

# GRAVY (FRUITS AND EMBERS)

# الكسب (ثمرات وجمرات)

# Abul Firdaus Bayinat Basha Al-Bajali\*

\*Department of Quranic Sciences and Interpretation, College of Islamic Sciences, Al-Madinah International University / Malaysia, Email: abulfaradeeatnet@yahoo.com, abulfaradees11@gmail.com

# أبو الفردوس بينات باشا البجالي

قسم علوم القرآن والتفسير, كلية العلوم الإسلامية, جامعة المدينة العالمية / ماليزيا,

# \*Corresponding Author:

abulfaradeeatnet@yahoo.com, abulfaradees11@gmail.com

# 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 موضحا 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 تَهُب علينا من كلِّ حَدَب وصوب، وهي مُشبَّعة بهوس ثقافة الكَسْب، ومُتْرعة بزَّ هو تعظيم الرّبح، ومُفتتنة بوَلَحها الشديد بفكرة التوسع في استخدام من فتئت تَهُب علينا من كلِّ حَدَب وصوب، وهي مُشبَّعة بهوس ثقافة الكَسْب، ومُتْرعة بزَ هو تعظيم الرّبح، ومُفتتنة بوَلَحها الشديد بفكرة التوسع في استخدام تكنولوجيا الآلة في كلِّ حوانب الحياة الاجتماعية، فإن المطلوب أن يتمَ الانتباه إلى مخاطر الانعماس الكلي في مِثْل هذا النمط من الثقافة، وتوجي الموسم عنهوس ثقافة الكَسْب، ومُتْرعة بزَ هو تعظيم الرّبح، ومُفتتنة بوَلَحها الشديد بفكرة التوسع في استخدام تكنولوجيا الآلة في كلِّ حوانب الحياة الاجتماعية، فإن المطلوب أن يتمَ الانتباه إلى مخاطر الانغماس الكلي في مِثْل هذا النمط من الثقافة، وتوحِي الحذر من نسنحه في واقعنا من دون تمحيص؛ التداعية، فإن المطلوب أن يتمَ الانتباه إلى مخاطر الانغماس الكلي في مِثْل هذا النم



# **INTRODUCTION:**

Praise be to Allah, Lord of the Worlds, who made money the backbone of this life, and blessings and peace be upon our master Muhammad, the gifted mercy, and after:

It is incumbent upon the pious Muslim to be keen on adhering to Allah's law in his dealings in life in general, and in his financial dealings in particular. This is because everything will be called to account for a person once, except for money. Then he will be called to account for it twice, once when it is earned and once when it is spent, as the Messenger of Allah, peace and blessings be upon him, said: "A servant's feet will not move on the Day of Resurrection until he is asked about his life and what he spent, and his knowledge of what he did. And about his money, from where he earned it and how he spent it, and about his body and how he used it) "(), and this research will address the concept of earning and what is related to it, by answering these questions:

What is the concept of earning, linguistically and idiomatically?

How many verses are there in the Qur'an about earning money? And what does it indicate?

What are the most important fruits of good earning in this world and the hereafter?

Does the globalization of the earning culture have risks?

I ask Allah Almighty to help us in this research to clarify the meaning, importance and legitimacy of earning.

#### First: The concept of earning linguistically and idiomatically:

Earning his livelihood: gaining it, earning it, earning the sympathy of so-and-so / earning the affection of so-and-so / earning the love of so-and-so: earning him - earning his livelihood by the sweat of his brow. كسَبَ لأهله: طلب الرّزقَ والمعيشةَ والمعيشةَ في والمعيشةَ في والمعيشةَ في والمعيشةَ والمعيشةَ والمعيشةَ والمعيشةَ والمعيشةَ والمعيشةَ والمعيشة والم

