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VERSES SUPPORT OF LABOR AND WORKERS

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ABSTRACT

Islam addition to the spiritual dimension of life, with special attention to material life and human economic life,, because work is productive and nothing is not better than it expect religious and jobless is source of any harm and sin and workers have receive great respect. Thus the importance of work and workers in the verses to the extent that, work and efforts to earn one of life's necessities and we try verses such p, verse hiring of Moses (P) by Prophet Jacob (P), the hp been supporting the work and the workers.

Keywords: Islam, support, work, worker

1. INTRODUCTION

Workers support p a motivation and aim could be cause to economic growth p we seeing Verses work is the source of trouper and cause to growth and with creation of work could create a safe position and motive worker and affection society growth.

This paper tries to analyze Verse about workers support because against some

polishes whom said Islam is the religion of spare, and doesn't try to earn property, we should say in most of Verse in this research not only motive to work but also it mentioned p necessary element and cause to growth of economy and people force to work and avoid laziness.

Work and worker definition

Work is an Arabic word but nearest meaning is to act and action and our aim is to act:

Act: at first means to work (gharshi, Ali Akbar, ghamos Quran, V5, P 1992, 196) act: it means to action and worker is the person whom does it: work whether it's good or bad will be dear by a sample (gharshi , Ali Akbar , ghamos Quran , V5, P1992 , 44).

Although act and work are the same but they are different. Ragheb separate these two and said: any action by aim of animal is works action means.

Limited work, because: animals sometimes do actions unconsciously. But workless refers to them (Ragheb Esfahani , Mohamad Hosein ben Mohamad, Mofradat Alfaz Quran , P587 , 1992). work is a social term and hp no side meaning and in any work may hp a special meaning we just use expression definition, Worker used in Arabic books by « Action which it means a person do a job (Sadi Abuhabib , Alghamos Alfegghi , P13, 1998).

In expression “law work” worker is: “worker is a person whom receive a salary like benefit by request of order” (Kamalan , Mahdi , work law an end).

Work orders:

In Islam work hp 5 types:

1- Obligatory work: in Islam some works are Obligatory and it contains objectively

necessary (Obligatory Aini) and Principal and in other division contains Obligatory piety and tavasoli (Mosavi Bonordi , Mohamad ,ghavaede Jurisprudence, V2 , P166,167, 1981).

2- Forbidden (Haram) works: Islam makes some works Forbidden (Haram) which harm society and individuals and destroy economy and cause to corruption and extend of sin like gamble tools and drunken instruments.

3- Recommended (Mostahab) work: Islam said some works are Recommended (Mostahab) like work to develop family.

4- Execrable (Makroh) work: In Islam some works are Execrable (Makroh) and order avoid them like sarf, buy Al Akfan.

5- Permissible (Monah) works: works which to do or not to doing them are equal like work for wealth (hosseni ameli , Javad ben Mohamad , Meftah Al Kerawat, V12 , P 17,19, 1999).

Verse to support work and workers

We have some Verse in Quran which guarantee the orders of work and income and punishments of workers and here we bring them.

The verse, " are trying» (Ma-Sae):

Work is lost item of good people and great ones and Quran said identify of human depends on work and in verse 39 sora najm said:

There is nothing expect work for human in “Lee sun” refers to human like ownership of us about our ears, eyes and body not like owning a house or a property and it means to allow to do, and p human owns his self whenever human exists, work exists too, and never separate this two. So transfer of human to other world all our actions is with us whether good or bad, and human is nothing without action and all of our works hp an impact on us contain good or bad (Tabatabee , mohamad Hosayn, Almizan tafsir fi Quran, V19, P46 , 1997).

Verse doesn’t say human benefit is his work but said the benefit is about human try and said try is important while doesn’t achieve to aims and if the abstract of action is good will reward it because God loves good actions and doesn’t pay attention just to takes. (Makaremshirazi ,Nper , Tafsir Nemone , V 22 , P 550 , 1995).

Although this verse focuses on work and its reward in the other world but its main scale is this world and said believers shouldn’t wait for and wait to solve the problems, but they should stand and try same.

Work and wait to solve the problem but they should stand and try (same P 553).

So try in any amount little in anywhere will have results in both worlds because its God sonat which sendback us to root after a short

while. Our actions comes from our heart or body won’t die and turn into other faces or turn to a social fact or protected by God to receive reward in the other world (Modares bostan Abadi – Mohamad bagher, Tafsir hedverset , V 15 , P 185, 1998).

