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ANALYSIS OF THE SANCTITY OF ILLEGALLY EARNED INCOME IN THE LIGHT OF ISLAMIC EDUCATION

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ABSTRACT

Earning is a basic need for a successful and peaceful society. The term “Halal” (lawful), in general, encompasses all aspects of economics in Islam. For Muslims, halal earning is indispensable for various reasons. First and foremost because it is mandated by Allah the Almighty. It is also one of the central factors for an act of worship to be accepted by Him. In

addition, halal earning undeniably greatly impacts on overall economic growth allocating economic resources efficiently and eradicating the damaging socio-economic ills in a society such as enormous disparities of opportunity, inequality of income, intergenerational mobility, and unjust income distribution.

One of the main factors causing the increasing phenomenon of concentrating wealth in the hands of a small number of transnational corporations and ultra-rich individuals is proliferation of unlawful means of earnings in a very systemized, globalized, and professionalized way backed with unjustifiable rationale at micro and macro levels.

It is a sad fact and a shocking phenomenon unfortunately, that many Muslims, in every sector such as politics, bureaucracy, education, health, business, and media, now do not differentiate or do not want to distinguish sometimes between the legal and illegal earnings. Some people are involved in earning money and seeking employment in undesirable occupations. The trajectory of haram income can be different and numerous such as usuary, gambling, bribery, deception, cheating, and loss of measure with new modes of earnings and financing.

In rapidly changing world, new modes of earnings such as passive income, affiliate marketing, youtubing, digital currency, Ecommerce and other new ways of entrepreneurship has arisen the importance of knowledge about the Islamic principles pertaining Halal and Haram income.

This study adopts a qualitative analytical approach to study this critical issue. The relevant data from Islamic primary sources, i.e. the Qur'an and the Sunnah, along with jurisprudential views of the classical scholars is examined aiming to discuss Islamic concept of Haram and to provide solutions to the problems related to earning lawfully.

INTRODUCTION:

Almighty Allah is the lonely Creator & Lord of everything in the heavens and earth. Everything in universe including the sun, moon, creator and Lord clouds, and mountains is for the service of humankind. He has also provided various means for human sustenance including wealth, money, food, and water etc. To use, consume or dispose of, some rules, regulations, principles, and guidelines entailing permissible and prohibited provisions are mentioned in Quran and the Sunnah. In the Quran Allah say: They ask you, 'O Prophet, ' what is permissible for them 'to eat'. Say, "What is good and lawful.

O believers! Do not devour one another's wealth illegally, but rather trade by mutual consent.²

This is a noteworthy that the basis in most matters is permission as understood from the Qur'anic verse, "He is the One Who created everything in the earth for you. Something would only subsequently be deemed interdicted in the presence of a revelatory text indicating as such.

Nowadays, however, some people are simply earning a livelihood through whatever means they want without taking Islamic directives into account, violating the basic Islamic principles as well as the law of the land. They violate the rights of others or go against the public interest, for instance stealing, manipulating, cheating, lying, and various other forms of corruption.

Some of them perhaps doing so due lack of knowledge about the severe warning against such economic evils and their harms in this life as well as hereafter. This is why it seems crucial to disseminate awareness about such illegal modes of earnings in the light of Quranic principles and prophetic (P.B.U.H) instructions.

Firstly Allah the Almighty says: in Holy Book

“You people have been distracted by the desire to gain more and more worlds than one another. You even reach the limit in this concern. Not at all, you will soon know. Then hear that no way, soon you will know. No way, if you had known the end of this path as a sure knowledge, you would not have behaved this way. You will keep seeing hell, then Hear that you will see it with absolute certainty. Then surely on that day you will be asked for an answer about these blessings”.³

To refrain from earning sustenance by illegal means it is imperative to grasp the very idea of being God’s servant increasing in the spirit to submit to His will. First of all, one rule should be kept in mind that Allah Ta’ala has made it obligatory upon us that whatever we do, whatever we deal with should be for the pleasure of Allah. Otherwise. That act would be hypocrisy and it is called "Shirk fi-ul-Niat". Shirk in intention, as narrated in the hadith of Bukhari Sharif on the authority of Hazrat Umar, may Allah be pleased with him, that the Holy Prophet, may God bless him and grant him peace, said: “Deeds are determined by intentions and to each person will be what he intended or intended”⁴.

