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Electronic Extractionary Election (Voting): An Islamic Sufi Approach to Improve Democracies

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Abstract

Purpose: In this paper, by a glance at the general and conventional form of elections in countries, the importance of “counselling” and “decision-making” is pointed out, and the shortcomings of democracy and election, and the background of Electronic Voting are discussed, and then the stagey Extractionary Election (Voting) is stated. **Design/methodology/approach:** In the proposed manner, in the first stage, the people of the society elect people among themselves. In the next round, the elected people will elect newly elected people among themselves, and these people will then elect some newly elected people among themselves. This procedure is repeated until the number of selected people reaches the necessary quorum to fulfil the desired positions. **Findings:** The advantages of this method over conventional election are mentioned that improve the electoral process and promote democracy. **Research limitations/implications:** When Electronic Voting is added to this procedure, its efficiency is highly increased. **Practical implications:** Combining this method with Electronic Voting reduces fraud and cost of election holding and distorted votes. **Social implications:** Extractionary Elections can adjust the influence of parties on people’s votes and prevent the advertisement-based channelization of voters to specific candidates and parties. It removes discretionary supervision and reduces the intervention and influence of elites and power-holders, and increases the voters’ freedom, enthusiasm and collective wisdom. **Originality/value:** Extractionary Election was adopted from Moses (AS), who selected the Israelite elites to take them for the appointment of the Lord.

Keywords: *Extractionary election, Voting, Democracy, Election, Electronic voting, Council, Election campaign, Public administration, Corruption control*

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1. Introduction

Governments are responsible for managing societies, and if the rulers were competent and wise, they could lead the people and society towards material and spiritual well-being. Undoubtedly, if the wisest persons and the veracious men and the most virtuous human beings who have the position of fatherhood and

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guardianship towards God's people, or have the position of caliphate and representation from God, were placed at the top of the government, surely a better society and a more Virtuous Medina (Utopia) will be formed. All wise persons will acknowledge that a person with human virtues and more perfected than others is the best option for the head of government. But the mysterious issue is the cognition of this person by the public. Undoubtedly, this person is the Divine Caliph on earth whom the followers of all religions await his appearance. This supreme person cannot be chosen by people's votes and is appointed by God. The Lord assigns His caliph by appointing the successor caliph by the former caliph, and he is beyond the authority and choice of the people.

Throughout history, in almost all cases, politicians and authoritarians have refused to accept the caliphate of God, and the leadership of people and affairs is entrusted to elites in various ways, who urge the people to follow them and withhold their rights, and try to preserve the interest of those who prepare their domination. One of the methods of electing the ruling class, under the name of democracy, is through voting. Although selecting the governing body through getting people's votes is a good-looking way, namely a "healthy" democracy, it has its own advantages and disadvantages. If the voting mechanism were improved, the demerits of the prevailed elections would be reduced, and its merits would increase. The election method in most countries, with some little differences, almost generally has a similar structure.

In this paper, we will discuss the election method that Moses (AS) used to choose the most eligible people to accompany him to the Tor Mount for the appointment of the Lord. His procedure is more advantageous in choosing the most qualified persons. Though this procedure is not perfect and flawless but can eliminate the shortcomings of the democratic electoral method or at least reduce its distortion severity. In this regard, due to the huge number of people in the societies, and using Information and Communication Technology that facilitates the election performance, we propose a more desirable electoral method that is highly compatible with the Electronic Voting process.

2. Conventional Election

The conventional manners of candidacy in Western democracies and other countries are usually done by nominating candidates on behalf of political parties, factions, social groups, or the candidates themselves. In this process, the candidate pretends to represent and protect the interests of those who nominated him to get their interests, and if he is elected in the election, he serves as the tribune of the said party or group in the parliament or other councils. Instead, the nominators introduce him through their political and media lobbies and notices, so the people would support him.

