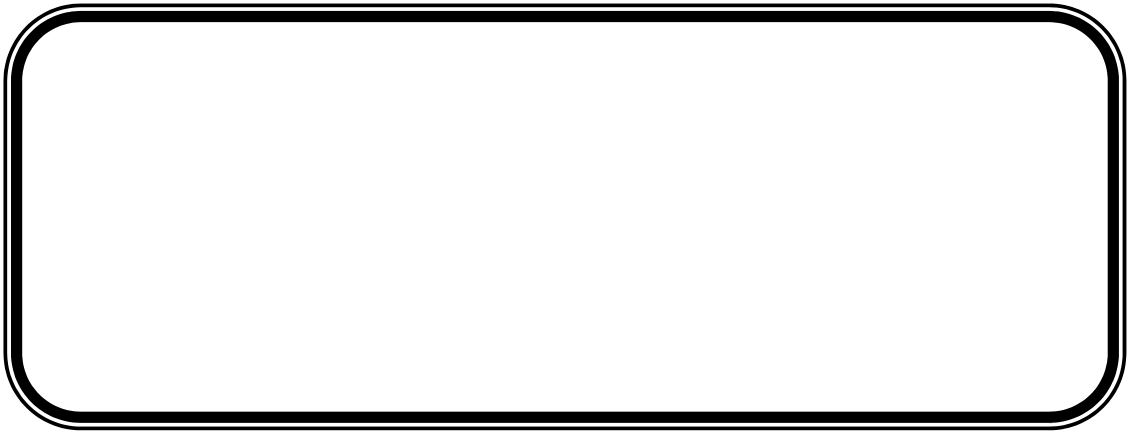


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2008-2007 / 1429-1428

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قال تعالى: {ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ
وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ
وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ} [سورة النحل: الآية 125]

صَدَقَ اللهُ الْعَظِيمُ
«الرُّوحُ هِيَ الْجَوْهَرُ الْخَالِصُ الصَّافِي لِلْحَيَاةِ».

«لَأَبْرَهِنَنَّ لِلْعَالَمِ أَجْمَعِ بَأَنَّ الْقُرْآنَ شَمْسٌ مَعْنَوِيَّةٌ لَا يَخْبُو
سُنَاهَا وَ لَا يَنْطَفِئُ نُورُهَا».

إهداء

* إلى كل من حمل في نفسه وشغله همّ الدعوة ومشروع التغيير الحضاري،
وإلى كل المشتغلين بوظيفة الأنبياء في زمن الركود، وجمود
الفكر، واضطراب النفس، وخواء الروح.

* إلى روح الأستاذ النورسي-رحمه الله.

* إلى من حُبب إلينا العلم، وكره إلينا الجهل، ورعانا

بتوجيهاته الأستاذ الدكتور عبد الحليم بوزيد حفظه الله.

* إلى اللذين أوصاني ربّي أن أدعو لهما دائماً { وَقُلْ رَبِّ

ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا } والدي الكريمين

* إلى كل أفراد عائلتي .

إلى أولئك جميعاً أهدي ثمرة جهد هذا

العمل .

شكر وتقدير

*فالشكر أولاً وأخيراً لله سبحانه وتعالى، الذي يسّر لي السبيل لإتمام هذا البحث، ومن باب الاعتراف بالجميل وتأدية حق الشكر "فمن لا يشكر الله لا يشر الناس"، أتقدم بالشكر الجزيل إلى الذي رعاني بتوجيهاته ونصائحه القيمة طيلة البحث، والذي كان إشرافه شرفاً لي الأستاذ الدكتور عبد الحليم بوزيد حفظه الله ورعااه.

*كما أتقدم بالشكر الجزيل أيضاً إلى كل أعضاء لجنة المناقشة، الذين قبلوا مناقشة هذه المذكرة، وسهروا على تصحيحها خلال فترة محدودة، ولا شك أن ملاحظاتهم ستغني البحث، وتسد من ثغراته، وتقوّم اعوجاجه، وتصوب ما فات قلمي وسهت ذاكرتي عنه، ولا أدعي الكمال أو التكامل فكل ابن آدم خطأ، فلكل أساتذتي المناقشين هؤلاء جزيل الشكر والعرفان والامتنان

مُقَدِّمَةٌ

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: {أَوْلَيْكَ يُنَادُونَ مِنْ مَّكَانٍ بَعِيدٍ}] :

[44].

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بَعَدَتْ ثَمُودَ} [هود: الآية 95].

