

## CREED INCREASED ACQUIRED

العقيدة زاد المكتسب

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**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 ، ودورها 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 عبده في الرزق ثم تطرق الحديث إلى معنى القدر والقدر وأثره في الكسب ، فهو يجعل الإنسان يطلب الرزق من مكانه ، وقلة التسرع في الرزق ، وقلة التبعية ، وضرورة اكتفاء المسلم بما هو موجود. المقدر 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. ( )









- 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

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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-Dharyat, 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.
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- ( ) 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-Dharyat, Verse: 56.
- ( ) Surat Al-Shura, Verse: 19.
- ( ) Surat An-Nahl, Verse: 71.
- ( ) Surat An-Nahl, Verse: 73.
- ( ) Islamic Theory in Economics (previously), p. 41
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- ( ) 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.
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- ( ) Surat al-Shu'ara', verses: 88/89.
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