The Importance Of Media Awareness In Civil Society Institutions' Undertaking Of Their Sufficient Collective Duties

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Abstract:

One of the most important purposes of God Almighty in creation is to worship Him and populate the universe by achieving human succession, which is considered one of the most important duties. This requires solidarity and cooperation between various skills, different talents, and integrated capabilities, all of which must be in harmony and convergence to establish this lofty religious Sufficient Collective duty. As a result, the ability to undertake the function of populating the universe and being God's successor on earth is achieved. This is the tradition of Sufficient Collective duties, which aim to establish public good and comprehensive, integrated development.

With the absence of the true concept of collective duties among most members of the Islamic nation, and their retreat from performing their civilizational function, which is considered one of the most important of those duties; it was necessary for the various institutions of society to be concerned with this function, with attention to awareness and comprehensive mobilization. There is no doubt that media institutions and various means of communication have an important and effective role in carrying out the task of awareness, especially at a time when these institutions have become the main factor in directing public opinion, and determining positions and perceptions. Therefore, this research paper came to note their importance and developmental role in motivating individuals and mobilizing their social responsibility towards achieving comprehensive and integrated development by strengthening the establishment of their Sufficient Collective Duties.

Keywords: Awareness, Media, Civil Society, Duty, Sufficient Collective.

Introduction:

Among the provisions of Islamic legislation and its general objectives are the realization of interests and goodness and the prevention of corruption and evils. For this purpose, means have been legislated that vary in their levels of obligation and non-obligation, and they have

also varied between specific and communal. The sum of the objectives and goals in the legislation of communal Sufficient Collective duties is the realization of comprehensive and sustainable development that extends to all aspects of life. Establishing these obligations is sufficient to revive the nation in all vital areas with comprehensive and integrated development. Establishing comprehensive and integrated development in the economic, political, social, military, scientific and cultural fields is one of the communal Sufficient Collective obligations. The entire nation is sinful if it neglects any of these vital aspects, upon which the order of the world and its people is based.

Unfortunately, however, we live in a time in which the collective duties that extend to all areas of life have shrunk to be limited to the issues and rulings of the dead! This atrophy and decline has prevented these great duties from fulfilling their objectives, and has kept them away from the requirements of public life and performing their function in building this universe, which will only be achieved by the mobilization of the individuals of the nation and their fulfillment of their duty in all areas, despite the differences in capabilities and responsibilities, and its true, comprehensive, and integrated development.

In light of the wide-ranging civilizational challenges, we are witnessing today in various fields, the media in all its forms, including radio, channels, newspapers, magazines and various means of communication, must move towards mass mobilization of the members of the Muslim community and raising their awareness of their role and responsibility in achieving comprehensive development. In doing so, they are fulfilling an important collective duty and are responsible for it in this world and the hereafter. This media propaganda and awareness are among the Sufficient Collective duties; the discourse is directed towards everyone who is able to establish this through different and diverse means; thus, the members of the state are integrated in achieving comprehensive development, contributing to the advancement and progress of their state.

Hence, this research paper came to address the issue of the importance of media awareness of the necessity for civil society institutions to undertake Sufficient Collective duties. The discussion of this was organized into the following elements:

1. **Definition of title terms.**
2. **Types of Sufficient Collective Duties.**
3. **The importance of media awareness of the importance of Sufficient Collective Duties in achieving development.**
4. **The role of civil society institutions in the establishment of the Sufficient Collective Duties.**

The details of the above are as follows:

First: Definition of title terms:

1. **Definition of the Sufficient Collective Duty:**

Scholars have differed in their definition of collective duty, but they have similar meanings. The most famous of these definitions are the following:

- Al-Ghazali[1] said in his definition that: **"It is every religious task that is desired to be achieved, but is not intended for the specific person who undertakes it".**

