



The Impact of Secular Thought on the Arab and Islamic World of Modern Times

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Abstract

The term secularism is considered one of the most important terms that has been raising many issues and problems. Perhaps the most important issue raised on secularism itself is determining the origin and meaning of this concept which is problematic, in addition to the confusion which is associated with the translation of this term into Arabic. We note that there are different contradictory translations, depending on the terms of reference and starting points from which each researcher refers to or starts from.

We have shed a some light upon the period of shaping and formulation of the Arab thought has become an intellectual freedom because of the weakness of the state authoritarianism, and the spread of liberal democracy ideas that included freedom of opinion and belief, and therefore open a wide range of crystallization of new ideas that have emerged an intellectual trend and the call for the separation of religion from the state as a solution to the crisis that the area experienced at the time, that argument was given by the Nationalists at the beginning and found its way to appear more clearly and away from other interpretations with a number of Arab intellectuals who have presented this concept to express suitable political and intellectual environment to encounter such ideas.

The basic summary of this controversy is in the dealing of direct and explicit to the question of secularization in the discourse of contemporary Arab, which contributed in drawing the major features of the intellectual trends since the renaissance to recent times.

Although Al Athama, alerts that secularism is not a vision or a steady ready but strict trial of the relationship between religion and politics reveal an ideological conception of a secular rise to the level of 'alternative religion. On the other hand, Athama concludes that the Byzantine - Christian and Muslim - Al-Khalifa experience is similar with respect to the relationship of religion and state on as they are based Eastern heritage on the one hand, and to the idea of monotheistic on the other hand.

Key words: *secularism, Nationalists, Arab thought, Islamic world.*

Introduction

Perhaps our choice of this topic from among large numbers of different topics is justified. In fact, looking at what is happening now in the Arab and the Islamic world creates our desire, but rather intellectual, religious and cognitive worries, especially with the quick arise of a large number of different trends that force us to place ourselves in one of them. To fulfill the topic from a critical view, the researcher will try to take objectivity as a goal, armed with the spirit of scientific methodology in dealing of this topic.

Modern Arab thought was formed by the emergence of Islamist and reformers trends who wanted to harmonize their reality with modern European renaissance. Then the nationalists' trend emerged in some Arab countries, because of the Arab feeling of the challenges that face their Arab nationality. Therefore ,two trends of thought emerged from the beginning which were very evenly close in their approach , then they quickly became too much differed from each other, where the perception of the Arab thought became doubled.

Recently, the period of shaping and formulation of the Arab thought has become an intellectual freedom because of the weakness of the state authoritarianism, and the spread of liberal democracy ideas that included freedom of opinion and belief, and therefore open a wide range of crystallization of new ideas that have emerged an intellectual trend and the call for the separation of religion from the state as a solution to the crisis that the area experienced at the time, that argument was given by the Nationalists at the beginning and found its way to appear more clearly and away from other interpretations with a number of Arab intellectuals who have presented this concept to express suitable political and intellectual environment to encounter such ideas.

This study aims to address these propositions regarding the subject of separation of religion and state, and of what is most important presented after that , then to study of what is offered in the modern period where significant changes in the political and intellectual surrounding environment thought regarding the subject of this research, according to

specific questions in the light of specific approach, based on the choice of what the most prominent that Arab intellectuals in the East and West presented by collecting these opinions and trying to integrate them with each other and dealing with models of the Arab constitutions and legislation to see how the concept of secularism is dealt with in terms of the methods used in preparing these methods.

Secularism in the modern Arab thought.

- In the context of this research about the reality of the secularism, the researcher found that most of what has been written about secularism pours mainly in the criticism of this concept, where defenders of secularism in the Arab and Muslim world are accused. This makes us wonder why this concept in specific has raised this intellectual controversy debate in the intellectual and the political Arab life? Does the application of secularism in the Arab and Islamic nation constitute a danger? Or is it just associated with protecting the interests of a specific group? What is the nature of the contemporary vision about secular posed as contemporary thinkers? would the secular thought and its application in the Arab and Islamic countries be the best way to get out of the state of backwardness and to overcome all sectarian and religious conflicts in the perspective of development and achieve the desired development at all levels?

The concept of secularism is among the concepts that were addressed in the intellectual and political Arabic literature since the nineteenth century and the beginning of the twentieth century. It is worth to note that research in purely secularism of modern Arab thought since the eighties of the twentieth century has been increased a lot and not witnessed before in any of the Arab history periods, even in the end of the nineteenth century in which the dialogue was hot and exciting among a group of religious leaders and seculars, led by Sheikh Mohammed Abdu and Farah Anton. Perhaps the reason for the increased interest in the speech of secularization in the eighties and after that period due to several things that can be summarized as the following.

- The establishment of the different Islamic movements in the late sixties and early seventies and particularly encouraged by some Gulf Arab states such as Saudi Arabia, that have played a major role in supporting and dissemination of Wahhabi doctrine in most Arab and Islamic countries, and also by President Sadat, who wanted these groups to be active so as to stand against of Marxism.
- The establishment of the Iranian religious revolution and the end of the monarchy in Iran in 1979 and the consequent events and aspirations in the framework of exporting the revolution outside Iran.
- The exercise of political violence by Islamist groups in Egypt, Algeria, Syria and the Gulf (the Muslim Brotherhood in Egypt, Alankad Front in Algeria, and what is happening now, during the Arab Spring).
- The growing of the Salafist trends in the East and west that resulted of ensuing heightened control over all of the intellectual opposition books. On the other hand, the emergence of many newspapers, magazines and Islamic periodicals in Egypt and the Arabian Gulf, which call for a return to the biography of righteous ancestors. All these events suggest that the cultural, political, economic and social scene was dark in the Arab world in the eighties and nineties that returned the Arab world to more ignorance and backwardness.

The result of all this was the call of anti-secular ideas of secular intellectuals that were recovered at the end of the nineteenth century and the beginning of the twentieth century, and added them new thoughts which was led by mostly academics who have studied in Western universities such as Muhammad Arkoun, Aziz Al Athma, Burhan Ghalioun and others, as well as academics and Marxists in the Arab world such as Fuad Zakaria and open Islamists as Hassan Hanafi. On other hand, It was also led by the Moroccans academics as kamal Abdullatif and Abdullah AL laroui and Mohammed Abed al-Jabri.

Hence the offering of secularism in this period as a natural reaction of Arab societies about the political religious projects that were contrary to the path of modern Arab history, where reading the modern Arab history by secularism was a subject to broad position and accountability.

To check of what is between this vast amount of literature, research and debate on the issue of secularism, there are limited number of thinkers who were able to investigate the scientific truth of the meaning of secularism and this can be found with Mohammed Arkoun, who investigated secularism and tried to understand and deal with it as an issue of knowledge in general, and not just as a separation of religion from the state, as many Arab intellectuals who put secularism in a narrow corner

In this presentation, we will try to address this issue in some detail by addressing the following points:

The concept of secularism:

The term secularism is considered one of the most important terms that has been raising many issues and problems. Perhaps the most important issue raised on secularism itself is determining the origin and meaning of this concept which is problematic, in addition to the confusion which is associated with the translation of this term into Arabic. We note that there are different contradictory translations, depending on the terms of reference and starting points from which each researcher refers to or starts from.

