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**2008 – 2007**

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(1) Draz (Abdallah). **Initiation au Coran**, Paris , 1Ed. PUF, 1951 et H S Edition, Alger, p.61.

(2) Draz (Abdallah). **Ibid**, P3.

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(historicité) "

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<sup>(1)</sup> MANZOOR PERVEZ "Methodology against truth : Orientalism and Ouranic studies" in Islamonline.Com (website) 10/06/2004.

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**OUZIANE**

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(THEANDRIQUE)

**Denys**

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**FAZLUR RAHMAN**

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1) OUZIANE (Farid). le signe et l'infini, Blida, Ed Palais du livre, 2001.

2) Voir entretien avec TALBI (Mohamed) in "le Quotidien d'Oran ", Alger, 11/07/02.

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(intemporel )

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<sup>(1)</sup> BERQUE (Jacques). Relire le Coran,... p 789.

<sup>(2)</sup> BOUHDIBA (Abdelouaheb). Les différents aspects de la culture islamique: l'individu et la société en Islam, Paris, Ed UNESCO 1994, p 11.

(exotique )

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**(KARL POPPER)**

**(être falsifiable)**

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285 \_\_\_\_\_ (1)

274 \_\_\_\_\_ (2)

(3) KUHN (Thomas). la structure des révolutions scientifiques, Paris Flammarion, 1983

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**(nuances)**

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<sup>(1)</sup> BERQUE (Jacques). relire le Coran, Op. Cit., pp 735, 736, 737

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الرماني، أبو الحسن مرجع سابق ، ص 75 في بغدادي بلقاسم، مرجع سابق، ص 225 (4)

20 2 1968 \_\_\_\_\_ . (5)

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( polysémie )

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<sup>(1)</sup> Dictionnaire de Sociologie, Belgique, Ed Marabout 1972, vol 1, p 36

<sup>(2)</sup> Grand Usuel Larousse. Dictionnaire encyclopédique, Paris, 1997, pp. 58 - 43

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<sup>(1)</sup> ARKOUN (Mohamed). **Introduction, in : Le Coran** traduction KAZIMIRSKI, Paris, Ed. Flammarion, 1970.

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(1) ARKOUN (Mohammed). **Ibid**, p 13  
 (2) ARKOUN (Mohammed). **Ibid**, p 32  
 (3) ARKOUN (Mohammed). **Ibid**, p 29  
 (4) ARKOUN (Mohammed). **Ibid**, p 15

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(1) ARKOUN (Mohamed). Op. Cit., p21

(2) HAMMEL (J.P). l'homme et ses mythes, Paris, Ed Hatier, Collection héritage, p 54.

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(1) (DURAND)

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<< (symétrie)

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(1) DURAND (Gilbert). **l'imagination symbolique**. Paris, Ed PUF, 1964.

(2) ELIADE (Mircea). **Aspects du mythe**, Paris Ed. Gallimard, 1963.

(3) ARKOUN (Mohamed). **Op.cit**, pp. 20-21

(4) ARKOUN (Mohammed). **Ibid**, p21

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(eschatologie)

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(1) .**Ibid.**, p 22

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(physiologie)

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(1) IZUTSU. God and man in the Koran : a semantical analysis of the Weltanschauung, Tokyo, 1964.

(2) ARKOUN (Mohamed). Op.cit, p15.

(3) Ibid, p16

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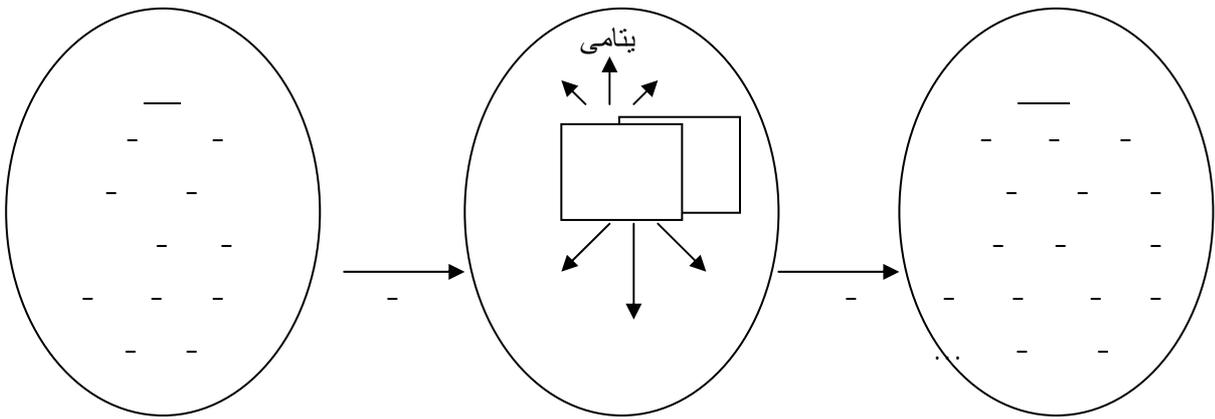
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(1) ARKOUN (Mohamed). Op. Cit., pp.16 et 17

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(1) ARKOUN (Mohammed). **Ibid**, p 19

(2) ARKOUN (Mohammed) **Ibid**,

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<sup>(1)</sup> Grand usuel Larousse, dictionnaire encyclopédique France, 1997, vol4, p5658.

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<sup>(1)</sup> Draz (Mohamed). Initiation au Coran, Op. Cit., p.69.

