

# الإسلام

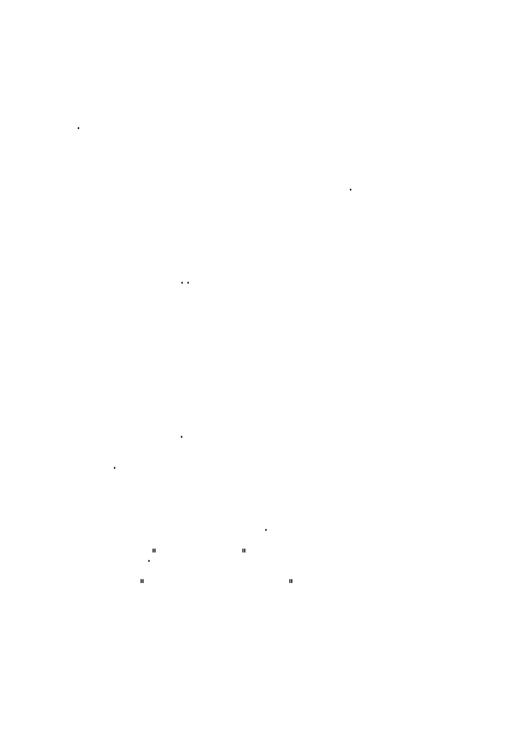
كما تقدمه دعوة الإحياء الإسلامي

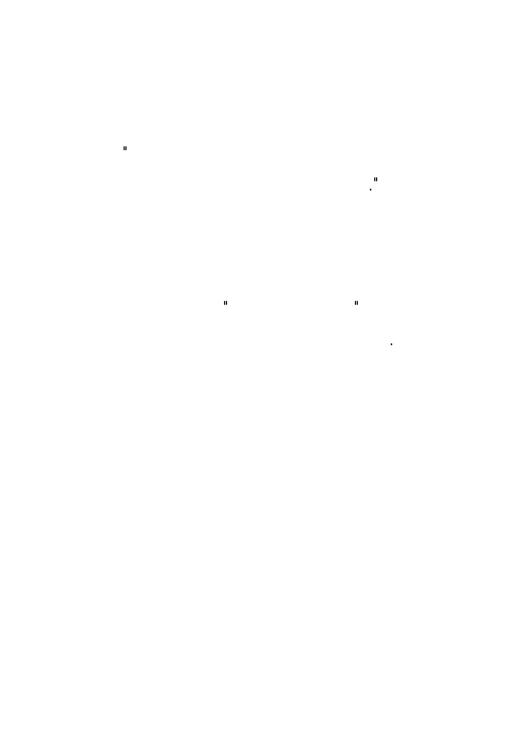
جمال البنا

#### طبقا لقوانين الملكية الفكرية

جميع حقوق النشر و التوزيع الالكتروني لمذا المصنف محفوظة لكتب عربية. يحظر نقل أو إعادة بيع اى جزء من خذا المصنف و بثه الكترونيا (عبر الانترنت أو للمكتبات الالكترونية أو الاقراص المحجة أو اى وسيلة أخرى) دون الحصول على إذن كتابي من كتب عربية. حقوق الطبع الو رقى محفوظة للمؤلف أو ناشره طبقا للتعاقدات السارية.

### هذا الكتاب





## باسم الله الذي لا نعبد أحداً سواه

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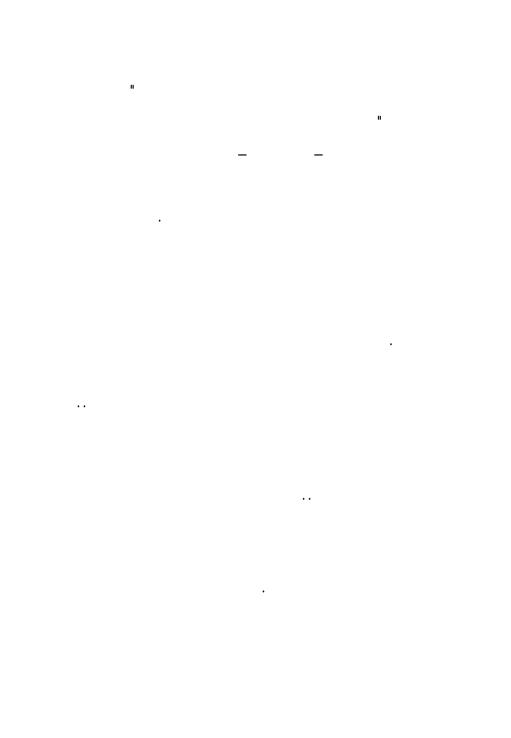
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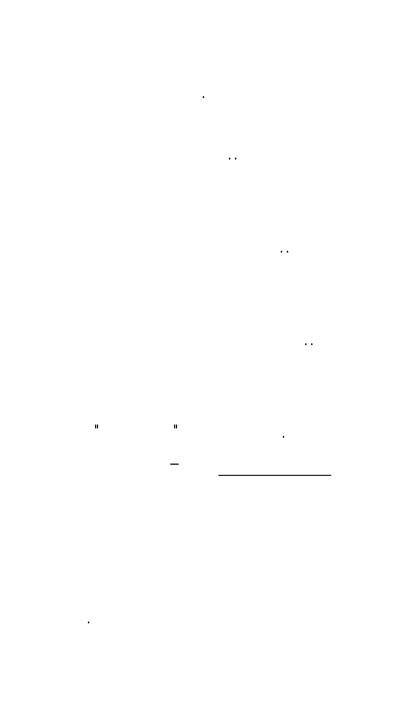
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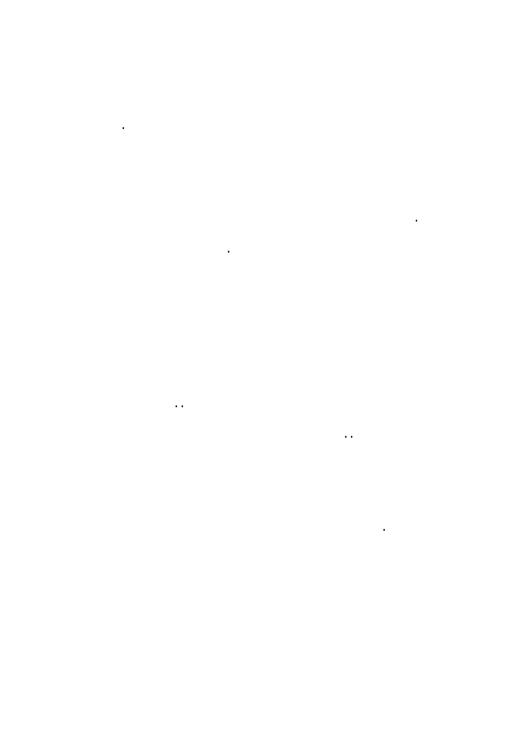
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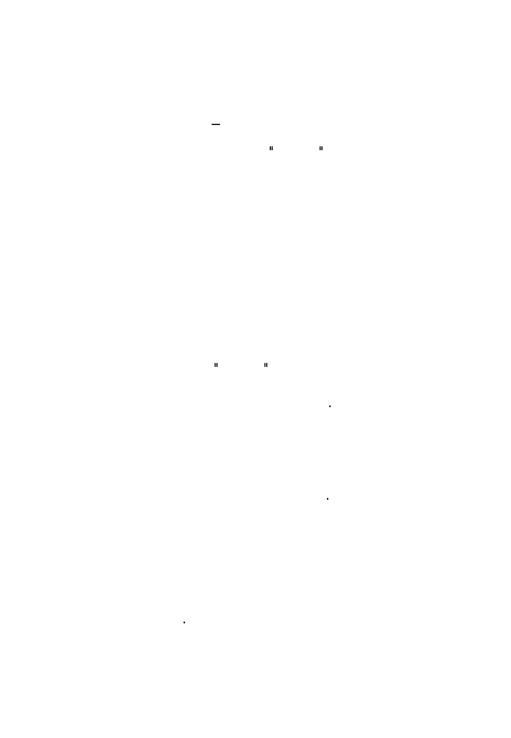
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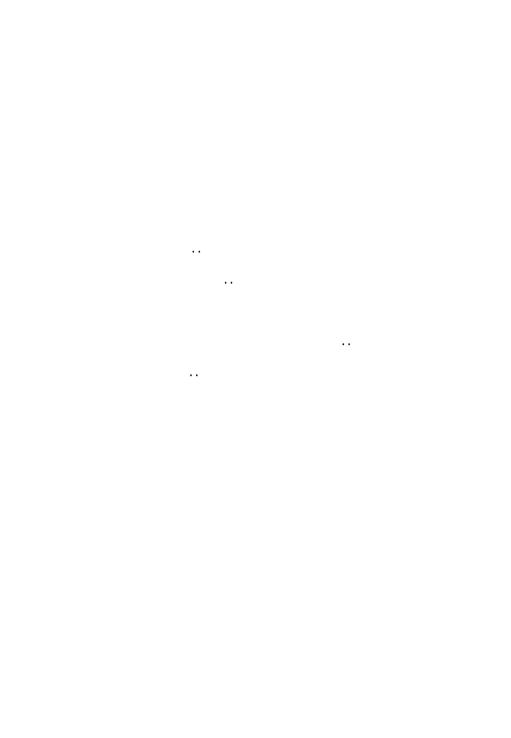


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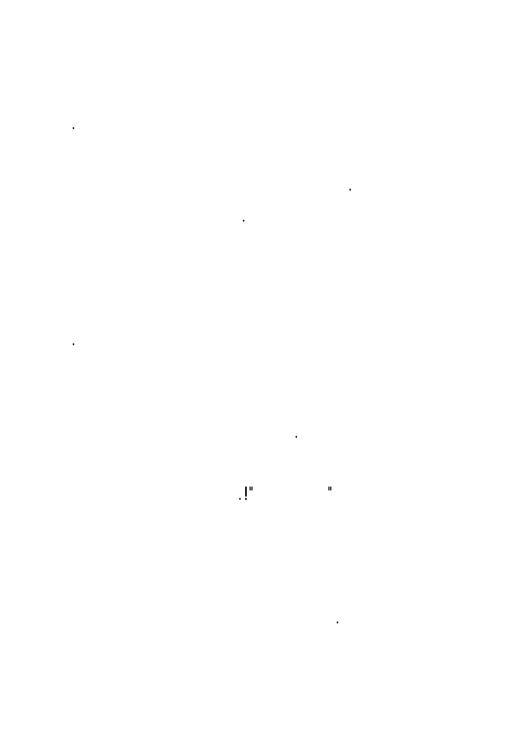


