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ج ام ءال رسائل - ال جزء ال شان ي بن تيم ي ة ، في ال صفات ال اختيارية : وهي ال أمور
 التي يحتصف بها الربعز وجل فتقوم بذاته بمشيئته وقدرته ؛ مثل كلامه وسمءه وبصره
وإرادته ومحبته ورضاه ورحمته وغضبه وسخطه ؛ ومشل خلقه وإحسانه وعدله ؛ ومشل
استوائه و ج ج ی بی ه و اِتی ان ه و ن زول ه و ن ح و خل\Delta ج ن ال صف ات ال تی ن طق به ا ال\Deltaت اب ال ع زی ز
 والسنة.
رسائل إخوان الصفاء وخيل َ "ان الوفاء (الجزء الثاني) إخوان الصفا, 2022-07-25
 ر َغ ْم َ ازد ِهِ ار ِ اِل ح َ يَه اه ِ الع يَ قَل ِ بِية ِ وِ الف ِ كَر ِ بِية ِ ف ِ يَ الْبِق َ رن ِ الر َ " ابع ِ
 ال ہ ِ جَرِ یہ ِ ۚ نَ صَیْحَةَ ۚ حَ ۗ رَ كَةَ ۗ الصَّ ٓ رَجَ مَة ۗ النِ ٓ ۖ شَرِی طَة ۖ إِلَى الْعَ َ رَبِیة ۗ لَ كُ تُ بُ فَ لَ اسْ فَة ِ الْيَ وَنَ الْقُ وَ الْقَ وَ مَ الْعَ وَ الْعَ وَ مَ الْعَ وَمَ الْعَ وَمَ الْعَ وَمَ الْعَ وَمَ الْعَ وَمَ الْعَ وَمِ الْعَ وَمِ الْعَ الْعَ وَمَ الْعَ الْعَ وَالْعَ وَمِ الْعَ الْعَلَامِ الْعَلَامِ الْعَلَامِ الْعَلَامِ الْعَلَامِ الْعَلَامِ الْعَلَامِ الْعَلَامِ الْعَلَامِ الْعَلَمُ الْعَلَامِ الْعَامِ الْعَلَامِ الْعَلَامِ الْعَلَامِ الْعَلَامِ الْعَلَامِ الْعَامِ الْعَلَامِ الْعَلَامِ الْعَلَامِ الْعَلَامِ الْعَلَامِ الْعَلْمُ الْعَلَامِ ا
 ك ناسَ فَيْ الْنِي وَنِ أَنْ الْنِي الْنِي عَلَيْ الْنِي وَنِ أَنْ الْنِي الْمِي عَلَيْ الْنِي الْمَا عِلَيْ ا
اله ِ ن د / فإن ً ه ذره ال ح يهاة الف ٍ كاريهة اللَّبِ اذرخة ً تَ رافق تَ م عَ فَ عَفْيٍّ
 ك َبييرٍ أَصاب َ ال ح َيياة َ ال س ِ ين اس ِية ؛ ح َيث ُ ت َعال َت ِ الن َ ّب َرات ُ ال انف ِ صال ِينة ُ
 الراّ افرضة ألرس ُلطان ِ الخرلافة ِ بب غداد، ولاان َ مرنِ برَين ِ م َ وَلااء ِ
الراَ "افرض ين اَ جَاعَة " عَلَى مَ ذه بَالِ الشِّيِّيعَةِ اللِّاسِمَاعِ يَيلَ ِيهَ سَّمِي َتْ بِ «إِخوان
الصَّيْفا» و ضَعوا كيتابًا ضم " أَهُم مَّ اللَّارِاء ِ النِف لِس فيية ٍ والعَلَم ِيهَ فييه
خِ َلَكَ الْوِ َقَتْ، فَ كَانِ َ يَ شُهِ ِهِ مُ دِ َائِرةً مَ عَارِفَ مِ تُكَامِ لَةً لَا غَ ِن َى عَ نها
 للم ُشق َ قَدِ الع َ ربيي ِ ّ و َقت َه ا • وق َ ج ْ ه َ د َف َ م أُوّل ِ قَفُ وه اِ إلى ت َ غِيير ِ الب ِ نِ ْية ِ
العَ قَل ِية ِ السَّ ائ ِ دة ِ والم سُ يَيط ِ رة ِ ف ِي الم جُت َ مع ِ الع َ رب ِي ِ ۗ كب َ ديل ٍ
 ل ِلأَ أنساق ِ الثَ ّقاف ِية ِ التَ ّقل ِيد ِية ِ التيبيينُ ق َد ِ ّم ُها م ُثق َ ف ُو الس ُ لَاط َة.
