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# الفصل الأول:

## سؤال الإنسان في الحضارات القديمة

# المبحث الأول: تحديد المفاهيم

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208 2004j3 \_\_\_\_\_ (2)  
178 4 \_\_\_\_\_ (3)  
9 2003j1 \_\_\_\_\_ (4)  
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" وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ

السَّمَاوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ۚ بَلْ أَتَيْنَاهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ(1).

ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَاهُمْ الْحَقَّ ۚ أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ (2)

قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ(3)

: وَيَسْتَنْبِئُونَكَ أَحَقُّ هُوَ ۖ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ ۖ وَمَا أَنْتُمْ بِمُعْجِزِينَ(4)

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكَمْ وَصَاكُمْ بِهِ لَعَلَّكُمْ

تَعْقِلُونَ (5).

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المبحث الثاني:

سؤال الإنسان في الحضارات القديمة



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# المبحث الثالث

## في الحضارة اليونانية والمسيحية

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# الفصل الثاني:

## سؤال الإنسان في الفكر العربي الإسلامي

# المبحث الأول:

معلم الوجود الإنساني في النصوص المؤسسة للفكر الإسلامي

القرآن والسنة.

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# المبحث الثاني:

## الفكر المقاصدي و النظر لحقوق الانسان

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[http://www.alarabimag.com/arabi/Data/1994/5/1/Art\\_14341.XML](http://www.alarabimag.com/arabi/Data/1994/5/1/Art_14341.XML)

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المبحث الثالث

سؤال الإنسان في الفلسفة العربية الإسلامية

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" وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً". -

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# الفصل الثالث

مفهوم الإنسان وحقوقه في الفكر اليساري الغربي

المبحث الأول:

عصر النهضة وديانات علمنة السياسة

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(1)Louis Dumont, Essais sur l'individualisme une perspective anthropologique sur l'idiologie modern, Edition seuil, paris 1991, p95

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3) Dictionnaire, d'éthique et de philosophie moral, P.U.F, 1<sup>er</sup> édition 1996.p. 943

4)Ibid. op.cit.

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1)Ibid. . 946.



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السيرة المفهومها وأسسها الفكرية والفلسفية

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3) Louis Dumont, ibid., p110

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المبحث الثالث

سؤال الإنسان في السيرالية المعاصرة

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3)John rawls ;libéralisme politique. Trad.c. Audard ..p.u.f. 2emédition. 1996.p362

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[www.aljabriabed.net/n44\\_02butchich.htm](http://www.aljabriabed.net/n44_02butchich.htm) :

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# الفصل الرابع

سؤال الإنسان بين الفكر العربي الإسلامي و السير إلى العربي

# المبحث الأول:

ما يميز الرؤية العربية الإسلامية لمفهوم الإنسان وحقونه

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# المبحث الثاني

ما يميز الرؤية السيرالية لمفهوم الإنسان وحقوقه

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# المبحث الثالث

سؤال الإنسان بين الفكر العربي الإسلامي والسيرالي الغربي

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# الفصل الخامس:

سؤال الإنسان بين الخصوصية والكونية

# المبحث الأول

سؤال الإنسان في الفكر العربي الإسلامي الحديث والمعاصر

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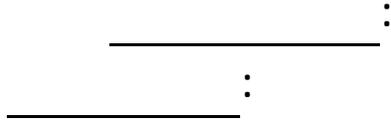
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المبحث الثاني:

خطاب العولمة وحقوق الإنسان

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# المبحث الثالث

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المعوقات الوطنية

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(1) بومدين بوزيد، الوجه الباطني للاستبداد والتسلط في طبيعة السلطة السياسية العربية: قراءة في التجربة الديمقراطية المتعثرة في الجزائر، مجلة ابن رشد، ع6: نقلا عن الموقع الإلكتروني: <http://ibn-rushd.org/pages/int/Magazine/issue6/documents/Bumdin-ar.html>

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(3) البخاري حمادة، عن الفلسفة وعن حرية في القرن الحادي و العشرين، مجلة المستقبل العربي، ع 359، 2009، ص 131

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1997 ;1	_____	(9)
1979	_____	(10)
.2004 ( . )	_____	(11)
1991;19	_____	(12)
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.1997 ;1	_____	(14)
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2006 ;3 ( )	_____	(15)
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1964;2	_____	(20)
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1998;1

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	2011,1	
	2000	(23)
.2009j 1	_____	(24)
1993j1		(25)
	:	(26)
	_____	
	2002 j1	
	:	<u>- 2</u>
	. 1996j1	(1)
	2006	(2)
)	_____	(3)
	_____	1998 (
	j2009 j1	(4)
	.( )6	(5)
1981 j3	_____	(6)
j2003 j1	_____	(7)
)( )	_____	(8)
	_____	1985 (
. 2001 ( )	_____	(9)
1994 183	_____	(10)
	_____	(11)
	1998 j1	
.( ) ( )	_____	(12)
.( ) ( ) :	_____	(13)
( )	2	(14)
	_____	(15)
	- 1999j1	
	_____	
.1998 ( )	_____	(16)

