

الدِّينُ التَّحِيحُ يُحَلُّ جَمِيعَ الْمَسْأَلِ

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The Correct Religion Solves All Problems

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most Gracious, the Most Merciful

تصدير

-Foreword-

الحمد لله، وأصلي وأسلم على محمد وعلى آله وصحبه أجمعين.

All praise and thanks are due to Allah. I send the Salaah and Salaam upon Muhammad, his family, and his companions.

أما بعد: فهذه كلمات تتعلق بموضوع الدين الإسلامي، وأنه يهدي للتي هي أقوم وأصلح، ويرشد العباد في عقائده وأخلاقه ومعاملاته وتوجيهاته وتأسيساته إلى ما ينفعهم في معاشهم ومعادهم، وبيان أنه لا سبيل إلى إصلاح شيء من أمور الخلق إلا بالتام إلا به. وبيان أن جميع النظم المخالفة لدين الإسلام لا يستقيم بها دين ولا دنيا، إلا إذا استمدت من تعاليم الدين.

To proceed: These are words concerning the topic of the Islamic Religion, highlighting that it guides to that which is most upright and beneficial. It directs individuals in its beliefs, morals, dealings, instructions, and foundations toward what benefits them in both their worldly life and the Hereafter. It affirms that there is no path to true and complete reform for any matters of the creation except by way of it. It is evident that all systems contrary to the Religion of Islam cannot bring about stability in either religion or worldly affairs except when they draw from the teachings of Islam.

وهذا الذي قلناه قد برهنت المحسوسات والتجارب على صدقه وصحته، كما دلت الشرائع والفطر والعقول السليمة على حقيقته. فإن الدين كله صلاح وإصلاح، وكله دفع للشرور والأضرار، وكله يدعو إلى الخير والهدى، ويحذر من الشر وأنواع الردى.

This statement has been substantiated by tangible realities and experiences, as well as by the evidence of Divine Laws, innate dispositions, and sound intellects. Indeed, the Religion is entirely about righteousness and reform, wholly about repelling evils and harms, and entirely a call to goodness and guidance while warning against evil and all forms of perdition.

وعند عرض بعض النماذج من تعليماته وتوجيهاته يظهر لكل عاقل منصف صحة هذا، وأن الخلق كلهم مضطرون إليه، وأنهم لا يستغنون عنه في حالة من أحوالهم.

When presenting some examples of its teachings and directives, it becomes clear to every fair-minded and reasonable person the truth of this, that all of creation is in need of it, and that they cannot do without it in any circumstance of their lives.

ذلك بأن الدنيا كلها قد جاشت بمشكلات الحياة، والبشر كلهم يتخبطون في دياجير الظلمات. فيهتدون من وجه واحد، ويضلون من وجوه أخرى. وقد يستقيم لهم أمر من بعض وجوهه ويقع الانحراف في بقية أنحاءه.

This is because the world as a whole has been overwhelmed by the challenges of life, and humanity as a whole is stumbling in the depths of darkness. They may find guidance in one aspect but go astray in others. They may achieve stability in some aspects, while deviation occurs in the rest.

وهذا ناتج من أحد أمرين: إما جهل بما دل عليه الدين وما أرشد إليه، وإما مكابرة وغي، ومقاصد سيئة وأغراض فاسدة حالت بينهم وبين الصلاح الذي يعرفونه، كما هو الواقع كثيراً.

This results from one of two causes: either ignorance of what the Religion has indicated and guided towards or obstinacy, arrogance, and corrupt intentions and objectives, obstructing them from achieving the righteousness they recognize, as is often the case in reality.

لهذا ينبغي أن نذكر بعض مشاكل الحياة المهمة، مثل مشكلة الدين، ومشكلة العلم، والغنى والفقير، والصحة والمرض، والحرب والسلم، والاجتماع والافتراق، والمحاب والمكاره وغير ذلك مما اختلفت فيها أنظار الناس وتوجيهاتهم، وما سلكه الدين الإسلامي فيها من المسالك الصالحة السديدة، وما أولاه نحوها من المنافع التي لا تعد ولا تحصى.

Therefore, it is necessary to mention some of the significant issues of life, such as the issue of Religion, the issue of Knowledge, wealth and poverty, health and illness, war and peace, unity and division, love and dislike, and other matters in which people's perspectives and approaches have varied. Islam, however, has addressed these issues with righteous and sound solutions, offering countless benefits that can not be counted nor enumerated.



المشكلة الأولى مشكلة الدين والعقيدة

The First Issue The Issue of Religion and Creed

وهذه المشكلة أهم مشاكل الحياة وأعظمها، وعليها تنبني الأمور كلها، وبصلاح الدين أو فسادها أو عدمه تتوقف جميع الأشياء. وقد تفرق فيها البشر، وسلكوا في دينهم وعقائدهم طرقاً شتى، كلها منحرفة معوجة ضارة، غير نافعة، إلا من اهتدى إلى دين الإسلام الحقيقي. فإنه حصلت له الاستقامة والخير والراحة من جميع الوجوه.

This issue is the most significant and critical of life's challenges, as all other matters are based upon it. The Religion being upright, corrupt, or absent affects everything. Mankind has been divided in this regard, taking various paths in their religions and beliefs, all of which are deviant, distorted, harmful, and not beneficial—except for those who are guided to the True Religion of Islam. Indeed, he attains uprightness, goodness, and peace from all aspects.

فمن الناس من تلاعب بهم الشيطان فعبدوا غير الله من الأشجار والأحجار والصور والأنبياء والملائكة والصالحين والطلحين، مع اعترافهم بأن الله ربهم ومالكهم وخالقهم وحده لا شريك له. فاعترفوا بتوحيد الربوبية، وانحرفوا عن توحيد الإلهية الذي هو إفراد الله بالعبادة.

However, among the people are those whom the devil has deceived, leading them to worship others besides Allah, such as trees, stones, idols, prophets, angels, the righteous, and the wicked, even while they acknowledge that Allah is their Lord, Owner, and Creator, without any partner. They acknowledged the Oneness of Lordship but deviated from the Oneness of Divinity, which is to dedicate all acts of worship solely to Allah.

وهؤلاء هم المشركون على اختلاف مذاهبهم وتباين طوائفهم، وقد دلت الكتب السماوية على شقائهم وهلاكهم، واتفق جميع الرسل على الأمر بتوحيد الله والنهي عن الشرك، وأن من أشرك بالله فقد حرم الله عليه الجنة ومأواه النار. كما دلت العقول السليمة والفطر المستقيمة على فساد الشرك والتأله والتعبد للمخلوقات والمصنوعات. فالشرك باطل في الشرع، فاسد في العقل، عاقبة أهله الهلاك والشقاء.

These are the polytheists, despite the differences in their sects and the diversity of their groups. The divine scriptures have attested to their misery and destruction, and all the messengers unanimously called for the worship of Allah alone and the prohibition of associating partners with Him. Indeed, whoever associates partners with Allah, Allah has forbidden Paradise for them, and their abode will be the Fire. Likewise, sound intellects and upright natural dispositions indicate the corruption of polytheism, deifying others, and worshiping created beings and manufactured objects. Polytheism is invalid according to the Legislation, corrupt in reasoning, and the ultimate consequence for its followers is destruction and misery.



ومن الناس من آمن ببعض الرسل والكتب السماوية دون بعض، مع أن الرسل والكتب يصدق بعضها بعضاً، ويوافق بعضها بعضاً، وتتفق في الأصول الكلية. فصار هؤلاء ينقض تكذيبهم تصديقهم ويطل اعترافهم ببعض الأنبياء وبعض الكتب السماوية تكذيبهم للآخرين من الرسل، فبقوا في دينهم منحرفين، وفي إيمانهم متحيرين، وفي علمهم متناقضين.

Among the people are those who believe in some Messengers and Divine Scriptures but reject others, even though the Messengers and Scriptures confirm and agree with one another, aligning on Foundational Principles. Thus, their denial contradicts their affirmation, and their recognition of some Prophets and Scriptures is nullified by their rejection of others. As a result, they remain misguided in their religion, confused in their faith, and contradictory in their understanding.

قال تعالى: {إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا (١٥٠) أُولَئِكَ هُمُ الْكٰفِرُونَ حَقًّا} [سورة النساء: ١٥٠-١٥١]. فحكم بالكفر الحقيقي؛ لأنه عرف أن دعواهم الإيمان دعوى غير صحيحة، ولو كانت صحيحة لآمنوا بجميع الحقائق التي اتفقت عليها الرسل.

The Most High said: **"Indeed, those who disbelieve in Allah and His messengers and wish to make a distinction between Allah and His messengers and say, 'We believe in some and disbelieve in others,' and wish to adopt a way in between. Those are the disbelievers in truth."** [Surah An-Nisa: 150-151]. Here, Allah has ruled with true disbelief against them because their claim of faith is invalid. If their claim were genuine, they would have believed in all the facts agreed upon by the Messengers.

ولكنهم قالوا: {نُؤْمِنُ بِمَا أُنزِلَ عَلَيْنَا وَنَكْفُرُونَ بِمَا وَرَاءَهُ. وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ}. ولهذا دعواهم الإيمان دعوى كاذبة، فقال عنه عز وجل: {قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ} [سورة البقرة: ٩١].

However, they said: **"We believe in what was revealed to us and they disbelieve in what came after it, while it is the truth confirming what is with them."** Thus, their claim of faith is a false claim. About this, the Almighty said: **"Say, then why did you kill the prophets of Allah before, if you are [indeed] believers?"** [Surah Al-Baqarah: 91].

ومن الناس طائفة ادعت الفلسفة والعلم بالمعقولات، فجاءت بأكبر الضلالات وأعظم المحالات، فجحدت الرب العظيم وأنكرت وجوده، فضلا عن الإيمان بالرسل والكتب وأمور الغيب، وجحدوا آيات الله واستيقنتها أنفسهم ظلماً وعلواً واستكباراً.

Among the people, there is a group that claimed philosophy and rational knowledge, yet they brought forth the greatest misguidance and the most absurd impossibilities. They denied the existence of the Great Lord and rejected His very being, let alone believing in the Messengers, Scriptures, and matters of the unseen. They rejected the signs of Allah, even though their own souls were certain of them, out of injustice, arrogance, and pride.



فكذبوا بعلوم الرسل وما دلت عليه الكتب المنزلة من عند الله، واستكبروا عنها بما عرفوا من العلوم الطبيعية وتوابعها، وأنكروا جميع الحقائق إلا ما أدركوه بحواسهم وتجاربهم القاصرة الضيقة بالنسبة إلى علوم الأنبياء.

