

سياسة التشريع

عند عمر بن الخطاب رضي الله عنه

إعداد الطالب

إشراف فضيلة الدكتور

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

﴿قُلْ إِنِّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ
(162) لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ (163)﴾

(: 162 163)

الإهداء

إلى أرواح الشهداء، وعلى رأسهم الإمام الشهيد أحمد ياسين،

وأسد فلسطين الدكتور / عبد العزيز الرنتيسي .

إلى أمي الغالية ووالدي الحبيب .

إلى شخي حسن أيوب حفظه الله وبأمر الله في عمره .

إلى نروحي الغالية التي تراقني في دربي في المنشط والمكره .

إلى أبنائي الأحياء، وجميع من ساعدني في هذا البحث .

إلى كل طالب علم شرعي محب لدينه ووطنه .

إلى كل المخلصين من أبناء هذه الأمة في شتى الميادين .

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: ﴿يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ﴾ (1).

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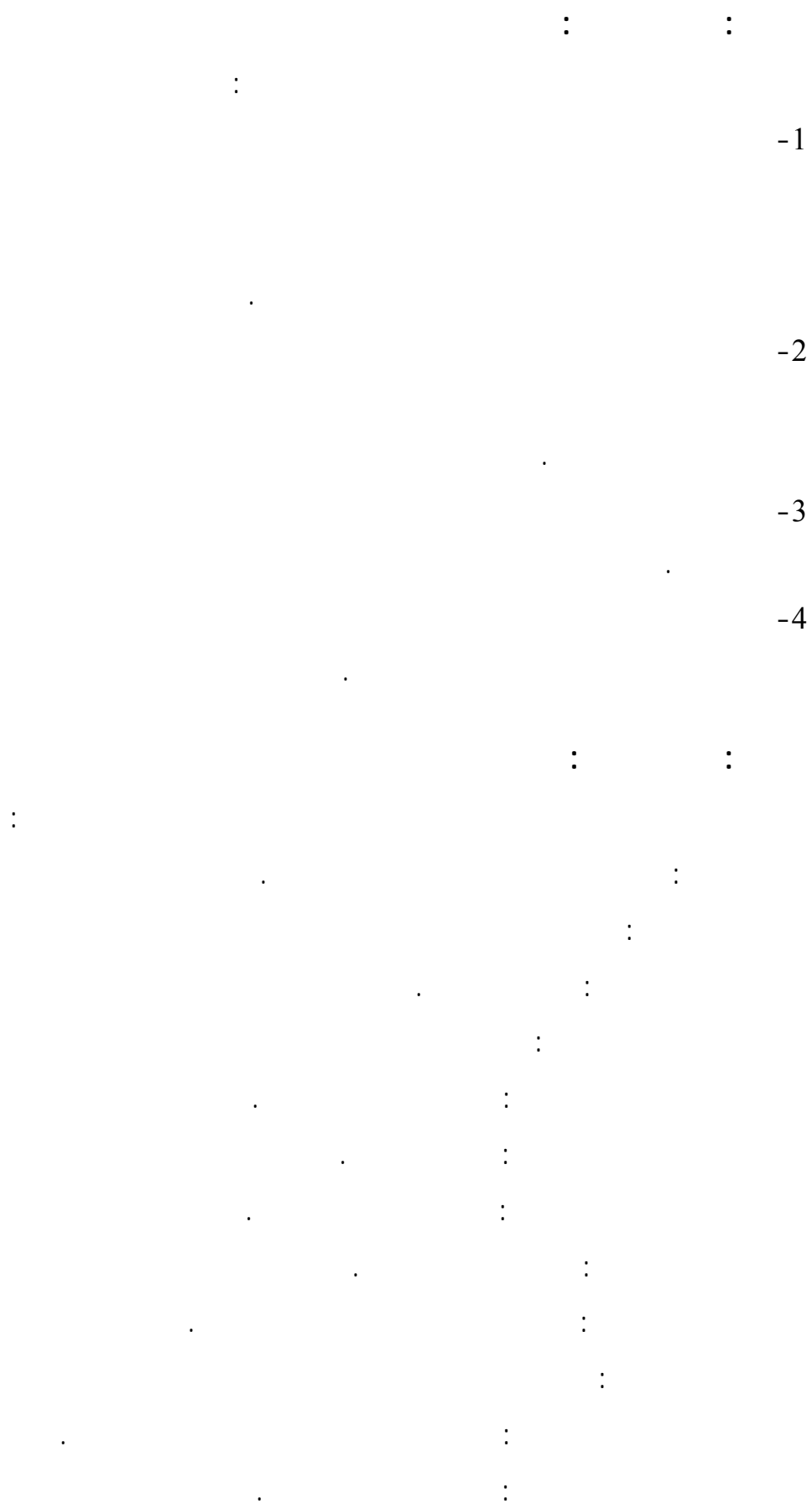
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1. The first part of the document discusses the importance of maintaining accurate records of all transactions. This includes both incoming and outgoing payments, as well as any interest or fees associated with the account. It is essential to ensure that all entries are clearly dated and described, and that the total balance is reconciled regularly against the bank statement.