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{ وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا } [52 :

رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ } [سورة غافر: الآية 15].

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(2000) : 70.

(2) : : 88.

(3) : : 799.

(4) : :) (1405 هـ 1) : 150:

{ أَوْلِيكَ كَتَبَ } : () :

[22 :] { فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ } .

{ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ } { 93 } عَلَى قَلْبِكَ لِتَكُونَ مِنَ

الْمُنذِرِينَ [194-193 :] .

() :

{ يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَّا يَتَكَلَّمُونَ إِلَّا مَنْ أذِنَ لَهُ الرَّحْمَنُ وَقَالَ

صَوَابًا } [38 :] .

{ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ

أُلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِّنْهُ } [171 :] .

{ أَيْتَهَا النَّفْسُ

الْمُطْمَئِنَّةُ } [سورة الفجر: الآية 27] ، { وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ } [سورة

القيامة: الآية 2] .

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(1) : 236-235 .

(2) : (1462، 1-2005 هـ) (3) 4:

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{وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي} [

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{ قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ

فِي قُلُوبِكُمْ} [14 :

{ بَنَّا لَا تَزِعْ قُلُوبَنَا بَعْدَ إِدْ

هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ} [8 :

{ وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ

مَّحِيصٍ} [36 :

{ جَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً} [27 :

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{ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ
بِهَافَاتِهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ } [46 : .

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(2) : (450-505) هـ

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(3) : 3 : 4

(4) : () 2 1983 : 185

(5) : (691-751) هـ :

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{وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا} [85].

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{لَا يَذْكُرُ اللَّهُ تَطْمَئِنُّ الْقُلُوبُ} [28]:

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:" {قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعِيَ}

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{ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ } :

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.108: (1984/1404 4) : (2)

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{إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ

حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ} [11 :

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(1838-هـ1254): (1)

1897 : . (1999/هـ2،1419) .

1905 : (2)

: . 1973 1967 : : :).... (60

1849-هـ1266 : (3)

.(65)..... : . 1905 : (4)

.54: (1981) : : (4)

.48: (1991) : : (5)

= 1865-هـ1282 : (6)

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{قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَاوَاتِ

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[10 :] {وَالأَرْضِ}

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.() 376: (2)

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خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ } [: 56]

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(4) 231: () .

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{ ذَلِكَ بَانَ اللَّهُ لَمْ يَكُ مُغَيِّرًا نُّعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ }

[53 :]

": (2) "

.343: (1)

.279 : (2)

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.225: (1)

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.518: (3)

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{إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدًّا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ} {111}

التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ الْأَمْرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ وَبَشِّرِ الْمُؤْمِنِينَ} : 111-

[112] ...

(1) : 105.

(2) : 428 () .

(3) : 428 () .

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.826-825: : :

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.315: (2)

.24 : (3)

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.622 :	(1)
.220:	(2)
.443:	(3)
.107 :	(4)
.574 :	(5)
.81:	(6)
.24:	(7)

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.231: (1)

.195: (2)

.601: (3)

.605 : (4)

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.765: (1)

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.573-572: (3)

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.396-395: (1)

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.31: (1)

.313: (2)

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[3 : {الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ}:

{ يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ }

[21 :]

.225 : (1)

.406: (2)

. 407: (3)

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() :

{إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ

كِتَابًا مَّوْقُوتًا} [10 :

{فَانظُرْ إِلَى

آثَارِ رَحْمَتِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا} [50 :

() :

{ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ } [54 :

{وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا

رُجُومًا

للشَّيَاطِينِ { [5 :

{إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ

فَيَكُونُ {82} فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ {83} :

[83-82

{ لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ

بِمَقَازَةٍ مِّنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ } [188 :

{الَّذِي أَحْسَنَ كُلَّ شَيْءٍ

خَلْقَهُ} [8 :

():

{قَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَن تَقْوِيمٍ}

[4 :]

{اللَّهُ لَا إِلَهَ إِلَّا هُوَ

لَهُ الْأَسْمَاءُ الْحُسْنَى}

[8 :]

():

{وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا

() :

خَزَائِنُهُ وَمَا نُنزِّلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ}

[21 :]

() :

{وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنْ

لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأْتُوا بِهِ مُتَشَابِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا

خَالِدُونَ}

[25 :]

{ قَدْ أَفْلَحَ مَنْ زَكَّاهَا }

()

[9 :]

{ سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ

الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنَ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ

الْبَصِيرُ }

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[1 : {الرَّحْمَنُ الرَّحِيمُ}]

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{إِنَّ كَيْدَ الشَّيْطَانِ كَانَ} [76 :

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{لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ} [11 :

{فَلَأَمَّهُ السُّدُسُ} [11 :

{كُلُّ شَيْءٍ هَالِكٌ إِلَّا

وَجْهَهُ} [88 :

{الَّذِينَ قَالَ لَهُمُ النَّاسُ

إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ

[173 :

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{ وَقَضَى رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا آفٌ وَلَا تُنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا } {23} وَأَخْفِضْ لَهُمَا جَنَاحَ الذَّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا } {24} رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلأَوَّابِينَ غَفُورًا } [: -23
[25-24] .

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{ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ } [: 10]
{ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ }
[: 34] { وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ } [: 134] .

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{إِنَّ اللَّهَ مَعَ الصَّابِرِينَ} [153 :

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{وَأَمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ

السَّمِيعُ الْعَلِيمُ} [36 :

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{رَبِّ الْعَالَمِينَ} [2 :

.(1935 - 1927)

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{فَنَادَى فِي الظُّلُمَاتِ أَن لَّا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ
مِنَ الظَّالِمِينَ} [87 :

{وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي
مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ} [83 :

{كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ
تُرْجَعُونَ} [88 :

{لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ
أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ} [:

{قُلْ لَّا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي} [129-128 :

" " [23

{حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ}:

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[173 :

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{وَعَدَ اللَّهُ الَّذِينَ آمَنُوا

{لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ}

: [29-28-27

] وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

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{يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا
وَبَيْنَهُ أَمَدًا بَعِيدًا وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَاللَّهُ رَؤُوفٌ بِالْعِبَادِ} [30 :

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{اللَّهُ الَّذِي خَلَقَ

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: [12

] سَبَعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ

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{وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ

-97 :

هَمَزَاتِ الشَّيَاطِينِ {97} وَأَعُوذُ بِكَ رَبَّ أَنْ يَحْضُرُونِ [98]}

[98

{تَعْرُبُ

فِي عَيْنِ حَمِيَّةٍ} [86 :

{وَكُلُوا وَاشْرَبُوا

وَلَا تُسْرِفُوا} [31 :

{إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ

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[3-2 :

فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ } [

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: { وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ } [238]

[46] { وَقَوْمُوا لِلَّهِ قَانِتِينَ } [238] : { قَدْ أَفْلَحَ مَنْ زَكَّاهَا } { 9 } وَقَدْ خَابَ
مَنْ دَسَّاهَا } [10-9] : { وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا } [41] .

{ قَالَتْ

رُسُلُهُمْ
أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ } [10] :

{ يَا أَيُّهَا النَّبِيُّ قُلْ

لَأَزْوَاجِكُمْ وَبَنَاتِكُمْ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ } [59] :

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{كهيعص}1 {ذِكْرُ رَحْمَةِ رَبِّكَ عَبْدَهُ زَكَرِيَّا}2 {إِذْ نَادَى رَبَّهُ نِدَاءً

خَفِيًّا}3 {قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبًّا شَقِيًّا}4 [4-1 :]

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{أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ مَا خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا

بِالْحَقِّ} [8 :]

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{حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ} [سورة

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{ وَلَهُ الْمَثَلُ الْأَعْلَى

{ فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ

[27-17 :

فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ]

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[54 : عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ]

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{إِنَّ اللَّهَ لَا يُغَيِّرُ

مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ} [11 :

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{فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفاً فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ
الدِّينُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ} [: 30].

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{وَقَالَ رَبُّكُمْ

[77 : {قُلْ مَا يَعْزُبُ عَنْكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ}]

{ادْعُونِي أَسْتَجِبْ لَكُمْ} [60 : " (1).

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وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا

الطَّاغُوتِ} [36 :

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ

[25 :

اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ} [549 :

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[31 : {وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا}] :

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- .212 : (1)
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{ يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ
بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا يُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ
مَيْتًا فَكَرَهُهُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ } [سورة الحجرات: الآية 12].

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{إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ

أَعْلَالاً فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ} 8 { وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَعْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ} [9-8 :] :

{إِنَّا جَعَلْنَا

فِي أَعْنَاقِهِمْ أَعْلَالاً فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ} 8 { وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَعْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ} [9-8 :]

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{رَبِّ الْعَالَمِينَ

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"(4) ...

{مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ} 19 { بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ} [8 -

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{وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ

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[269 : {أُوتِيَ خَيْرًا كَثِيرًا}

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{وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ

سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ}[27 :

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{وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ} [59 :]

{ قُلِ اللَّهُمَّ مَالِكُ الْمَلِكِ } [26 :]

{يُعْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ} [

[54 :]

{ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَا سَمَاءُ أَقْلِعِي } [44 :]

{ تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ } [44 :]

{ مَا خَلَقْنَاكُمْ وَإِنَّا بِعَنَتِكُمْ إِنَّا وَكُنْفُسٍ وَاحِدَةٍ } [28 :]

{ إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ } [72 :]

{يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجْلِ لِلْكِتَابِ} [104 :]

{وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ} [67 :]

{ لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا... } [21 :] .

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﴿إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ

وَأَمْوَالَهُمْ﴾ [111] :

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.149-147: (1)

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.34 : 21: (3)

.68 : (4)

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{يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ

[1 :] {الْعَزِيزِ الْحَكِيمِ}

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{وَذَكِّرْ فَإِنَّ الذُّكْرَ تَنْفَعُ الْمُؤْمِنِينَ} [55]: (2)"

{وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِّنْ

الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ} [231]: {ادْعُ إِلَى سَبِيلِ رَبِّكَ

بِالْحِكْمَةِ وَالْمَوْعِظَةِ

الْحَسَنَةِ} [125]: (3)-

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(2) 42 : 23 : 95

(3) : 1998 : 13

{فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ} [159].

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{وَيَدْعُونَنَا رَغَبًا

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[90 :] {وَرَهَبًا}

: [59 :] {إِلَى اللَّهِ رَاغِبُونَ}

: [130 :] {وَمَنْ يَرْغَبُ عَنْ مِلَّةِ إِبْرَاهِيمَ}

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{إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ}

[10 : {وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا}] : [103].

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{لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا
اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا} [21 :

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{أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا
تَعْقِلُونَ} [44 : :
مَا لَمْ تَفْعَلُوا مَا لَمْ تَفْعَلُونَ} {3} [3-2 :

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{وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ} [4].

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{لَقَدْ كَانَ فِي

قَصَصِهِمْ عِبْرَةٌ لِّأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَى وَلَكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ
وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ} [111].

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{فَأَقْصُصْ الْقِصَصَ لَعَلَّهُمْ

يَتَفَكَّرُونَ} [176].

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- (1) : () .139-138
- (2) : () .17
- (3) : .238

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{وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا}

" " ... " [31 :

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{كُلَّهَا}:

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{وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا}:

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..80: (1)

.102: 1 : (2)

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{وَعَلَّمَ آدَمَ الْأَسْمَاءَ

كُلِّهَا} :

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.242-241 : (2)

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{وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا}

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.487: (2)

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.117: (2)

.337 : (3)

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{إِنْ كَانَتْ إِلَّا صِيحَةً وَاحِدَةً} [29] : ، {وَمَا أَمْرُ

السَّاعَةِ إِلَّا كَلِمَحِ الْبَصَرِ} [77] :

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{أَلَسْتُ

بِ} [172] :

{بِرَبِّكُمْ} [172] :

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.311: (1978 2) : (10)

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[77 : {قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَى}]

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.300: (2)

.125 : (3)

.52: (4)

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.38:	(1)
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{وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ

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[الْفُقَرَاءُ] : 38

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{إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا

فَلَا تَقُلْ لَهُمَا آفٌ وَلَا تُنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا} [24- 23 :

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. 266 : (1)

. 230: (2)

.764: (3)

.515: (4)

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{ إن في خلق السموات والأرض واختلاف الليل والنهار آياتٍ لأولِي الألباب
الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَاماً وَقُعُوداً وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ
وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلاً سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ } [191].

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"أحدهما : دائرة ربوبية في منتهى الانتظام وغاية الروعة والهيبة، ولوحة صنعة بارعة
الجمال وفي غاية الإتقان.

