

AGRICULTURE AND ITS CONTRIBUTION FROM THE ISLAMIC ECONOMICS PERSPECTIVE

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Abstract. This article explains the concept of agriculture in Islam and its contributions towards human and Muslim *ummah* from the perspective of Islamic economics. This article is divided into four sections namely agriculture in Islam, concept of an idle land, definitions of an idle land from four famous schools of Islamic jurisprudence as well as the contribution of agriculture towards human and muslim *ummah* in terms of human civilization, security and supply of food, contribution through tithe (*zakāt*) payment made by farmer and agro entrepreneur, and also contribution of agriculture in accomplishing and executing specific religious worships (*'Ibādāt*) in Islam that can be done by participating in this sector.

Keywords: Agriculture; idle land (*Ihyā' al-Mawāt*); human civilization; food supply; *Zakāt*; *'Ibādāt*

Abstrak. Artikel ini membicarakan tentang pertanian dalam Islam dan sumbangannya terhadap *ummah* dan manusia sejagat dari perspektif ekonomi Islam. Artikel ini dibahagikan kepada empat bahagian, iaitu pertanian dalam Islam, konsep pembangunan tanah terbiar, takrif tanah terbiar menurut mazhab utama dalam Islam dan sumbangan bidang pertanian kepada umat Islam dan manusia sejagat dari sudut ketamadunan manusia, bekalan dan penawaran makanan, sumbangan dalam bentuk pemberian zakat oleh petani dan usahawan agro serta pelaksanaan dan penyempurnaan ibadat-ibadat tertentu di dalam Islam yang boleh dilakukan dengan menyertai bidang pertanian.

Kata kunci: Pertanian; tanah terbiar (*Ihyā' al-Mawāt*); ketamadunan manusia; bekalan makanan; *Zakāt*; *'Ibādāt*

1.0 INTRODUCTION

It is clear from the Islamic teaching that agriculture is an important sector that shall not be neglected. Indeed, there are many verses from the *al-Qur'ān* as well as the traditions of the Prophet Muḥammad (ṣ.a.w.) which emphasizes the importance of agriculture. Islam views agriculture sector as an obligation of the society (*Fard al-Kifāyah*). A Muslim society and nation must ensure that there are people from its community who embark into the agriculture sector in order to ascertain ample food supply for the Muslim society at large.

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Nevertheless, there are some questions that need to be solved with regards to agriculture. How does Islam views agriculture and are there any encouragements provided in the *al-Qur‘ān* or *al-Hadīth* for Muslim to engage in agriculture sector and to get earnings from it? To solve these issues, this article will discuss four aspects namely agriculture in Islam, concept of reviving an idle land, definitions of an idle land by scholars and lastly, contribution of agriculture towards human and Muslim *ummah* as a whole.

In addition, the mechanism and methodology of acquiring all the relevant information and data are mainly through library based research³. The library based research is considered as secondary data collection method since all the imperative information and facts are gathered from books, journals, articles, papers, dissertations, theses as well as other relevant inputs which have been collected by other researchers.

All collected information from this study will be analyzed using the inductive method. Through the inductive method, the general conclusion of the study will be produced from analyzing specific data. In other words, this method tries to analyze data through thinking the patterns of specific proof in order to reach at the general proof⁴.

For this article, the specific views from Islamic jurists and scholars of different schools of Islamic jurisprudence pertaining to the concept of an idle land will be examined in order to produce general view for the land cultivation and development in this country.

1.0 AGRICULTURE IN ISLAM

As an organized religion, Islam goes into great details in the subject of agriculture⁵, which plays a very significant role in the daily life of a Muslim. The Islamic teaching puts a high value on efforts to consolidate the agricultural industry. *Al-Qur‘ān*, as a

³ Library Based Research is “a technique of gaining data through studying upon documents and records.” See Mohd. Shaffie Abu Bakar. 1995. *Metodologi Penyelidikan* Bangi: Universiti Kebangsaan Malaysia. p.41.

⁴ Winar Do Surachmed. 1965. *Metodologi Pengakaran Nasional*. Jakarta: Universitas Jakarta. p.8; Mohamad Najib Abdul Ghafar. 1999. *Penyelidikan Pendidikan*. Skudai: Universiti Teknologi Malaysia. p.155.

⁵ In Arabic, the word agriculture refers to *al-Filāḥah* means the act of clearing and cutting but, when applied to the soil has the meaning of “to break up in order to cultivate or to plough.” From Pre-Islamic times the word *filāḥah* has assumed a wider meaning to denote the occupation of husbandry and agriculture. In this sense, it is synonymous with *zirā‘ah*, to which the ancients preferred *filāḥah* (all the earlier writers called their works on agriculture *Kūāb al-Filāḥah*). See *The Encyclopedia of Islam*. 1965. Netherlands: Leiden, Vol. II. p.899.

main source of Islamic jurisprudence, emphasizes on the importance of water⁶ in agriculture⁷.

Allah (s.w.t.) says to the effect:

“Do not the Unbelievers see that the heavens and the earth were joined together (as one unit of creation), before we clove them asunder? We made from water every living thing. Will they not then believe?”

Sūrah al-‘Anbiyā’ 21:30

It can be inferred from this verse that Allah (s.w.t.) brings to life plants and animals to this world from water⁸, which has been sent down from the sky. As such, Allah (s.w.t.) has provided a continuous water supply for all his creations⁹. Rain that has been sent down by Allah (s.w.t.) from the sky to bring life and to fertilize plants on the earth will finally bring a lot of benefits to mankind, be it in the form of fruits for eating or leaves and trunks of trees for healthy and medical purposes¹⁰. Table 1 indicates the classification of essential nutrients needed for health:

⁶ Surface were all leveled, the whole surface would be under water, as the mean elevation of land sphere-level would be 7,000 to 10,000 feet below the surface of the ocean. This shows the predominance of water on our globe. That all life began in the water is also a conclusion to which our latest knowledge in biological science points. Apart from the fact that protoplasm, the original basis of living matter, is liquid or semi-liquid and in a state of constant flux and instability, there is the fact that land animals, like the higher vertebrates, including man, show in their embryological history, organs like those of fishes, indicating the watery origin of their original habitat. The constitution of protoplasm is about 80 to 85 per cent of water. See *The Holy Qur‘ān: English Translation of the Meanings and Commentary* (1410H), Madīnah: King Fahd Holy Qur‘ān Printing Complex. p.924.