Historically, no one can definitely determine how the term secular was introduced to the dictionary of the Arab Thought. the term is Latin in its origin, French or England original derivation is nearly far from secularism, which means and suggests at first sight to take everything from scientific and logic al reasoning. Here we find the two concepts of secular), which means the separation of religion from political power. Secondly secular means scientism which significantly associated with the situational tendency during the nineteenth century and which emphasizes the role of reason and science in the knowledge away from other forms such as religion or superstition. Hence it was the opinion of some contemporary Arab intellectuals to the exclusion of secularism logo and to be replaced by the term of rationality and reasoning.

The origin of this term is seen by many researchers thought to be linked to the Arab thought, and it is the result of a long Western society's conflict with the church and the French Revolution thought. The term secularism came from the Latin word which means speculum era or generation or century, but became a Christian in its earthly world Latin

meaning and then the word secularism later was used in all Protestant Christianity countries that formed a crucial historical introduction of secularization.

while the Catholic Christian countries used the laicism term which came from the Latin word laicus and from the Greek word Laos which means people and its apposite to the word Clairos, which means all religious leaders who have the religious, or political, or financial power. When this word was shifted to French and English dictionaries, the word laicism which has become secularism, and used by religious men who attacked the church and became against it by their commitment aspect of mentality which was far from the myth in dealing with issues of life, and became a word later that meant everything worldly. In terms of usage, secular has used this term for the first time with the signing of the Peace in 1648, which ended the midst of religious wars in Europe and the beginning of the nation-state -secular state, so that was the secularization of church property, in the sense transferred to the authorities of the non-religious of any of the authority of the civil state. The word secular has been expanded semantically in the second half of the 19th century at the hands of John Holyoke (1817-1906) who was known as the secular: Faith possibility of reforming the human condition of the roads through the material without addressing the issue of faith in either acceptance or rejection.

In general it can be said that the term secularism has entered into contemporary Arab thought in the nineteenth century and its pioneers in that period were Shibley Shamil (1850-1917) and Farah Anton (1874-1922) and Ismail Mazher who have demonstrated their contributions in many translations of Western books, especially Farah Anton translation of the French Oriental Ernest Renan book about the philosophy of Ibn Rushd, as well as Ismail Mazhar translation of Darwin's famous book The Origin of Species. His goal and purpose of translating this selection was clear. These translations formed a spark ignited a fire among this new generation of secular men and the religious establishment, and the establishment of the controversy between the Salafists and modernists and secularists of the religious establishment.

Secularism in the Arab Thought during the Renaissance Age:

Perhaps the central question addressed to the Arab Thought during the Renaissance, is the question related to the causes and factors of Muslims backwardness, and this question was asked in many forms. The answers came also in different forms. In this context, we can distinguish between two basic trends that were crystallized during the nineteenth century, namely the Salafists trend which is expressed today by the ethics of political Islam and the secular liberal trend.

It is noted to point out to some of the general intellectual implications that directed the political reform project as elaborated in the writings of the Salafi Jamal al-Afghani, Muhammad Abdu, during the nineteenth century. Afghan and Mohammed Abdu considered that the political power of Muslims will enable them to face external threats lies in their union. In this context he founded the trustworthy handhold Association. And also thinking about the project of the Islamic University and this is an alternative that ensures strength and achieve progress on the basis of returning to Islam in its headwaters first and origins inspired by the real Islam which is the way for the return of the glories of old manifested in the Islamic strong state, where the science was booming, including freedom thought and expression. Here we find a strong response by Afghani and Muhammad Abdu on all attempts that tend to link Islam with tyranny or that say that Islam opposes with reason, science and philosophy. or the attempts that want to marginalize religion and eliminate material and Darwinism theory and that is what is reflected in the book of the Afghani "reply to Aldahryeen". we want to emphasize here is the presence of political obsession, which is confirmed in the writings of Afghani whose goal was to establish an Islamic Arab state, and link between religion and politics, although Mohamed Abdu confirms in many places on the civilian political authority.

If the educated elite in the Arab and Muslim world in the nineteenth century share the belief by the delay and inertia decadence, think Other intellectuals have lived through the poles of Salafist first thought that the abolition of the delay is only done through the establishment of the State of organizations, through reform of the army, education system and tax collection and the model here is the state of Western liberalism. We cannot here override the delay of paying heed to the Islamic model, but we should take advantage of everything that took place in Europe in the context of overcoming the middle ages through successive renaissance.

So, Farah Anton, who is one of the founders of the liberal secular choice in Arab political discourse, regarding his defense of the need for secularism as part of the European Renaissance choices, which is a way to ensure tolerance, freedom of thought and doctrine. He also defended the need for separation between religion and the requirements of minimum requirements, Loyalty to brandishing slogans of tolerance and citizenship, and to regain philosophy of the lights, Farah Anton justifies the need to the separation of powers between the religious and secular through some of the issues, including:

- to free the human thought from any restrictions to serve the future of humanity.
- desire for equality between the sons of the nation, absolute equality regardless of their doctrines and beliefs
- It is not the business of religious authority to intervene in worldly things because religions aim to measure the afterlife but not the worldly life.
- the weakness of the nation and the continued weakness as long as it gathers between the religious and secular powers.
- impossibility of religious unity. According to this vision, Mohammed Abdu replied on Farah Anton in order to defend the privacy of the Islamic experience and how it is different from Christianity.

1. The basic summary of this controversy is in the dealing of direct and explicit to the question of secularization in the discourse of contemporary Arab, which contributed in drawing the major features of the intellectual trends since the Renaissance to nowadays. we can say that the dealing of Farah Anton to the issue of secularism is horizontal addressing, ie, no convergence of secularization issue from the standpoint of historical development. this is what will be done later after Ali Abd al-Raziq (1888-1966) in his famous text of the origins of Islam who tried to emphasize that the succession is not a pillar of Islam, where he defends the secularism and historical political action in Islam.

A new vision of the concept of "Mohammed Arkoun" model of secularism

There is no doubt that the contribution of Mohammed Arkoun that we want to be submitted as a new model for presenting the issue of secularism in contemporary Arab thought, falling within the horizon of new historical philosophy. In addition to Mohammed Arkoun, other researchers and intellectuals breathe within the same intellectual climate, who contributed in accomplishments of important theories of Abdullah Laroui, and Mohammed Abed al-Jabri and Hisham Djait and others, despite the contradictions that exist between them on the issue of this subject.

Mohammed Arkoun, in more than one occasion, deals with the concept of secularism, which is covered in the horizon of the liberal philosophical inquiry, this subject is within a wider circle of political thinking in Islam, in the heritage of Islam, and in the present political practice of the theoretical and practical prevailing in Muslim countries, during the approach and analysis of the evolution of the practice of secularism in the West European in his research, armed with the spirit of comparative research on the problems of communities writers and consolidation in more than one occasion calls to represent the gains of Western jurisprudence in the curriculum , philosophies , humanities and applied to the Islamic heritage in the context of what he calls " applied Islamic," islamologie appliqué .Mohammed Arkoun called his intellectual thought what he called the "Critique of Islamic mind""

Mohammed Arkoun dealt with concept of secularism through the identification of the foundations of philosophical and historical produced in the contextual concept and then explains the political background , historical identified his field, and raises the question of dealing with historical-critical concept, and ends to be reconstructed within the framework of the political conditions, historical and philosophical developments then ends to redefine this concept.

