

IJRDO-Journal of Educational Research

# CREED INCREASED ACQUIRED

العقيدة زاد المكتسب

# Abul Firdaus Bayinat Basha Al-Bajali\*

\*Department of Quranic Sciences and Interpretation College of Islamic Sciences Al-Madinah International University / Malaysia, 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 a set of matters that every Muslim must take into account in order to obtain a good gain, including: the intention, and its role in directing to a good gain, and it is known that the intention in general is a legitimate requirement in all actions, then the doctrine of monotheism and the meaning of the creed in language and idiomatically And the concept of monotheism, and the association of earnings with the monotheism of deism from several aspects, such as: belief that God is the Creator of everything and is the Provider, belief that God Almighty is rich in His creation, and that He, glory be to Him, is the best among His servants in sustenance.

Then the hadith touched on the meaning of destiny and destiny and its effect on earning, as it makes a person seek sustenance from his place, lack of haste in livelihood, lack of dependence, and the imperative for the Muslim to be satisfied with what is estimated for him.

**Keywords**, (*Earning*, *intention*, *belief*, *monotheism*, *sustenance*, *contentment with judgment*)

#### ملخص البحث

يتناول هذا البحث مجموعة من الأمور التي يجب على كل مسلم أن يأخذها بعين الاعتبار للحصول على مكاسب جيدة ، منها: النية ، ودور ها في التوجيه إلى الكسب الصالح ، ومن المعلوم أن النية بشكل عام مشروعة. الشرط في جميع الأفعال ، ثم عقيدة التوحيد ومعنى العقيدة في اللغة واصطلاحًا ومفهوم التوحيد ، وربط الكسب بتوحيد الربوبية من عدة جوانب ، مثل: الإيمان بأن الله هو خالق الله. كل شيء وهو المعيل ، إيمانًا بأن الله تعالى غني بخلقه ، وأنه سبحانه هو خير الربط الكسب بتوحيد الربوبية من عدة جوانب ، مثل: الإيمان بأن الله هو خالق الله. كل شيء وهو المعيل ، إيمانًا بأن الله تعالى غني بخلقه ، وأنه سبحانه هو

ثم تطرق الحديث إلى معنى القدر والقدر وأثره في الكسب ، فهو يجعل الإنسان يطلب الرزق من مكانه ، وقلة التسرع في الرزق ، وقلة التبعية ، وضرورة إكتفاء المسلم بما هو موجود. المقدرة له



# **INTRODUCTION:**

Praise be to Allah, Lord of the Worlds, and prayers and peace be upon our master Muhammad (may God bless him and grant him peace)

A Muslim is still keen that his food and clothing be halal. Because of his certainty that there is no meat that grows from prohibited food, then fire is more appropriate for it. Hence, we had to point out some forms of eating forbidden money. Most of the research that dealt with the issue of earning was dealt with by the provisions of buying and selling, and the lawful and the unlawful only. As for this research, it deals with the issue of earning by linking it with belief and faith. On this basis, if a person establishes in his heart sound foundations and sound principles, his earnings will also be sound and sound in accordance with what has settled in his heart, so it is as if a person's intention is the original in this matter. In this research, we try to draw attention to a group of belief and belief methods that help a person to seek lawful earnings, by answering these questions:

- What is the role of intention in directing to good earning?

What is the relationship between monotheism and sustenance?

How does belief in Allah, the Last Day, and destiny affect the issue of earning and sustenance?

And Allah we ask success and payment in every step of that search and to accept from us and you the good deeds.

### The First Means: Intention and its Role in Directing to Good Earning

The Islamic society is characterized by a special approach that is completely absent in other societies, including what is related to the protection of the interest, both private and public, based on the principle of good faith in the request, thanks to the owner of the blessing, and accompanies the piety of God and the development of religious scruples in fear of God Almighty, and man can build his intention To transform habits into acts of worship as long as the face of God Almighty is desired by them, and this is taken from the saying of the Messenger - may God's prayers and peace be upon him: (Actions are but by intentions, and every person will have only what he intended) ().

