

## Establishing and Financing Islamic Channels and Websites from Zakat Funds a Comparative Jurisprudence Study

Ahmad Abdulrahman Al Sheehah<sup>1</sup>

### Abstract

*The study addresses the establishment and funding of Islamic channels and websites using zakat funds, highlighting the differing opinions among jurists regarding interpreting the seventh category of zakat expenditures, known as (the path of Allah). It explores whether this category is limited to conquest and ribat or if it also encompasses the promotion of Allah's message through modern communication and media methods. This subject was explored in three distinct sections: The discussion started with an explanation of Zakat, its significance in Islam, and its legal purposes. It then outlined the categories of Zakat in general, clarified the meaning of the category about the path of Allah, discussed the opinions of jurists regarding it, and elaborated on the legitimacy of financing Islamic channels and websites from the funds allocated to this category. The research concluded with a summary that encompasses the key findings and recommendations.*

**Keywords:** *Financing Islamic Channels, Zakat Funds.*

### Introduction

Today, the world is filled with different trends and beliefs, each seeking to control and dominate people through written, audible, and visual words through contemporary communication and media. The second half of this century witnessed a huge boom in the development of technological means of broadcasting and communication in ways that transcended physical barriers, across seas, rivers, deserts, and wastelands, and to all unknown and remote places... and moved with man wherever he settled and traveled. The individual in his society no longer lives in isolation from the world in which he lives...and he has become affected by the new forces and influences that affect him in the present and the future equally.

The infidel nations realized the importance of these advanced media; they exploited them to control the people by spreading their ideas, values, and falsehoods, which became known as intellectual invasion, which had a major impact in spreading deviant ideas and beliefs and the emergence of serious and destructive deviations in many Islamic societies. Therefore, the Islamic call did not remain a service to Islam in terms of doctrine, legislation, and language only. However, it became a political and social necessity in defense of Islam and Muslims in confronting their enemies in defense of the Islamic doctrine and identity and in raising the word of Allah. This prompts us to keep pace with technical and technological development, equip ourselves with modern means of communication and media, and benefit from them in calling Allah, clarifying the truth, and conveying it to the world.

It has become necessary to work on establishing and financing Islamic channels and websites for this purpose and to prepare qualified preachers to communicate with the world culturally and technically in a way that achieves the success of the call and its correct delivery. This requires concerted efforts and the expenditure of a lot of money to provide the requirements and tools of these advanced means.

It is not hidden from the observer of the contemporary situation of the nation what the situation has reached in terms of the weakness and frailty of many Islamic countries, the decline in the role of many official institutions in calling to Allah, and the inability of many preachers<sup>1</sup> to continue on the path of calling; due to their inability to keep up with the rapid development in the means of calling, and what it requires in terms of many expenses and costs; which made it urgent to look and search for finding legitimate solutions to advance the call, and the legitimacy of benefiting from

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<sup>1</sup> Associate Professor at Amman Arab University, Email: [ahmad.alsheha@aau.edu.jo](mailto:ahmad.alsheha@aau.edu.jo).

zakat funds in calling to Allah and supporting the religion through these contemporary means, and I ask Allah to guide us to support His religion and raise His word.

### *Research Problem*

The Shari'ah has determined the valid expenditures for Zakat and limited them to eight expenditures, in which there is no explicit text indicating that calling to God is entitled to zakat money, except what is included within the expenditure (the path of God). The problem of the research lies in the difference of opinion among jurists about what is meant by this expenditure, between broad and narrow, and whether it is limited to invasion and military Jihad only or whether it is intended to mean Jihad in its general sense of Jihad with the hand, money, and word, or whether it is broad enough to include all acts of worship and obedience.

### *Research Hypothesis*

The message of Islam is based primarily on calling to God and conveying this call to people everywhere on earth, which is what prompted Muslims to raise the banner of Jihad with their souls and money to remove obstacles and barriers to spreading the call to monotheism. However, the image of the world today has changed, and all countries are linked by international relations and peaceful treaties that allow the exchange of opinions, ideas, and beliefs without restrictions. This was accompanied by a substantial technological boom in communication, which opened closed doors and fortresses between all people and facilitated communication between people of different races, languages, and beliefs. It has become necessary to benefit from this development in spreading the Islamic call.

### *Importance of Research*

The importance of this research lies in its treatment of a real problem related to financing the means of calling to God and finding practical solutions to this problem represented in clarifying the legitimacy of benefiting from zakat funds in providing sufficient funding to activate and stimulate contemporary means of calling to God, and benefiting from modern technology in giving the calling movement a solid push to carry out its duty towards spreading the religion, and delivering the message of Islam to every place on earth, and confronting successive attacks to undermine it and cast doubt on its constants.

### *Research Questions*

What is Zakat? What are its legal objectives? What are the approved outlets for Zakat funds? What is meant by "the path of Allah"? Is it permissible to spend it on calling people to Allah? Is it permissible to spend it to finance Islamic channels and websites?

## **Research Objectives**

Explaining the importance of calling to Allah and developing the means of calling.

Explaining the concept of Zakat and its legitimate expenditures

Explaining the contents of the expenditure (the path of Allah)

Finding legitimate and appropriate solutions to the problem of financing Islamic websites and channels.

## **Research Methodology**

The researcher adopted a descriptive and analytical approach, collecting information from its sources and analyzing it to reach the desired results.

