

# Interpretation of *fi Sabilillah* as One of the Zakat Recipients

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## Abstract

*This study discusses the interpretation of fi sabilillah as one of the groups of zakat recipients. The purpose of this study is to analyze various existing interpretations related to fisabilillah as a zakat recipient group and its application in several countries. This research uses a qualitative approach with a literature review method. Data are obtained from books, journals and fatwas from ulama forums, fatwa institutions and fiqh study institutions in several countries related to zakat, especially asnaf fi sabilillah. The results showed that there are several interpretations of fisabilillah as one of the groups of zakat recipients and the expansion of its meaning in several countries. Through the Forum of Ulama, Fatwa Institutions and Fiqh Studies Institutes in several countries, the interpretation of fisabilillah is not only limited to war but to various forms of jihad and goodness.*

**Keywords:** Zakat, Fi sabilillah, Islamic Philantropy

## Introduction

Zakat is one of the five pillars of Islam that every Muslim who can afford it must implement. Zakat means cleansing one's possessions from dirt and sin, and distributing them to those who deserve them. Zakat has many benefits, both individually and socially. Individually, zakat can improve faith, devotion, and mental hygiene. Socially, zakat can reduce poverty, inequality, and economic inequality. Zakat can also strengthen solidarity and brotherhood between fellow Muslims. Zakat is one of the important and unique instruments in the Islamic economic system. Not only as a religious obligation for a Muslim who has fulfilled its terms and conditions, zakat is also one of the instruments of state income in the Islamic economic system. Therefore, zakat is one of the important instruments in realizing the welfare of the people and social justice.

Because zakat is one of the obligations and worship for a Muslim, there are many restrictions in its implementation. One form of restriction in this case is masharif zakaf. Masahrif zakat is the group entitled to them zakat which consists of 8 groups based on paragraph 60 in Surat at-Taubah. These groups are the poor, the poor, the administrators of zakat or amil zakat, converts, slaves, people who have debts, people who struggle in the way of Allah SWT, and people who are on the road. The *fuqaha* have their own views on the group. In this article, we will discuss specifically the fisabilillah group and the scholarly interpretation of it, as well as the development of the meaning of the lafadz.

## Literature Review

M. Sarbani (2018) in his research entitled "*Tafsir fi sabilillah dan Implikasinya bagi Cakupan fi Sabilillah sebagai Mustahik Zakat*" wrote about the reinterpretation of the characteristics of *mustahiq* zakat *fi sabilillah*. Based on the findings in his research, he concluded that there are four interpretations of *fi sabilillah* in Surat at-Taubah which explain about *mustahiq* zakat namely war soldiers, war soldiers and *hajj*, all forms of *taqarrub* to Allah and general good. As

for *fi sabilillah* as *mustahiq* zakat in the majority and strongest opinion is *jihad fi sabilillah* in a general sense with two broad scopes, namely *jihad* with weapons which means war *jihad fi sabilillah* and *jihad* with knowledge which means *da'wah jihad fi sabilillah*. This research is limited in *tafsir fi sabilillah* and does not include opinions from fatwas from ulama forums, fatwa institutions and fiqh study institutions in several countries.

Sri Hidayanti, R. Octa Fevireani, Angga Wijaya and Siti Herliza (2023) in their research entitled "*Hukum Dana Zakat pada Asnaf Fisabilillah dalam Pembangunan Sekolah*" wrote about the use of zakat funds on *asnaf fisabilillah* in the context of school construction in Islam. Based on the findings in the study, the use of zakat funds on *asnaf fi sabilillah* in school construction is legal and in accordance with the principles of sharia in Islam. This study also mentions the positive impact given in school development programs funded by zakat funds in improving the quality of school infrastructure and providing benefits to beneficiaries as a whole. However, this study does not explain more deeply about the opinion of scholars used in the interpretation of the meaning of *fi sabilillah* as a recipient of zakat.

