

The Individual and Collective Wajibs

We know that there are obligatory duties which Allah has ordered us to do, and has prohibited us from neglecting them. Such obligatory duties like the daily *Salats*, *Sawm*, *Hajj*, enjoining the right, washing the dead, etc. have been enjoined upon us.

We also know that a *Wajib* [a duty], is an act that is rewarded, and its doer is praised, and the neglecter is punished and dispraised. The *Wajibs* Are of Two Kinds:

1. The Individual *Wajib*, or [*Al-Wajibul-Ayni*], is to be performed by every individual who has reached the age of consent, and nobody else may do it for him. Such as the daily *Salat* and the *Sawm*, as these and similar *Wajibs* are to be performed by every grown up person (*Mukallaf*) himself and he is responsible for them, that is why it is called: *Al-Wajibul-Ayni*, that is, it is the duty of the very person to perform it himself.
2. The Collective *Wajib* [*Al-Wajibul-Kifa'i*]: It is a duty, which Allah wants to be performed by any grown up person, not a particular one, as the important thing is to have the *Wajib* carried out, such as washing the body of the dead, performing the *Salat* over it, rescuing the drowned, enjoining the right and forbidding the wrong. Also undertaking judicature, accepting posts in the Islamic State and the professions needed by the Islamic society, such as medicine, engineering, and studying to become an authority in the Divine law and jurisprudence. When some people undertake these duties and perform them, the others will be exempted from them. If nobody offers to take these responsibilities or does not complete them, every mature member of the Islamic society would be committing a sin, and would deserve punishment, whereas the one who performs this *Wajib* will be rewarded. In this case, the one who does not perform it will not be punished, because others have done it, though he will be deprived of the reward.

But if a group of people carried out some of the collective *Wajib*, such as enjoining the right and forbidding the wrong, or the *Jihad* [holy war] for the sake of Allah, without being successful in removing the wrong, injustice and corruption, or in warding off the enemies' aggression against the Islamic countries, the group which carried out the duty would be excused and rewarded.

While those who stayed behind and did not take part in this duty would be punished, because the group who undertook the task of enjoining the right and forbidding the wrong could not fulfil it, i.e. the *Wajib* could not be carried out, therefore, those who lagged behind must be reckoned and punished for not taking part in it.

Explanation

The collective duties are considered individual duties, if they are confined to some of the people. For example, if somebody saw a man drowning, or exposed to a destructive danger, and there was no one else capable of saving the endangered man, it would be his individual duty to save him, and he would not be excused.

Another example of turning a collective duty into an individual one is this: Suppose that there was a town with only a single physician, or with an insufficient number of physicians, in this case, the task of medical treatment of the sick people would be an individual duty of those physicians, since it is exclusively their responsibility.

Similarly if there was only a single religious jurisprudent in a town, he would be responsible for issuing religious decrees and judicature, as being his *Wajib Ayni*. In this way, a *Wajib Kifa'i* turns into a *Wajib Ayni* on the people, if it is confined only to them, and there is nobody else to do it.

Another example is the *Wajib Kifa'i* of enjoining the right and forbidding the wrong, which becomes a *Wajib Ayni*, if there was only one person present while a bad occurrence was happening, or only a few persons were capable of stopping it, or if resisting the wrong and calling for Islam was confined to a single person or a few people, then the *Wajib* of enjoining the right and forbidding the wrong and calling for Islam would become a *Wajib Ayni* in respect of that person or persons. This is how sometimes a collective duty changes into an individual one.

Preparatories for the Wajib and the Haram

Preparation for the Wajib:

We know that Islam enjoins some acts as *Wajib*, such as the *Salat*, the establishment of justice, *Hajj*, seeking knowledge, being kind to one's parents, enjoining the right and forbidding the wrong, *Jihad* in the way of Allah, etc., and prohibits other acts, such as drinking wine, killing people, disbelief, injustice, spreading mischief in the land, usury, monopoly, usurping the wealth and the rights of the people, and insulting them, etc., so as to establish happiness, security and freedom, and protect human dignity, so that man may live in the shadow of truth, justice and peace, through obeying Allah, the Exalted.

Naturally, many of these *Wajibs* cannot be done without some preparatory procedures, i.e. the *Muqaddimahs*. These are "the things on which the carrying out of the *Wajib* depends."