### *Research Structure*

Introductory section: The importance of calling to Allah and developing the means of calling.

First section: Definition of Zakat, its position in Islam, and its legal objectives.

Second section: Explaining the expenditures of Zakat in general and explaining the expenditure of Zakat: In the way of Allah.

Third section: The ruling on financing Islamic channels and websites from Zakat funds.

### *The Importance of Calling to God and Developing the Means of Calling*

Calling to Allah is one of the most extraordinary acts of worship, the purest of acts of obedience, and the most beloved of deeds to Allah: {*And who is better in speech than one who invites to Allah and does righteousness and says, "Indeed, I am of the Muslims."*} [Fussilat: 33] Through it, nations come to know their Creator, and their conditions are set right. No doubt, calling to Allah depends on multiple and renewable means that are renewed with the renewal of time. Every era has its methods, means, and techniques. What was effective in one era is less effective in another, and what was influential in the past is only sometimes effective today.

The world has recently witnessed a major technological boom at all levels, especially in communication and media. This boom has achieved a great leap in the speed and ease of communication between people in all parts of the world, and every person has become able to convey his voice or message to any place in the world.

It is not right for the call to God to fail to keep pace with these changes and to work to harness them in the service of the call and to benefit from these modern means in spreading the religion, raising the word of God, and confronting the fierce attack launched by the enemies of Islam against this religion, and the conspiracies they plot so that people are not deceived by their delusions and slanders. This work is no less important than military Jihad; it is the primary purpose of Jihad in general, which is to spread the religion of God and raise His word.

For the call to succeed and achieve its desired goals in this field, it is necessary to keep pace with the technical development in the various means of communication and media, possess its scientific and technical tools, and achieve the necessary control over those tools to spread the religion of God and stand against anyone who doubts it.

This can only be achieved by combining efforts and providing the necessary spending sources to own the means of communication, channels, and websites dedicated to this purpose. This is what called for research in this study into the legitimacy of benefiting from zakat funds in supplying and supporting these means and channels of preaching so that people enter the religion of God in droves and the earth shines with the light of its Lord by the will and power of God. Moreover, that is not difficult for God.

**The first section defines Zakat, its status in Islam, and its legal objectives.**

**The first requirement is to define Zakat in terms of language and terminology.**

#### ***The first section: Definition of Zakat in language:***

Zakat linguistically comes from the word Zakat, which means growth and increase. It is said that the crop grew and increased. Al-Raghib said, "The origin of Zakat is the growth resulting from the blessing of God Almighty" (Al-Raghib Al-Asfahani 1412 AH, Arabic Language Academy).

Ibn Al-Atheer said in Al-Nihaya: The root of Zakat in the language is purity, growth, blessing, and praise. Zakat is a purification of money, and Zakat Al-Fitr is a purification of bodies (Ibn Al-Atheer 1399 AH / 1979).

God Almighty said: "*He has succeeded in purifying it*" [Surat Ash-Shams, verse 9]. That is, he purifies himself from sins.

Among the uses of Zakat in praise is the Almighty's saying: *{So do not claim yourselves to be pure}* [Surat An-Najm, verse: 32] meaning: do not praise yourselves out of pride and admiration. Among the uses of Zakat in righteousness is the Almighty's saying: *{So We intended that their Lord should substitute for them one better than him in purity}* [Surat Al-Kahf, verse: 81]—meaning righteousness and piety.

The money given is called Zakat because it increases the amount and protects it from harm. The origin of the name is the Almighty's saying: *"Take alms from their wealth in order to purify them and sanctify them thereby"* [Surat At-Tawbah, verse 103].

It was said that it was named thus because it purifies the one who performs it from sin and increases his reward (Al-Fayoumi,1999; Al-Baali, 2003).

All of this is true in the meaning of the name, as it purifies and increases the giver, the recipient, and the money from which it was taken.

### *Section Two: Definition of Zakat Technically*

Zakat is technically a right obligatory on a specific amount of money for a specific group at a specific time (Al-Hajawi).

### *Explanation of the Definition*

"Obligatory right": It is estimated in the chapters of Zakat.

"In specific money," which is grazing livestock, produce from the land, prices, and merchandise.

"For a specific group": They are the eight categories referred to in the Almighty's saying: *"Zakat expenditures are only for the poor and the needy and those employed to collect [Zakat] and those whose hearts are to be reconciled and to free captives and those in debt and for the cause of Allah and the wayfarer - an obligation imposed by Allah. Moreover, Allah is Knowing and Wise."* [Surat At-Tawbah, verse 60]

"At a specific time," which is the completion of a year in livestock, prices, and commercial goods, and when the grains are ripe and when the fruit on which Zakat is due begins to ripen (Al-Buhuti).

## **The second requirement is the status of Zakat in Islam and its legal objectives.**

### **The first section: the legitimacy of Zakat**

Zakat is the third pillar of Islam and its foundation, without which it cannot be established. One of its obligations is proven in the Qur'an, the Sunnah, and consensus (Ibn al-Mundhir, 2004; Ibn Qudamah,1997). It has been linked to prayer in many verses, which indicates its importance and great status.

Allah the Almighty says: *{And establish prayer, give zakah, and bow with those who bow}* [Surat Al-Baqarah: 43]. Furthermore, Allah the Almighty says: *{And establish prayer and give zakah. Furthermore, whatever good you put forward for yourselves - you will find it with Allah. Indeed, Allah, of what you do, is Seeing}* [Surat Al-Baqarah: 110]. Moreover, Allah the Almighty says: *{And establish prayer, give zakah, and obey the Messenger that you may receive mercy}* [Surat An-Nur: 56].