They denied the knowledge brought by the Messengers and what was revealed in the Divine Scriptures from Allah. They arrogantly rejected these truths, relying instead on what they knew of natural sciences and their subsidiary affairs. They denied all truths except those they could perceive through their limited senses and narrow experiments, which are insignificant compared to the vast knowledge of the Prophets.

فعبدوا الطبيعة وجعلوها أكبر همهم ومبلغ علمهم، واندفعوا وراء ما تقتضيه طبائعهم، ولم يتقيدوا بشيء من الشرائع الدينية ولا الأخلاق الإنسانية. فصارت البهائم أحسن حالاً منهم، فإنهم نضبت منهم الأخلاق، واندفعوا وراء الشهوات البهيمية، فلم يكن لهم غاية يرجونها، ولا نهاية يطلبونها، { وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ } [سورة الجاثية: الآية ٢٤].

They worshipped nature, making it their ultimate concern and the extent of their knowledge. They followed the inclinations of their instincts without adhering to any religious laws or human morals. As a result, animals were in a better state than them, as they lost all sense of morality and were driven solely by animalistic desires. They had no ultimate goal to aspire for nor a higher purpose to seek, and they said: "**There is nothing but our worldly life; we die and live, and nothing destroys us except time.**" [Surah Al-Jathiyah: 24].

وصار المشركون على شركهم وكفرهم أحسن حالاً منهم، وأقل شراً منهم بكثير.

Even the polytheists, with their shirk (associating partners with Allah) and disbelief, were in a better state than these people and far less harmful.

والعجب الكثير أن هذا المذهب الخبيث جرف بتياره في الأوقات الأخيرة جمهور البشر، لضعف الدين وقلة البصيرة، ولما وضعت له الأمم القوية الجبائل والمصايد التي هلك بها الخلق.

The astonishing reality is that this vile ideology has, in recent times, swept the majority of humanity in its current. This is due to the weakening of Religious Faith, a lack of insight, and the traps and snares set by powerful nations, through which many people have perished.



أما الدين الإسلامي فقد أخرج الخلق من ظلمات الجهل والكفر والظلم والعدوان وأصناف الشرور إلى نور العلم والإيمان واليقين والعدل والرحمة وجميع الخيرات.

In contrast, Islam has brought humanity out of the darkness of ignorance, disbelief, oppression, aggression, and all forms of evil into the light of knowledge, faith, certainty, justice, mercy, and all forms of goodness.

{لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ}، [سورة آل عمران: آية ١٦٤]

“Indeed Allâh conferred a great favor on the believers when He sent among them a Messenger from among themselves, reciting unto them His Verses (the Qur’ân), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur’ân) and Al-Hikmah [the wisdom and the Sunnah of the Prophet ﷺ (i.e. his legal ways, statements, acts of worship)], while before that they had been in manifest error.”

{إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۗ يَعِظُكُم لَعَلَّكُمْ تَذَكَّرُونَ} [سورة النحل: الآية ٩٠]،

"Verily, Allâh enjoins Al-‘Adl (i.e. justice and worshipping none but Allâh Alone – Islâmic Monotheism) and Al-Ihsân [i.e. to be patient in performing your duties to Allâh, totally for Allâh’s sake and in accordance with the Sunnah (legal ways) of the Prophet صلى الله عليه وسلم in a perfect manner], and giving (help) to kith and kin¹ (i.e. all that Allâh has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help), and forbids Al-Fahshâ’ (i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right), and Al-Munkar (i.e. all that is prohibited by Islâmic law: polytheism of every kind, disbelief and every kind of evil deeds), and Al-Baghy (i.e. all kinds of oppression). He admonishes you, that you may take heed." [Surah An-Nahl: 90]

{إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ}، [سورة الإسراء: آية ٩]

“Verily, this Qur’ân guides to that which is most just and upright.” [Surah Al-Israa: 9],

{الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا} [سورة المائدة: الآية ٣]،

"This day, I have perfected your Religion for you, completed My Favour upon you, and have chosen for you Islâm as your Religion." [Surah Al-Ma'idah: 3]



{وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا} [سورة الأنعام: الآية ١١٥].

"And the word of your Lord has been fulfilled in truth and justice."

أي: كلماته الدينية التي شرع بها الشرائع وسن الأحكام، وقد جعلها الله تامة من جميع الوجوه، لا نقص فيها بوجه من الوجوه، صدقاً في أخبارها عن الله وعن توحيده وجزائه، وصدق رسله في أمور الغيب. عدلاً في أحكامها، وأوامرها كلها عدل وإحسان وخيرات وصلاح وإصلاح. ونواهيها كلها في غاية الحكمة، تنهي عن الظلم والعدوان والأضرار المتنوعة:

This means His religious words, through which Allah has established laws and prescribed rulings. Allah has perfected them in every respect, lacking nothing in any aspect. They are truthful in their reports about Allah, His Oneness, and His recompense, and truthful regarding His Messengers in matters of the unseen. They are just in their rulings, as all their commands are characterized by justice, excellence, goodness, righteousness, and reform. Likewise, all prohibitions are rooted in profound wisdom, forbidding oppression, aggression, and all forms of harm:

{وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ} [سورة المائدة: الآية ٥٠].

"And who is better than Allah in judgment for a people who are certain [in faith]?"

وهذا استفهام بمعنى النفي المتقرر الذي تقرر حدوثة في العقول والفطر. فما أمر بشيء فقال العقل: ليته نهى عنه، ولا نهى عن شيء فقال العقل: ليته أمر به.

This rhetorical question implies a decisive negation, affirming that no one is better than Allah in judgment—a truth established by both reason and innate human nature. He did not command anything that reason would say, "I wish it He had forbidden it," nor does He forbid something that reason would say, "I wish He had commanded it."

لقد أباح هذا الدين كل طيب نافع، وحرم كل خبيث ضار:

Indeed, this Religion has permitted everything wholesome and beneficial, and it has prohibited everything impure and harmful:

{الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ} . [سورة الأعراف: الآية ٥٠]

"Those who follow the Messenger, the Prophet who can neither read nor write whom they find written with them in the Taurât, he commands them for Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islâm has forbidden); he allows them as lawful At-Tayyibât (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods), he releases them from their heavy burdens (of Allâh's Covenant with the children of Israel), and from the fetters (bindings) that were upon them."



فهو الدين الذي يوجه العباد إلى كل أمر نافع لهم في دينهم ودنياهم، ويحذرهم عن كل أمر ضار في دينهم ومعاشهم، ويأمرهم عند اشتباه المصالح والمفاسد والمنافع والمضار بالمشاورة في استخراج ما ترجحت مصلحته ودفع ما ترجحت مفسدته.

It is the Religion that guides the servants to everything beneficial for their Religious and worldly lives while warning them against everything harmful to their Faith and livelihood. It instructs them, in cases where benefits and harms are unclear, to have consultation to determine what holds a greater benefit and to avoid what brings a greater harm.

وهو الدين العظيم الشامل، الذي أمر بالإيمان بكل كتاب أنزله الله، وبكل رسول أرسله الله.

This is the Comprehensive and Great Religion that commands us to believe in every Book Allah has revealed and in every Messenger He has sent.

{ فَلِذَلِكَ فَادْعُ ۖ وَاسْتَقِمْ كَمَا أُمِرْتَ ۖ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ ۖ وَقُلْ ءَامَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ ۖ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمْ ۖ اللَّهُ رَبُّنَا وَرَبُّكُمْ ۖ لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ ۖ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمْ ۖ اللَّهُ يَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ } [سورة الشورى: الآية ١٥].

"So unto this (religion of Islâm alone and this Qur'ân) then invite (people) (O Muhammad ﷺ), and stand firm [on Islâmic Monotheism by performing all that is ordained by Allâh (good deeds), and by abstaining from all that is forbidden by Allâh (sins and evil deeds)], as you are commanded, and follow not their desires but say: "I believe in whatsoever Allâh has sent down of the Book [all the holy Books, – this Qur'ân and the Books of the old from the Taurât (Torah), or the Injeel (Gospel) or the Pages of Ibrâhîm (Abraham)] and I am commanded to do justice among you. Allâh is our Lord and your Lord. For us our deeds and for you your deeds. There is no dispute between us and you. Allâh will assemble us (all), and to Him is the final return."

وهو الدين العظيم الذي شهد له الرب العظيم بصحته وكماله، وشهد بذلك الكُمَّل من الخلق وُحُلاصتهم.

It is the Great Religion whose truth and perfection have been testified to by the Almighty Lord and affirmed by the most noble and exemplary of creation.

{ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَأَلْمَلِكَةُ وَأُولُوا الْعِلْمِ قَانِمًا بِالْقِسْطِ ۗ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ (١٨) إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ }، [سورة آل عمران: الآيتان ١٨-١٩].

"Allâh bears witness that Lâ ilâha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in Justice. Lâ ilâha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise. (17) Truly, the religion with Allâh is Islâm."

وهو الدين الذي من اتصف به جمع الله له جمال الظاهر والباطن، وكمال الأخلاق والأعمال: { وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ } [سورة النساء: الآية ١٢٥].

It is the Religion that, for those who adhere to it, grants them both outward and inward beauty, along with the perfection of character and deeds: "And who is better in religion than one who submits himself to Allah while being a doer of good?" [Surah An-Nisa: Verse 125].



فلا أحسن ممن هو مخلص لله، محسن إلى عباد الله، مخلص لله متبع لشريعة الله التي هي أحسن الشرائع وأعدل المناهج، فانصيح قبله بالإخلاص والتوحيد، واستقامت أخلاقه وأعماله على الهداية والتسديد:

There is none better than the one who is sincere to Allah, good to His creation, devoted to Allah, and a follower of Allah's Legislation, which is the best of all laws and the most just of all paths. Their heart becomes imbued with sincerity and monotheism, and their character and actions align with guidance and righteousness:

{ صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ } [سورة البقرة: الآية ١٣٨].

"[Our Sibghah (religion) is] the Sibghah (Religion) of Allâh (Islâm) and which Sibghah (religion) can be better than Allâh's? And we are His worshippers. [Tafsir Ibn Kathîr]" [Surah Al-Baqarah: 138]

وهو الدين الذي فتح أهلَه، القائمون به، المتصفون بإرشاداته وتعاليمه، القلوب بالعلم والإيمان، والأقطار بالعدل والرحمة والنصح لنوع الإنسان.