⁷ Abu Bakar Abdul Majeed. 2006. “Enhancing Food Security in the Era of Information and Communications Technology in the Muslim World” in Shaikh Mohd Saifuddeen Shaikh Mohd Salleh *et al.* (eds.). *Food and Technological Progress: An Islamic Perspective*. Kuala Lumpur: MPH Group Publishing Sdn. Bhd. p.58.

⁸ According to the majority of *al-Mufasssiri‘n*, water here means sperm (*Nutfah*). See Ibn al-Hummān. 2003. *Fath al-Qadir*. Riyād: Dār ‘Ālim al-Kutub, Vol. 3. p.405.

⁹ Abu Bakar Abdul Majeed. 2006. *op.cit.*, p.58.

¹⁰ A lot of researches have been done proved that certain plants nutrients can be of benefit to our health. Our body for instance, is unable to manufacture many of the essential compounds needed for all its life-sustaining tasks, from building bones, making blood and muscle to regulating brain, liver and heart function. In one six-year study by Harvard Medical School and Harvard School of Public Health, evaluated that tomato products (which contain large quantities of lycopene) showed a measurable relationship to reduce prostate cancer, breast cancer and cervical cancer risks. This is because, as consumption of tomato products increased, levels of lycopene in the blood increased, and the risk of all these cancers decreased. Another example of healthy supplement derived from plants is Lutein, found in dark green leafy vegetables such as spinach, plus various fruits and corns. Researches have indicated that Lutein promotes long-term eye maintenance by acting as a filter against the damaging effects of the sun, particularly retinal damage and macular degeneration. See

Table 1 Classification of essential nutrients needed for health

Nutrients	Function/Biological Role	Source of Food
Proteins	Growth and maintenance of body tissues; structural compounds of cell, antibody enzymes and hormones; provides energy.	Soybeans.
Carbohydrates	Major source of energy for the body; provides glucose to maintain the function integrity of nerve tissue and sole source of energy for the brain; exerts a protein-sparing action; stimulates peristaltic movements of gastrointestinal tract; precursors to nucleic acids, connective tissue matrix and galactosidase of nerve tissue.	Grains and cereals, bread, rice, sugar, honey fruits.
Lipids (fats and oils)	Serve as a concentrated source of energy; provide essential fatty acid (n-3 FA); aid transport and absorption of fat soluble vitamins; add to the palatability and favor of the diet; spare protein for tissue synthesis.	Vegetable oils and coconut milk.
Vitamin A	Essential for an integrity of night vision, growth and bone development; epithelial tissue development and maintenance.	Dark green vegetables.
Vitamin B Complex	Production and maintenance of collagen; preserves capillary integrity; assists in calcification of bone and teeth; facilitates iron absorption (Fe ⁺⁺ to Fe ⁺⁺).	Fruits and vegetables.
Vitamin C	Essential role in metabolic processes of living cells (cofactors, coenzyme).	Fruits, citrus, guava, pineapples and potatoes.
Vitamin D	Essential for normal growth and development; important for the formation of bones and teeth, growth and mineralisation of bones in children, maintenance and mineralisation on bones in adult; aids in absorption of calcium.	Exposure to sunlight and fortified food.
Vitamin E	Antioxidant function (prevents peroxide formation, enhances activity of vitamin A and C); reduces the risk of cardiovascular diseases.	Wheat germ oil, palm oil, soybean oil, salad oil.
Vitamin K	Essential for synthesis of prothombin and proteins involved in clotting of blood; plays a role in maintaining bone density; assists calcium intestinal uptake.	Green leafy vegetables, soybean.
Calcium	Essential for iron transport across cell membranes; bounds to protein.	Green mustard, broccoli.
Phosphorous	Regulates pH.	Whole-grain cereals, legumes.
Sodium	Regulates body fluid osmolarity and pH.	Common table salt.

Table 1 (continued)

Nutrients	Function/Biological Role	Source of Food
Iron	Important for oxygen transfer.	Whole grains, dark green vegetables.
Zinc	Important for nucleic acid metabolism.	Wheat bran.
Iodine	Control reactions involving cellular energy.	Iodised table salt, water and vegetable in non-goitrous region.
Water	Cleans potable water; provides the environment in which all the body's activities are conducted; participates in many metabolic reactions and supplies the medium for transportation vital material to cell and waste products away from cells.	Drink water, fruits.

Source: Aminah Abdullah *et al.* 2006. "Nutrition Security in Muslim Countries: The Drive Towards a Healthy Ummah," in Shaikh Mohd Saifuddeen Shaikh Mohd Salleh *et al.*, (eds.), *Food and Technological Progress: An Islamic Perspective*. Kuala Lumpur: MPH Group Publishing Sdn. Bhd. p.161-164

Allah (s.w.t.) stresses further in the *al-Qur'ān*:

“The likeness of the life of the present is as the rain which We send down from the skies. By its mingling arises the produce of the earth, which provides food for men and animals: (It grows) till the earth is clad with its golden ornaments and is decked out (in beauty): The people to whom it belongs think they have all powers of disposal over it: There reaches it Our command by night or by day, and We make it like a harvest clean-mown, as if it had not flourished only the day before! Thus do We explain the signs in detail for those who reflect.”

Sūrah Yūnus 10:24

Ibn Kathīr explained that Allah has made a parable in this verse regarding the nature of our present life with the rain, which comes down in drops and mingles with the earth. From the rain or water, all kinds of good and useful vegetables and fruits are produced for men and animals. The earth is covered in its bravery of green and gold and in fact all kinds of colors. A hailstorm or a blast, comes and

The Star, April 27, 2008:SF15 “Plant Power.” Besides, Leonuns Sibiricus (a type of nut) proved by recent research by Malaysia Agriculture Research and Development Institute (MARDI) that this kind of nut enriches with nutrition such as protein, carbohydrates, mineral (calcium, phosphorus, ferrous, netrium and calium) and vitamins (A, B1 and B2). See Berita Harian, July 8, 2008:15 “Khasiat Kacangma.”

destroy it, or it may be even normal during the harvest season and the fields are stripped bare by some blight or disease. Finally, all that is left is only dust and ashes¹¹.

From the perspective of history, we can observe the story of Sabā', which was mentioned in the *al-Qur'ān*. The tribe of Sabā' was famous for agriculture activities and it owned advanced technologies of agricultural. It was said that the tribe has long miles of fruits farms and when harvesting period came, the tribe only has to bring along baskets to pick up their fruits¹².

