

**THE ROLE OF FARDHU KIFAYAH IN DEVELOPMENT OF
MUSLIM COUNTRY**

Norzilina Binti Zali
(Matric No. P010577)

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Perpustakaan KUIM



1000021519

Faculty of Da'wah and Islamic Management
KOLEJ UNIVERSITI ISLAM MALAYSIA
KUALA LUMPUR

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AUTHOR DECLARATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I hereby declare that the work in this academic project is my own except for quotations and summaries which have been duly acknowledged.

Date: 23 March 2004

Signature:



Name: Norzilina Binti Zali

Matric No: P010577

Address: P.O Box 213, Kampung Kubang Gendang
Hilir, Chetok 17060 Pasir Mas, Kelantan.

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ABSTRAK

Kajian ini membincangkan tentang Peranan Fardhu Kifayah dalam Pembangunan negara Islam. Tujuan kajian ini dijalankan adalah untuk menjelaskan kepada masyarakat tentang peranan fardhu Kifayah secara terperinci supaya mereka mengetahui peluang-peluang untuk diceburi khususnya dalam bidang *muamalah*. Dalam masa yang sama, penglibatan dalam bidang sains dan teknologi dapat meningkatkan pembangunan negara Islam. Di dalam penulisan projek ilmiah ini, penulis telah membuat kajian berpusat kepada kajian perpustakaan. Metodologi yang digunakan ialah metod pengumpulan data. Untuk memperolehi data yang lengkap penulis melakukan penelitian terhadap hasil penyelidikan, buku-buku, majalah dan risalah yang berkaitan. Hasil dari kajian ini penulis mendapat gambaran bahawa pelaksanaan fardhu kifayah amat penting supaya terbina pembangunan negara yang dikuasai sepenuhnya oleh masyarakat Islam. Berdasarkan kajian ini juga, penulis dapat mengetahui bahawa tamadun Islam adalah lebih hebat daripada tamadun lain dalam sejarah kehidupan manusia kerana tokoh-tokoh Islam terdahulu lebih memberi perhatian terhadap bidang fardhu kifayah.

ABSTRACT

The research discusses about the role of *fardhu kifayah* in the development of a Muslim country. The purpose of the research is to explain about the role of *fardhu kifayah* in detail to the society so that they are aware of the opportunities in the field of *muamalah*. At the same time, their involvement in the field of science and technology can also improve the Islamic country's development. In this academic project, the researcher focuses on library research. The method used is data collection. To collect comprehensive data the researcher examined several related research reports, books, magazines and pamphlets. The research finding indicated that the implementation of *fardhu kifayah* is very important so on to develop a country that is controlled by the Muslim society. Besides that, the research it was found that the Islamic civilization has a great impact on the history of human life because of the significant contribution by the previous Islamic scholars to the field of *fardhu kifayah*.

ملخص البحث

هذا البحث يتحدث مفهوم فرض كفاية ودوره في بناء دولة الإسلامية. ويهدف هذا البحث لبيان المجتمع من دور فرض كفاية وضوحا. وكذلك سوف يعرفهم عن الفرصة خصوصا في المعاملات. وأما أيضا يوجد مجال سأنس وتكنولوجية لتقدم الدولة الإسلامية. وفي هذا البحث يقوم على أساس مكتبي. يستعمل أساليب تجمع المعلومات. حيث حصلت الباحثة المعلومات المتعلقة بالبحث من خلال مراجعة الكتب والمجلات والرسالات. ويحتصل في هذا البحث عن القضائية فرض كفاية يهتم لتقدم الدولة الإسلامية. وقد عرفت الباحثة بأن الإسلام أقدم وعظم حضارة في تاريخ البشر لأن فلاسفة الإسلامية متقدمة مهم في مجال فرض كفاية.

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TRANSLITERATION TABLE
ARABIC WORDS TRANSLITERATION SYSTEM

1. ALPHABET

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ء	,	فار	fa'r
ب	b	برد	burd
ت	t	تَلّ	tall
ث	th	ثوب	thawb
ج	j	جدار	jidār
ح	ḥ	حليب	ḥalīb
خ	kh	خادم	khādim
د	d	ديك	dīk
ذ	dh	ذهب	dhahab
ر	r	رفيق	rafīq
ز	z	زميل	zamīl
س	s	سلام	salām
ش	sh	شعب	sha'ḥb
ص	s	صخر	sakhr
ض	ḍ	ضيق	ḍayq
ط	ṭ	طازخ	ṭālib
ظ	ẓ	ظالم	ẓālim
ع	c	عقل	ḥaql
غ	gh	غلام	ghulām
ف	f	فيل	fil