It is the Religion whose followers, adhering to its guidance and teachings, open hearts with Knowledge and Faith, and spread Justice, Mercy, and Goodwill throughout the lands to all of humanity.

وهو الدين الذي أصلح الله به العقائد والأخلاق، وأصلح به الحياة الدنيا والآخرة، وألف به القلوب المتشتتة، والأهواء المتفرقة.

It is the Religion by which Allah has reformed Beliefs and Morals, He rectified by it both the worldly life and the Hereafter, and He united by way of it divided hearts and disunited desires.

وهو الدين العظيم المحكم غاية الأحكام في أخباره كلها، وفي أحكامه، فما أخبر إلا بالصدق والحق، وما حكم إلا بالحق والعدل، فلم يأت علم صحيح ينقض شيئاً من أخباره. ولا حكم أحسن من أحكامه. أصوله وقواعده وأسسُه وتسائر الزمان السابق واللاحق،

It is the Great Religion, perfected with the utmost precision in all its narratives and rulings. It speaks only the truth and facts, and all its rules only with truth and justice. No verified knowledge contradicts any of its truths, nor is there a judgment better than its rulings. Its principles, foundations, and guidelines accommodate both past and future times.

فحيثما طبقت المعاملات المتنوعة بين الأفراد والجماعات في كل زمان ومكان على أصوله تم بها القسط والعدل والرحمة والخير والإحسان، لأنها تنزيل من حكيم حميد:

Wherever its diverse teachings are applied—among individuals or communities, in any era or place—they bring about fairness, justice, mercy, goodness, and excellence, because it is a revelation from One All Wise, Worthy of All Praise,



{ كَتَبَ أَحْكَمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ } [سورة هود: الآية ١].

"(This is) a Book, the Verses whereof are perfected (in every sphere of knowledge), and then explained in detail from One (Allâh) Who is All-Wise Well-Acquainted (with all things)."

{ لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلًا مِّنْ حَكِيمٍ حَمِيدٍ } [سورة فصلت: الآية ٤٢].

"Falsehood cannot come to it from before it or behind it: (it is) sent down by the All-Wise, Worthy of all praise (Allâh عز وجل)."

{ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ } [سورة الحجر: الآية ٩].

"Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'an) and surely, We will guard it (from corruption)."

حافظون لألفاظه عن الزيادة والنقص والتغيير، وحافظون لأحكامه عن الانحراف والنقص، بل هي في أعلى ما يكون من العدل والاستقامة واليسير.

Preserving its words from addition, omission, or alteration, and safeguarding its rulings from deviation or deficiency. Rather, it is at the highest level of justice, uprightness, and facilitation.

وهو الدين العظيم الذي يهدي إلى الحق وإلى طريق مستقيم، الصدق شعاره والعدل مداره، والحق قوامه، والرحمة روحه وغايته، والخير قرينه والصلاح والإصلاح جماله وأعماله، والهدى والرشد زاده.

It is the Great Religion that guides to the truth and to a Straight Path, with honesty as its emblem, justice as its foundation, truth as its essence, mercy as its spirit and ultimate goal, goodness as its companion, and rectitude and reform as its beauty and deeds, with knowledge and upright guidance as its provision.

وهو الدين الذي جمع بين مطالب الروح والقلب والجسد، أمر الله به المؤمنين بما أمر المرسلين، بعبادته والعمل الصالح الذي يرضيه، وبالأكل من الطيبات واستخراج ما سخر الله لعباده في هذه الحياة، فدفع القائمين به حقيقة إلى كل علو ورقي وتقديم صحيح،

It is the Religion that combines the needs of the soul, heart, and body. Allah has commanded believers with what He commanded His messengers: to worship Him, perform righteous deeds that please Him, partake in wholesome provisions, and utilize the blessings Allah has bestowed upon His servants in this life. Those who adhere to this Religion are propelled toward true elevation, progress, and advancement.



من عرف شيئاً من أوصاف هذا الدين، عرف عظيم منة الله به على الخلق، وأن من نبذه، وقع في الباطل والضلال والخيبة والخسران،

Whoever learns even a part of this Religion understands the immense blessing Allah has granted humanity through it. Whoever abandons it will only fall into falsehood, misguidance, failure, and loss.

لأن الأديان التي تخالفه ما بين خرافات ووثنيات، وما بين إلحاد ومادّيات، تجعل قلوب أهلها وأعمالهم كالبهائم، بل هم أضل سبيلاً،

This is because the religions that differ from it are either filled with myths and paganism or are rooted in atheism and materialism, rendering the hearts and actions of their followers like those of cattle—or even more misguided.

لأن الدين إذا ترحل من القلوب ترحلت الأخلاق الجميلة، وحل محلها الأخلاق الرذيلة، فهبطت بأهلها إلى أسفل الدرجات، وصار أكبر همهم ومبلغ علمهم التمتع بعاجل الحياة.

Because the Religion, when it departs from the hearts, beautiful morals also vanish, replaced by vile ethics. This causes those who abandon it to descend to the lowest levels, with their greatest concern and knowledge being limited to the fleeting pleasures of this worldly life.

والحمد لله رب العالمين.

All praise and thanks are due to Allah, the Lord of all worlds.



المشكلة الثانية

مشكلة العلم

The Second Issue The Issue of Knowledge

لقد غلط كثير من الناس في مسمى العلم الصحيح الذي ينبغي ويتعين طلبه والسعي إليه على قولين متطرفين، أحدهما أخطر من الآخر.

Many people have erred in defining the concept of true knowledge that must be sought and pursued, adhering to two extreme views, one of which is more dangerous than the other.

فالأول: قول من قصر العلم على بعض مسمى العلم الشرعي المتعلق بإصلاح العقائد والأخلاق والعبادات، دون ما دل عليه الكتاب والسنة من أن العلم يشمل علوم الشرع ووسائلها وعلوم الكون، وهذا قول طائفة ممن لم تبصر بالشريعة تبصرًا صحيحًا. ولكنهم الآن بدأوا يتحللون من هذا الإطلاق، لما رأوا من المصالح العظيمة في علوم الكون، وحين تنبه كثير منهم لدلالات نصوص الدين عليه.

The first view: It is the opinion of those who limit knowledge to certain aspects of religious knowledge related to reforming beliefs, morals, and acts of worship, without considering what the Qur'an and Sunnah indicate—that knowledge includes the Sciences of the Legislation, its tools, and the Worldly Sciences. This is the view of a group that has not properly understood the Legislation. However, they have recently begun to move away from this narrow perspective as they have come to recognize the significant benefits of the Worldly Sciences, as many of them have become aware of the indications of these sciences in the religious texts.

القول الثاني: قول من قصر العلم على العلوم العصرية التي هي بعض علوم الكون، وهذا القول إنما نشأ من انحرافهم عن الدين وعلومه وأخلاقه. وهذا غلط عظيم حيث جعلوا الوسائل هي المقاصد، وحيث نفوا من العلوم الصحيحة والحقائق النافعة ما لا تنسب إليه العلوم العصرية بوجه من الوجوه.

The second view: It is the opinion of those who limit knowledge to modern sciences, which represent only a portion of the Worldly Sciences. This view emerged due to their deviation from the Religion, its Sciences, and its Morals. This is a grave mistake, as they have made means into ends and have denied the existence of other true and beneficial sciences that cannot be attributed to modern sciences in any way.

غرهم ما ترتب عليها من الصناعات والمخترعات. وهؤلاء هم المرادون بقوله تعالى: { فَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ } [سورة غافر: الآية ٨٣]

They were deceived by what resulted from these industries and inventions. These are the ones referred to in the statement of Allah: "**Then when their Messengers came to them with clear proofs, they were glad (and proud) with that which they had of the knowledge (of worldly things). And that at which they used to mock, surrounded them (i.e. the punishment).**"

فهم فرحوا بعلومهم واستكبروا بها واحتقروا علوم الرسل ، حتى نزل بهم ما كانوا به يستهزئون من الحق ، ونزل بهم العذاب الذي وعد به من كذب الرسل ، عذبوا في الدنيا بالختم على قلوبهم وأسماعهم وأبصارهم وعموا عن الحق. {وَلَعَذَابُ الْآخِرَةِ أَشَقُّ وَمَا لَهُمْ مِنَ اللَّهِ مِن وَاقٍ} [سورة الرعد: الآية ٣٤]

They rejoiced in their knowledge, grew arrogant because of it, and belittled the knowledge brought by the Messengers. This continued until what they mocked of the truth came upon them, and they were overtaken by the punishment promised to those who denied the Messengers. They were punished in this world by a seal placed upon their hearts, their hearing, and their sight, rendering them blind to the truth. "**And certainly, harder is the torment of the Hereafter. And they have no Wâq (defender or protector) against Allâh.**"

أما مدلول العلم النافع ومسماه الذي دل عليه الكتاب والسنة: فهو كل علم أوصل إلى المطالب العالية، وأثمر الأمور النافعة، لا فرق بين ما تعلق بالدنيا أو بالآخرة، فكل ما هدى إلى السبيل ورقي العقائد والأخلاق والأعمال، فهو من العلم.

As for the meaning of Beneficial Knowledge, as defined by the Quran and Sunnah: It is every knowledge that leads to noble objectives and produces beneficial outcomes, whether it pertains to this world or the Hereafter. Every knowledge that guides to the path of truth, refines beliefs, ethics, and deeds is considered Beneficial Knowledge.

وقسم العلوم إلى قسمين: مقاصد، ووسائل توصل إليها وتعين عليها. فالمقاصد: هي العلوم المصلحة للأديان؛ والوسائل: ما أعان عليها من علوم العربية بأنواعها، ومن علوم الكون التي ثمرتها معرفة الله ومعرفة وحدانيته وكمالته، ومعرفة صدق رسله. وثمرتها: الاستعانة بها على عبادة الله وشكره، وعلى قيام الدين.

The Sciences are divided into two types: Objectives and Means. The Objectives are the Sciences that rectify the Religion, and the Means are those that assist in achieving and understanding it. This includes the sciences of Arabic in its various forms and the sciences of the universe, the fruits of which are knowledge of Allah, His Oneness, His Perfection, and the truthfulness of His Messengers. These sciences result in aiding us in worshipping Allah, thanking Him, and establishing the Religion.