He singled it out for religious Based on his opinion: Crafts and Industries and what is the basis of livelihood are not Communal Obligations. As stated in the "Al-Wasit"[2]. According to his professorship, Imam Abu Al-Ma'ali Al-Juwayni: Their argument for that is there are motives of nature that make it unnecessary to impose it, and the established legislative form of the provisions of the Sharia is the judge. If there is something in his instinctive motive and conscious nature that calls for a necessary action, The Sharia does not usually require it, so it is recommended or permissible, based on natural necessity. It is thus a Sufficient collective duty based on secondary necessity.[3]

Al-Zarkashi says: "Al-Rafe'ie said: In the sense that the Sufficient Collective Duty is an overall matter that involves religious and worldly interests, which is only systematic ... Al-Rafe'ie's statement (and worldly) does not agree with Al-Ghazali's. He considers: Crafts and Industries and what is the basis of livelihood are not Communal Obligations but the opposite is likely".[4]

- **"Task means: It occurs without regard to the doer in particular".[5]** Some of them added to the obligation, saying, "An imperative task that is intended to happen regardless of who does it".[6]

It is noted that the origin of the identification of Al-Ghazali, However, it removes the religious restriction in order to include the worldly. It is also from the Sufficient Collective Duties as previously, but add: "A must-do task ...", it is more accurate than others, because it is free from the fact that the definition does not prevent the inclusion of the Sunnah of sufficiency.

- **The collective obligation is a duty for everyone, and it is dropped by the actions of some of them.[7]**

The latter is a definition of the ruling and not the essence, and this action is rejected by the art of boundaries, and it is defective according to the people of the art, for it is dropped from everyone by the action of some; this is its ruling, and it did not address the most

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[1] Al-Ghazali, Al-Wajeez (The Brief): (2/188).
[2] Al-Ghazali, Al-Wasit: (7/06).
[3] Imam Al-Shatibi also referred to this in (Al-Muwafaqat): (1/2/138-139).
[4] Al-Zarkashi: Al-Manthur fi al-Qawa'id al-Fiqhiyyah: (3/34), Al-Zarkashi, Al-Bahr Al-Muhit: (1/194).
[5] Al-Jalal Al-Mahali, Explanation of the Collection of Compendiums (1/237), Al-Futuhi, Explanation of the Shining Planet: (1/374), Ibn Amir Al-Hajj, Al-Taqrir wa al-Tahbir: (2/136), and Amir Badshah, Taysir al-Tahrir: (2/213).
[6] Amir Badshah, Taysir al-Tahrir: (2/213).
[7] Ibn Al-Hajib, The Ultimate Access and Hope: (p. 34), and Ibn Qudamah, Rawdat Al-Nazir and Jannat Al-Manazir: (p. 208), Ibn Al-Humam, Al-Tahrir: (2/213) with the explanation of Amir Badshah, and Ibn Abdul Shakoor, Musallam Al-Thubut: (1/56).

important purpose of it; which is achieving the benefit of the action by performing it, without regard in principle to its doer.

- The definitions of the ancients and moderns revolved around these concepts, and perhaps we can infer from the above a comprehensive and exclusive definition of the Sufficient collective duty, which is: **"What the Lawgiver has commanded with a decisive command, intending the occurrence of the action without regard to its doer in the first place".**

It is every command from the Lawgiver in a way that is imperative and obligatory, while noting that the purpose of it is to achieve the absolute action due to the interest it includes; this is the ultimate goal of sufficiency, and its doer is not viewed as the original, but rather as a consequence; in terms of the occurrence of reward and punishment. This generality also includes both worldly and religious collective obligations, as the nation is required to perform them equally.

2. Definition of Media Awareness:

Awareness is considered one of the most important concepts that has sparked widespread controversy among philosophers and researchers. This is due to the difficulty of limiting it to a comprehensive and exclusive concept due to its connection to several factors that change with changing circumstances and societies. It starts from the individual and its effects extend to the group.