ق	q	قلب	qalb
ك	k	كلام	kalām
ل	l	لبّ	lubb
م	m	مال	māl
ن	n	نجم	najm
هـ	h	هول	hawl
و	w	ورق	waraq
ي	y	يم	yamm

2. Short Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
_____	a	كتب	kataba
_____	i	علم	‘alima
_____	u	غلب	ghuliba

3. Long Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ى, ا	ā	عالم, فتى	‘ālim, fatā
ي	ī	عليم, داعي	‘alīm, dā‘ī
و	ū	علوم, أدعو	‘ulūm, Ad‘ū

4. Diphthong

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
و	aw	نوم	nawn
ي	ay	ليل	layl
يَ	iyy	شافعي	shāfi‘iyy (ending)
وَ	uww	علو	‘uluww (ending)

5. Exemptions

5.1 Arabic letter ء (*hamzah*) found at the beginning of a word is transliterated to the letter “a” and not to ‘.

Example: أكبر transliterated to: akbar (not ‘akbar)

5.2 Arabic letter ة (*ta’ marbutah*) found in a word without ال (al) which is coupled with another word that contains ال (al) at the beginning of it is transliterated to the letter “t”

Example: مكتبة الإمام transliterated to: maktabat al-imām.

However if the Arabic letter ة (*ta’ marbutah*) found in a word with ال (al), in a single word or in the last word in a sentence, it is transliterated to the letter “h” Example: المكتبة

الأهلية transliterated to: al maktabah al-ahliyyah

قلعة qal‘ah

دار وهبة

dār wahbah

ABBREVIATIONS

ed.	edit/ edition/ edited by
H	hijriyyah
M	miladiyyah
n.a.	no author/ no artist
n.d.	no date
n.pl.	no place
n.pb.	no publisher
p.	page
pp.	pages
trans.	translator/ translated by
rev.	review/ revision
SAW	salla Allah alayh wa sallam
SWT	subhanahu wa ta'ala
Writ.	Written by
Cet	cetakan
Dr.	doctor
Hlm	halaman
IKIM	Institute Kemajuan Islam Malaysia
Sdn. Bhd.	Sendirian Berhad
Trans	translator

CHAPTER 1

INTRODUCTION

1.1 Topic

The Role of “Fardhu Kifayah” in Development of Muslim Country

1.2 Definition of Terms:

The Role: Means the position that is expected to have in an organization, in society or in a relationship. (Dzulkifli salleh et al. 1999. *An English Malay Dictionary*).

Fardhu Kifayah: Means a habitual action, which is compulsory to practice by individual or grouping in the Islamic society. Any one may practice for Fardhu Kifayah, doesn't matter who are practice for, because when a person practicing for it, the requirement of Fardhu Kifayah are completed into the society are have to be sin such built mosque, pray for the corpse, pray “Jemaah” and so on. (Sa'di Abu Ja'ib,1998. *Kamus Fiqhi Lughatan Wa Istilahan*:Sheikh Abdullah Isa Ibrahim Al-Ghadiry,1998, *Kamus Jami' Lil Mustalahat Al-Fiqhiyyah*).

Development: The gradual growth of so that it become more advanced, stronger. Developments are the word normally as a skill limited in social, politic and

economy aspects. The main aspects of human life, namely philosophy and the state, legislation, educational and family as well as economics should be critically. (Dzulkifli Salleh et al. 1999. *An English Malay Dictionary*).

Muslim Country: Muslim is a person whose religion in Islam. Muslim country is a state of Islamic cultures as a tolerant and moderate religion. Muslim country are practical and using the optimal resource to serve and defend of Islam. (Selected Speeches of Dr Mahathir Mohamad Prime Minister of Malaysia. 2000. *Islam and the Muslim Ummah*. Hashim Makaruddin (ed).

1.3 Research Background

Fardhu Kifayah has broadest areas considerate whole of all aspect in life such as politic, economics, social, military and legislation. If the society habitual action in their life, wealth and being to other easily to success in life. There are practice the ethic work in Islam and excellent in knowledge, more field and academic.

The target development of Muslim country to ensure that population gets the benefit from the effort to develop country. The Muslim has to understand the Islamic base in *Fardhu Kifayah* in their life and balance between Islamic and scientific knowledge earthly and Hereafter. Also, important to ascertain that members of society are fully equipped to participate in the national development programs.