فإنه تعالى أخبر أنه سخر لنا هذا الكون، وأمرنا أن نتفكر فيه ونستخرج منافع الدينية والدنيوية. والأمر بالشيء أمر به وأمر بما لا يتم إلا به،

Allah has informed us that He subjected this universe to us and commanded us to contemplate on it and extract its religious and worldly benefits. Commanding something is also a command to fulfill what is necessary to achieve it.



وذلك حث على معرفة علوم الكون التي يستخرج بها ما سخره الله لنا، لأن منافعها لا تحصل لنا عفواً من دون طلب وفكر وتجارب. قال تعالى: { وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ } . [سورة الحديد : الآية ٢٥]

This is an encouragement to learn the sciences of the universe through which the resources Allah subjugated for us can be utilized. These benefits will not reach us by chance, without effort, thought, and experimentation. The Most High said: “**And We brought forth iron wherein is mighty power (in matters of war), as well as many benefits for mankind.**”

فهذه المنافع لا تحصل إلا بالمعرفة بفنون الصنائع حتى يتم إنتاجها. وقد تكاثرت نصوص الكتاب والسنة على الثناء على العلم وأهله وتفضيلهم على غيرهم. قال تعالى: { قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ } . [سورة الزمر : الآية ٩]

These benefits cannot be obtained except through knowledge of crafts and industries to produce them. The Quran and Sunnah have numerous texts praising knowledge, its people, and their virtue over others. The Most High said, "Say: '**Are those who know equal to those who know not?**'"

وإنهم أهل الخشية لله والمعرفة به : { إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ } . [سورة فاطر : الآية ٢٨]

Indeed, they are the ones who fear Allah and have knowledge of Him: "**It is only those who have knowledge among His slaves that fear Allah.**"

وأمر الجاهل بسؤال أهل العلم. وقد أمر بعبادات كثيرة، نهى عن محرمات؛ والأمر بالشيء والنهي عنه لا يمكن امتثال الأمر واجتناب النهي إلا بعد علمه ومعرفته، فجميع الأوامر الشرعية، والنواهي تدل على وجوب تعلم العلم الذي تتوقف عليه.

He also commanded the ignorant to ask those who have knowledge. He has ordered many acts of worship and forbidden certain prohibitions. However, the fulfillment of commands and avoidance of prohibitions is not possible without knowing and understanding them. All of the Legislated Commands and Prohibitions point to the obligation of acquiring the necessary knowledge regarding them.

كما أنه أباح معاملات، وحرم معاملات، لا يمكن تمييز الحلال والحرام منها إلا بالعلم. وقد ذم من لم يعرف حدود ما أنزل على رسوله من الكتاب والحكمة.

Similarly, some transactions have been permitted, and others have been forbidden, it is not possible to distinguish between what is lawful and unlawful without knowledge. Allah has condemned those who do not know the limits of what He revealed to His Messenger from the Book and Wisdom.



ومن ذلك أنه أمر بالجهاد في عدة آيات، وبإعداد المستطاع من القوة للأعداء، وأخذ الحذر منهم. ولا يتم ذلك إلا بتعلم فنون الحرب والصنائع التي تتوقف القوة والحذر منهم عليها.

For example, in several verses, He commands Jihaad, to prepare as much strength as possible and take precautions against the enemies. This cannot be achieved without learning the arts of war and the crafts upon which strength and precaution depend.

وأمر بتعلم أمور التجارة والأصول الاقتصادية، حتى إنه أمر أن يبتلى الأولاد الصغار اليتامى ويعلموا التجارة وطلب المكاسب، قال تعالى: {وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ} . [سورة النساء : الآية ٦]

He also commanded learning about trade and economic principles. He even commanded that orphaned children be tested and taught trade and earning a livelihood. Allah said: “**And try orphans [as regards their intelligence] until they reach the age of marriage; if then you find sound judgment in them, release their property to them.**” (Surah An-Nisa: 4:6)

فلم يأمر بدفع أموالهم إليهم حتى يعلم رشدهم، ومعرفتهم لأموالهم المكاسب والتجارة.

He did not order to return their property to them until their maturity and understanding of earning and trade were established.

فهذه الشريعة الكاملة أمرت بتعلم جميع العلوم النافعة: من العلم بالتوحيد، وأصول الدين، ومن علوم الفقه والأحكام، ومن علوم العربية، ومن العلوم الاقتصادية والسياسية، ومن العلوم التي تصلح بها الجماعات والأفراد. فما من علم نافع في الدين والدنيا إلا أمرت به هذه الشريعة وحثت عليه ورغبت فيه. فاجتمع فيها العلوم الدينية، والعلوم الكونية، وعلوم الدين، وعلوم الدنيا.

This Comprehensive Legislation has commanded learning all beneficial sciences: the science of Tawheed (monotheism), the Fundamentals of the Religion, Jurisprudence, Rulings, the Arabic Language, Economic Sciences, Political Sciences, and Sciences that improve communities and individuals. There is no Beneficial Knowledge, whether for the Religion or the worldly life, except that this Legislation has commanded it, encouraged it, and motivated towards it. Thus, it combines the Religious Sciences, Universal Sciences, Sciences of the Religion, and Worldly Sciences.

بل إنها جعلت العلوم الدنيوية التي تنفع من علوم الدين. وأما المتطرفون فإنهم اقتصروا على بعض علوم الدين، فقصروا وغلطوا غلطا فاحشا.

It even considers worldly sciences that bring benefit to be part of the sciences of Religion. As for extremists, they limited themselves to some religious sciences, falling short and making grave mistakes.



وأما الماديون فإنهم اقتصروا على بعض علوم الكون، وأنكروا ما سواها، فألحدوا ومرجت أديانهم وأخلاقهم، وصارت علومهم حاصلها أنها صنائع جوفاء، لا تزكي العقول والأرواح، ولا تغذي الأخلاق.

Materialists, on the other hand, restricted themselves to certain universal sciences, denying all others. They disbelieved (in Allah), and their religions and morals became corrupt. Their sciences amounted to hollow crafts that neither purify the intellects and souls nor nurture the manners.

فكان ضررها عليهم أعظم من نفعها، فإنهم انتفعوا بها من جهة ترقية الصنائع والمخترعات وتوابعها، وتضرروا بها من جهتين: إحداها: أنها صارت أكبر نكبة عليهم وعلى جميع البشر، لما ترتب عليها من الفناء والحروب المهلكة والتدمير. الثانية: أنهم أعجبوا بها واستكبروا، فحقدوا لذلك علوم الرسل وأمور الدين.

Their harm outweighed their benefit. They benefited from these sciences by advancing industries, inventions, and their offshoots. However, they suffered harm in two ways: First, these sciences became the greatest calamity for them and for all humanity because they led to destruction, devastating wars, and annihilation. Second, they became proud and arrogant, belittling the knowledge brought by the Messengers and the matters of the Religion.

{ إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَتْهُمْ ۖ إِنْ فِي صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُمْ بِبَالِغِيهِ ۖ فَاسْتَعِذْ بِاللَّهِ ۗ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ }، [سورة غافر: الآية ٥٦]

“Verily, those who dispute concerning the Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) of Allah, without any authority having come to them, there is nothing else in their breasts except pride. They will never have it (i.e., Prophethood which Allah has bestowed upon His chosen slaves). So seek refuge in Allah. Verily, it is He Who is the All-Hearer, the All-Seer.”

{ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَارًا وَأَفْئِدَةً ۖ فَمَا أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَارُهُمْ وَلَا أَفْئِدَتُهُمْ مِّنْ شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ وَحَاقَ بِهِمْ مَّا كَانُوا بِهِ يَسْتَهْزِءُونَ }، [سورة الأحقاف: الآية ٢٦]

“And We had assigned them (faculties of) hearing, seeing, and hearts; but their (faculties of) hearing, seeing, and their hearts availed them nothing since they used to deny the Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) of Allah. And they were completely encircled by that which they used to mock at!”

{ فَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِنْدَهُم مِّنَ الْعِلْمِ وَحَاقَ بِهِمْ مَّا كَانُوا بِهِ يَسْتَهْزِءُونَ } . [سورة غافر: الآية ٨٣]

“Then, when their Messengers came to them with clear proofs (evidences and signs), they were glad (and proud) with that (the knowledge they had) of which they had, and that (torment) at which they used to mock, surrounded them.”



فبين مما ذكرنا أن العلوم النافعة في العاجل والآجل: هي العلوم التي جاءت في كتاب الله وسنة رسول الله، وأنها احتضنت كل علم نافع، ومعرفة صحيحة، لا فرق بين الأصول والفروع، ولا بين الدينية والدنيوية، كما احتضنت عقيدتها الإيمان بكل حق وحقيقة، وبكل كتاب أنزله الله، وكل رسول أرسله الله، والحمد لله.

It becomes clear from what we have mentioned that the beneficial sciences in both the immediate and eternal sense are the sciences found in the Book of Allah and the Sunnah of His Messenger. They encompass all beneficial knowledge and correct understanding, whether foundational or subsidiary, whether religious or worldly. They also include belief in every truth and reality, in every Book revealed by Allah, and in every Messenger sent by Allah. All praise and thanks are due to Allah.



المشكلة الثالثة

مشكلة الغنى والفقير

The Third Issue

The Issue of Wealth and Poverty

تنوعت مقاصد الخلق وسياساتهم في مسألة الغنى والفقير، بحسب أغراضهم النفسية، لا بحسب اتباعهم للحق ونظرهم للمصالح العامة الكلية. ولكنهم أخطئوا الطريق النافع، حيث لم يتقيدوا بهدايات الدين الإسلامي.

People's objectives and policies regarding wealth and poverty have varied according to their personal motives, not based on adherence to the truth and consideration of collective public interest. However, all of them have gone astray from the beneficial path, as they did not adhere to the Guidance of the Islamic Religion.

وتنوعت بهم الأفكار، وعملوا على مقتضى ذلك، فحصل بذلك شر مستطير، ووقعت فتن كبرى بين من يدعي نصرة الفقر والفقراء والعمال، وبين من يتمسك التمسك المزري بالثروات والأموال. ولهم في ذلك كلام طويل كله خطأ وضلال. وهدى الله المؤمنين إلى صراط مستقيم في جميع أمورهم عامة، وفي هذه المسألة خاصة.

Their ideas became diverse, and they acted according to them, resulting in widespread harm and great tribulations. These arose between those who claimed to support the poor, the impoverished, and the workers, and others who clung disgracefully to wealth and riches. They have lengthy discussions on these matters, all of which are riddled with error and misguidance. However, Allah has guided the believers to a Straight Path in all their affairs in general, and in this matter specifically.