That is why, if the intention is to seek the pleasing of Allah, then he will get the reward for this work. Otherwise, the intention with which he did the work will be achieved in this world, but he will not get any reward.

Secondly, we should pay attention to the fact that the age we are passing through is the age of egoism. People are after the world. As mentioned earlier; the translation of Surah al-Takasur that you people have been led astray by the desire to gain more and more. We are engaged in this race, in accumulating the worldly gains spending days and nights in the love of this world alone forgetting Allah the Almighty and His teachings. This lifestyle has become a routine and a norm of our society. In short, the motives behind every act of our life is only to gain maximum worldly gains living a luxurious life to boast. For example, the main goal of a student acquiring knowledge is to get a better job and a good salary and not to learn something to be a better human being and a strong believer.

The study we aim for, we first think about from the vantage of materialism, about its future and scope in carrier. It is a sad fact that all our decisions in this regard, being a parent or student, are totally based on such thinking putting the Islamic guidelines aside.

“The Messenger of Allah (peace and blessings of Allah be upon him) would rarely rise from a meeting without supplicating with these words: O Allah,

create in us such a fear that stands between us and disobeying You, and create such obedience that will take us to Your Paradise. And grant such faith that makes it easy for us in the troubles of the world, O Allah! So grant us the enjoyment of our hearing, our sight, and our other powers as long as He keeps us alive, and let this enjoyment last till the end. And limit our vengeance to those who wronged us, and help us against our enemy. And do not give us any trouble that weakens our religion, and do not make worldly matters our main concern and the ultimate goal of our knowledge, and do not impose on us rulers who do not show mercy to us. The Holy Prophet (peace and blessings of Allah be upon him) sought refuge in the fact that the goal of our pursuit of knowledge should be the pursuit of the world. That is, it should not be that the only goal of our knowledge is to collect so much world. But the situation has become exactly like that from which Rasulullah (P.B.U.H) sought refuge. Allah is telling us this as a reminder of the dilemma we are in”⁵

That this lust to collect wealth, greed and the race to get ahead of each other in collecting wealth, has made you negligent and the negligent is so severe that you have no sense and even consciousness. It came when you fell into the pit of the grave.

Hazrat Ali (RA) says: “People are sleeping but when they die, they suddenly become aware of where they were and where they came from”⁶ This is a situation we are going through. Striving for sustenance is a good thing. Asking for halal sustenance and striving for it is not only praiseworthy but a worship. But if we put all our efforts towards the collection of sustenance in any way, no matter the method, legitimate or illegitimate, the only real goal is that money should be collected, property should be collected, its Allah Ta'ala has condemned. It is mentioned in the Quran:

“O people of faith! Do not consume each other's wealth in an unlawful manner, except in such a way that trade is being done with mutual consent”⁷ Trade should be done by mutual consent, without coercion. What are the methods of vanity? What are the illegitimate ways in which people accumulate wealth?

First of all first is interest. Usury is a false method, an illegitimate method by which we accumulate wealth. Allah Ta'ala said in a very clear way “Allah has made buying and selling lawful and usury forbidden”⁸. There is no room for doubt in this. Stealing is another means. We steal. Taking someone's property secretly without their permission is theft and is punishable in Islam. If the stolen property is enough to reach the nisab, and in the hadith, its nisab is stated to be equal to a quarter of a dinar. (In the time of the Messenger of Allah (P.B.U.H), one dinar was equal to 4.25 grams of gold). If a person secretly withdraws something worth a quarter of a dinar, his punishment is that his right hand will be cut off at the wrist. It is in the Holy Qur'an: “The hand of a male thief and a female thief should be cut off”⁹.