There is much flexibility in Islam which takes into consideration the prevailing environment. Flexibility is allowed in all Islamic practices. Hence the Islamic way of life

does not become a burden and cause Muslims to face hardship, thus alienating them from the changing times.

It is important that Islamic rule is accepted a fair by all, that is education based on the concept and principles of Islamic knowledge is truly fair. Muslims, who are in power, should not forget Islamic principles of habitual action.

1.4 Research Aim

The researcher wants to explain about certain fields that relating to Muslim responsibility generally. They did not have to depend on foreigners to fulfill Muslim's need. The globalization era that advancing in science becomes a challenge to all Muslims in developing themselves. They are required to face for chances in fulfilling the challenges. Their involvement in science and technology is considered as fardhu kifayah due to its relevancy that contributes to country development. Back to the past, Muslim scientist were brilliant people. As a result, of renaissance time they are downed and be replaced with western scientist. In this situation, we have to learn this knowledge from them due to dies of our ulama. Certainly, it becomes a great loss to all Muslims.

1.5 The Objectives of Research

The review above of the topic to provide an overview of the Muslim country in scientific and technological development activities combine by Islamic principles. Identity the positive and negative influences and suggest some practical measure in enhancing the involvement of the Muslim country. The world view of Islam on the development of science and technology is consistently used as an overriding goal and objective. It is incumbent upon the Muslim scientist to realize these goals. There are objective involved regarding the topic:

1.5.1 To encourage all the habitual action as *ibadah*. So that to cares of important part to of good image, the power of mind, realize of moral, and appreciate to likelihood of aesthetic and development.

1.5.2 According the principles of Islamic rule, to give the positive contribution to create tolerant in ummah based the moderately good and cooperation between them.

1.5.3 To cares about the Islamic principles because the base from God is completes. The principles of development still more function and deduction from *Al-Quran* and *as-Sunnah*.

1.5.3 To understand of Islamic base in knowledge proficiency of education. Involvement in this field will show the greatness of Allah. Many things in front of our eyes have scientific value and could be explained through science thus resulting to awareness of Allah the Almighty.

1.5.4 Presents some field of Fardhu Kifayah which is becomes a responsibility to all Muslims people to execute it in their community without to foreigner to held it.

1.6 The Problem Statement

The issue being raised is performance of the role of *Fardhu kifayah* in development of Muslim country. This topic discuss the fields which is supposed includes in Fardhu Kifayah such as *Ibadah* and *Muamalat*. Fardhu Kifayah encompasses the human life entirely.

We learn that Allah rewards a person according to the quality of his righteous deeds. Characteristics of the righteous include: devoted and remaining steadfast to prayers, recognizing the rights of the needy and the deprived, hence sharing the wealth that one has, holding the truth of the Day of Judgment, and fearing the punishment of God.

The present Western-style in development practices the clash of civilization as a principle and rejected the spiritual. They are use the secularism, detach of a religious in their life and administration in country. The Muslim country not suitable to practices that. But, must to compile the agenda Islamic development more comprehensive and practice Islam is away of life. The Muslim has upgraded the status in knowledgement and combines between technology developments.

1.7 Methodology

The method which is using in that research is method of data gathering. The data is gathered by using library research. For make this academic project paper complete, the researcher use the library research to obtain the data and information. For that purpose, the researcher had been going to some libraries such as public library and referred the secondary data sources such book and general sources including newspapers, magazines, project paper, others related. Meanwhile, the documentation method is using in this

library research to build up the information. Documentation method is written reference books, project paper, magazines and so on. The data source collects from library at:

- UM Library.
- UIAM Library.
- KUIM Library.
- Islamic Public Library
- National Library of Malaysia
- UKM, Tun Seri Lanang Library.

To identify the role of Fardhu Kifayah in development Muslim country with examine from data sources and sharing the skillfulness. From the role, we can come out with the conclusion that a Muslims must cooperate between others. This condition, we propose an approach the Muslims country following the Islamic rule to give contribution to society.

1.8 Literature Review

Literature Review means a commentary of masterpiece or an article in any source whether in printed or unprinted that can assist a researcher to study and to make a clearly description with the research.

Literature review gain of supporting idea pertaining of researcher's topic. Researcher will more comprehend with the problems arise when the researcher realized that something missing about the study. Besides that, it is also as a main resource in idea development towards of this research.