جاء الشرع، ولله الحمد بصلاح الأغنياء والفقراء بحسب الإمكان. لما حكم الله تعالى قضاء وقدر أن الخلق درجات، فمنهم الغني ومنهم الفقير، ومنهم الشريف ومنهم الحقير، لحكم عظيمة، وأسرار يضيق التعبير عن وصفها. فربط بعضهم ببعض بالروابط الوثيقة، وسخر بعضهم لبعض، وتبادلت بينهم المصالح العادلة، واحتاج بعضهم إلى بعض.

The Legislation, all praise and thanks be to Allah, has provided for the well-being of both the wealthy and the poor to the extent possible. Whereas Allah ruled in His judgment and decree that people are of different ranks—some are rich, others poor, some noble, and others inferior—this is due to great wisdom and secrets beyond description. He connected them to one another with strong ties and made them serve one another, exchanging fair benefits and mutual needs.

شرع الشارع الحكيم أولاً: أن يكونوا إخواناً، وأن لا يستغل بعضهم بعضاً استغلالاً شخصياً. بل أرشد كلا منهم أن يقوم نحو الآخر بواجباته الشرعية، التي يتم بها الائتام وتقوم بها الحياة.

The Wise Legislator first established that they should be brothers and that none of them should exploit others for personal gain. Instead, He instructed each of them to fulfill their Legislative Obligations toward one another, which by way of is the means to ensure harmony and functional life.



أمر الجميع أن يتوجهوا بأجمعهم إلى المصالح العامة الكلية التي تنفع الطرفين، كالعبادات البدنية، والمشاريع الخيرية، وجهاد الأعداء ومقاومتهم، ودفع عدوانهم بكل وسيلة، كل منهم بحسب وسعه وقدرته. هذا ببدنه وماله، وهذا ببدنه، وهذا بماله، وهذا بجاهه وتوجيهه، وهذا بتعلمه وتعليمه، لأن الغاية واحدة، والمصالح مشتركة، والغاية شريفة، والوسائل إليها شريفة.

He commanded everyone to mutually focus on general collective interests that benefit both parties, such as physical acts of worship, charitable projects, striving against the enemies, and resisting their aggression through all means, each according to their capacity and ability—this one with their body and wealth, this one with their body, this one with their wealth, this one with their influence and direction, this one with their learning and teaching. This is because the goal is one, the interests are shared, the purpose is noble, and the means to achieve it are honorable.

ثم أوجب في أموال الأغنياء فرضا الزكاة، بحسب ما جاء في تفاصيلها الشرعية. وجعل مصرفها دفع حاجات المحتاجين، وحصول المصالح الدينية المقيمة لأمر الدنيا والدين،

He also made it obligatory for the wealthy to give Zakat, as detailed in Islamic Law. The expenditure of Zakat is directed towards fulfilling the needs of the needy and achieving religious benefits that establish worldly and religious affairs.

وحث على الإحسان في كل وقت وفي كل مناسبة، وأوجب دفع ضرورة المضطرين، وإطعام الجائعين، وكسوة العارين، ودفع الضرورات عن المضطرين. وكذلك أوجب النفقات الخاصة للأهل والأولاد، وما يتصل بهم، والقيام بواجبات المعاملات كلها الواقعة بين الناس.

He encouraged charity at all times and on all occasions and obligated the relief of those in dire need, feeding the hungry, clothing the destitute, and alleviating the necessities of the distressed. Additionally, He made it mandatory for individuals to spend on their family and children and meet their associated responsibilities, as well as fulfill all obligations in transactions between people.

وأمرهم مع ذلك أن لا يتكلموا في كسب الدنيا على حولهم وقوتهم، ولا ينظروا نظر استقرار وطمأنينة إلى ما عندهم، بل يكون نظرهم على الدوام إلى الله وإلى فضله، وتيسيره والاستعانة به، وأن يشكروه على ما تفضل به عليهم وميزهم به من الغنى والثروة.

He further commanded them not to rely on their own power and strength in seeking worldly sustenance nor to look at what they have with a sense of permanence and security. Instead, they should always turn their attention to Allah, His bounty, and His facilitation, seeking His help and thanking Him for His blessings and what He has distinguished them with in terms of wealth and affluence.

وأوجب عليهم أن يقفوا عند الحدود، فلا يغمسوا في الترف والإسراف انغماسا يضر بأخلاقهم وأموالهم وجميع أحوالهم، بل يكونون كما قال الله تعالى: {وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا} [سورة الفرقان: الآية ٦٧]

He also required them to stay within the Limits, avoiding excessive luxury and extravagance that could harm their morals, wealth, and overall condition. Rather, they should be as Allah says: "**And those who, when they spend, are neither extravagant nor miserly, but hold a moderate (way) between those (extremes).**"



وأمرهم مع ذلك أن يكون طلبهم للغنى والدنيا طلبا شريفا نزيها ، فلا يتلوثون بالمكاسب الخبيثة التي هي ما بين ربا أو قمار أو غرر أو غش أو خداع، بل يتقيدون بقيود الشرع العادلة في معاملاتهم، كما تقيدوا بذلك في عباداتهم. وأمرهم أن ينظروا إلى الفقراء نظر الرحمة والإحسان، لا نظر القسوة والغلظة والأثرة والبطر والأشر والكبر.

He also commanded that their pursuit of wealth and worldly life should be noble and pure, free from illicit gains such as usury, gambling, deceit, or fraud. Instead, they should adhere to the just constraints of the Legislation in their dealings, just as they adhere to it in their acts of worship. He instructed them to look upon the poor with mercy and kindness, not with harshness, arrogance, or conceit.

ولهذه الإرشادات الحكيمة تكون الثروة الدينية في غاية الشرف وكمال الاعتبار، ويكون الغنى على هذا الوجه وصفا محمودا، ونعت كمال ورفعة وعلو، لأن الشرع هذب وصفاه، فحث على التباعد عن رذائله ، ورغب في اكتساب فضائله.

Through these wise directives, wealth under Islamic teachings becomes noble and highly regarded. Wealth attained in this manner is considered a praiseworthy attribute, a mark of completeness, elevation, and dignity because the Legislation purifies and refines it. It encourages one to avoid vices and motivates him to acquire virtues.

وأما ما صنعه الدين الإسلامي مع الفقراء، فقد أمرهم وكل من لم يدرك محبوباته النفسية أن يصبروا ويرضوا بقضائه وتدييره، وأن يعترفوا أن الله حكيم له في ذلك حكم ، وفيه مصالح متنوعة. { وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ ۖ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ } [سورة البقرة : الآية ٢١٦]

As for what Islam has done for the poor, it commanded them and all who are unable to achieve their personal desires to be patient and content with Allah's decree and management, acknowledging that Allah is Wise and that His decrees bring diverse benefits. Allah says: "**And it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know.**"

فنظرهم هذا يذهب الحزن الذي يقع في القلوب فيحدث العجز والكسل. ثم أمرهم أن لا ينظروا في دفع فقرهم وحاجاتهم إلى المخلوقين، ولا يسألوهم إلا حيث لا مندوحة عن السؤال عند الضرورة إلى ذلك، وأن يطلبوا دفع فقرهم من الله وحده لا شريك له، بما جعله من الأسباب الدافعة للفقير الجالبة للغنى. وهي الأعمال والأسباب المتنوعة، كل واحد يشتغل بالسبب الذي يناسبه، ويليق بحاله، فيستفيد بذلك تحرره من رق المخلوقين وتمرنه على القوة والنشاط، ومحاربة الكسل والفتور.

Such an outlook removes the sorrow that settles in hearts, causing weakness and laziness. Then, it directs them not to look to creation for the relief of their poverty and needs or to ask them except when necessity compels them. Instead, they should seek relief from their poverty from Allah alone, through the means He has provided for alleviating poverty and bringing wealth. These include various deeds and efforts, where each person engages in activities suitable to their situation, freeing themselves from dependence on others and practicing strength and activity while combating laziness and apathy.



ومع ذلك لا يقع في قلوبهم حسد للأغنياء على ما آتاهم الله من فضله: {وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ ۗ لِلرِّجَالِ نَصِيبٌ مِّمَّا كَتَبْنَا لَهُمْ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَتَبْنَا لَهُنَّ ۗ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ ۗ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا } [سورة النساء : الآية ٣٢]

Moreover, they are commanded not to harbor envy towards the rich for what Allah has bestowed upon them of His bounty. Allah says: **"And wish not for the things in which Allah has made some of you to excel others. For men there is a reward for what they have earned, and (likewise) for women, there is a reward for what they have earned, and ask Allah of His bounty. Surely, Allah is Ever All-Knower of everything."**

وأمرهم أن ينصحوا في أعمالهم ومعاملاتهم وصناعاتهم ، وأن لا يتعجلوا الرزق بالانغماس في المكاسب الدنيئة التي تذهب الدين والدنيا. وأمرهم بأمرين يعينانهم على مشقة الفقر: الاقتصاد في تدبير المعاش، والاقتناع برزق الله. فالرزق القليل مع الاقتصاد الحكيم يكون كثيرا، والقناعة كنز لا يفند وغنى بلا مال.

They were also commanded to be honest in their work, dealings, and crafts, and not to hasten to earn wealth by indulging in disgraceful earnings that harm both Religion and worldly life. They were instructed in two principles to help them endure the hardship of poverty: moderation in managing livelihood and contentment with Allah's provision. A small provision with wise moderation becomes abundant, and contentment is an inexhaustible treasure and wealth without money.

فكم من فقير وفق للاقتصاد والقناعة لا يغبط الأغنياء المترفين، ولا يتبرم بقلة ما عنده من الرزق اليسير. فمتى اهتدى أهل الفقر بإرشادات الدين من الصبر والتعلق بالله، والتحرر من رق المخلوقين، والجد والاجتهاد في الأعمال الشريفة النافعة، والاقتناع بفصل الله، هانت عليهم وطأة الفقر وعناؤه.

Many a poor person has been guided to moderation and contentment, living without envying the wealthy or complaining about their limited provision. When the poor adhere to the guidance of the Religion—patience, reliance on Allah, freedom from dependence on others, hard work in noble and beneficial pursuits, and satisfaction with Allah's bounty—the burden and hardship of poverty become easier for them.

