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Abstract

That secularism as a term and the idea is not palatable by not a few thinkers and researchers, Islamists, and such position's political and intellectual Islamic rejection of secularism in all its details and its elements as a Western idea imported and alien to Islam and its people, with no need of Islam and do not even benefit from the advantages of the human experience, not reliable or adoption of a position's political and intellectual contemporary Islamic rejection of secularism in all Mazhb him, where he refused to argue that the validity of laws human, for example, to regulate the lives of people in different areas of life, and restriction radical text Koran and the Hadith, without any flexibility in dealing, meanOne of the two cases: the first case, is that the religious text, the Koran, a newly available answers on the problems and developments in the times, this means that we can find in the sacred text (the Quran and the Sunnah), texts on contemporary international relations, and the theory of the state and economy, insurance companies, and in vitro and corn, reproduction and other areas, and this is something that is not in the religious text, and can not be; because the religious text in this case would be in the eyes of the early Muslims strange and incomprehensible, while the second case, namely, that God (Almighty forbid that) did not know Masatro on transformations of the world and will face problems, and Cistgd systems and discoveries, and therefore these things are unacceptable and should be ignored.

This position, as well as the position of the back of another intellectual contrast, accepts the essence of secularism in whole, in terms of Islam is the religion of my soul, and has no relationship to human life and the details of living in this life. Not only lack of credit or the adoption on the position of intellectual rejection but there is real difficulty prevents us from adopting the pro-secular, which is the message of Islam is a spiritual purely because this principle is a departure from the explicit to the principle known of the religion, and the definitive texts in the Qur'aan and Sunnah and the consensus of the majority of scientists Islam, therefore, a comprehensive message of Islam to matters of religion and public life, and the majority of its provisions fall within the political organization of human relations and economic and social, as well as they enter predominantly the prerogative of who rules and is not for the individuals. The obedience of Allah and His Messenger (Allah bless him and his family), requires the execution of orders and refrain from prohibitions, whether such orders and prohibitions religious or political or economic.

Between this and the back of the position of an intellectual center of opinions or positions of the former, it does not accept secularism in all its elements and details, but accepted as a parts and reject other parts, accept in relation to call science, and to advocate the use of reason, the rejection of the priesthood, the call to the civil power .. . Etc., and rejects it, the call for indefinite terms of reference of Revelation, and raise the holiness of the Prophet (Allah bless him and his family), and his book, the Koran, and the deportation of Islamic law on the life of society ... Etc., and this is what the pioneers traveled by the Islamic reform movement, in the era of the Renaissance, followed by a number of modern Islamic political thinkers.

أنموذج (ب) الخاص بالبحوث للأعوام (2008,2009,2010,2011)