Though this method is common in many countries, it is always accompanied by some expediencies shown as electoral filtering. For example, government and security organisations, in the first stage, determine a set of qualification measures for the candidates and block the way of opponents and dissidents with different monitoring methods and prevent their candidacy for the parliament representativeness following their own sultanate interests, because the parliament's members might be nuisances to the government when they get the representativeness positions. Therefore, to deal with this phenomenon, depending on the strength of the groups and parties, usually, a range of candidates enter the electoral campaigns whose range of opinions are included in the sub-branches of the governance issues, and their performances do not disturb the government, and their actions do not cause important changes to status quo. So, those staying in power will not be shocked by this side. Though it preserves the government in the short term, this manner wears it down from the inside. Because transformation is a social-political need of the society and arises due to the presence of opposing forces to the status quo, and if this need is prevented, the forces have been suppressed in a cross-sectional manner, and the suppressed forces are gathered like the force of a spring, and when released, in the beginning, it releases more than its length and with a much greater force and may destroy the vine and viticulturist both. In other words, the parliament as a legislative channel should be in such a way to channelize the needs and demands in the form of laws so that the flow of social affairs finds a correct and legal circulation following the needs and demands of the society in the form of laws, and this causes the use of the powers of people's demands and needs in society for social benefits and not for confronting the government. Therefore, the acceptance of opposing opinions leads to social stability, and the stability of society also means the stability of government, although the acceptance of opposing thoughts can also cause transformation and governance

improvement. This is why applying the above mentioned kind of supervision on the matter of elections is not suitable for both society and the government.¹

The issue of the election itself, which plays an essential role in today's democracies, is one of the main problems that damage "democracy". Because the nowadays elections are based on media advertising and the supremacy of candidates over each other², can easily distort the foundation of the originality of elections.³ That is to say; it creates conditions so people would not be successful in choosing the right person. In general, if a person is lower than another in knowledge, awareness, and episteme, he cannot recognise a higher knowledgeable, conversant, and wide-awake person, due to the fact that if the former could acquire the latter's knowledge, he would become equal to the latter and would know the extent of the latter's knowledge. Therefore, it is often mentioned in logic that the exponent must be higher than the expounded. By considering this issue, it should be said that election, in general, and especially in its conventional form, cannot be a good way to elect the right person, but the cunning tricksters push the real right persons out and substitute them by themselves through pretending, deception, lies and slandering. Undoubtedly, virtuous people who have reached the status of knowledge and are afraid of doing wrong will not be the winners in this campaign. Because they are God-fearing and careful about the righteousness of their actions, but the others will expel their rivals from the scene as they see fit for the sake of getting mundane world benefits. The range of such actions has been seen in different ways, from character assassination to physical removal, and recorded in history.

3. Counselling and Decision-Making

In addition to channelling the interests of people's groups for decision-making, parliamentary systems also form a reference for counselling. That is, the issues are brought to deliberation, and the parliament council practically examines the strengths and weaknesses of the proposed plans and bills. This council is in agreement with the order of the Holy Quran, which says⁴: "But that which is with Allah is better and more lasting, (it is) for those who believe and put their trust in their Lord, those who avoid the greater crimes and shameful deeds, and, when they are angry even then forgive; those who hearken to their Lord, and establish regular prayer; who (conduct) their affairs by mutual consultation; who spend out of what We bestow on them for sustenance."

This verse does not imply that the decision-making should be based upon the council's decision, but it expresses the importance of consultation. In another verse, He addresses the Holy Prophet (PBUH) and says⁵: "And consult them in affairs, then, when thou hast taken a decision put thy trust in Allah; for Allah loves those who put their trust (in Him)". This verse is translated as "put your trust in God" in some translations. Although both translations do not have much difference in terms of meaning, since firstly, "when thou hast taken a decision" is given in a singular form and not plural, and secondly, if "trust" is taken as a proxy, the Prophet is the vicegerent of the Most High on earth. As a result, this meaning is inferred: "Consult on matters but make decisions on your behalf instead of Me".