The third way is bribery and surprisingly some people have given a fatwa that if you are forced to, you can bribe. This is absolutely wrong. What Allah and His Messenger have declared as Haram cannot be permitted under any

circumstances. There is only one form of its justification which the jurists have called condition of urgency. An emergency is one in which your life is in danger. You must believe that if you do not do a certain haram act, you will be killed or die, as it is mentioned in the Holy Qur'an about food and drink that Allah Ta'ala has declared such things haram. After describing these items, Allah says:

“Yes, whoever is in a state of compulsion and eats any of them without intending to break the law or exceed the limit of necessity, then there is no sin on him”¹⁰ means that he should not be willing to rebel, not to use this forbidden thing more than he needs, not to exceed the limit. Allah has laid down the rule that if a person reaches a state of emergency where his life is in danger, then only for that time that which Allah had made haram, becomes halal and only in that amount. He could save his life.

The fourth means is cheating, in business, in buying and selling, in anything if you cheat, you are committing haram. It is mentioned in the hadith that the Holy Prophet (peace and blessings of Allah be upon him) himself used to visit the markets and see the merchants, see their goods, check them. He visited a shop. The shopkeeper had different types of grain in the form of grains. He said: What is this? He said, O Messenger of Allah!

Even if it rained at night, they are taken. Someone said, "Why didn't you put it up so that people could see it?" Then he said: “He who cheated us is not one of us”¹⁰. Because the grains become heavy after soaking and their weight in the measurement becomes more. The merchant kept dry grains on top and wet ones on the bottom so that people could not see. Loss of measure The fifth means is loss of measure. That is, you should receive the money in full, but give the goods less in the measurement, or reduce the cloth or carpet or whatever is measured. Allah destroyed an entire nation just because of this one sin. The sin of the people of Hazrat Hud (A.S), the people of Aad (A.S), was polytheism, but one of their great social crimes was that they used to do in moderation:

Just as Allah has appointed a time for us to earn sustenance, He has also appointed a time for His acts of worship. We should earn sustenance at the time that Allah has appointed for this work and worship at the time that Allah has appointed for worship. Do not confuse these times. If we start earning sustenance during worship, it will be equivalent to earning unsanctioned sustenance and will be considered haram. In the same way, Almighty Allah has praised those believers who perform worship at the time of worship and earn sustenance through halal means at the time of earning sustenance. Their trade and buying and selling do not make them forget the remembrance of Allah and the prayer. Allah Almighty says in Surah Al-Nur:

In those houses whose manners and respect are commanded by Allah and where the mention of Allah's name is commanded, there are people who engage in the glorification of Allah in the morning and evening. These are the people whose trade does not distract them from the remembrance of Allah. Their trade does not make them neglect to establish prayer and their trade does

not make them neglect to pay Zakat. Because these people fear the Day when the hearts and eyes will be troubled and turned away. The Day of Judgment is being mentioned.¹¹

We should also keep in mind that just as Allah Ta'ala has ordered us to earn Halal sustenance, at the same time, Allah Ta'ala also wants us to spend this sustenance in good deeds, the wealth that we have Halal. Earned properly, we should spend it in good deeds. There are some people who earn halal sustenance but spend it in wrong deeds, there are some people who earn a lot of haraam sustenance and then leave for Hajj or perform Umrah. . Or there are those among them who go to the shrine of Data Sahib and offer pots, because the conscience of a person keeps reprimanding him again and again that you did this wrong thing, you took bribe from him, cheated him. You took money by giving it, from there you stole it, from there you killed his right, then the conscience continues to blame him. To silence and suppress the voice of conscience, he says that let's go and do a good deed, I will perform Umrah, I will perform Hajj, I will give some money to the flood victims. I give a little to the earthquake victims. He is suppressing the voice of conscience. But the problem is that Allah Almighty does not accept money earned through illegal means.

Scholars have written that the reward of spending in the way of Allah is so great that the dying person will not wish for any good deed, but will only ask for respite to spend in the way of Allah. Or else there is a reward for martyrdom, because it is mentioned in the hadith that the Holy Prophet (peace be upon him) swore and said: "I want to be killed in the way of Allah, then resurrected, then killed, then To be revived, then to be killed." He said three times. That is, the reward of a martyr is so great that when he goes to heaven and sees the reward of martyrdom, he will pray to Allah that, O Allah! I want to go back to this world, I don't want to be a martyr again. So Allah Ta'ala will say that no, this is not the Sunnah of Allah.

