



المجلة العلمية الإسلامية



Journal of Islamic Scientific Research
(JOISR)

مجلة إسلامية علمية محكمة

تعنى بالبحوث والدراسات الإسلامية

ISSN: 2708-1796 (ردمك النسخة المطبوعة)

E-ISSN: 2708-180X (ردمك النسخة الإلكترونية)

المجلد 23 – العدد 85 – سبتمبر 2026

Volume 23 – issue 85 – September 2026

الصفحات 11 - 14 14 - 11

الافتتاحية

Editorial

DOI: <https://doi.org/10.55625/joisr-8500>

رئيس التحرير / أ.د. سعد الدين بن محمد الكبي

Editor-in-Chief: Prof. Saadeddine Mohammad El-Kebbi

ORCID

<https://orcid.org/0009-0007-6198-4794>

Email: P.Saad@joisr.com

جميع الأبحاث / الأعداد المنشورة متوفرة على موقع المجلة الرسمي www.joisr.com

عكار، شمال لبنان، ص.ب. طرابلس 208 جوال 0096178963362 - فاكس 009616471788 - بريد إلكتروني: editor@joisr.com

الافتتاحية

DOI: <https://doi.org/10.55625/joisr-8500>

بقلم: رئيس التحرير

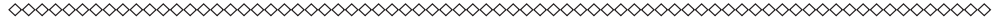
الحمد لله الذي خلق الخلق وتكفل بأرزاقهم، القائل: ﴿وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ﴾ [التأرييات/٢٢]

والصلاة والسلام على نبينا محمد وعلى آله وصحبه أجمعين، أما بعد ...، فتشهد الأسواق الاقتصادية ارتفاعاً واضحاً في الأسعار، ويلجأ البعض إلى الشارع للاحتجاج على الحكومات، ونسوا أن الله سبحانه هو القابض للأرزاق بحكمته وعدله، الباسط لها برحمته وفضله، وخزائن السموات والأرض بيده، كما قال تعالى: ﴿وَلِلَّهِ خَزَائِنُ السَّمَوَاتِ وَالْأَرْضِ﴾ [المنافقون/٧]. وإن للأرزاق موانع تمنع من نزولها، منها: ارتكاب الكبائر، والإصرار على الصفائر، كما قال تعالى: ﴿ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ﴾ [الروم/٤١] ومن أكثر الموانع التي تمنع من الرزق: الربا، كما قال تعالى: ﴿يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيلُ الصَّدَقَاتِ﴾ [البقرة/٢٧٦].

وللرزق مفاتيح، من مفاتيحها، تقوى الله كما قال تعالى: ﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا﴾ [٢] ﴿وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾ [الطلاق/٣-٢] وقال تعالى: ﴿وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِنَّ كَذَبُوا فَاَخَذْنَاهُمْ بِمَا كَانُوا يَكْسِبُونَ﴾ [الأعراف/٩٦].

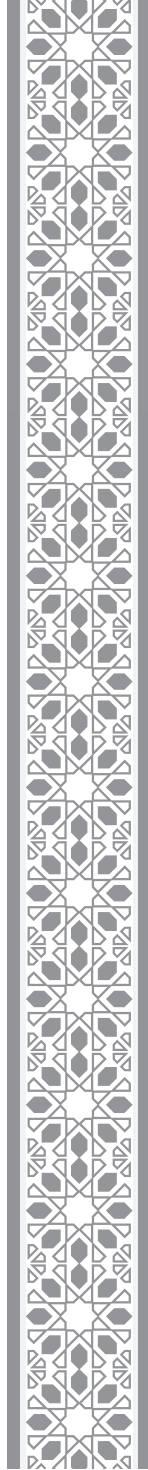
ومنها: الاستغفار، كما قال تعالى: ﴿فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا﴾ [١٠] ﴿يُرْسِلُ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا﴾ [١١] ﴿وَيُمِدُّكُمْ بِأَمْوَالٍ وَيَنْبِيءُ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا﴾ [١٢] [نوح/١٠-١١-١٢].

