



Objective perspectives on charitable work

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Abstract ;

The study deals with the topic of charitable work and its purposes. Where it aims to reveal the reality of charitable work and to indicate the importance it occupies in the life of the individual and society, as it stood on the statement of the controls that must be taken care of in order for this activity to achieve its goals and objectives, and it also evoked a number of purposes and objectives that are achieved through these charitable works. The study concluded with several results, the most important of which was that charitable work is an honorable work that stems from a sense of social responsibility, and it is an effort made by the individual or charitable associations without material compensation from it. Among members of society.

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1. Introduction

Praise be to God, Lord of the Worlds, and prayers and peace be upon the most honorable messengers and upon his good and pure family and companions, and after:

Islam was and still is the first to guide people to the best deeds by calling on Muslims to strive, work, and compete in doing good deeds. Among the fields that have received the attention of Islamic law is volunteer work because it is the best deed that a Muslim can do, and because it stems from the love of doing good for others. Then in our current era, charitable work is considered a necessity, because of the social message it carries aimed at contributing to the development of society and the unity of its individuals. The importance of this topic is highlighted by the need of people at the present time for charitable work, and it revives the biography of the Messenger of God, may God bless him and grant him peace, as it he was interested in voluntary charitable work, so he would give back to those who were not afraid of poverty. Charitable work is also considered a fundamental pillar of development in its comprehensive economic, political, social and cultural sense, and evidence of the vitality of society and the willingness of its members to sacrifice, solidarity and cooperate. God Almighty said: (And help one another in righteousness and piety and do not help one another to sin and aggression) surah AL-Maidah: verse 02. In the hadith of IbnOmar, may God be pleased with them both, that the Messenger of God, may

God's prayers and peace be upon him, said: ((Whoever is in his brother's need, God will meet his need, and whoever relieves a Muslim's distress, God will relieve him of his distress on the Day of Resurrection)) Narrated by Muslim.

Objectives of the study:

- Explaining the concept of charitable work.
- Explaining the extent of Islam's interest in voluntary charitable work and calling for it.
- Identifying the controls of charitable work.
- Highlighting the goals and objectives achieved through volunteer charitable work.

The Problem: The study attempts to answer the following problem: What are the purposes of volunteer charitable work? What is the need for charitable work in societies?

In order to answer the problem raised, the study was divided into an introduction that contains a definition of the topic, an explanation of its importance, the objectives of the study, and a presentation of the problem, and two sections, the first section contains the concept of charitable work and an explanation of its importance, and the second section contains the controls and objectives of voluntary charitable work.

2. The concept of charitable work and its importance

2.1 The concept of charitable work

Charitable work is an additional compound, consisting of two words: work and goodness, so we need to define it first and then learn about the concept of charitable work.

2.1.1 The work

Derived from (action).IbnFaris said: are one correct root, and it is general in every verb that is done(Faris, 1979, p. 145). It was said that it is more specific than action, because action is attributed to animals from which it occurs unintentionally, and it may be attributed to inanimate objects. Work is rarely attributed to that, and work is not used in animals except in their saying: cows are workers.(AL-Ragheb, 2009, p. 586)

The Arabs say: A man works for himself, works for a people, uses others, uses his opinion, speech, or spear, and so-and-so has his mind in such-and-such, if he manages it with his understanding.(Faris, 1979)

From the above, it appears that the word: (work) comes in the sense of: (doing something with intention, whether he does it for himself or asks for it from someone else, and whether it is through the actions of the limbs, mind, or machine).

Work terminologically: It is stated that work is every intentional and organized physical or mental effort exerted by a

person, to find or increase a legally acceptable benefit, aiming to achieve the development of the land in which he has been appointed successor, and to benefit from what God Almighty has subjected to benefit himself and his kind in fulfilling his needs.(Martan, 2004, p. 81)

It is defined as a mental and physical function that a person performs, which gives him value in life and benefit for others and himself. Therefore, every individual must move to work, build, and give.(AL-Shawabka, 2018)

From the above, it can be said that work is every physical or mental effort that a person makes to achieve benefit for himself or others.

