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ABSTRACT

This study aim at building comparative vision for the issue of urban development in the philosophy of history. this is done through comparing some western perspectives for the philosophy of history with the perspective with the researcher claims that it represents the Quranic vision for the urban growth and its development through history . The researcher used the following methodologies;

- 1. Historical Methodology; this is done through the tracing the stages of urban growth development throughout the stages of human thought in history.**
- 2. Critical methodology ; this is done by not stopping at the theories that have been offered in the issues of urban growth, but also revealing the pros and cons in these theories by looking at their logical harmony and realistic trust.**
- 3. The comparative methodology; this is done by looking into some of the western philosophies perspective for the issue at the time that it had been researched by the holy quran.**

The most significant findings with regard to urban growth;

- 1. Stories in the holy quran are not narrated for fun and entertainment. They are there to tell us about the situation of ancient nation and civilizations, and to remind us of their fate in history.**

- 2. The march of history is governed by fixed traditions and laws that are unchangeable, to the extent that we can predict the outcomes of certain historical events.**
- 3. Work and human effort is one of the greatest and noblest requirements of deputy on earth, and that civilization starts with an effort put by human being.**
- 4. Competition and struggle are historical marks to stimulate life for the better and to push civilization towards the growth and prosperity.**
- 5. The historical power rotation is one of the basic concepts in the philosophy of history in the holy quran, and that it is one Allah's ordinance that Earth should remain inhabited.**
- 6. Whenever the society gains the will to get rid of regression, and hence seek promotion in the ladders of civilization, it will find that its choice is not confined to external civilizational requirement.**
- 7. Extravagance and the domination of extravagants in any civilization is a factor in its collapse and vanish.**
- 8. It is a mandate on any civilizational group, in order to survive to fight against injustice corruption and tyranny.**

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(1) رأفت غنيمي الشيخ ، فلسفة التاريخ ، ص158

(2) عبد الحميد صديقي ، مرجع سابق ، ص95

المجتمعات التي هي مجموع الأفراد مضافاً إليها عوامل أخرى فهناك أمثلة عديدة على أن مجتمعات مختلفة وأمم عديدة تعيش نفس الظروف الاقتصادية وفي نفس أساليب الإنتاج اتخذت طرقاً مختلفة وفقاً لتصوراتها للحياة ، لذا فالقول بأن (الوضع الإقتصادي أو أسلوب الإنتاج يقرر كل أشكال نشاط الإنسان وتطوره في التاريخ خطأ) (1) . إن الطريق الذي تختاره أمة ما في مسيرتها الحضارية يعتمد على عوامل عديدة هي : النمو العقلي الذي نمته ، والمنهج الأخلاقي الذي نتجهه والبيئة الجغرافية وغيرها من العوامل .

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1) د. عماد الدين خليل، التفسير الإسلامي للتاريخ، دارالعلم للملإين بيروت
، بدون تاريخ، ص70

(2) صبحي ، مرجع سابق ، ص267

(3) صبحي ، مرجع سابق ، ص268

(4) صبحي ، مرجع سابق ، ص270

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في أول مقطع من كتاب الله نجد البعد الغيبي كأساس لفهم التاريخ ماضياً وحاضراً ومستقبلاً، بل يجعل الإيمان بذلك أحد الشروط الأساسية للإيمان (ألم . ذلك الكتاب لا ريب فيه هدي للمتقين * الذين يؤمنون بالغيب ويقيمون الصلاة ومما رزقناهم ينفقون * والذين يؤمنون بما أنزل إليك وما أنزل من قبلك وبالآخرة هم يوقنون) (1)

فإن لنا علي مستوي الحركة التاريخية أن نتصور مدي المساحة التي يشغلها الغيب في صياغة الأحداث التاريخية وتوجيهها وذلك ابتداءً من خلق الأشياء والأحداث بكلمة (كن) والتي لا ندري كما يقول عماد الدين خليل بمقاييسنا النسبية المحسوسة المحدودة كنها وأبعادها... وانتهاءً بمصائرنا اليومية الفردية والجماعية(2) والتي يختم عليها الموت الذي يجئ علي حين غفلة متخبطاً أي تحديد مسبق (وما تدري نفس ماذا تكسب غداً وما تدري نفس بأي أرض تموت) (3)

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