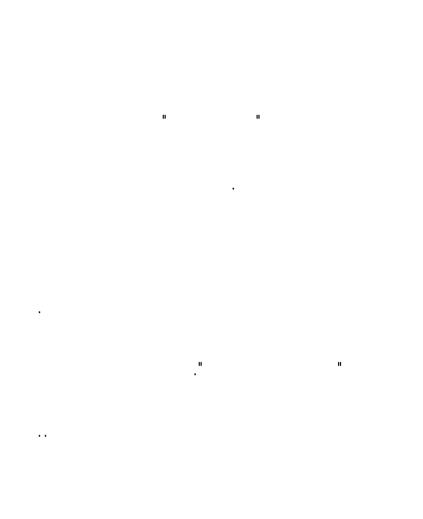


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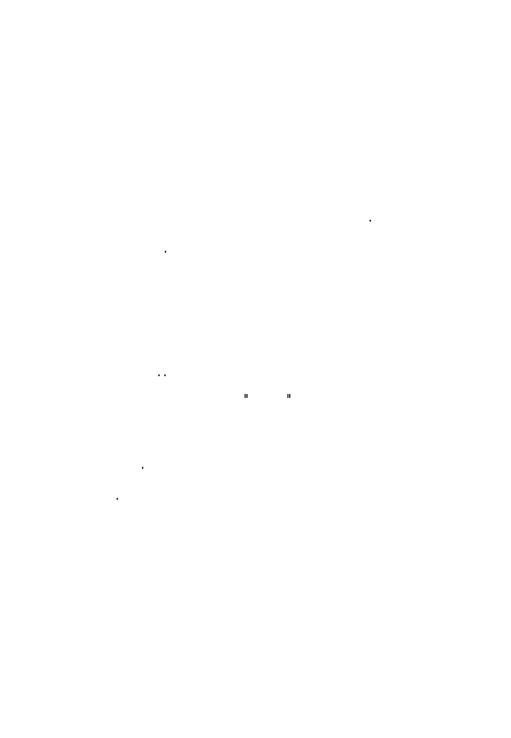
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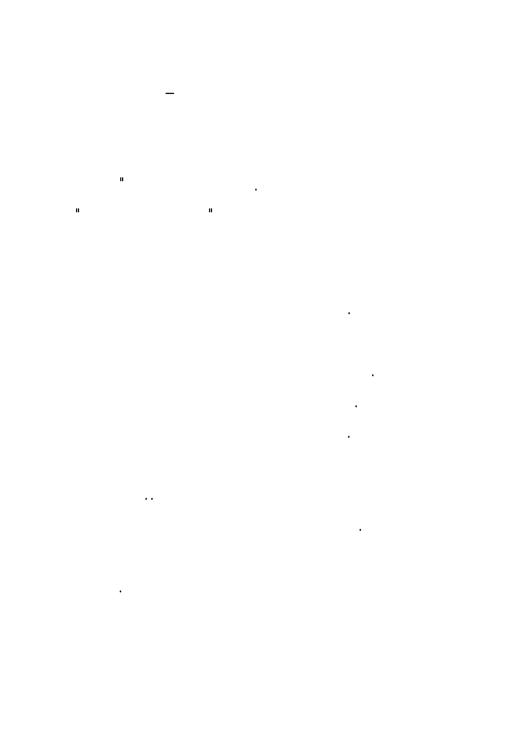
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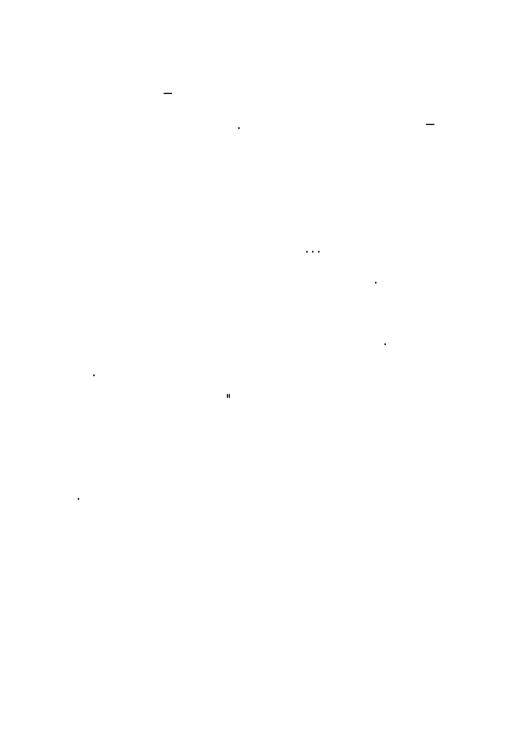
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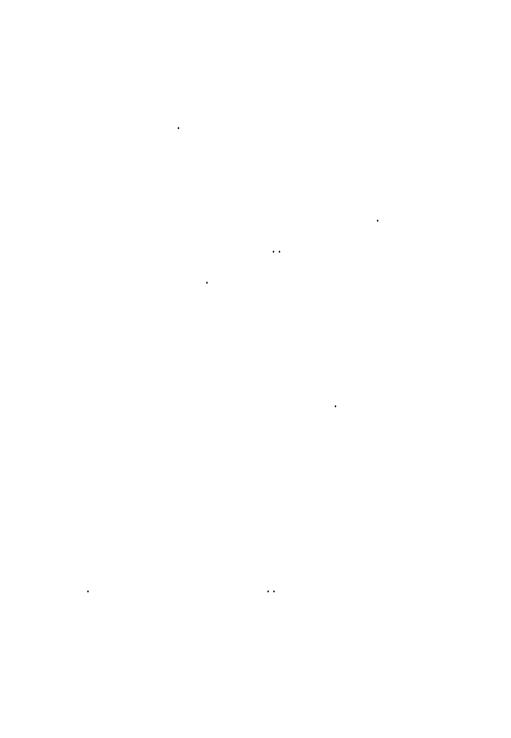
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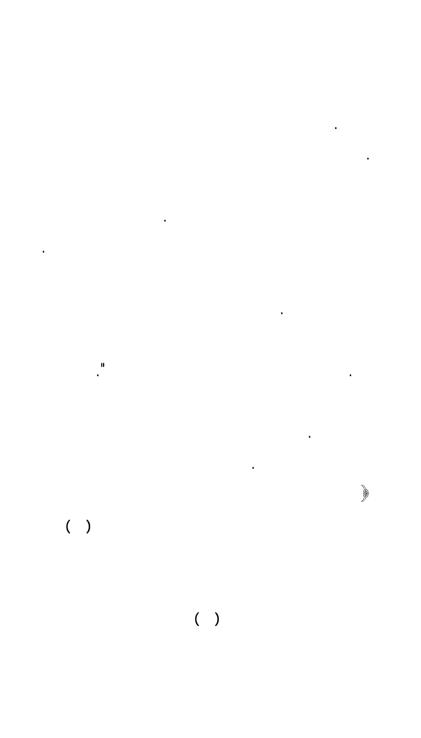
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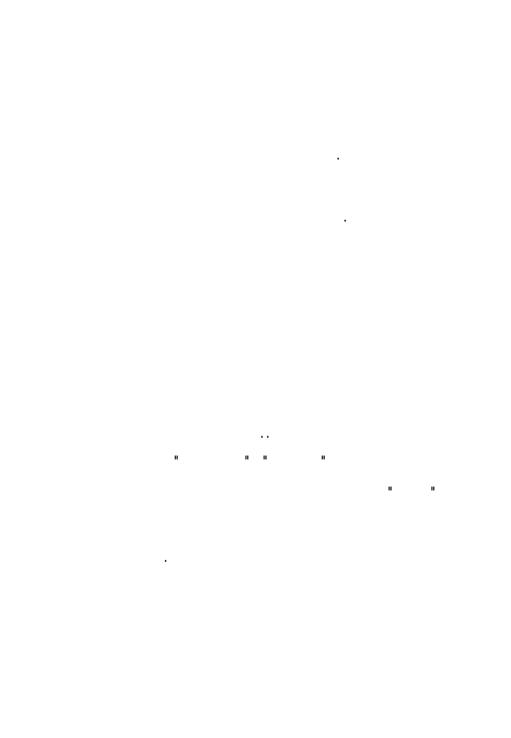




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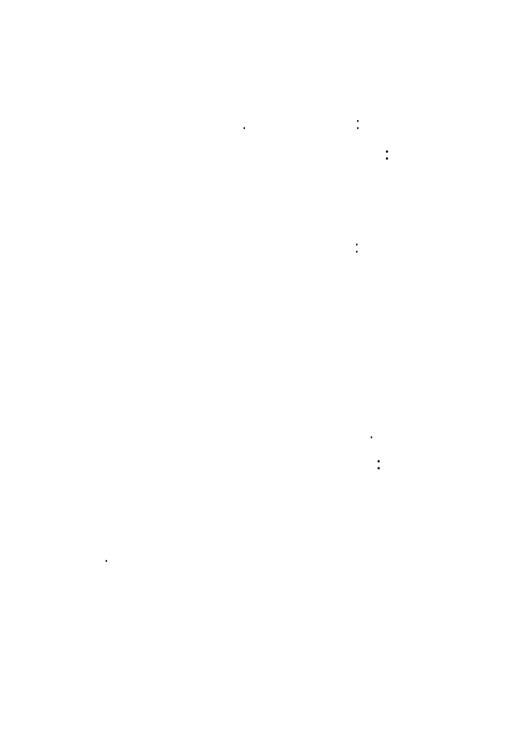
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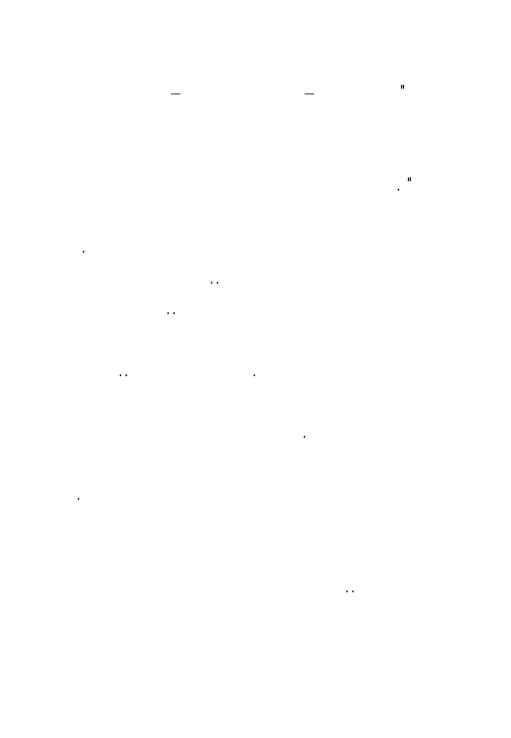
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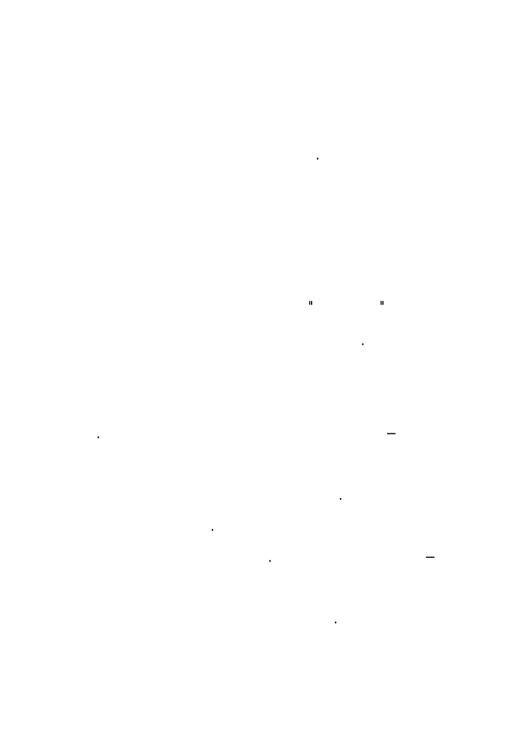