Allah (s.w.t.) states to the effect:

“There was, for Sabā', aforesaid, a sign in their home-land-two gardens to the right and to the left. Eat of the sustenance (provided) by your Lord, and be grateful to him: a territory fair and happy, and a Lord Oft-Forgiving!”

Sūrah Sabā' 34:15

According to Ibn Kathīr, in this verse Allah tells the story of the Sabā'¹³ tribe (*Qabilah*) who lived in Yemen during the time of Solomon and Queen Bilqīs, in a happy and prosperous country, amply irrigated from the Ma'rib dam¹⁴. Its road were skirted by gardens on both sides, right and left, where at any given point, you will always see two gardens. It produced fruits, spices, and frankincense. It got the name of Araby the Blest for that part of the country¹⁵.

Sabā' was a great emperor, given with arable lands and farms as well as green crops. Its residents live with peace and harmony. Allah has commanded the Sabā' residents to enjoy all the sustenance provided to them and be grateful to Allah Almighty. However, the people of Sabā' ignored the God's injunction and Allah has withdrawn all the privileges and arable agriculture lands given to them. It was said that about 13 prophets have been sent to the tribe but they refused to accept Allah's exclamation¹⁶.

Allah (s.w.t.) states to the effect:

“But they turned away (from Allah), and We sent against them the flood (released) from the Dams, and We converted their two garden (rows) into “gardens” producing bitter fruit; and tamarisks, and some few (stunted) lote-trees. That was the requital

¹¹ Ibn Kathīr. 2004. *Tafsīr al-Qur'ān al-'Aẓīm*. Riyād: Dār 'Ālim al-Kutub. Vol.7. p.351-352. Cf. Ibn al-Humām. 2003. *Faḥ al-Qadīr*. Riyād: Dār 'Ālim al-Kutub. Vol.2. p.437-438.

¹² Mastura Mohd. Zain. 2008. “Menimba pahala daripada hasil bumi.” *Berita Harian*, May 13, p.11.

¹³ Sabā' was originally name of a person namely Sabā' Bin Yushjab Bin Ya'rib Bin Qiḥṭān Bin Hūd. See Ibn al-Humām. 2003. *op.cit.* Vol.4. p.319.

¹⁴ Ibn Kathīr. 1998. *Tafsīr al-Qur'ān al-'Aẓīm*. Riyād: Dār al-Salām. Vol.3. p.700-703.

¹⁵ Ibn al-Humām. 2003. *op.cit.* Vol.4. p.319-321. See also *The Holy Qur'ān: English Translation of the Meaning and Commentary. op.cit.* p.1278.

¹⁶ Mastura Mohd. Zain. 2008. “Menimba pahala daripada hasil bumi.” *Berita Harian*, May 13, p.11; Ibn al-Humām. *op.cit.* Vol.4. p.319-324; Ibn Kathīr. 1998. *op.cit.* Vol.3. p.700-703.

We gave them because they ungratefully rejected faith, and never do We give (such) requital except to such as are ungrateful rejecters.”

Sūrah Sabā’ 34: 16-17

The above verses justified that although Allah has given a lot of privileges to the people of Sabā’ and because they rejected the true faith and became arrogant of their prosperity and skill in irrigation engineering, in respect of the wonderful works of the dam, Allah therefore, has converted all the privileged into bad requital when a mighty flood came and the dam burst and destroyed everything they had. This spectacular crisis is a requital for those who reject the true faith commanded by Allah (s.w.t.)¹⁷.

Nevertheless, Islam views the agriculture sector as an obligation of the society (*Farḍ al-Kifāyah*)¹⁸. As such, from the perspective of Islam, getting involved in this important sector is an honorable endeavor. This is because a person who is involved in food production is not only looking after himself, but also the rest of the community. This is actually akin to donation (*Ṣadaqah*) in Islam¹⁹.

Prophet Muḥammad (ṣ.a.w.) said²⁰:

“There is none amongst the Muslims who plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, but is regarded as a charitable gift for him.”

Allah (s.w.t.) stresses to the effect:

“The parable of those who spend their wealth in the way of Allah is that of a grain of corn: it groweth seven ears, and each ear hath a hundred grains. Allah giveth manifold increase to whom he pleaseth: and Allah careth for all and he knoweth all things.”

Sūrah al-Baqarah 2: 261

¹⁷ Ibn al-Humām. *op.cit.* Vol.4. p.321; Ibn Kathīr. 1998. *op.cit.* Vol.3. p.703.

¹⁸ *Farḍ al-Kifāyah* is differed from *Farḍ al-‘Ain*. *Farḍ al-‘Ain* is any action and benefit, which are repeated from time to time such as praying five times a day, as a mean to obey Allah and it is regarded as a compulsory action for every man. Conversely, *Farḍ al-Kifāyah* is any action that are not recurring from time to time such as bathing dead body when someone died. *Farḍ al-Kifāyah* is compulsory (*Wājib*) upon people of the society (*al-Mukaliffin*) according to the majority of Islamic scholars. When someone in the society has carried out the duty, the responsibility for the whole society has been removed. See Ibn Najjār. 2003. *Sharḥ al-Kaukab al-Munir*. Makkah: Jāmi‘ah ‘Umm al-Qurā. Vol.1. p.374-376.

¹⁹ Mohd. Effendi Norwawi. 2006. “Food Security from the Malaysian Perspective” in Shaikh Mohd Saifuddeen Shaikh Mohd Salleh *et al.* *Food and Technological Progress: An Islamic Perspective*. Kuala Lumpur: MPH Group Printing (M) Sdn. Bhd. p.7.

²⁰ *Ṣaḥīḥ al-Bukhārī*. 1999. Riyāḍ: Dār al-Salām. “Kitāb al-Ḥarth wa al-Muzāra‘ah.” Ḥadīth No:2320, p.372; *Ṣaḥīḥ Muslim*. 1998. Riyāḍ: Dār al-Salām. “Kitāb al-Musāqāt wa al-Muzāra‘ah.” Ḥadīth No:3969. p.679.

In elaborating this verse, al-Qurtubī stated, this verse shows agriculture sector is an obligation of the Muslim society (*Fard al-Kifāyah*) and this important job will give revenues and income sources to mankind²¹.

During the time of Prophet Muḥammad (ṣ.a.w.), he had given close attention to agricultural activities as well as in monitoring farmer's entitlements. After Islam had attained victory in Khaybar, the Prophet has made a partnership contract with the Jews in sharing crops²².