Lukmanul Hakim (2020) in his research entitled "*Konsep Asnaf fi Sabilillah: Kajian Komparatif Pendapat Ulama Salaf dan Kontemporer*" wrote about a comparative study of the opinions of Salaf and contemporary scholars regarding the meaning of *asnaf fi sabilillah*. Based on the findings in the study, there are three opinions in interpreting this *ashnaf*: First, the group that narrows the meaning of *fisabilillah* only to the meaning of war in the way of Allah SWT. Second, the group that expands the meaning of *fisabilillah* as any good practice in the way of Allah such as public good. Third, a group that does not narrow nor expand the meaning of *fisabilillah*. However, this research is limited to the opinions of *salaf* and contemporary scholars and does not include the opinions of fatwas from ulama forums, fatwa institutes and fiqh study institutions in several countries.

## Research Method

This study uses a qualitative approach to identify and analyze the interpretation of *fisabilillah* as one of the groups of zakat recipients. as the method. The qualitative approach is used because this study aims to understand various interpretations of *lafadz fi sabilillah* as one of the groups of zakat recipients. Using a comprehensive literature review, this study identifies and analyzes the meaning of *lafadz fi sabilillah* and its interpretation. The focus of this research is the interpretation of *fisabilillah* as one of the groups of zakat recipients. As a result, it is important to review books and fatwas from ulama forums, fatwa institutes and fiqh study institutions in several countries related to zakat especially *asnaf fi sabilillah*. This study examines the understanding of *fisabilillah*, the interpretation of scholars about *fisabilillah* ranging from four Madzhab Imams to scholars who explore the topic, as well as opinions issued by an authorized institution in a country related to the *fisabilillah* group in zakat.

## Result and Discussion

### Understanding fi Sabilillah

Linguistically, *sabilillah* consists of the words "*Sabil*" and "*Allah*". The word *sabala/sabila-sabil* means "*thariq*" or road. The author of *lisan al 'arab* dictionary in his book Ibn Mandhur interprets the meaning of *sabilillah* in his book: "The Word of Allah: "And *infak* in the way of Allah SWT", the meaning of the way of Allah in the above verse means *jihad* and everything that Allah SWT commands from good deeds is included in the meaning of *sabilillah* or the paths to Allah SWT. The use of *sabilillah* is mostly in the sense of *jihad* because it is the path of

struggle on which religion is established so that it means those who fight and there is no other closer meaning entitled to the share of *sabilillah*. The conclusion is that every path intended for Allah's sake is good falls into the category of *fi sabilillah*."

In the Qur'an, lafadz *fi sabilillah* begins with lafadz *fi* which does not indicate *tamlík* (ownership) or transfer of ownership as explained by the *fuqaha* which allows the fulfillment of mayyit debts from zakat funds even though there is no *tamlík* element. In addition, the appearance in question is realized by giving zakat to *ulil amri* (authority) even though the distribution is to *public facilities*.

Lafadz *fi sabilillah* is mentioned 50 times. Sometimes the meaning of *fi sabilillah* is interpreted in the context of *jihad* and *qital* (war) with 38 mentions. In other verses, the meaning of *fi sabilillah* is sometimes interpreted in the context of migrating from kufr to Islamic territory 4 times. In other verses it is interpreted in the context of *infak* and *sadaqah* seven times, and in matters related to zakat 1 time. Wahbah al-Zuhaili explains the meaning of *sabilillah* as "They are *mujahids* who are fighting who have no right to honor as soldiers, because their path is absolute war." In the book, quoting the opinion of al-Kasani in *al-Badaa'i* who interprets that the *sabilillah* referred to in Surah at-Taubah verse 60 is all kinds of worship. This includes all those who strive in God's way and goodness, if he needs it.

### Scholars' Opinions on the Meaning of *Fi sabilillah*

Ibn al-athir said, "... *Sabilillah* is quite general to cover every sincere act intended for the sake of Allah, including the fulfillment of the worship of obligations and the worship and charity of the Sunnah. if the term *sabilillah* is not modified, it usually means *jihad* (fighting for God), so it often appears that the term is limited to the meaning of *jihad*.