77-02-2019. أبي العباس الحراني الدمشقي ( 773.77 عباس الحراني الدمشقي ( 702-2019 عباس الحراني الدمشقي ( 702-2019 عباس الحراني العباس الحراني العباس الحراني العباس الحراني العباس العباس الحراني العباس العبا
جءل الله القلوب ثلاثة أقسام قاسيية وذات عرض وعؤعنة وذلك لأنها إحما أن تكون
 ي ابسة جامدة لا تلين لل حق إعترافاً وإذعاناً أولااً تكون ي ابسة جامدة فالأول هو
ال]ق اسی و ه و ال جام دال ی ا بی ا بی کتب فی ه ال ایم ان ول ایر تسم فی ه ال علم وال ثانی ه و
 ال خي في ه مرض.
اخوان الموفار 25-07-2022 (2020 12020 12020 12020 12020 12020 120200 120200
 ر َغ ْم َ ازد ِه ار ِ ال ح َيه اه ِ ال ع َ ق ل ِيه َ و ال ف ِ ك ر ِيه َ ف ِيه ال ق َ رن ِ ال ر َ " ابع ِ
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اله ِ جربِي ِ ۗ نَ تَيىجَة َ حَ رَكَة ِ التَ ۗ رَجَ مَة ِ النَ ۖ شَرِيطَة ِ إِلَى الْعَ رَبِينَة ِ لَ كُ تُ بُرِ فَ لَاس فِهَ الِي ُونِ انَ الَق ُدام َي، وم ًا د َو َ نَ هَ أَدُ بِاء ُ الفَّ رُس وح ُكَ مِاء ُ ا اله ِند، فإن ّه ذِه الح يهاة الف ِكرية الب اذِخة ترافق ت ْم ع ض عف ک َبیر ٍ أَصاب َ الِح َیںاۃ َ السرِیۃ ' ح یث ت َعالِ َت ِ الن َ ّبِرات ُ الاانفرصال ِیۃ ُ الراَ "افعِضة لُ ل ِس لُطان ِ الخ ِلافة ِ بب َغداد. وكاناً م ِن ب َيهن ِ ه َ وَل اء ِ الراَ ّاف ِض ِین َ جَاماعة ٌ عَلَي مَ خَهِ َبِ الشِّ ِیعة الإِسماعِیلِیة ِ سُأُمِی َتُ ۚ بِ ﴿إِحْوانَ الصَّ قِفا»ِ وضَعوا كِتابًا ضِم ّا أَهُم م ّاللَّراء ِ الِف لِس فَيِية ِ والعَلِم ِيهة َ فَيِي ذِ َلَكَ الْوِ َقَتْ، فَ كَانَ يَنْ شُهِ وَ دُ اَئِرةً وَ عَارَفِ وَ مَا تَكَامَ لَةً لَا غَرِنَ يَ عَ نَهَا للم شُدَق َ قَدِ الع َ ربيير ّ و َقت َها. وق َد ْ ه َد َف َ م شُؤل ِ قَفُوه اللَّي ت َغييير ِ البِّن ْ يية ِ العَ قَلَ ِيهَ ِ السَّ اَئَ ِ دَةً ِ وَالْمُ أُس َيهُ طَ رَةً فَ بِي إِلَّم أُحِتَ مَعَ ِ الْعِ رَبِي ِ ۖ كِبَ ديهُلَ إ لَ لِلْأَ نَسَاقِ النَّكَ قَافَ ِيهَ ِ النَّكَ قَلْ ِيهِ مِ النَّيِي بِي فَي َد ِ ّم هُا م شُق َ فُ و الس ُ لَط َة. 20 م 1972 من ا أحده م الما الماء عن المحمد الماء عن الماء عن المحمد الماء عن المحمد الماء عن المحمد