Furthermore, the main thing in literature review is how it can help us to improve this research that can be more consistent. The purpose is of literature review is to limit the

problem that faced by the researcher. In this context, the combination between previous study and the latest study can furnish sufficient information in perspective aspect or route in theoretically. However, without professional estimation and previous theory surely that the research cannot be perform perfectly.

This research requires a number of essential sources found in distinguished reference materials. I refer to the academic project paper, religious books and a lot of academics books are used as references. For instance, academic project paper according Omar Mehat (1983) explains about the concept of *Fardhu kifayah* and its responsibility to Muslim. The discussing more correlate about responsibility Muslim to their nation. Muslim must systemize based on Islam teaching in solving Muslim problems avoiding them from addressing wrongs and commit thus sinful actions. There are several fields which having relation with *fardhu kifayah*. Those fields are including *ibadah* and *muamalah*. An *ibadah* is strive pray together, praying in community, dealing corpse, and other related matters. Where as the *muamalah* is economic, engineering and doctorate.

According to religious book written by Dr. Yusuf Al-Qardhawi (1999), *Tamaddun Islam Alternatif Masa Depan, Al-Islam Hadharah al-Ghard*. (trans.) Ustaz Haji Juanda Haji Jaya. The Open Press Sdn. Bhd. correlates about globalization era that advancing in science and becomes a challenge to all Muslims in developing themselves. They are required to race for chances in fulfilling the challenge their involvement in science and technology is considered as *fardhu kifayah* due to its relevancy that contributes to country development. Muslim must wake up to involve in various fields of science and technology such chemical experiment, food biotechnology, molecule genetic, microbiology, science actuary, computer science, food science, statistic, food engineering, information technology, anatomy, physiology, pathology, pharmacology, mathematic and financial. There are includes many field such a doctor, engineering, accountant, scientist, dentist, astronaut, army, navy and others. In the other hand, to build the Muslims countries the Muslims group must give cooperate between others.

The Muslim countries must understand the situation where advanced countries have introduced new ideas and technologies which the Muslims are not prepared for and unable to handle. Globalization is being promoted in every field. The Muslim countries would be able to share the wealth and technology. But, in the same time, follow the rule of Islam and obedient command of God. Involvement in these fields will show the greatness of Allah. Many things in front of our eyes have scientific value and could be explained through science thus resulting to awareness of Allah the Almighty.

CHAPTER 2

FARDHU KIFAYAH AND FARDHU AYN

Fardhu Kifayah is one of the *fardhu's* that must exist in the everyday life of a Muslim community. *Fardhu Kifayah's* way of how it is claim to be done has a similar resemblance to that of *Fardhu Ayn*; however the way it is done physically is somewhat different. *Fardhu Kifayah* can be done by individuals or a small group of people in a Muslim community. The claim is however void by the actions done from other individuals or a small group of people in the Muslim community, while the claim for *Fardhu Ayn* is stressed on the individuals itself to do the task. It is clearly stated that the claim is not void if the task is not done by a certain individual. (Dr. Ahmad A Zidan, 1997: 9&17 *Al-Ghazali's Ihya' Ulum al-Din*. (trans.) Abd el Salam Haroun.).

2.1 The Concept of *Fardhu Ayn* and *Fardhu Kifayah*

Understanding *Fardhu Kifayah's* and *Fardhu Ayn's* claim is a responsibility that is to be held by every Muslim. By understanding these laws, a person will develop a better life

with Allah and humans in real life which is proclaimed and demanded by Allah. Full understanding of the concept will develop a high quality of consciousness in an individual Muslim. However the concept is not thoroughly understood by most of the Islamic society. Things that are done will effect the development of a Muslim's personal qualities which then will turn into problems and bad habits thus bringing in a horrible result and a troubled society.

Fardhu Kifayah and *Fardhu Ayn* have always been talked about by fellow ulama from the past but it has been proven that in reality Muslims cannot meet the demands. It is essential for individuals and the Muslim society to pay serious attention to understand the concept and make the starting ground or base to build a better Muslim and self consciousness. Upon that, all efforts made weather it is through ibadah or through moral qualities will be given a reward by Allah when the time comes.

If the concept of *Fardhu Kifayah* and *Fardhu Ayn* is not executed properly in a Muslim society, then clearly the life of the society would not be so perfect. Not only that, it will also greet sins and bad consequences for eternity to the respective person onless by doing the fardhu concept.