<sup>(2)</sup> IBID, p 68.

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(2) قطب، سيد. في ظلال القرآن، ج 11، بيروت، دار الشروق، 1985، : \_\_\_\_\_ ' ص 242.

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<sup>(1)</sup> MAUDOUDI (ABU ALALA). Introduction to the Quran, Montreal (Canada), Ed. Islamic circle of North America, p 19 (sans date).



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(2) Jeanne (Henri). le système social, Paris : Ed Minard, 1964

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(THORSTEIN). VEBLEN : ) (THORSTEIN VEBLEN)

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<sup>(1)</sup> GALBRAITH

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<sup>(1)</sup> GALBRAITH (JK) the affluent Society....

<sup>(2)</sup> PACKARD (Vance) the Waste makers. Traduction française, l'art du gaspillage, Paris, Ed Calman levi , 1962

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(2) قطب (سيد)، التصوير الفني في القرآن، ص34 في: بغدادي بلقاسم: المرجع السابق، ص304-305

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**1)-Témoignages à Beni Saf retour sur le drame des Harragas**>> BEN SAFI (Mohamed) in :  
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(**2**).BERQUE (Jacques) . **op cit** , p 750.

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JEFFREY LANG

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<sup>1</sup> LANG (Jeffrey) **S'truggling to surrender ; some impressions of an american convert to Islam,**  
Maryland (USA), Amana publications, 1994

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(1) BERQUE (Jacques) op. cit., p 371.

(2) Voir DRAZ (Mohamed). Lire le Coran... Op. Cit.

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<sup>(1)</sup> BERQUE (Jacques). Op. cit., p 767.

<sup>(2)</sup> BOISARD (Marcel). L'humanisme de l'Islam, Paris, Ed Albin Michel, 3 ed ,1985, p 23

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(1) Berque (Jacques). **op cit**, 788 à 791

(2) **Ibid.** pp 788 à 791.

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<sup>(1)</sup> ELIADE (MIRCEA). Le sacré et le profane, Paris, Ed GALLIMARD, 1965, p40

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<sup>(1)</sup>GURVITCH (GEORGES). LA VOCATION ACTUELLE DE LA SOCIOLOGIE,  
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<sup>(2)</sup> IBID, pp 96 et 97

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(1) GURVITCH ( GEORGES). TRAITE DE SOCIOLOGIE, Paris, PUF, Tome II, 1968, pp. 152, 153

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(1) Benaissa ( Hamza). Tradition et identité, Alger , ed Maarifa ,2001 ,p95

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<sup>(1)</sup>MANZOOR (Parvez). Islamic conceptual framework, w.w.w Islamonline, 27 / 05 / 2005



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<sup>(1)</sup>TROPPER (Michel). Le Contrat social, in Encyclopedia Universalis) (CD), Paris, 1999, p4

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1) BOUTHOU (Gaston). Histoire de la sociologie, Paris, P.U.F, 8e ed, 1975, p 12 et 13  
2) Ibid, p 4

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(1) TROPPER (MICHEL). op.cit, p 1

(2) Social contract, in Encyclopedia Britannica (CD), 2000, p1

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(1) **Major Works in political philosophy : J . J Rousseau** , in Encyclopedia Britannica (CD), London 2000 , p .1

(2) TROPPER (Michel), **op cit** , p 8.

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(1) Major Works in political philosophy : J . J Rousseau, op cit, p1.

(2) Major works in political philosophy. J.J Rousseau" Ibid, p 3

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(1) BOUTHOU ( Gaston), **op cit**, p 36.

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<sup>(1)</sup>AKOUN (André). Société, in Encyclopedia Universalis, Paris, 1999, p7.

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(1)**Ibid**, p 7.

(2)**Ibid**, p 8.

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<sup>(1)</sup> **Ibid**, p 7

<sup>(2)</sup> **Ibid**, p 9.

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<sup>(1)</sup>AKOUN (ANDRE). formes de sociabilité, in Encyclopedie Universalis, France 1999. p1

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<sup>(1)</sup> AKOUN (Andre), **op cit**, p 1.

<sup>(2)</sup> **Ibid** , p 2

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(1) Yusuf Ali (ABDULLAH) The Holy Quran text translation and Commentary, Maryland (USA), Amana Corporation, and revised Edition, 1989, P 24.