Awareness is the true perception of the nature of things. It is the individual's perception and readiness to respond to a subject, and the positive or negative standards it imposes on it according to his attraction or aversion.[8]

As Osofsky defines it: "It is a set of concepts, perceptions, opinions and beliefs common to individuals in a certain social environment, which initially appear clearly among a group of them and then are adopted by others because they are convinced that they express their reality".[9]

Accordingly, it can be said that awareness is a mental readiness that enables the individual to receive several types of knowledge that contribute to achieving his adaptation to the surrounding environment. Thus, we find that the media is considered one of the most important institutions that have an impact on building the awareness of individuals, through the ideas and content it carries that work to influence their trends and positions.

In this context, Rivers pointed out the importance of the individual's exposure to and reception of communication messages that influence his opinion. Therefore, based on the importance of social visions and orientations, "the form in which media content is presented

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[8] Ismail Hamdi Muhammad, **Media and its role in meeting the needs of youth in a changing society**, Dar Al-Mutaz Publishing and Distribution, Amman, 2018, p. 145.

[9] Charbal Mustafa, Belayour Taher, **Social Awareness: Concepts and Differences between Psychology and Sociology**, Journal of Educational Psychological Researches, Volume 9, Issue 03, June 2018, p. 102.

through mass media must be taken into account".[10] This is because this content is considered the information base that drives the individual's thinking and forms a mental image of the issues raised, through which he determines his positions and orientations.

Especially in light of the multiplicity and diversity of the media. Each medium has its own characteristics and features that distinguish it from the other, and each media outlet has important characteristics that are more influential if used correctly. The media is considered one of the most important educational means and contributes to spreading awareness, and it also has a major and essential role in instilling values and influencing human behavior.[11]

Based on the above, we find that media awareness is not limited to analyzing and correcting media messages and content, the ability to read their multiple layers, reaching conclusions related to facts and information, and using critical thinking skills, but it is more than that. **Media awareness also includes the skill of good choice, communication, participation in formulating and influencing media messages, as well as producing media content.[12]**

This will only be achieved by providing solid media content that attracts the attention of the masses and motivates them to play their roles in society, by providing them with the necessary developments related to the issues surrounding them. **Media awareness falls within social awareness, which is considered a mechanism for directing the behavior of groups according to their cultural and religious reference and societal values.**

3. Definition of Civil Society:

Despite the prevalence of the term "civil society", there are many trends in defining its reality and limits. What concerns us is the idea of civil society in light of the responsibility of the collective duty as an important actor in the development field. We choose from it an appropriate concept agreed upon on its foundations, which are the following:

1) Civil society is a voluntary association in which individuals form free organizations and institutions, voluntarily and without being forced to do so. Individuals join them of their own free will, believing in the validity of these organizations and their effectiveness in serving their interests.
2) Civil society includes many organizational structures, including: production institutions, schools and educational institutes, professional unions and labor unions, political parties, and social and cultural clubs.

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[10] Fariha Muhammad Karim, **Public Relations: The Intellectual and Applied Dimension**, Dar Al-Ulum for Publishing and Distribution, Annaba, Algeria, 2012, p. 94.

[11] Al-Zahra Breik, **Media and their role in awareness-raising and health education**, Maalem Journal of Media and Communication Studies, Volume 01, Issue 01, 2019, p. 56.

[12] Insan for Media Studies, **Media-Aware Behavior or How Do We Deal with the Media?** June 7, 2021, https://www.insan.center The site was visited on 11/27/2024 at 14:00.

3) Civil society institutions enjoy relative independence, in terms of finance, administration, and organization. It embodies the idea of individuals organizing their activities away from state interference.[13]

Civil society is: a group of free institutions, activities and organizations that carry out activities that extend to all aspects of social, economic and political life, and are characterized by relative independence.