For example: *Jihad* is a *Wajib*, performing of which depends, at our present time, on preparing our armies, producing weapons and advanced war-tools. Therefore, organizing the Islamic armies and supplying them with the advanced weapons become a *Wajib*, too, as this is a *Muqaddimah* on which the *Jihad* for the sake of Allah depends.

Preserving security is a *Wajib*, too, in Islam. Now, preserving it necessitates the forming of a system of sincere and trustworthy security personnel, and providing them with developed and up-to-date means and instruments, enabling them to discover crimes and to pursue criminals. The existence of such an establishment of security personnel and equipment becomes a preparatory *Wajib* needed to preserve security. So, it would be incumbent on the State to provide for it.

The *Wajib* of "enjoining the right and forbidding the wrong" depends, sometimes, on the gathering of a number of pious people, forming a cooperative and united group. This gathering of a united group becomes a *Wajib* as a preparatory process for the realization of a religious duty.

Hajj, as we know, is a *Wajib*, but it cannot be achieved without travelling and making preparations for the journey, as the *Muqaddimahs* for the *Hajj*. So, these preparatory steps for the journey are among the *Wajibs* enjoined on the *Mukallaf*.

At-Taharah [purification], as we know, is a condition for the validity of the *Salat*. So, purifying the dress and the body from the *Najasah* [anything religiously regarded as impure], and performing ablution, or *Ghusl* of *Janabah* [one is regarded unclean after having sexual intercourse or a wet-dream, a case which requires a "*Ghusl* of *AlJanabah*" to purify the body] or performing the *Tayammum* [a kind of purification by dry soil, used in particular cases], are *Wajib* preparations, in other words *Muqaddimahs*.

Thus, a *Muqaddimah* is not a *Wajib* in itself, but it is a preparatory *Wajib* for the performance of the *Wajib* itself. That is, it is not an independent *Wajib* to travel to the holy city of Mecca, to purify the impure dress, to perform the *Wudu*, the *Ghusl* or the *Tayammum*, to install factories for weapons, to provide the means for establishing security... but these are preparatory steps on which the correct performance of the *Wajibs* depends, and thus, they are logically regarded like the *Wajibs*.

Explaining this, the *Ulama* have said; "The thing which is necessary for a *Wajib* (as a preparatory) is *Wajib* too." The *Muqaddimah*, therefore, is a *Wajib* for the sake of the *Wajib*, but is not a *Wajib* in itself. Some *Ulama*, call the *Muqaddimah* for the *Wajib*, (*Fathudh-Dharai*) that is, the essentiality of preparing the means and tools on which the performance of the *Wajib* depends.

Preparation for the Haram:

As we know that the *Muqaddimah* for the *Wajib* is *Wajib*, too, because the performance of the *Wajib* depends on the *Muqaddimah*, similarly the *Muqaddimah* for a *Haram* act is *Haram*, too, because it helps one to commit a *Haram* act.

So, the *Muqaddimah* for the *Haram* is that which leads one to commit the *Haram*. For example, reading books of deviation is not *Haram* in itself. But if this reading affects the reader, it becomes a *Muqaddimah* for deviation and going astray, i.e. falling into the *Haram*. Therefore, it becomes *Haram* for that reason.

Selling grapes is not *Haram* in itself, but it becomes *Haram* if the grapes are sold for the purpose of making wine. Hiring cars is not *Haram* in itself, but hiring them to be used as tools for committing a crime is *Haram*, because it leads to a *Haram* act. Accepting a governmental post becomes *Haram* if it is regarded as an assistance to a despotic authority, although the post is not *Haram*, but *Halal* in itself.

Some *Ulama* call the prohibition of the *Muqaddimah* for the *Haram* "*Saddudh-Dhara'i*" that is, closing the ways and means leading to committing *Haram* action. Thus, Islam prohibits all the *Muqaddimahs*; the approaches, and the reasons leading to committing a *Haram*, so as to protect the individual and the society against corruption and perversion. Therefore, we are forbidden to do things which may lead to committing a *Haram* act though they are *Halal* in themselves.

Discussion

Q1. Complete the following sentences:

- a. The *Wajib* is divided into two kinds, they are:.....and.....
- b. The *Muqaddimah* for the *Wajib* is and the *Muqaddimah* for the *Haram* is

Q2. Give examples for:

- a. A *Muqaddimah* for the *Haram*.
- b. A *Muqaddimah* for the *Wajib*.
- c. The *Wajib Ayni* (individual duty).
- d. The *Wajib Kifa'i* (collective duty).

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