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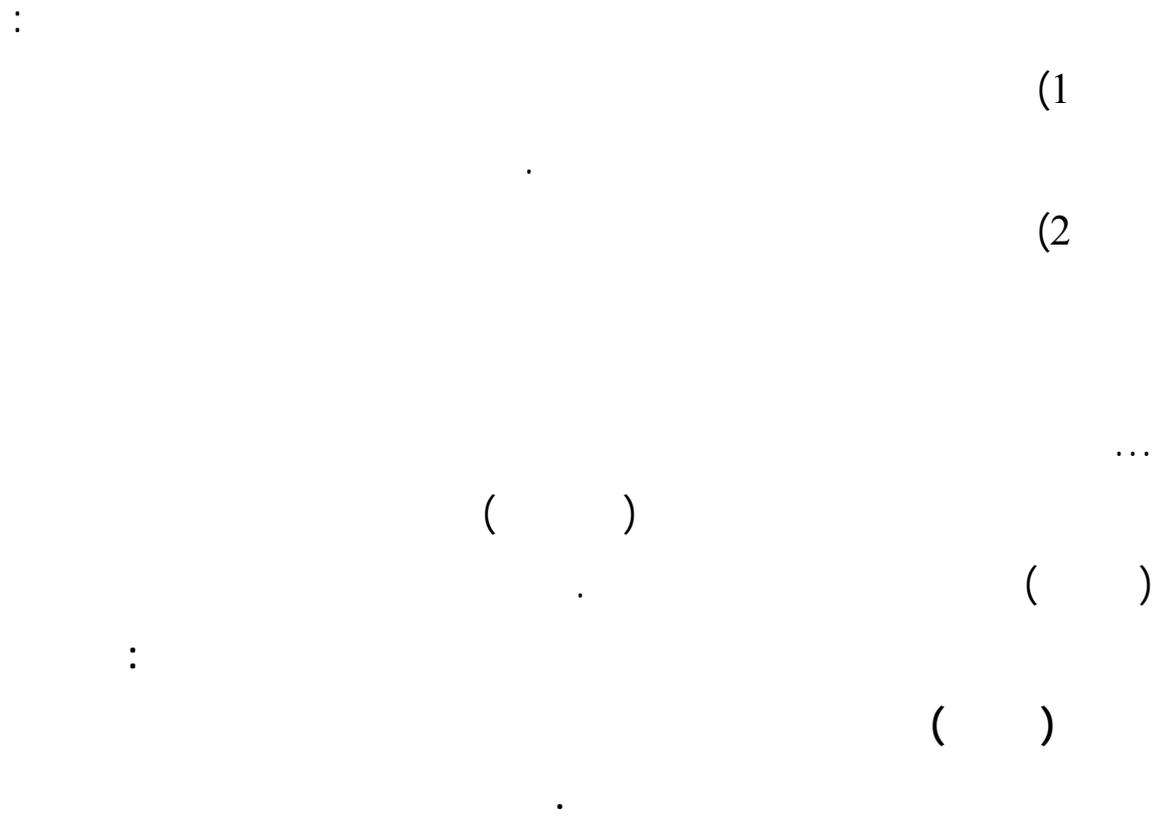
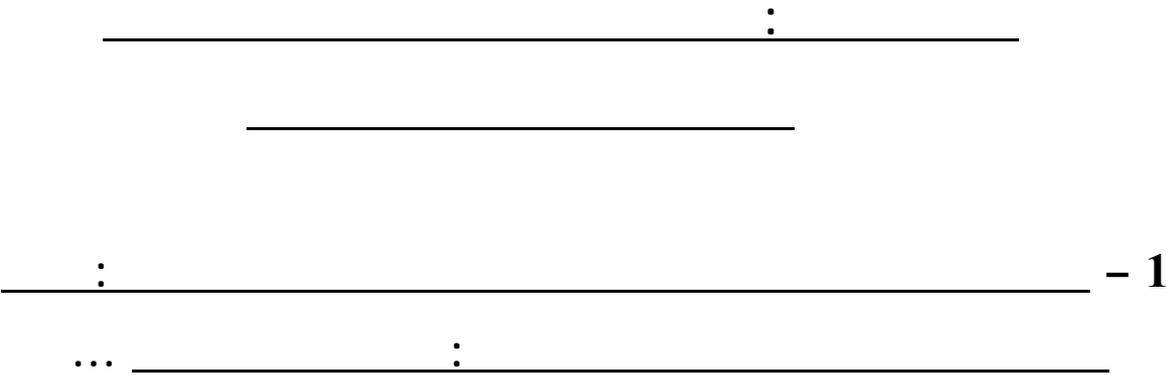
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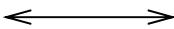
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(1) BOUBAKAR (Hamza) ; le Coran : traduction et commentaire ; Vol ;1 P 380

(2)

(3) BERQUE (Jacques) ; le Coran : essai de traduction ; P 120

(4) BOUBAKAR (Hamza) ; OP CIT ; vol 1 ; P 593.

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Mircea ELIADE

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<sup>(1)</sup>ELIADE ( Mircea), le sacré et le profane, Paris, ed GALLIMARD, 1965 p 40 et 41

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<sup>1</sup> Boubakar (Hamza) op.cit, Tome 1 ,p 8

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<sup>1)</sup>Boubakar (Hamza) **Ibid**, pp 91 et 92

<sup>(2)</sup>Manzoor (Pervez). **Islamic conceptual framework**, [www.Islamonline.net](http://www.Islamonline.net)  
27.05.2005, p3

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<sup>(1)</sup>Boubakar (Hamza) op cit, p 430 , 431 , 432

<sup>(2)</sup> الصابوني ، محمد علي. مرجع سابق، مجلد 2 ، ص 171 و 172.