The Historical and philosophical foundations that the framework concept of secularism was crystallized

The concept of secularism is no exception to the political philosophical concepts that have arisen within the Philosophy of Lights such as the concepts of freedom and tolerance, progress and interferes with the lights in the fabric of speech. A speech, which is determined by historians in the period extending from 1670 to 1800, Europe has been involved in combined, intellectual, scientific and technical, political and economic movement that came out of Europe and the West in general from the state of underdevelopment to a new phase characterized by the rule of philosophical rationality of past for the peremptory religious discourse, and also the emergence of political philosophy that was specific to the concepts of civil rule, equality and the social contract and human rights, and also the crystallization of morality that was independent of religious laws.

The concept of secularism arose within these postulates, and used to counter the authority of the church in the community and for the state recognizes that the policy limits differ from the limits of the religion which has been employed in the context of the evolution of European society in the field of criticism of the religious state, as the secularization and the means of salvation from the oppression of the power of religion. Here Arkoun confirms that secularism in the skyline lights of the eighteenth century, did not get rid of the doctrine of deliverance or salvation ,has replaced the salvation of heaven with the salvation of the land and replaced the doctrine with the belief, also this concept was accompanied with other conceptual terms , such as the religious right / positional right, mind / inspired, rational / theological ... and ended up with criticizing of this limit and highlight their limitations and therefore thinking in a new meaning to the concept of secularism.

Secularism at Arkoun

Arkoun discusses the issue of secularism from different angles as what it traditionally has seen in the ideologies that only see the secular offering as an issue of separation of religion from the state on the one hand, or in the negative attitude of the religion itself, and the secularization of the approaches presented in an open and far from reductive shorthand..

Arkoun defines his understanding of secularization as "the position of the spirit which is struggling to possess the truth or to reach the truth" and secularization has two challenges:

A) - How to we know the realty which is identically true? Any how we can come to get acknowledge that is consensus to the mental of different people of different thoughts (regardless of their differences) towards reaching the truth? Here lies the task and responsibility that is open constantly, it's a work that does not end and is not closed, and this assumes the researcher to transcends all cultural particularities , historical and even religious (that he was born in),which is an issue shows that secularization is something else much larger than the legal division of competences between multiple thoughts in the community, it is first and foremost a matter for the knowledge and responsibility of the Spirit (ie, the human spirit), Herein lies the basis of secularization and impose itself equally and compulsorily on everyone, without exception.

B) - Finding the appropriate way to connect our knowledge of this realty to the other, without limiting liberty or restricting it , and here lies all the problems of education and teaching about secularism. Arkoun insists on linking it with the issue of freedom and make the two concepts interlinked, and emphasizes the refusal of turning secularism into an ideology and molding it through thought or reducing the freedom . So Arkoun considers the problem of secularization is open for everyone, ie for Muslims, and for secular exchangers . As for Muslims, we find that they are pleased more than they should with their certainty and dogmatism, and as for secular extremists, we find they are confused and they mix correct secularization and the struggle against the clergy .secularism as seen by Arkoun is one of the manifestations of modernity in the advanced stage, where the secular system is characterized by respect for the individual and freedom of conscience, and to ensure religious freedom for all citizens, without exception, in addition to the recognition of religious pluralism and freedom of belief, including the right to change the religion or being without a belief as well, "the spirit of the soul in front of the problem of knowledge," Can a person gets to know the secrets of the universe and society is entitled or not? Do you trust the mind to explore the unknown and leading the history, or not? Is he capable by his mind, only to understand things and give decision-making or not capable?

Arkoun concludes it to show that secularism alone is keen on the spiritual dimension of the human need, and therefore puts this dimension in the right place and prevent trading by political and exploitation for political and non

political purposes.

The Religious view:

the necessity of Secularization at Secularization resulted from a special look to them monotheistic religions or non-monotheistic, it is a view that rejects theories that do not recognize the location of the social and spiritual religion, even denies religion and the suggestion of secular (atheist) No place for the spiritual needs. He adds, "Religion, or religions, in a society are roots. So we shouldn't differentiate between religions and pagan religions of revelation, this distinction or discrimination is an argument of arbitrarily that impose its cognitive system or vision on us. secular perception declare it goes into the depths of things, to the roots to form a vision of a healthier, fairer and accuracy, While behind the theologian challenges we find that all religions have made for man, not only explanations and clarifications well as scientific applicable answers and use directly in regards to our relationship and our presence and the physical surroundings, and even the entire universe, and in the beyond "our metaphysical nature"

Arkoun completed his outlook of religion by saying, "that when we embody the facts in us in the literal sense of the word embodiment, ie when we melt it in our bodies, then it becomes linked to our presence completely and permanently and thus connected to the perception that will govern from now on all of our existence. on this deep level, we should try to understand the structure of the religious arena and the way in which it exercises its role in human societies. on this sense, whatever we call religions (ie, all religions without exception) is not only a patterns of liturgical and ritual formulations that helps to integrate the basic facts melted in our bodies, this topic will govern the whole of our existence.

In this short and simplified presentation about the concept of secularism, we don't claim that we have taken the subject in all its aspects, or opting for the Alarkoun to the issue of secularization that it is a point of wholly exhaustive of the subject, which still raises controversy and widespread among those interested, including intellectuals and politicians. but we only aimed to raise this issue for discussion under the slogan "thinking in hasn't been thought at". In the framework of this subject, we are convinced that the progress of Arab-Islamic societies depends on direct confrontation to such topics, of course, within the framework of freedom, armed with the spirit of scientific methodology.

From the view of the above, we see that we realize that there is an idea – that has its supporters – that view the emergence of secularism in Europe as a direct result "of the religious conflict" which gripped the region between the advocates of coercion religion to worship (temporal) and between advocates of control on religion over the affairs of all life (spiritual), so it came as a system of rules separated the disputing parties and the other hand, there was an idea that saw religion is repaired by itself (Luther was of religious leaders) and by his recognition of reality, and revealed for saying attributed to Christ (let to Caesar what is Caesar's and what to God for God) into the application may be paving the way for the emergence of secular rational ideas of realism, owner of the second view as seeing that the Christian religion holds good feature, which does not cause damage if it remained in force in the community.

Europe has remained in this direction through the nineteenth and twentieth century as Freud, Sartre, Camus, Strauss, Feuerbach and Bonhofertabr, also the writings of socialists affected by the natural sciences, such as (Spencer) has opened the way scientifically to embrace atheism.

Finally, in dealing with the views of some writers to the question of the evolution of the concept of secularism in Europe into two stages of views: the stage that secular is no longer to be a separation of religion from the state and reforming Catholics and keep it away from directing ideas of individuals by coercion, and a second phase was secularism which calls for the destruction of religion completely and called "secular revolutionary", and the most prominent first advocates "Hobbes", "Lock", "IEPEZ", Rousseau "Leazing" and others. The advocates of the second phase of "Fiore Bach", "Marx" and "Lenin".