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{ لَا تُزَكُّوا أَنْفُسَكُمْ } [32 :]

{ وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ } [19 :]

{ مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنَ نَفْسِكَ } [79 :]

{ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ } [88 :]

{ لَا تُزَكُّوا أَنْفُسَكُمْ }

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{مَنْ:

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[43 :] اَتَّخَذَ إِلَهَهُ هَوَاهُ{

{وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ

أَنْفُسَهُمْ}؛

{مَّا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ

مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ}

[9 :] {قَدْ أَفْلَحَ مَنْ زَكَّاهَا}

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{كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ}

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.505 : (2)
.116: (3)

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.305: (1)

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.407: (2003/▲ 1423 1)

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.506: (2)

.508 : (3)

.509: (4)

.510: (5)

.510: (6)

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.512:	(2)
.513:	(3)
.512:	(4)

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{أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا

تَعْقِلُونَ} [44 :]

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.603:

846: (2) :

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.353: (1)
.71-70: (2)

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.893: (2)

.146: (3)

.142: (4)

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.232: (2)

.34-33: (3)

.51 (4)

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465-437 : .440: (3)

.446:

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.24: (1)

.165: (2)

.166: (3)

[10 :] {إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ}

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.428: : (2)

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.245: (1)

.514: (2)

.246: (3)

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{الَّذِينَ آمَنُوا وَتَطْمَئِنُّ

قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ} [28] :

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.109: (1)

.164: (2)

.165: (3)

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.300: (2)

.194: (2 8 1987/1407) : (3)

.193: (4)

.342: : (5)

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{يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ

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[59 :

يُدْنِينَ عَلَيْهِنَّ مِنْ جِلْبَابِهِنَّ}]

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في قوله تعالى: {الَّذِينَ إِذَا

أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ} [156 :

{79} وَإِذَا مَرَضَتْ فُهِوَ يَشْفِين {80} : {والَّذِي هُوَ يُطْعِمُنِي وَيَسْقِين

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.338-315: :

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. 206 : (3)
. 281 280 : (4)
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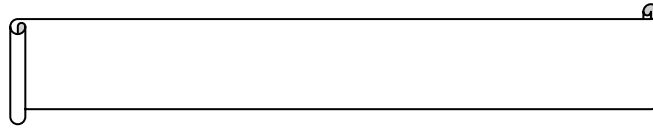
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227	قال الرسول- صلى الله عليه وسلم : "تفكر ساعة خير من عبادة سنة".
92	-صلى الله عليه وسلم: "خير شبابكم من تشبه بجهولكم".
187 185	قال الرسول-- صلى الله عليه وسلم - : "كان خلقه القرآن".
268	قال الرسول-- صلى الله عليه وسلم - : "ما من مسلم يصيبه أذى...".
119	-صلى الله عليه وسلم : "و إنما أول ما أنزل من القرآن ...".
188	قال الرسول- صلى الله عليه وسلم - : "والذي نفسي بيده لو تدومون...".
96	قال الرسول- صلى الله عليه وسلم : ".....".
122	قال الرسول- صلى الله عليه وسلم - : "يا بلال أقم الصلاة أرحنًا بها يا بلال...".
190	قال الرسول- صلى الله عليه وسلم - : "يأتي زمان يغزو فئام من الناس...".



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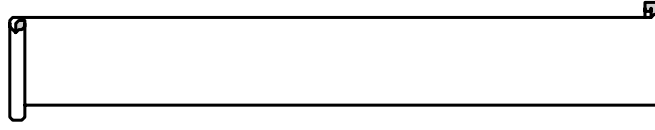