2. The second part of the document outlines the various methods available for making payments. These include direct debits, standing orders, and one-off payments. Each method has its own advantages and disadvantages, and it is important to choose the one that best suits your needs and budget. For example, direct debits are convenient but can be difficult to track, while standing orders are more predictable but may be subject to changes in circumstances.

3. The third part of the document provides a detailed breakdown of the costs associated with using the account. This includes the monthly service charge, any fees for overdrafts or late payments, and the interest rate on any outstanding balance. It is important to understand these costs fully so that you can make informed decisions about how to manage your account and avoid unnecessary charges.

4. The fourth part of the document discusses the various services and facilities available to account holders. These include the ability to use a debit card, access to online banking, and the option to request a cheque book. It is important to be aware of the terms and conditions of these services, and to use them responsibly to avoid any potential issues.

5. The fifth part of the document provides a summary of the key points discussed above, and offers some final advice on how to manage your account effectively. This includes the importance of keeping your contact details up to date, and the need to report any lost or stolen cards immediately. It also emphasizes the importance of reviewing your account regularly to ensure that everything is running smoothly and that you are getting the most out of your banking experience.

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Abstract

It is very important to concentrate on crucial parts of this brief legislation policy of Omer Binelkhatib as follows: -

- A. Identification of this charismatic character and unique mentality of Omer Binelkhatib. This rarely happens in history. He adopted a unique mark in his viewpoints and clarified the religious legislation based on agreement in line with those basic concepts. His autobiography is demonstrated as well.
- B. Identification of the general outlines of the legislation policies in Islam throughout: -
 1. Identifying the legislation policies concept and its definition.
 2. Comparing between politics in Islam and the positive law made by humans.
 3. Clarifying facts and features of the legislation policies in Islam as follows: -
 - These are closely related to what the Imam thinks or what his deputies think.
 - They have a basic aim of identifying Muslims interests and addressing their religious matters in accordance with Islamic Sharea law principles that gets what is vital and valid and irons out what is invalid and harmful.
 - They must not be incompatible with Quranic verses or with the prophet sayings particularly those texts and verses that do not accept any other interpretation or specification and they are not temporary and are not justifiable overtly that may be existent or nonexistent.
 - Most of the legislative policies depend on different legislation proof that makes it original and that scientists clarified such as the dispatched interests and the rule of pretexts removal. The reason is because the Imam's views are narrow and limited taking Suna and Quran into account.
 - The legislation specialist must be a scientist and with more experience in this regard. In addition to what has been mentioned he must be vigilant, clever and open-minded. That is why I mentioned the specialists terms as scientists clarified.
 - It is clarified that legislation policies are flexible in the sense that they sort out changeable society conditions in line with time and place.
- C. Clarification of the legislation policies as Omer mentioned and that is throughout the following points: -