2.1.2 Goodness:

Good versus evil, including the Almighty's saying: (It is these who hasten in the good deeds) surah AL-Mumenoon: verse 61. And they are the virtues of all things.(Manzur, 1414, p. 264)

IbnFaris said: Have their origins in conjunction and slant, then they are predicated on. Good: the opposite of evil; Because everyone inclines to it and sympathizes with its friend. And the best: the option. And good: generosity. And istikharah: to ask for the better of two things for you.(Faris, 1979, p. 232) And the good that is broken is generosity and generosity, and being related to it is good. And the good is good for itself and for the benefit it achieves(Fayoumi, 1987, p. 185), and from it is His saying God Almighty: (And whatever good you put forward for yourselves-you will find it

with Allah it is better and greater in reward) surah AL-Muzzammil: verse 20. meaning: You will find it better for you than the enjoyments of this world.

Technically: good means: everything that arouses contentment and approval due to its perfection in kind, suitability, or benefit.(Hamdan, 1991, p. 18)

Goodness is what all people with common sense desire, and it is used and used to mean preference. (And whatever good you put forward for yourselves-you will find it with Allah it is better and greater in reward) surah AL-Muzzammil: verse 20.

It is noted that the conventional meaning of good is close to the linguistic meaning.

2.1.3 Charitable work in terms:

Islamic law has paid great attention to voluntary charitable work by encouraging it and explaining its benefits to individuals and societies. It has also provided for these works with a generous reward.

What is meant by charitable work: the material or moral benefit that a person provides to others, without taking a financial reward for it, but to achieve a special goal for him, which is to gain reward from God Almighty, and the aspiration to enter His Paradise, in addition to the psychological comfort that the doer of goodness obtains. And heartfelt happiness and people's love for him.(AL-Qaradawi, 2008, p. 21)

Or it can be said that it is: an activity carried out by a group of individuals or

charitable organizations with the aim of providing a service that people need, or a public interest, so that this activity does not aim to gain any return or personal interest, and this is the most prominent characteristic of charitable work that makes it distinct from other activities. Business that seeks to make profit, without regard to human and moral values.(Mahdi, 2012, p. 212)

Charitable work includes providing money in addition to its inclusion of endowments, non-profit activities and services.(Bakkar, 2012, p. 12)

What appears from the above is that voluntary charitable work is a personal decision taken by an individual or charitable organizations to provide effort, money, or ideas to achieve a specific goal that serves society and helps in its development, and includes all kinds of good, such as providing food or health care to patients who do not have money. Money to pay treatment expenses, as well as sponsoring orphans, taking care of their interests, marrying poor young people, and every activity that includes material and moral assistance, whether inside or outside the country, is included in charitable work.

2.2 The importance of charitable work:

Volunteer work is gaining great importance in light of economic, social and cultural changes. It has evolved from mere individual work to organized collective work in the form of charitable associations and institutions seeking to

serve the community. This importance is highlighted through the following points:

- Islam's interest in volunteer work and its encouragement, as it is considered one of the important matters in a Muslim's life, while urging the necessity of striving to do good for the sake of God and seeking His reward and reward. Where charitable work stems from the Muslim's feeling that it is a religious duty encouraged by Islam (Randa Zeno, 2007, p. 18), and this is confirmed by the hadith that urges cooperation and solidarity, as the two sheikhs narrated: On the authority of Abdullah Ibn Omar, may God be pleased with them, that the Messenger of God, may God bless him and grant him peace, said: ((Whoever He was in need of his brother, God was in his need, and whoever relieves a Muslim's distress, God will relieve him of his distress on the Day of Resurrection))(Bukhari, 2002, p. 863).

- Providing services that are not provided by the state. This is done by covering the needs of a large group of socially marginalized people, and working to provide their requirements, whether material or moral, such as providing food or clothing or providing financial assistance and other needs.

- Charitable work contributes to achieving unity among members of society through the values of cooperation, solidarity and participation it carries, and the social cohesion it achieves and the upholding of human values. (Baali, 2017, p. 62)

- It contributes to security, stability and tranquility in society, works to strengthen

social relations, enhances their sense of responsibility and instills in them the spirit of participation and cooperation.

- Volunteering represents a human and material force that emanates from within societies, and pushes them to rely on the efforts of its members and on its own resources. So that it provides the opportunity for all members of society to contribute to construction and development, and unleashes talents in them to give and help in a way that serves society. (Zougai & Matouk, 2016, pp. 4-5)

- Voluntary charitable work has a great benefit on human life and society, as it is a divine law. God Almighty says: It is considered a basic need for social participation. The individual also gains many good values such as solidarity, social responsibility, assistance, cooperation, and solidarity.