الماء عن ا أقول أن نئد مشاعرنا نهائييا⁄ إنما نجييز لقلبنا الشعور بحد ومقدار معيين∕ فلاشرة الشوق لن تأتيي بمن نحب، بل وعلى العكس تماما سيهزيء ذلك مقدار حب الشخص داخلك، وته م این عبادت کو ونفس کو و و ح ک فال تانفتین ول ا تفکرین بشیء سواه ۱ فی عظم حبه داخل ک على حب ربك ورسولك، كما حدث لسيءدنا إبراهيم عليه السلام إذ رزقه الله ولدا صالحاً ولتعلمي أن لا أحبعلى قلب الوالد من ابن صالح، فأحبه حبا شديدا فائضا فأمره الله بذبح ابنه بالآية الكريمة { فَلَامِّ َا بَلَغَ مَعَهُ أُلَسَّعَ ْيَ قَالَ يَا بِأُنَيَّ َ إِنَّ ِيَ أَرَى ٰ فَرِي الْمَ نَامِ أَنَّ رِيَ أَ ذَبِّ حَكُ فَ انظُرْ مَ اذَا ت َر َى ٰ } هل تتخيىليىن حجم الوجع بداخله بلحظة كهذه، وهو نبيي الله الرجل الصالح وقد أمر بذبح أعز خلق الله عليه، فقال ابنه لشدة صلاحه { [قَ الَ يه َا أُبُتِ افْ عَلَٰ مَا تَ وُهُمَ رَا كَا سَ تَ جَرِدُ نَ بِي إِن شَ اء َ إِلَى الْ اَهُ مِنَ الصَّ البِرِينَ } وظل الاختبار قائماء فطالما لم يمقدم على تنفييذ أمر الله فلل يمزال ابنه بقلبه أحب إلىه من الله، فلوما أقدم على ذبحه، وتعالى حب الله فوق كل شيء بقلبه قال تعالى ﴿ فَ لَ وَ ۚ اَ أَ سُلُ مَ اَ وِ تَ لَ ۗ هُ لَ لِ ۚ حَ بِينِ ۚ ¤ وِ نِ َ اَ دَيْنَ اَهُ ۚ أَ نَ يَكَ ا إِبْرَ اه ِ يَهِ مُ ٣ قَ دُ صَ دَ ۖ قَ تُ الرِّ ۖ وُ يُكَ الْ ٓ الْكَ ذَ الرَكَ نَ حَ زِين

ال ْم أُح ْسِ ِن ِيَنِ َ ۗ ه إِ ن ٓ و ه خ ا لِ و ه و ال ب لَ اء أَ ال ْم أُب ِين أَ ٣ و هَ د َيَي ْن َ اه أُ بِدَبِ ح ع ظَرِيهِ م ش و ت َركَ نُ اع لَ يَيْ ه ف يِي الْ آخ رِيْنِ شسلَ ام ع لَ يَ إِبِ رَاه ِيهِمَ شكَ ذَ ل كَ نَ جَ زِي الْ م حُس ِن ِينَ شارِنَ هُ م ِنْ ع ِبَ ادرِنَ ا ال ْ م أُ وْ م ن يين } لذلك جيين ن جب شخصا بشدة يور جل، لأن مكانته باتت تكبر بق لبنا والله سبح ان ہ وتعالی ی غار علی قل وبال مؤمن بن ال صال حین ہی شتاق ل أصواته م وال حاحه م بال دعاء ، وعظیم ه و لاریم رح یوم رؤوف بی جبر ال قلوب بذلاره و بی طمئن ه ا ، و بی عید للال قلب ضالته بعد جین، حین یمتون الل σ وء له ویدر Δ ، أن ولبه وولب من أحب بید الله، وأن Δ ل م ای أتی من ای ای م خی ر **١٩٩٣. ١٩٩٣. ١٩٩٣. ١٩٩٩. ١٩٩٩. ١** غادة كريم, 2023-01-01 في