As they are not directly subject to the dominance of the authority, they are linked to the authority by a link that narrows and expands according to interests and circumstances. Through these institutions, individuals display their creativity and cooperation in bringing about comprehensive development for the state in a way that achieves the interests of individuals and society.[14] They are, in their entirety, free voluntary organizations, through which members of society can manage themselves, in a way that achieves the public and private interest.[15]

Second: Types of Sufficient Collective Duties:

At first glance, it appears that the collective obligations are very limited, and what often comes to mind when they are mentioned is funeral prayers and jihad, but in reality, they are many. What will be mentioned now is just a drop in the ocean, and I intended to enumerate them because it demonstrates their great importance and the interests sought from them in various aspects of people's lives; since their goal is to reform the Islamic nation and humanity as a whole, and to establish the bonds that are obtained from them, and their types are organized into two sections:

The first type: the religious collective duty:

A group of scholars have enumerated the individuals of this type and provided many examples of it, and few of them have discussed it alone. This is a group that I intended to mention all of them to make clear that the communal obligations are not limited to the rulings on funerals, as is common. Among the communal religious obligations are:[16]

I. Engaging in all the sciences of Islamic law, including interpretation, hadith, jurisprudence, and other things. God Almighty said: [And it is not for the believers to go forth [to battle] all at once. For there should separate from every division of them a group [remaining] to obtain understanding in the religion and warn [i.e., advise] their people when they return to them that they might be cautious] (Surat At-Tawba, Verse

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[13] See also: Ahmad Al-Subaihi, **The Future of Civil Society in the Arab World,** (pp. 24-25).
[14] See: Ahmed Al-Subaihi, **The Future of Civil Society in the Arab World**: (p. 32).
[15] See: Mustafa Al-Hamarneh, **The Civil Society Project and Democratic Transformation**: (p. 5), Al-Kilani, **The Imposition of Sufficiency and Its Impact on Building Civil Society**: (p. 228).
[16] The meaning of the previous examples is considered: Al-Rafi'i, **Al-Sharh Al-Kabeer**: (11/352-354), Al-Zarkashi, **Al-Manthur fi Al-Qawa'id Al-Fiqhiyyah**: (3/34-35), Al-Nawawi, **Rawdat Al-Talibin wa Umdat Al-Muftiyin**: (10/221-222), Al-Taymiyyah, **Al-Masoudah**: (p. 510), Jamal Attiyah, **A Contemporary Reading of the Obligations of Sufficiency**: (p. 6-8), and Jamal Attiyah, **Human Rights in Islam**, an article published online on the website: Committee for the Defense of Human Rights in the Arabian Peninsula: www.cdhrap.net .

122). Learning and teaching knowledge is a collective obligation on the nation,[17] and it is necessary to use various means to facilitate the access of Islamic sciences to people, such as encyclopedias, dictionaries, indexes, information technology, and other means of communication.

II. Classifying books of knowledge is for those whom God Almighty has granted understanding and knowledge, as knowledge is common and it is not permissible to conceal it. If classification were abandoned, knowledge would be lost to people.

III. Establishing arguments and evidence for the existence of God Almighty, proving the prophecies, and dispelling the doubts raised by contemporary intellectual schools of thought, with the necessity of renewing these means in accordance with the logic and sciences of the era.

IV. Ijtihad in the legal rulings is a collective obligation.[18] In fulfilling this duty today, it is necessary to take into account the development occurring in various aspects of life and the interconnectedness that exists in its various fields. This calls for establishing institutions for collective ijtihad and institutions for preparing mujtahids in a way that ensures the prosperity of ijtihad and its performance of its function.

V. Judiciary and Fatwa; Enjoining good and forbidding evil; It is necessary to establish institutions for enjoining good and forbidding evil within specialized and advanced systems; that guarantee the achievement of the function without arbitrariness in understanding or misuse in practice, while organizing their performance of this duty.

VI. Showing the rituals of Allah by establishing congregational prayers, and reviving the Kaaba every year by visiting it through Hajj, Umrah, or Tawaf.

VII. Preparing the dead by washing and shrouding them, praying and burying them, including returning the greeting and the call to prayer.