The era of globalization full of scientific and modern lifestyle becomes a challenge to an Islamic country in a race to catch-up with that kind of development and lifestyle. However, as a Muslim a person should always be aware and watch theirselves to avoid getting involved with things that are despised by Allah. This life on earth is just a 'half-

way house' and it is reminded that a person is to live his life by doing good deeds as a provision for the after life.

With that said, the purpose of life to collect as much provisions as possible cannot be fulfilled, and it would actually cause a person to shoot off the ramp of life if the two concepts are not executed propally. *Fardhu Kifayah* and *Fardhu Ayn* should always be the guide in finding provisions. (Dr Danial Zainal Abidin, *Perubatan Islam dan Bukti Sains Moden*, PTS Publications & distributors Sdn Bhd.)

2.2 Definition of *Fardhu Kifayah*

There are two types of compulsory (*wajib*); those are *Wajib A'ini* and *Wajib Kifa'i* (collective obligation). There is no difference among school leaders in defining *wajib* except Hanafi School, who are differing *wajib* and *fardhu*. So, in defining *fardhu kifayah* and *wajib kifa'i* is no difference between that.

Fardhu kifayah means an obligation on whole parties in one society that repealed when a person in society represents them in performing an obligation. As a mentioned by Imam Shafi'e, *fardhu* is not totally difference with not *fardhu*, except with explained that a part of *fardhu* are divided into two sections.

Fardhu kifayah is a *hukm* that be compulsoried on Muslims in pursuing with aim to fulfill Muslim needs in their life as a result of uncountable fields. Therefore work division is applied to manage life matters and Muslim need. Those who are possessing wide knowledge in religion matters are impossible to solve all problems. They could not be a doctor, lawyer or chyelse in one time. They are unable to be a manager in all fields. (Dr. Ahmad A Zidan, 1997: 9&17 *Al-Ghazali's Ihya' Ulum al-Din*. (trans.) Abd el Salam Haroun.

2.3 Definition of *Fardhu Ayn*

Fardhu Ayn is a *hukm* that resembles to *wajib A'ini*. However, the dissension is taking place among Muslim scholar regarding *fardhu Ayn*.(Dr. Ahmad A Zidan, 1997: 9&17 *Al- al-Din Ghazali's Ihya' Ulum*. (trans.) Abd el Salam Haroun.)

Theology scholars said that it is a compulsory knowledge to recognize the oneness of Allah, its *zat* and *sifat*. Whereas fiqh scholar that fiqh is a compulsory concerned to know about the ibadah steps, wrongs and goods and related to *halal* and *haram* in *muamalah*.

Ilmu hisab and its *sunnah fardhu ayn* is mediator that leads to other knowledges. The Sufism scholar said the knowledge means knowledge about human himself and his sphere

to Allah. Some of them said it is honesty and ailments that endanger self. It also regarded as knowledge to differ angel and devil's moves. It is compulsaried knowledge for those who are reach puberty. They must be learning the knowledges such as belief, *syariah*, *akhlak* (manner) and other trelated matters, it is acting as.

Fardhu ayn is aknowledge that relating to heart purify from negative manner like a greedy, arrogance and bousting and other negative manners. It is acting to guide people high moral value, in other word positive manner in Muslim self only could be led by perfect belief as a basis as mentioned by our Prophet Muhammad peace be upon him.

As stated in authentic Hadith, Jibril was asked about Islam, *Iman* (belief) and *Ihsan*. The Prophet Muhammad SAW answered; Islam is your declaration on oneness of Allah and Muhammad His Prophet as a Messenger, pray five times aday, giving alms, fasting on *Ramadhan*, and pilgrimage to *Baitullah* in affordable condition. The meaning of Iman is paying acknowledge existence of Allah, angels, Prophets, kitab, resurrection day and good and bad destiny. Ihsan means praying for Allah as you see Him and believing he is seeing you when you didn't see Him. (Ab. Latif B. Muda & Rosmawati Bt. Ali, *Pengantar Ilmu Tauhid*, 1998, p. 61).

The above Hadith is emphasizing about the purity of Muslim manner. It would be attained through the combination of belief, *syariah* and *akhlak* (manner).

2.4 The Different Between *Fardhu Kifayah* and *Fardhu Ayn*

From the obligation point of view, *fardhu Ayn* is an obligation to every individual in a society group. It means that obligation is only effected to individual but not others. It must be performed by every Muslims for self regard.