¹ For more explanation see: His Holiness Haj Dr. Noor Ali Tabandeh, The Discernment of the Qualification of Candidates and the Freedom of Elections, Contradiction or Compromise!?. *Collection of Social and Legal Articles*. Haqiqat Publications, 1st Ed., 2011, pp. 266-270. Reprinted from Kayhan Hawaii, No. 1048, 15 Sep. 1993, p. 15. <http://www.sufism.ir/>

² Basically, supremacy in election campaigns and promoting self and against the other Muslim brother is far from the dignity of Islamic brotherhood. Electoral supremacy under the titles of "competition of candidates" and also "election candidates" have not been approved in Islam, and the Quran says (Sura: Al-Qisas, verse: 83): "That Home of the Hereafter We shall give to those who intend not high-handedness or mischief on earth: and the end is (best) for the righteous".

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ

³ See: Duverger, Maurice, Political Sociology, Thomas Nelson & Sons Publication. 1972. Translated to Persian by Abolfazl Ghazi, Tehran University Press, 1993, Tehran. Duverghe, Maurice, Principles of Political Science, Translated to Persian by Abolfazl Ghazi, Tehran, Jibi books, Franklin, 1975.

⁴ Sura A-Shura, verses 36-38:

وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ وَالَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ وَالَّذِينَ
وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

In the exegesis: "Bayan a-Sa'ada fi Maqamat al-Ibada" it has been written: "They conduct their affairs by mutual consultation" means: "They consult in their affairs and do not have tyranny in their opinions, because they have gotten out of their selfishness, they all trust each other and in general and in seeking goodness and expressing it." His Holiness Haj Mulla Sultan Mohammed Bidokhti Gonabadi, Bayan a-Sa'ada fi Maqamat al-Ibada. Translated to Persian by Heshmatullah Riazi and Mohammad Agha Rezakhani. Published by Organization of the Ministry of Culture and Islamic Guidance, 1998, Tehran. <http://www.sufism.ir/Vol. 13> of translation, page 82.

⁵ Sura Ale-Imran, verse 159:

وَسَاوِرُهُمْ فِي الْأَمْرِ فَاِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

In the explanation of this verse, in the exegesis of Bayan-o-Sa'ada, it is said⁶: ““And consult them in matters” means: Consult with them, especially about war. Or in everything in which consultation is right, and this is for their purpose of purifying their souls and befriending their hearts with you, and taking help from their opinion, and making the custom of consultation as a tradition in your nation, because, in consultation, there is the removal of blame and remorse and attraction of blessing, because there is an effect in the union and unison of souls that do not exist in the souls individually. Moreover, we say: even if there is no goodness in what is counselled and agreed upon by the persons, God will surely put goodness in it, so it is not appropriate to abandon consultation in matters. “When thou hast taken a decision” means: after consulting and agreeing on a matter, do not trust the council and the consensus of votes because the good and bad of things are in the hands of God. “Put thy trust in Allah” means: Trust in God, and take Him as your advocate in your affairs and their correction. “for Allah loves those who put their trust (in Him)” means: there is no greater honour than God’s love, it is to encourage to trust. Be aware that trust, submission, and delegation have similar meanings, and each one is used in the meaning of the other. The difference among them is in extremes of accuracy because trust (reliance) is to take God as a proxy in your affairs, and submission is submitting your affairs to God, and delegation is to leave the relating of affairs to self and moreover to not relating of selfhood to his own self, so submission is a type of glorification that does not exist in reliance, and in the delegation, there is a type of glorification that does not allow the delegate to pay attention to glorification”.

In another verse, He says:⁷ “It is not fitting for a believer, man or woman when Allah and His Messenger have decided a matter to have any option about their decision: if anyone disobeys Allah and His Messenger, he is indeed on a clearly wrong path”. This also implies that the Prophet’s command overrules all decisions at all levels, including councils, committees, meetings, parliaments, delegations, etc., even if the Prophet himself ordered the formation of these councils and delegated decision-making authority to them.