Intention, in its general sense, means linking sustenance to God - Glory be to Him and reliance on Him in the desire for His reward and good reward. Good faith does not differ in seeking sustenance and seeking it; As it includes the safety of dealing from fraud, deception, injustice and fraud, and this is a legal requirement that is included in the legal texts and encouraged and desired, including the saying of the Messenger - may God's prayers and peace be upon him -: ()

In this, he drew attention to the importance of a person's invoking a good intention while he is on the way to earning it, so that he combines the virtue of a noble earning with the great reward of intention.

# The second method: Belief is the basis of good earning First: The meaning of the creed:

#### Language of faith:

The source of the one who believes, who believes in belief and belief, is taken from the contract, which is: binding and tightening strongly and tightly, and other things that are documented and certain; Therefore, the contract is called a sale, a covenant, a marriage, an oath, and similar covenants and contracts. Because each of the two parties is bound by this contract by custom and law, and other things that must be fulfilled; The Almighty said: {O you who believe, fulfill the contracts.}

## **Idiomatical Creed:**

It is what a person's heart agrees to and is certain of, and that he adopts as a religion and a sect. So that no doubt about it arises, it is the judgment of the firm mind or what the conscience contracts on, or the firm faith that entails intention, saying and acting according to it.

### Second: The Validity of the Belief or its Corruption:

A person's creed is: "His firm faith on which his heart is bound, his mind rules, and he adopts a doctrine and a religion that he adheres to, regardless of whether they are correct or corrupt. What is specific to him and obligatory for him, and their belief in the invalidity of equalizing others with him in some of his characteristics and rights, and what goes against the truth is a false belief because the evidence for its invalidity is established: such as the belief of the misguided Christians that God Almighty is the Messiah, the son of Mary, or that he is the third of three, and the belief of the polytheists that their idols and idols are gods With God, and other distorted sects and false beliefs that only God Almighty can count."

#### Third: The Correct Islamic Belief:

"The Islamic belief that the foundations of Islam indicated in the Book and the Sunnah and the consensus of the Companions, may God be pleased with them, is the correct belief, which is: firm belief in God, His angels, His books, His messengers, the Last Day, and predestination, its good and its evil, and all that the Qur'an and the authentic Sunnah brought of news, unseen and rulings. Predestination, legality, retribution, and all that the righteous predecessors unanimously agreed upon, submitting to God with all of that, working to Him, the Exalted, according to it, and obedience to the Prophet - may God's prayers and peace be upon him - and following him. ()

# The third method: Monotheism and its Relationship to Good Earnings First: The Concept of Monotheism:

# His Majesty said: (Yay ئج ئح ئم ئی ئي بج بخ بخ ) ().

The scholar Al-Saadi () - may God bless him with his mercy - said: "One, i.e. a monotheist, alone in His Essence, His Names, His Attributes, and His Actions, He has no partner in His Essence, nor His Name, nor Competence, nor likeness, nor peer, nor Creator nor Provider besides Him; If this is the case, then he deserves to be deified and worshiped with all kinds of worship, and none of his creation is associated with him. This means that every matter of mankind is tight and managed by God Almighty, so whoever asked for it from others has been disappointed and lost a clear loss, so he repels harm and brings benefits to be achieved. God's pleasure, and His approval is not attained except through monotheism."

### Second: The relationship between monotheism and sustenance:

Ibn Taymiyyah said (): "And sustenance is a name for everything that a person is nourished with, and that pervades the sustenance of this world and the sustenance of the Hereafter..." () So every creature must have sustenance, God Almighty said: () () There is no difference in what a person eats of haram or halal, as he is included in this provision, for the infidels may be provided with forbidden reasons and a good sustenance, and they may not be provided except by cost. What he needs of sustenance, but he is protected from the curiosity of the world by his mercy, for expanding sustenance may be harmful to its owner, and appreciating it is a mercy to its owner. The Almighty said: () () () ()

### The relationship of earning to the unification of Godliness has emerged through these points:

- A- Belief that God is the Creator of everything, the Almighty said: (الح کر کر) (), and He has been grateful to us by creating for us what is on the earth, and He has created for us in it visible and inward blessings, the Almighty said: (4)
- B- b- Belief that God is the owner of everything, so being the Creator entails the owner of everything that He created, i.e. He owns everything that exists in this existence, and the evidence for that is His saying: () (), and also saying: () (), and saying: () () For God, the Exalted and Majestic, is the Creator of everything and the Owner of everything. He is our owner and what we have of money and wealth.