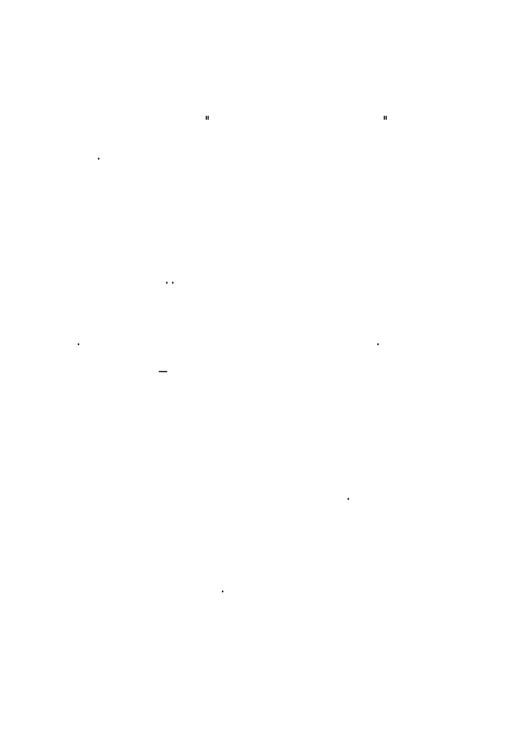
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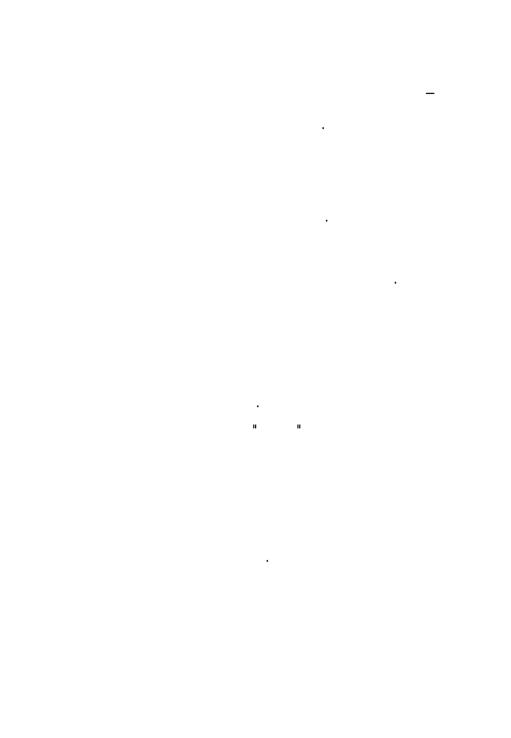
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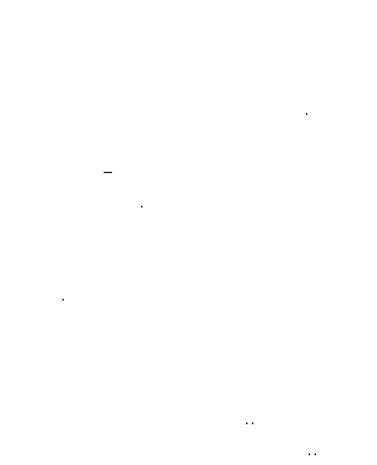


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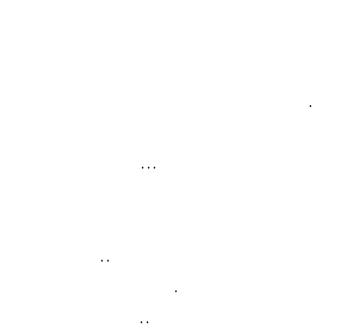
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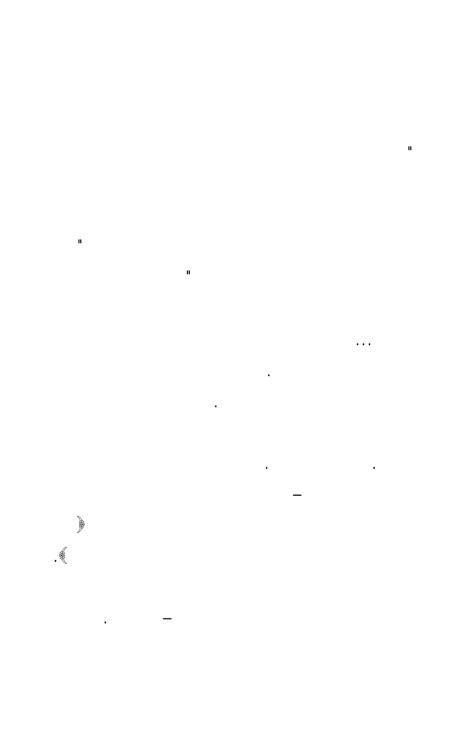
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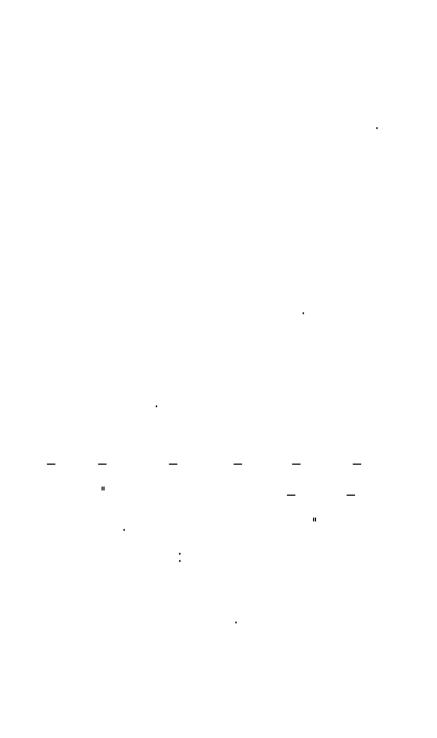
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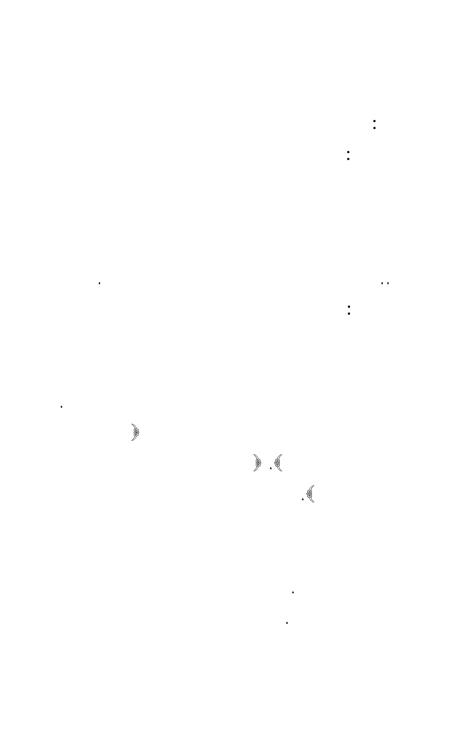
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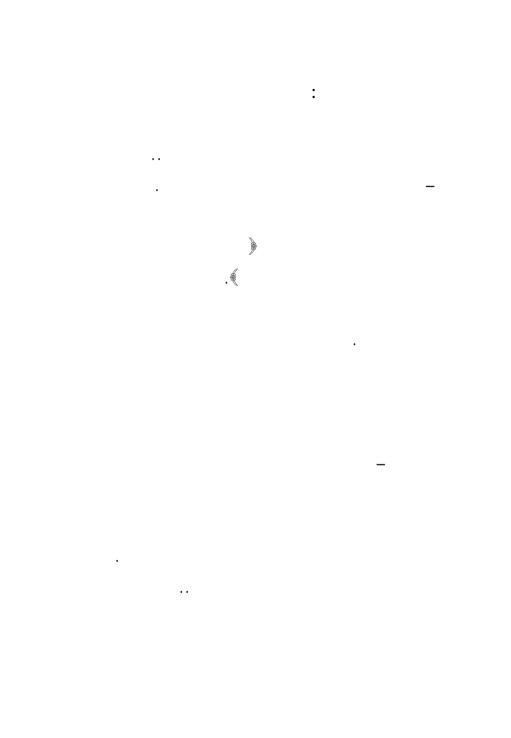
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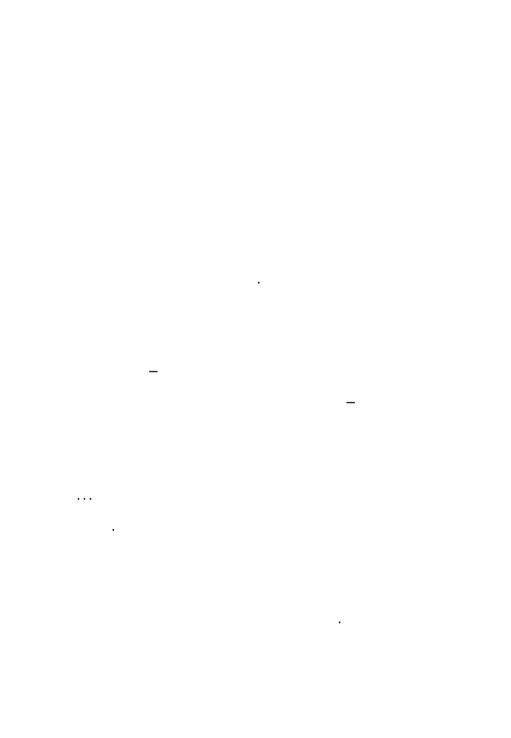
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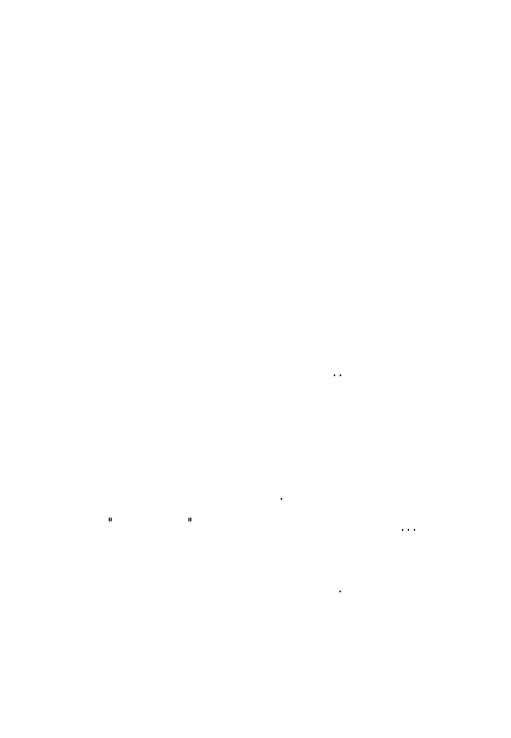
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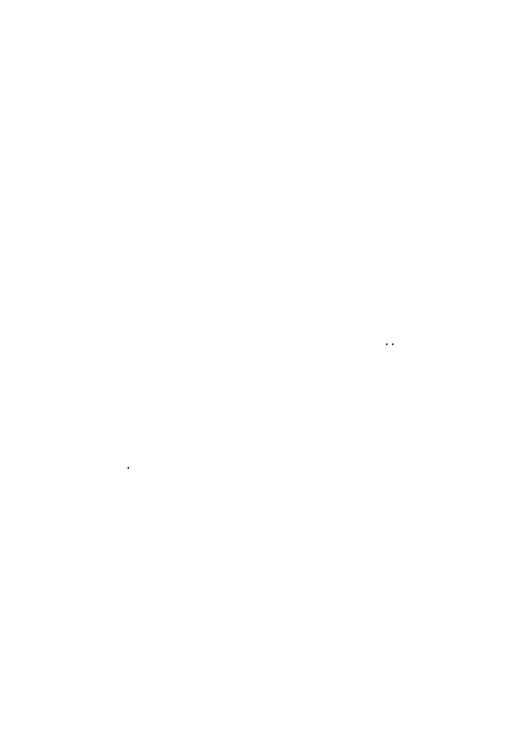