Examining the verses about counselling indicates that no inference can be made from them that the majority vote is valid. In other words, it is not possible to get approval for the main defect of parliamentary democracy. Because people are not equal in terms of understanding, intelligence, reason, knowledge, science, and piety, which the values of their votes be also equal, to distinguish right from wrong by counting the votes and determining the majority.

Relating this issue, Ali (AS), in response to the advisory opinion of Ibn Abbas, says:⁸ “It is up to you to give your advisory opinion on me, and I will think about it, so if it is against your opinion, then you will obey me”, which confirms the previous discussion about counselling. That is, the council’s decision does not overrule the decision of the right person in charge. And the command of the Prophet, Imam or Guardian is superior to the council’s decisions.⁹

Similar to this style regarding the decisions of the parliament, in some countries’ constitutions, such as the United States, the president has been allowed to veto the approvals of Congress. In a real religious government, that is, a government that the Prophet (PBUH) or the Guardian (AS) or the permitted Executor (AS) rules, in principle, the power of councils such as parliament or similar entities that are created for decision-making in social affairs is delegated with the prophet’s or guardian’s or executor’s permission. It is also a tradition in some monarchic governments that the members of the parliament must go to the king’s presence and receive their permission after obtaining enough votes in the elections. And though this issue is done ceremonially, it has reached its similarity to religious principles.

4. Elections and Democracy

The continuation of this discussion leads to democracy criticism, which is one of the most important topics about political systems. That is, when the elections based on the conventional principles of democracy lead

⁶ “Bayan a-Sa'ada fi Maqamat al-Ibada”, Volume 3 of translation, page 436.

⁷ Sura al-Ahzab, verse 36: *اللَّهُ وَرَسُولُهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا وَمَا كَانَ لِمُؤْمِنٍ وَلَا مِؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ*

⁸ His Holiness Ali Ibn Abi Talib, Nahj al-Balagha. Translated to Persian by Jafar Shahidi. Scientific and Cultural Publications, 15th ed., 1999, Tehran. Wisdom No. 321.

⁹ Sura An-Nisa, verse 59: O ye who believe! Obey Allah, and obey the Messenger, and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and His Messenger, if ye do believe in Allah and the Last Day: That is best, and most suitable for final determination.

societies in a direction that does not fulfil the expediencies of the society, then the general attitude towards election and appointment should be revised. Considerations of selection and appointment should be re-analysed and re-defined for the realisation of democracy and its true meaning, which is imprinted in the back of public opinion, and everyone has a utopian viewpoint about it.

In the Holy Qur'an God says to the Holy Prophet (PBUH):¹⁰ "And if you obey the majority of people on the land, they will lead you astray from the path of God, because they do not follow but guess, and they do not follow anything but guesswork and estimate". This verse is a warning for governments based on people's votes.

Many political philosophers have not considered democracy as a desirable political system and have critically debated it. Plato points out the problem of democracy that it makes the fate of society a toy of the whims of the masses who are emotional and bigoted not technocrats. On the other hand, in a society dominated by the people mass, the leaders are also influenced by them and become followers of the mass, so they neglect their reforming leadership role and only put the target for the mass's happiness, which this way ends up ruining the society. Plato's other objection is about freedom as the essence of democracy; in his opinion, unlimited freedom destroys social harmony. Aristotle's opinion, in general, is also against democracy; and he considers that democracy, even its best type contains principled conflicts.¹¹ According to most critics of democracy, people's rule is the cause of instability and dictatorship of the majority and causes impotence. The elected officials of the people are urged to praise the people, even falsely, to keep them satisfied. There have been other various critics of democracy, which can be categorised in the form of cases such as the following, and we will not discuss them further here:¹²