### Here we must clarify two things:

- b- 2- There is a difference between the ownership of money by the Creator the Exalted and Glorious and the ownership of human beings over it. His ownership is general for all money and includes all people, whether the money is owned or not. As for human ownership, it is private, and there must be a specific reason for it that leads to its acquisition. Such as agriculture, industry, hunting, buying, or others, and if God has made this universe subservient to man, this does not mean that man will obtain money and good things without effort or work, but rather he must work as much as he can in order to obtain the livelihood that God has divided for him.

e- Belief that God Almighty has made a distinction between human beings in their sustenance due to a clear wisdom, which is that they serve one another; The Almighty said: (م ثي ثي ج جم حج حم خج خح خم سج سح سخ). About him - that the Messenger of God - may God's prayers and peace be upon him - said: (Do not sell a metropolis to a country, let the people provide for each other from God) (), and the name indicates the necessity of life, permanence, sovereignty, oneness, hearing, justice, wisdom, ability, and knowledge Attributes of perfection, and the name of God al-Raziq denotes one of the attributes of actions. And his sustenance, so he trusts in him and is cut off to him, he does not covet anything other than him, does not hope for anything but him, does not testify in giving except his will, and does not see in preventing anything but his wisdom, and does not see in the capture and extension except his ability, then the unification of God is achieved in his name, the sustenance.

# Feedback:

Drinking the medicine does not necessitate healing, rather God is the healer, but rather it is from taking the means. This means that the unification of God on a true belief and firm belief in it by word and action called in the terminology of scholars "creed or monotheism" is the basic structure to which all human interests are linked when achieving justice in the interests; Because it represents the protection of society in general, and a goal to create a suitable environment for the individual and society in general in the pursuit of realization, access to their needs and obtaining their interests, God Almighty, the Almighty, and it is the origin of the Creator, the Disposer, there is no god but Him.

# Fourth method: Renewing Faith in God:

# First: The Concept of Belief in God

Linguistically: "It is the acknowledgment of a thing by believing in it, as evidence of the differentiation between the saying of the one who said: "I believe in this," i.e.: I affirmed it, and "I believed so and so" and not saying "I believed in so and so." ()

Idiomatically: Belief in God has several definitions that differ in their wording, but agree in their meaning, including:

Faith: "Speech with the tongue, belief and action with the heart, that is, the heart, and action with the limbs. This is what the Qur'an, the Sunnah, and the consensus of the righteous predecessors of the ummah indicate.

#### Second: The Requirements of Belief in God and their Relationship to Earning Among the Requirements of belief in God are the following:

1- "Turning toward worship to God Almighty alone, praising Him, glorifying Him, praising Him with what is worthy of Him, and mentioning Him

- 2- Relying on God alone in seeking sustenance is the Creator, not on created beings. God Almighty said: (١). Glory be to Him, in His Noble Book, where he gave an example that he preferred some people over others in sustenance; So he made the livelihood of the masters better than the livelihood of their slaves, so did these gentlemen give them half of their money to be on an equal footing with them, and if the answer is no; Even though they are human beings like themselves, how can they be content to associate with Him who provides for the Most High." The Almighty said ( ٤ ٤ ٤ ٤ ٤ ٤ ٤) Glory be to Him, after this verse that these idolaters worship other than God from idols, and they do not have sustenance for them and that sustenance comes from God Almighty. The Almighty said: ( ٤ ٤ ٤ ٤ ٤ ٤) ( ) ( ), these gods that you worship besides God do not have a sustenance for you, but the one who provides is God; So seek sustenance from him alone, and single him out for worship and thanksgiving for his blessings." And the Messenger of God, may God's prayers and peace be upon him, said: (Whoever is afflicted with poverty and brings it down to people, it does not cover his need, and whoever sent it down by God, God will soon provide him with immediate or later sustenance) ()
- 3- The Muslim puts his trust in God in seeking sustenance. He who relies on God will suffice him and make his provision easy for him. The Messenger of God, peace and blessings of God be upon him, said: (If you trust God with the right to rely on Him, He would have provided you with sustenance as He provides for a bird. and take the reasons; From going to seek and collect sustenance, and return to her nests and have obtained it, and in all of that she is dependent on her Lord Almighty.
- 4- A person's distance from reprehensible qualities such as envy, malice, deceit, and people's underestimation of their things. For his sincere belief that God Almighty is the provider of sustenance.