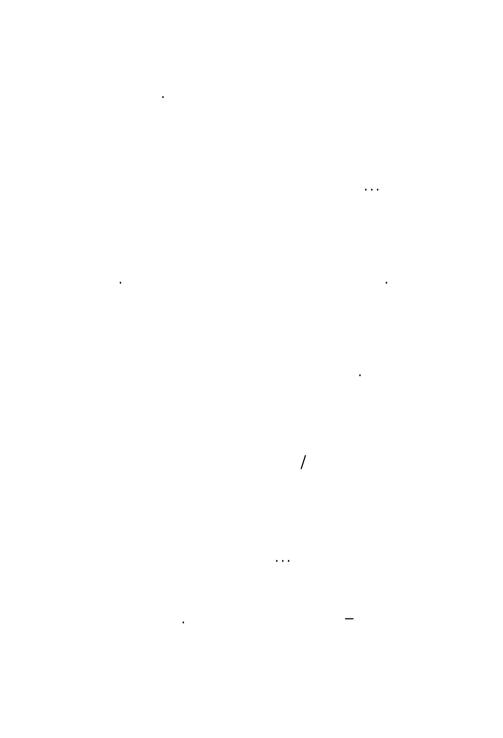




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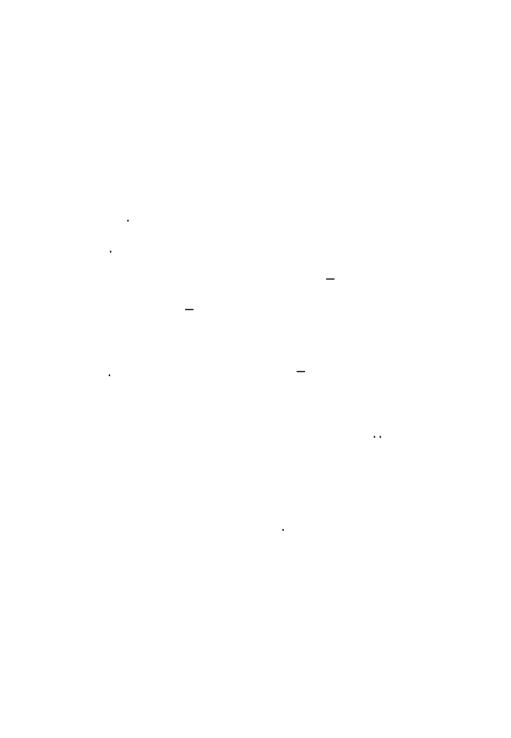
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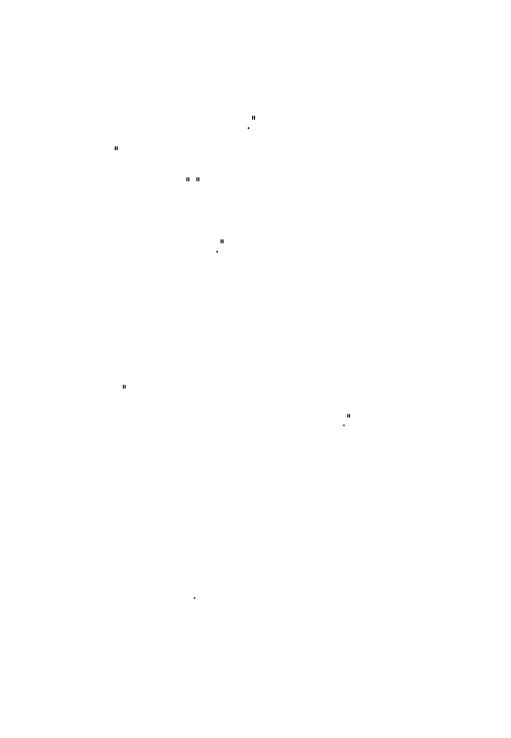
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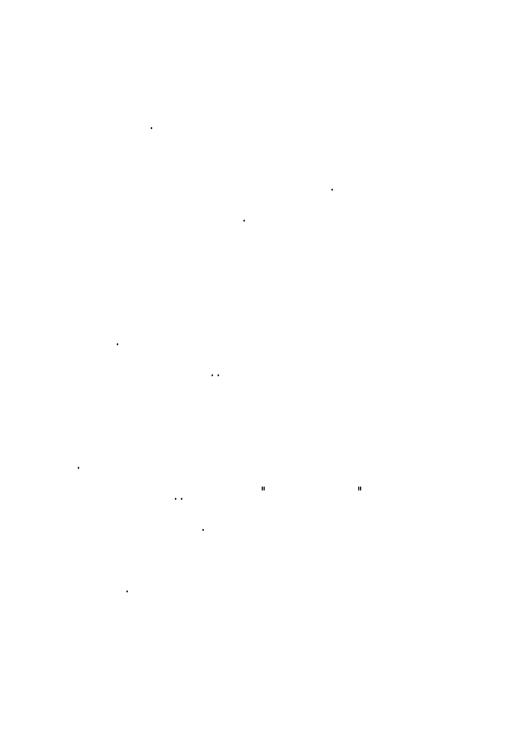
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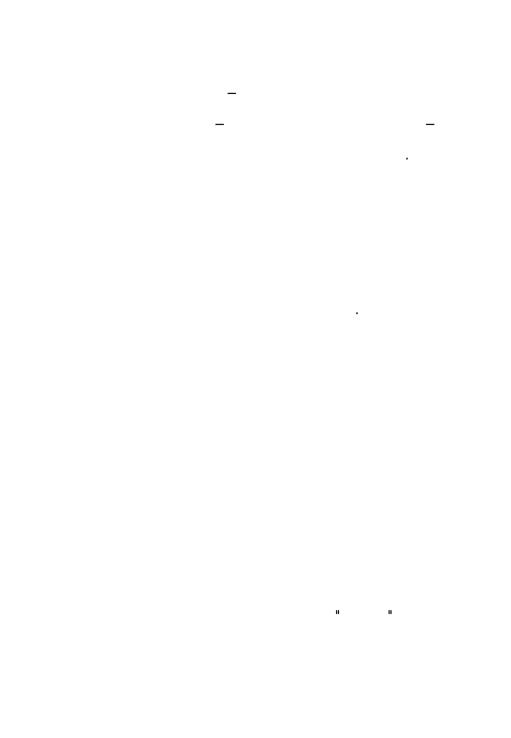
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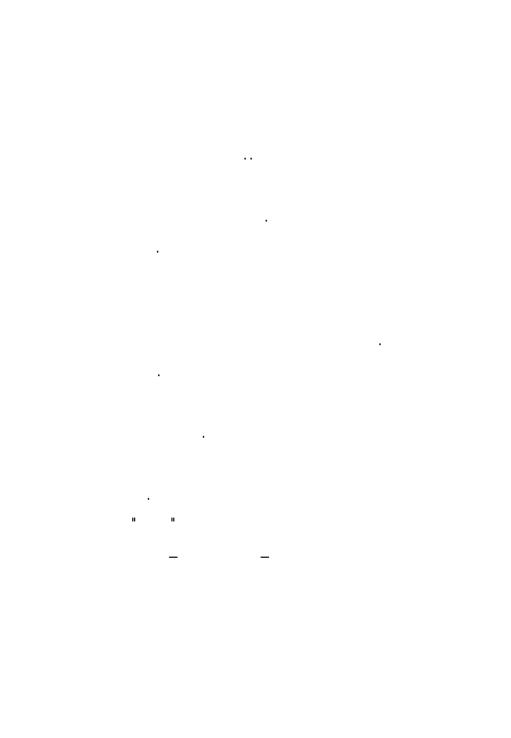