Yusuf Qaradawi analyzed Ibn al-Athir's opinion on the term *fi sabilillah* and got 2 important points in it.

1. First, the original meaning of the sentence linguistically is any act intended solely to draw closer to Allah the Exalted which includes all acts of kindness both personally and in congregation.
2. Second, the meaning is generally understood as *jihad* because its use is so frequent that it is almost limited by it.

In interpreting lafadz *fi sabilillah*, scholars are divided into 2 opinions. First, what is meant by *fi sabilillah* in the *mustahiq* zakat verse is only a person who participates in fighting in the way of Allah. Second, it interprets *fi sabilillah* with a general nature and includes all forms of goodness that lead to the development and defense of God's religion.

The scholars agree that the *mujahideen* who fought belonged to the category of *fi sabilillah*. However, there are disputes in the inclusion of other than *mujahideen* in this category. The scholars of fiqh of the four madzhab define *fi sabilillah* as follows:

#### 1. Madzhab Hanafi

According to Abu Yusuf, those included in the category of *fi sabilillah* are the *mujahideen* who do not have sufficient funds for transportation and costs which will prevent them from participating in the war. However, there is a difference of opinion in the madzhab about *fi sabilillah*, Muhammad Ibn al-Hasan as-Shaibani argues that the term *fi sabilillah* means one who performs *hajj* based on the hadith about camels *fi sabilillah* which the Prophet said to be ridden to perform *hajj*. In *fatwa al Zahiriyah*, those who fall into this category are students of knowledge. Al Kasani in his book *al bada'i* interprets that its meaning is all the practices of

taqarrub to Allah SWT the exalted and all the good paths that are required in obeying Allah SWT the exalted.

Although there are differences of opinion among the Hanafi scholars about the category of *fi sabilillah*, they agree on several points:

- a. The conditions of thought must be fulfilled in every condition of each party who receives zakat in this category.
- b. That zakat is accepted to be owned by the recipient or individual ownership so that it should not be channeled to something like the construction of mosque facilities..

## 2. Madzhab Maliki

Ibn al-'Arabi in *Ahkam al-Qur'an* quotes Maliki saying about tafsir *fi sabilillah*, "*sabilillah is many, but I do not find any difference of opinion that what is meant by fi sabilillah is fighting, from the collection of fi sabilillah*". The author of Sharh al Dardir in Matn Khalil writes, "*Zakat can be given to mujahids and border guards, and to buy war equipment such as weapons and horses. Mujahids can take zakat even though they are rich, because the reason they are given is because they are fighting fisabilillah not because they are poor. Spies can also be given zakat even if they are infidels.*"

The opinion of the Maliki madzhab can be summed up as follows:

- a. Malikiyah scholars agree that the category of *fi sabilillah* is limited to jihad and guarding borders.
- b. They also agreed to give the *mujahids* and border guards a share of zakat even though they were rich.
- c. The majority of Maliki clerics allowed gifts for military purposes such as the purchase of weapons and horses, and the construction of barracks and warships.

## 3. Madzhab Syafi'i

Shafi'iyah scholars argue that the allocation of *fi sabilillah* is limited to jihad and the *mujahideen* and their needs, including war equipment even though he is from the rich class on the condition that he does not have a fixed salary from the state. An Nawawi argues that the belligerent is provided with a living and clothing for himself as long as he departs until his return or as long as he stays on the border forever. Even funds are given to purchase horses if they include cavalry and war equipment or rented for these equipment, but if they are vantry troops then no funds are given to purchase horses.

## 4. Madzhab Hanbali

Like Shafi'iyah, hanbali scholars mean *fi sabilillah* group to volunteers who participate in war and do not get a salary so they are entitled to zakat even if they are rich or those who cannot meet their war needs are given from zakat to meet their needs. However, if you do not participate in the war, you must return the zakat received. Some Hanabilah *fuqaha* also argue that the unfortunate are given zakat to them to fulfill the obligations of *hajj* upon themselves as well as *umrah* or to help them meet the needs of *hajj* and *umrah*.