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(3) La Sociologie, Dictionnaire Marabout université, 3 tomes, Belgique Verviers : Presse de Gerord, 1972 ,Vol 1, P 213

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<sup>(1)</sup>Encyclopedia Universalis", Paris, 1990, Vol 19, p 753

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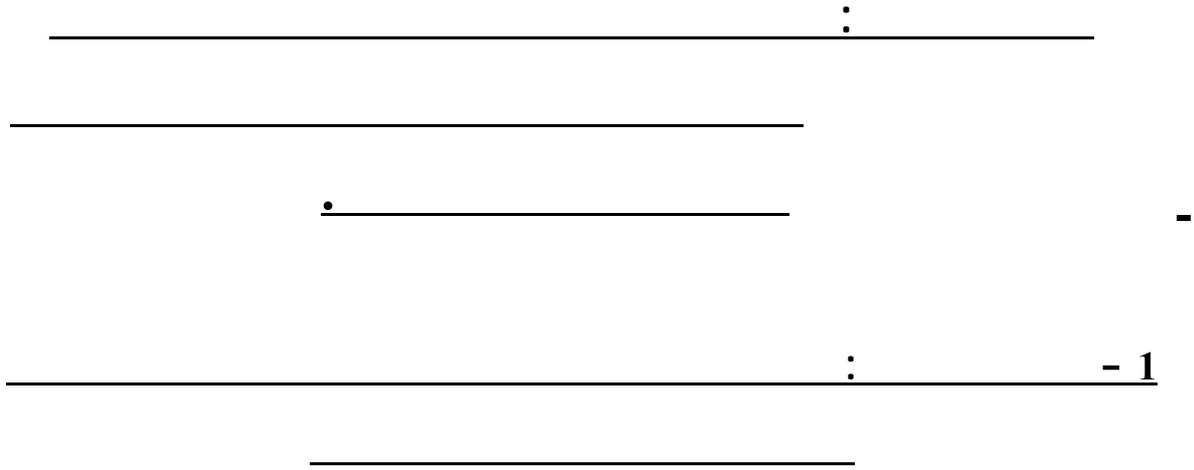
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<sup>(1)</sup> Grand Usuel Larousse, Dictionnaire encyclopédique, Paris, 1997, Vol 2, p 1797, (mot : **concept.**)

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<sup>(1)</sup>Voir le concept "paradigme in KUHN, (Thomas). La structure de la revolution scientifique,

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(<sup>1</sup>) (Norbert ELIAS (1))

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(<sup>1</sup>) voir ouvrage ELIAS (Norbert)

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<sup>(1)</sup>(formes de sociabilité)

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<sup>(1)</sup>GURVITCH (GEORGES). La vocation actuelle de la Sociologie Tome 1, vers la sociologie différentielle, paris, PUF, 1968, p 248 , p119

la ) (la foule)  
LEVI STRAUSS . la communion (communauté

NORBERT ELIAS ( )  
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"Système synergique"

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(1)HAESAERT (jean). Sociologie générale, Bruxelles, Ed Erasme 1956, p148 - 155

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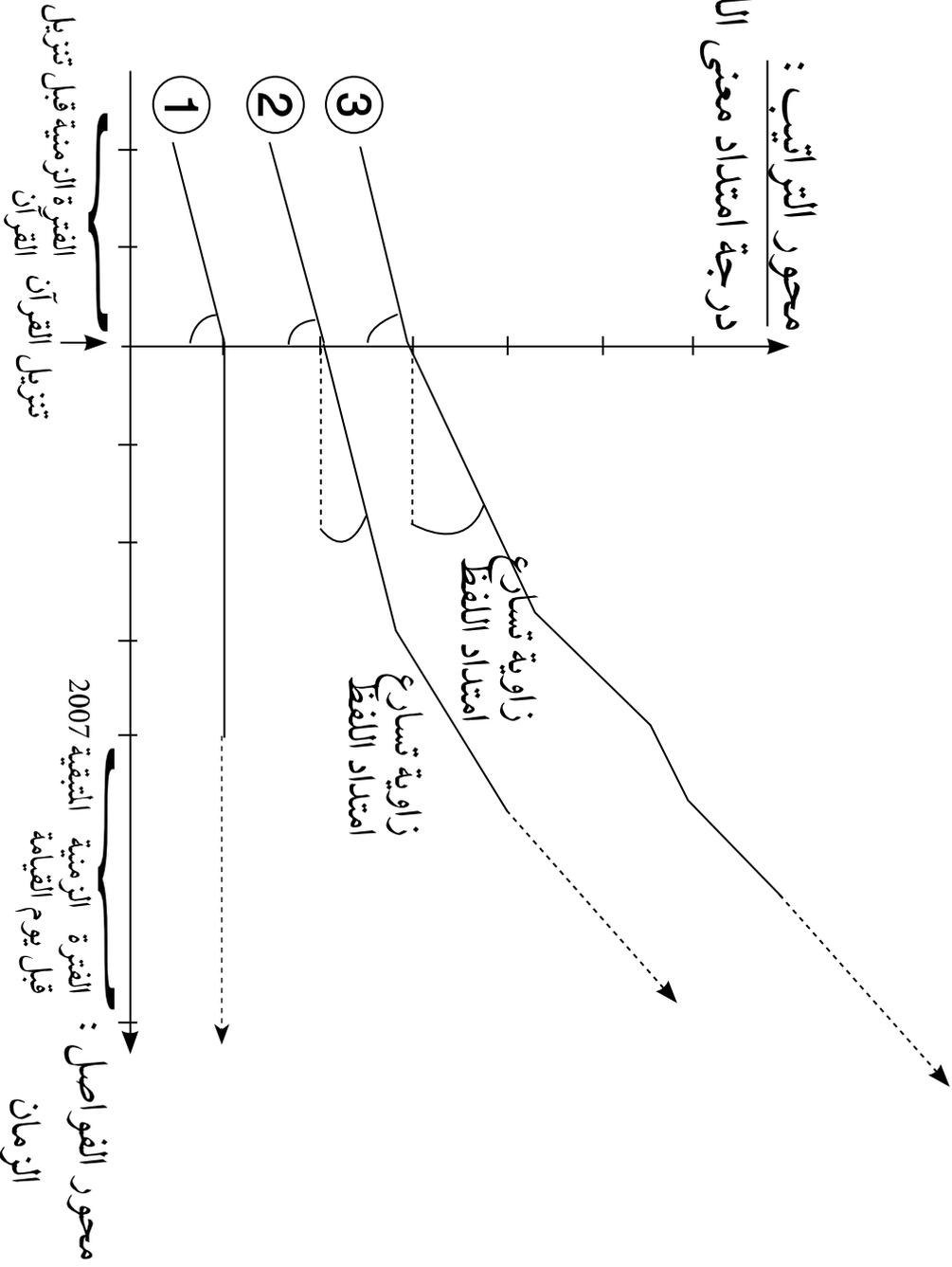
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(1) المرجع سابق، ص 405

