

GRAVY (FRUITS AND EMBERS)

الكسب (ثمرات وجمرات)

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Abstract

This research deals with the talk about earning by explaining its linguistic and idiomatic concept, then dealing with the importance and legitimacy of earning in the Qur'an and Sunnah, explaining the number of verses in which there is an item in the Qur'an, and explaining its merits and fruits in this world and the hereafter, such as: blessing, feeling the grace of God Almighty, and a sense of reassurance. Satisfaction and peace of mind, answering supplications, infallibility of punishments, and protection from fire. Finally, the research deals with the dangers of the globalization of the culture of profit, because the winds of globalization are still blowing us from every direction, and they are saturated with the obsession of the culture of gain, and infused with the pride of maximizing profit, and fascinated by its intense interest in the idea of expanding the use of machine technology in all aspects of social life. Attention should be paid to the dangers of total immersion in such a type of culture, and to be wary of copying it in our reality without scrutiny. To avoid negative repercussions.

Keywords: (Earning, fruits, halal, Quran, supplication, economy)

ملخص البحث

يتناول هذا البحث الحديث عن الكسب من خلال بيان مفهومه اللغوي، والاصطلاحي، ثم تناول أهمية الكسب ومشروعيته في القرآن والسنة موضحاً عدد الآيات التي وردت فيها مادة كسب في القرآن، وبيان فضله وثمراته في الدنيا والآخرة مثل: البركة، واستشعار فضل الله تعالى، والاحساس بالاطمئنان والرضا وراحة البال، وإجابة الدعاء، والعصمة من العقوبات، والوقاية من النار ثم تناول البحث في النهاية مخاطر عولمة ثقافة الكسب، فإن رياح العولمة ما فتئت تهب علينا من كلِّ حذب وصوب، وهي مشبعة بهوس ثقافة الكسب، ومثيرة بزُّهُو تعظيم الرِّيح، ومفتتنة بولعها الشديد بفكرة التوسع في استخدام تكنولوجيا الآلة في كلِّ جوانب الحياة الاجتماعية، فإن المطلوب أن يتمَّ الانتباه إلى مخاطر الانغماس الكلي في مثل هذا النمط من الثقافة، وتوجِّي الحذر من نسْخه في واقعنا من دون تمحيص؛ لتجنُّب التداعيات السلبية فيه.

Messengers that differs from the food of their followers, this is good food and that is good, this money is purely halal and that money should be from pure and halal, so whoever goes to work in the morning with the purpose of eating halal money and earning a good and blessed livelihood, he will have a reward Great with God Almighty.

Third: The virtue of earning good

A person should be keen on the goodness of his earning, and that he does not enter into anything except lawful earnings, and that he only feeds and drinks with good permissible food. Good food has an effect on the mind, an effect on the soul, an effect on worship, and an effect on society. Good, lawful food earns your body a strength more perfect than others, earns your heart purity, sincerity and affection. And his blessing for life, work and money, and the effect of that is clear, and it has been proven that the Prophet - may God’s prayers and peace be upon him - said: (He does not grow meat that grows from unlawful things, except that fire is more appropriate for it) (), and what is meant is if it is fed with unlawful things, which is: forbidden things of all kinds, If we grow on this forbidden, then the fire is more appropriate for us, may God protect us.