The emergence of secularism in modern Arab thought

The basic idea contained in this side is that the Arab Thought in modern times and contemporary, was seeking to modernity in its west concept and affected with large heritage, and at other times of what leads to the exploration of two seeds contrasting the concept of secularism in the origins of modern Arab thought; Ideas of reformist Islamic came in order to reconcile Islamic Salafi thought and implications of modern Western thought whose owners formed owners intellectual thought, and may be reforms of Muhammad Ali in Egypt and that pervaded various fields and played greater role in its formation, especially as he encouraged the movement of modernization in Egypt after direct contact with Europe, which has been through Bun abort campaign, where he sent scientific expeditions to study in France, and this formed the direct reason to adopt the ideas of reconciliations.

After this vulnerable of modern changes and alter the conditions of the state by the Islamists, and as a result for the emergence of Europeans generally as colonizers, Arab intellectuals started to present the national idea as a unified who can be united on the identity to be able to cope with the hordes of invaders and the holding of the culture and the rise of technology, In the Shaam in particular, the Ottomans emerged and their attempt to obliterate the Arab culture (intentional identity and language), which became the means of their presence, and built advocates of nationalist ideas on the grounds that it do not need to be re-glory of Islam by removing power from the hands of the Turks and raised hands of the Arabs people who are able to carry the Islamic flag which shouldn't be carried by a non-Arab, and at the same time did not deny the necessity of taking from the West and to contact them in order to get what and reached in their renaissance since the idea of the modern nation of these origins belonging to the French Revolution which called for the emphasis on the right of every people to self-determination by himself, and was among the supporters of this national trend Christians of Syria and Lebanon saw the need for the State on the basis of Arabization rule out all the seeds of discord; since Arabism alone can eliminate religious disparities, sectarian and different provincial, which means that what they presented slightly different from what its supporters the same power of the Muslims, the taking into consideration that the nationalists of Christians are those who have studied in schools established by missionaries, which taught modern culture, and therefore practiced activities that reflect the range of their culture and have had ample results on the reality of modern Arab thought, perhaps the most important of which they constructed a number of newspapers and magazines that publish articles of different topics.

The brief narrative of the former, we can say that the most important manifestations of modern Arab thought in the early inception and evolution of our intention is to show that the idea of the sense of separation of religion and secularism in the Arab countries for civil affairs has emerged with the students of , "Mohamed Farid Wajdi" and "Qassem Amin" later differentiated between Islam as a religion of worship or organizer of the relationship of the individual to his Lord and between civilian life, which must be held on the basis of modernism and realism, which may be considered a departure from the ideas of their sheikh, was "Khairuddin of Tunisian "was claimants of taking reasons of Renaissance and Modernity of Europe, which is the same costly to convince people, and it has agreed to enter the "regulation "of the Ottoman coming mainly from European liberalism, and comment on the fact that Europe's Christian: that does not mean taking Christatha, but taking the new thing that was present in Islam formerly and it focuses on the "political institutions," and I've tried to put a modern, unified canons of Islamic "and that the multiplicity of interpretations, and here we see a" Tunisian " who are more serious than others calling to issue citation for Europe, possibly due to direct contact of authorities of Ottoman Empire at the time, as it recognizes the position of "prime minister".) but the idea of reform by documentation and draw inspiration from the European Renaissance suggest a tendency towards the creation of a seed in this area that grew with pupils - although we believe that the idea of reconciling, requires a combination of a religious thought based on the belief and is characterized by stability, and the thought of a modern, renewed and existing at the present,

For the nationalists, they believe the need for the State of time separated from religious partisanship, but secular did not appear clearly in the modern Arab thought, but after a number of Arab intellectuals contributions, supplemented by secular way meaning and concept, and I can separate them from the national trend that's because they did not confirm the bias of this aspect at a time fueled the sectarian conflicts in the region - says: "as long as our people do not distinguish between religions that should be between a person and his Creator and civilizations that are between man and between his home country or between him and his government ... and not wearing a watershed between these two principles, of course, and religion, and it is hoped their success in one does not where all Ka is no secret ... must be put bulkhead between preside and politics" .

Perhaps Shibley Achammal, Syrian ,who moved to Egypt and began by asking his thoughts, and the joy of Antoine who suffered from Lebanon, he built his activity on the presented predecessor, are the ideal model for thinkers Arabs who ate secular beginnings, The thinker Shamil affected biological theories and carry meaning At transmission interpretations of social reality especially those made by Darwin and Spencer, was a flagrant ask his thoughts while Antoine disappeared more or less behind the philosophy, but divulges "secret" philosopher chosen as model of "Ibn Rushd" rational thought and who was persecuted and opposition to his ideas of religious hard-liners at the time demonstrated Antoine especially with Mohammed Abu, a leading secular. .

Before we've analyzed the ideas of former thinkers to highlight the emergence of secular - that Arab intellectuals who have called secularism were influenced by Darwinism in general (and in the early secular), perhaps due to the interpretation of Darwinism for the emergence of organisms on the ground, and evolution is just by chance (mutation), and humans evolved from other objects had risen and formed from material that does not sire her, as if it were not characterized by absolute permanence, we would say that it originated from zilch (nothingness) and this is not consistent with the science, as the constant change explains the survival experience and knowledge, could thus that regulates his life and laid down by as consistent with the requirements and needs wishes and requirements survival, as though Darwin believes in his ideas, which are described as "cautious" after saying strongly beyond nature is created and man which has developed the determinants of his life where he cannot be proved, and therefore takes these ideas seriously and tries to find them to the foundation, which opened Darwin the door of the study it, he will think that the man that raises the issue as to find the reality and resolved not only through metaphysics, perhaps from here came the idea that the secular top were Darwinian any briefly the necessity of the establishment of the society ,the regulation of relations inside and the development of legislation , draw foreign engagements on the basis of what is realistic and significant and thus becomes aware and everyone completely equal and allows the bonds of fraternity held between individuals, from a variety of human societies, and this is what might be called a secular, but not exclusively.

Accordingly, it has been Achammal Darwinist, who interpreted the religions on the basis of material unrelated to God, but also visualize the individual and society and evolving according to the theory itself, he believes that the trend toward secularism appears on the optimal shape How many rights to what he wants without a link to religion, both in intellectual authority or in the methodology used to arrive at what beneficial and flows into the progress and development, and confirms that there is a proportional negative between the presence of religion effectively and between the nation's progress, and it was Salama Moussa also has agreed Achammal in his thoughts, a contemporary to him and dissemination of him in a magazine founded in 1914 in articles carrying his ideas.

Achammal builds his ideas in the form of a coherent idea that leads to the followed idea, the best thing that can reliably community (on the basis of his purely scientific hypothesis) approved between the good and the concerted efforts inside so that the role within the regulatory framework is characterized by continuous renewal in order to reach the interest of everyone, without distinction and must to be done to make individuals express their opinions and believe what they want, but he must work on the competition timetables and the interference of religion in politics, those are thus problematic core therein; any activity religious leaders who claim possession of the truth which is doubted .

The use of the Ottoman state of religion in the domination over the people in the Shaam, especially intellectuals and agree with the weak political thought in Egypt because of the acts of Muhammad Ali referred to above, and in light of the spread of liberal ideas presented by the Europeans who have been associated with them religious reform with the Renaissance, and the presence of sectarian strife in the Arab countries - all form and set the political environment and intellectual appropriate in order to provide Achammal thoughts that have been accompanied by the decline (or the beginning of the decline) of the religious reformer and the emergence of signs of liberal strong among its ranks, and this is what emerged more clearly (see page "2" and its entourage), was actually made such ideas to fight intolerance in all its types which did not come up like this before at all.