149	_____	(17)
	1963 ( )	
.1946 j2	_____	(18)
j 1993 173	_____	(19)
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. ( )	<u>1</u>	(20)
	_____	(21)
	. 1995j199	
. 2005 j1	_____	(22)
	_____	(23)
	.1999 j 1	
.1999j2	_____	(25)
( )	_____	(26)
	. 1998	
( )	2 _____	(27)
	.1966	
.1970 ( )	_____	(28)
1967 ( )	_____	(29)
	_____	(30)
	.2005j 2	
.1986 ( )	_____	(31)
.1997 225	_____	(32)
j1	_____	(33)
	.1995	
2008 j1	_____	(34)
.( ) ( )	_____	(35)
	_____	(36)
	.1994j1	

.1981 ( )	_____	. (37
1993 j2 i	_____	(38
i1993j1	_____	(39
	_____	(40
		2004j3
: ( _____ )		(41
2007j2		
.( _____ )	( _____ )	(42
	_____	(43
		.2009 j1
	_____	(44
		.1992j1
.1998 j1	_____	(45
i 1985 j89	..	(46
	_____	
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.2000j4	_____	(47
	_____	(48
	: _____	
	.2001j1	
1998j1	_____	(49
1993j1	_____	(50
.( . ) ( . )	_____	(51
	1 _____	(52
		1997j1
.1986 j3	_____	(53
.1993 j6	_____	(54
.1985 [ ]	_____	(55
1999 j1	_____	(56

.1983 ( )		(57
( )	3	(58
)	1	.1988 (59
		.1997 ( (60
		.1988 ( ) (61
.1988	3	(62
		.2008 j1 (63
		1980 j1 (64
1971 ( )	3	(65
1986 ( )		(66
)		.1976 ( (67
j1		.2009 (68
)		2008 ( (49
.( )		(70
j2008j4		(71
( )		.2002 j3 (72
:	.( )	(73
179	2005 j1	(74
1		(74
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.2002 j1	2 .	(75)
.2008 j1		(76)
.2007j1		(77)
)	(1)	(78)
	.2008j1	
1999 ( )		(79)
( )		(80)
	:	(81)
	.2006 j1	
.	3	(82)
		(83)
	.1998 j4	
.( )		(84)
j1		(85)
		2008
	2003 j1	(86)
		(87)
	.1998 ( )	
1990 j2		(88)
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	2001 jIscisco	
.1993 ( )		(90)
		(91)
	( ) 1 25	
		(92)
	2003 j3	
		(93)
		.2006 j1
		(94)
		.2002 j2

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	.2001		
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			i2004
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		27 2005 j1	
	:	_____	(98)
		.2004 j1	
		_____	(99)
		19881	
		_____	(100)
			1986
		_____	(101)
		.2004 j2	
	2010 j1	_____	(102)
		.	
i1		_____	(103)
			.2002
		_____	(104)
		2004j2	
	:	_____	(105)
		2004 j2	
		11	(106)
		_____	
		.2005j1	
	2004 j1	2011 11	(107)
	.2009 j1	_____	(108)
		_____	(109)
	:	_____	(110)
	2000j2		(111)
		_____	
		1j2011	

- .( ) 1 (112)
- \_\_\_\_\_
- \_\_\_\_\_ (1)
- \_\_\_\_\_ 2000;5
- 359.2009 : \_\_\_\_\_ (2)
- i2009 i359 \_\_\_\_\_ (3)
- \_\_\_\_\_ : \_\_\_\_\_ (4)
- \_\_\_\_\_ 2000/256
- 2009 7 ( \_\_\_\_\_ ) (5)
- \_\_\_\_\_ .
- .2002 i1 \_\_\_\_\_ (6)
- 2002i110 \_\_\_\_\_ (7)
- i10 \_\_\_\_\_ (8)
- \_\_\_\_\_ 2009
- ( \_\_\_\_\_ ) (9)
- \_\_\_\_\_ 2008 i3
- 25 \_\_\_\_\_ (10)
- .25 \_\_\_\_\_ (11)
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- . 2005 i 40 \_\_\_\_\_ (12)
- ( \_\_\_\_\_ ) (13)
- \_\_\_\_\_ 2009 7
- ( \_\_\_\_\_ ) (14)
- \_\_\_\_\_ 2009 7
- .1981i4 1 ( \_\_\_\_\_ ) (15)
- 101/100 ( \_\_\_\_\_ ) (16)
- \_\_\_\_\_ .1993
- ( \_\_\_\_\_ / \_\_\_\_\_ ) (17)

i 2009 7 ( \_\_\_\_\_ ) (18

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1982 ( ) 1 \_\_\_\_\_ (2

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1996 i1 1 \_\_\_\_\_ (4

1996i1 1 \_\_\_\_\_ (5

. 2001 i2 2 \_\_\_\_\_ (6

1984 ( ) \_\_\_\_\_ (7

2000 i3 \_\_\_\_\_ (8

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\_\_\_\_\_ (10

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