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محور الترتيب :  
درجة امتداد معنى اللفظ



- 1) فئة الألفاظ ذات الدلالة الثابتة.
- 2) فئة الألفاظ المتعددة الدلالات المرتبطة بتسيخ النظام الاجتماعي.
- 3) فئة الألفاظ المتعددة الدلالات المرتبطة بانحراف النظام الاجتماعي وإصلاحه.

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<sup>(1)</sup>Berque (Jacques). op.cit, p 26.

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<sup>(1)</sup>Berque (Jacques). op.cit, p 27.



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(le système d'action historique) "

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(2)UMARI (Akram Dya). **Madinan society at the time of the Prophet : its characteristics and organization**, Vol 1, International Institute of Islamic thought, Herndon, Virginia, 1991, p 46

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<sup>1)</sup> Watt (Montgomery). Mahomet à Médine, Alger, Ed, SNED, 1978, p171 et p 175

<sup>2)</sup> WATT (Montgomery). op.cit, p 330

<sup>3)</sup> WATT (Montgomery). op.cit, p 35

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(1)UMARY (Akram Dya). op.cit, p 116 et 117.

(2)WATT(Montgomery). op.cit, p 318.

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.1935 " the psychology of social norms"

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(1)Watt (Montgomery). op.cit, p 222.



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<sup>(1)</sup>BOUBAKAR ( Hamza). op.cit, vol 1, p 74.

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(F) DE SAUSSURE

1916 Cours de linguistique générale

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(diachronie)

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<sup>(1)</sup> Historique de la sociologie >> in la sociologie, Dictionnaire Marabout université . Vol 2 , pp 250 et 251

<sup>(2)</sup> Vian (Robert) " diachronie et synchronie" in : Encyclopédie universalis, France (sur support C.D

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<sup>(1)</sup>Esposito (john) "Why don't Muslims practice separation of church and state ?"  
"Aramco world (Review) September-October 2003

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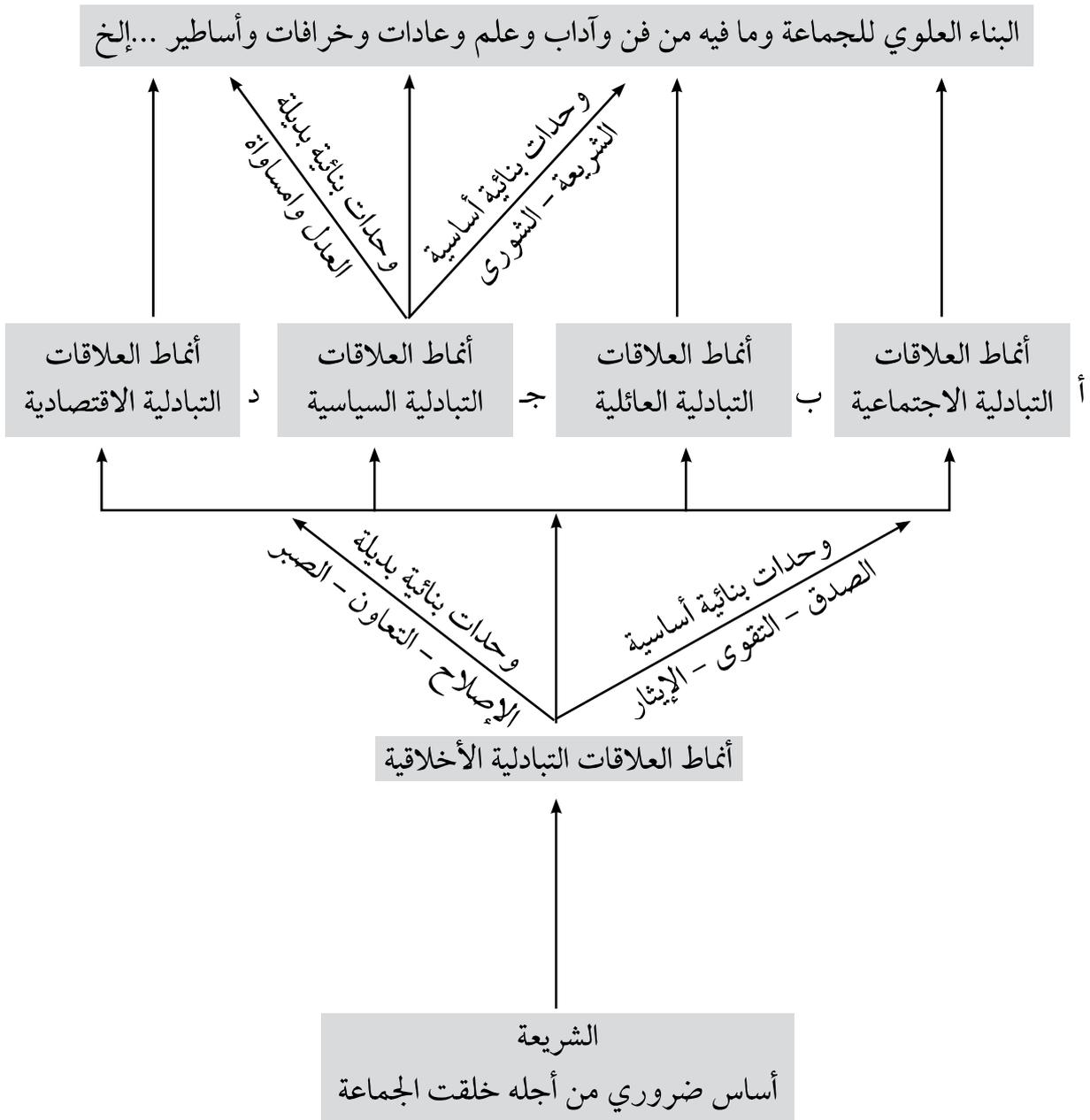
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(1) علوان، محمد. مفهوم إسلامي جديد لعلم الاجتماع، الجزء الأول، جدة: دار الشروق، 1983، ص 30.