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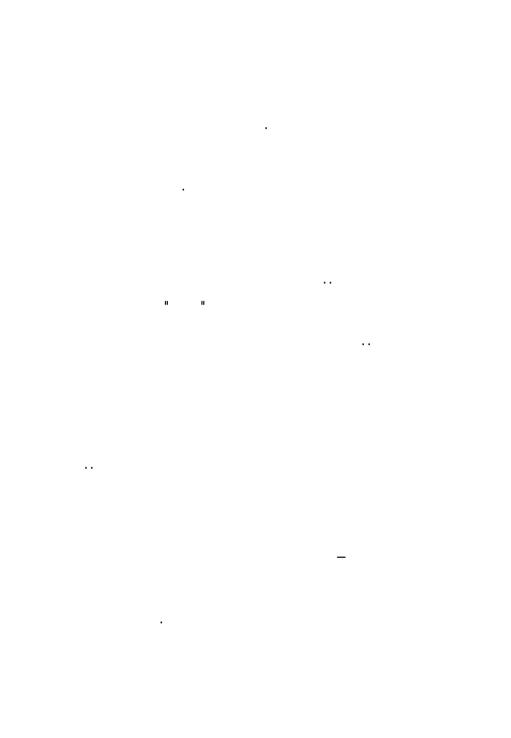
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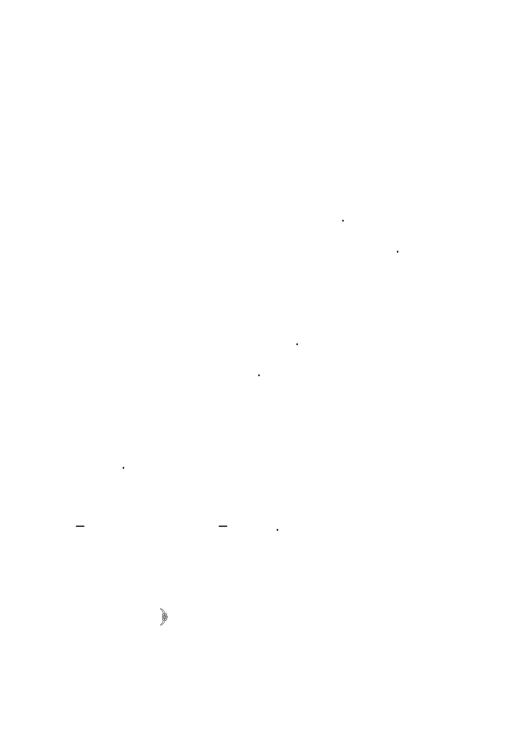
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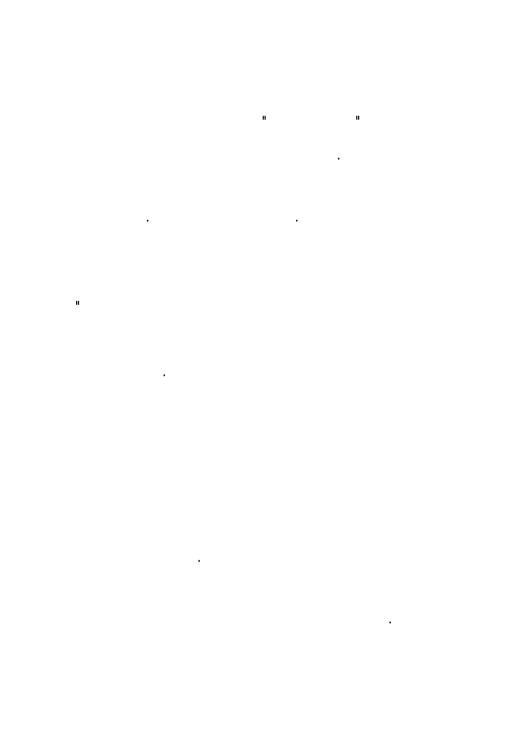
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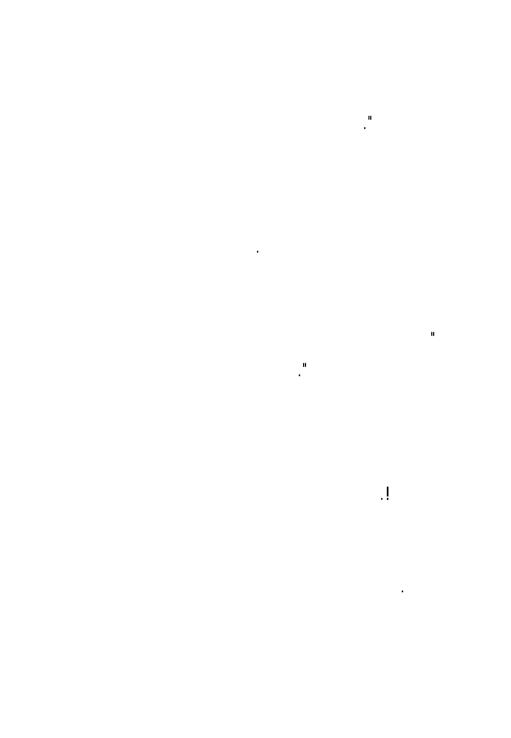
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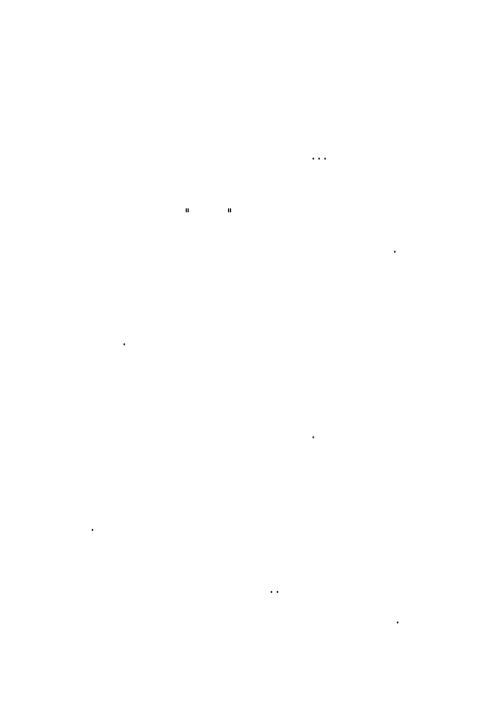
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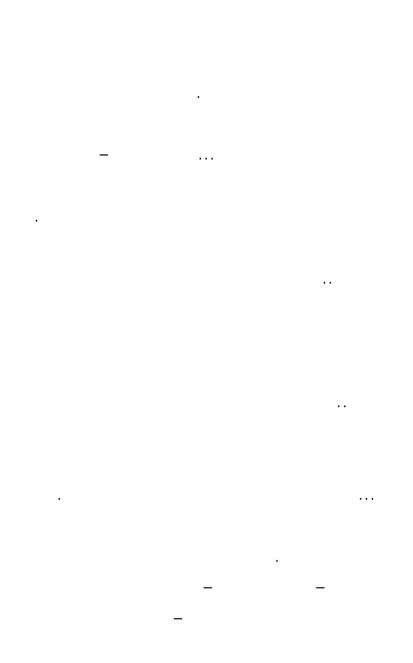
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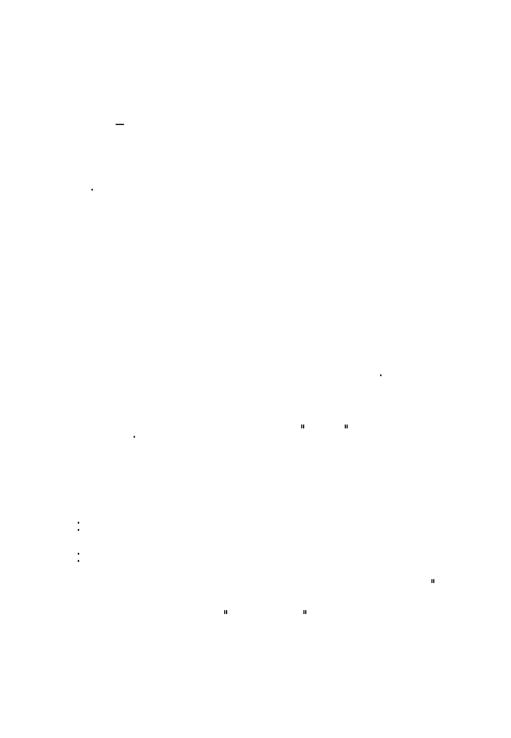
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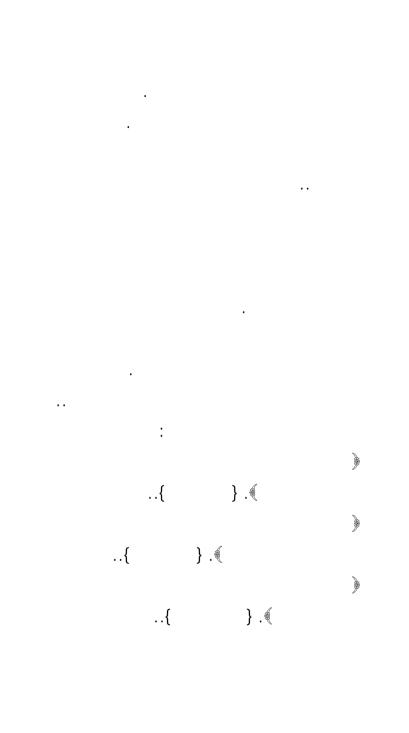
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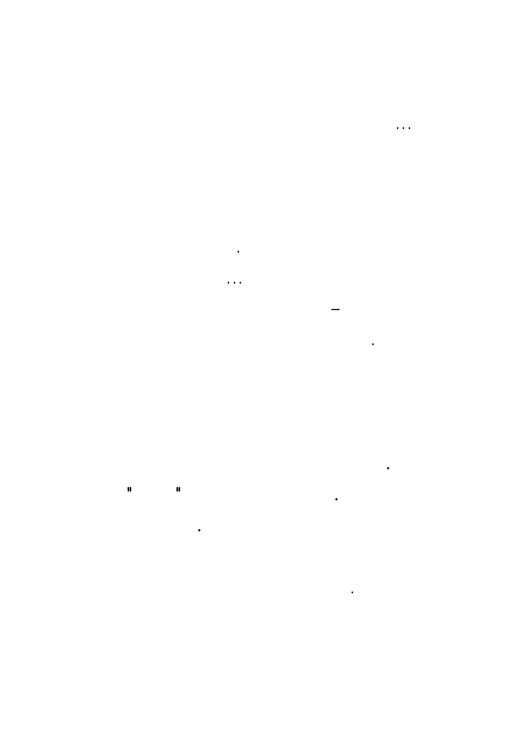
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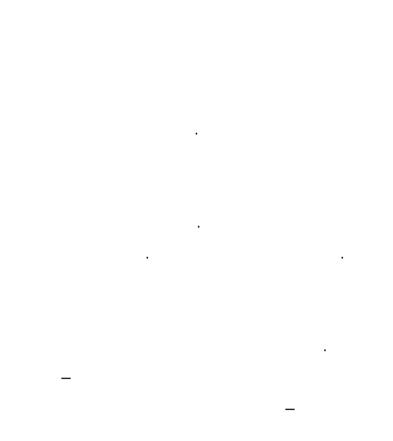
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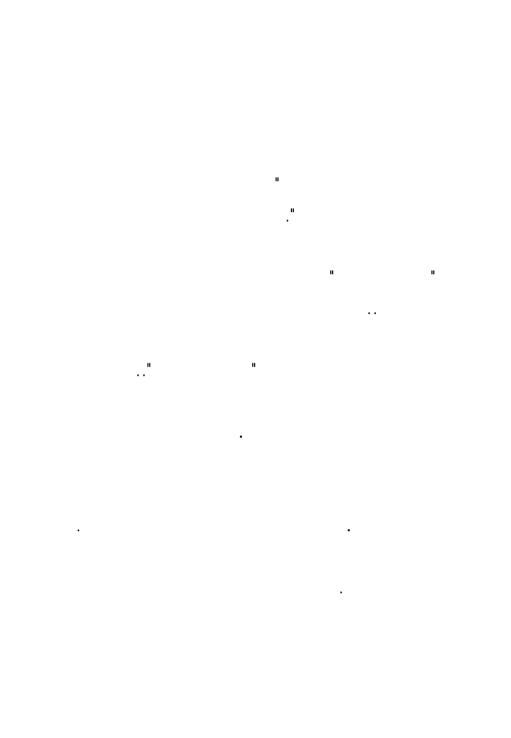
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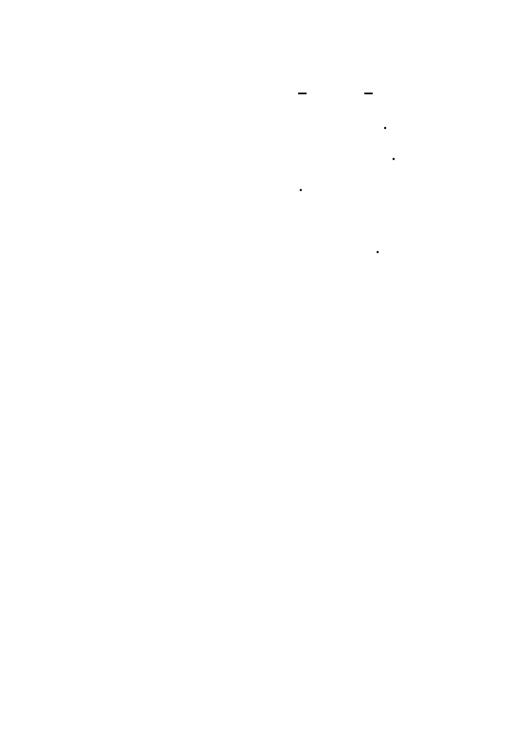
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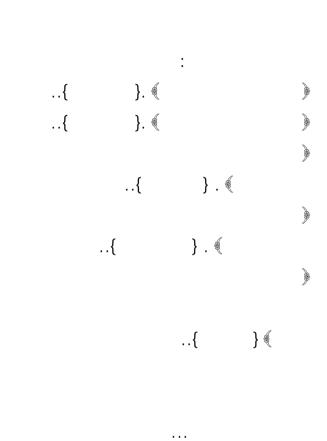
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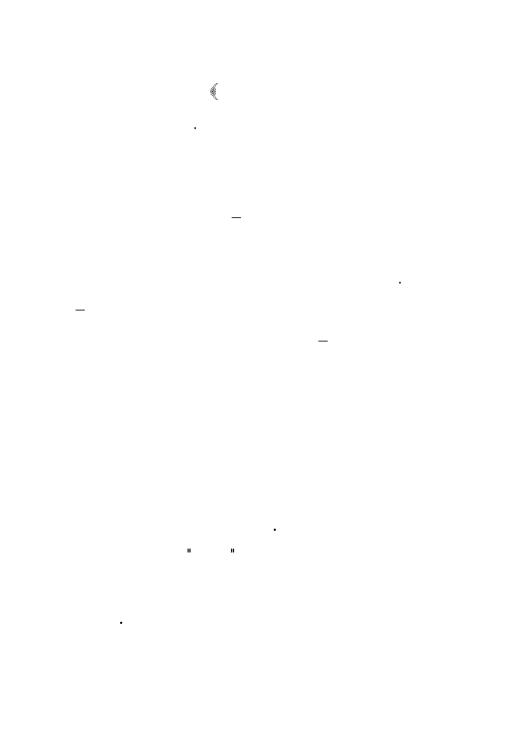