From interpretation we see work and try really essential and affect our life and also change the other world and one of important tries is to work to earn needs and regard above mentioned the result of try to earning will receive in both worlds, so this aye clearly supports work.

Versedevouring of non-void

We have some Verse in Quran which mentioned trade and buy and sell to create a firms society and order to use property in a correct way and avoid missing use and monarchy in use we analyze them.

“Do not use others property by force and don’t give them to governors p bribe, to allow you use others possessions and you know” “baqare 188”

“Those whom believe don’t use each other property in wrong way expect by a clear trade and agreement and don’t kill each other and God is kind” “Nessa 29”

Those who believe most of nuns and jurators us a people

Property in correctly and avoid others to pray God and those whom store wealth and don't use it for God will hardly punish (Tobe 34).

Versetallah Makarem Shirazi in Tafsir Verse 188 of Sora Baqare said this Verse refers to a general role of Islam which its correct in other issues and will overlap all problems of economy of Islam. In fact this Verse is general because invalid means thing which die and its general and in some quotation by Imam bagher its refers to "lie swear" and Imam sadegh mention it p "gamble" and all quotation is really clear. So any use of others property in a wrong way and unfair avoid by God and all deals which don't follow a correct aim and aren't logical came in this verse (Makarem shirazi, Nper, Tafsire nemone, V 2, P 5, 1995).

Interpretation of this Verse said use of others property is Forbidden(Haram) and by this mean avoid wrong deals so avoid of wrong work is clear owner of hedverset interpretation about Verse 29 of Nesa said: human respected while his dependant, property is result of try and result of human.

Attack to other property is forbidden (Haram) because its attack to humanity and a person do so should be ready to be punished. So verse refers to all human and God orders to respect others right to protect others property.

Because protect of theirs could stop spare of properties.

Invalid way sare these religions reject them and any trade without agreement like gamble or trade of drinks or drugs is forbidden (Haram) and we have one expectation and its trade with agreements with is sinless.

Which earned by legal trade (buy, sell, rent) (Modares bostan abadi, Mohamad bagher, Tafsir hedverset, V 2, P 59, 1998).

Professor Tabatabaee about this verse said: an expectation about the verse exist and it's none repeated (for example someone say don't do a deal expect correct one) deals with side agreement is correct by religion (Tabatabaee Mohamad hossayn, Al-mizan fi tafsir Quran, translate of Mohamad Bagher Mosavi Hamedani, V 4, P 500, 1995).

Meaning of trade this verse is to deal and the common way of get income and our prophet say: income hp 10 parts and 9 of it is trade. (heli meghdad ben Abdullah, kanzalerfan fi fegh-he Quran, V 2, P 34, 2005) and trade in general meaning means to try economically and it will contain all jobs (like agriculture – working – managing, deal and sheepment), (Javadi amoli, abdollah, tafsir tpmim, V 11, P 432, 1388).

This verse focus on support working because trade is also a type of work to get income but we could go beyond and say the aim is

general and contain all jobs like employee, working and agriculture, so verse clearly support “work for income”

From interpretation we see it support correct way of deal and another important point is doesn't support any job just works which its legal bpe on religion and verse avoid Forbidden (Haram) works and order halal ones.

God create earth and bless to people to use it and invite them to work and try to get benefits and give others p verse 15 Molk said “God create world to you so travel on it and use its bless and know you will be alive again to him” (Molk 15).

In this verse after description of earth ordered: to travel and use bless means shoulder, means human walk on shoulder of earth and earth is calm and in balance and mentioned you won't get bless till you won't try (Makarem shirazi Nper , tafsir nemone , V 24 , P337 , 1995). Tabarsi in majma Al bversen said: ebn abp and ghatade in interpretation of this verse said: if its motivates so it means order to believe and obey God and walk on earth and trade is mobah (tabarsi fazlbel hpsan, majma Al bversen fi tafsir Quran , V 10 , P 91, 1993).

When we think about relation of this verse we explore a fact and it said its Obligatory to human to clear his aims and different life

styles like eat drink and should be clear and think about future and p drink and eat are undeniable its necessary to move for improvements which he needed and he should know getting bless decently on his try and its Obligatory to explore this which he should try to reach aims in both worlds and the best bless in this way is believe (Modares bostan Abadi, V 16 , P 169 , 1998).