VIII. Jihad in the way of Allah; The nation must be prepared and mobilized comprehensively to ensure that aggression is repelled from it, and that Islam, justice, and peace are protected, as well as to achieve self-sufficiency in military industries, to ensure that the duty of preparation is carried out without relying on others.

The second type: the worldly collective duty:

This section is no less important than the previous one; the Sharia came to preserve the immediate and future interests of creation, and these worldly sufficiency requirements; their common goal is to achieve the general good, which certainly includes individuals, and through it the happiness of the Islamic nation is established in this world before the hereafter, and among these duties:[19]

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[17] Al-Izz, **the rules of rulings in the interests of mankind**: (2/205).
[18] Al-Shahrastani, **Al-Milal wa Al-Nihal**: (1/205), Al-Shatibi, **Al-Muwafaqat fi Usul Al-Shari'ah**: (2/75), and Ibn Rushd, **The Beginning of the Mujtahid and the End of the Muqtasid**: (1/16).
[19] See: Al-Rafi'i, **Al-Sharh Al-Kabeer**: (11/354), Al-Zarkashi, **Al-Manthur fi Al-Qawa'id Al-Fiqhiyyah**: (3/34-35), Al-Nawawi, **Rawdat Al-Talibin wa Umdat Al-Muftiyin**: (10/233), Jamal Attiyah, **A Contemporary Reading of the Obligations of Sufficiency**: (pp. 6-8), and Jamal Attiyah, **Human Rights in Islam**: An article published online on the website: Committee for the Defense of Human Rights in the Arabian Peninsula www.cdhrap.net .

I.   Engaging in useful worldly sciences, such as medicine, engineering, mathematics, chemistry, economics, social sciences, media and communication, and other worldly sciences that benefit the Muslim Ummah.

II. Establishing schools, institutes, universities, educational colleges, scientific research institutions, and training systems that guarantee the nation's progress in all fields and forming the specialized elements necessary to cover these fields.

III. Filling the poverty of needy Muslims, such as clothing or food, if it is not paid for by zakat or the public treasury. Imam Al-Juwayni said: "I do not know of any disagreement that filling the needs of those in need during years of famine is obligatory for the wealthy".[20] This is done by establishing institutions that guarantee the necessities of life, such as food, clothing, housing, health, and free education for the needy, and organizing social solidarity in all its forms for all citizens.

IV. Establishing crafts and industries that provide a livelihood, and providing various professions and expertise, with the aim of achieving self-sufficiency for the state in all economic fields, starting with the necessities of life, from agriculture and industry to the requirements of food, clothing, housing, health and education, and facilitating these necessities for its capable and incapable individuals, with the necessity of establishing economic, financial and banking institutions within the framework of Sharia and in accordance with its principles; all this in order to guarantee the economic independence of the Islamic nation.

Third: The Importance of Media Awareness of the Importance of Collective Duties in Achieving Development:

The media is one of the most important socialization institutions that work to direct the behavior of individuals and influence their attitudes. It works to provide a common balance of knowledge that contributes to building individuals' perceptions. Hence, the media has turned into awareness tools that are one of the most prominent and important features of our current era, since the relationship between the media and awareness is a close relationship. Awareness needs media that adopts it and disseminates it among society to achieve comprehensive development, and the latter needs programs with a developmental orientation, especially if it is related to social solidarity duties that represent the essence of sufficient duties.[21]

All this is done through the major entrances to the influence of the media, which are as follows:[22]

1. **Changing attitudes and trends:** This is one of the most prominent and clearest manifestations of the influence of the media, as it aims to change a person's view of an

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[20] Al-Juwayni Abu al-Ma'ali, **Help of Nations in the Face of Injustice**: (p. 205).

[21] Abdul Salam Shukrkar, **Awareness Media: Concepts and Fields**, Academic Book Office, 2019, p. 08.