1. Ambiguity in the definition, nature and foundations of democracy: This means that democracy is used in different concepts such as "rule of the majority", "rule of law", and "separation of powers", each of which can have different interpretations.
2. Ambiguity in the definition of equality: The equality of citizens before the law and giving them the same opportunity to obtain government posts are considered as the basis of democracy, but the goal of democracy is not to make people equal.
3. The contradiction between freedom and equality: That is, the border between freedom and equality is not defined in democracies. The desire for freedom limits equality and vice versa.
4. Criticisms of representation: Representation is only limited to the time of the election of representatives, and they are discarded after the people's election. On the other hand, in majority-based elections, the intensity of favouritism is not reflected, and the relative majority has the same decision-making effects as the absolute majority.
5. Weak separation of powers: Despite the existence of political parties and the issue of the ruling majority, it is not possible to separate the three powers that are all in the hands of the ruling party.
6. The possibility of error and lack of competence of the majority in decision-making: When everyone's competence is not the same and equal, if everyone participates in decision-making with an equal vote, the society is oppressed due to the lack of using competence of individuals. As Taine says:¹³ "Ten million ignorant people do not create one knowledge".
7. The risk of deceiving public opinions and votes: This phenomenon is one of the most visible aspects in democracies, where political elites support their group interests under populist slogans. His Holiness Amir al-Mu'minin Ali (AS) says:¹⁴ "People are of three types: either they are divine scholars or learners and

¹⁰ Sura al-Anfal, Verse 116:

وَأِنْ تَطِغْ أَكْثَرُ مَنْ فِي الْأَرْضِ يَضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ تَتَّبِعُونَ إِلَّا الظَّنُّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ

¹¹ Aristotle, Politics. Translated to Persian by Hamid Enayat, 2nd ed., Jibi Books, 1970.

¹² Bidabad, Bijan (2009). Social Worldview of Islamic Sufism and Mysticism, Volume 5, Sufi Foundations of Political Science in Islam (Politics, Government, Velayat, a Theosophy Approach). <http://www.bidabad.ir/doc/mabani-erfani-oloome-siasi.pdf>

¹³ Hippolyte Taine (1828-1893). "Dix millions d'ignorances ne font pas un savoir". Hippolyte Taine (1986), Les origines de la France contemporaine. L'ancien régime. Editions Robert Laffont, collection Bouquins, Paris. Première édition: 1875, tome I, p. 11. http://classiques.uqac.ca/classiques/taine_hippolyte/origine_France/origine_France.html

¹⁴ His Holiness Ali Ibn Abi Talib, Nahj al-Balagha. Translated to Persian by Jafar Shahidi. Scientific and Cultural Publications, 15th ed., 1999, Tehran. Wisdom No. 147.

are on the path toward salvation, or they are like small flies that follow the wind and are attracted to every sound and do not have independence. They have not received the light of episteme and awareness and have not gotten the light”.

8. Elites hinder people’s participation: Elites’ dominance over decision-making is an obstacle to social development.
9. Insufficiency of people’s knowledge about candidates: In elections, though the regional and local constituencies are defined, but voters usually do not know enough about the candidates. Therefore, this issue can cause deviation from the ideal democracy.

Paying attention to these items requires that the subject of election be examined as a questionable issue in governmental administration and political systems. Because political and social events cannot bring the fate of governments to the transcendence of society and humanity and make people as slaves of the dominant political elites in the society, and without letting them know, they suffer damages and injuries that are beyond the limit in counting. These phenomena have been clearly observed in contemporary democracies, even in Western types. Dragging people to wars and killing them under the guise of protecting national interests, boosting the production and trade of armaments, and creating tension and insecurity inside the country by the established government to allocate funds to government agents, including security, military and police departments, spending money on creating international riots and interfering in the rights of the other countries through taxation levying on the domestic people to achieve political and material goals and domination in favour of the ruling body and many such similar cases that description of them requires several books, all indicate fraudulent domination in most today’s conventional democracies and their transformation into corporatocratic governments.