## الفصل الخامس المرجعية الثالثة الحكمة



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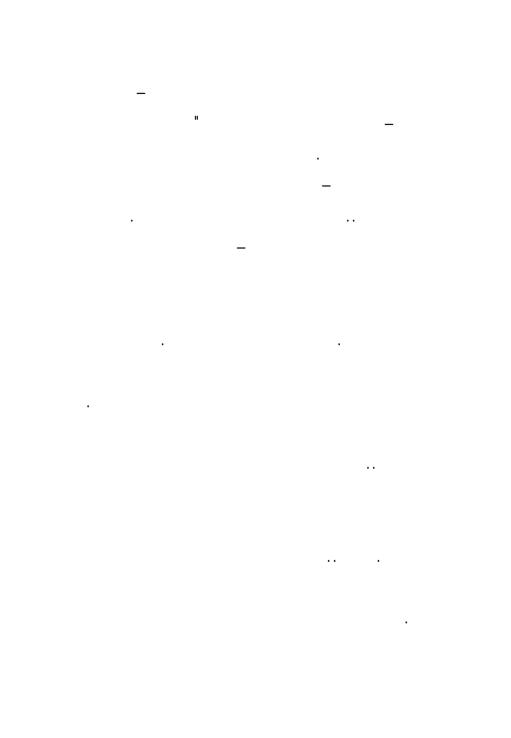
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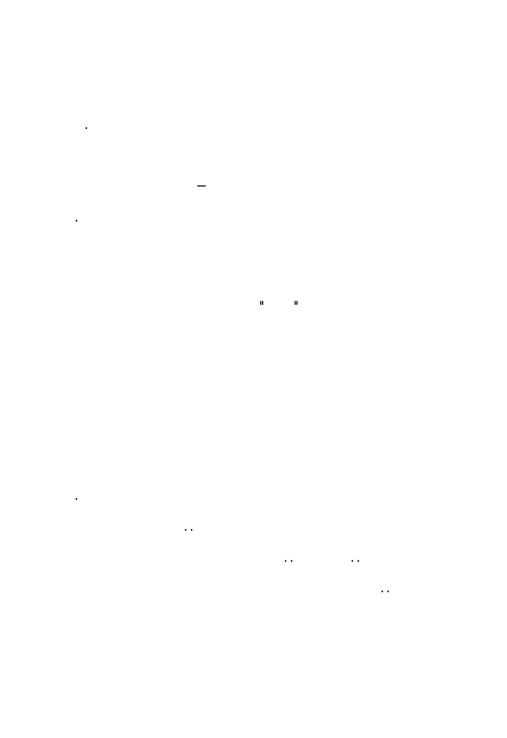
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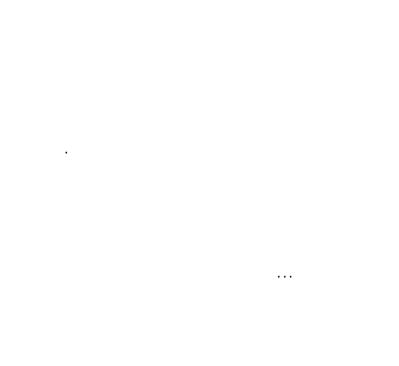
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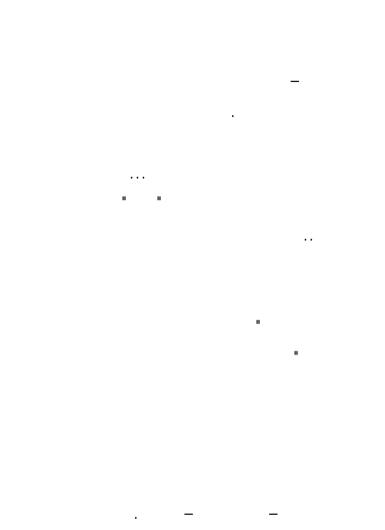
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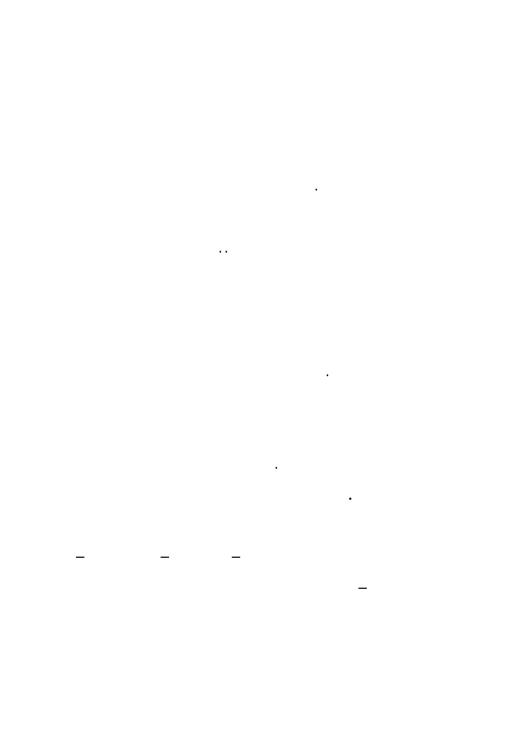
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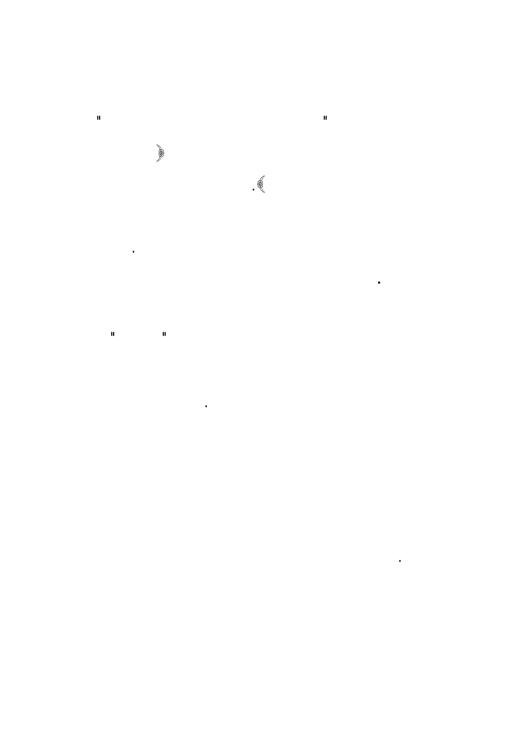
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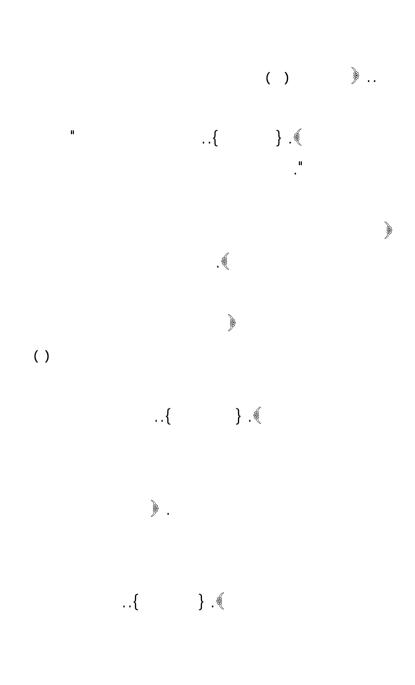
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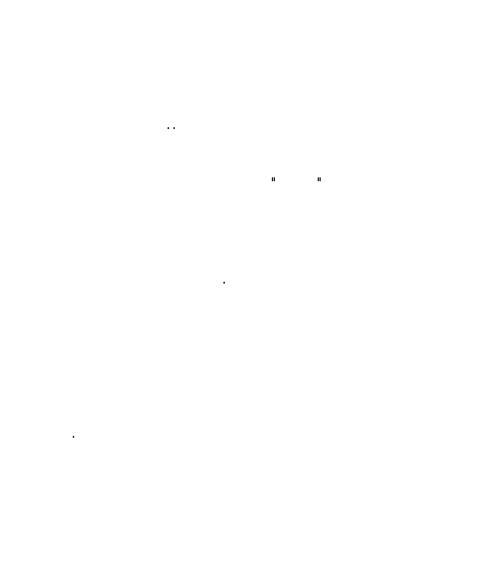
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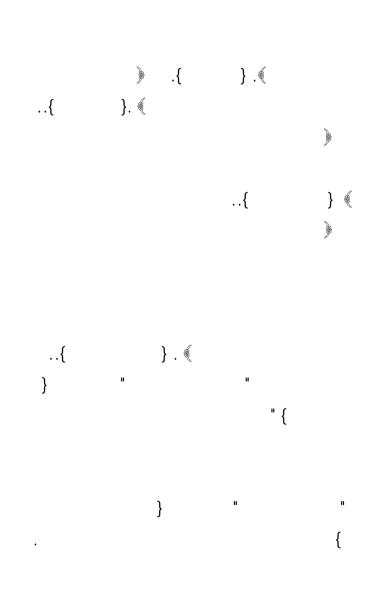
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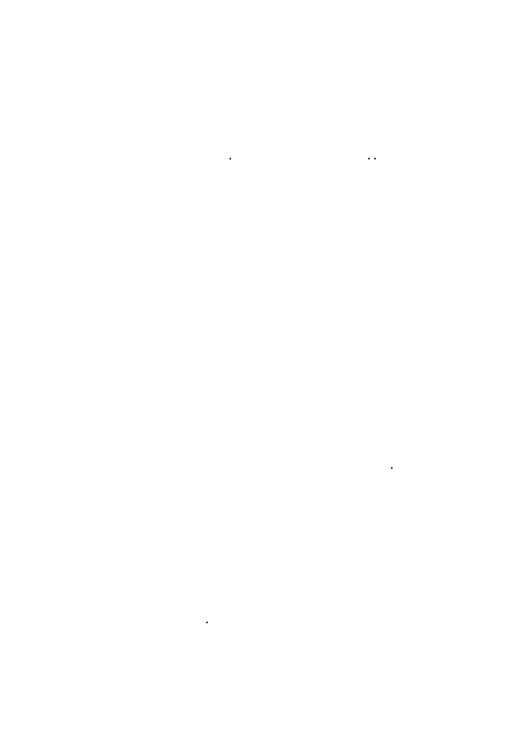
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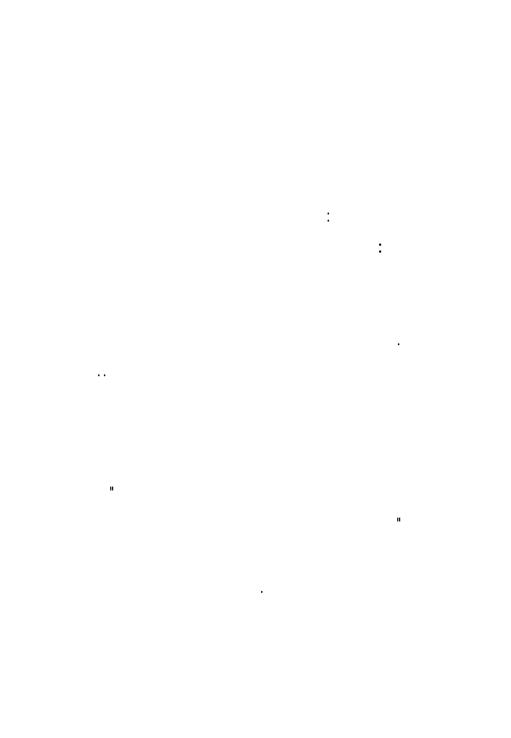
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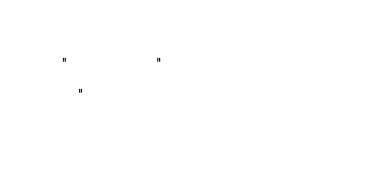
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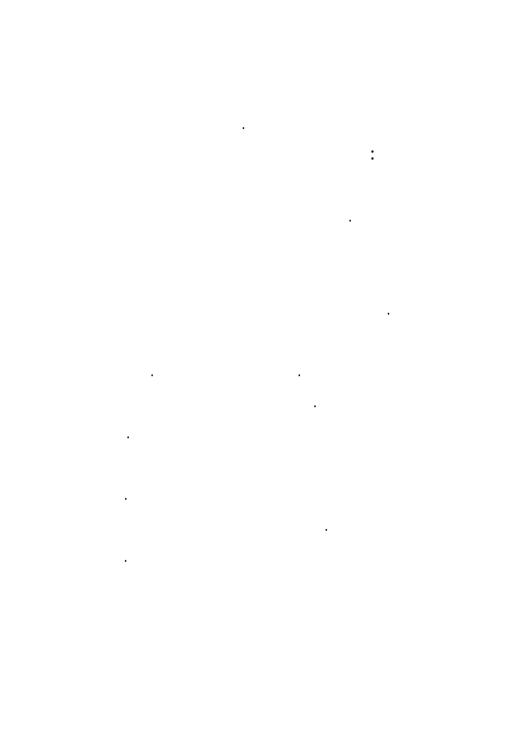