السنوات الأخيرة لم أكن أبحث عن شيء أكثر من هوييتي الحقييقية. عن إجابات الأسئلة المُعلقة بيين ما تعلمته ولء أفكر به وءا أفكر به ولء أتعلء ٠٠٠ كان ذهنيي جشغولًا بتطوييرع قلي، قدراتي ال جسدیة بر نجاحی ال مهنی بر حسابی فی ال بنگ بر طاقتی ال روح ان ی تر عل اقاتی مع ال بشر بر فكرة تبنى كل. وتلك ال، قوب ال. حديدة في أذني. ال، سؤال الأهم. كيف أستى ق ظكل صباح سعیں دة؟ كل من دبت فیں د روح ومی ّزه الله بالعقل یںبحث عن إجابة، سعیںت ُ لأجده ا بین سطور شل اشین رسالۃ نصفہ م أرسلته م من قلبی إلى قلبك والنصف الآخر من عقلی إلى عقلك، استعدى.. الشهرالذي ستقرأين به الرسائل سييصبح أهم شهورالعام لأن بعده سي تغيير في عين ك كل القادم من أعوام. ي قول بعض البشر إنه ليس للإنسان سلطةً على مشاعره! ول∆نها أسطورة باليية تناقلتها الأفواه دون التدقييق من أيين تأتي الحشاعر؟ أولى خطوات السعادة تأتيي من المعرفة، ما تتعلمه هو سلاح ضد تعاستك، سأجع لكر أحداث, سيجمع هذا ال∆تاب قطع البازل داخل∆ لتكتمل الصورة وتكتمليين عزيزتي. الetaب تشریخ وف أدیب مبدع، ورسام لetaو حات ومن اظر بالetaل مات، وشاعر نثر etaمیل، یم ترم «ربة الشعر»، وهيي تمنحه أرق اللوحات فييخلدها نثراً فيي ثناي ا قصصه٠٠٠ من يرخل ع الم ه ، ي دخل متحفاً فن ي ا عني ا بلوح ات رسم ه ا بمفردات رصي ن ة ، وبأسل وبه السهل ال Δ ال Δ و عن و ان ه ا ال رئيس ه و: ال Δ و من يع ثر على ال Δ ي م تل Δ ال Δ و ن Δ ي م تل Δ

«كُلّ هذه الأشهار، والهوول، والهنباب، والشروق، وهذه الهابيعة الساحرة والرائعة ...»؛ إن ه شاعر الهرب نثرا أنطون تشييخوف. والرائعة ...»؛ إن ه شاعر الهرب نثرا أنطون تشييخوف. 7002، 1777 والهابية الهرب عبد العظيم، 7002 أنيس، عبد العظيم، 7002 أشهر الهرب الهوات الهور الهرب الهور ال

دو گتاب ش غلت به نفسي زگي مباره 2020 دو گتاب ش غلت به نفسي سبع سنين و في نيس آل من المورنفون خليق و بأن يه مباره 100 دو گتاب ش غلت به نفسي سبع سنين و في نيس آل مورنفون خليق و بأن يه المورن و المورن

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<u>Murshid Et-Talibin Ila El-Kitâb Elmuqaddes Ith-thamîn</u> Simeon Howard Calhoun, 1869

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