When the Messenger of God, may God bless him and grant him peace, sent Muadh to Yemen, he said: "You are going to a people of the Book, so let the first thing you call them to be the worship of God. When they recognize God, then tell them that God has imposed on them five prayers during their day and night. When they do, tell them that God has imposed Zakat on them from their wealth, which is to be given to their poor. When they obey it, then take from them and avoid the best of people's wealth" (Bukhari).

*The Second Section: The Legal Objectives of Zakat*

Zakat was legislated to achieve many moral, economic, social, and political objectives for the individual and Muslim society. The most important of these objectives are the following:

She is purifying the soul of the giver of alms and freeing it from the scourge of greed and love of money.

Stinginess and miserliness are serious diseases that may afflict an individual and lead to his death, as indicated by the words of Allah the Almighty: *{And let not those who withhold what Allah has given them of His bounty think that it is good for them. Rather, it is terrible for them. They will be collared by what they withheld on the Day of Resurrection.}* [Al-Imran: 180]. Allah has prescribed Zakat to purify its owner's soul and improve his morals. Allah the Almighty says: *{Take from their wealth a charity to purify and sanctify them.}* [At-Tawbah: 103]. In the legitimacy of Zakat, the one who claims to love God Almighty is tested by giving what he loves, being free from the trait of deadly miserliness, and being grateful for the blessing of money.

*Maintaining and Growing Money*

Zakat is a great reason to preserve money, increase it, and bring blessings. This small portion that the zakat payer pays will be returned to him many times throughout this world with blessings and immediate compensation, and in the Hereafter, with great reward. Allah the Almighty says: *"And whatever you spend - He will replace it, and He is the Best of providers."* [Surah Saba': 39].

Ibn al-Qayyim said in *Zaad al-Ma'ad*: His guidance, peace, and blessings be upon him, regarding Zakat was the most perfect guidance in terms of its time, amount, minimum, who it is obligatory upon, and who should pay it. He took into consideration the interests of the owners of the wealth and the interests of the poor, and God Almighty made it a purification for the wealth and its owner and restricted its blessing to the rich. So the blessing of wealth does not cease for the one who pays his Zakat, but rather God preserves it for him and increases it for him and wards off harm from him with it, and makes it a wall, a fortress, and a guard for him (Ibn Qayyim al-Jawziyya, 1994).

*Achieving Solidarity Among Members of Society*

Zakat is a means of social security and solidarity that Islam brought. Islam does not want to have anyone in its society who does not have enough food, clothing to cover him, or housing to shelter him. These necessities and rights must be available to everyone who lives under the umbrella of Islam. A Muslim is required to fulfill these necessities with his effort and earnings. If he is unable to do so, then the Muslim community guarantees and ensures it. The Muslim community is like a single body and a solid structure, some parts of which support others. The Messenger of Allah (peace and blessings of Allah be upon him) said: *"The believer is to another believer like a structure, some parts of which support others"* (Bukhari), and he interlaced his fingers. He also said: *"The example of the believers in their love, mercy, and compassion for one another is that of a body: if one part of it is ill, the rest of the body feels pain and fever"* (Bukhari and Muslim).

Zakat is an essential resource for this social and living guarantee that Islam imposed on the helpless and deprived. It addresses a serious aspect of it, especially if we know the recipients of Zakat and realize that Allah Almighty has filled many aspects of Islamic society with this Zakat. The poor and needy who do not find what satisfies their needs, the orphan who has no money or family to spend on him, the debtor who is burdened by debts and cannot pay them, and the stranded traveler who does not have what will take him to his country, all of these people look to the money of the rich and hope for their giving if the rich do not give them their rights. However, when Zakat is distributed to those who deserve it and the poor, needy, deprived, and needy become affluent, their prayers ascend to Allah for these generous rich people, and their souls are satisfied and content. Their hearts are purified from hatred and envy, and they become supporters of the society that cares for and provides for them.

Zakat is one of the most significant symbols of religion and the most extraordinary proof of faith; as the Prophet (peace and blessings of Allaah be upon him) said: "Charity is proof" (Muslim), meaning proof of the faith and religion of its giver. When Zakat is given in its proper place, needs, and necessities are met, people experiencing poverty become independent, their poverty is reduced, and private and public interests are established. If the rich were to pay Zakat on their wealth and it was given in its proper place, religious and worldly interests would be established, necessities would be removed, and the evils of the poor would be repelled. This would be the greatest barrier and dam that prevents the mischief of the corrupt. For this reason, Zakat is one of the greatest beauties of Islam, as it brings benefits and repels harm.

### *Spreading the Call and Raising the Word of God*

One of the purposes for which Zakat was legislated is to provide an essential resource for spending in the way of God and Jihad so that the word of God is supreme. The mujahid is given from Zakat what is sufficient for his Jihad, or with it, he buys weapons and equipment for the mujahidin in the way of God to protect Islam, defend it, and exalt the word of God Almighty.

## **Section Two: A general statement of Zakat's expenditures. And a statement of the expenditure of Zakat: In the way of Allah.**

**Section One:** A general statement of Zakat's expenditures.

**Section One:** Definition of expenditures linguistically and technically.

Banks: Linguistically: bank: singular, plural: banks. To spend money: to spend it. To exchange: to pay.