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- 47 جيش الحركة - -
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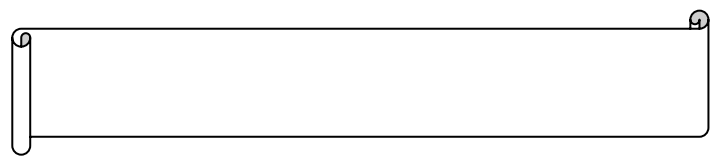
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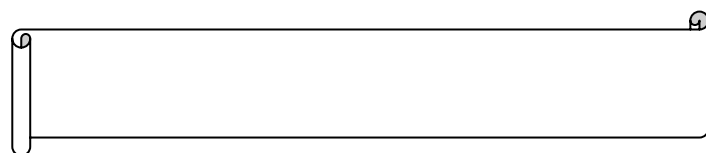
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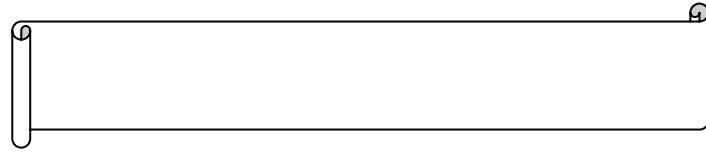
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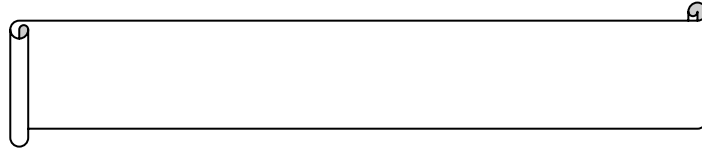
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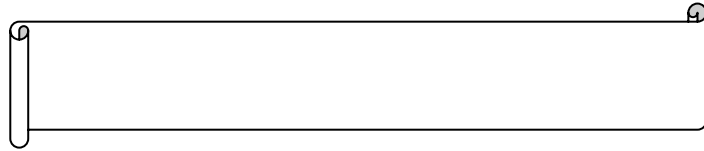
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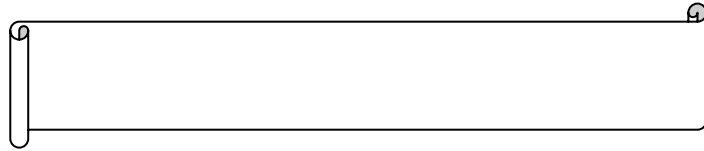
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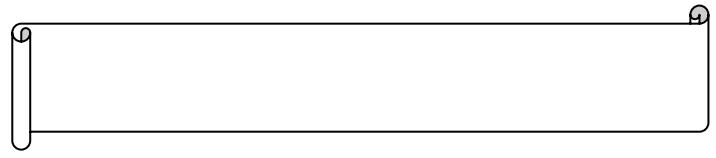
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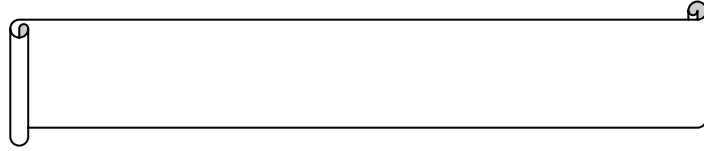
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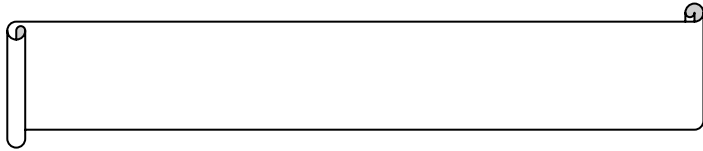
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Résumé de la thèse

Ce Mémoire "La dimension spirituelle dans la méthode de daaoa chez Badii Ezzaman Ennourassi " est une démarche pour indiquer la situation de la dimension spirituelle dans la méthode de daaoa généralement et notamment la méthode de Ennourassi , qui est considéré en étant la marque majeure de sa méthode attribuée d'une marque spirituelle et d'une tonalité spirituelle dans tous les aspects de la daaoa cela ce fait à partir de la présentation d'un ensemble des fondements théoriques et des modalités pratiques qui ont accompagné Ennourassi dans son parcours réformiste pour garantir la réussite et la continuité de sa daaoa, avec l'application de la situation de la dimension spirituelle dans tous cela.

La classification de ce Mémoire est partagé en une introduction , cinq chapitres et une conclusion .

Une introduction qui comprend l'importance du motif de cette étude, les causes de son choix , ses objectifs , la problématique , ses hypothèses , les études antécédentes , son contenu , sa méthode , ses sources , et les difficultés rencontrées dans ce travail .

Concernant les chapitres du Mémoire dont le premier est introductif , destiné pour la présentation des significations précises et ajustées des termes essentiels compris dans le titre du Mémoire et ce chapitre est divisé en deux parties , la première est destinée pour la présentation des définitions et des significations du composé langagier " la dimension spirituelle " , pendant que la deuxième est destinée pour la présentation des définitions du composé langagier " " la méthode de daaoa " et puis l'explication de son sens dans son contexte total parlant de daaoa de Ennourassi dans son caractère dimensionnel , à travers lequel il est évident que la dimension spirituelle dans la méthode de Ennourassi signifie l'influence de l'aspect spirituel dans sa méthode daaoi .