[22] Sulaiman Al-Taani, **A Brief Introduction to Media Education**, Dar Al-Khaleej for Publishing and Distribution, Amman, Jordan, 1st ed., 2000, pp. 35-37.

issue, a person, a value, or a behavior... It usually provides us with information that affects our understanding, attitudes, and judgment of things.

2. **Cognitive change:** The media influences the cognitive formation of individuals through the process of exposure to the media as sources of information, thus eradicating the existing cognitive assets of an issue or group of issues among individuals, and replacing them with new cognitive assets.

3. **Changing values through socialization:** In every society, there are institutions that raise individuals, educate them, teach them socially acceptable behavior, and provide them with the knowledge, beliefs, and values that form their cultural and civilizational identity, such as home and school. With the massive expansion of the media, the role of these institutions has diminished and the media and communication have become the most dominant force in the process of socialization. The media message, whether in the form of news, humor, or a documentary program, can work to remove a value from the values, and establish another in its place, or consolidate something existing and confront another coming one.

4. **Behavior change:** Whatever the reasons and means of behavior change, the media has a pivotal role in bringing about this change and influence, depending on the variables of the environment, content, medium, audience, and interaction.

The identified approaches are among the most important components on which development media is built, which must reflect a social reality through which individuals are explained and interpreted as real partners in implementing development policies, and urge them to adopt positive behaviors, and work to instill the values of social solidarity and achieve public interests, especially through collective and sufficient duties that aim to establish the public good and advance society in various fields.

We can summarize the importance of media awareness in mobilizing society to perform sufficient duties in the following elements:[23]

- Media awareness and media education are capable of strengthening the systems of society and activating its individuals to carry out their developmental tasks. This is the sum of the sufficient duties, as the essence of media education is based on clarifying and revealing the facts and highlighting the importance of social duties.
- Seeking to motivate and encourage the community groups responsible for development institutions, especially civil society institutions, which have a pivotal impact on advancing comprehensive development.
- Awareness education is one of the means of establishing media analysis tools. The effectiveness of media awareness education is measured by two criteria: the first is the ability of those targeted by awareness to apply critical thinking to new media materials, and the second is the extent of learners' engagement and motivation towards media awareness. This undoubtedly has a qualitative impact on the

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[23] Ghadeer Al-Hindi, **The Concept of Media Awareness**, July 17, 2023, https://mawdoo3.com/ , The site was visited on 11/28/2024 at 21:00.

perception of facts and the consolidation of the tasks assigned to individuals, as a basic actor in the variables of social life.

▪ Media awareness aims to go beyond the transmission of cultures and knowledge in and of themselves to discussing them critically, which is a high level in presenting the importance of solidarity and mutual support duties, their impact on the life of the individual and society, and the general good and benefit they bring about that extends to all developmental fields.

▪ Renewing media awareness and its development over time and keeping pace with modern events is one of the constants in raising public awareness, which leads individuals to carry out the duties assigned to them as individuals and groups. There is no doubt that the development taking place in various areas of life imposes on us to focus on establishing sufficient duties, those that depend on collective institutional work that aims at comprehensive development.

The above reflects the importance of the media in raising awareness of the importance of social duties among members of society, as it is considered a fourth authority, as indicated by studies and research. However, with the changes that have occurred, its importance has increased even more; as it has become the main factor that works to direct public opinion towards government policies and social programs, because it is a primary source through which individuals derive their knowledge, form their positions and shape their perceptions. This confirms our talk about its importance and developmental role in motivating individuals and mobilizing their social responsibility towards implementing development agendas by enhancing the practice of their Sufficient Collective Duties.