- It represents a means of providing assistance and assistance to those in need, as the basis of volunteer work is to provide psychological and material assistance possible within the available capabilities, to people who need that assistance free of charge.

- Through charitable work, it is possible to cover leisure time with works that are beneficial to the public good and keep the individual away from the path of deviation. (Abdelfattah, 2008, p. 19)

The truth is that this is what we need today in these difficult circumstances, and in these points there is a confirmation of Islam's interest in charitable work and the call to it. It is considered one of the most

important factors of interconnection and cohesion among the individuals of the nation. Its importance is highlighted by spreading social awareness and urging members of society to give and feel for others, in addition to the development it achieves for the state in various economic and social fields and eliminating social evils such as crime and theft.

3. Controls and objectives of charitable work:

3.1 Controls on voluntary charitable work:

Volunteer work needs controls that determine its method, define its goals, and ensure that this work is not exploited for illegal purposes. They are summarized as follows:

- Sincerity of intention when performing voluntary work: Sincerity of intention in volunteering is linked to belief in God Almighty, and sincerity of intention leads to continuous contact with God and working to please Him, and sincerity in voluntary work is a condition for its acceptance by God. It was mentioned in the hadith on the authority of Omar ibn al-Khattab, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: ((Actions are but by intentions, and every person will have but what he intended))(Muslim, 1955, p. 1516).

This activity through which the individual seeks to help others must stem from a sincere intention to achieve God's pleasure, and compliance with His commands in calling for goodness and

cooperation. God Almighty said: And cooperate in righteousness and piety.

- Cognitive mastery of performing the service. He, may God's prayers and peace be upon him, said: ((Whoever God desires good for, will understand the religion, but knowledge comes from learning))(AL-Asqalani, 1390, p. 198). This indicates that charitable works need to be known before embarking on them, otherwise a person may harm himself and others, such as if he provides first aid to an injured person and does not know how to provide first aid, thus harming him. Islam came to guide people to knowledge before action so that a person does not regret his action and afflict others with ignorance.(AL-Harbi, 1999, p. 402)

This knowledge is obtained through the knowledge and skill to carry out the charitable operation through the psychological, physical and scientific preparation of those who carry it out, and continuous training in order to link knowledge and work. Therefore, it is necessary to master the skills required by volunteer service, through training members of charitable organizations, and working on awareness campaigns about the necessity of charitable work, especially among young people, to instill in them the spirit of work and love of goodness.(Zidane, 2008, p. 16)

- Linking volunteer service with good morals: Charitable work's adherence to good morals is one of the necessities for the success of this activity, and these morals are summarized in sincerity, mastery, honesty, honesty, justice,

patience, mercy, staying away from harm, and giving charity. God Almighty said: (Kind speech and forgiveness are better than charity followed by injury) surah AL-Baqara: verse 263, and by adhering to these virtuous morals and noble values, voluntary charitable work is undertaken for the purpose of achieving the reward of God Almighty and achieving His servitude.(AL-Harbi, 1999, p. 403)

-The desire to do charitable work: Charitable work is mastered by a person who is able to perform it cognitively and skillfully and has the desire to do it, which appears through the love of good work and the encouragement of it, and instilling the spirit of charitable work in the souls of children, and this desire arises through the feeling that He has a lot. He must give to those who have little and return the favor to those who preceded him. This desire arises through the belief that money belongs to God and he will be held accountable for it on the Day of Resurrection for what he spent.(AL-Hazmi, 2018, p. 528) He also made a door to earning good deeds after death, as stated in the hadith ((On the authority of Abu Hurairah, that the Messenger of God, may God bless him and grant him peace, said: “When a person dies, his work ceases, except for three: continuous charity, and A benefit from him, and a righteous child who prays for him)).(AL-Tirmidi, 1975, p. 652)

-Giving volunteer work a legal status: Linking volunteer work to a legal person gives it a kind of continuity in giving, but if it is linked to a natural person, it may end with the disappearance of this person,

and in order for it to continue, it must be included under institutions that provide charitable volunteer work, and individuals are included under it, generation after generation. Every person contributes to the extent of his ability, and these institutions work to train generations to carry out these volunteer works through continuous teamwork.(AL-Harbi, 1999, pp. 405-406) God Almighty said: (And help one another in righteousness and piety and do not help one another to sin and aggression) surah AL-Maidah: verse 02.