Fardhu kifayah is an obligation on particular it would be performed by a person in group acted as a behalf to perform an obligation while the others would not be regarded to do it. But a group in society world is regarded to be responsible as a result of abandonment the collective obligation.

It simply to say here, that *fardhu ayn* is an individual obligatory whereas *fardhu kifayah* is a group obligatory. It doesn't mean that both matters could be separated in Muslim life. Thus both of them would be taking place in one time. Perfect performance in *fardhu Ayn* leads some condition to *fardhu kifayah* for instance; every Muslim must pray five times a day. Provided it performed by following all conditions of *solah*. The *solah* would not be regarded as a prayer if *aurat* is not being closed appropriately. To cover the *aurat* needs cloth and stick that must be fulfilled by expert in that field.

Through this example it is clear that both *fardhu's* are taking place in one time. The Islam is a religion that claims its follower to take care their healthy and self-clearliness that responsible as regarded a *fardhu Ayn*. Where the doctor who treats people advising for

health care is regarded as *fardhu kifayah*. (Omar Mehat. 1987. *Fardhu Kifayah: Konsep dan Tanggungjawab Umat Terhadapnya*).

2.5 *Fardhu Kifayah* and *Fardhu Ayn* in Quality of Muslim Country

The growth of Muslim personality is a part of constructing the Muslim community itself. The perfections of *Fardhu Ayn* in terms of the knowledge and its practical will bear a community of people with high personal qualities and full of responsibility in fulfilling God's will.

Spiritual and material progress among Muslims in Rasulullah SAW as loyal friends and glorious Islamic kingdoms era was an effect of awaring the Islamic knowledge disciplines that they learned so that every single person of them worked to make Islam and their kingdom reach the highest level. They put themselves, their family and their society. Therefore, there were no disefficiencies among them.

The trails we can see in front of us now in various forms, sculptures, calligraphs and theories in various knowledges are the outcomes of the efforts and experiences by Muslim who were ticked to the disciplines. In the field of knowledges, the development was so marvelous. The names of Al-Kindi, Ibnu Rushd (Aveross), Ibnu Sina (Avicenna), and others in religious and philosophy; Al-Shafie, Abu Hanifah, Abu Yusuf, Malik, Ahmad bin Hanbal and others in legislation; Al-Farabi, Mas'ud, Ibnu Mashkawah Syed

Al-Andalusi, Rasyid ad-Din Khan in history and sociology; and Ibnu Khaldun in geography.

In Fardhu Kifayah context, Allah SWT reminded all the Muslims to possess willingness to compete others and hardworks. All the goodness given by Allah all men should be seized by Muslims and to use them wisely and rightly. (Baharuddin Ahmad, *Falsafah Sains dari Perspektif Islam*. 1994, p. 26).

The progression of knowledge and the greatness of people's intellectual have always been emphasized by Islam as criteria for powerful ummah. Allah has created everything for human to use it wisely. Nature, ocean, animals and plants are some of the gifts from Allah SWT that should be grabbed by every person so that they could be competitive to get them and be thankful when they got them.

Exploitation of the entire gift should not make people to forget Allah and the values of this lesson because to possess the gift is one of the ways to build the power of ummah. This power will be a great wall and obstacle for the enemies of Islam to go through.

Muslims who have missed the chance to get the gifts will find themselves in poverty and troubles. And for sure, their voices will not be heard by others and they themselves will not be greeted. Only the Muslims with high level of knowledge and possess a lot of capabilities can persuade and control others if they use their specialities wisely. (Nik

Mustapha Nik Hassan & Mohd Ridhuan Tee Abdullah, *Islam dan Kemajuan Masyarakat*, 1994, p. 175).

According that, in Surah Al-Mukminun, verses 61; Allah categorized the Mukmin as obedient servant as the person who is always in hurry to get all the goodness and they are frontlist to get the goodness. This issue also mentioned in Surah Al-Baqarah verse 148. Allah called upon the Muslims to compete to each other in searching for a good thing and execute it. This matter proves that competing in life is something normal and in facing this competition, Muslims should always be the frontliner and always be the first to achieve and get something good.

Knowledges, if they are well practiced, organized good in tactics and technics, full of discipline and honesty, Muslims will become world leader without being fooled, slaved and insulted like they are now. Is the frontliner as what W.A Cohen said in his book "The Art of Leader" as a criterion of a perfect leader and known as a one-step-ahead leader.