Al-Ragheb Al-Isfahani said (): "Earning: What a person seeks to gain benefit and obtain luck, such as earning money, and it may be used in what a person thinks will bring benefit, then he brings harm" (), "And the origin of earning is work that brings benefit by it." Or he wards off harm, and stand at the meaning of the Almighty's verse: "Woe to them for what they earn." It means professionalism, and that is why it was said to the birds of prey: "Kawasib" ()

The term earning is an Islamic economic term, and from it Dr. Ahmed Al-Sharabasi says: "The earning: seeking livelihood, earning, earning and gaining." (), and Ibn Khaldun believes that "the earning is only by striving for acquisition and the intent to attain it. In sustenance, there must be effort and work, even if it is in eating it and seeking it from its ends" (), the Almighty said: (5 + 5) = 5 = 5 = 5 = 5 ().

From the above it is clear that earning is nothing but the request for sustenance and money from the lawful and lawful ways. The verb (earn) refers to lawful earning and the verb (acquire) refers to unlawful earning, and that if they are combined in one verse, the Most High said: (God does not burden a soul beyond its capacity for it). What she earned, and on her what she earned) (), and the letter t in earned means that a person tires his limbs in order to do the forbidden, like an eye looking at the forbidden while it is tired; Because the instinct that God created on it looks at the lawful while it is at ease, so the t of harnessing the limbs to do something that does not please God and they are tired in that, and someone might say that the act (earning) may come in doing the forbidden, like God Almighty says:  $\frac{1}{2} = \frac{1}{2} =$ 

# Second: The importance and legitimacy of earning

## a) From the Qur'an:

It becomes clear to us by looking at the noble verses that earning is linked to striving in the land, seeking sustenance, and seeking the grace of God Almighty over His servants.

# The article (earning) is mentioned fifty-seven times in the Qur'an, detailed as follows:

The word "earned" appears sixteen times, the word "earned" appears fifteen times, the word "earns" appears fourteen times, the word "earned" occurs, the word "you earned" and the word "you earn," each of which occurs three times, and the word "you" "Institut" appears twice, and the words "he earns, acquires, acquires, and acquires" each appear once ().



وتجدر الإشارة إلى أن الكسب في القرآن الكريم قد " جاء تارة متقدّمًا على موصوفِه، وذلك في قول الله تعالى: ﴿ مَثَّلُ أَلَذِينَ كَفَرُوا بِرَبّهِمْ أَعْمَالُهُمْ كَرَمَادِ المُتَدَتُ (مَثَا لَمَنْ عَنْهُمُ عَرَمَادِ المُتَدَتُ بِهِ الرَيحُ فِي يَرْمِ عَاصِفٍ لَا يَعْدِلُ أَعْمَالُهُمْ كَرَمَاد قبله: ﴿ أَعْمَالُهُمْ كَرَمَادِ المُتَدَتُ بِهِ الرَيحُ فِي يَرْمِ عَاصِفٍ ﴾، أمَّا في الآية التَّانية فقد جاءَت على الأصل، وجاء الكسب بمعنى العمّل، " قبله: ﴿ أَعْمَالُهُمْ كَرَمَادِ المُتَدَتُ بِهِ الرَيحُ فِي يَرْمِ عَاصِفٍ ﴾، أمَّا في الآية التَّانية فقد جاءَت على الأصل، وجاء الكسب بمعنى العمل، " فقد المُعالمُ كَرَمَادِ المُتَدَتُ بِهِ الرَيحُ فِي يَرْمِ عَاصِفٍ ﴾، أمَّا في الآية التَّانية فقد جاءَت على الأصل، وجاء الكسب بمعنى العمل، " ( ) وذلك في قوله تعالى: ﴿ فَأَصَابَهُمْ سَيَنَاتُ مَا كَسَبُوا وَمَا لَمُوا مِنْ هَؤُلَاءِ سَيُصِيبُهُمْ سَيَنَاتُ مَا يُمْخِرِينَ ﴾ ( ), as it came with the wording of action in the Almighty's verse: ( ), and His saying: "And the evils of what they had done became apparent to them, and they were beset by what they were mocking at." In the connotation of the Almighty saying: "Whoever does the weight of an atom is good, he will see\* and whoever does the weight of an atom of evil will see it" ( ), and from the approval of the verse that is before: "And every soul shall be paid for what it has done, and they shall not be wronged." Because it is located between the expressions of earning, which is: "And it was said to the wrongdoers: taste what you used to earn" ( )