From the above, the set of controls for charitable work can be concluded as follows: gaining experience in the field of volunteer charitable work, enjoying good morals such as honesty, trustworthiness, patience, and sincerity in work, the desire to help others, taking responsibility, and sincerity in volunteer work for the sake of God Almighty without. Waiting for compensation for this work.

3.2The objectives of charitable work:

Voluntary charitable work is based on the objectives and rules of Sharia law, from which it derives its legitimacy, and seeks to achieve a set of goals, perhaps the most important of which are:

* Charitable work is a general purpose in the Sharia. There has been much evidence to command it and praise its doer. The Qur'an has encouraged cooperation in doing good and forbids cooperation in doing harm and corruption. The Almighty said: (And help one another in righteousness and piety and do not help

one another to sin and aggression) surah AL-Maidah: verse 02.

The commandments of the Messenger, may God bless him and grant him peace, were repeated about striving to do good to benefit people. He, may God's prayers and peace be upon him, said: ((The best people are those who are most beneficial to people))(AL-Qadai, 1986, p. 223). And he said: ((Every good deed is charity))(Bukhari, 2002, p. 2241). And his saying: ((Do not despise any good deed, even if it is meeting your brother with a cheerful face))(Muslim, 1955, p. 2026). There are many other noble Prophetic hadiths that focus on taking the initiative to do good and beneficial work in general.(AL-Bayoumi, 2014)

* Preserving the five legal universals: The basic purpose of voluntary charitable work is to bring benefits and repel evil by working to preserve the universal purposes, which are (religion, soul, mind, money, and offspring), and this is demonstrated through: preserving religion by building mosques. And Qur'anic institutes and sponsoring students of knowledge, and preserving oneself by sponsoring orphans and poor families, and providing aid, whether food or medicine, and as for preserving the mind by establishing schools and institutes to educate needy Muslim children, and preserving money is demonstrated by teaching children professions and crafts that It benefits them, their families, and their communities, by learning a profession that helps them earn their income and contributes to eliminating theft.

*Maximizing donations: It is considered one of the greatest goals brought about by Sharia law because of its special public interests.(IbnAshour, 2004, p. 188)

The Sharia strives for charitable works, and makes the reward not cease after death, as it was stated in the hadith: ((When a person dies, his work ceases except for three ongoing charity, or knowledge that benefits him, or a righteous child who prays for him))(AL-Nawawi, 1392, p. 253)

The evidence of Sharia law also indicates that increasing donations and volunteer work is required in the nation, and there are many examples of this in Islamic Sharia law. We mention, for example: Abu Bakr Al-Siddiq gave all his money in charity, Omar bin Al-Khattab gave half of his money, and Othman bin Affan gave charity through. Preparing the army of hardship and digging the well of Rumah, and there were many similar examples during the era of the Companions, may God be pleased with them, and the Successors, and in all stages of Islam. One of the most important legitimate objectives is to diversify donations and their means.(Bouhbouh, 2019)

*It must be done willingly and without hesitation: One of the purposes of Sharia in the field of donations and voluntary work is that it must be done willingly and without hesitation, because it is known.(IbnAshour, 2004, p. 188) Because it is not permissible to take another person's wealth except with his own good will. The Prophet, may God's prayers and

peace be upon him, said: ((A person's wealth is not permissible except with his own good will))(IbnHanbal, 2001, p. 299). With these donations, the one who makes them seeks to get closer to God and obtain His reward, so they must come from those who make them out of satisfaction and good spirits.(Bouhbouh M. , 2020, pp. 35-41) On the authority of Abu Hurairah, may God be pleased with him, he said: ((A man came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, which is the truth? Accuracy is more rewarding He said: To give in charity while you are healthy and stingy, fearing poverty and hoping for wealth))(Bukhari, 2002, p. 110).

* Expanding the means leading to it: One of the goals of volunteer work is expanding its means to serve the goal of increasing it. Al-TahirIbnAshour explained this purpose by saying that donating money is dear to the soul.(IbnAshour, 2004, p. 190) And in charitable work, it is a confrontation with the soul and Satan. God Almighty said:)Satan threatens you with poverty) surah AL-Baqarah: verse 268. This is why Sharia law wanted to expand the methods of volunteer work to serve the goal of increasing donations. Sharia law opened the field to donors in ways that suit them, provided that they are not inconsistent with a higher purpose, or result in harm or injustice.