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(1) علوان، محمد . نفس المرجع ، ص74

(2) 76 .

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(2) المرجع نفسه ، ص 26.

(3) المرجع نفسه 44

(4) المرجع نفسه 46

(5) المرجع نفسه 51

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(1) علوان، محمد. مرجع سابق، ص 52.  
(2) المرجع نفسه، ص 34، 35.  
(3) المرجع نفسه، ص 79.

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(1) المرجع نفسه 76

(2) علوان، محمد. نفس المرجع، ص 81.

(3) المرجع نفسه، ص 80.

(4) المرجع نفسه، ص 82.

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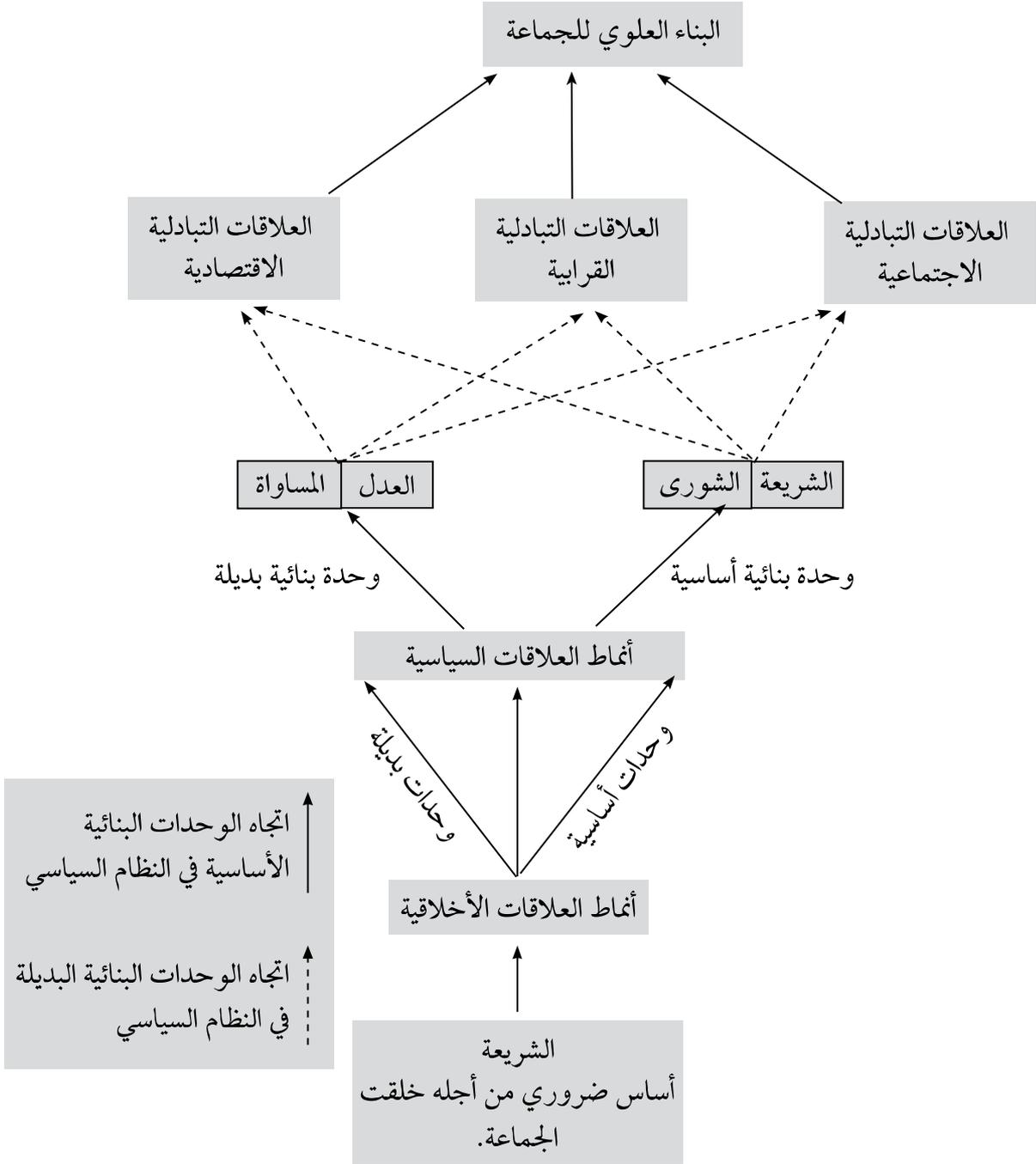
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111 المرجع نفسه (1)