In a ḥadīth narrated by Ibn 'Umar, Prophet Muḥammad (ṣ.a.w.) said²³:

“The Prophet (ṣ.a.w.) made a deal with the people of Khaybar that they would have half the fruits and vegetation of the land they cultivated.”

2.0 CONCEPT OF REVIVING IDLE LAND (IḤYĀ AL-MAWĀT)

The word *al-Iḥyā* literally means recovering or reviving land by putting fence surrounding it, or cultivating and developing on it²⁴. *Al-Mawāt* refers to it as a thing that has no spirit or soul, or land that has no possessor or it also can be defined as an idle land without any development on it²⁵. From the perspective of Ḥasan 'Ayūb, *al-Mawāt* means land with no prosperous²⁶.

From the *fiqh* terminology, *al-Iḥyā* is rehabilitation of the idle land by constructing building (house or factory) or doing agricultural project or ploughing or any other attempts. *Al-Mawāt* refers to it as a land with no activity on it, no water supply, no ownership and no one extracting for its benefit²⁷.

According to the Ḥanafī's school of Islamic jurisprudence, idle land means a land with no prospect on it because the land has no water supply or is not engulfing with water and no one owned that land²⁸. Al-Shāfi'ī pointed out that idle land is land with no development on it and it is not controlled by anyone whether the land is located

²¹ Al-Qurtubī. 1995. *Jāmi' al-Aḥkām al-Qur'ān*. Beirut: Dār Iḥyā' al-Turāth al-'Arabī. Vol.3. p.305-306.

²² Al-Shawki. 2003. *Nail al-Awṭār*. Riyāḍ: Dār 'Ālim al-Kutub. Vol.3. p.7-8.

²³ *Ṣaḥīḥ al-Bukhārī*. 1999. Riyāḍ: Dār al-Salām. “Kitāb al-Ḥarth wa al-Muzāra'ah.” Ḥadīth No:2329. p.374; *Ṣaḥīḥ Muslim*. 1998. Riyāḍ: Dār al-Salām. “Kitāb al-Musāqāt wa al-Muzāra'ah.” Ḥadīth No:3962. p.678.

²⁴ Ibn Manzūr. *op.cit.* Vol.9. p.233.

²⁵ Ibn al-Hummām. 2003. *Sharḥ Faṭḥ al-Qadīr*. Riyāḍ: Dār 'Ālim al-Kutub. Vol.8. p.136. *Al-Mawāt* also means destroy and outworn. See Ibn Qudāmah. 1992. *al-Mughnī*. Qāhirah: Hijr. Vol.8. p.145.

²⁶ Ḥasan 'Ayūb. 2006. *Fiqh al-Mu'āmalāt al-Mālāyyah fā al-Islām*. Qāhirah: Dār al-Salām. p.443.

²⁷ Al-Buhūti. 1974. *Kashshaf al-Qinā'*. Makkah: Maṭba'ah al-Ḥukūmah. Vol.4. p.205; Al-Sharbīnī al-Khaṭīb. 1958. *Mughnī al-Muḥtāj*. Qāhirah: Maṭba'ah Mustaffā al-Bābī al-Ḥalabī. Vol.2. p.361; Ibn Juzayy. 1976. *al-Qawānīn al-Fiqhiyyah*. Beirut: Dār al-Qalam. p.339; Al-Dardīr. 1880. *al-Sharḥ al-Kabīr*. Qāhirah: Maṭba'ah al-Azharīyyah. Vol.4. p.66.

²⁸ Al-Maydānī. 1998. *al-Lubāb fā Sharḥ al-Kitāb*. Beirut: Dār Iḥyā' al-Turāth al-'Arabī. Vol.1. p.218.

near or far away from developed area²⁹. Succinctly, from the *fiqh* perspective, the revival of idle land includes the clearing, cultivating, hedging, spreading and existing of water supply³⁰.

3.0 DEFINITION OF IDLE/UNCULTIVATED LAND BY SCHOLARS

3.1 Ḥanafī School

Idle land is a land that is located in a rural area with no possessor and no one entitles to it. A land, which is situated in a city or a village cannot be considered as an idle land. Similarly, a land that is located in a rural area but is being used by people for animal breeding or a place of public facility cannot be regarded as an idle land. These lands cannot be revived inconsiderately since they are located near the developed area where some are used for public route³¹.

These kind of lands cannot be categorized as idle lands since they are needed by the local residents for river and road. Therefore, these type of lands cannot be possessed by anyone and cannot be used for any other purposes³².

3.2 Mālikī School

An idle land refers to an unused land or reserve land for the purpose of animal breeding or as a main source of wood for local resident. If there was a building but it had collapsed or the crop has been destroyed, or the source of water has been closed, it does not necessarily mean the possession by the original possessor has been removed except in the case when the second explorer has revived the land after the land has been left for a long time³³.

3.3 Shāfi‘ī School

An idle land is a land without development on it and is not a reserve area owned by a developer. Reserve area that has been developed cannot be possessed since it is needed as a complement area such as for horse racing, clinching camel or place for throwing rubbish³⁴.

²⁹ Al-Sharbīnī al-Khaṭīb. *op.cit.* Vol.2. p.361.

³⁰ Al-Ṣan‘ānī. 1960. *Subul al-Salām*. Qāhirah: Iḥyā’ al-Turāth al-‘Arabī. Vol.3. p.82.

³¹ Al-Kāsānī. *op.cit.* Vol.6. p.194; Ibn ‘Ābidīn. 1979. *al-Durr al-Mukhtār wa Radd al-Muḥtār*. Beirut: Dār al-Fikr. Vol.5. p.307; al-Maydānī. *op.cit.* Vol.2. p.219; Al-Darīr. *op.cit.* Vol.4. p.66.

³² *Ibid.*

³³ Al-Dusuqī. 1970. *Ḥaṣhīyah al-Dusuqī ‘alā al-Sharh al-Kabīr*. Qāhirah: ‘Isā al-Bābī al-Ḥalabī. Vol.4. p.66; Ibn Juzayy. *op.cit.* p.339.

³⁴ Al-Sharbīnī al-Khaṭīb. *op.cit.* Vol.4. p.361-363; al-Shīrāzī. 1992. *al-Muhadhdhab*. Damshiq: Dār al-Qalam. Vol.1. p.423.

3.4 Ḥanbalī School

An idle land refers to a land that has no possessor, no water supply, no building on it and cannot be taken any benefits from it. However, the land cannot be revived if the land is near or next to a developed land, which is attached to a route, water supply area, recreational a park, animal breeding area or a source of wood³⁵.