# The Fifth Method: Renewing Faith in the Last Day:

# First: The meaning of belief in the Last Day

# Second: The effect of believing in the Last Day on earning:

# **Belief in the Last Day follows:**

- 1- The determination of the Muslim must be high, and he wants what is with God and the home of the hereafter, the Almighty said: The Messenger of God, may God's prayers and peace be upon him, said: (He whose concern is the Hereafter, God will make his heart rich, gather his affairs, and the world will come to him while he is compelled. ()
- 2- The criterion of profit is different for a Muslim than for a non-Muslim. A non-Muslim cannot do a business unless he thinks it most likely that it will have a financial return. As for a Muslim, he may do work that has no material return out of satisfaction and contentment, and even race others to it. This is only because he realizes that his reward in the hereafter is better and more permanent than his reward in this worldly life.

And He - Glory be to Him, the Most High - has arranged the reward for good deeds of charity and the like in the home of the hereafter. The Almighty said: ڑ.

3- The Muslim must monitor himself and his actions, so that he only takes his right and does not infringe on the right of others, and he must hasten to clear his responsibility from the rights of others; This is because if he does not perform it in this world, he will perform it in the hereafter. The Messenger of God, may God's prayers and peace be upon him, said: (Rights will be returned to their owners on the Day of Resurrection, until the barren sheep will be led from the cowed sheep).

# The Sixth Method: Renewing faith in predestination, its good and its bad:

# First: The meaning of decree and predestination and the importance of believing in it:

The Muslim believes in the doctrine of predestination and predestination and that God Almighty has predestined everything as he said about himself: (تح)) (), and on the authority of Abdullah bin Amr who said: I heard the Messenger of God - may God's prayers and peace be upon him - say: (God wrote predestination The creatures were fifty thousand years before He created the heavens and the earth) (), and God wrote the provisions of the children of Adam as mentioned in the hadith: "When the angel breathes the soul into the fetus, he is commanded with four words: to write down his provision, his term, his work, and the wretched or happy" ()

# Second: The effect of belief in fate and destiny on earning:

# Belief in fate and predestination results in the following:

- 1- The Muslim must seek sustenance from his place and strive to obtain it as much as he can
- 2- Not hurrying in sustenance, so everyone who receives his sustenance as it was written for him, it came in the hadith: (Do not delay sustenance, for a servant was not to die until his last sustenance reached him.



- 3- Not to be dependent, not to work, and to claim dependence on what is written for man of sustenance; This is not true; For trust and contentment with predestination does not necessitate lack of action, rather as the Messenger, may God's prayers and peace be upon him, said: (...work, for every facilitator is for that which was created for him...) (), and as stated in the hadith: Provides the birds become Khamas and go to the lining) ()
- 4- It is obligatory for a Muslim to be content with what has been decreed for him and not be bored.

Theft, fire, drowning of merchandise, or any other written predestination is contentment and patience, and this is the reason for the believer's reassurance, as it came in the hadith on the authority of the Prophet, peace and blessings be upon him: (Wonderful is the affair of the believer. It is good for him, and if calamity befalls him, he is patient, and it is good for him.) ()

The eleventh poet ():

How do we praise God in all judgment? How is the bitterness of affliction sweetened?

How is patience the key to bliss? Without the patience of the impotence, the patience of the angry

Thus - with praise - my father recommended me

### Search conclusion

At the end of our journey in this research, I ask God Almighty to grant success to our ally. Perhaps the most important results we have reached are the following:

The seriousness of intention and its role in earning good in particular

The importance of basing good earnings on a sound belief

God's monotheism is a way to reassure man that his livelihood will not be lost

There are many requirements for belief in God, the Last Day, and destiny related to earning.

### **Conclusion:**

I thank God Almighty for what I have achieved. What was success is from God, Most Merciful, Most Merciful, and what was shortcoming is from me and from Satan.