ومع ذلك فهم لا يزالون يسعون في تحصيل الغنى ويرجون ربهم ويتظنون وعده ويتقون الله، فإنه: {وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا (٢) وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۗ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ } . [سورة الطلاق : الآيتان ٣ ، ٢]

Meanwhile, they continue striving to attain wealth, hoping for their Lord's provision, looking forward to His promise, and fearing Him. For He says: **"And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty). (2) And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allah, then He will suffice him."**



فهذه التعاليم الدينية والإرشادات من الله ورسوله لأهل الغنى والفقير تجلب لهم الخيرات، وتمنعهم من الشرور والمضرا ، وتنتج لهم أجمل الثمرات العاجلة والآجلة. فهذا الحل الوحيد من الرب المجيد لمشكلة الغنى والفقير، وما سوى ذلك فعناء وشقاء، وضرر وهلاك. والله الموفق.

These divine teachings and guidance from Allah and His Messenger for both the wealthy and the poor bring them goodness, prevent them from harm and corruption, and yield the most beautiful outcomes in both this life and the Hereafter. This is the only solution from the Glorious Lord for the problem of wealth and poverty. Anything else is nothing but hardship, misery, harm, and destruction. Allah is the One who grants success.

ونظير هذه المسألة: مسألة الصحة والمرض، فإن الشريعة الإسلامية جاءت بأكمل الأمور فيها: أمرت بكل ما يحفظ الصحة وينميها، وما يدفع الأمراض أو يخففها بحسب الإمكان. وفصلت في هذا الموضوع تفاصيل نافعة، تدور على حفظ الصحة وتنميتها، والحمية من جميع المؤذيات والأمور الضارة، وعلى السعي في التحرز من الأمراض قبل نزولها، ومداواتها بعد نزولها.

A similar case is the matter of health and sickness. The Islamic Legislation provides the most comprehensive guidance on these issues: commanding all that preserves and enhances health and prevents or alleviates diseases to the extent possible. This subject has been detailed with beneficial principles that revolve around preserving and enhancing health, avoiding all harmful and injurious matters, and taking precautions against diseases before they occur and treating them after they appear.

وأمرت مع ذلك بالتوكل على الله، والاعتماد عليه، والعلم بأنه تعالى هو المعطي للنعم، الدافع للنقم؛ بلطفه وقدرته ورحمته، وبما جعله من الأسباب الكثيرة التي علمها الله العباد، وأمرهم بسلوكها. وأمر أيضا بمقاومة الأمراض بأمور أخرى غير الأدوية الحسية، أمر بالصبر لله على المكاره إيمانا به، واحتسابا لثوابه، فإنه بذلك تخف مشقة الأمراض بما يحصل للصابر المحتسب من الإيمان واليقين والثواب العاجل والآجل.

At the same time, Islam commands reliance upon Allah, depending on Him, and acknowledging that He is the One who grants blessings and wards off calamities with His kindness, power, and mercy. This is through the many means Allah has taught His servants and commanded them to use. Moreover, Islam enjoins combating illnesses through other means beyond physical medicine, such as patience for the sake of Allah when facing hardships, with faith in Him, and seeking His reward. This reduces the hardship of illness due to the believer's faith, certainty, and the rewards they receive, both immediate and eternal.

وكذلك أمر بقوة الاعتماد على الله عند نزول المصائب والمكاره، وأن لا يخضع الإنسان ويضعف قلبه وإرادته وتستولي عليه الخيالات التي هي أمراض فتاكة. فكم من مرض يسير بسيط عظمت وطأته بسبب ضعف القلب وخوره وانخداعه بالأوهام والخيالات، وكم من مرض عظيم هانت مشقته وسهلت وطأته حين اعتمد القلب على الله، وقوي إيمانه وتوكله، وزال الخوف منه. وهذا أمر مشاهد محسوس.



It also commands strong reliance on Allah during calamities and adversities so that one does not succumb to the weakness of heart and will, or to destructive delusions and imaginations. Many simple illnesses are made severe by a weak heart succumbing to fears and delusions, while many severe illnesses are made lighter when the heart relies upon Allah, strengthens its faith and trust, and banishes fear. This is something observable and tangible.

فالدين الإسلامي أمر بالأمرين في وقت واحد: أمر بفعل الأسباب النافعة، وبالاعتماد على الله في نفعها، وتحصيل المنافع ودفْع المضار، بحسب الاستطاعة.

The Islamic Religion commands two things simultaneously: taking beneficial means and relying on Allah for their success, achieving benefits, and warding off harm to the extent of one's ability.

وكذلك النعم، والمسار، والمكاره، والمصائب، جاءت شريعة الإسلام فيها بأكمل الحالات. أمر الله ورسوله بتلقي النعم بالافتقار إلى الله فيها، والاعتراف التام بفضل الله بتقديرها وتيسيرها، وشكر المنعم بها، شكرا متتابعاً، وتصريفها فيما كانت لأجله، والاستعانة بها على عبادة الله، وأن لا يكون العبد عندها أشراً، ولا بطراً، بل متواضعاً شاكراً.

Similarly, regarding blessings, ease, adversity, and calamities, the Legislation of Islam provides the most complete guidance. Allah and His Messenger commanded that blessings should be received with humility, acknowledgment of Allah's favor, continuous gratitude, and using them for their intended purpose: to aid in the worship of Allah. A person should not be arrogant or boastful but should remain humble and thankful.

وأمر العبد أن يغتني الفرصة النافعة في النعم، فيربح عندها أرباحاً عاجلة وآجلة. يغتني فرصة العافية والصحة والقوة والجدّة والجاه والأولاد، فلا يغني فيها بحيث تكون نعماً حاضرة مؤقتة، بل يستخرج منها نعماً باقية، وخيراً متسلسلاً، ونفعاً مستمراً. وفي الحديث: "اغتنم خمسا قبل خمس: شبابك قبل هرمك، وصحتك قبل سقمك، وفراغك قبل شغلك، وغناك قبل فقرك، وحياتك قبل موتك."

A person is commanded to seize opportunities in blessings to gain immediate and future benefits—making use of health, strength, wealth, influence, and children. They should not waste these blessings, allowing them to be temporary and fleeting, but instead, they should extract enduring blessings and continuous good from them. And in the narration: **“Seize five before five: your youth before your old age, your health before your illness, your wealth before your poverty, your free time before your occupation, and your life before your death.”**

فمتى عرف العبد المقصود من النعم، وأنها مجعولة وسائل إلى خيرات الآخرة، اجتمع له الأمران: التمتع بها عاجلاً، والاستفادة من خيراتها آجلاً. فيؤدي واجبها ومستحبها، وبذلك تكون نعماً حقيقية دينية ودنيوية. عكس حالة المنحرفين عما جاءت به الشريعة، الذين يتمتعون بها كما تتمتع الأنعام السائمة، ويتناولونها بمقتضى الشهوة البهيمية. فالنعم في حقهم سريعة الزوال وشيكة الانفصال، لا تعقبهم إلا الحسرة والندامة.



When a person understands the purpose of blessings and that they are means for the good of the Hereafter, they achieve both immediate enjoyment and future benefits. They fulfill the obligations and recommended acts associated with them, making them true blessings in both Religion and worldly life. In contrast, those who deviate from the teachings of the Legislation consume blessings like grazing animals, driven by animalistic desires. For such individuals, blessings are quick to vanish and bring only regret and sorrow.

والأولون يشاركونهم في التمتع العاجل، وربما زادوا عليهم براحة القلب، وطمأنينة النفس، والسلامة من الهلع والجشع.

The first group (the guided ones) shares the immediate enjoyment of blessings and even surpasses others in comfort, peace of mind, and contentment. Meanwhile, the misguided group experiences panic and greed.

وأما المصائب، فلما كانت لا بد منها للخلق، ولا أحد يسلم منها، أعد الشارع الحكيم لها عدتها، وأرشد عباده إلى الصبر والتسليم، والاحتساب لثوابها، وأن لا يتلقاها العبد بجزع وخور وضعف نفس، بل بقوة وتوكل على الله وإيمان صادق. وبذلك تخف وطأتها، وتهون مشقتها، ويحصل من الثواب وزيادة الإيمان أضعاف ما حصل من المصيبة.

As for calamities, since they are inevitable for everyone, the Wise Legislator has prepared guidance for them. He instructed His servants to face them with patience, submission, and seeking reward from Allah, without responding with impatience, weakness, or despair. Instead, they should meet them with strength, reliance on Allah, and true faith. By doing so, their burden is lessened, their hardship is eased, and they gain manifold rewards and increased faith, far outweighing the calamity itself.

قال تعالى: {وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ (١٥٥) الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (١٥٦) أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۖ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ}. [سورة البقرة: الآيات ١٥٧ - ١٥٥]

Allah says: "And certainly, We shall test you with something of fear, hunger, loss of wealth, lives, and fruits, but give glad tidings to As-Sabirin (the patient ones), (155) Who, when afflicted with calamity, say: Truly! To Allah we belong, and truly, to Him we shall return. (156) They are those on whom are the Salawaat (blessings) from their Lord, and (they are those who) receive His Mercy, and it is they who are guided."

وقال تعالى: {إِنَّمَا يُوفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ} [سورة الزمر: الآية ١٠]

And He says: "Only those who are patient shall receive their reward in full, without reckoning."

{إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ ۖ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ} [سورة النساء: الآية ١٠٤]

And He says: "If you suffer pain, then surely, they (too) suffer pain as you suffer, but you have hope from Allah that for which they hope not."



فانظر هذه الإرشادات الحكيمة في هداية الشريعة إلى تلقي النعم والمسار والمصائب والمضار، كيف ترى القلوب فيها مطمئنة، والحياة طيبة، والخير حاصلًا ومأمولًا، والربح مستمرًا. "عجبا لأمر المؤمن: إن أمره كله خير؛ إن أصابته سراء شكر فكان خيرا له، وإن أصابته ضراء صبر فكان خيرا له، وليس ذلك لأحد إلا للمؤمن."

Look at these wise teachings in the guidance of the Legislation for receiving blessings, ease, calamities, and harm. How hearts are made tranquil, life is pleasant, goodness is attained and anticipated, and continuous profit is achieved. **"It is amazing how the matter of the believer is always good. If something good happens to him, he is thankful, and that is good for him. If something harmful happens to him, he is patient, and that is good for him. This is not the case for anyone except the believer."**

فأين هذه الحالة الجليلة العالية من حالة المنحرفين عن الدين، الذين إذا أصابتهم النعم بطروا ومرحوا ومرح البهائم، وتجبروا على عباد الله، وطمعوا وبغوا، وإذا أصابتهم المكاره جزعوا وضعفوا، وربما أدت بهم الحال إلى الانتحار، لعدم الصبر وللهلوع والجزع الذي لا يحتمل. نسأل الله العافية.