Tant que le premier chapitre est destiné pour parler de la créativité de Badii Ezzaman Ennourassi touchant sa vie et son époque dans une lecture rapide et brève des évènements politiques , sociaux et culturels qu'il a vécu pendant cette période , ceux qui ont été les racines

de l'émergence de daaoa , qualifiée de son caractère spirituel , puis sa biographie en trois phases principales qui représentent son parcours et son projet réformateur , ce n'est en réalité qu'une série des épreuves et des malheurs successifs et malgré tout cela il n' a pas manqué de volonté pour poursuivre son projet innovateur , et pour arriver à la fin en guise de conclusion à l'ensemble de ses œuvres : " Les Lettres De La Lumière " porteuses de son projet réformateur au monde entier , parlant après de ses disciples qui ont poursuivi le parcours de leur maître Ennourassi afin de diffuser " Les Lettres De La Lumière " .

Le deuxième chapitre est destiné pour les fondements théoriques majeurs dans la méthode de daaoa de Ennourassi à travers l'explication du contenu de la dimension spirituelle et son importance pour la méthode de daaoa, cet aspect spirituel représente le rapport interne qui relie l'espèce humaine avec son créateur , par l'intégration dans le corps esclavagiste en se basant sur la notion de l'appartenance croyante , et puis une exposition des fondements majeurs qui constituent sa méthode en une explication des sources cognitives exploitées au service de son projet qui a pour but de conserver les fondements de la foi , dont le premier est l'origine islamique : le Coran et la Sunna considérés comme l'origine de sa méthode , et dans l'autre main il y a quelques connaissances islamiques exploitées dans sa défense au profit de la doctrine , le deuxième est son expérience humaine exploitée pour engendrer par la suite le réalisme, la sagacité des priorités , la progression , et la concentration sur la dimension fonctionnelle notamment la dimension spirituelle considérée comme étant la plus importante parmi les qualités et les caractéristiques de cette méthode , et cette concentration sur la dimension spirituelle dans sa méthode est venu après les contraintes réalistes qu'il a vécu , en outre que la réhabilitation de cet aspect pour la personnalité de l'individu et de la société entière . Et à la fin de ce chapitre , une exposition des objectifs majeurs (avec ses dimensions différentes) que Ennourassi a tenté de réaliser partant en premier lieu des objectifs à dimension de la foi en étant un but stratégique dans son daaoa, après il y a les objectifs à dimension politique , sociale , économique , psychologique et spirituelle qui ont été des objectifs progressifs que Ennourassi a tenté de réaliser vis-à-vis des conditions spatio-temporelles , et des contraintes réalistes qu'il a vécu , et malgré la différence entre ces objectifs , ils étaient marqué d'une trace

spirituelle ce qui a attribué à son daaoa cet aspect spirituel même dans sa méthode et ses contenus .

Le troisième chapitre est orienté vers l'explication d'un ensemble des mécanismes et des approches applicables à la méthode de daaoa de Ennourassi (prendre en considération l'intégration de l'aspect théorique et de l'aspect pratique) , avec l'explication de l'influence du côté spirituel su adaaaoa , et à ce propos on a expliqué les procédés et les moyens qui ont accompagné Ennourassi pendant dans son discours destiné et adressé à toutes les classes et les catégories sociales et parmi ceux-ci : la méthode de l'interprétation coranique , la méthode de l'orientation , la méthode des récits , des histoires et des pièces théâtrales , la méthode de la purification ou l'éducation spirituelle qui a été un discours sur une méthode proprement dite qui a ses objectifs , ses caractéristiques et ses procédés avec l'influence évidente de la dimension spirituelle , et puis une exposition de quelques moyens riches et variés utilisés par Ennourassi alors s'était :la mosquée , la polymérique , l'écriture journalistique , la composition scientifique , les procédures juridiques , la prison ...et d'autres moyens qui ont été utilisé par Ennourassi dans son projet réformateur . À la fin de ce chapitre il y a une exposition des catégories importantes visées dans adaaaoa, et à travers laquelle apparaît le réalisme et globalité de son discours adaaoi , dans tous cela il y a toujours cette dimension spirituelle et soufiste .

Le quatrième chapitre est destiné pour parler sur l'influence de la méthode de Ennourassi sur la communauté arabe et la communauté occidentale en une tentative pour évaluer ses efforts dans adaaaoa , et la manifestation du succès ou d'échec de son projet réformateur qui a laissé son écho dans les sociétés arabo-islamiques –au moins de mon point de vue - .

À la fin , il y a la conclusion qui contient les résultats essentiels auxquels mon travail a abouti , et l'exposition de quelques suggestions et quelques recommandations que ce mémoire a rapporté .