5. Electronic Voting

The term “Electronic Voting” (E-Voting) is used for voting using electronic systems to obtain and count votes and facilitates election. For the first time, Electronic Voting was used in 1960 in the United States of America using punch cards and punch card reader devices. After that, Optical Scanning Voting Systems and Voting Machines were used in different countries.¹⁵ Direct-Recording Electronic (DRE) Voting Machines were placed on Public Networks over time, transmitting vote data through different networks to the vote collection centre, eventually becoming Online Voting. In this way, a person with a Personal Identification Number (PIN) goes to the voting website and registers his vote.

Despite its high efficiency in ease of collection, counting and analysis, this method is not immune from errors and electronic risks like other operations based on Information and Communication Technology, and therefore, to maintain the security of people’s votes, various arrangements should be made for it according to the types of risks and common frauds.¹⁶ The concerning issues such as preventing overcounting or undercounting of votes¹⁷, digital ballots, accessing, identity recognition and password authentication, voter’s intention, transparency, coercion¹⁸, recounting and investigating the votes¹⁹,

¹⁵ Buchsbaum, T. (2004). “E-voting: International Developments and Lessons Learnt”. Proceedings of Electronic Voting in Europe Technology, Law, Politics and Society. Lecture Notes in Informatics. Workshop of the ESF TED Programme Together with GI and OCG. Bellis, Mary. The History of Voting Machines. <http://inventors.about.com/library/weekly/aa111300b.htm>

¹⁶ Government Accountability Office (September 2005). “Federal Efforts to Improve Security and Reliability of Electronic Voting Systems are Under Way, but Key Activities Need to be Completed”. <http://www.gao.gov/new.items/d05956.pdf>. The Election Technology Library research list—A comprehensive list of research relating to technology use in elections. <http://www.electiontechnology.com/research.php>

¹⁷ Government Accountability Office (May 2004). “Electronic Voting Offers Opportunities and Presents Challenges”. Government Accountability Office (Sep 2005). “Federal Efforts to Improve Security and Reliability of Electronic Voting Systems are Under Way, but Key Activities Need to be Completed”. Thompson, Ken (Aug 1984). Reflections on Trusting Trust. https://www.cs.cmu.edu/~rdriley/487/papers/Thompson_1984_ReflectionsonTrustingTrust.pdf. Schneier, Bruce (2004). What’s Wrong with Electronic Voting Machines?. https://www.opendemocracy.net/en/article_2213jsp/

¹⁸ Gurchetan, S. Grewal, Mark D. Ryan, Sergiu Bursuc and Peter Y.A. Ryan (2013). Caveat Coercitor: Coercion-Evidence in Electronic Voting. *34th IEEE Symposium on Security and Privacy*. <http://www.ieee-security.org/TC/SP2013/papers/4977a367.pdf>

¹⁹ Hardesty, Larry (2004). “Cryptographic Voting Debuts”. *MIT News*. Retrieved 2009-11-30. <https://news.mit.edu/2009/rivest-voting>. ‘Paper Trail’ Voting System Used in Nevada, Associated Press, Sept. 7, 2004. <https://www.nbcnews.com/id/wbna5937115>

hardware and software and others are significant in Electronic Voting and technical solutions have been provided for each of them.²⁰

6. Extractionary Elections

The question will be how to choose people based on the people's vote, in which the corruptions in conventional voting mentioned earlier were at least less. A method of election during the time of Moses (AS) is mentioned in religious texts, which can be adapted to at least put the more eligible persons elected by people for serving in political affairs and social issues. This method is mentioned in the interpretations of verses 55-56 of Surah al-Baqarah²¹ and verse 155 of Surah Al-Araf²² in the exegesis of "Bayan a-Sa'ada fi Maqamat al-Ibadah" with some differences²³ as to whether the first choice was made by Moses (AS) or by the people. But according to the number of people mentioned for the Israelites (seven hundred thousand people), it seems that the inference of choosing people by the people themselves in the early stages is correct. And if Moses (PBUH) had chosen the chosen ones himself, there would have been no need to go through different stages of selection and he would have directly separated the chosen ones from the tribe. Although these verses and their interpretations are compendious, the idea of Extractionary Election can be taken from them.