The banks are the parties to which things are spent, including the banks of Zakat, which are entitled to it.

Some said: Al-Masrif: the plural of Masraf, which in the language means the modifier. God Almighty said: *{And they found no way out of it}* [Surat Al-Kahf, verse: 53] meaning a modifier, and Al-Masrif is a place name.

Technically speaking, the recipients are those to whom Zakat is permissible in Islamic law. It has also been said that they are the people of Zakat and those who are entitled to it, to whom Zakat is given and who are referred to in the words of Allah the Almighty: *"Zakat expenditures are only for the poor and the needy..."* [Surat At-Tawbah, verse: 60] (Abu Habib, 1988; Qalaji and Qunaibi, 1988).

### *The Second Section: Zakat Expenditures*

Our Lord, the Almighty, mentioned the people to whom Zakat is paid and limited them to eight categories in His saying, the Most High: *"Zakat expenditures are only for the poor and the needy and those employed to collect it and those whose hearts are to be reconciled and to free captives and those in debt and for the cause of Allah and the wayfarer - an obligation imposed by Allah. Moreover, Allah is Knowing and Wise."* [Surat At-Tawbah, verse 60] The following is a brief explanation of these eight categories:

#### *The First and Second Categories: The Poor and Needy*

The poor and people in need are the needy who do not find what is sufficient for them. The poor are in greater need than the needy because Allah the Almighty said: *{As for the ship, it belonged to poor people working at sea}* [Surat Al-Kahf, verse 79]. Allah the Almighty informed us that the needy had a ship where they worked, yet He described them as poor. As for the poor, they may not have any money at all, as Allah the Almighty said: *{For the poor emigrants who were expelled from their homes and their properties}* [Surat Al-Kahf, verse: 79]. They may have little money, less than half of what is sufficient, but they are in greater need than the needy (Al-Mardawi, 1995).



The poor and needy are given from Zakat what will complete their sufficiency in terms of expenses for an entire year. What is considered is their sufficiency and the sufficiency of those who support them: food, drink, housing, clothing, and chastity, without extravagance or stinginess.

Imam Ibn Qudamah said: He takes from it - meaning Zakat - every year: what is sufficient for him until the same - meaning until the second year - and it is considered that there is sufficient for him, his family, and those who support him (Ibn Qudamah, 1997).

*The Third Category: Is Those Who Work on It*

Ibn Al-Atheer said: The worker is the one who takes care of a man's affairs in his money, property, and work. Hence, the one who extracts Zakat is called a worker (Ibn Al-Atheer, 1979).

Those who work on it: They are the messengers whom the Imam sends to collect Zakat from its owners, such as its collectors, its memorizers, its writers, and its distributors among those who deserve it. The conditions for him are as follows: accountable, Muslim, trustworthy, sufficient, capable, and knowledgeable about charity obligations.

Al-Mardawi said: Those who work on it are its collectors and guardians. The worker on Zakat: He is its collector, guardian, writer, distributor, gatherer, measurer, weigher, counter, Messenger, shepherd, driver, porter, and whoever is needed for it, other than a judge and governor.... The fee for measuring and weighing Zakat and the cost of paying it is on the owner (Al-Mardawi, 1995).

The worker who collects Zakat is given Zakat in proportion to his wage, even if he is rich, unless he has a salary from the treasury of the Muslims, in which case he is not given Zakat because he was only given Zakat in proportion to his wage, and that happened to him (Ibn Qudamah, 1997).

Imam Ibn Qudamah said: "And from it is given: the wages of the calculator, the writer, the gatherer, the treasurer, the memorizer, the shepherd, and the like, for they are all counted among the workers, and it is paid to them from the share of the workers on it. As for the wages of the weigher and the measurer, so that the collector collects the Zakat, it is on the owner of the money; and because it is part of the expense of paying the zakat" (Ibn Qudamah, 1997).

*The Fourth Category: Is Those Whose Hearts Are to Be Reconciled, And It Contains Issues*

Those whose hearts are to be reconciled: plural of qualify: he is the master who is obeyed in his clan, among whom it is hoped that he will convert to Islam, or that his evil will be stopped, or it is hoped that his gift will strengthen his faith, or that his peer will convert to Islam, or that Zakat will be collected from those who do not give it (Al-Buhuti).

*Those Whose Hearts Are to Be Reconciled Are Divided into Two Categories*

**The first section:** Muslims, who are leaders whom their Muslim people obey. If they are given, there is hope for the Islam of their peers and their good intentions, just as there is hope for the strength of their faith and their advice in Jihad; then they are given. Therefore, the Prophet, may God bless him and grant him peace, used to give one hundred camels to men from Quraysh, and he would say about that: "I give to men who have recently converted from disbelief" (Bukhari).

**The second section** is disbelievers, who are those whose evil is feared and whose conversion to Islam is hoped for. So, he is given something to strengthen his intention in Islam, and his soul is inclined towards it, so he converts to Islam as the Messenger of God. May God bless him and grant him peace, as he did with Safwan. May God bless him and grant him peace. He participated in the conquest of Mecca, and then he went out. May God bless him and grant him peace with the Muslims with him. On that day, the Messenger of God, may God bless him and grant him peace, gave Safwan ibn Umayya one hundred sheep, then one hundred, then one hundred. Safwan said: By God, the Messenger of God, may God bless him

and grant him peace, gave me what he gave me, and he was the most hated of people to me, and he did not stop giving me anything until he became the most beloved of people to me (Muslim).