Fourth: The Role of Civil Society Institutions in Establishing Sufficient Collective Duties:[24]

The origin of the idea of "civil society" in foreign Western literature goes back to the European Renaissance and the transformation that occurred in Western political thought during the seventeenth and eighteenth centuries to get rid of the crisis of the Middle Eras and declare a break with the old system based on the link between authority and religious sanctity. The roots of the idea are linked to the theses of the proponents of the social contract, such as "John Locke", "Jacques Rousseau", and others, through the French Revolution, and up to the transformations and developments of the previous two centuries.[25]

However, this term did not gain popularity and prevalent in Arab thought until the last two decades of the previous century. Then the term spread and became popular, on the Arab

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[24] See: Omar Mouna, **Collective Duties and their role in achieving economic development**: (p. 231).
[25] See: Matrouk Al-Faleh, **Society, Democracy, and the State in Arab Countries**: (p. 26 and following), and Fahmi Huwaidi, **Islam and Democracy**: (p. 193).

and Western levels; until it became, at the present time, one of the most famous and widespread terms among people of the social sciences.[26]

It is also worth noting here that the phenomenon of civil society is not limited to the capitalist West, as is the case with all other human phenomena and concepts, and has been known to many societies and nations. However, the difference and distinction lie in the degree of maturity of civil society and its crystallization according to the differences in societies.[27]

Islamic history tells us that Islamic life knew institutions similar to civil society organizations, enjoying relative independence from political authority. The group of solution and contract was known from the time of the Rightly-Guided Caliphs, and it had a significant role in monitoring and correcting political authority. Mosques also had an important function in religious and intellectual awareness, as seminars and lessons were held in them. Groups were also known that undertook functions relatively separate from the state. Islamic society was teeming with these entities and institutions, starting with groups of judges and scholars, to trade and industry unions, to tribal and clan sheikhs, and ending with heads of sects and groups. The Waqf (endowment) institution was the best example of a voluntary economic structure, independent of the state, and played a major role in providing the necessary requirements.

This; and although these institutions are not in the true sense of civil society as defined by the jurists of political and social thought in the last century, no fair-minded person who has historical experience would disagree that these institutions were the initial beginnings of establishing a civil society based on justice, freedom and equality, governed by the law of right and the scale of justice.[28]

Civil society organizations are at the forefront of the means of achieving development for nations and countries, which is the focus of the sufficiency requirements; this is because institutional volunteer work has become one of the most important means of advancing the civilization of societies and their prosperity in the current era. There is an accepted rule that states that governments, whether in developed or developing countries, are no longer able to meet the basic needs of the individuals of their societies, due to the complexity of living conditions and the expansion of their fields, which entailed a change and renewal in the original needs.

Hence, there had to be another entity parallel to and integrated with government agencies, which would fill the public space and complement the role played by government agencies in meeting basic needs, which is the purpose of most of the collective duties. In many

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[26] See: Abdel-Ilah Belqaziz, **On Democracy and Civil Society**: (p. 11), Ahmed Al-Subaihi, **The Future of Civil Society in the Arab World**: (p. 11). Matrouk Al-Faleh**, Society, Democracy and the State in Arab Countries**: (pp. 21-22).

[27] See: Ahmed Al-Subaihi, **The Future of Civil Society in the Arab World**: (p. 28).

[28] Ahmed Al-Subaihi, **The Future of Civil Society in the Arab World**: (pp. 50-51).

cases, the role of free voluntary organizations is considered a pioneering role in addressing some social, economic and cultural issues.[29]

These functions fall within the scope of the assignment of sufficient duties that the nation is required to fulfill and establish. Civil society institutions have created a broad scope for establishing these duties, to participate with the state in establishing comprehensive development for the Islamic nation.

Professor Robert Dutnam explained that the economic strength of society is linked to the strength of civil society, explaining his decision by saying that civil society institutions provide their members with a wide range of skills and a wide network of contacts, which opens up many fields and great opportunities for them to practice economic projects.[30]

Talking about the developmental role of civil society institutions necessarily leads us to talk about volunteer work, as the foundation and structures of civil society are built on freedom and volunteering.