The one who does not spend in the way of Allah in this world will also say that I should be given respite so that I can spend in the way of Allah. Those who do not spend in the way of Allah and collect money in lawful or unlawful ways, Allah has condemned them. has said:

“Those who collect gold and silver, hoard it, and do not spend it in the way of Allah, give them the benefit of a painful punishment. On the Day when their gold and silver will be heated, the fire of Hell After heating, then their foreheads, their sides and their backs will be given with this gold and silver and it will be said that this is your treasure that you have collected, now taste this treasure”¹².

This is a punishment for a person who collects money but does not have a plan in his mind to spend some of it in the way of Allah. Originally the management should be compulsory to spent it for the best and accurate purposes.

So an Ansari companion, Hazrat Abu Talha (R.A), came to the service of the Holy Prophet, peace be upon him, and said: O Messenger of Allah! It is a year old and there are dogs in it, which are called ``har ha". M said that the best expenditure is what you spend among your relatives, so he divided that garden among his relatives and cousins.

We can see on the occasion of the conquest of Makkah, Hazrat Saad bin Abi Waqqas (R.A) fell ill and the Holy Prophet (peace and blessings of Allah be upon him) went to visit him. He said, "O Messenger of Allah! I want to spend all my wealth in the way of Allah. He (peace be upon him) said, "No, don't do it all, do it less." He said, "Well, I have given up half of my year." He said, "No." Not even half, much less. Then he said that I have spent one third of my years in the way of Allah. Then the Prophet (P.B.U.H) said: If you leave your children in a situation where they have better medicine than in this situation, when they spread their hands in front of people. Then he (peace be upon him) also gave them the good news that this is not your last time, now Allah will take a lot of work from you.¹³ Hazrat Saad bin Abi Waqqas (R.A) live long life and during Hazrat Umar's (R.A) reign he conquered Iran.

This is a fact that we must realize and another is that if you accumulate wealth in a halal way, it goes away. Accumulation in itself is not a bad thing. Allah Ta'ala has made many of His chosen servants rich. The example of Hazrat Uthman (RA) is in front of us. His title is Guinea "Ameer". He was very rich but he used to spend his wealth in the way of Allah. The example of Tabuk is in front of you. Allah Ta'ala has called this campaign "Sa'at-ul-Usr, which means the time of hardship. At that time, there was a dire need for money to prepare an Islamic army. Hazrat Usman (R.A) took three hundred camels loaded with goods for this campaign¹⁴.

In the same battle, he also gave 1000 dinars in the way of Almighty Allah¹⁵. What is condemned in our religion is the unnecessary love of the year. It is a boat. Imagine the boat as the heart of the believer and imagine the water as the world. If the boat is on top of the water, then it is floating, that is, it is continuing the journey to the hereafter by using the world as a resource, but the same water if inside the boat. It comes, the same world, the love of the world, the love of wealth, if it enters the heart of a believer, then that ship will sink. Now he will not be of this world nor of the hereafter. Love of wealth is a natural thing, but if it exceeds the limit, it is wrong.

That is, on the one hand, you are greedy to accumulate wealth, and on the other hand, you are hoarding it and not spending it freely in the way of Allah. For such people, the Holy Prophet (peace and blessings of Allah be upon him) said that every day when morning comes, Allah Almighty sends two angels, one angel is continuously prayed for the sake of the sincere one who spends in the way of Allah and the other angel. Every supplication is continuously made in favor of the one who restrains his hand and does not spend in the way of Allah. This is the prayer the first angel says: "O Allah! Give more to whoever spends in your way"¹⁶. Another says: "O Allah! Whosoever withholds his hand, destroy his wealth give"¹⁷. Angels are the best creations of Almighty Allah, they are innocent, their prayers are accepted.

Conclusion above mentioned Verses and Hadiths guide us on the subject of which methods are illegitimate in terms of earning sustenance, which we should avoid and try our best to obtain our sustenance in a halal way and we should only earn it in a halal way. Earn sustenance and that when we earn sustenance lawfully, instead of hoarding it, we spend it in good deeds, in the way of Allah. This is basically the essence of our topic and is aim of research to provide exact guidance for the viewer and common man who is not expert of Islamic literature.

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