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(1) علوان، محمد. نفس المرجع، ص 55.  
(2) علوان، محمد. نفس المرجع، ص 47.  
(3) المرجع نفسه، ص 27.  
(4) المرجع نفسه 75

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(1) المرجع نفسه ، ص 72  
 (2) المرجع نفسه ، ص 85  
 (3) المرجع نفسه 73

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(1) علوان، محمد. نفس المرجع، ص 43.

(2) المرجع نفسه 41

(3) المرجع نفسه 35

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(1) القنوجي، البخاري، صديق حسن خان. علامات الساعة الصغرى والكبرى : الإذاعة، القاهرة، مكتبة القرآن 2000، ص 20.

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(2) - القنوجي البخاري، صديق خان، مرجع سابق، ص 21.

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"Sociologie de la délinquance"

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**(pathologique)**

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<sup>(1)</sup>Szabo (Denis) **Encyclopédia Universalis** ,France (support CD) , 1998

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<sup>(1)</sup>BAYUNUS (Ilyas), FAREED (Ahmed). "**Islamic Sociology an introduction** " Review  
.A.A.S J.Islamic Science. Vol 3 n° 1 jan- Juin 1987, p110-111

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**Analyse Composante**

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1) – CHARNAY (Jean Paul), Sociologie religieuse de L'Islam, Paris, Ed SINDBAD, 1977, P99.

2) – ABUL-FADL (MONA) " Community, justice and Jihad : elements of the Muslim historical consciousness", A.J.I.S.S ( Review), P7 à 10.

[140

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**« Le champ de prévision du Coran et de la Sunna »**

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(1889-1968) **SOROKIN**

( **Ideational** )

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1) – La Sociologie, Dictionnaire Marabout, Op. cit, Vol 2, P285

**(DURKHEIM)**

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1) – WATT , ( Montgomery ), **Op. cit.**, P142

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1) – BENNABI (MALEK) , "Vocation de l'islam " , Tipaza, Société d' Edition et de Communication, 1991 ( Réédition ), P36.

2) – BENNABI (MALEK) ,Op.Cit, P36 et 41

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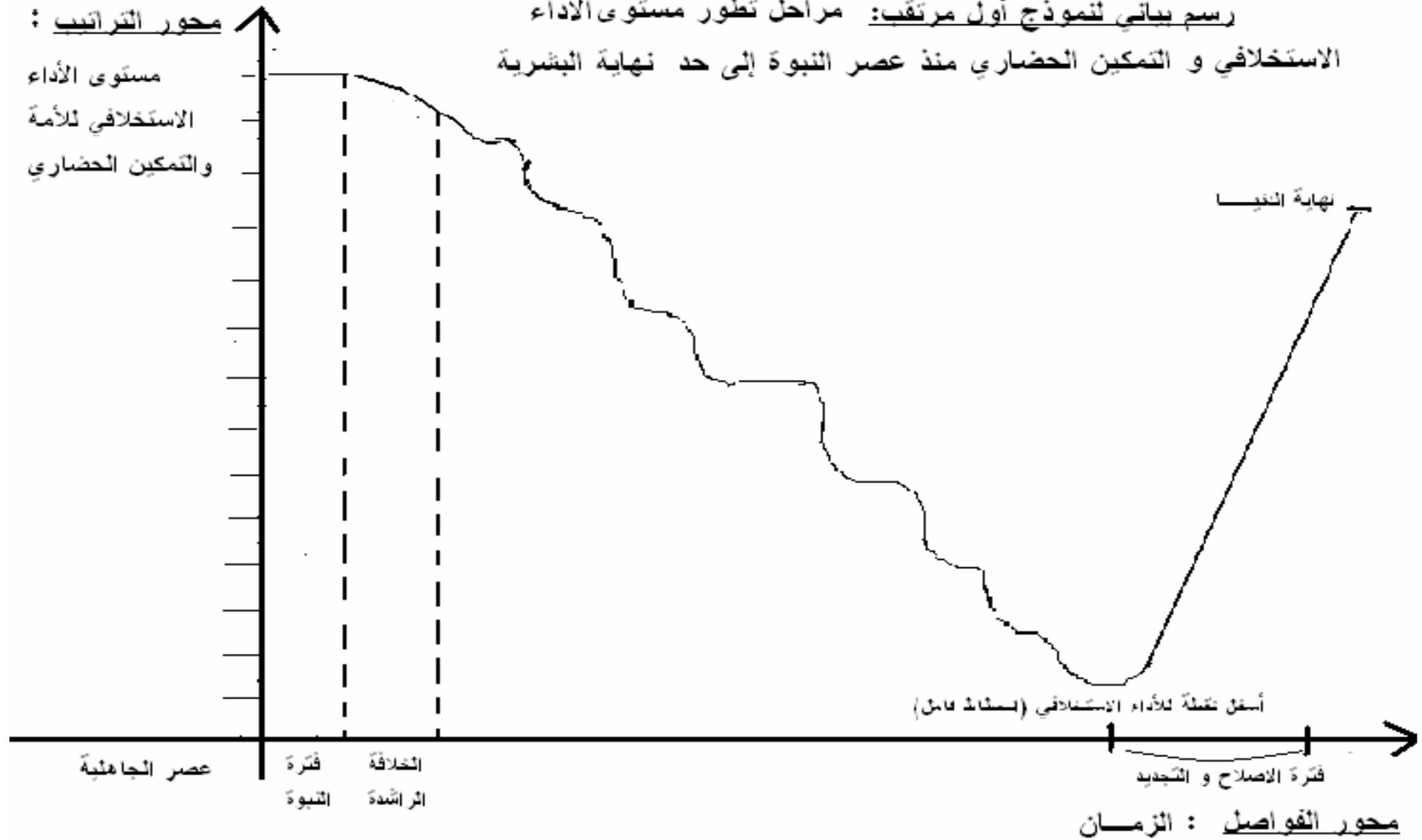
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رسم بياني لنموذج أول مرتقب: مراحل تطور مستوى الأداء