His thoughts were directed against reformers of the Islamic state with rule of one "fair" ruler, and against other nationalists to overcome the contradictions sectarian and religious by submitting to the loyalty of the impact of public, Achammal was internationalist in calls for the establishment of a state under the banner all those who wish to belonging to it, without discrimination based on religion or national, loyalty should be directed to humanity in general on the basis of the unity of material, Achammal also put a matter of great importance, a "socialist" and presented it at a time when changes of liberalism take a track of reality strongly in the area of defining the role of the state (advocates of capitalism), he sees the need to confirm that the duty of the state to work on the consolidation of social justice and raise the productivity of the enterprise together and guarantee the rights of workers. But Achammal socialism came as a mechanism to repair certain economic and social situation which has not posed as the opposite of liberal and intended to put creating cooperation between individuals focused regarding this idea .

Intellectual of secularism as an alternative Referential and as an exit

The subject of this chapter will be about secularization in modern Arab thought "and as an alternative exit" in the frame of reference for the prevailing state and the individual, as the thought is the basis of civilization, and when recovered of sound entities to communities and individuals. And secularism as an "alternative" is part of the ideas of renaissance that take modern thought, which finds its way to the application of (liberal) in the western state of reference, and on the other hand, there is the Salafi ideology, which follows religion and heritage in a more general reference to it for the fact that the vast majority of the peoples of the Arab world condemns the second reference, therefore, only they concerns points of reference of renaissance on very little, whom between them and their people and their states vast distances and bringing this distance (thought / reality) or (Theoretical / Applied), and of course they are in this day and age but believe that the organization is in accordance with what is in Europe or in the new model carries the privacy of an Eastern (Islamic) but would not be executed, taking about Europe as a civilization living in this time, and thus get into the subject of the reference renaissance (modernist), which began to talk about it as stated in this study by with the ends of the last century and still walking. Any opinions addressed a number of Arab intellectuals in the field of providing an alternative to the secular based upon their communities and their countries of reference.

Heritage represents the identity of the nation, here heritage is reportedly intended and documented of what represents "historical identity" but the heritage goes beyond this to reach perceptions and thinking and "conscience" in addition to being dealt with specific forms of "life" – this did not respond "in writing" and it cannot be a relationship between the two concepts, Salafist or "Orientals" and search for what fits this era does not mean abandoning "identity" as it is not seeking to engage in other national, but that quest is in Indeed, the direction of getting rid of all the subordination of whether or heritage of colonialism, and it finds its way to the application through a revolution or a "series of revolutionary" push society to the extent of crystallization and with a new identity far from each tradition.

Jabri came to a conclusion similar to those prescribed by Ali Abd al-Razzaq in his book "Islam and the origins of judgment," which is that the Islamic Caliphate originated from the discretion of the companions of the Prophet is not scheduled in peremptory texts, and the first caliph (Abu Bakr) deliver power through illegal and is what Jabri calls as the "balance of power" because of the fact that Abu Bakr of Quraish illusion "strain" of the Prophet and the first succession after him in addition to the role of age in it, and for the latter has received the succession manner of appointment by Abu Bakr after conducting the necessary advice and Omar appointed a group to choose from Caliph after him, and so there is no particular route through which attaches Caliph office nor there are terms of reference specific to him then it is the nation to decide it, so we can talk about "separation of church and state" no way "provisions and authority" and in this way to be our reference for the concept of secularism which finds content of the actual in Western thought.

As for the renaissance reference that began to crystallize a century ago and odd only, due to Jabri issue of "separation of church and state" Arab Christians wanted to claim the "liberation" and independence from the Ottoman Empire and put themselves in confrontation with the Islamists, who believe that this separation as a "distracting Muslims," he tabled these liberals the top issue of "separation of church and state" and calling for the "liberation" and by not of the "secular" and began here looking for justifications for this proposal came back to the heritage and when they wanted to head for the future and found the need to demand for secession as a nation, "Arabism" - Here began talking about the relationship between Arabism and Islam, and ended up as back again for Heritage, and Jabri cites, a critic used to build the "future" understanding had come out of the circle of political research to the circle of conflict about those powers, and for the transmission of this situation it is necessary to reconsider the issue of secularism which is derived from the "West" and it does not have to shift to another issue when talking and handling, but a "democracy" capable of solving Regional and sectarian problems and establish the principle of the rule of law and mechanism.

We see that Jabri has put the issue of democracy is worth placing, no different with this idea, only Salafist which confirms that democracy is not consistent with the Islamic religion, though some said it (the Islamic Shura), but when they are working well think in the Shura find Unlike in democracy that they have had to undergo and satisfaction by virtue of which was as long as is a majority, and it does not need permission from the end to talk about secularism and then move to democracy or take one way to the other (in practice), and Al-Jabri is not much different with this idea but excludes these label (secular = separation of religion and state) and by, and it being a Western idea is not flying from the reality of what has this nation, and raises Arab thinkers the same question, "is democracy problematic and can be movable from the West as well? in fact the crises inside, and this hinders the way, especially the issue of judging from beyond the limits of conventional of "customs and traditions" that Jean is not permissible to make an attempt to switch or development, all past "sacred" and even an attempt to "reconcile" are dispersed and do not bring us closer to any of the sides, and are considered "secular" from among the ways in which the aim of the right religion, which are not intended in fact only for "state-building capable of achieving justice," but (decision-makers) look one look and do not care about the question of alternatives

The Arab Thought remains to attract modern concepts - and trying to lend Sharia from the past, and here it seems the need to rely on reality to consist of reference property; in order to determine the traditional Islamic reference In order to integrate those educated elite in the structure of Arab society today instead of this dimension between them and on that

comment, Dr. Burhan Galyounn saying: that the modernist discourse is far from the great body of the nation and society, and regenerate social bookmark on the basis of local looks more capable of accreditation status on the basis of an Arab, and for two reasons: to adopt a new reference. (Makes cultural elites) more with the public. Secondly, deepen communication between the Arab League and the Heritage past, and this view is consistent with Al Jabri and Ben and many, must be in this trend, especially Jabri, which is compatible with the Ghalyoun in issue (relationship between religion and state) and be considered as extraneous.

After clarifying references of intellectual, prevailing in Arab minds and take the most important views modernist in this context, we will deal with a problem related to the foregoing, a secular intellectual authority Systems and Arab legislation, and perhaps the basic idea is duplication of reference, which amounted to a contradiction with the self, in our view, that the issue of secularism in the Arab political as a reference source on the basis of legislation and policies.

Jordan in its constitution and it's the National Pact is an Islamic law a source which confirms that "true religion" is purely derived from all legislation and all the visions must clarify the picture of "pure Islam," which, in fact – the pure - of vocalizations, and is located in the space of ambiguity which can't be interpreted only through accessible to its opposite, by contrast, offers a modernist reference as a frame of another by adopting a number of the principles of democracy and the approval of non-discrimination between individuals on the basis of belief, as well as on the basis of legislation there, legislation originated from Islamic jurisprudence and other legislation sourced from Western thought, policy and liberal in some things and return to the embrace of religion in some others, the study has been on a relationship of the secular constitution and legislation before but here specialized discussion of intellectual reference which is interpreted orientations of the Arab countries thought in general, and the line will continue as we have in the first model. we find Syria confirms the ideas of "the Arab Baath", where it considers Arabism is linked with to the principles of Islam and the Syrian Constitution, considers Syria is part of the nation "or the Arab state" and at the same time considers religion an important source of legislation and in contrast, there is no such reference in mind applied for both in terms of legislation, which duplicate the references or policy, which does not mean the presence of secular effectively in this system, "the sense of separation of religion and state".