Voluntary work has become a fundamental pillar in achieving integrated development of society and spreading social cohesion among its members. It is a human practice that has been closely linked to all meanings of goodness and righteous work among all human groups since time immemorial. In this regard, God Almighty said: [And whoever volunteers good [i.e., excess] - it is better for him][31]. It is an indication of the psychological benefit that the volunteer finds in himself. Scientists have found that those who do volunteer work are people who have dedicated themselves to helping others by nature and choice; with the aim of serving the society in which they live, but it differs in its size, shape and directions from one society to another, and from one period of time to another.

In terms of size: disasters are more common in emergencies and disasters than in normal circumstances. **In terms of form**: it may be manual, muscular, or professional effort, or a donation of money or other. **In terms of direction**: it may be spontaneous or directed by the state in social, educational, or developmental activities.

Volunteering as a charitable act is an important means of fulfilling the duties of sufficiency related to all developmental fields, especially in its economic dimension. Community members can practice volunteer work through civil institutions such as associations, clubs, cultural bodies, endowment institutions, and others. The latter are the ones through which society rises to establish comprehensive development that affects all aspects of life.

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[29] See: Research by Ayman Yassin, a working paper presented to the Future Builders Club, 2001, Amman, Jordan, entitled: **Youth and Voluntary Social Work**, published on the World Wide Web, the website of the Center of Excellence for Non-Governmental Organizations: WWW.NGOCE.ORG .

[30] This meaning was mentioned in an article by Saad Eddin Ibrahim entitled: **Egypt and Transparency**, in the Jordanian newspaper Al-Dustour (p. 17), issued on: 04-24-1997. This is quoted from: Abdullah Al-Kilani and Abdul Rahman Al-Kilani, **The Sufficiency Imposition and Its Impact on Building Civil Society**: An article published in the Studies Journal issued by the University of Jordan, Issue 50, Year: 1998: (p. 230).

[31] (Surat Al-Baqarah, Verse 184).

Conclusion: It contains the most important results

At the end of this research paper, we can conclude a set of results, which I will list in order:

1. The collective duties are required in a way that aims to achieve the duty and achieve its purpose, because of the purposes and interests it achieves, regardless of the one who does it.

2. Limiting the collective duties to religious ones is incorrect, as both types of collective duties - worldly and religious - are required to request the duty.

3. The areas of collective duties include all vital aspects. Limiting them to jihad and funerals, as is commonly believed, is a great mistake and a departure from the straight path. Creating comprehensive development for the nation, in a way that guarantees it the self-sufficiency required for its glory and strength, is an obligation on the entire nation, and the assignment of it follows the laws of collective duties and is one of the most important areas entrusted to civil society institutions.

4. The discourse on sufficient duties is distributed among the individuals of the nation according to capabilities, qualifications, talents and competencies, and responsibilities are distributed in a similar manner, according to statistical studies that combine the general need of the nation and the energies and activities it contains, with this being distributed across various developmental fields to achieve prosperity and advancement for the nation. All of this is undertaken by civil society institutions in their various fields.

5. The shrinking of the areas of collective obligations and the contraction of their dimensions in the understanding of the general public has led to the loss of the nation's interests and its severe harm as a result of its individuals' abandonment of the fulfillment of those collective duties entrusted to them. This has resulted in the Islamic nation falling behind the civilizational bandwagon in various fields.

6. The various actors in society must correct this concept, and spread true awareness among the individuals of the nation, of the importance of these duties and the breadth of their scope, and make them feel their collective responsibility in solidarity in establishing these important duties that regulate all the vital public interests of the nation. Among the most important actors are the media institutions, at a time when the latter have become the main factor in directing public opinion, because they are the central source from which individuals derive their knowledge, form their positions and shape their perceptions. This confirms our talk about their importance and developmental role in motivating individuals and mobilizing their social responsibility towards achieving comprehensive and integrated development by enhancing the practice of their sufficient duties. So that everyone devotes themselves to establishing it, so that the efforts of the individuals of the nation are in agreement and convergence in order to advance the civilization of the nation and achieve comprehensive development in it.

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