization and subsequent increase in global communication have caused many dramatic cultural changes in various global societies. The prevalence of different values and exposure to different thoughts and tendencies are among the main factors threatening religious affiliation. Cultural and religious identity is endangered by cultural aggression.

This trend may also be reversed. Secularism may make everything and all political, educational, and any motive secular, and it may be implemented in all aspects of life and grow to the point where it replaces religion. That they believe secularism is not in conflict with religion is, of course, true, but it may be worse than anti-religion. It may rival and replace religion. In this sense, secularism replaces religion. Secularism motivates people to act, a motivation that leaves no need for religion. Given that in many societies, religion has been practically abandoned, and in some cases, religiosity and the role of religion in politics and society are severely dealt with, and due to the globalization process and the acquisition of information and communication tools, the whole world Continued, this trend may have an impact on religious communities and the new generation may be strongly influ-

enced by it. There may be an acute form of apostasy, especially since the Internet and other new means of communication have facilitated this.

It can be said that secularization requires an irreversible historical process. In the process, society and culture are freed from the tutelage and control of religion as well as metaphysical worldviews. In this sense, secularization is essentially a liberation movement. The process that started from the Qajar period intensified in the Pahlavi period, did not disappear with the Islamic Revolution but was rejected and rejected. This trend may be exacerbated in future generations and with images of the secular world of the West and the world of countries that have rejected religion altogether but have had positive effects on their society. The separation of religion from politics will intensify, so that the society, with its stormy and revolutionary conditions and violence, will exclude religion from society and government. People become. Another possible future is that the clergy themselves will not be able to run the society with religious teachings and thus withdraw from politics.

Thus, the preferred scenario for modernists is the separation of religion from politics and the spread of secularism and rationalism. The possible scenarios are the rational integration of government and politics and the rejection of superstition and the spread of moderate rationalism. And it is the government.

#### **4-2- Different scenarios in the field of democracy in Islamic society**

In general, the future arises from the interaction of trends, events, images, and actions. The trend refers to historical and temporal continuities, and the future is a continuation of the current situation and a continuation of

the trend. An event is the result of an event or incident that strongly affects the process. The images are the result of the perception of the will of various individuals and groups of the future. The speeches, discourses, and scenarios produced by the actors are practical actions based on the actors' portrayal of the future. Therefore, according to these factors, different scenarios about democracy in the future of the religious system are tried to be proposed.

#### **4-2-1- Favorable future**

For modernists, religion must not become an ideology, so democracy can meet that. But what kind of democracy can meet this demand? A kind of democracy that encompasses different political cultures, including Islam, and operates based on collective reason. The fundamental rights of the people are respected in such a democracy. The people elect and control their rulers. Modernists acknowledge that a government in which religion takes precedence cannot be a democratic one, as it sacrifices human rights under the pretext of religion. The ideal future in terms of democracy for modernists is a government in which human rights are respected face to face. The ideal future should be at the helm without individual sovereignty, the people should elect their rulers and these rulers should rule temporarily, so a person as the supreme leader should not be the head of a government that claims democracy.

Therefore, this scenario seeks to create change and exploit it in line with goals that conflict with the nature of the Islamic Revolution. In this way, modern thinkers use the existing facilities in the domestic and international arena to create change and transformation in various areas of society. If we look at this trend from the constitutional era, from the very beginning of democracy and the

formation of the constitution and parliament, liberals and intellectuals sought to separate religion from government.

This issue became more acute during the Pahlavi period. Even in the period of the revolution, this issue was obvious from the very beginning. Liberals had a different view from religious people. Even people like Bazargan thought of the government as a kind of democratic idea. The definition of legitimacy in the eyes of the merchant must be examined from the perspective of liberal currents. In liberal thought, legitimacy is gained from the people and the main reason for the liberals' opposition to the theory of Velayat-e-Faqih is this issue. Now, they opposed the issue of Velayat-e-Faqih in the constitution, and despite that, they used the tools of the interim government to dissolve the parliament. This is one of the important events that has taken place in the continuation of the process of opposition to a religious democracy.