In this method, the people of the society elect persons from themselves. In the next round, the elected persons elect new persons from themselves (the elected persons in the last round), and these elected persons then elect their elected person from the last set of elected persons. This procedure is repeated until the number of elected persons reaches the necessary quorum to fill the desired political posts (whether parliament representativeness, presidency, city council membership, etc.). In each of the above rounds, those persons who did not get enough votes in the previous round are removed from the voters' list, and only those who have obtained the necessary votes in the previous round are eligible to be voted in the next round. The quorum of people's votes in each stage can be optionally determined in advance. The higher the number of the quorum, the more the number of voting stages will necessarily be.

Although this method cannot lead to discovering the most righteous candidates, at least it will reduce the interference of politicians and political elites in deviating people's votes, which will cause a very important development in pushing the elections towards the real people's votes and persons.

Electronic Voting, due to the development of security issues in authentication, such as Biometric Identity Authentication (Bio-Identity) and expansion of Relational Databases, and development and expansion of communication instruments, networks and mobiles have facilitated the possibility of carrying out this procedure and provided the basis for online Extractionary Electronic Voting. With this innovation, it is not necessary to establish electoral districts and constituencies, and the bureaucracy related to it vanishes, and every person is identified by verifying his unique ID and gets the right to participate in the elections.

7. Advantages of Extractionary Electronic Voting

The advantages of Extractionary Elections can be listed as follows:

1. Adjusting the influence of parties on people's votes.
2. Adjusting the urged voter channelization to specific candidates.
3. Removal of discretionary supervision of the government.

²⁰ Mercuri R. (2002). "Florida Primary 2002: Back to the Future". Retrieved 2010-05-24. <http://www.notablessoftware.com/Papers/BtF.html>. Buchsbaum, T. (2004). "E-voting: International Developments and Lessons Learnt". Proceedings of Electronic Voting in Europe Technology, Law, Politics and Society. *Lecture Notes in Informatics*. Workshop of the ESF TED Programme together with GI and OCG. Zissis, D. Lekkas (April 2011). "Securing e-Government and e-Voting with an Open Cloud Computing Architecture". *Government Information Quarterly*, 28(2), 239-251. doi:10.1016/j.giq.2010.05.010.

²¹ Sura al-Baqarah, verses 55-56: And remember ye said: "O Moses! We shall never believe in thee until we see Allah manifestly, but ye were dazed with thunder and lightning even as ye looked on. Then We raised you up after your death: Ye had the chance to be grateful".

²² Sra: al-Araf, verse 155: "Moses chose from among his nation seventy men for Our appointment".

²³ In the exegesis: Bayan a-Sa'ada fi Maqamat al-Ibada, it is narrated from His Holiness Reza (AS): And the people were seven hundred thousands. So he chose seventy thousands of them, then he chose seven thousands of them, then he chose seven hundreds of them, then he chose seventy men from them for the appointment of his Lord.

4. Voters' freedom and choice in choosing the person they want.
5. Reducing the intervention and influence of elites and power-holders in society.
6. Reducing the effect of advertising.
7. Increasing enthusiasm and collective wisdom.

Also, the following advantages of Electronic Voting are added to the items mentioned above:

1. Reducing fraud in electoral districts and constituencies.
2. Reducing the cost of election holding.
3. Increasing the speed of vote counting and obtaining the results.
4. Fast production of election statistics for statistical analysis.
5. Correcting mistakes in counting votes.
6. Removing or reducing distorted votes.

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