Those whose hearts are to be reconciled are given Zakat to bring them together, to encourage them to convert to Islam, to stop their evil, to strengthen their faith, or to convert their counterpart to Islam (Ibn Qudamah, 1997).

The fifth category: (firreqab):

Necks (Arriqab): plural of the neck, which is the back of the neck, and refers to a slave (Abdul Qadir, 1999). The Almighty's saying: "And in the necks," is an omission of an added word: meaning in the release of necks (Al-Fayoumi).

What is meant here is the formerly enslaved Muslims are those who bought themselves from their masters for a deferred price paid in installments to their masters, and they sought to obtain this money to free their necks. The general meaning of freeing slaves includes buying owned slaves and freeing them and freeing prisoners, due to the general meaning of the Almighty's statement: "*And for the freeing of slaves.*"

He pays the offices everything they need to fulfill their contract, and he frees enslaved people and releases Muslim captives from zakat money.

The sixth category: the debtors:

Al-Gharimoon: They are the debtors who cannot pay their debts (Ibn Qudamah, 1997).

It was said that the debtors are those who have taken on debt to reconcile people or have taken on debt for themselves and are insolvent (Ibn Duwayyan, 1989). These are given according to their need to pay off their debts, whether the debtor has reconciled people, given money to take from Zakat, or borrowed, or assumed that as his responsibility, so he is given even if he is rich to encourage him to do good. Alternatively, the debtor is for himself and cannot pay, so he is given what will pay off his debt from Zakat.

Ibn Qudamah said: If a man wants to pay his Zakat to a debtor, he can hand it over to him to pay it to a creditor. If he wants to pay it to his creditor to pay off his debt, then there are two narrations from Ahmad: One of them is that this is permissible because he paid the Zakat to pay off his debt, so it is similar to if he paid it to him and he paid off his debt with it. The second narration is that paying it to the creditor is not permissible. Ahmad said: I prefer that you give it to him so he can pay it off himself. It was said that he is in need and fears that he will pay it to him, and he will eat it and not pay off his debt. He said: Then tell him to appoint him as his representative until he pays it off. The apparent meaning is that Zakat should not be given to the creditor except by appointing the debtor as his representative because the debt is on the debtor, and it is not valid to pay it off except by appointing him as his representative. This may be recommended, and paying it off is permissible. If the one who pays the Zakat is the Imam, then it is permissible for him to pay off his debt without appointing him as his representative because the Imam has authority over him in paying off the debt. He forces him to do it if he refuses (Ibn Qudamah, 1997).

*The Seventh Category: (The Path of God)*

The path of God: the path of God. This is general and applies to every sincere act that is taken as a way to draw closer to God Almighty by performing obligatory duties, voluntary acts, and various types of voluntary acts. When it is used in general, it usually refers to Jihad, to the point that due to frequent use, it has become as if it is limited to it (Ibn al-Athir, 1979).

This category is one of the research topics, so a special section will discuss it in detail.



*The Eighth Category (And the Wayfarer)*

Ibn al-Sabil is a strange traveler who is cut off from his family and wealth during his journey and has no means to return to his country, even if he is rich. As for the one who sets out on a journey from his country, it is not Ibn al-Sabil because the way is the road (Ibn Qudamah, 1997).

Each category of those entitled to Zakat is given what will satisfy their need without any increase: the debtor and the one being freed each is given what will pay off his debt, even if it is significant. The wayfarer is given what will take him to his country, the warrior is given what is sufficient for his battle, and the worker is given according to the wages for his work (Ibn Qudamah, 1997).

*The Second Requirement: The Expenditure of (the Path of God) From the Expenditures of Zakat**The First Section: The Legitimacy of Spending Zakat in the Way of God*

Spending (in the way of Allah) is one of the eight categories of Zakat in the Qur'an, Sunnah, and consensus.

Allah the Almighty said: “*Zakat expenditures are only for the poor and the needy and those employed to collect [Zakat] and those whose hearts are to be reconciled and to free captives and those in debt and for the cause of Allah and for the wayfarer - an obligation imposed by Allah. Moreover, Allah is Knowing and Wise.*” [At-Tawbah: 60].

The Messenger of God, may God bless him and grant him peace, said: “Charity is not permissible for a rich person except for five: for a fighter in the cause of God, or for a worker on it, or for a debtor...” (Abu et al., 1985).

Ibn al-Mundhir and Ibn Qudamah reported the consensus on this.

Ibn al-Mundhir said: They agreed that if he imposed his charity on the categories mentioned in Surat Bara'ah in the words of God Almighty: “*Zakat expenditures are only for the poor and the needy and those employed to collect it*” [Surat at-Tawbah, verse 60], then he is a payer as it was imposed on him. (Ibn al-Mundhir, 2004).

Ibn Qudamah said: A share in the way of God... This is the seventh category of those entitled to Zakat, and there is no disagreement about their entitlement and the continuation of their ruling (Ibn Qudamah, 1997).

*The Second Branch: What Is Meant by The Path of God*

The word “Sabil” means road in the language. It is masculine and feminine, and the feminine is more common. The word “Sabil Allah” is general and refers to every sincere act taken to draw closer to Allah Almighty by performing obligatory and voluntary acts and various types of voluntary acts. When it is used in general, it usually refers to Jihad, to the point that it has become as if it is limited to it due to frequent use. (Ibn al-Athir, 1979).