The legality of reviving an idle land has been clearly stated in the following *ḥadīth*:

“Whoever cultivates uncultivated land (belonging to nobody) will possess it.”³⁶

“Whoever cultivates uncultivated land will possess it, provided that the land does not belong to any Muslim, otherwise one has no right to plant anything in it oppressively.”³⁷

“He who cultivates land that does not belong to anybody is more rightful (to own it).”³⁸

Generally, all the above *ḥadīth* proved that reviving an idle land is legal from *sharī‘ah* perspective and it can be in any form like providing water supply, doing agriculture activities, constructing house, hedging or any other works. Yet, not all types of idle land can be revived. The majority of *fuqahā’* agreed that a land with no possessor which has no sign of previous revival may automatically belongs to those who has successfully revived³⁹.

They also agreed that a land which is possessed by someone via buying or receiving it as a gift (*hibah*) cannot be revived except if the owner himself, as possession of land is permanent basis⁴⁰. The above discussion of an idle land from four different schools of Islamic jurisprudence shows that their views based on valid evidence (*dalīl*) are similar with one another. The only difference is in the aspects of conditions and limited usage of an idle land⁴¹.

³⁵ Al-Buhūtī. *op.cit.* Vol.4. p.205; Ibn Qudāmah. *op.cit.* Vol.5. pp.513-516.

³⁶ This *ḥadīth* was narrated by ‘Umar. See *Ṣaḥīḥ al-Bukhārī*. 1999. Riyāḍ: Dār al-Salām. “Kitāb al-Ḥarth wa al-Muzāra‘ah”. Ḥadīth No:2335. p.375. This *ḥadīth* also was narrated by Jābir Bin ‘Abd Allāh and has been recorded in *Jāmi‘ al-Tirmidhī*. 1999. Riyāḍ: Dār al-Salām. “Abwāb al-Buyū”. Ḥadīth No:1379. p.335.

³⁷ This *ḥadīth* was narrated by ‘Amrī Bin ‘Auf. See *Ṣaḥīḥ al-Bukhārī*. 1999. Riyāḍ: Dār al-Salām. “Kitāb al-Ḥarth wa al-Muzāra‘ah”. Ḥadīth No:2335. p.375. This *ḥadīth* also was narrated by Sa‘īd Bin Za‘īd. See *Jāmi‘ al-Tirmidhī*. 1999. Riyāḍ: Dār al-Salām. “Abwāb al-Buyū”. Ḥadīth No:1378. p.334.

³⁸ This *ḥadīth* was narrated by ‘A‘ishah. See *Ṣaḥīḥ al-Bukhārī. op.cit.* Ḥadīth No:2335. p.375.

³⁹ Ibn Qudāmah. *op.cit.* Vol.5. p.513; al-Buhūtī. *op.cit.* Vol.4. p.206.

⁴⁰ *Ibid.*

⁴¹ Wahbah al-Zuhailī. *op.cit.* Vol.6. p.4620.

4.0 CONTRIBUTION OF AGRICULTURE

Agriculture has contributed significantly towards human and economics development. Among the important contributions are:

4.1 Contribution towards Human Civilization

Agriculture was developed at least 10,000 years ago, and has undergone significant developments since the time of the earliest cultivation. The history of agriculture is a central element of human history, as agricultural progress has been a crucial factor in worldwide socio-economic changes⁴².

Agriculture plays a key role in the development of human civilization. It is widely believed that the domestication of plants and animals allowed human to settle and give up their previous hunter-gatherer lifestyle during the Neolithic Revolution⁴³. Until the Industrial Revolution⁴⁴, the vast majority of the human population labored in agriculture⁴⁵.

⁴² Islam's Contribution to Agriculture and Related Matters, <http://www.khilafah.com/kcom/the-khilafah/economy/islams-contribution-to-agriculture-and-related-matters.html>, 5th August 2008.

⁴³ Neolithic Revolution is also called New Stone Age, ancient cultural stage or level of human development, characterized by stone tools shaped by polishing and grinding. In most schemes, it follows the Paleolithic Period, or age of chipped-stone tools, and preceded the Bronze Age, or early period of Metal tools. See *The New Encyclopaedia Britannica*. 1993. USA: Encyclopaedia Britannica, Inc. Vol.8. p.597. This revolution also refers to the name of that stage in man's cultural development when all of his tools, implements, and weapons were made of stone, bone, antler, ivory, and wood. It does not have chronological significance since all peoples in all parts of the world did not pass through it at the same time. In Europe, Africa, and Asia it applies to almost the dawn of human history, while in Australia, some of the Pacific islands and certain parts of America it ended only yesterday. See *The Encyclopedia Americana*. 1964. New York: Americana Corporation. Vol.25. p.680.

⁴⁴ In modern history, Industrial Revolution refers to the process of change from an agrarian, handicraft economy to one dominated by industry and machine manufacture. This process began in England in the 18th Century and from there spread to other parts of the world. Although used earlier by French writers the term Industrial Revolution was first popularized by the English economic historian, Arnold Toynbee (1852-1883) to describe England's economic development from 1760 to 1840. See *The New Encyclopaedia Britannica*. 1993. *op.cit.* Vol.6. p.304. Towards the end of the 18th and the beginning of the 19th Century there occurred in England a series of changes in methods of industrial technique and radical alterations in the social and economic organizations. This transformation was characterized by Jerome Adolphe Blanqui in 1837 as an "Industrial Revolution". The older idea, given currency by this name, was that a sudden and revolutionary change was wrought in English industry by a domestic series of new inventions; but more current research has shown that the old system was modified only gradually by a succession of changes, which took a long time to work out. See *The Encyclopedia Americana*. 1964. *op.cit.* Vol.15. p.93.

⁴⁵ Islam's Contribution to Agriculture and Related Matters, <http://www.khilafah.com/kcom/the-khilafah/economy/islams-contribution-to-agriculture-and-related-matters.html>, 5th August 2008.

Take for instance, during the time of the ‘Abbāsīd⁴⁶ Caliph, al-Mansūr (AD754-775) built the new capital, surrounded by round walls. Within fifty years the population outgrew the city walls as people thronged to the capital to become part of the ‘Abbāsīds’ civil service or to engage in trade⁴⁷.