How far is this noble and lofty state from the condition of those who deviate from the Religion!? When blessings reach them, they indulge in them like grazing animals, oppress Allah's servants, transgress, and tyrannize. When hardships befall them, they become restless and weak, and this might even lead to suicide due to their lack of patience and overwhelming fear and panic. We ask Allah for well-being.



المشكلتان الرابعة والخامسة

السياسة الداخلية والخارجية وتوابعها

The Fourth and Fifth Issues

Internal and External Politics and their Auxiliaries.

قد قررت شريعة الإسلام مسائل السياسة أكمل تقرير، وهدت إلى جميع ما ينبغي سلوكه مع المسلمين ومع غيرهم بأحسن نظام وأعدله، وجمعت فيه بين الرحمة والقوة، وبين اللين والشفقة والرحمة بالخلق مهما أمكنت الأحوال. فإذا تعذر ذلك استعملت القوة بحكمة وعدل، لا بظلم وعنف.

The Islamic Legislation has provided the most perfect guidance for matters of governance, outlining the best and most just system for dealing with Muslims and non-Muslims alike. It balances mercy and strength, kindness and compassion for creation, wherever circumstances permit. However, if this is not possible, it prescribes the use of force with wisdom and justice, not with oppression or violence.

قال تعالى: { إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ (٩١) وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا } [سورة النحل: ٩١، ٩٠]

The Most High said: "Verily, Allah enjoins justice and Al-Ihsan [i.e., performing duties in a perfect manner], and giving (help) to kith and kin, and forbids Al-Fahshaa' (i.e., all evil deeds), and Al-Munkar (i.e., all that is prohibited), and Al-Baghy (i.e., all kinds of oppression). He admonishes you, that you may take heed. (91) And fulfill the Covenant of Allah when you have given your covenant, and do not break the oaths after you have confirmed them, and indeed you have made Allah your surety."

فأمر الله بالعدل مع كل أحد، وبالإحسان والرحمة لكل أحد، وخصوصا القرابة ومن لهم حق على الإنسان. ونهى عن الفحشاء والبغي على الخلق في دماءهم وأموالهم وأعراضهم وحقوقهم. وأمر بوفاء العهود والمحافظة عليها، وحذر من نقضها.

Allah commanded justice towards everyone and kindness and mercy to all, especially one's relatives and those who have a right over a person. He forbade immoralities and oppression against people in their lives, wealth, honor, and rights. He also commanded the fulfillment of covenants and warned against breaking them.

وهذه الأمور المأمور بها والمنهي عنها، منها ما هو واضح جلي عينت على المسلمين سلوكها، ولم تجعل لهم في ذلك خيرة ولا معارضة. وهي التي نص الشارع على أعيانها ولم يكل بيانها إلى أحد. فهذا النوع يدخل في قوله تعالى: { وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا }، [سورة الأحزاب:

[٣٦]

These commands and prohibitions include matters that are clear and explicit, where Muslims are obligated to follow them without choice or opposition. These are the matters explicitly mentioned by the Legislator, and their details were not left to anyone's discretion. This type falls under Allah's statement: "It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error."



{فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِيْٓ أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا}،

And His statement: "**But no, by your Lord, they can have no Faith, until they make you (O Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.**"

{فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَذُوهُ إِلَى اللَّهِ وَالرَّسُولِ}، [سورة النساء : ٥٩] {وَمَا اٰخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ}. [سورة الشورى: ١٠]

And His statement: "**If you differ in anything amongst yourselves, refer it to Allah and His Messenger.**" And His statement: "**And in whatsoever you differ, the decision thereof is with Allah (He is the ruling Judge).**"

وقد تتبع هذا النوع العظيم فوجد، ولله الحمد، مطابقا للعدل والحكمة، موافقا للمصالح، دافعا للمفاسد.

This significant type of ruling, upon review, all praise and thanks is due to Allah, is found to align perfectly with justice, wisdom, benefits, and prevention of harm.

والقسم الثاني: الأمور المشتبهة في أصلها، أو في تطبيقها على الواقع، وإدخال الأمور الواقعة فيها نفيًا وإثباتًا، وطلبًا وهربًا،

The second category involves matters that are ambiguous in their origin or application to real-world situations—these include incorporating real situations into them, whether affirming or negating, seeking or avoiding.

فهذا قد أمروا أن يتشاوروا فيه، وينظروا فيه من جميع نواحيه، ويتأملوا ما يتوقف عليه من الشروط والقواعد، وما يترتب عليه من الغايات والمقاصد، ومقابلة المصالح والمضار وترجيح الأصلح منها. قال تعالى: {وَشَاوِرْهُمْ فِي الْأَمْرِ}، وقال تعالى عن جميع المؤمنين: {وَأْمُرْهُمْ شُورَىٰ بَيْنَهُمْ}.

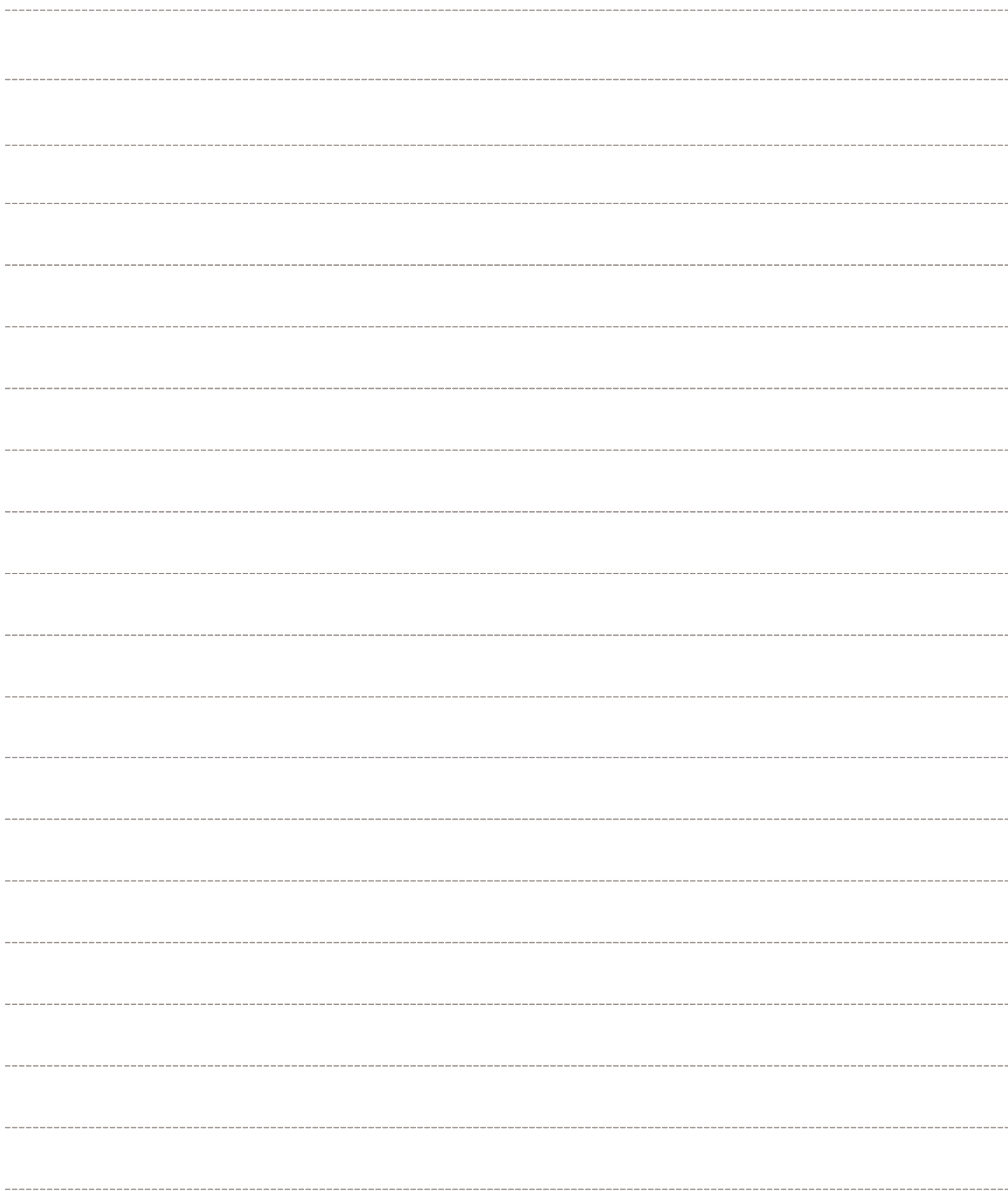
In such cases, they are ordered to seek consultation for examining and discussing their conditions, consequences, benefits, and harms to determine the best course of action. Regarding such matters, Allah said: "**And consult them in affairs.**" And He said regarding all believers: "**And who (conduct) their affairs by mutual consultation.**"

وهذا النوع قد وسع الشارع فيه الأمر، بعدما قرر القواعد والأسس الموافقة لكل زمان ومكان، مهما تغيرت الأحوال وتطورت الأمور.

This category has been given flexibility by the Lawgiver after establishing Principles and Foundations that are suitable for all times and places, regardless of changing circumstances and evolving matters.

فالقواعد الشرعية إذا سلكت في كليات الأمور وجزئياتها، صلحت بها الأمور، واستقامت الدنيا والدين، وصلحت أمور العباد، واندفعت الشرور والمضار عنهم.

When the Legislative Principles are applied to both the general and specific aspects of matters, they bring about rectification, ensuring the uprightness of worldly and religious affairs. Through them, the affairs of people are improved, and harms and evils are warded off from them.



ولكنها تحتاج إلى عقد مجالس تجمع الرجال العقلاء الناصحين، أولي العقول الرزينة والأحلام الواسعة والرأي المصيب والنظر الواسع،

However, achieving this requires convening councils of wise, sincere individuals—those with sound intellects, broad perspectives, and insightful opinions.

وتبحث فيها القضايا الداخلية واحدة بعد واحدة، بحثا يشمل نواحي القضية، وتصورها كما ينبغي، وتصور ما تتوقف عليه وتمم به إن كانت مقصودا تحصيلها، وتصور ما يترتب عليها من الفوائد والمصالح الكلية والجزئية، وبحث أحسن طريق لتحصيلها وأسهله، وبحث القضايا الضارة التي يطلب دفعها،

These councils should thoroughly analyze each internal issue one by one in a manner that comprehensively addresses all aspects of the matter. This includes understanding the issue as it should be understood, identifying what it depends on, and what is necessary to achieve it if it is intended to be realized. It also involves evaluating the broader and narrower benefits and interests that result from it, determining the best and easiest way to achieve them, and analyzing harmful issues that need to be addressed.