From the elaboration of the meaning of *fi sabilillah* by *fuqaha al Madzahib al 'arba'ah* it can be concluded that they agree on the following points:

1. Jihad definitely falls within the definition of *ashnaf sabilillah*.
2. The distribution of zakat to everyone who fights in the cause of Allah, as for the use of zakat for the purposes and needs of war there is a difference of opinion among scholars..
3. It is not allowed to use zakat for good deeds of public benefit such as building mosques, bridges, schools, and road repairs. Also social projects such as the management of the corpse and its shroud. The ban according to hanafiyah is due to the *tamluk* requirement and

according to other madzhab because these posts fall out of the category of eight *ashnaf* entitled to zakat.

As for the points of difference:

1. The Hanafiyah *Fuqaha* requires fakir so that the person who is *jihadi* is entitled to zakat if he is fakir
2. *Fuqaha* Hanabilah and some *Fuqaha* Malikiyah argue that it is permissible to use zakat for *hajj* and *umrah*.
3. *Fuqaha* Shafi'iyah and *Fuqaha* Hanabilah argue that *jihadi* are entitled to receive zakat on condition that they do not receive a regular salary from the state.

The discourse of *fi sabilillah* in ancient times, specifically stated as part of those who fought against infidel forces. The restriction of madzhab scholars on the meaning of *fi sabilillah* on the meaning of war on the battlefield, has urgency because the socio-political conditions at that time required every Muslim who had the physical ability to take part in defending the religion of Islam, which at any time faced the threat of enemies from various directions, the existence of Islam can only be realized with only one path, namely victory on the battlefield.

Apart from the opinions of the *fuqaha* al Madzahib al-'Arba'ah, the following will be presented among the scholars who explore the theme of *ashnaf fi sabilillah* both from the salaf and khalaf generations according to their lifetime, are as follows:

1. Ibn Jarir at Thabari died 310 AH: "As for *fi sabilillah* is the allocation of zakat to defend the religion of Allah and His sharia which has been established over His servants by fighting against the enemy (jihad against the infidels) based on Ibn Zayd's narration of Allah's word "*wa fi sabilillah*" meaning *al Ghazi fi sabilillah* (one who fights in the way of Allah)."
2. Al Qadhi I'yadh al Andalusy al Maliki died 544 AH: narrated from several scholars about the permissibility of the distribution of zakat for public benefit. This opinion is based on the hadith of Sahab Ibn Abi Hatsamah narrated by al Bukhori in the book *ad diyat* about the use of zakat camels to pay for the killing of one of his people in Khaibar.
3. Fakhru ar Razi died in 606 AH while interpreting Surah at-Taubah verse 60, explaining that most scholars of tafsir explain the meaning of *fi sabilillah* is *al Ghuzat* i.e. those who participate in *jihad*. So most *fuqaha* allow him to get zakat even if he is rich except for the hanafi *fuqaha* which requires fakir. Although lafadz *dzahir fi sabilillah* is not obliged to be limited only to those who wage *jihad* as al Qaffal quoted in his tafsir the opinion of some scholars who allow the zakat *fi sabilillah* part for all good deeds such as shrouding mayyit, building forts and prospering mosques because the lafadz is general.
4. Shiddiq Hasan Khan said what is meant by *sabilillah* is the path to Allah and *jihad* is the strongest means to Allah. But there is no argument that *sabilillah* means only *jihad*. So that this part of zakat *ashnaf* can be distributed to all activities in the way of Allah.
5. Jamaluddin al Qasimi argues that *fi sabilillah* is a person who fights *jihad* voluntarily along with all the necessary *jihad* equipment. He also quoted the opinions of ar-Razi and ak Qaffal who argued about the permissibility of distributing zakat *ashnaf fi sabilillah* to all forms of good deeds such as shrouding mayyit, building forts and prospering mosques.
6. Rashid Rida in *al Mannar* argues that the meaning of *sabilillah* is the whole general mashlahat that strengthens the establishment of religion and state for Muslims. It is not blessed with personal interests such as *hajj* and others because it includes *fardu 'ain* as well as prayer and fasting so it does not include the general mashlahat, religion, or state.