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Malik said: The paths of God are many, but I do not know of any disagreement that what is meant by the path of God here is conquest (Ibn al-Arabi, 2003).

Ibn Qudamah said: This is the seventh category of those entitled to Zakat. There is no disagreement about their entitlement and the continuation of their ruling. There is no disagreement that they are fighters for the cause of Allah because the cause of Allah, in general, means fighting. Allah the Most High said: {And fight in the cause of Allah}, and He said: {They strive in the cause of Allah}, and He said: {Indeed, Allah

loves those who fight in His cause in ranks}. He mentioned this in more than one place in his Book. If this is established, they are given even if they are rich. This is what Malik (Malik, 1994), Ash-Shafi'i (Ash-Shafi'i, 1990), and Ibn Al-Mundhir (Ibn Al-Mundhir) said. (Ibn Qudamah, 1997).

They differed in expanding what is meant by the path of God to include other ways of drawing closer to God than fighting.

A group restricted it to conquest and ribat only, which is the opinion of Abu Yusuf (Al-Kasani, 1986, Ibn Abidin, 1992), the Maliki school (Al-Qadi, 1999; Al-Qarafi 1994), and the Shafi'i school (Al-Shafi'i, 1990; Al-Nawawi, 1991). It is also a narration from the Hanbalis (Ibn Muflih, 2003, Al-Buhuti), which is what Ibn Qudamah preferred (Ibn Qudamah, 1997).

It was narrated on the authority of Abu Hanifa and Abu Yusuf that they said: "In the way of Allah" means the poor warriors (Al-Ghitabi, 2000). Malik said: There are many ways of Allah, but I do not know of any disagreement about what is meant by the way of Allah here is the war (Ibn Al-Arabi, 2003). He also said that it is not sufficient for him to give from his Zakat to shroud a dead person because charity is only for the poor and needy and for those who mention the name of Allah, so it is not for the dead or for building mosques (Malik, 1994).

Al-Shafi'i said: "A share of the path of God Almighty is given to whoever fights among the neighbors of the charity, whether they are poor or rich, and no one else is given it." (Al-Shafi'i, 1990).

Ibn Qudamah said: The path of Allah, when used in general, refers to Jihad because everything mentioned in the Qur'an about the path of Allah is intended to mean Jihad, except for a little, so what is in this verse must be understood as such because it appears that it is intended by it (Ibn Qudamah, 1997).

A group permitted the expansion of the meaning of the path of Allah to Hajj and other righteous paths.

It was said that conquest, Hajj, and Umrah are meant by the path of Allah. This is the opinion of Muhammad ibn al-Hasan from the Hanafis (al-Kasani, 1986; Ibn Abidin, 1992). Ahmad (Ibn Qudamah, 1997) said the same in one narration, and Ishaq (Ibn Qudamah, 1997) chose it (al-Bukhari).

They cited as evidence what was narrated on the authority of Ibn Abbas (Al-Bukhari), Ibn Omar (Ibn Abi Shaybah, 1988), and Al-Hasan (Al-Bukhari), may God be pleased with them: Hajj is for the sake of God.

It was said that "the path of God" includes all acts of worship and obedience, so it includes everyone who strives to obey God Almighty and the path of good deeds if he is in need.

Al-Qaffal attributed this statement to some jurists without naming them, as Al-Razi (1420 AH) quoted it from him in his interpretation (Al-Razi 1420 AH), where he said: "It is known that the apparent meaning of the wording in His statement: {And in the way of Allah} [At-Tawbah: 60] does not require restricting it to all fighters. For this reason, Al-Qaffal quoted in his interpretation from some jurists that they permitted spending charity on all forms of goodness, such as shrouding the dead, building fortresses, and constructing mosques, because His statement: {*And in the way of Allah*} [At-Tawbah: 60] is general for all." Al-Kasani (1986) chose this, except that he restricted it to those in need.

It was said: In the way of Allah: students of knowledge. (Ibn Nujaym Al-Masry, Al-Ghitabi 1420 AH / 2000 AD)

What is most likely meant by it is: Jihad in its general sense: Jihad of the hand, money, and tongue. It includes fighting in the way of Allah and Jihad with the word and calling to Allah.

*This is for the following reasons:*

First, Many uses of the word "path of God" apply to Jihad, which makes this meaning closer than others.

Second, All the verses in which the word "path of God" is mentioned as being restricted to Jihad with one's life also mention Jihad with one's money, which indicates the expansion of the concept of Jihad in the path of God to something more general than raiding. Likewise, the word "jihad" is used in the texts to mean something broader than raiding, such as the Almighty's saying: {*And strive against them with it with a great striving* (52)} [Al-Furqan: 52].

Third, Jihad in Islam is not limited to military conquest and fighting with the sword. It has been authentically reported that the Prophet, may God bless him and grant him peace, said: "The best jihad is a just word in the presence of an unjust ruler" (Abu et al., 1975, and Al-Qazwini). He said: "Fight the polytheists with your wealth, your lives, and your tongues" (Abu et al., 1986; Al-Hakim, 1990).