The Egypt paved the way for the secular project inside, but without a clear definition of reference as a strong influence of Al-Azhar which did not rule out religion from the political discourse while in Arab Marrocco (Maghreb) the same concepts were prevalent with a different only in the face, and I find an indication that - especially with regard to freedom of thought - the size of what took place upon the writings on the subject of their search, the issue is understood and amorphous with a great selection and helps to write in our opinion in this area twice of the reference of heritage with the system, but, as noted earlier in this study, the deterioration of the internal situation pays for the return of the origins, which appears to the continuous emergence of a in the Maghreb (especially Algeria), it is possible that the spacing between the reference system and reference of individuals began to be seemed crystallized.

On the other hand what makes their progress in this context does not move to the east. May be a feeling of schizophrenic between the two sides is the reason, especially by easterners, but what must be given into consideration of what combines them whether they are "Arabs" or otherwise, only culture is important when it shows problematic in a part which is not difficult to transfer to a lot of them, or perhaps circulate to everyone.

What can be concluded as a generalization on the development of Arab States for the issue of secularism is that it is a clear reference of thought, as Arab political discourse did not realize the concept of a secular form that fits reality, tide national on the one hand and on the other hand influenced by the tide of Islamic concept of this object, empty of sense, the idea that doesn't apply which doesn't talk about exist, issue of sectarianism, for example, is not the only motivation for raising the issue of secularization, but there are motives in our opinion, more important, a reference which it is based as it is mixed so that the expression of modernist project of the heritage language and this prevails in all the Arab countries, where religion is an important part of intellectual authority, this means actually decline in the nation's carrier such reference, and this is the opinion of many, as discussed in section I of this research assumes that there is a positive proportion between the presence of religion effectively in a country. So this hypothesis can be substantiated through scanning communities located on this simple and fast a high proportion of the world's population counted in the space backwardness and a high percentage of them are packed with religion and tradition.

The focus of our search is not only the ruling regimes, but also there are the activities of other political need to be taken into account, such as political parties, which often is not the same role, and if they wanted to follow the path of violence, and based on the terms of reference of a revolutionary (religious and other groups).

To the presence of political party, religious extremist signed the Algeria in an internal conflict of bloody dire consequences and the system is unstable, which serves as the conduct towards the abyss due to inconsistency ideas with references or inconsistency of ideas with the application. In Egypt, political groups, religious are doing to see what is the way out from this crisis? The answer to question from the standpoint of secularism, and to adopt a reference of intellectual renaissance that requires the exclusion of religion from the political space and fully, so as not to be held as of a temple of government support, but assume people who are not from official institutions, who do not proceed in decision-making, but which can be replaced by confusion, or in accordance with the input and feedback of "citizens".

And here - as long as the citizen or the Arab individual focus on attention - the intellectual authority for "Arab human" has to be considered and raised where the issue is deeper and more than forms of Arab citizens who are still mired in religion and their insistence upon and considered more worthy and everything else is considered null and void. The time adopts thinking in a different direction for a liberal or socialist, here it is difficult to get out the separation of the speech, what characterizes those minds of what is known as the "rigor of mental" or an inability to adapt to the time intellectually when it stands out for that inevitable reasons and objective in our view due to the means of socialization that prevail in the Arabs countries where mosques are still working on ideas to teach children what is useful for the present, and there is considerable duplication of schools in the thinking of the student, especially if they agreed with of what he sees and hears from the audio and visual radio stations.

controversy in which to some extent notarization of arms, and modern thought renaissance doomed to retire from the total subordination to the West, these issues will remain without answers and shaking the present Arab mentality and

begin to enter the era of "science" and "rationality" in order to find a place standing in the world to contend the foot.

The Arab thinker speech in modern discourse renaissance was associated with the political requirements, formed its intellectual authority on the basis of private "interest" and associated with third-specific control of things, of course, did not operate according to the foundations of a fair and "objectivity", derived from "knowledge" and "history." This is what happened at the beginning of the establishment of the Arab states thought almost sunset of "cognitive theory" and get out of the thought which we continue to suffer, with respect to "the separation of church and state" in any sense to take it, from the absence or politicization did not have to be a due base built on the basis of (except of the elite) so remain secular so "alternative" that are applied in Western countries where Arab individuals effort in order to get their industries or migrate to live there where respects rights and is seen as being as well, and not being back to this side of religion or race, secular alternative and exit of what did not provide a good part of the intellectuals

Secularism between ideological emulation of dialogue and philosophical justification.

compared to the vision that are looking for a platform for communication and dialogue for Ghalyoun, Meseiri, Jabri, Hassan Hanafi, Wajih Kawtharani and others run into the other vision of dialogue of Samir Amin, Adel Daher, and Aziz Adma which asserts the inevitability of firmly convinced that the 'march of social and cultural history' will lead to secularism, and that the march of social and cultural history is governed by this track, in spite of the conflicts aroused by this natural process with a strong conservative where sacrifice religion noted on it Which is objected to by the researcher (TurnerS.Bryan) in his study: 'Max Weber and Islam: A Critical Study', stressing that from looking at the secular inevitable and universal look is considered wrong, because it ignores the nature of sociological secularism and the uneven development of proportion to the difference in patterns of cultural and economic development of communities. And then it is inevitable to follow the option of rational secularism option and sole, where they are totally exclude the religious dimension, which revealed discuss all of the wajeih Kawtharani and Radwan al saided for the book of 'secularism from a different perspective

Although Al Athama, alerts that secularism is not a vision or a steady ready but strict trial of the relationship between religion and politics reveal an ideological conception of a secular rise to the level of 'alternative religion. On the other hand, Athama concludes that the Byzantine - Christian and Muslim - Al-Khalifa experience is similar with respect to the relationship of religion and state on as they are based Eastern heritage on the one hand, and to the idea of monotheistic on the other hand. Accordingly, the caliph Muslim as the Byzantine emperor who employed religion on his behalf, as that Christianity, like Islam, originated the institution priestly allied with power and worked to achieve its plans, and the power in the world of Islam authority (hereditary absolute), like Empire, thus, similar to Byzantine and Islamic in that state earlier in the presence of religion and the participation in the making and making social role. It is a vision 'and not historical' in the words of Mr. Radwan, who in turn stressed that the chapter 'is not between religion and state, but between law and politics, so I stayed in the institutions of religion preferentiality upper and Jerry specialty areas between politics and the law'. More than that, the difference between the Christian religious establishment and the Islamic counterpart lies, according to Mr. Radwan, in that the initial inherited closed severe motor, attached to the community, based on the choice, which is transparent and non-ritual that does not have secrets. On the other hand, strongly denied Mr. Radwan claimed that the Athama of the Islamic religious establishment was an agent of the Sultan, stressing, on the contrary, it was the role of mediator. Inferred that the Athama against Islam and experience of the cultural and political but stems from wagering to see Orientals' tendentious that runs from the system of a constant systematic, warranted from that of delivery in the absence of society and the rule system priestly, and fairy magic and mono power system.