#### b) In the year:

The Prophet, peace and blessings be upon him, said: "The best thing that a man eats is from what he earns, and his children from what he earns." And the Prophet, peace and blessings be upon him, said: "No one has ever eaten better food than what he earns from his hand." He, peace and blessings of God be upon him, said: "You uphold the ties of kinship, bear the whole, and earn the lost." (And he, peace and blessings be upon him, was asked: Which earning is better? He said: "A man's work is with his own hands, and every sale is acceptable." He said - may God's prayers and peace be upon him - (Seeking what is lawful is a duty for every Muslim) (), and about him - may God's prayers and peace be upon him - that he said: (The best thing a man eats is what he earns) And his son is from his earnings." And he - may God's prayers and peace be upon him - said: "For one of you to take a rope and take a bundle of firewood and sell it, and God will protect his face with it, is better than asking people to give or withhold." It is permissible by striving, diligence, and working in any field. This is evidenced by the guidance of the Messenger, may God bless him and grant him peace, to the man to get wood instead of asking people.

#### c) The legality of halal earnings:

God has commanded the believers with what He commanded the Messengers, and He said: (4 + 2 + 2 + 2) (), and the Almighty said: (2 + 2 + 2 + 2) () And it is known that good food and good sustenance is good in terms of its source and means of obtaining it, and this is what necessitates the question on the Day of Resurrection with what was reported to us from the hadith of the Messenger of God - may God's prayers and peace be upon him -: And about his knowledge of what he did, about his money from where he earned it and on what he spent it on, and about his body and how he used it."

# There is much evidence for this from the Qur'an and Sunnah:

#### A- In the Holy Qur'an:

# B- per year:

The Prophet, peace and blessings be upon him, came to exhort his companions and followers, and to exhort us after them to be generous, and from him that we earn from pure, good, lawful money. From what was narrated from him - may God's prayers and peace be upon him - his saying: (A man has not earned a better income than the work of his hand).

And in this hadith is an indication that the human He may come to gain without effort, neither muscular nor intellectual, but he, peace and blessings be upon him, here wants to show us that the gain that a Muslim obtains from the work of his hand and from his toil, effort and sweat is the best and best earning ever.

It came in another hadith on the authority of the Prophet - may God's prayers and peace be upon him - saying: "O people, 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." (), and he said: (), and he said: (), we see in this hadith that the divine command of the Messengers, peace and blessings be upon them, was to eat the good things, and that the divine command to the believers was to eat the good things as well, and this is the intent His words, peace and blessings be upon him, that God commanded the believers with what he commanded the messengers; There is no food for the



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: (ه ج ه ه ن خ خ ه له ه e) (), and the Almighty said: (ج ۽ ج ۽ ۽ ۽ ۽ ) ( ), 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, vet 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, Controller, and Controller 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:



- 1- Blessing, the owner of lawful money finds blessing in his livelihood, even if it is little, because he feared God in earning this money, and as long as he feared God, God will open the blessing for him, rather blessings from Him, Glory be to Him. Like one whose salary is fifty pounds, and we find him and his children living in contentment and happiness, and without distress, so we ask: How does he live? Thousands of pounds, but you may need to double them, and the livelihood of the robbery makes your income a hundred pounds and takes away from you many banks, as if you give you wellness.
- 2- Sensing the grace of God Almighty, for if a person is the owner of halal money, he senses God's grace and grace upon him, through what he sees of blessing and success, and this urges him to thank the Blessed One, Glory be to Him.
- 3- A sense of reassurance, contentment and peace of mind as a result of the fact that God Almighty has provided him with contentment and blessed him with his halal provision.
- 4- Answering the supplication, and we have already mentioned the hadeeth of a man who travels for a long time and is closer to God, and it is more appropriate that his supplication be answered, but he supplicates to God and his food is forbidden, and his clothing is forbidden, and he is fed with the forbidden, so how can he be answered (), and we understand from this hadith that the forbidden morsel is a barrier between the servant and the response Praying, and even success in his life in general.
- 6- Protection from fire, as the Messenger may God's prayers and peace be upon him says, "He does not grow meat that grows from unlawful things, except that the fire is more appropriate for it." Almighty said: چڌ ڏ ڏ ڏ ڏ ڏ ڏ ڙ ڙ کنک k ()

And one of the righteous used to say: "I disobey God, so I know that from the creation of my donkey and my servant" (), and on the contrary, a halal morsel repels you from curses, and God distracts you with it the affliction in your money, children and business, and grants you a blessing in money, children and business.

## Fifth: The dangers of globalizing the culture of earning

"There is no doubt that contemporary Western civilization has created many scientific, technical, industrial and other achievements, and perhaps the industrial progress it has achieved in the field of large production using modern production methods has led to a tangible maximization of production outputs, and raised the added value in the economy to levels Unprecedented, national income increased, wealth accumulated accordingly, and the living life of consumers improved compared to those in poor and developing countries, so that it is now possible for the individual to find everything he needs from goods and services in the markets of advanced industrial countries, in addition to science and technology, passing through production, ending with social welfare, but it is rare that we find in it a glowing spiritual touch, or a flowing emotional sense, and perhaps we may reach a complete conviction that: for such reasons and other meanings, it is noticeable that the major capitals of the industrial world, The most severe cases of psychological stress, and the highest rates of suicides are experienced, after material well-being has dried up social life in it, and the hustle and bustle of factories has become dark. The poet of humanity, to the point of transforming the individual in the capitalist market into something like a machine.

And because the winds of globalization are still blowing at us from all sides, and it is saturated with the obsession of the culture of earning, and brimming with the pride of maximizing profit, and fascinated by its strong fondness for the idea of expanding the use of machine technology in all aspects of social life, it is required that this total attention be paid to the dangers of The pattern of culture, and be careful not to copy it in our reality without scrutiny; To avoid negative repercussions in it, and in a manner that ensures the preservation of the culture of the local religious and heritage heritage, in harmony with the collective self that embraced that heritage in its arrangements with the rising generations; In order to ensure that it remains in balance with globalization in the movement of the flow of its material products and the behaviors accompanying it to our Arab societies, which must cling to the privacy of the context of their civilizational heritage with full awareness, ensuring a positive interaction with the data of modernity, without allowing it to rob it of its privacy and strip it from it., at the same time he should raise the use of its data to the highest levels of technical performance; In order to reduce the loss in efficiency by consciously reducing the context, and to transcend the superficiality of absorption and the difficulty of assimilation, which means both material and moral added costs, which appear in complex forms of underdevelopment and alienation, and the low level of utilization in the circle of use, unless it is possible to domesticate these data efficiently; In order to fit with the peculiarity of the nature of the Arab environment, in which the folds of the past flow to us, that heritage; To avoid the alarming exacerbation of the generation and technology gap with globalization, which threatens a tragic social and value disintegration, which may lead to loss and alienation achieved on the foreseeable horizon; Which leads - in the end - to the distortion of identity, the severing of kinetic communication with the heritage, and the consolidation of dependence on the foreign market by commenting, and then transforming the individual into met in our Arab society, to a mere robotic robot, devoid of spiritual energy." ().



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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- () See: Sahih Abi Dawood by Al-Albani Part 8, pg. 28, Hadith No. 3528



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