It can be said that the desirable future of modern thinkers in terms of democracy is a government in which there is freedom; That is, no one should interfere in terms of what kind of religion people have. If one is to claim religious democracy, one must come to terms with the problem that religious people face so that they do not see social freedoms in conflict with religious values, which is not the case in practice. So a kind of liberal democracy is in the minds of modernists. Democracy is based on the people and the people's vote regardless of having religious ideas.

#### **4-2-2- Probable future**

The first question to be asked is what kind of democracy is likely to be achieved? Given the probable future, it must be said that given that the process of secularization of society around the world is accelerating with access

to the modern world and the information and communication revolution, the Islamic society cannot leave this process. Those who hope for reform in the current system of the Islamic Republic believe that this system, by opening its doors to the outside world and accepting domestic public opinion and international standards, can be tolerated for a very long period and in the long run to a becoming a secular system. This is a scenario that the extremist elements of the system are terrified of because it is more likely to happen than other options.

On the other hand, it is necessary to pay attention to what kind of demands the people have from the political system. Are the demands of the people met in the political system? Is the political system able to meet the demands of the people, such as the right to vote, political participation, freedom, etc., or not? With the expansion of the space resulting from communication and the growth of the middle class and the young population of the country, these demands are always increasing. On the other hand, the Muslim and Shiite communities in Iran have proven for centuries that religion is an important element and component in their lives and they are not willing to give up their religious ideals. Therefore, a kind of combination between religion and secularism must be done and they must achieve a kind of Islamic democratic system.

Hence, if the purpose of democracy is for the people to choose, at their discretion, a system and structure that has a (political) role within the framework of divine commandments and Shari'a laws, and that participates and is effective in determining their destiny, and Political appointments and the election of leaders and agents of the people should be through elections, such an interpretation of democracy is not against religion and democ-

racy can be ruled in Islam. If democracy means the rule of law and the denial of tyranny (personal and collective), participation in Political freedom, and people's participation in elections with competition and freedom of expression, pen, press, associations, and the right to protest (within the framework of law and sharia), etc., this can be combined with religion and in the constitution of the Islamic Republic, This meaning is also clearly confirmed. This form of thinking was in the minds of people like Bazargan.

Bazargan considered respect for man and humanity, regardless of social classes, color, race, etc., as the main spirit and essence of democracy, and claimed that this issue could be understood from the heart of the Qur'an and the behavior and manners of the prophets. He says: "The existential philosophy of democracy is to appreciate and value the individuality of human beings. The prophets were the first to pay attention and love to even the lowest and most forgotten classes of people and gave them rights and privacy" (Ghezelsoufi et al., 2017, p. 15). It seems, therefore, that the future is likely to be intertwined with religion and the foundations of liberal democracy in a way that preserves both the essence of religion and the essence of democracy.

#### **4-2-3- Possible future**

Given that the current government in Iran is the government of the Islamic Republic and that this government is facing a lot of criticism from inside and outside and is under a lot of sanctions and economic pressure, it seems to be one of the scenarios for officials to maintain the government. Islam is more reference to Islamic sources to maintain government and power to maintain the Islamic system. The process of domination of these religious groups in the country continued in a

process after the revolution and in terms of scope and organizational organization of the Islamic Republic Party from the very beginning took over all the pillars of the political system (Ramezani et al., 2017, p. 139).

Thus, it can be said that the Islamic current is present in the years after the victory of the Islamic Revolution as the most important political current in the field of Iranian politics. Given that the levers of economic, political, and regulatory power are mostly at the disposal of these institutions and organizations, the implementation of this scenario can also be considered possible. But it may be the result of this kind of scenario of religious extremism and the spread of violence in society. In this scenario, people's attention and demands are diminished, which reduces social capital and people's trust in the political system.

On the other hand, this may create a kind of military system based on democracy, which leads to the elimination of religion in politics and society, and finds a complete customary and human basis. In this regard, factors can be mentioned as factors influencing this process. Although one of the greatest achievements of the Iranian government has been the eradication of internal dissent and the marginalization of politicians who have turned away from a religious rule, this is not another aspect of success because it has encouraged many of Iran's best to leave the country.

