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ABSTRACT

Abstract

" The Intellectual Bases for political Reformation in Imam Hussein Bin Ali's (pboh) Revival "

This dissertation is build on a hypothesis which states that (Imam Hussein (pboh) proves his aptitude for comprehending truths of Islam and applying them , among his contemporaries . He was befitting to apply these truths converting them to a pattern by political reformation of the ruling regime through his thorough revival to achieve the requirements of this reformation) .

Accordingly , this study is divided in to an introduction, a preliminary chapter , three basic chapters and a conclusion The preliminary chapter , in its first section , deals with a theoretical and conceptual framework of " reformation" and revival concept in the political thought by defining them linguistically and terminologically as well as other approximate concepts . The second section deals with reformation in the political thought , its essence from an Arabian , referential and Islamic perspectives . the first chapter studies the character and position of Imam Hussein (pboh)in Islam which is found to be gigantic in history . His missionary position in Islam needn't be read elsewhere . Sharia recognized him in Holy Quran and Sunna . These facts from a solid ground for Imam Hussein (pboh) to substitute the corrupted regime with a revival in thought and approach . His approach is deep- seated whatever distortion or deviation done to it in the course of human history .

The second chapter discusses the motivations behind Imam Hussein's (pboh) revival in two sections . The first analyses minutely the general conditions of the state under its founder Muawia and his son Yazeed , The second defines "Khalifa" and "Imam" concepts , its conditions and functions according to Imam Hussein (pboh) .Muawia's and Yazeed's reign did not suit Islam in its context . Imam Hussein (pboh) discovers the religious , political , economical deviations in the Islamic states . He opposes Muawia's and Yazeed's ways of reaching authority (rule) . their malfunction , their deviation from the requirements that should be available in Muslim's Khalifa- as Islam states . This forms an essential motive for

Imam Hussein (pboh) to raise against this rule to unveil its reality.

The third and last chapter concentrates on the bases and intellectual outcomes of Imam Hussein's (pboh) revival in political reformation through two sections . The first takes in to consideration the intellectual bases of the political reformation in four demands about the bases of revival : religious , political , economical and moral . The second shows the intellectual bases of the revival in four sides of political reformation : political , social , humane and doctrinal . They form a reformation mind and legacy for revival calling for applying criteria of justice and equality . Also they form an awareness among Muslims to oppression of which they sought an outlet and aspired to a law that respects their rights and their Humanity . The latter can be guaranteed by demanding a political reformation for every political regime that does not embody these objective bases and criteria.

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