This has been frequently stated in Al-Quran, Sunnah Prophet Muhammad SAW, even it is proven by history and human civilization that Muslim once be the frontliner giving hope and big contribution to civilization generally. With the awareness how important *Fardhu Kifayah* is, Muslims can old wonderful history.

In discussing the quality of *ummah*, it not must only covering the productivity in the aspect of materials, it should also includes spiritual, intellectual and physical which

combined with hardworks, morality and faithfulness and also visionable. (Nik Mustapha Nik Hassan& Mohd Ridhuan Tee Abdullah, *Islam dan Kemajuan Masyarakat*, 1994, p. 176).

Quality of Muslims strongly depends on how good they are facing challenge and changes in technology, knowledges, sosio-politic and economy, whether in the country level or in the international level. For those reasons, it is compulsory that humanity is important to be given the priority in confirming the men's quality achievement. Human always have ambitious and needs those will never decreased.

Quality is a target which will always change from time to time. A person who has achieved certain level will try even harder to succed upper level. So, a quality for a nation should not be measyred as a standard level for other nations. In this situation, men should compete among them to achieve their own quality and have to workhard to over power others.

Fardhu Ayn has function to produce the quality of Muslim. The obligation to the Muslim have characteristic in aspect of legal to act of devotion contains these criteria. In terms of the time, the form of ibadah and the certain rules that should be fulfilled such as cleanliness of heart and physical includes clothes besides spending some of their wealth to others as *zakat*, sacrificing manpower and money in implementation act of devotion

specifically *Fardhu Ayn*. (Nik Mustapha Nik Hassan& Mohd Ridhuan Tee Abdullah, *Islam dan Kemajuan Masyarakat*, 1994, p. 177).

Through these elaborations, it is clear from the aspect of devotion, *Fardhu Ayn* has taught Muslims well in fulfilling obligations and responsibilities perfectly. Every Muslims ought to workhard to accomplish their ibadah, so that Allah can accept it in the best condition.

Muslims who can call really understand the objective of their ibadah suppose to be strong Muslims, can overcome the challenges, willing to sacrifice their energy, time and wealth sincerely and always can execute their duty in the specific time given, have the immunity in executing the task and always on top of discipline level beside obeying the rules. This quality must exist in the heart of each Muslim, especially in facing the hard competition in this globalization era. (Nik Mustapha Nik Hassan& Mohd Ridhuan Tee Abdullah, *Islam dan Kemajuan Masyarakat*, 1994, p. 178)..

Allah says:

وَلِكُلِّ وِجْهَةٍ هُوَ مُوَلِّيهَا فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا
تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ

قَدِيرٌ ﴿١٤٨﴾

Translation: Everyone has a direction towards which one turns, therefore, emulate *one another* in good deeds. Wherever you are, Allah will bring all off you together; Allah has power over all things. (Al-Qur'an. Al-Baqarah. 2: 148)

Allah SWT was mentioned and the meaning, so hasten towards all that is good. Wheresoever you may be, Allah will bring you together (on the Day of Resurrection). In the other word Allah SWT insisted about the issues.

Allah says:

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ
وَمُهَيِّمًا عَلَيْهِ فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا
جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ
لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَٰكِن لِّيَبْلُوَكُمْ فِي مَا آتَيْنَاكُمْ فَاسْتَبِقُوا
الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ
تَخْتَلِفُونَ ﴿٤٨﴾

Translation: To you, *O Muhammad*, We have revealed this Book with the truth. It conforms whatever has remained intact from the Book which came before it and also to safeguard it. Therefore, judge between people according to Allah's revelations and do not yield to their vain desires, diverging from the truth which has come to you. We have ordained a law and a Way of life for each of you. If Allah wanted, He could have made all of you a single nation. But He willed otherwise in order to test you in what He has given you; therefore, try to excel one another in good deeds. *Ultimately* you all shall return to Allah; then He will tell you the truth of those matters in which you dispute. (Al-Qur'an. Al-Maidah. 5: 48)

In Surah Al-Maidah, verse 48, it is clearly mention that Muslims should compete with others in achieving success and glorious in the world and hereafter life. Obviously here that Al-Quran wants Muslims to be a great servant, high quality and always be the frontliner not be shadowed or weaker than others. Therefore, *Fardhu Kifayah* and *Fardhu Ayn* must be side by side to achieve the goal.