Is Given that they are role models for society, they can be a good incentive for young people to run away from religion and religious rule. Due to other factors such as the proliferation of the young generation and easy and widespread access to information and communication networks such as the Internet, satellite, and virtual networks, the elements claiming anti-religious democracy

and secular government are easily accessible. Therefore, in this scenario, people are considered an important factor and element in the political system, whether they are associated with the political system and maintain their socio-political cohesion or not? It seems that given the many economic problems and the types of crises that are imposed on Iran due to foreign pressures, this scenario can seem plausible.

Because the opposition forces, by making welfare and economic promises and political promises such as freedom, can penetrate the beliefs of the people and make them intellectually capable and ready to create such a system. Thus, a religion without religion and the establishment of a secular democratic government can be considered a possible scenario. Because the situation continues as it is now, people will gradually turn to other scenarios. And all of this opens the way for young people to have new interpretations of religion and religious government, and these people are preparing to enter the new world with the new images they find of new governments. Of course, other scenarios can be presented in this section, which is a combination of the two cases that were mentioned.

### **Conclusion**

Religious thought has always been criticized and interpreted since the beginning of Islam, but the difference between modern interpretations of the issue of revelation and the Qur'an with previous interpretations reveals that it is influenced by modern Western knowledge under the influence of modernity. One of the Muslim thinkers who has been influenced by the current of modernity is Nasr Hamed Abu Zayd. The main basis of Abu Zayd's thoughts on religious texts is the belief that these texts are the cultural and historical product of Ando, despite being of divine origin, have a

human aspect, and have been influenced by the socio-historical realities of the Revelation era. He generalized. He expressed different views on the Qur'an and revelation until at the end of his life he denied the revelation of the Qur'an and reduced it to a collection of sayings of the Prophet. In general, the thought of religious modernists can affect Islamic societies in various fields, which was studied by futurology.

The preferred scenario for modernists seems to be for society to become secular. Both in terms of the relationship between religion and government and the type of government, they believe in some kind of implementation of the principles of secularism. In this case, the legitimacy of religion in society is reduced and their desired system is achieved. In contrast, the probable scenario is that, given the new issues that are supported by international public opinion and international institutions, and given the easy and pervasive access of people to the media and information, the traditional religious government cannot be indifferent to the effects of these developments. As a result, it is necessary to move towards comprehensive reforms that both reduce the criticism of critics, especially religious modernists, and do not lag behind the developments of the time. In the case of a possible scenario, two ends of the spectrum were mentioned: either the religious community will take control of everything more strongly, or the society will move towards absolute and pure secularism.

In the first case, its implications and implications are that the religious government, to stay out of global developments, instead of reforms, will make the role of religion more colorful. . And on the other side of the spectrum, we can point to the absolute departure of religion from the scene of society and politics. In this scenario, variables such as the

role of the expatriate opposition in leading and encouraging public opinion, internal problems, mass media, world public opinion, modeling of other non-religious countries in terms of social and economic development, etc. can be the basis. Encourage the transition to this scenario.

Therefore, given that the main feature of the future is uncertainty, the Islamic government must prepare for each of these scenarios and strengthen it in various fields. Our contemporary world is an arena of dramatic changes. Changes occur so unexpectedly and electrically that the slightest neglect of them can come at the cost of strategic surprise in all political, economic, social, and cultural spheres. Although the Iranian religious community is accustomed to and upholds the precepts of the Shari'a, the future is always in doubt, and this uncertainty is never a good sign for religious people.

Because there are always individuals and currents who chant the slogan of opposition to religion and the patterns of religion, and perhaps with the power of reason, reasoning, and sophistry, whether with debate and logic, or with bribery and intimidation, or by any other means, can support and Gather their followers and the day will come when they will discredit religious thought. The macro view of the present world and the actors that play the main and fundamental role, indicates the existence of fundamental and influential institutions regarding the future of research in the core of the great and developed governments of the world.

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