1. Clarifying Omer's approach by depending on Alahad narration and he took care of it in order not to be damaged or distorted. He only accepts one narration that is of truth and comparison. He did not, by no means, oppose Quran or Suna. But he followed the truth albeit an opposite to what he thinks. Actually, he displays what he doubts and confirms and accepts what the Islamic law mentions.
2. Ha has balance between different interests and rights even if rights are incompatible. There is no way to combine them. But interests require that some of them take certain position before the other even if having an interest placed before the other for any certain reason and the matter of preventing certain people from getting Zakah. That is because he is one of the most knowledgeable people in the Islamic legislation. And he accompanied the prophet Mohammed peace and blessings of Allah be upon him more than others and he was known to be talented and clever in that he has a strong sense of noticing events. He has more experience than others in this regard.
3. I mentioned policies of punishment in a limited way and how to justify reasons of punishment when related to wrong deeds. He did not aim at punishing people but his aim is not to punish the one who is ignorant or young or whatever. One more point is that he tries to conceal bad deeds and urge the perpetrators not to do it again as the prophet Mohammed peace and blessings of Allah be upon him did. His main and pivotal aim is genuinely to apply the Islamic law and to iron out any sort of embarrassment and any unbearable acts.
4. I clarified and mentioned that he is the first one who applied principles of pretexts removal. He rejected some acceptable matters if they lead to sabotage or damage. He was dealing with various matters as they happen at the beginning and what is more he prevented marriage between the Muslim man and Christian or Jewish woman and he prevented killing groups for the sake of the one.
5. Eventually, I clarified the basic legislative policies of Omer and how he deals with justice and acts against the overt law interpretation in a way that matches the intended and wanted correct interpretation for that Islamic law because he knows that Allah is the perfect and complete justice on the basis of evidence and proof. He applied justice correctly more than others during Mohammed peace and blessing of Allah be upon him and Abubakir era.

The idea is that legislative policies are the most suitable ones after Mohammed (peace and blessing of Allah be upon him) and Abubakir. The reason is that they understood the inner meaning of Quran and the effective consequences of consultation.

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﴿يا أيها الذين آمنوا كونوا

قوامين لله شهداء بالقسط ولا يجرمنكم شنآن قوم على ألا تعدلوا﴾ (4).

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ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ

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﴿عسى مر به إن طلقك أن يُبدله أمراً خيراً ممكناً﴾ (7).

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سألتموهن متاعاً فسألهن من وراء حجاب﴾ (9).

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(7) : (5).

(8) : (40/22).

(9) : (53).

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: : ﴿يسألونك عن الخمر والميسر قل فيهما إثم كبير﴾ (3)

﴿يا أيها الذين آمنوا لا تقربوا الصلاة

وأنتم سكارى﴾ (4)

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﴿يا أيها الذين آمنوا إنما الخمر

والميسر والأنصاب والأزلام رجس من عمل الشيطان فاجتنبوه لعلكم تفلحون﴾ (5) ﷺ:

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﴿ما كان لني أن يكون له أسرى حتى يثخن في

الأرض﴾ (7)

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﴿وإذا بلغ الأطفال منكم الحلم فليستأذنا كما استأذن الذين من قبلهم﴾ (9)

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(2) : ﴿ولا تصل على أحد

منهم مات أبدا﴾ (3).

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(4) ﴿سبحانك هذا

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: ﴿فلا وربك لا يؤمنون حتى يُحكّموك فيما شجر بينهم﴾ (4).

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﴿ثم جعلناك على شريعة من الأمر﴾⁽³⁾.

﴿شرعوا لهم من الدين ما لم

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(95 -90) : (1)
(4/1) : (2)

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: «فاعتبروا يا أولي الأبصار»⁽¹⁾.