7. Ibn Jibrin explained that it is permissible for the allocation of zakat *sabilillah* to multiply *da'wah* tapes and Islamic books to be distributed and finance Islamic website projects and the construction of Islamic centers and operational needs.
8. Yusuf Qardawi argues that *sabilillah* means *jihad* as most *fuqaha* think. He did not extend its meaning to include all good deeds nor did he limit its meaning to *jihad fi sabilillah*. *Jihad* can use pen and sword as well as oral so that *jihad* can be in the fields of education, *da'wah*, economics, politics and military provided that all of it is in order to help the religion of Allah and exalt the sentence on earth.
9. Sayyid Sabiq in *Fiqh As Sunnah* argues about the *fi sabilillah* group, "..... Today, however, the main thing is to fund and prepare Muslim preachers and then assign them to preach in non-Muslim countries. This matter should be administered by Islamic organizations willing to fund the preachers with adequate funds, as the infidels did in spreading their religion. This includes financing schools that teach religious and general knowledge necessary for the benefit of society. In this case, teachers who teach in schools, must earn zakat while carrying out their obligations that have been proclaimed, and as long as they serve as teaching staff, of course they have no other livelihood. A rich knowledgeable person should not receive zakat even though the knowledge he teaches brings benefits to many people.

### **The *Fi sabilillah* group according to the Forum of Ulama, Fatwa Institutions and Fiqh Research Institutes in Several Countries**

In addition to the opinions of the *fuqaha* mentioned earlier, there are also opinions issued in a country related to the *fisabilillah* group. Such obtainments are usually issued by an authorized fatwa body, a forum of scholars and fiqh study institutions in the country. Here are some interpretations of *fisabilillah* groups from several countries:

#### 1. Kuwait

In the decision summarized by the Bait az Zakat of the State of Kuwait in the book *Ahkam wa Fatawa az Zakat wan as Shadaqat wa an Nudzur wa al Kafarat*, affirmed that what is meant by *ashnaf fi sabilillah* is *jihad* with its broad meaning covering all efforts to maintain Islam and exalt the sentence. So that the activities of preaching people to Islam, efforts to enforce and implement Sharia, reject the *syubhat* thrown by the enemies and ward off all waves that oppose Islam are included in the category of *jihad*. Some concrete examples of the implementation of this decision are:

- a. Financing the operations of the Islamic *da'wah* markaz run by preachers who strive hard with sincerity and honesty with various effective strategies according to conditions and situations in non-Muslim countries.
- b. Funding for all efforts to strengthen and spread Islam in countries controlled by non-Muslims, where Muslims are a numerically minority and they always face terror to eliminate the existence of Islam and Muslims in the region.

#### 2. Saudi Arabia

*Majlis al Majma'al Fiqh al Islami* was an institution under Rabithah al-'Alam al Islami in the second daurah in Makkah held between 27/4/1405 AH to 7/5/1405 AH with the theme of distribution of zakat and 'ussyria in Pakistan, with some considerations deciding by majority vote that *da'wah* in the way of Allah SWT with all means that it is included in *ashnaf sabilillah*.

At different times, in fatwa number 12,627 of 11/2/1410 H decreed by the Fatwa Institute of the Kingdom of Saudi Arabia it is stated. In countering the enemy's strategy through a war of ideas, it is permissible to use zakat funds to print books, pamphlets and da'wah tapes. As a form of resistance to the syubuhath thrown by the enemy using strong and clear arguments through these means.

- a. For the operational purposes of markaz dakwah and the salaries of the preachers who manage and carry out the activities of markaz dakwah in the areas of minority Muslims such as in Europe, America and the United Kingdom, it is permissible to use zakat funds.
- b. It is permissible to use zakat funds for those who complete *tholab al-'ilm* (learning assignments) in order to meet their needs.