Summary of the thesis

This Memory " spiritual dimension in the method of daaoa at Badii Ezzaman Ennourassi " generally is a step to indicate the situation of spiritual dimension in the method of daaoa and in particular the method of Ennourassi, which is considered the major mark of its allotted method of a spiritual mark and a spiritual tonality in all the aspects of daaoa that in fact starting from the presentation of a unit of the theoretical bases and practical methods which accompanied Ennourassi in his reformist course to guarantee the success and the continuity of its daaoa with the application of the situation of spiritual dimension in all that the classification of this Memory is shared in an introduction, five chapters and a conclusion.

An introduction which includes the importance of the reason for this study, the causes of its choice, its objectives, the problems, its assumptions, the previous studies, its contents, its method, its sources, and difficulties encountered in this work.

Concerning the chapters of the research of which first introductory, is intended for the presentation of the precise and adjusted significances for the essential terms which were written in the title of the research and this chapter is divided into two parts, first part is intended for the presentation of the definitions and the significances of the linguistic compound " the spiritual dimension ", while second part is intended for the presentation of the definitions of the linguistic compound " " the method of daaoa " then the explanation of its direction in its total context speaking about daaoa of Ennourassi in its dimensional character, through which it is obvious that spiritual dimension in the method of Ennourassi means the influence of spiritual side in his method

As long as the first chapter is intended to speak about the creativity of Badii Ezzaman Ennourassi concerning his life and time in a speed and short reading of the political, social and cultural events that it lived for this period, those which of the emergence of daaoa, described its spiritual nature, then its biography in three principal phases which represent his course and reforming project, it was the roots is actually

one series of the tests and of successive misfortunes and despite everything that he did not miss will to continue his innovating project, and to arrive at the end as a conclusion he wrote " the Letters Of the Light " carrying his reforming project in the whole world, speaking afterwards about his students who have continues the course of their Ennourassi Master in order to spread " the Letters Of the Light ."

The second chapter is intended for the major theoretical bases in the method of Ennourassi through the explanation of the contents of spiritual dimension and its importance for the method of adaaaoa this spiritual aspect represents the internal relation which connects the mankind with his creator, by integration in the slave body while being based on the notion of the believing membership, and then an exposure of the major bases which constitute its method in an explanation of the cognitive sources exploited for the sake of his project to save the bases of the faith, of which the first is the Islamic origin: Coran and Sunna considered as the origin of his method, and in the other hand there is some Islamic knowledge exploited in a defense with the profit of the doctrine, the second is his human experiment exploited to generate thereafter realism, the sagacity of the priorities, the progression, and the concentration on functional dimension in particular the spiritual dimension considered as being most significant among qualities and the characteristics of this method, and this concentration on spiritual dimension in his method came after the realistic constraints which it lived, moreover that the rehabilitation of this aspect for the personality of the individual and society At the end of this chapter, an exposure of the major objectives (with its different dimensions) that Ennourassi tried to initially carry out therefore objectives with dimension of the faith while being a strategic goal in his adaaaoa after there are the objectives with political , social, economic, psychological and spiritual dimension which were progressive objectives that Ennourassi tried to realize with respect to the space-time conditions, and of the realistic constraints which it lived, and in spite of the different objectives, they were marked of a spiritual trace what allotted to his adaaaoa this spiritual aspect even in its method and its contents .

The third chapter is directed towards the explanation of a whole of the mechanisms and approaches applicable to the method of adaaoa of Ennourassi (to take into account the integration of the theoretical aspect and practical aspect), with the influence of spiritual dimensions on adaaoa and this chapter explained the processes and the manners which accompanied Ennourassi during his speech that intended and addressed to all the social classes and categories and among those: the method of coranic interpretation, the method of the guidness, the method of the stories and the theatrical parts, the method of the purification or the spiritual education which were a speech on a method itself which has its objectives, its characteristics and its processes with the obvious influence of spiritual dimension, then an exposure of rich and varied processes used by Ennourassi then was: the mosque, the polymeric one, the journalistic writing, the scientific composition, the legal procedures, the prison... and other things which were used by Ennourassi in its faith project. At the end of this chapter there is an exposure of the significant categories aimed in adaaoa and through which appears the realism and globality of his adaaoi speech in all that there are always this spiritual dimension and soufist .

The fourth chapter is intended to speak on the influence about the method of Ennourassi on the Arab and the Western community in an attempt to evaluate his efforts in adaaoa and the manifestation of the success or failure of his reforming project which left an echo in the arabo-Islamic societies .

At the end, there are the conclusion which contains the significant results to which my work led, and the exposure of some suggestions and some recommendations that this memory paid.