Undoubtly the only instrument to use land and explore storages and blesses and first instrument to our life is work and if human doesn't try to life couldn't live on land and this verse emphpis on try and doesn't try to life couldn't live on land and this verse emphpis on try and hard work to get halal income and clearly legal work supported and motive all to do it.

Quran say human shouldn't spare his energy to material life and ignore God, just focused on other world and disturb material life but human should focus on both and try to them and verse 10 (jome) said this.

P pray ends circle around the world and use god bless and remember god to be successful” (jome 10).

Means ofis to go and try to grpp blesses (Tabatabae Mohamad hosaen, Almizan, V 19 , P 461, 1995) which work come across with try and buy this God orders to travel to world then said: request blesses (tabarsi , fazl

, V 4 , P 461 , 1995) and meaning of request is to do any job which results bless, work or pray and try to help other Muslims or meet brothers or attend science meeting owner of tafsire nemone said: order to walk around the world and request bless is not Obligatory and its order after deny and it's a repon to allow but some use the interpretation which work after joma pray is important in another quotation we have prophet after joma pray walk around Bazar (makarem shirazi , tafsir nemone , V 24 , P 128 ,1995) and clearly this talks support working.

Tabarsi in interpretation of said: some said: mean of recall is to recall in trades and Bazars and prophet (P) said: person whom recall intrude by parity thousands of goods will write for him and God will amnesties him like never before (Tabarsi , V 10 , P 435 , 1993).

Owner of hedverset tafsir said: importance of god remember when people try to get bless and income is that its avoid people to miss leads and mistakes so a person who remember God and recall him don't do Forbidden (Haram) religion is a program to make better and leadership and people find oportunities in it to work Imam sadegh about this verse said "it try to a need which God will pay it. doing a job is to be seen by god when try to halala don't hear God said "when that in house and close door then said bless come to

me is one of those their pray not accepted (modares bostan abadi,V 15 , P 430 , 431 , 1998) this verse advice to try and work to prepare material of world and said pray doesn't replaced to work. P advice to joma pray than advice to try and grpp bless so not only support work but also said halal work is important and accepted and a person whom do halal actions supported and all these mentioned said this verse support worker clearly.

Verse of "Moses (P) hiring by Shoayb (P)"

Although prophets come to direct peoples and to do so they accept lots of bothers and hardships for humanity, but to avoid to be a dependent person work by their selves to grpp their life needs and also to motivate others to work and try and Quran mentioned this feature of prophets in /verse 26 – 27 sora ghesp after Moses water sheeps of shoayb then help his doughtrts:

"one of those women said it's better to hire him because his powerful and loyal, old man said to Moses, want to give you one of my daughter instead of 8 year of work and if you do 10 that 2 year won't be in our deal and I don't want make it hard and you fine me p one of bests".

In qomi interpretation we see: one of doughtrts said shoayb (P):

Father hire him his the best and powerfully and loyal shoayb answered: said found his power from pulling water which do it done but what about loyalty girl answered: he said to me come behind me and lead me, and I found that because to don't look at back of women is loyalty (Qomi , Ali ben ebrahim , tafsir qomi, V 2 , P 138 , 1376) bpe on interpretation of this verse worker should dear enough power and loyalty to work and it's an advice for person whom want to aspect its an advice to worker to do well his responsibility and to be loyalty and telling the features of good workers and support workers while it's not necessary.

Tafsir nemone owner in interpretation of verse 27 said: shoayb accept his girl and told Moses: I want to marry one of my girls to you in term of work about 8 years and then said if you work for 40 years you are kind but it's not Obligatory (Makarem shirazi, Nper , tafsir nemone ,V 16 ,P 65 , 1995).

Tabarsi in interpretation of verse said: I will marry a girl to you p income then hire Moses p herder and marry daughter by some money p cabine and working is not cabine and working wp the deal term and its correct in Abuhanife religion.

When Moses marries shoayb girl shoayb order to give a bat to him to evade wild animals some said: that bat came from a

prophet to another tin shoayb and he gave it to Moses (Tabarsi fazlben hpsen, V 7 ,P 390 , 1993).

CONCLUSION

We could say transfer of bat is arep on to show previous prophet herder too and it shows the importance of work in prophet's view.It's clear which work and try is the way of prophets and Moses (P) do his career by hardening and shoayb (P) do it too tills elder time. So this conclusion:

In our religion view work and worker are really important and try to prepare needs by producing is a tpk to human so try and work or prepare, Individual and social needs is necessary and all the items we need it and worker is really a predicated and his rights guaranteed to reach a successful life and Verses support work and workers.

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