### Margins

Narrated by Al-Bukhari in The Book of Faith, Chapter: The Beginning of Revelation, Part 1, page 6. Hadith No. 1

Narrated by Al-Bukhari in the Book of Borrowing and Paying Debts, Chapter: Whoever takes people's money intends to pay it back or destroy it, 2/841 (2257).

Alukah Sharia website https://www.alukah.net/sharia/, viewed on 1/1/2018 AD and the verse from Surat Al-Ma'idah verse 1

Alukah Sharia website https://www.alukah.net/sharia/, accessed on 1/1/2018

Alukah Sharia website https://www.alukah.net/sharia/, accessed on 1/1/2018

Surat Al-Baqarah, Verse: 163.

Imam al-Saadi, he is the sheikh, the scholar Abu Abdullah Abd al-Rahman ibn Nasser ibn Min al-Saadi (breaking the Seine) from Tamim, known for short as Ibn Saadi (1889 AD - 1956 AD), from the Wikipedia website https://ar. wikipedia.org on 1/1/2018AD

Abdul Rahman bin Al-Saadi, Tayseer Al-Karim Al-Rahman in the interpretation of the words of Al-Mannan, Al-Resala Foundation, 2000, p. 77

Imam Ibn Taymiyyah is Ahmad Taqi al-Din Abu al-Abbas ibn Abd al-Halim ibn Abd al-Salam ibn Abdullah ibn Abi al-Qasim al-Khidr ibn Muhammad ibn al-Khidr ibn Ali ibn Abdullah ibn Taymiyyah al-Harrani and his translators mentioned sayings about the reason for the family's nickname (Taymiyyah) including some Ibn Abd al-Hadi, may God have mercy on him, narrated that his grandfather, Muhammad, was. His mother was called (Taymiyyah), and she was a preacher, so he was attributed to her and was known by her. He said, "O Taymiyyah, he was born, may God have mercy on him, on Monday, the tenth, and it was said, the twelfth of Rabi' al-Awwal in the year 661 AH, in Harran. And see: Al-Alam Al-Zarkali, Volume 1, p. 144.

() Ibn Taymiyyah, Majmoo' al-Fatwas, King Fahd Complex for the Printing of the Noble Qur'an, 1995, vol. 16, p. 52.

- () Surat Hud, verse: 6.
- () Surat Al-Ankabut, Verse: 60.
- () Surat Az-Zumar, Verse: 62.
- () Surat Al-Baqarah, Verse: 29.
- () Surah Yasin, Verse: 71.
- () Surat Al-Ma'idah, Verse: 17.
- () Surat Al Imran, Verse: 26.
- () Surah Fatir, Verse: 13.
- () Surat Al-Noor, Verse: 33.
- () Surat Al-Munafiqun, Verse: 10.
- () Surat Al-Dhariyat, verse: 56/57.
- () Surat Fatir, verse: 15.
- () Surat Al-Israa, Verse: 100.
- () Narrated by Ahmad in his Musnad / Musnad Al-Ansar, Part 35, Page 332, No. 21420, its chain of transmission is authentic according to the conditions of Muslim. See Sahih Al-Jami' by Al-Albani, Hadith No.: 4345.