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(2) : (1)

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.(7352 438/3

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(3592 1554/3

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(1328 398/3

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.(195/4)

(205/4)

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: ﴿واذكري في الكتاب مريم﴾⁽¹⁾

(2)

. ﴿أولاستمن النساء﴾⁽³⁾

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: ﴿وأحل الله البيع﴾⁽⁵⁾

(4)

(1) : (16).

(2) : (171).

(3) : (43).

(4) : (212).

(7).

(5) : (275).

: (183/4)

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: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا...﴾ (4)

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(5)

: ﴿فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ...﴾ (6)

(1) : (3112).

(2) : (116).

(3) : (172/1).

(4) : (6).

(5) : (120/6).

(6) : (122).

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.(273/02) :

(1)

.(373/2) : (82/3) :

(2)

375/1 /) :

(3)

.(526

.(175/1) :

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.(174/1) :

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(6) : «فَاقْطِعُوا أَيْدِيَهُمَا»

(1) : (66).

(2) : (215) : (129/2).

(3) : (28-27/6) : (129/2).

(4) : () / (605 226/1).

(5) : () / (1297 943/2).

(6) : (38).

: ﴿فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ﴾

(1) منه... ﴿﴾

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: ﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي﴾ (6)

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ﷺ

: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ﴾ (7)

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(1) : (6)

(2) : (217)

(3) (218)

(4) : (201/3)

(5)

(6) : (31)

(7) : (21)

-3 : ﴿ فَلَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَنْزَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴾ (1).

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(1) : (37).

(2) : (31/6).

(3) : (34 -33 -32 -31/6) :

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(1)

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(127/2)

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(353/2)

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(353/2)

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(3)

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(378/7)

: (1)

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(1415

(1413 18/4

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(4564 195/4

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(1)

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.(124)	:	(1)
.(295/2)	:	(2)
.(141 -140/6)	:	(3)
.(141/6)	:	(4)

:(1) -2

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(2)

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(4)

-140/6) : : (238 -237 -236/2) : (1)

.(347/1) : (141

.(124) : (2)

.(195/2) : (3)

.(142/6) : (4)

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(1)

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(3)

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: (399/2) : (125) : (1)

.(12 -11/2)

(2)

(13 -12/2) : (388 -387/2) : (3)

.(160 -159/6) :

(1)

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(2)

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(3)

(4)

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(5)

.(202 -201/2)

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(397 -396/2)

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(1)

.(189 -186/3)

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(2)

.(142)

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(3)

.(250/6)

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(4)

.(250/6) :

(5)

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:(1)

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: ﴿إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا﴾⁽²⁾

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:(3)

ﷺ

:(1) : (160 159/6)

:(2) : (28)

:(3) : (478 -477/1) : (52/1)

:(300 -293/2)

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-1

(1)

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(4)



(1)	:	(80/1)	:	(1)
		(303 - 302/11)	:	(2)
		(377 - 376/10)	:	(3)
		(337/6)	:	(4)

(1)

(2)

.(67)

.(223/5)

: (1)

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(1)

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﴿وَإِنْ كُنَّ أُولَاتٍ حَمْلٌ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ...﴾ (4)

﴿أَسْكُنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وَجْدِكُمْ...﴾ (5)

(6)

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(7)

.(482/6)

: (1)

.(356)

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(2)

: (226)

: (23/4)

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(3)

.(405/2)

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(512/3)

.(6)

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(4)

.(6)

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(5)

.(243 -239/3)

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(6)

.(512/3)

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(488/3)

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(7)

(1)

(2)

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(3)

﴿أَسْكُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وَجْدِكُمْ وَلَا تَضَارُّوهُنَّ لَتَضَيِّقُوا عَلَيْهِنَّ وَإِنْ كُنَّ أُولَاتٍ حَمْلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ...﴾ (4)

(5)

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(6) {

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(512/3)

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(488/3)

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(1)

(117/7)

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(405/7)

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(2)

(114 - 113/2)

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(3)

(6)

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(4)

(97/8)

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(5)

(1480 1115/2

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﴿نا﴾ :

تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يُخْرِجُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبِينَةٍ ﴿١﴾ .