### 3. Egypt

In the book *al muntakab fi tafsir al Qur'an written by al Majlis al 'Ala li as Shu'u al Islamiyah* affirms that the meaning of *fi sabilillah* is those who fight in the way of Allah and all the facilities that support it and also include all good deeds. In addition, the Mufti of the Egyptian State Ali Jum'ah Muhammad decreed the extension of the meaning of *sabilillah* to posts of great importance in all projects of general good and *mashlahat* as argued by *al Kasaani* in *al Bada'i* and *Fakhru ar Razi* in *al Mafatih*. Some scholars examined several postulates and histories showing that *da'wah* and study activities include *ashnaf fi sabilillah* and *amal jihad*, because *jihad* both uses the sword and uses oral.

### 4. Indonesia

The Indonesian Ulema Council is a non-governmental organization that accommodates Islamic scholars, scholars, and scholars to guide, nurture, and protect Muslims in Indonesia. In the Fatwa of the Indonesian Ulema Council on Promoting Zakat Funds for Productive Activities and Public Benefit on February 2, 1982 stated that:

- a. First, zakat given to the poor can be productive.
- b. Second, zakat funds in the name of *fisabilillah* can be channeled for the public interest.

Another fatwa on the *fibillah* group can be found in the 1996 Fatwa of the Indonesian Ulema Council concerning the Granting of Zakat Scholarships which states that Giving zakat money for educational purposes, especially in the form of scholarships, the law is SAH, because it is included in *ashnaf fi sabilillah* with several considerations:

- a. Academic achievement.
- b. Prioritized for those who are less fortunate.
- c. Learning knowledge that is beneficial to the Indonesian nation.

### 5. Singapore

Based on a fatwa from the Islamic Religious Council of Singapore regarding assistance for people exposed to Covid-19, the meaning of *lafadz fi sabilillah* takes the opinion of Ibn Athir, which is a general concept that includes every action intended for Allah. In addition, the fatwa lists the opinion of Al-Imam Al-Razi who interprets the word *fi sabilillah* in verse 60 of Surah al-Taubah as not specific to those who fight in war. He cited al-Qaffal's view that zakat for this category of *fi sabilillah* can be used for any public benefit, including the management and burial services of the deceased, building forts or mosques.

## Conclusion

Based on the results of the discussion of the interpretation of *fi sabilillah* as one of the groups of zakat recipients, it can be concluded that there are three opinions in the interpretation of *fi sabilillah*, namely:

1. First, the interpretation of *fi sabilillah* in the zakat recipient class as fighting in the way of Allah and excluding it for the public good. One of the opinions in this regard is the opinion of *fuqaha al Madzahib al 'arba'ah*.
2. Second, the interpretation of *fi sabilillah* in the zakat recipient group as all forms of goodness that lead to the development and defense of the religion of Allah. Some opinions in this regard are those of al qaffal and Rashid Rida.
3. Third, the interpretation of *fi sabilillah* in the group of zakat recipients as jihad that is not limited to jihad *fi sabilillah* and does not extend to all forms of goodness. Yusuf Qardhawi and Sayyid Sabiq are some of the scholars who hold this view.

The interpretation of *fi sabilillah* as a group of zakat recipients in the current era tends towards the second and third groups as mentioned earlier. This can be seen from several opinions issued from the forum of scholars, fatwa institutions and fiqh study institutions in several countries, both Islamic and secular countries.

The advice that can be given in this study is to keep paying attention to developments that occur, especially in society so that decisions related to the interpretation of *fi sabilillah* as a group of zakat recipients can have a maximum effect and in accordance with the guidance of the Qur'an and Sunnah. This research is limited to qualitative analysis using literature review as a method. To support the development of further research on this field, it is recommended for further researchers to discuss a broader and in-depth topic and use real data from BAZ or LAZ as support so that the results are more actual.

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