In this context, that did not prevent the intersection at the level of ideological secularism of reference between Athama and Aziz Abdullah Laroui confirmation of the latter that scholars do not only legitimate authority given it on behalf of fair, but unfair, they prefer to work on the demise. Although they are living with the Sultanate's only fair that they always nostalgic to the system ideal of 'succession.

In this framework addresses overturn the perception about the secular basis of the defined purposes for which targeted to achieve secular movements in the West. They do not hesitate to call the researcher superficial because it is not seen to secularism in terms of being, representing mainly the position of human values and religion, any position on the nature of scientific knowledge and the quality of their relationship with the knowledge of religious. Secularism in accordance with this visualization goes beyond just working to determine and adjust the relationship between the branches of the temporal and religious, but more than that, to know what is the correct position of the nature of religion and human nature and the nature of values, and how should we understand, from the destination of Al abstimologia, the relationship between religion and values and the logic of religion and politics.

In secularism, Daher distinguishes between the initial and the second solid soft, either secular solid that it take the considerations of its authority and philosophical basis of the latter. Hence, the fundamental characteristic that distinguishes the position of 'secular steel' is being stance does not take sociological considerations or historical or moral or psychological basis or justification. Finally unlike secular soft, which means the availability of these considerations or lack of availability does not lead in any way to the abandonment of a secular position.

The secular in this sense is not based on considerations of award or possible, but is based on necessary considerations. It means, on the one hand, that the relationship between the spiritual and the temporal, between the religious and the political, cannot be more than a substantive relationship, any relationship imposed by historical circumstances, and the consequent that such a relationship cannot stem from the essence of dogmatic religion. Which made just Daher concludes that the attempt to link conceptually, between religion and the state can not only lead to make the system of religion as belief system which is conceptually coherent. On the other hand, the secular solid means that the practical knowledge, any knowledge necessary to regulate the affairs of society, political, administrative, economic find and cannot find a basis in the final of religious knowledge.

The secular here, as a doctrine becomes absolute and transcendent reference for any objective condition precedent it on the pretext, therefore, they are not secular solid but more secular 'rigid'. What gives this secular character of hardness

is philosophical, and here the irony that philosophical knowledge is not always objective knowledge, where bright appearing as the 'philosophical position is inherently and completely an ideological position'.

The soft secular is based on the justification of the secular position based on considerations of historical, sociological, psychological or religious. As I have determined that the secular Adel Daher concept of independence: the independence of the human mind and the independence of the human being, given to whoever morally, contending that secularism is a necessary condition but it is not sufficient to ensure the independence of the human mentally and morally. The independence of the mind, of the Alabstimologih destination, longer total and absolute, and if considerations of Abstimologih in certain relate to the nature of human knowledge is to explain the independence of the human mind, what explains its independence as an actor moral unrelated any Abstimologih considerations, but stems mainly from the nature of the decisions in terms of moral, and ethical nature and rationality on the other hand, as long as the autonomy feature with adulthood and owning rights to his mental faculties, and as long as of moral responsibility.

Is the relationship between religion and state in Islam is just a historical relationship of substance or more than that? The conceptual relationship is necessary, a problem that cannot be decisive in which - according to Adel Daher - only by processing the philosophical issues of Abstimologi character and logical concepts, where we see that we need to resort to a logical conceptual considerations to discern whether it was possible to link a manner necessary between Islam and the state. If there is something in the nature of religion, or the nature of the values or the nature of divinity contrary to the belief that there is ligament which is necessary between Islam and politics, this can be detected by our analysis of the nature of the logic of religion or values or divinity and not by resorting to a religious text or another. To note here that the researcher gives priority in the analysis and approach to what logical concepts and just at the expense of what is historical and objective to address the problematic nature of historical and political distinction. We also note that the researcher, in his quest determines the position of Islam from politics and social organization in general, jumps, in the anomaly, the text of reference that works on marginalized not motivated by resorting to the history of substantive, but rather for the purpose of resorting to abstractions logical disrespectful all that is historical, sociological and political.

In this context, Adel Daher is not only monitoring rationale for this relationship, but tried to rely, primarily, on the Alabstimologi monitoring from pivotal two questions:

- What kind of knowledge or knowledge required to organize society politically, legally and economically?
- Is this the knowledge required for the purpose of organizing society find its authority in recent religious reference so that it cannot be derived or found outside its authority?

If these questions assume that community organizing is not only based on one style and only for knowledge while the historical experience demonstrate that human societies have been organized in various patterns knowledge of the magical, mythical, metaphysical, religious and scientific, that is, the social organization is not governed by always sources of rational knowledge, but is governed by well irrationality sources of knowledge, including the most advanced societies and modernity, as it often interferes with what is rational or irrational in the structure of the social organization of nations.

The crisis of the secular discourse of the Arab, and especially of ideological, above all, is a crisis that separates it from the conditions of historical, social and cultural, as well as alienation because the ideas and concepts do not derive their power and effectiveness than just self logical cohesion, and their internal harmony, rather than their ability to respond and answer actual questions of historical reality and the requirements. so the crisis reality which is supposed to Arab secular is not a conceptual or theoretical crisis, but is the crisis of historic comprehensive which cannot be overcome, as just Daher, attempts conceptual theory to highlight quality of philosophical, conceptual and logical considerations and Alabstimologih underlying or should underlying secular position, but we need to shifts historical and social objective to believe in and work on the outcome.

However, this does not mean to minimize the importance and relevance of the philosophical approach to contribute to overcome the impasse in the historical and cultural heritage in the Arab-Islamic societies. However, this approach, even promote cognitive function and the best historical, it is imperative that are characterized by greater objectivity and impartiality of knowledge.

In contrast, based researcher on the assumption that the relationship between religion and state in Islam is not just a historical relationship and it is a relationship necessary logically and conceptually, that man cannot be known, independently of the resort to the teachings of Islam, how it regulates the affairs of his social, political, legal and economic. Manifestly clear that this assumption as well as the score arranged by Adel Daher it contradicts with the fact that the issue of social organization in general and especially Islamic history. It is a matter of choice depending on the degree of social awareness and the merits of the historical development of the public to of communities.

When just Daher jurisprudence reveal character Junctions of Arab secular from the absence of its condition and the rationale of the historical, any absence of the theocracy state in Islam and in Islamic history in general, it is considered that the theocratic state is only a form of religious state, and thus the nature of the latter is not determined, necessarily, the existence of the church as an institution, but rather is determined by something much deeper than this, and represented mainly in the 'totalitarian character of the religious state'. This character of totalitarian determined the existence of an absolute reference in all religious affairs and mundane, regardless of the presence of mediators between creation and between this absolute reference which is God, that is the basis on which refuses on the basis of secular religious state, regardless of the nature of the group that the control over its resources, associated mainly the fact that this group is seeking to establish a state where religion is the final authority in all matters of spiritual and temporal alike.