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ﷺ

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﴿أَسْكُنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وَجْدِكُمْ...﴾ (2) .

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(3)

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-2 } : ﷺ

(4){

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(1) : (1)

(2) : (6)

(3) : (211/3) : (97/8)

(4) (50) (6)

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-1 : ﴿أَسْكُنُوهُنَّ مِنْ حَيْثُ سَكُنْتُمْ مِنْ وُجْدِكُمْ وَلَا تُضَارُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ وَإِنْ كُنَّ أُولَاتٍ حَمِلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ...﴾ (1).

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(2)

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: ﴿أَسْكُنُوهُنَّ مِنْ حَيْثُ سَكُنْتُمْ مِنْ

وُجْدِكُمْ...﴾

(3)

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(1) : (6).

(2) : (405/7).

(3) : (405/7) : (591/4).

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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(1)

(1)



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.(107 -106)

: (1)

.(109) :

(2)

.(2/2)

: (3)

.(110)

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(110)

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(4)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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(2) {

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(3)

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(4)"

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(310 - 309)

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(2949

.(264/6) : (3)

.(261) (4)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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(171/7) :

(470/2) : (502/2) : (171/7) : (2)

(400/5) : (266/8) :

(502/2) : (171/7) : (3)

(400/5) : (270/8) : (470/2) : (4)

(5)

﴿وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ...﴾ (1)

(2)

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(3)

(4)

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"(5)

(1) : (41).

(2) : (35/4).

(3)

(4) : (16/12).

(5) : (95/10).

(5) :) /

71/3 (2719)

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(2)"

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﴿﴾

(3)

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﴿﴾

(4)

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(1)

.(2792 114/3

.(477/4)

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(2)

.(33088

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(3)

.(270/8)

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(4)

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(1){

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(2) ﷺ .

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: ﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ

يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا﴾ (3)

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(7){

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.(33087

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(1)

.(270/8)

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(2)

.(36)

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(3)

.(476/4)

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(4)

.(1751 1370/3

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(5)

1372-1371/3

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(6)

.(1753

.(1754 1372/3

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(7)

$\left. \begin{array}{l} : \\ : \end{array} \right\} : \text{الله} \quad -3$

$\left. \begin{array}{l} : \\ : \end{array} \right\} (1) \left\{ \begin{array}{l} : \\ : \end{array} \right.$

$\left. \begin{array}{l} } :- \\ - \end{array} \right\} : \text{الله} \quad -4$

$\left. \begin{array}{l} : \\ : \end{array} \right\} (2) \left\{ \begin{array}{l} : \\ : \end{array} \right.$

$\left. \begin{array}{l} : \\ : \end{array} \right\} \text{الله} \quad -1$

-2

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(3)

$(1754 \quad 1372/3) / \quad) \quad :$ (1)

$(2718 \quad 71/3) / \quad) \quad :$ (2)

$(476/4) \quad :$ (3)

(1)

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(2)

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(3)

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(4)

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(6)

. (138/2)	:	"		" :	(1)	
.(302/2)	:	(439/5)	:	(294/6)	:	(2)
		.(439/5)	:	(294/6)	:	(3)
.(303/5)	:	(337/5)	:	(138/2)	:	(4)
		.(119/3)	:	(303 - 302/5)	:	(5)
		.(119/3)	:	(303/5)	:	(6)

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(4){

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- (1) :) / (1536 1176/3
 - (2) :) / (1537 1176/3
 - (3) :) / (3063 478
 - (4) :) / (679 287
 - (4) :) / (697 296

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(1){

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(3){

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(1){

	(681 288	/)	:	(1)
178/3	/)	:	(2)
(1378 662/3		/)	:	(3)
664 -663/3		/)	:	(4)
.(2210 823/2		/)	:	(5)

(3073

(1379

} : $\frac{1}{3}$: -5

(2)

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(3)

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$\frac{1}{3}$

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-1

-2

-3

-4

(3077) $\frac{179}{3}$ /) : (1)

177/3 /) : (2)

.(9/6) (3071

.(303/5) : (3)

• $\frac{d}{dt} \left(\frac{1}{r} \right)$

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• $\frac{d}{dt} \left(\frac{1}{r} \right)$

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: ﴿فَإِذَا رَأَتْ فِيهَا﴾⁽¹⁾.