Some Muslim scholars therefore decree that agriculture takes precedence over many other fields of economy. Thus, it is not surprising to find sound evidence of a strong involvement of Muslims in agriculture during the heyday of the Islamic civilization. A unique characteristics of the spread of Islam across three continents in the 7th and 8th centuries was the concomitant diffusion of new crops⁴⁸.

The other major contribution of agriculture towards human civilization is relates to technology. As such, old irrigation systems everywhere were repaired and extended, and new ones were built. The technology of water-raising devices and methods of storing, conveying and distributing water were developed and diffused. Techniques for prospecting hidden resources and underground systems or *qanats* for collecting and conveying such water were successfully devised⁴⁹.

As a result of agricultural activities, new crops were introduced and later transformed private farming into a new global industry. These crops were exported everywhere including Europe where farming was mostly restricted to wheat strains obtained much earlier via Central Asia. These new crops included sugar cane, rice, citrus fruit, apricots, cotton, artichokes, aubergines and saffron⁵⁰.

The agricultural revolution during the Islamic civilization was not confined to irrigation, or fertile areas, for virtually all categories of land were farmed more intensively. During the 11th century, Muslim agronomists in Spain carried out part of their research and some of their experiments in the royal botanical gardens in Toledo and Seville. These experimental gardens were the first of their kind and were not copied in the West until the 16th century where they first appeared in the university cities of northern Italy⁵¹.

⁴⁶ ‘Abbāsīds is the dynasty of the caliphs from 132/750 to 656/1258. The dynasty takes its name from its ancestor, al-‘Abbās Bin ‘Abd al-Muṭalib Bin Hāshim, the uncle of the Prophet Muḥammad (ṣ.a.w.). This dynasty is considered as the second of the two great dynasties of Muslim Empire of the Caliphate. It overthrew the ‘Umayyad Caliphate in AD750 and reigned as the ‘Abbāsīd Caliphate until destroyed by the Mongol invasion in 1258. See *The Encyclopaedia of Islam*. 1960. London: Luzac & Co. Vol.1. p.15.

⁴⁷ Islam’s Contribution to Agriculture and Related Matters, <http://www.khilafah.com/kcom/the-khilafah/economy/islams-contribution-to-agriculture-and-related-matters.html>, 5th August 2008.

⁴⁸ Abu Bakar Abdul Majeed. 2006. “Enhancing Food Security in the Era of Information and Communications Technology in the Muslim World”, in Shaikh Mohd Saifuddeen Shaikh Mohd Salleh *et.al.* (eds), *Food and Technological Progress: An Islamic Perspective*. Kuala Lumpur: MPH Group Printing (M) Sdn. Bhd. p.58.

⁴⁹ *Ibid.* p.60.

⁵⁰ Islam’s Contribution to Agriculture and Related Matters, <http://www.khilafah.com/kcom/the-khilafah/economy/islams-contribution-to-agriculture-and-related-matters.html>, 5th August 2008.

⁵¹ Abu Bakar Abdul Majeed. *op.cit.* p.61.

Meanwhile, the introduction of new plants was accompanied by changes in farming practices. The traditional growing season had always been winter, with lands mostly lying fallow during the summer. Nevertheless, a virtually new agricultural season was opened since many of the new crops required hot conditions to flourish. With the introduction of summer crops, the rhythm of the cultivation seasons was radically altered. Consequently, idle lands and labors became more productive⁵².

The introduction of a summer season also saw the emergence of crop rotation. Under the Roman Byzantine systems, the normal practice had been to crop the ground only once every two years. However, the Muslim-inspired agricultural revolution with respect of crop rotation made it possible to harvest four times or more instead of once during every 24-month period⁵³.

4.2 Contribution towards Food Security and Supply

There is no doubt that food, clothing and shelter are necessary for bare survival of man and his basic needs. The vision of an organized Islamic living is among others, the guarantee to every individual of the fulfillment of his basic needs including food security⁵⁴. Food is a basic part of the existence of mankind. It plays important roles in social, cultural and religious life of most communities. In general, food is that which nourishes the body⁵⁵.

Food security has normally been defined in terms of three important elements namely, food availability, stability and accessibility. The first refers to the ability of a country to provide enough food for its ever growing population. The second element concerns the capacity of the market to provide a stable supply of food. The third relates to the economic and physical ability of the population to obtain the food necessary for a healthy life⁵⁶.

Based on this definition, the state of insufficient food security and supply are considered as the lack of accessibility to the adequate food. The inability of man to produce enough food causes the price of food in the market to fluctuate. Consequently, the state of hunger and imbalance diet for the body will occur⁵⁷.

⁵² *Ibid.* p.59.

⁵³ *Ibid.*

⁵⁴ Nik Mustapha Nik Hassan. 2006. "The Concept of Food Security in Islam," in Shaikh Mohd Saifuddeen Shaikh Mohd Salleh *et al.* (eds). *Food and Technological Progress: An Islamic Perspective*. Kuala Lumpur: MPH Group Printing (M) Sdn. Bhd. p.18.

⁵⁵ Mohd Ghazali Mohayidin and Ismail Abdul Latif. 2006. "Food Security in Malaysia's Economic Development," in Shaikh Mohd Saifuddeen Shaikh Mohd Salleh *et al.* (eds). *Food and Technological Progress: An Islamic Perspective*. Kuala Lumpur: MPH Group Printing (M) Sdn. Bhd. p.27.

⁵⁶ *Ibid.* p.27; Food and Agriculture Organization of the United Nations. 1998. *The Right to Food in Theory and Practise*. Rome: FAO, p.32.

⁵⁷ Hassan Fahmi Jumah. 1988. "Food Security in Islamic Countries: Opportunities and Integration," in Subhi Qasem (ed.). *Food Security in the Muslim World*. Jordan: The Islamic Academy of Sciences, p.218.

Food insecurity is usually a problem in developing countries than in developed countries as the latter often have in place the requisite mechanisms for food production, storage and distribution. Many Muslim countries face problems of inadequate food production, insufficient food supplies and inefficient food delivery system. Hence, they have to depend on massive imports from other countries to meet their basic food requirements⁵⁸.

Indeed, the preservation of one's own life and maintaining it in a state of efficiency is regarded to be a duty of the individual (*Fard al-‘Ain*)⁵⁹. Allah (s.w.t.) has stated clearly the special human potential in the *al-Qur‘ān*:

“We have honored the sons of Adam, provided them with transport on land and sea, given them for sustenance things good and pure, and conferred on them special favors, above a great part of our creation.”