Fourth: The purpose of the invasion is to support the religion and defeat the aggressive infidels. This is achieved through Jihad with money and tongue by clarifying the truth and calling for it and refuting and rejecting falsehood, especially in these times in which the media has become so prevalent that it has reached all parts of the earth and has had a significant impact in shaping people's minds and changing their concepts, whether it is true or false. Indeed, space invasion through the media has become more effective than military invasion, which confirms the necessity of not differentiating between Jihad in its various types in the legitimacy of paying charity, as long as its purpose is to clarify the truth and refute falsehood.

Fifth: If calling to God was not included in the meaning of Jihad by the text, it would have to be included by analogy; both are intended to support the religion of God and raise His word.

*Section Three: The ruling on financing Islamic channels and websites from Zakat funds.*

*First requirement: Call through Islamic channels and call websites.*

*First section: Defining the Internet, broadcast channels, and websites*

*Internet*: Also called: (Information Network) is: A global communications system that allows the exchange of information between smaller networks through which computers around the world are connected. It operates according to specific systems and is known as the unified protocol, which is the Internet Protocol. The word "Internet" refers to the information circulating across the network and the infrastructure that transmits that information across continents (Duwaidri, 2000).

*Webcasts are* Media presentations distributed over the Internet using streaming media technology to distribute a single content source to many listeners or viewers simultaneously. They can be distributed either live or on-demand. Essentially, webcasting is a "wireless broadcast" over a network.

The largest "webcasters" are radio and television stations that broadcast their productions via television or radio broadcasting over the Internet, with many "web-only" stations. Webcasting is usually done by providing non-interactive linear streams or events. Rights and licensing bodies offer specific "webcasting licenses" for those who wish to broadcast over the Internet using copyrighted material.

The advent of cheap and easily accessible technology has allowed independent media outlets to flourish. Many notable independent shows are broadcast regularly over the Internet. Often produced by ordinary citizens in their homes, they cover various interests and topics. Webcasts about computers, technology, and news are particularly popular, with new shows regularly added.

*The second section: The role of Islamic channels and electronic preaching websites in preaching and spreading Islam*

Undoubtedly, the Internet has become one of the most important and prominent media worldwide due to its multiple and low-cost communication capabilities. This gave Islamic media a great opportunity to reach the global audience easily and smoothly.

The appearance of Arab Islamic websites on the Internet began in 1993 AD; the first were in English. In late 1996 AD, the Islamic Educational, Scientific and Cultural Organization, headquartered in Tunisia, announced the approval of a development project under which Islamic religious teachings and the Holy Quran would be broadcast on the Internet.

In fact, in recent years, websites have appeared on the Internet that include the Holy Quran, the Noble Hadith, the Islamic guide, and the indexed dictionary of the words of the Holy Quran. Other websites on the Internet were established to introduce the teachings of the Islamic religion and spread Islamic culture, introducing the issues of Islam and Muslims, showing the true image of Muslims and their ideas, responding to distortions of the meanings of the Holy Quran and doubts about Islam, in addition to publishing news of the Islamic world and events related to it (Salama and Al-Zabalawi).

Islamic religious websites vary on the Internet, as Islamic countries issue some websites, some of which are by Islamic organizations, bodies, or groups, and some are websites for some religious figures. Hence, the importance of Islamic websites in playing their role in the field of spreading the culture and teachings of the Islamic religion and, confronting the campaigns of distortion and misleading and confronting the Western intellectual and cultural invasion that targets Islam and Muslims.

The role of electronic channels and media can be summarized as follows:

First, I will teach people the correct belief, the belief of the people of the Sunnah and the community.

Second: Warning against innovations and responding to the doubts of innovators.

Third: Teaching people the rulings of worship that Allah has imposed, and dealings, what is permissible and what is forbidden.

Fourth, It calls people to adopt the good morals Islam has urged and to avoid vices and prohibitions.

Fifth: Answering people's inquiries that they need.

Sixth: Solving people's problems and disputes and explaining the correct legal approach.

Seventh: Call non-Muslims to Islam, explain its advantages, and explain the miracles that indicate the truthfulness of the Prophet. May Allah bless him and grant him peace.

Eighth: Responding to the doubts of those who attack Islam.

Ninth: Clarifying the invalidity of what the people of falsehood believe, whether they are followers of deviant religions or those who do not follow a heavenly religion.

Tenth: Developing the spirit of harmony and love among Muslims and other benefits that can be broadcast by the media in general (Salama and Al-Zabalawi).

The second requirement: The ruling on establishing and financing Islamic channels and websites from zakat funds (for the sake of Allah) The Lord of Glory, the Most High, has explained the recipients of Zakat by saying: "*Zakat expenditures are only for the poor and the needy and those employed to collect it and those whose hearts are to be reconciled and to free captives and those in debt and in the cause of Allah and for the wayfarer - an obligation imposed by Allah. And Allah is Knowing and Wise.*" [Surat At-Tawbah, verse 60]. The jurists have agreed that what is meant by the Almighty's saying: "and in the cause of Allah" is Jihad in the cause of Allah. There is no doubt that the primary purpose of Jihad is calling to Allah and raising His word by explaining guidance and the religion of truth. It is one of the greatest reasons for supporting the religion and guiding the world, for which Jihad was not legislated. Jihad and supporting religion have many forms, including: Jihad with the self, Jihad with money, and Jihad with the tongue. As stated in the saying of the Prophet, may God bless him and grant him peace: "Fight the polytheists with your money, your souls, and your tongues" (Abu et

al., 1986; Al-Hakim, 1990). So, calling to God and spreading religion with the tongue is one of the forms of Jihad.