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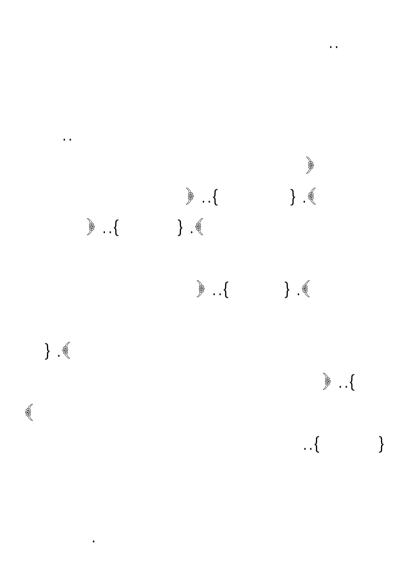




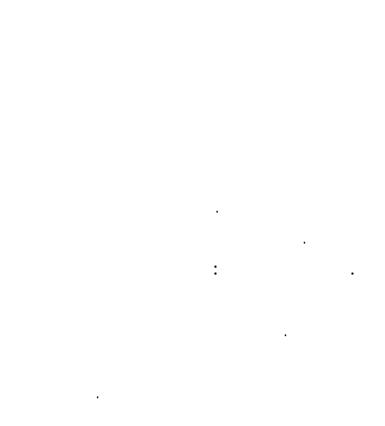
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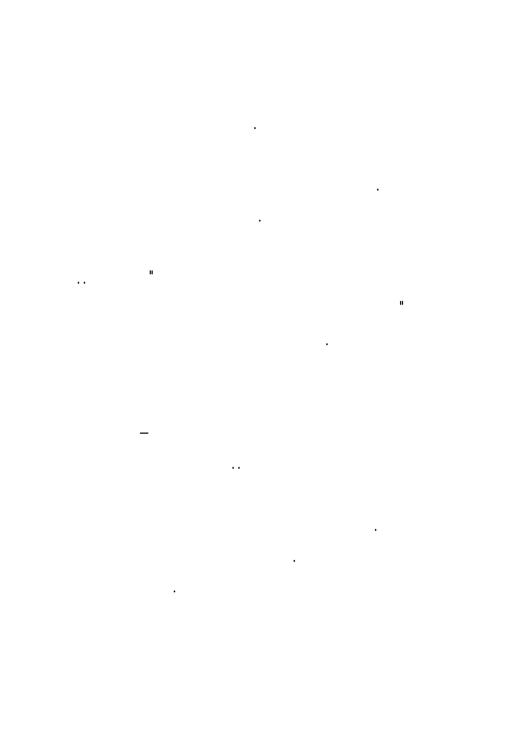






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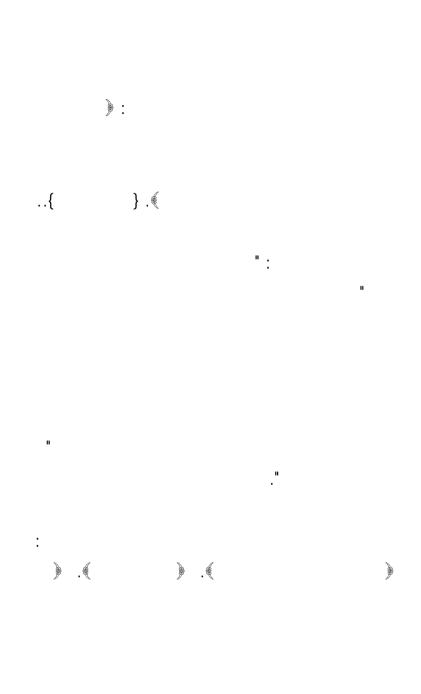


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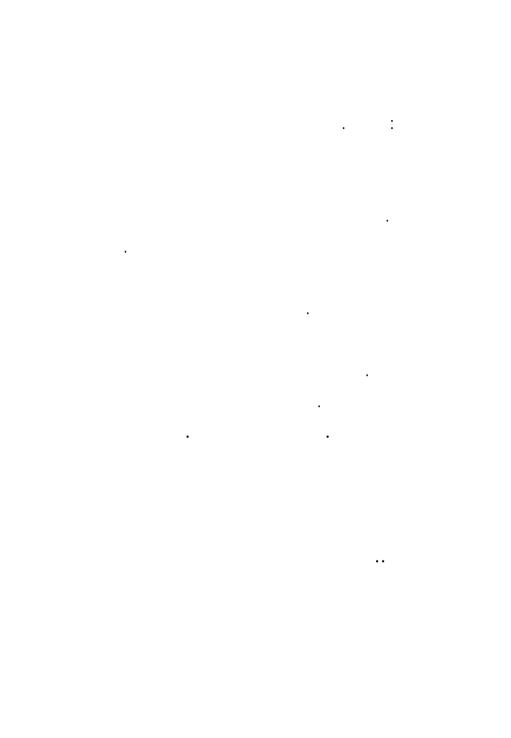
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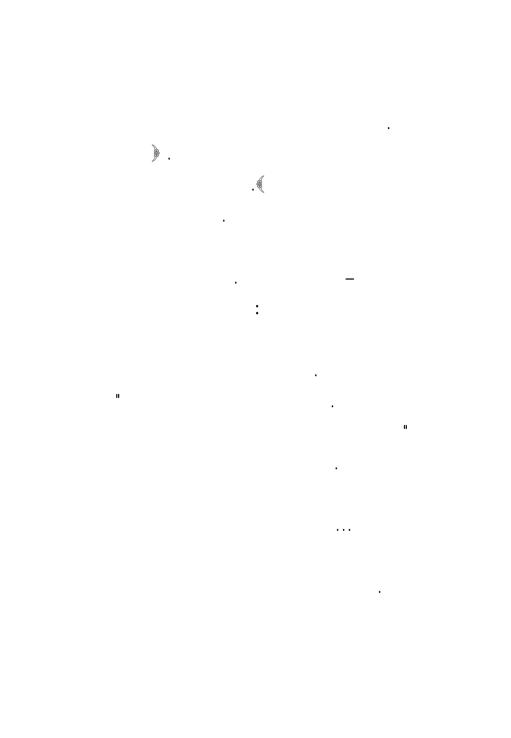
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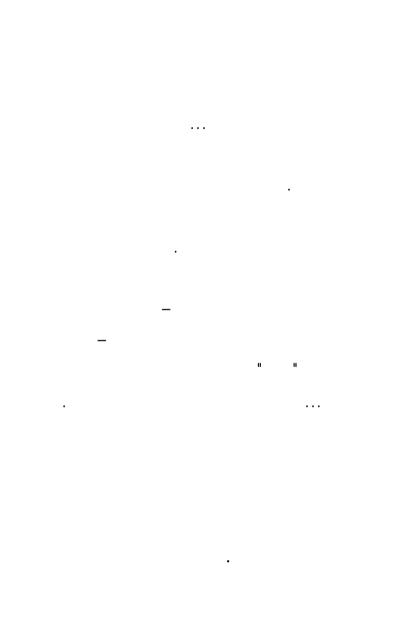
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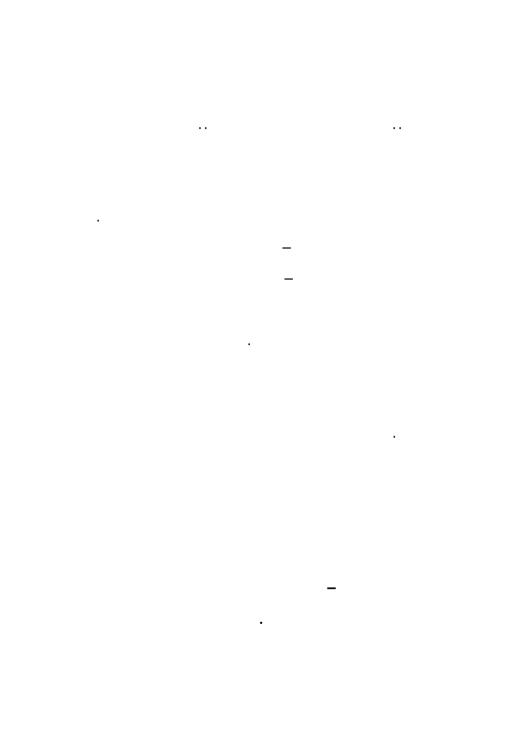
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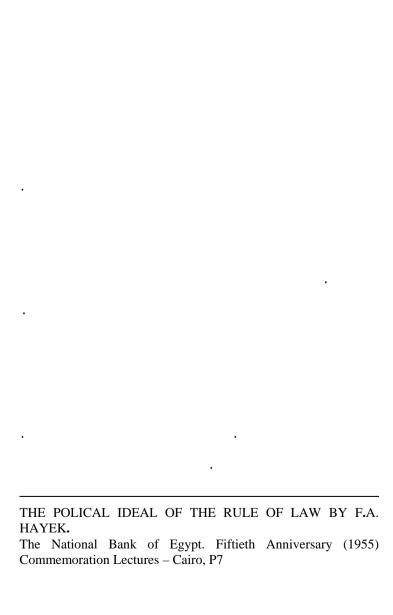
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... We find isonomia used by Plato in quite deliberate contrast to democracy rather than in vindication of it. In the light of this devlopment the famous passages in Aristotle,s politics in which he discusses the different kinds of democracy appear in effect as a defence of the ideal of isonomia. It is well - known how he stresses there that "it is more proper that the law should govern than any of the citizens", that the persons holding superme power" should be appointed only as guardians and servants of the law ", and particularly how he condemns the kind of government under which" the people govern and not the law", and where everything is determined by a majority vote and not by law ". Such a government, according to him cannot be regarded as that of a free state, for when the government is not in the laws, then there is no free state, for law ought to be supreme over all things ". He even contended that any such establishment which centered all power in votes or people could not " properly speaking be called a democracy, for their decrees cannot be general in their extent ". Together with the equally famous passage in his Rhetorics in which he argues that "it is of great moment that well drawn laws should themselves define all the points they can, and leave as few as may be for the decision of the judges",



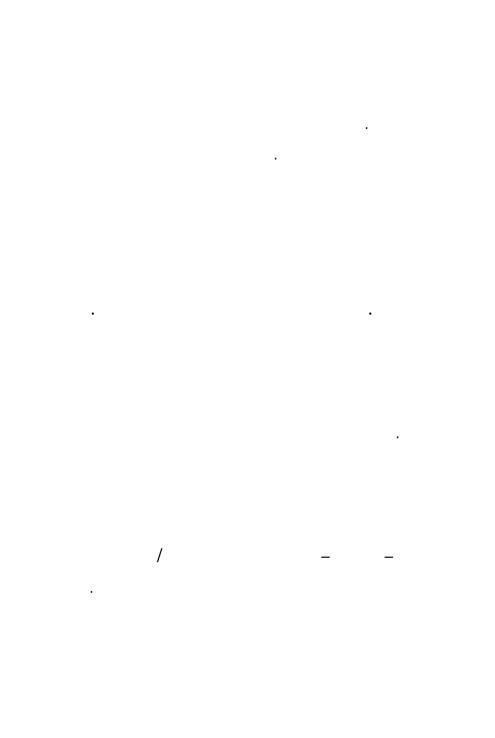
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## الفصل التاسع العلمانية - والتعددية والموقف من الآخر