ومنها: التوكل على الله، والمتابعة بين الحج والعمرة، والإنفاق على



الفقراء والمساكين، وصلوة الرحم، والهجرة في سبيل الله من بلد الشرك إلى بلد التوحيد، وشكر الله وحمده كما قال تعالى: ﴿وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ﴾ [إبراهيم/٧].

إن الأرزاق مكتوبة، والله هو المتصرف فيها، ولها مفاتيح، وعلى الناس أن يجتهدوا في الأخذ بالمفاتيح، والبعد عن موانع الرزق، فإذا فعلوا وسع الله عليهم في أرزاقهم وبارك فيها وفي الحديث: «لو أن ابن آدم هرب من رزقه كما يهرب من الموت لأدركه رزقه كما يدركه الموت» [أخرجه أبو نعيم في الحلية ٩٠/٧ وفيه ضعف، وله شاهد حسنه الألباني به في السلسلة الصحيحة ٩٥٢].





Editorial

DOI: <https://doi.org/10.55625/joisr-8500>

By the Editor-in-Chief

All praise is due to Allah, who created all creation and guaranteed their provision. He, the Exalted, says: «And in the heaven is your provision and whatever you are promised» (Qur'an, Al-Dhariyat: 22).

May peace and blessings be upon our Prophet Muhammad, his family, and all his Companions.

The economic markets are currently witnessing a marked rise in prices, prompting some people to take to the streets in protest against governments. Yet they have forgotten that Allah, Glorified and Exalted, is the One who withholds provision according to His wisdom and justice and expands it through His mercy and bounty, and that the treasures of the heavens and the earth are in His hand. As Allah, the Exalted, says: «And to Allah belong the treasures of the heavens and the earth» (Qur'an, Al-Munafiqun: 7).

There are impediments that may prevent the bestowal of provision. Among them are the commission of major sins and persistence in minor sins. Allah, the Exalted, says: «Corruption has appeared throughout the land and sea because of what the hands of people have earned, so that He may let them taste part of the consequences of what they have done, that perhaps they may return» (Qur'an, Al-Rum: 41). Among the most significant impediments to provision is riba (usury), as Allah, the Exalted, says: «Allah destroys riba and gives increase for charitable deeds» (Qur'an, Al-Baqarah: 276).

Provision also has means through which it may be attained. Among the foremost of these is taqwa (God-consciousness and reverent obedience to Allah). Allah, the Exalted, says: «And whoever fears Allah, He will make for him a way out, and will provide for him from where he does not expect» (Qur'an, Al-alaq: 2–3). He also says: «Had the people of the towns believed and been mindful of Allah, We would surely have opened upon them blessings from the heaven and the earth; but they denied, so We seized them for what they used to earn» (Qur'an, Al-A'raf: 96).

Another means is seeking forgiveness (istighfar). Allah, the Exalted, says: «And I said: Seek forgiveness from your Lord; indeed, He is ever Forgiving. He will send the sky upon you in abundant rain, and provide you with wealth and children, and make for you gardens and make for you rivers» (Qur'an, Nuh: 10–12).

Other means include placing one's trust in Allah (tawakkul); performing Hajj and Umrah in succession; spending upon the poor and needy; maintaining ties of kinship; migrating for the sake of Allah from a land of



polytheism to a land of tawhid; and expressing gratitude and praise to Allah. As Allah, the Exalted, says: «And [remember] when your Lord proclaimed: 'If you are grateful, I will surely increase you; but if you are ungrateful, indeed, My punishment is severe» (Qur'an, Ibrahim: 7).

Provision has been decreed, and Allah alone disposes of it. It has means through which it is sought, and people are therefore required to strive to pursue those means while avoiding the impediments to provision. When they do so, Allah expands their provision and places blessing within it. It is narrated in the hadith: "If the son of Adam were to flee from his provision as he flees from death, his provision would surely reach him just as death reaches him." (Reported by Abu Nu'aym in *Hilyat al-Awliya*, 790/; its chain contains weak narrators, but it has a supporting narration by which al-Albani graded it hasan in *Al-Silsilah al-Sahihah*, no. 952).