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.⁽³⁾

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(4) : ﴿تُكِّتُكَ﴾

حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا﴾⁽⁵⁾.

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(1) : (72).

(2) : (379/2) (1539) : (42/2).

(3) : (71/1).

(4) : (140/3).

(5) : (187).

(6) : (94/1).

(1)

(2)

(3)

(4)

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-1

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-4

-5

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-7

-8

-9

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.(138) :

.(124/1) :

.(172/4) : (137/2) :

.(38 -37 -36 -35/6) :

(1)

(2)

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ﷺ

(1) }

﴿فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ﴾ :

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وَلَا عَادَ فَلَائِمٌ عَلَيْهِ﴾ (2)

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ﷺ

-1 :

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﴿مَنْ كَفَرَ﴾ :

بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ﴾ (3) "

"(4)"

ﷺ

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"(5)"

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-2 :

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ﷺ:

{(6)

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(1) (53).

(2) : (173).

(3) : (106).

(4) : (182 - 181/10).

(5) (57).

(6) (55) : (182/4).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) (2)

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-1 - - } بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ :

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) " : (855/1)

(2) " : (259/7)

(3) : (2045 651/1 /)

(4) : (82 123/1)

(5) : (11/8)

(5) : (1454 46 /) -45/4

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(2) { : -

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(235/8) : (2)

: (310/6) : (266/7) : (3)

.(129/4)

.(129/8) : (266/7) : (4)

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(1424 25/4

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.(665 101/2)

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(4419 145/4

.(2322)

.(130 -129/8)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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.(207/3) : (1)

.(93/1) (2)

.(172/6) : (3)

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(4)"

(265/2) : (1)

(2)

(90 - 89/8) : (3)

(23/8) (4)

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.(93/8) : (365/2) : (32/2) : (1)

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: (32) : (111 - 110/3) : (3)

.(90/8)

.(524/4) : (4)

-92 -91 -90/8) : (148 -147/10) : (5)

.(94 -93

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-1 : ﴿وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ﴾ (2)

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(3)

-2 : ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا مِرَاعًا وَقُولُوا نَظْرًا وَاسْمَعُوا﴾ (4)

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(1) : (10 / 140 - 141).

(2) : (108).

(3) : (61/2) : (265/2).

(4) : (104).

(5) : (57/2).

$$\begin{array}{r} : \\ : \\ \left. \right\} : \frac{1}{5} \quad -1 \\ : \\ : \\ \frac{1}{5} \end{array}$$

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(5628 2228/5	/)	: (1)
	.(635/2)	: (2)
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.(107) : (2)

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 ﴿وَلَا تُمْسِكُوا بِعَصَمِكُمْ أُولُوا الْكُفْرِ﴾ (5)
 (3)
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: (234/3) : (401/2) : (1)
 .(414/6) : (241 -240/3)
 . (2)
 . (3)
 .(58/6) : (4)
 .(10) : (5)

-1 : ﴿الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ
وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ﴾⁽¹⁾.

(2)

-2 : "مَا يُوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ
رَبِّكُمْ"⁽³⁾.

(4)

-3 : ﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ...﴾⁽⁵⁾.

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- (1) : (5).
 (2) : (156 - 155/1).
 (3) : (105).
 (4) : (156/1).
 (5) : (1).
 (6) : (156/1).
 (7) : (603/2).