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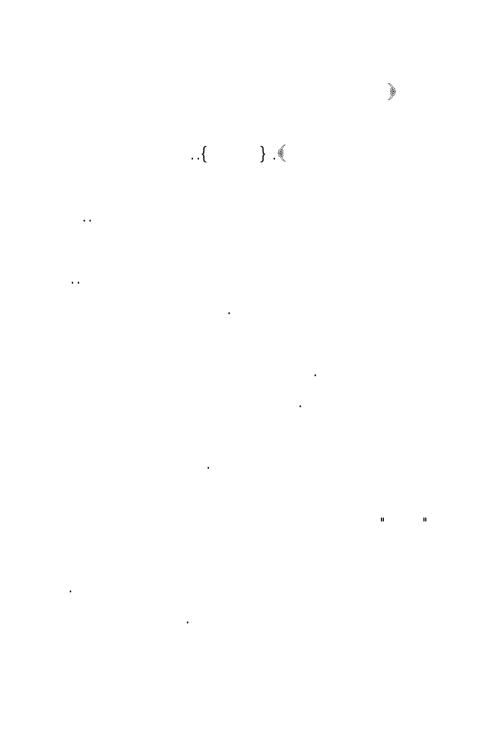
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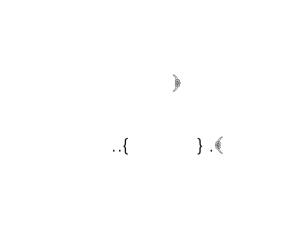
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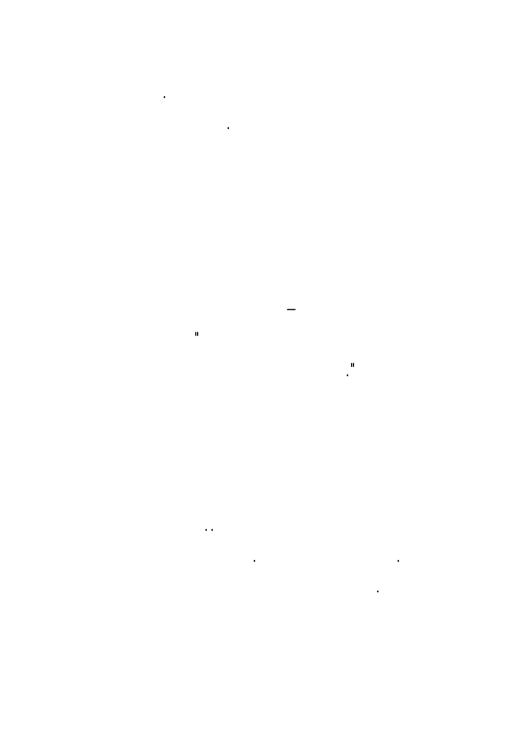
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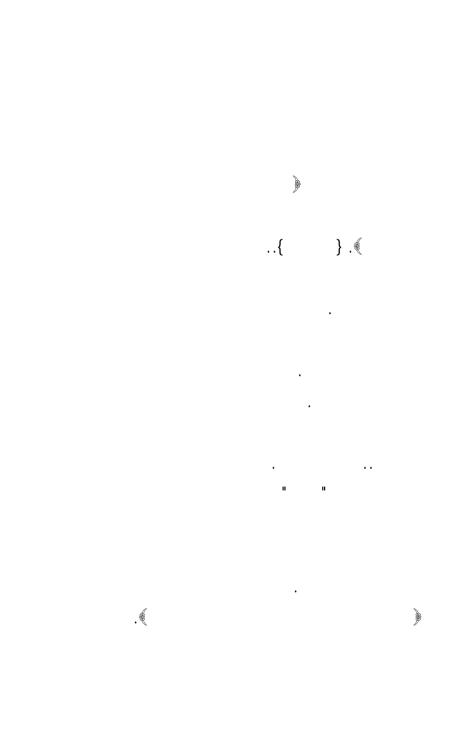
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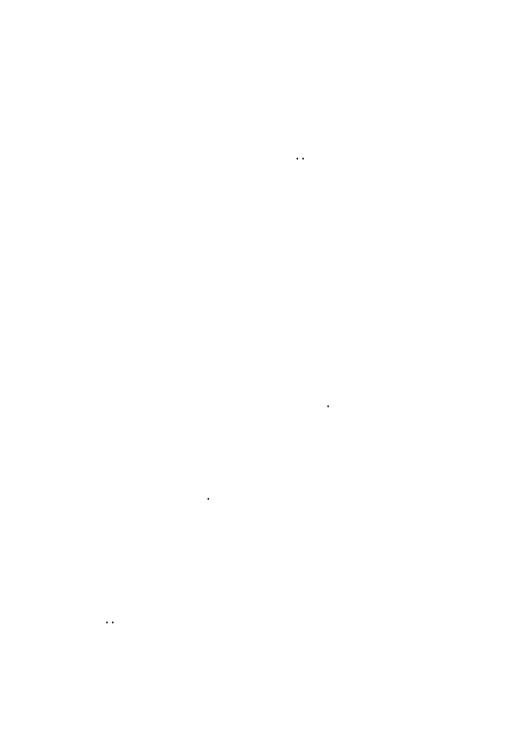
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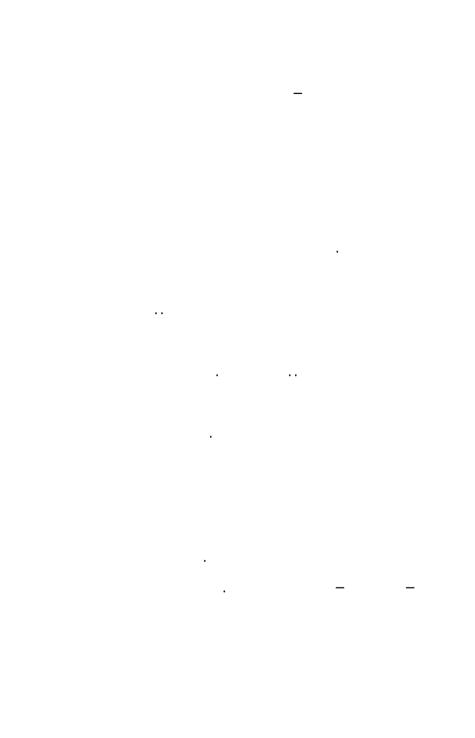
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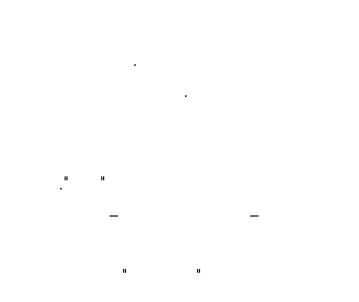
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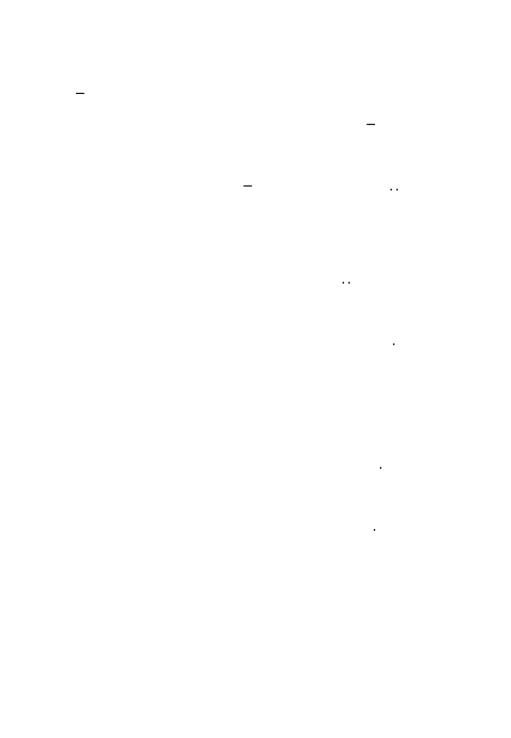
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# ملحق عن دعوة الإحياء الإسلامي "إيماننا"<sup>(١)</sup>

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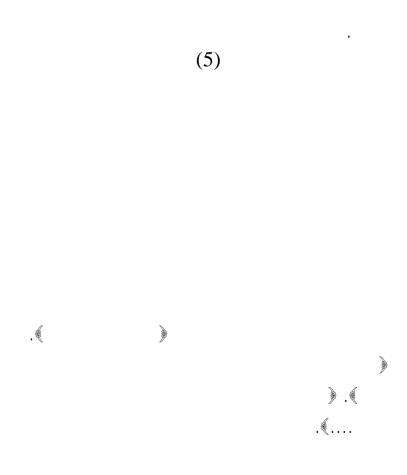
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# منشورات دعوة الإحياء ومراجعها

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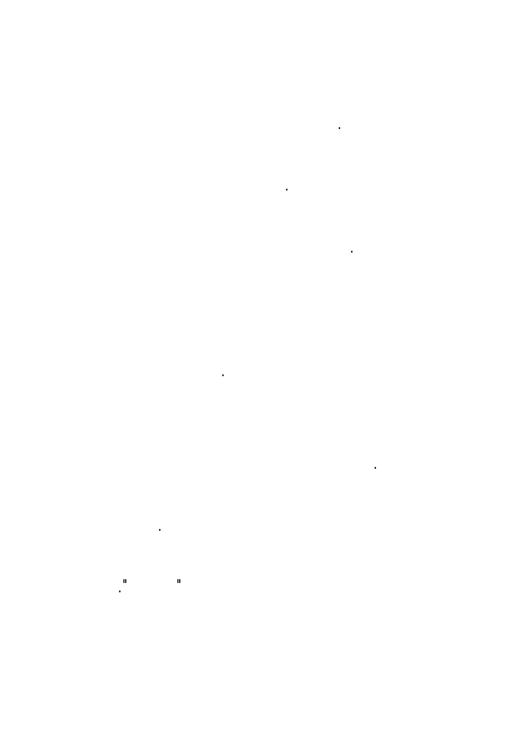
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### أزمة الهفكرين العرب في مطلع القرن المادي والعشرين

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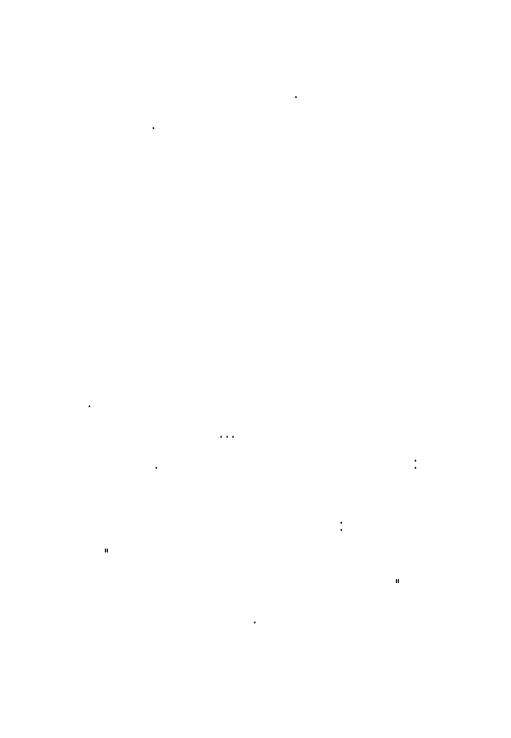
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## الفهرس

الباب الأول خصائص ومكونات الإسلام

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الباب الثاني مرجعيات الإسلام

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الباب الثالث الإسلام وتحديات العصر