الاستخلافي و التمكين الحضاري منذ عصر النبوة إلى حد نهاية البشرية



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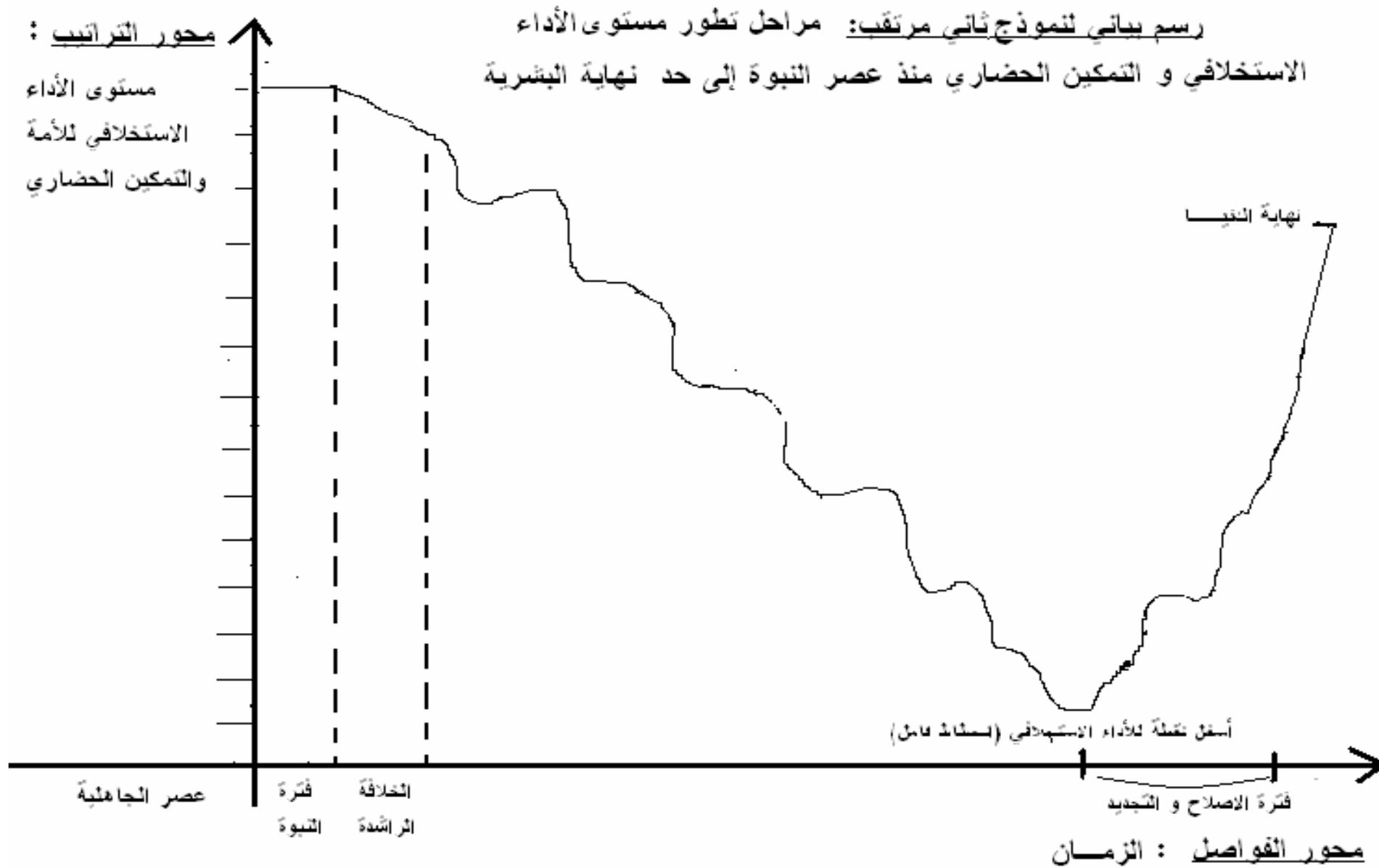
( **La courbe parabolique** ) "

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**CHARNAY**

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1)\_ CHARNAY, (Jean Paul) OP CIT, P 119

( REGENERATION)

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CHARNAY

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1) CHARNAY (Jean Paul) OP CIT, P 92

2) CHARNAY (Jean Paul) OP CIT, P120

3) CHARNAY (Jean Paul) OP CIT, P 122 et 123

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