- 2 - (1) : :
- 3 (2) :
- 4 :
- 5 (3) :
- (4) { :
- (5) :
- 1 : ﴿وَلَا تَتَكَبَّرُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ﴾ (6) :
- (7) :
- 2 : ﴿إِنَّ اللَّهَ لَا يُغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾ (8) :

- (1) : (474/3) ..
- (2) : (174/3) .
- (3) : (16162 463/3) .
- (4) : (16163 463/3) :
- (5) : (1533 172/3) .
- (6) : (59 -58/6) : (61/6) :
- (7) : (221) .
- (8) : (118/2) .
- (8) : (116) (48) .

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.(4981 2024/5

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 : ﴿وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ...﴾ (1)
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 : ﴿كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ﴾ (7) -1

(1) : (179)

(2) : (256/2)

(3) : /)

(4) : (6500 2527/6)

(5) : (320/18)

(1398 17/4) /) : (5)

(6) : (369/2)

(7) : (221)

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(1)

-2 : ﴿وَكُنْتُمْ عَلَيْهِمْ فِيهَا أَنْ أَنْفُسَ بِلِنْفُسِ﴾ (2)

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(1) : (61/1)

(2) : (6)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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(255) : (161/4) : (2)

.(281/4) : (38/2)

(411/3) : (255) : (3)

(220/5) : (281 280/4)

.(344/5) : (4)

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(28/3) : (36) : (2)

(3636 315/3 /) : (3)

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(264) : (42) : (4)

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- 2 : ﴿وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدُلُّوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ﴾⁽⁵⁾.
- 1 : ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَن تَرَاضٍ مِّنْكُمْ...﴾⁽⁶⁾.

(1) : (50).

(2) : "

: (35) :

(3) : (184/3) : (75/3) : (154/4).

(4) : (81 - 82).

(5) : (188).

(6) : (29).

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(338/2)

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(222 -216/8)

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(311 -310 /1)

(1314 606 -605/3

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.(156/4) : (1)

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.(220/5) : (161/4) : (5)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(3) : ﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ﴾

(4) : ﴿وَإِذَا قُلْتُمْ فَاعْدُوا...﴾ :

(1) : (432 - 430/11) : (176/1).

(2) : (191/1).

(3) : (90).

(4) : (152).

: ﴿وَلَا يَجْرِمَنَّكُمْ شَنَايُنْ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ...﴾ (1).

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: ﴿فَانبِذْ إِلَيْهِمْ عَلَىٰ سَوَاءٍ﴾ (3) :

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: ﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ

: أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ﴾ (6).

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(1) : (8).

(2) :) /

: (3052 170/3) (285) (342)

(3) : (58).

(4) : (318/1).

(5) : (95).

(6) : (13).

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صلى الله عليه وسلم

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(1) : (23536 411/5)

(2) : (115) : (33)

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﴿... لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ...﴾ (2)

﴿... فَإِنْ لَمْ يَكُنْ لَهُ وُلْدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ...﴾ (3)

﴿وَوَرِثَهُ أَبَوَاهُ﴾ :

(4)

﴿وَلِأُمَّهِ إِنْ كَانَتْ أَوَّلَ وَاثِقَةٍ وَوَرِثَتُهَا أُمَّهَا وَإِنْ كَانَ لَهَا وُلْدٌ فَلِأُمِّهِ الثُّلُثُ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ...﴾ (5)

﴿وَوَرِثَهُ أَبَوَاهُ﴾ :

(6)

﴿وَوَرِثَهُ أَبَوَاهُ﴾ (7)

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(20/3)	:		:	(2)
	:	(11)	:	(3)
(124/6)	:	(11)	:	(4)
	:	(59)	:	(5)
	:	(11)	:	(6)
	:	(59)	:	(7)
	:	(196)	:	
	:	(59)	:	

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﴿لَذِكْرٌ مِثْلُ حُطِّ الْأَسْبَابِ﴾

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(128/4) : (5)

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





















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











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88	179		
			
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69	187		
			
92	188		
			
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30	275		
			
7	282		
			
37	31		
			
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