Sūrah Banī Isrā‘īl 17:70

From the above verse, provision made by the Creator is sufficient for all, coupled with His Will that everyone should draw his sustenance from this provision and make it a socially obligatory duty in the fortunate to ensure the need fulfillment for such members of the society who are not able to do it themselves⁶⁰.

In the *al-Qur‘ān*, there are many verses which explains about food supply and security for example:

“It is God who hath created the Heaven and the Earth and sendeth down rain from the skies, and with it bringeth out fruits where with to feed you, it is He who hath made the ships subject to you, that they may sail through the sea by His command, and the rivers (also) hath He made subject to you.”

Sūrah Ibrāhīm 14:32

“It is He who sendeth down rain from the skies, with it We produce vegetation of all kinds, from some We produce green (crops), out of which We produce grain, heaped up (at harvest); out of the date-palm and its sheaths (or spathes) (come) clusters of dates hanging low and near: and (then there are) gardens of grapes, and olives, and pomegranates; each similar (in kind) yet different (in variety): when they begin to bear fruit, feast your eyes with the fruit and the ripeness thereof. Behold! In these things are signs for people who believe.”

Sūrah al-‘An‘ām 6:99

⁵⁸ Yusof Basiron *et al.* 2006. “Food Security in Fats and Oils for the Muslim World”, in Shaikh Mohd Saifuddeen Shaikh Mohd Salleh *et al.* (eds). Food and Technological Progress: An Islamic Perspective. Kuala Lumpur: MPH Group Printing (M) Sdn. Bhd., p.102.

⁵⁹ Nik Mustapha Nik Hassan. *op.cit.* p.20.

⁶⁰ *Ibid.* p.21.

“From the land that is clean and good, by the will of its cherisher, springs up produce, (rich) after its kind: But from the land that is bad, springs up nothing but that which is scanty thus do We explain the signs by various (symbols) to those who are grateful.”

Sūrah al-‘A‘rāf 7:58

The task of ensuring food security and supply lies on everyone. Delivering safe food to the dinner table is the culmination of the work of many people. Producers, shippers, processors, distributors, handlers and many others perform actions on a daily basis that may affect the safety of our food. The challenge is for everyone to execute these individual actions as best as possible, so that the food served is free from physical hazards and dangerous levels of pathogenic micro-organisms and dangerous chemicals⁶¹.

The government has the responsibility to draw up policies in ensuring food supply and safety are given the priority and emphasis by producers, distributors, suppliers as well as consumers. The government is also responsible of implementing these policies and monitoring the level of food supply in the country through its various regulatory and enforcement agencies⁶².

The government needs to focus on managing a safe food supply for the population. This could be attained by doing the following⁶³:

- (1) Enhancing response to emergencies with respect of food-borne diseases.
- (2) Improving import inspection activities.
- (3) Setting inspection priorities based on risk.
- (4) Developing and strengthening standards for food safety.
- (5) Enhancing monitoring and surveillance.

4.3 Contributing towards Economic Development Via Tithe (Zakāt) Collection

Agriculture has also contributed significantly towards economics development through the agriculture’s tithes. The institution of *zakāt* is one of the most effective mechanisms available in Islamic economic system to deal with the dual problems of poverty and inequality. It plays an important role as redistribution mechanism to allow the haves to help the needy and poor in society. Hence, leading towards an efficient, fair and equitable distribution of resources in the society⁶⁴.

⁶¹ Shaikh Mohd Saifuddeen Shaikh Mohd Salleh. 2006. “Aspects of Food Safety from the Perspective of Islam,” in Shaikh Mohd Saifuddeen Shaikh Mohd Salleh *et.al.* (eds). *Food and Technological Progress: An Islamic Perspective*. Kuala Lumpur: MPH Group Printing (M) Sdn. Bhd. p.149.

⁶² *Ibid.*

⁶³ *Ibid.*

⁶⁴ Patmawati Bte Hj. Ibrahim. 2001. “Zakāt as an Alternative Redistribution Mechanism: A Review,” *Shariah Journal*. Academy of Islamic Studies, University of Malaya. 9:2 (2001). p.54.

Technically, *zakāt* stands for an act of monetary worship according to which any Muslim who possesses wealth equal to or exceeding a laid down limit (*Niṣāb*) had to give away at the prescribed rate, a portion of it to specifically designated categories of people⁶⁵.

In terms of purposes, *zakāt* spiritually reinvigorates the *zakāt* payer and morally integrates the haves with the have-nots within the single body of the ummah. In terms of socio-economic goals, *zakāt* serves as an important fundamental in providing social security within the general system of Islamic fiscal policy if properly enforced, managed and financed⁶⁶.

In short, *zakāt* has been instituted for the purpose of purifying and cleansing one's soul and property. In a wider context, it is also a means to achieve social justice. Economically, *zakāt* is a compulsory social security measure in which funds are contributed not by those who normally benefit from it, but by those who do not need monetary assistance and have ability to help others⁶⁷.

All collected titles will be allocated accordingly to the eight entitled group of people (*Aṣnāf*). Allah says to the effect:

“It is He who produceth gardens, with trellises and without, and dates, and tilth with produce of all kinds, and olives and pomegranates, similar (in kind) and different (in variety): Eat of their fruit in their season, but render the dues that are proper on the day that the harvest is gathered. But waste not by excess: for Allah loveth not the wasters.”

Sūrah al-‘An‘ām 6:141

This verse shows that the title for agriculture produce is compulsory (*Wājib*)⁶⁸. Yet, Islamic jurists have different views on the type of crops that are compulsory for the tithe⁶⁹. Islam also mandated the ‘*Ushur* tax, which is levied on the actual production

⁶⁵ Wahbah al-Zuhailī. *op.cit.* Vol.2. p.730.

⁶⁶ Aḥmad Ismā‘il Yaḥyā. 1986. *al-Zakāt: ‘Ibādah al-Māliyyah wa ‘Ādat al-Iqtiḥādiyyah*. Qāhirah: Dār al-Ma‘rifah. p.27.

⁶⁷ Abd. Aziz Muhammad. 1993. *Zakat and Rural Development in Malaysia*. Kuala Lumpur: Berita Publishing. p.79.