Sheikh Al-Islam Ibn Taymiyyah says: "It is known that Jihad is either fought by hand or fought with proof, explanation and calling to Islam. Allah the Most High said: *{And if We had willed, we could have sent to every city a warner. So do not obey the disbelievers, but strive against them with great striving.}* [Surat Al-Furqan: 51-52]. So, Allah, the Highest, commanded him to strive with the Qur'an with great striving. This surah was revealed in Makkah before the Prophet (peace and blessings of Allah be upon him) migrated and before he was ordered to fight, and he was not given permission. Rather, this Jihad was with knowledge, the heart, explanation and calling to Islam, not with fighting" (Ibn Taymiyyah, 1986).

Calling to Allah and spreading religion is one of the scopes of the share "In the Path of Allah" to which zakat funds should be directed, especially those modern means of calling that have proven their success and influence in calling and spreading religion at all international and local levels, such as calling websites and Islamic satellite channels.

Jihad and spreading religion by word have become an alternative to military Jihad today, especially after the face of the world changed from yesterday, and what resulted from peaceful relations and treaties between countries that replaced dialogue and discussion with military conflicts, and what resulted from that was the openness of countries and the breaking of barriers between peoples and their rapprochement to exchange knowledge and cultures, especially after the huge technological boom in social media and satellite broadcasting.

Non-Muslims have exploited this global openness and modern means of communication to promote their false beliefs and spread atheism and vice, cast doubt on Islam and challenge its doctrine, and spread doubts and falsehoods among Muslims.

Today, it has become clear that space and intellectual invasion have become alternatives to military invasion due to their strong impact on minds and orientations and the speed of their results. It has become the nation's duty to confront this invasion with its contemporary tools and means to refute falsehood and raise the word of Allah. Therefore, establishing, financing, and supporting these technological advocacy means is one of the most excellent means of Jihad by the statement, which must be spent on, and the share of Jihad from Zakat must be directed to it.

Therefore, the decision of the Islamic Fiqh Council - by an absolute majority - came to include the call to Allah Almighty and what helps and supports its actions in the meaning of the noble verse *{and in the way of Allah}*. (Islamic Fiqh Council - 1405 AH). The fatwa of the first symposium on contemporary zakat issues was also issued, which stated: "The expenditure in the way of Allah means Jihad in its broad sense that was decided by the jurists, which means preserving the religion and raising the word of Allah and includes, along with fighting, the call to Islam, working to enforce its law, repelling the doubts raised by its opponents, and repelling the currents hostile to it. Thus, Jihad is not limited to military activity alone, and the following falls under Jihad in this comprehensive sense:

Financing centers for calling to Islam that honest men run in non-Muslim countries to spread Islam in various correct ways that suit the times. This applies to every mosque that is established in a non-Muslim country that is a headquarters for the Islamic call.

Financing efforts that establish Islam among Muslim minorities in countries where non-Muslims are controlling the necks of Muslims and which are exposed to plans to dissolve the remaining Muslims in those countries (Zakat Issues Symposium 1429 AH).

Among those who said this from our contemporary scholars:

His Eminence Sheikh Muhammad bin Ibrahim Al Sheikh said: Here is an important matter that can be spent from Zakat, which is preparing a financial force to call to Allah and to expose doubts about the



religion, and this is included in Jihad, this is one of the most significant paths of Allah, so if the rulers do that then it is obligatory upon them, and this is one of the most important objectives of the guardianship, for which hearing and obedience were ordered to protect the domain of the religion, so if the rulers fail to do that then it is obligatory upon the Muslims to do this, especially in these years, as in Najd every year they would make Jihad in order to strengthen themselves with it, so if the people were to collect a lot from it to call to Allah and suppress the corruptors through speech and publication then it is obligatory (Al Sheikh 1399 AH).

The scholar Ibn Baz said: What most scholars agree on and what is most likely is that the path of Allah is specific to Jihad and calling Allah the Almighty (Ibn Baz).

Thus, the legitimacy of paying zakat money to establish and finance Islamic channels and websites that preserve Islam for its people, spread it, and raise the word of God on earth becomes clear. Moreover, God Almighty is the Most High and All-Knowing.

## Results

The study addressed the issue of establishing and financing Islamic channels and websites from zakat funds and the disagreement among jurists about what is meant by the seventh category of zakat expenditures, which is (the path of God), and whether it includes calling to God or is it specific to conquest and ribat only. The study concluded with several results, which are:

- It is necessary to keep pace with contemporary changes and benefit from modern technological means and techniques in conveying the message of Islam to all parts of the world.
- Spending in the way of Allah is one of the eight categories of Zakat, and it means spending in Jihad, conquest, and ribat to spread the religion of Allah, raise His word, and confront the enemies of Islam.
- Jihad, in its general meaning, includes Jihad with weapons, Jihad with money, and Jihad with words, and calling to Allah is a jihad that is no less important than conquest and Jihad with weapons.

## Recommendations

The share allocated for spending in the way of Allah from Zakat funds should be used to finance Islamic websites and channels that carry the banner of calling Allah, spreading His religion, and raising His word. They confront the slander of skeptics and misleaders.

The necessity of supporting and financing Islamic call centers to spread Islam in various correct ways and contemporary means.

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