- () Surat Al-Rum, verse: 40.
- () Surat Al-Ra'd, Verse: 26.
- () Surat Al-Ankabut, Verse: 60.
- () Narrated by Muslim, Book of Destiny, chapter on how to create a human being in his mother's womb and write his livelihood. Hadith No. 2643
- () Surat Al-Ankabut, Verse: 17.
- () Reported by Ibn Majah, Book of Trade, Chapter: Economy in the Demand for Living, No. 2135/2144, classed as authentic by Al-Albani.
- () Surat Fatir, verse: 3.
- () Surat Al-An'am, verse 165.
- () Reported by Muslim, Book of Sales, Chapter: The Prohibition of Selling Hader to Badi, Dar Al Fikr Edition, Beirut. Part 5 / page 5 / Hadith No. 1522.
- () Surat Luqman, Verse: 20.
- () Surat Al-Mulk, verse: 15.
- () Surat Al-Jumu'ah, Verse: 10.
- () Surat Al-Mulk, verse: 15.
- () Surat Al-Baqarah, Verse: 168.
- () Surat Al-Araf verse 32.
- () Surat An-Nahl, Verse: 116.
- () Surat Luqman, verse: 12.
- () Surat Al Imran, verse: 178.
- () Surah Al Imran, Verse: 8.
- () Surat Al-An'am, Verse: 17.
- () Ibn Manzur, Lisan al-Arab, Dar Sader Beirut, 3rd edition, 1414 AH, Article (Security), vol. 3, p. 141.
- () Surat Al-Ikhlas, verses 3/4.
- () Surat Al-Dhariyat, Verse: 56.
- () Surat Al-Shura, Verse: 19.
- () Surat An-Nahl, Verse: 71.
- () Surat An-Nahl, Verse: 73.
- () Islamic Theory in Economics (previously), p. 41
- () Narrated by Abu Dawood, Book of Zakat, chapter on abstinence (2/122) and al-Tirmidhi, chapter on asceticism on the authority of the Messenger of God, peace and blessings be upon him, chapter on worry about the world and its love (4/563) No. (2326).
- () It was included by Al-Tirmidhi, Book of Zuhd, Chapter of Trust, No. 2/55, and he said: "A good, authentic hadith." See al-Silsilah al-Sahihah by al-Albani, vol. 1, p. 620.
- () Surat Al-Baqarah, Verse: 281.
- () Surat Al-Anbiya, Verse 47.
- () Surat Al-Layl verses 5, 11.
- () Surah Saba verse: 37.
- () Surat al-Shu`ara', verses: 88/89.
- () Surat Al-Shura, Verse: 20.
- () It was included by Ibn Majah (2/524/525) and Ibn Hibban (72) via Shu'bah on the authority of Amr, and see the authentic series by Al-Albani 2/671
- () Surat Al-Baqarah, Verse 245.
- () Surat Al-Baqarah, Verse: 261.
- () Reported by Muslim, Book of Righteousness and Relationship Etiquette, Chapter Prohibition of Injustice, Part 8, Pg. 18, No. H 2582.
- () Surat Al-Qamar, verse: 49.
- () Narrated by Muslim, Book of Destiny, Chapter on Pilgrims of Adam and Moses, peace be upon them, Part 8, p. 51, Hadith No. 163.
- () Narrated by Muslim, Hadith No. 2643 previously extracted
- () See: Al-Silsilah As-Sahihah by Al-Albani, Volume 6, pg. 209.
- () Narrated by Muslim, Book of Destiny, Chapter: How the human being was created in his mother's womb, Part 8, page 47, Hadith No. 2647.
- () Authenticated by Al-Albani, Exposition of Mishkat Al-Masabih No. 5229, Summary of the Muhaddith's Ruling, Sahih.
- () Narrated by Muslim, Book of Asceticism and Heartbreaking, Chapter of the Believer, his whole matter is good, Part 8, page 227, Hadith No. 299.
- () He is the Egyptian Arab poet, Al-Sayyid Imran, Diwan Al-Hadi, Dar Al-Bashir, Cairo, 1st edition, 2016, p. 22.

# **Resources and References**

- [1]. Sahih Al-Bukhari
- [2]. Sahih Muslim
- [3]. Musnad of Imam Ahmad



- [4]. Sunan Abi Dawood
- [5]. Sunan al-Tirmidhi
- [6]. Sunan Ibn Majah
- [7]. Al-Albani's correct series
- [8]. Alukah Shariah website https://www.alukah.net/sharia/
- [9]. Al-Alam Al-Zarkali, Volume 1, p. 144.
- [10]. Ibn Taymiyyah, Total Fatwas, King Fahd Complex for the Printing of the Noble Qur'an, 1995
- [11]. Ibn Manzur, Lisan al-Arab, Dar Sader, Beirut, 3rd edition, 1414 AH
- [12]. Khalfan Ahmed Issa, The Islamic Theory of Economics, Janadriyah Publishing and Distribution, Edition 1, 2016 AD
- [13]. Al-Arabi Al-Sayed Omran, Diwan Al-Hadi, Dar Al-Bashir, Cairo, 1st Edition, 2016