* Voluntary work should not be a means of wasting money: One of the most important goals is that charitable work should not be made an excuse for wasting other people's money that is the right of an

heir or creditor. For this reason, a terminal illness prevents a patient from donating, because it is a loss of the right of the heirs.(IbnAshour, 2004, p. 192)

*Purity of the soul and achieving the Hereafter: The primary beneficiary of charitable work is the doer of good, because of the purification and purification of the soul, and this is confirmed by the Almighty's saying: (Take –Muhammed may God bless him and grant him - from their wealth a charity by which you purify them and cause them increase) surah AL-Taubah: verse 103. In charity, it purifies the soul from miserliness, stinginess, and the love of money. It also contains purity from sins, tranquility for the soul, and happiness of the heart, and it frees the servant from the circle of following the soul that commands evil.

IbnAshour said: Purity here is intangible, and it is the purification and purification of the soul, because the one who gives charity is guided by divine lights from God's satisfaction with him, so his soul is pure.(IbnAchour, 1984, p. 48) This is in addition to the result of charitable work of the goal of winning in the afterlife.

*The purpose of fighting poverty and social ills: The main purpose of charitable work is to remove people from the cycle of poverty and need, especially since the cause of poverty is accompanied by other effects and serious ills such as crime, theft, assault, and unemployment. The provisions of Sharia law came to achieve this goal by making the first payment of

the obligatory zakat to the poor and needy. God Almighty said: (Alms are for the poor and the needy) surah AL-Tawba: verse 60. The general purpose of charitable work is to purify oneself and Purifying it from sins, through which the servant achieves the reward of his Lord and wins His satisfaction.

*The purpose of urbanization and land architecture: Charitable work contributes to achieving human civilization, through donations and aid that help those who are unable to improve their standard of living, and through cognitive and scientific contributions that aim to develop society and finance science and knowledge. Perhaps most of Charitable works that contributed to the civilization of Muslim societies and the building of their civilization were evident in the endowment system, through which institutions of science and culture, institutes, schools, and university colleges were established, from which many pioneers in various fields graduated.(AL-Bayoumi, The concept of charitable work and its objectives, 2015, p. 261)

*The purpose of cooperation and social solidarity: Charitable work is based on solidarity between individuals that preserves the principle of brotherhood and the unity of the nation, as confirmed by Imam IbnAshour, that it is considered a great need and improvement interest, based on achieving the interests of Muslims and providing assistance to those in need.(IbnAshour, 2004, p. 204)

4. CONCLUSION

The Qur'an and Sunnah have shown the degree of Islam's interest in volunteer work in all its fields. Islam calls for social solidarity in all aspects of life, and through this study we conclude the following points:

1-Volunteer work is a great job that is based on a sense of responsibility towards members of society.

2-Volunteer work is every effort made by individuals or charitable organizations, whether moral or material, and whose goal is to provide benefit to society.

3- Volunteer work must be free of any material or worldly compensation, but rather its ultimate goal must be to achieve God's pleasure.

4- The methods of charitable work are many and varied, and their origins are either physical effort or financial or moral effort.

5-Volunteer work has great importance for the individual and society through its establishment on the basis of solidarity, solidarity and cooperation among members of society, and the encouragement for it appears in the various teachings of the Islamic religion through the verses and hadiths that mentioned the reward and reward that the charitable worker earns.

6- A set of controls must be achieved in voluntary charitable work so that it does not deviate from its established

goals and objectives, the most important of which are sincerity in charitable work and the display of virtuous morals, along with the necessity of having the desire to accomplish this work and cognitive mastery of the ways to do it.

7- Through volunteer work, a number of goals are achieved, perhaps the most prominent of which are: preserving the universal goals of religion, purifying souls and purifying them to advance, and implanting good and virtuous morals in the souls of individuals. Through this, God's pleasure is achieved and reward is obtained.

Recommendations:

-Working to include charitable volunteer work in school curricula to instill it in children, and working to program volunteer charitable work, whether in schools, universities, or institutions, such as visiting the sick, planting trees, feeding the homeless, and other charitable works.

- All institutions, whether public or private, must have a branch specialized in volunteer charitable work, and the institution works to support it.

- Urging the media and the press to shed light on charitable associations and institutions and highlight their work and the shortcomings they suffer from in order to provide them with the necessary support.

- Working to create programs and electronic portals that facilitate the

involvement of individuals in charitable organizations, and to introduce their goals and work.

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