Allah says:

فَأَسْتَجِبْنَا لَهُ وَوَهَبْنَا لَهُ وَيَحْيَىٰ وَأَصْلَحْنَا لَهُ وَزَوْجَهُ إِنَّهُمْ كَانُوا
يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَشِيعِينَ



Translation: We accepted his prayer and gave him Yahya (*John*), curing his wife for him to bear a child. They were ever quick in emulating good deeds and called on Us with hope, fear, and to Us they had humbled. (Al-Qur'an. Al-Anbiya'. 21: 90)

According the verse clearly mention about the Muslims that fully in the condition of good piousness. Hence, the moral value of progress, innovative, competition and productive also the others positive attitude are the good value of Muslims that created Allah for all humankind.

On the earth, whereby that have 45 part of Islamic country are contained from the country in majority of Islamic religion population. Nevertheless the industry revolution was occurred more than 200 in the past of the yearbut until now, never from Muslim country be able to attain the level of development country as Japan.

The explorations of knowledge are important to attain the development. The Muslims should be open-minded to success and enabled to compete with the excellences of foreign nation like Europe, United State, and Japan. Just now, the development and progress in Malaysia, only to become as a modern of Muslim country, that is able to show the success and also have a potential to become a modern of industry. (Nik Mustapha Nik Hassan & Mohd Ridhuan Tee Abdullah, *Islam dan Kemajuan Masyarakat*, 1994, p. 190).

Fardhu Kifayah plays to solve the politics weakness and encourage the economics achievement nowadays. There have the important aspect which should to build up by Muslims to come back for excellence connected in the contexts of ummah development in this country.

One of the aspects Muslims must belonging the view of life is comprehensive according with the Islamic religion. Indirectly, to become a good ummah with the vision, hopefully can be more, relevance and progressive well done. The Islamic knowledge must be given to understand and to convince as an arrangement system of human to build up the high of civilization and appropriate with the value attitude of human universal.

Islam must to be given to appropriate not for reaction to destroy the current civilization, but it is to give blessing for all of humankind including with the non-Muslims. The Islamic principles are appropriate with the need of humankind although with the changes

in life style and the space of different places. The exploration in science, as al-Qur'an and al-Hadith are important in life. (Nik Mustapha Nik Hassan & Mohd Ridhuan Tee Abdullah, *Islam dan Kemajuan Masyarakat*, 1994, p. 192).

CHAPTER 3

THE FIELD OF FARDHU KIFAYAH

Development in Islam is based on belief on oneness of Allah. The goal implementation of concept and roles in *fardhu kifayah* will lead to dreams comes true. These roles are consistent with Islamic teaching that claims people to practice Islam in their life.

Allah SWT says:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً وَلَا تَتَّبِعُوا
 خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٠٨﴾

The verse in further support of the above contention:

“Obelievers! Enter into Islam completely and do not follow the footsteps of *Shaitan*, surely, he is your open enemy”.

It is very important need to built country in line with Islam teaching. The objective of development in Islam existing a modern country in both spiritual and material. The country that built on material basis will be emerging a society who redresses flexibility and imbalance in modernization and development.

The modern countries in the world today are separating development between material and spiritual need. The practice will be breaking relationship between human and God. At the same time they will enslave themselves to built modernization merely based on

material. Awareness is taking place in human self, although it should be borne in mind as a result of life need. This is the reality where humans go through vagueness in their life.

Contemporary development is based on materialism that is led by human desire. It contradicts the original objective thus straying from Islamic elements. It leads humans to manifest error. It would be difficult to build an Islamic country if the separation between Islam and development still being a basis in the modernization process.

Development in Islam is based on *tawhid* and pursuing with the objective to get Allah's Blessing. It is encompassing both the world and hereafter needs thus concerning on long term for human need. Allah is the creator who creates nature sources for human use.

An interaction between human and nature is affecting nature sources transformation to better use through human resource. The process will be ending when human nature needs be fulfilled. The basic human needs are food, clothes, home and other necessities. An interaction between human nature will be deciding economic development level whether a stream flows in Islamic circle or out of its limitation. (Muhammad Syukri Salleh, *Konsep dan Pelaksanaan Pembangunan Berteraskan Islam*, 1990, pages: 30-31).

JIHAD

(a) Definition of Jihad

According to Ibnu Mansur in Dictionary of *Lisanul Arab*, *jihad* means hardship and painstaking in words or action. In kitab *Bada'ul Shana'i*, *jihad* is a word "al-juhdu" with (ج) which meaning ability and power. If "al-juhdu" with the (ج) is much effort.