In fact, this religious hegemony, if any, cannot be answered by secularism because the latter may turn on the level of discourse before practice, to a dogma or a religion to be imposed by force of a minority on the majority party. As we will see the face of the religious state would only be done through the democratic state of rationality. If the latter purpose of secularism, which is determined by the necessary attributes thanks to its concept, is to undermine the very foundation of the concept of a religious state, the absence of this does not lead to the abolition of the state justified the historical, political and philosophical, even in the presence of a secular society. In fact, the relationship between Islam and politics if they are necessary, they are necessary functionally (ie, that Islam cannot be achieved only by historically realization)

but not necessary logical necessity with the inevitable collapse of the distinction between absolute and relative. Although the essence of Islam and what it is and achieved optimal, according to a standard text books hardly ever-in which religion and politics under any circumstances, is that historical relationship between politics and religion are doomed that relativity extends the relationship of maximum contact to the maximum separation that 'Islam, confirms Hassan Hanafi , but came to assess the state, and put its provisions for the establishment of a society as is evident in the Quran and Sunnah and as detailed in the books of fiqh. Nor can the implementation of these provisions only by the government as it is not the strength of Islam, but the government is not a political entity.

In every case, whether it is the structural level standard or the relative historical level, this relationship is not typical relationship or the final, and is therefore not confined to the form of pre-ready and lonely. Whatever the historical significance approached of this relationship with its standard, they will never become identical, including the historical stage state of the Prophet and the caliphate al Rashida .

Hence, we conclude the deficit of traditional secular theory that is based on the assumption that the origin of the problem between religion and state is the confiscation of religious authority for political power and its threat to the competence and freedom, for help in creating the analytical model necessary to dismantle the threads that weave knot confiscation of State for the idea of religious or politicization of official religion that finds in 'religionization policy' as a compensation and restitution that directs it, believing that such use or employment of political religion. Not by the state, but by the political parties and social forces, 'not part of the religious theory which cannot be understood in the framework of this theory, but it is part of political theory and the theory of the modern Arab state in particular. It is not possible to find any explanation via the analysis of the structure of religious thought, and demonstrate obscurantist as a secular Arab Thought on repetition .

The access to such an interpretation and decoding its secrets and processed calls before anything else 'analysis of the rules of the state and its mechanisms of action. It is one of the tasks critique of politics and the face of the current political crisis. The problem is real and essential today as in the past, building systems in a collective Arab community, religious and secular state .

The problems caused by state control over religion is no less dangerous to religion, politics and meeting humanitarian control of the theological idea or theocracy, but it's not the same, and therefore cannot be treated the same approach. It is undoubtedly related to the problematic relationship between religion and state, or rather the relationship of religious authority of public power and the problems raised by the confusion between them. But that does not necessarily lead to the same results. Perhaps the most important of these results and the most impact respect is the State itself .

The state, which sits to the religion in order to build legitimacy usually lose the need to build legislative and judicial institutions necessary for elaboration, as it loses the motivation to search for human support to support these institutions. Which explains the fact that 'the state of traditional Arab state in a volatile and unbroken history appear and die and regenerate without interruption, and without the accumulation of real political traditions, without any growth of the policy space of the independent and popular'. This explains as well as non-discovered and developed the concept of popular sovereignty, in spite of the positive elements that were in their possession and that it was possible for it to be exploited for the production of this concept as Soura pledge of allegiance and the state in its various forms, which prevent it in the end result of the translation of these concepts, the major principles of ethical and political institutions and the process is alive and active.

The historical experience emphasizes that secularism was not to gain legitimacy in Western societies, not for its transformation into a doctrine of liberation of the mind and the human and success in extracting the country from the clutches of the church and make it (any state), the seat of the individual and collective freedoms and scope neutral in terms of the intellectual doctrinal and intellectual conflict from within the state and replace it with conflict of political specific programs, not on the philosophies cosmic, allowed the creation of the general framework in which to live and feel the patriotism everyone regardless of their doctrines ,while maintaining intellectual and sectarian conflict free in the level of civil society, outside the state and subject to the law of competition and rivalry in creativity and self-rationalization .However, the achievement of this depends on the confirmation of the principle of real trading and peaceful transfer of power ideologically neutral sheet which represents an effective guarantee of the right of equal access to the state for all interest groups, sects and according to the standards and rules of one, and under certain conditions. But 'if the state is not being able of these diverse gatherings to be implemented, according to the conditions of power, that is, if I got secularism in the context of a dictatorship without a real mechanism for the circulation of democratic authority, it will turn out, as was the case in communist countries and some Arab countries to cover the authority of sectarian, which is the origin of religious sectarianism and sectarian .'

Therefore, the essence of solving the problem of the relationship between religion and state, everywhere, all the time, is' crystal ,clear and a stable base for the distribution of social authorities, including religious authority. And the distribution of powers is the expression of the distribution of tasks and responsibilities in the conduct and the formation of social order, and is therefore the basis of this system, and without it ,no society can live only in the case of confusion and constant clash between the powers and authorities of the multiple '. Note that this is not about the question of choosing between values and systems of values ,religious and non-religious, but it is a matter of rationalizing social practice, on the basis of that every single community, and thus cannot be adjudicated on a practical level, what is becoming an integrated between religion and politics and the state, society and ethics and belief, but as long as this multiplicity of becoming rich and powerful authorities, interests and goals, it has become necessary innovation system works on the order of the relationship between these authorities, and define the rules of dealing with each other as a precondition for the stability and balance of civil order .

This distribution has been given in the historical experience of the Arab-Islamic state represented in the role of the sultan , who provides them with legitimacy in exchange for religious authority (civil), which specializes in creating 'collective cohesion ,identity or nation.

Conclusion

In fact, a great deal of mixing in raising the issue of secularism to determine the relationship between religion and state in the Arab world. The result is a lack of understanding of the issue of the relationship such as a distribution of powers, and viewed from the perspective of the contradiction between the values of mutually exclusive: the values of religion and the values of the 'modern state

Moreover, this mixing happens because the state feels it is a carrier of different inconsistent values with the values of religion, and this sense was possible to get if did not become a state of the current part of the new global historical context, and the fruit of its achievement, more than is the true expression of the local or general consensus '. The normal situation requires no contradiction of radical values between religion of society and policy because the policy is not well, and is not legitimate, but as far as what presents itself as a civil mundane to achieve the goals and the values and ideals of social stemming from the faith or of mental jihad and custom and usually together. And can not in any way stand against these values. So that the values of the policy cannot be issued for something other than the beliefs of the community and its faith, and only became a policy of denial of national identity. It is the distinction between the functions and duties of the clergy statesmen. The separation between the powers, which is not between patterns and values that we live in.

Perhaps it is the truth that made Mohammed Abed Al-Jabri concludes that the issue of 'secularism' in the contemporary Arab historical context, the issue of fake reflects the needs of the actual contents that are not identical with those needs, with approval of the need for independence, and the need for democracy that respects the rights of minorities, and the need to practice rational policy objective according to the needs of the whole, and the demands that are reasonable and necessary. They soon lose its legitimacy and reasonableness, but when expressed in the ambiguous slogan of 'secularism'. Therefore, to exclude the slogan of secularism from the Dictionary of the Arab Thought and to be replaced by logo of 'democracy' and 'rational' because they reflect more than the expression of the corresponding for the needs of Arab societies. Democracy means the preservation of rights, the rights of individuals and rights of groups, and rationality means political practice for the mind, the logical and ethical standards .More than this, Ali Al Jabri stresses that it does not mean democracy nor rational basis to exclude images of 'spiritual Islam for Muslims and Arabs to civilization of Islam for all Arabs, Muslims and non-Muslims .

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