بتتبع أسبابها وينابيعها التي تسربت منها، وحسمها بحسب الإمكان، ثم السعي في إزالتها بالكلية إن أمكن، وإلا بتخفيفها وتلطيفها.

This involves tracing their causes and sources, cutting them off as much as possible, and striving to eliminate them entirely if feasible. If complete elimination is not possible, efforts should be directed toward reducing and mitigating their effects.

قال تعالى: { فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ }، وقال ﷺ: "إذا أمرتكم بأمر فأتوا منه ما استطعتم."

The Most High said: "**So keep your duty to Allah and fear Him as much as you can.**" And the Prophet ﷺ said: "**If I order you to do something, do as much of it as you can.**"

ومن أعظم الأصول الشرعية حث المسلمين على القيام بدينهم، والقيام بحقوق الله وعبوديته، والقيام بحقوق العباد، والحث على الاتفاق واجتماع الكلمة، والسعي في أسباب الألفة والمحبة، وإزالة الأحقاد والضغائن.

Among the greatest principles of the Legislation is urging Muslims to uphold their Religion, fulfill the rights of Allah and His worship, and fulfill the rights of the people. It encourages unity and harmony, striving for love and affection and eliminating grudges and enmity.

قال تعالى: { إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ }، { وَأذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا }، { فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ }،

The Most High said: "Indeed, the believers are nothing other than brothers.", "And remember Allah's Favor on you, for you were enemies one to another, but He joined your hearts together, so that, by His Grace, you became brethren (in Islamic Faith).", "So fear Allah and adjust all matters of difference among you, and obey Allah and His Messenger (Muhammad ﷺ) if you are believers."



{وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ}،

“And be not as those who divided and differed among themselves after the clear proofs had come to them.”

{وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا}،

“And hold fast, all of you together, to the Rope of Allah (i.e., this Quran),”

إلى غير ذلك من النصوص الدالة على هذا الأصل العظيم، الذي به تستقيم الأحوال، ويرتقي به المسلمون إلى أعلى الكمال.

These and other texts emphasize this Great Principle, which ensures stability and allows the Muslims to ascend to the highest levels of perfection.

وقال تعالى: {وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ ۖ وَأَصْبِرُوا ۗ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ (٤٦) وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطْرًا وَرِئَاءَ النَّاسِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ ۗ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ}.

The Most High said: “And obey Allah and His Messenger, and do not dispute (with one another) lest you lose courage and your strength departs, and be patient. Surely, Allah is with those who are As-Sabirin (the patient ones). (46) And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the Path of Allâh; and Allâh is Muhî tun (encircling and thoroughly comprehending) all that they do.”

فأمر بطاعته وطاعة رسوله. ويدخل في ذلك جميع الدين. ونهى عن التنازع الذي يوجب تفرق القلوب، وحدوث العداوات المحللة للمعنويات. وأمر بكثرة ذكره المعين على كل أمر من الأمور، وبالصبر الذي يتوقف عليه كل أمر. وأمر بالإخلاص والصدق، ونهى عما يضاد ذلك من الرياء والفخر والبطر والمقاصد السيئة وإرادة إضلال الخلق.

He commanded obedience to Him and His Messenger, which encompasses all aspects of the Religion. He forbade disputes that lead to dividing the hearts, enmity, and the destruction of unity. He also commanded frequent remembrance of Him, which aids in all matters, and patience, which is essential for every endeavor. He emphasized sincerity and truthfulness while forbidding their opposites, such as showing off, arrogance, and evil intentions, and wanting to misguide the people.

وقال تعالى: {وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ}.

The Most High said: “And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery) to threaten the enemy of Allah and your enemy.”



فأمر بإعداد المستطاع من القوة، فيشمل القوة السياسية والعقلية، والصناعات، وإعداد الأسلحة، وجميع ما يتقوى به على الأعداء، وما به يرهبونهم. وهذا يدخل فيه جميع ما حدث ويحدث من النظم الحربية، والفنون العسكرية، والأسلحة المتنوعة، والحصون والوقايات من شرور الأعداء، قال تعالى: {يَأَيُّهَا الَّذِينَ ءَامَنُوا خُذُوا حِذْرَكُمْ}.

Thus, He commanded us to prepare all forms of power: political, intellectual, industrial, weapons, and everything else needed to strengthen ourselves against enemies and instill fear in them. It encompasses modern warfare systems, military tactics, various types of weaponry, fortifications, and protection against enemy harm. The Most High said: “**O you who believe! Take your precautions.**”

ولكل وقت ومكان من هذه الأمور ما يناسب ذلك. فانظر كيف كانت هذه التعاليم الشرعية هي السبب الوحيد والطريقة المثلى لسلوك أقوى السياسات الداخلية والخارجية، وأن الكمال والصلاح بالاهتداء بها، والاسترشاد بأصولها وفروعها. وأن النقص الحاصل والنقص المتوقع إنما يكون بإهمالها وعدم العناية بها.

These commands apply appropriately to each time and place. Observe how these Legislative Teachings are the sole reason for and the optimal way to follow the strongest internal and external policies, as well as how perfection and righteousness are achieved by adhering to and being guided by their principles and details. The deficiencies that exist and those expected in the future are solely due to neglecting these teachings and failing to give them due attention.

ومن السياسة الشرعية أن الله أرشد العباد إلى قيام مصالحهم الكلية بأن يتولى كل نوع منها طائفة تتصدى للإحاطة علما بحقيقتها وما تتوقف عليه، وما به تتم وتكمل، وتبذل جهدها في ترقيتها بحسب الإمكان. قال تعالى: {وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ}،

Among the Principles of Islamic Governance (Legislative Politics) is that Allah has guided His servants to achieve their general interests by designating groups or individuals for each type of issue. These groups are tasked with thoroughly understanding its reality, identifying what it depends on, and what is required for its completion and perfection. They are to exert their utmost efforts to advance and improve to the best of their ability. Allah says: “**Let there arise out of you a group of people calling to all that is good (Islam), enjoining Al-Ma‘ruf (i.e., Islamic Monotheism and all that Islam orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islam has forbidden).**” (Surah Aal Imran: 3:104)

وقال تعالى: {وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَآفَّةً ۚ فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ}،

And the Most High said, “**And it is not (proper) for the believers to go out to fight (Jihad) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islamic) religion, and that they may warn their people when they return to them, so that they may beware (of evil).**”



ولا شك أن القيام بالمصالح العامة على هذا الوجه الذي أرشد الله إليه هو السبب الوحيد للكمال الديني والديني، كما هو مشاهد يعرفه كل أحد. ومن ذلك قوله تعالى: {أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِّ لَهُمْ بِآلَتِي هِيَ أَحْسَنُ}.

There is no doubt that managing public interests in this manner, as guided by Allah, is the only means to achieve religious and worldly perfection, as is evident, observable, and recognized by everyone. From that is the statement of the Most High: **“Invite (mankind, O Muhammad ﷺ) to the Way of your Lord (i.e., Islam) with wisdom (i.e., with the Divine Revelation and the Quran) and fair preaching, and argue with them in a way that is better.”**

وهذا يشمل دعوة المسلمين الذين حصل منهم إخلال ببعض أمور الدين، ويشمل دعوة الكفار: الأولون يدعون إلى تكميل دينهم، والآخرون يدعون إلى الدخول في دين الإسلام الذي به صلاح البشر. وتكون هذه الدعوة بالحكمة، التي هي سلوك أقرب طريق وأنجح وسيلة يحصل بها تحصيل الخير أو تكميله، وإزالة الشر أو تقليله، بحسب الزمان والمكان، وبحسب الأشخاص والأحوال والتطورات.

This includes calling Muslims who have neglected some aspects of the Religion to perfect their faith, as well as calling non-Muslims to embrace Islam, which brings the ultimate benefit to humanity. This call should be conducted with wisdom, which involves using the most effective and successful methods to achieve or enhance good, and remove or reduce harm, according to time, place, people, circumstances, and developments.

وكذلك بالموعظة الحسنة، والموعظة بيان وتوضيح المنافع والمضار، مع ذكر ما يترتب على المنافع من الثمرات النافعة عاجلا وآجلا، وما يقترن بالمضار من الشرور عاجلا وآجلا.

Likewise, with good preaching, which involves clarifying and explaining the benefits and harms, along with mentioning the positive outcomes and fruitful results that follow from the benefits, both immediately and in the long term. It also includes highlighting the evils and negative consequences associated with harms, both in the short and long term.

ووصفها الله بأنها موعظة حسنة، لأنها في نفسها حسنة وطريقها كذلك. وذلك بالرفق واللين والحلم والصبر وتصريف أساليب الدعوة.

Allah described it as "good preaching" because it is inherently good and its approach is also good. This is achieved through gentleness, kindness, patience, and forbearance, as well as employing various effective methods of conveying the message.



وكذلك إذا احتيج في الدعوة إلى مجادلة لإقناع المدعو، فلتكن المجادلة بالتي هي أحسن، يدعى المجادل إلى الحق، ويبين محاسن الحق ومضار ضده، ويجاب عما يعترض به الخصم من الشبهات. كل ذلك بكلام لطيف، وأدب حسن، لا بعنف وغلظة، أو مخاشنة أو مشاتمة، فإن ضرر ذلك عظيم.

If debate is needed to persuade the audience, it should be conducted in the best manner. This involves calling the opponent to the truth, highlighting its virtues, and addressing objections with sound reasoning, all with polite speech and good manners—not with harshness, rudeness, or insults, as such methods cause great harm.

قال تعالى: {فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ ۚ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ ۚ فَاعْفُ عَنْهُمْ}

The Most High said: “**And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have fled away from you; so overlook (their faults), and ask (Allah’s) Forgiveness for them.**” (Surah Aal Imran: 3:159)

ولنتصر على هذا الأنموذج، فإنه يحصل به المقصود، والله أعلم، وصلى الله على محمد وسلم.

Let us conclude with this example, as it fulfills the intended purpose.
Allah knows best, may Allah send Salaam and Salaam upon Muhammad.

حرر في ٥ ربيع الآخر سنة ١٣٧٥.

Written on the 5th of Rabi' al-Aakhir, 1375.