⁶⁸ Ibn Kathīr. 2004. *op.cit.* Vol.6. p.186-189. However, Islamic scholars are in different views when discussing the obligatory of tithe in the agriculture. Some of them like Ibn ‘Umar, ‘Aṭā’, Mujāhid, Sa‘īd Bin Jabār opine that tithe for agriculture produce is compulsory (*Wājib*). Other scholars such as Ibn ‘Abbās, Abū al-Shu‘thā’, Qatādah and Ibn Jarīḥ view that this verse has been nullified by another verse of tithe in the second year of Hijrah. Nevertheless, some ‘*ulamā*’ viewed that this verse only shows that tithe for agriculture produce is permissible and preferable (*al-Nadb*). See al-Shawkānī. *op.cit.* Vol.2. p.169.

⁶⁹ According to the Mālikī and Shāfi‘ī schools of Islamic jurisprudence, the tithe is only obligatory for the basic food crops of particular place and the crops are able to be stored for a long time. See al-Dusūqī. 1996. *Ḥashiyah al-Dusūqī*. Beirut: Dār al-Kutub al-‘Ilmiyyah. Vol.2. p.30; al-Sharbinī

from a land that forces one to use it or otherwise after three years it will be confiscated. The rate of tax is based upon how it is irrigated. Land, which is irrigated with technology has a lower rate than the land which is irrigated naturally through rainfall⁷⁰.

Although Islam mandated a number of taxes upon land and its produce, the tax does take into account the burden it places on owners. Landowners are obliged to pay this tax when it is due, even if they have not used their land. If landowners are not able to use their land, they will have to sell it, or employ others to work on it, rather than pay taxes on land producing no income. This will generate employment and also bring more land onto the market for those who have the skills to work on it⁷¹.

4.4 Contribution towards Performing Religious Worships

By participating in the agriculture sector and gaining income from it, Muslim are able to perform many religious worships (*'Ibādāt*) commanded by Allah (s.w.t.)⁷². Among those worships are, as follows:

- (1) Paying tithe of *Fiṭrah*⁷³
- (2) Acting of sacrifice in the *'Aīd al-Adḥā*⁷⁴

al-Khaṭīb. 1997. *Mughnī al-Muḥtāj*. Beirut: Dār al-Ma'rifah. Vol.1. p.565. Nonetheless, Ḥanbalī school of Islamic law opines that the tithe is compulsory for all basic and non-basic types of food crops, which are able to be stored, arbitrated and cultivated by human. See Ibn Qudāmah. 1997. *al-Mughnī*. Riyāḍ: Dār al-'Ālim al-Kutub. Vol.4. p.155. Meanwhile, Abū Ḥanīfah of the opinion that tithe for agriculture produce is obligatory for all crops, basic food crops or not, including uneaten crops without putting any limitation on it. See al-Kāsānī. 1998. *Badā'i' al-Ṣanā'i'*. Beirut: Dār Iḥyā' al-Turāth al-'Arabī. Vol.2. p.178-179.

⁷⁰ In the case of land irrigated only by rain or in no need of artificial irrigation, the assessment on produce is one-tenth of the crop, but fields irrigated by means of tanks or water-wheels or with water that has been paid for, assessed at only half this rate. See Abī Yūsuf Bin Ibrāhīm. 1971. *Kitāb al-Kharāj*. Qāhīrah: Maṭba'ah al-Salafīyah. p.142-148; Al-Nawawī. 1992. *Minhaj Et Talibin*. E.C. Howard (trans.). New Delhi: Navrang. p.84.

⁷¹ Islam's Contribution to Agriculture and Related Matters, <http://www.khilafah.com/kcom/the-khilafah/economy/islams-contribution-to-agriculture-and-related-matters.html>, 5th August 2008.

⁷² Asmak Ab. Rahman. 2006. "Kepentingan Ekonomi Pertanian Dari Perspektif Islam Dan Amalannya Di Kalangan Pesawah Padi Di Selangor." *Shariah Journal*. Vol.14. Jan-June 2006, p.59-62.

⁷³ This tithe is obligatory to all Muslim once in a year (before performing *'Aīd al-Fiṭr* prayer). Basically, the payment of this tithe is through giving necessity food for the underprivileged Muslim. Prophet Muḥammad (ṣ.a.w.) said: "Truly Prophet Muḥammad obliged tithe of *Fiṭri* a measure (*Ṣā'*) of dates or wheat upon all independent or slave, male or female." See *Ṣaḥīḥ al-Bukhārī*. op.cit. "Abwāb Ṣadaqah al-Fiṭr". Ḥadīth No: 1504. p.245.

⁷⁴ Allah says to the effect: "Therefore to thy Lord turn in prayer and sacrifice." See Sūrah al-Kaūthar (108):2.

- (3) Performing ‘*Aqīqah*’⁷⁵
- (4) Executing pilgrimage punishment (*dam*⁷⁶ or compulsory alms⁷⁷)
- (5) Preferable alms⁷⁸

CONCLUSION

It can be concluded that Islam as an all-encompassing way of life has elaborated aspects related to agriculture and land revival comprehensively from the very beginning of Islamic appearance. All these concepts and aspects of agricultural activities if apply accordingly in our modern economic life will contribute greatly to the development of our *ummah* and nations.

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⁷⁵ ‘*Aqīqah* is an act of slaughtering animal for a new born baby. Animal for the ‘*Aqīqah* is similar as animal for sacrifice worship such as camel, cow, goat and etc. See Ibn Qudāmah. 1997. *op.cit.* Vol.13. p.393-397.

⁷⁶ Paying dam is through slaughtering animal as a fine for doing delinquency in the state of consecration (*Iḥrām*). Meat of the slaughtered animal must be distributed among the poor. Among the delinquency in the *Iḥrām* are covering the head, the use of scent or cutting hairs or nails. See al-Sharbīnī al-Khaṭīb b. *op.cit.* Vol.1. p.759; Al-Kāsānī. *op.cit.* Vol.2. p.410. For full forbidden actions during consecration, refer to al-Nawawī. 1992. *op.cit.* p.120.

⁷⁷ Giving compulsory alms is giving meal for the poor because of delinquency done in the state of *Iḥrām*. This delinquency is smaller than for paying dam delinquency such as throwing only a piece of hair or cutting a nail. See al-Sharbīnī al-Khaṭīb. *op.cit.* Vol.1. p.757.

⁷⁸ Islam promotes Muslim in giving food to the poor brotherhood for the purpose of helping others. There are many verses in the *al-Qur‘ān* in supporting this attempt like: “*And they feed, for the love of Allah, the indigent, the orphan, and the captive*”. See Sūrah Al-Insān (76):8. Allah also states in the *al-Qur‘ān*: “*or the giving of food in a day of privation*”. See Sūrah al-Balad (90):14.