And it is known that whenever a person confines himself to lawful and good earning in which there is not the slightest suspicion of unlawful or suspect, God makes him answer his supplication, if he supplicates to God for the sustenance of his provision, if he supplicates to his Lord for the unveiling of his harm, if he supplicates for himself, his supplication is accepted, and if he supplicates for the Muslims, it is answered. His supplication, a private invitation, or a general invitation, this is one of the benefits of maintaining a good provision, this is one of the benefits of maintaining a good food, but if the restaurant is evil, then the supplication is rejected, and the hadith of the Messenger, may God bless him and grant him peace, was famous: God is good and does not accept anything but that which is good, and God has commanded the believers with what He commanded the messengers to do. He said: (أهـ) (), and the Almighty said: (أهـ) (), then he mentioned (The man travels long, disheveled, dusty, stretches out his hands to the sky: O Lord, O Lord, and his food is forbidden, his drink is forbidden, his clothing is forbidden, and he is nourished with forbidden, so how will he respond to that? Reflect on how he mentioned the reasons why supplications are answered, including: a long journey, for the long-traveled traveler is tender-hearted, humble, and humble, and that is one of the reasons for supplication to be answered. Shaggy, dusty" means: weak and humiliated, he does not care for his body, his head has become shaggy, and his face is dusty, and that is a characteristic of humiliation, yet his prayers are not answered, although God often answers his prayer, because he is humble of the heart, and we mention the hadith in which he says The Prophet - may God’s prayers and peace be upon him- (Lord, shaggy, dusty with two tambours, pushed with doors, if he swore to God, he would clear him) (), and the second description: He stretches out his hands to the sky, raises his hands, asks his Lord, and raises hands is one of the reasons for answering supplications, as he says The Prophet, may God’s prayers and peace be upon him, said: “Your Lord is alive, generous, and he is ashamed of his servant when he raises him up It is up to him to return them to zero) (meaning: empty, and with that I do not answer his supplication, as well as describing him as repeating the question, repeating the call, supplicating to his Lord: Lord, Lord, acknowledging God in the Lordship, acknowledging that He is his Lord, i.e.: His Owner, Creator, Controllor, and Controllor Nevertheless, his supplications are not answered, and the reason for that is the malice of the restaurant, the drink, and the clothing. until his prayers are answered; And even accept his prayers, and other acts of worship.

The Prophet, may God’s prayers and peace be upon him, has informed us that the earnings are of three types: the halal part with a clear solution, the forbidden part with clear prohibition, and the suspicious part, which some people suspect. The Messenger of God, peace be upon him, says: Many people do not know them, so he who avoids doubts is free of his religion and honor, and he who falls into doubts falls into the forbidden.”

If a person is granted by God Almighty knowledge and insight; He was able to distinguish the sources of halal income; Because what is lawful is the soul, and the heart is at ease with it. And because its effects are clear, and its evidence is clear and true, there is no stopping it.

The permissible is clear and it is the good earning, and the forbidden is also clear and known to every person, whether he is ignorant or educated, young or old. except properties; The peculiarities of God’s creation, the Muslim scholars, and their insightful people know this suspect, that he is either from this, or from this, as for the ignorant, the common people, and most of them, they do not verify which of the two categories is he? There are some people who say: As long as it is not forbidden, and as long as its sanctity is not realized, we will take it, deal with it, and make it earning. For example, with a shepherd who has his animals: his camels and his strays, he grazes around a fever, that is, he grazes around a land that has been protected by a king of kings, a king with power, a king with prestige, he has protected this land. His beasts graze in this fever, and the king's guards come to him, arrest him, confiscate his money, and perhaps imprison him, or beat him, why did you come around this land, and you know that it is a fever for this king? Likewise, he who deals a lot with such suspicious transactions, is liable to fall into forbidden matters a little or a lot.

Fourth: The fruits of good earnings in this world and the hereafter:

Many people complain about the lack of livelihood and the narrowness of life. Does the source of earning and income have anything to do with that? The answer is: The unlawful earnings have coals, and the lawful earnings have fruits. The one who reflects on the legal texts sees that there are fruits of lawful earnings, which we summarize as follows:

Through what Mr. Nayef mentioned in his article, it becomes clear to us the seriousness of what he went to, and the need to stand decisively in the face of the winds of globalization.

Search conclusion

By the grace of God Almighty, I have reached the end of this research, and I can summarize the most important results that I have reached as follows:

The legitimacy of earning in the Qur'an and Sunnah

The term earning is an Islamic economic term

Diversity of the fruits of good earnings and its benefits for humans

The globalization of the culture of earning has great dangers that must be taken care of

This and whatever success is from God Almighty, praise be to God first, praise be to God last, and prayers and peace be upon our master Muhammad

May peace, mercy and blessings be upon you

Margins

Narrated by Al-Tirmidhi, chapters on the description of the resurrection, the chips, and piety on the authority of the Messenger of God, peace be upon him, vol. 4, p. 216, p. 2146, the hadith is authentic. And see Sahih Al-Jami' Part 1, pg. 1326.

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