


RESEARCH ARTICLE	 Charitable work and its role in establishing the purposes of necessities
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Abstract Charitable work is distinguished among the Islamic nation as a translation of the nation's cultural, social, and religious heritage, and charitable work is expanding in the Arab world to include benefits for both Muslims and non-Muslims, with the goal of serving humanity. Charitable work plays a critical role in establishing the five essential faculties: the preservation of religion, soul, mind, money, and offspring the emphasized how its role in practice has contributed to social and economic development. And for empowerment and rehabilitation, as well as work to defend public rights and freedoms, Because the primary goal of Islamic law is to establish worshipers' interests, charity is one means of achieving Islamic law's overall goals.	
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Introduction:

Praise be to God, and may the best of creation, our master and prophet Muhammad, be blessed and granted peace, as well as his family and companions, until the Day of Judgment. So now:

Charity work has become distinct among the Islamic nation, as it translates the nation's religious, cultural, social, and political heritage through the solidarity and compassion it fosters. Charity work is witnessing a development in the Arab world, including its benefits to Muslims and non-Muslims, with the aim of achieving service to humanity, which is a basic requirement in life, stipulated by the true Islam, and attested to by the principles of the comprehensive Sharia and its purpose-based rules, to achieve the interests of certain groups stipulated by the wise Lawgiver, and accordingly, the interests that Islamic Sharia came to establish and achieve.

This study was conducted to demonstrate the role of charitable work in preserving necessities, which include religion, life, mind, offspring, and money, all of which are essential for a person's life in this world and the next.

Research Problem:

To address the problem of the current study, answer the following questions:

What characteristics distinguish charitable work that is considered to achieve Sharia objectives?

To what extent does charitable work help to preserve necessities?

And to what extent does charitable work help to achieve the goals of Islamic Sharia?

Research objectives: This research aims to:

- 1) Reveal the role of charitable work in establishing Islamic Sharia objectives.
- 2) Explain the role of charitable work in achieving the goals of necessity.
- 3) Explain how important charitable work is in people's lives.

4) The significance of charitable work in serving both the public and private sectors.

Importance of the research:

Charitable work is a basic requirement in social life, stipulated by true Islam, and attested to by the general principles of Sharia and its objective rules, to achieve the interests of certain groups stipulated by the wise Lawgiver, and upon it the interests that Islamic Sharia came to establish and achieve are established, which enable the care of the interests of the servants. According to Al-Shatibi, the costs of Sharia stem from the preservation of its original objectives, which are classified as necessary, necessary, and improving.

The necessities go back to preserving religion, life, offspring, money, and reason, without which human life in this world and the hereafter cannot be straight, and there is a lot of evidence on the necessity of preserving the five generalities. Imam Abu Hamid Al-Ghazali explained the importance of preserving these interests, saying: "...But we mean by interest preserving the objective of Sharia, and the objective of Sharia for creation is five: it is what preserves

Research Methodology:

To answer the research questions, the nature of the study necessitated the descriptive method, which highlighted the role of charitable work in establishing the goals of necessities represented in the five general principles, in addition to attributing Qur'anic verses and graduating Prophetic hadiths. I relied on the two Sahihs, then the six books, then the Musnads.

Previous studies:

Except for what was included in the objective studies, I could not find an independent study that addressed charitable work and its role in establishing the necessities' objectives. Among the most important studies that addressed charitable work as a study of objectives is an article by Tamam Assaf and Muhammad Abu Yahya, "Charitable Work in Light of the Rules of Objectives," in which they addressed charitable work in establishing the objective of necessities through the rule of Sharia that go back to preserving its objectives, whether they are necessary, necessary, or improving.

In this study, I focused on explaining the role of charitable work in establishing necessities.

Research Structure:

The introduction presented the research topic, problem, objectives, previous studies, methodology, and structure.

The first section covers the concept of charitable work and is divided into three requirements.

The first requirement is the definition of charitable work.

The second requirement is to describe the characteristics of charitable work.

The third requirement is to specify the types of charitable work.

The second section discusses the role of charitable work in determining the objectives of necessities. This section is separated into five requirements:

The first requirement is to understand the role of charitable work in preserving religion's goals.

The second requirement is the role of charitable work in preserving the soul's purpose.

The third requirement is the role of charitable work in preserving mental objectives.

The fourth requirement is the importance of charitable work in preserving the goal of offspring.

The fifth requirement is the role of charitable work in preserving the value of money.

Conclusion: It summarizes the most important findings.

1.The Concept of Charitable Work:

1.1 Definition of Charitable Work:

1.1.1 Definition of Charitable Work in the Language:

Charity work is a term made up of two words: work and charity. To define it, the term must be broken down, with work and charity defined in language and terminology, followed by a definition of charity work in terminology.

Work is a noun formed from the verb "work," which means both "profession" and "action." The plural form is "works."¹

The letters 'ayn, meem, and lam all have the same correct root, which applies to all verbs. 1 Work is used in both

¹IbnManzur, Jamal al-Din IbnMakram, Lisan al-Arab, matter (work), Vol. 11, p. 475.

good and bad ways.²

Definition of work in terminology:

The definitions of work vary according to the science, such as sociology, economics, psychology, and others, but I will stick to one comprehensive definition, which is "the effort that a person makes to obtain a benefit."³

Definition of goodness in language:

Good is the polar opposite of evil, as well as its plural form. God Almighty says, "And those are the successful ones" (At-Tawbah: 88), and good things is the plural of goodness, implying the best of all.⁴

The kha and ra are derived from the conjunction and inclination, and it is based on them. Because everyone looks after him and sympathizes with him. 5 It is a comparative adjective that is good in and of itself, as well as for the pleasure or benefit it provides, or the happiness that comes with a large sum of money.⁶

Definition of good in terminology:

Muhammad Amara defines it as anything that is beneficial or righteous, or that serves as a tool for achieving either.⁷

1.1.2 Definition of charitable work in terminology: Charity work has many definitions, including:

Imam Al-Tahir bin Ashour defines it using his definition of donation. He sees it as the gift of money or effort on the basis of sympathy between members of the nation that serves the meaning of brotherhood. 8 According to him, voluntary work entails the ownership, care, and establishment of significant interests, often involving money, for which competitors compete.⁹

Imam Taher bin Ashour's definition states that charitable works are only for Muslims, because he mentioned the bond of brotherhood on the one hand, but did not specify the type of donation, whether legitimate or illegitimate.

Sheikh Yusuf Al-Qaradawi defined it as "The material or moral benefit that a person provides to others without taking a material return, but to achieve a pure goal that is greater than the material return."¹

According to Muhammad bin Saleh Al-Qadi, it is "every physical, intellectual, mental, or emotional effort that a person makes or leaves without being obligated to do so by the legislator or anyone else." 2 This definition included the effort of the heart in charitable works, which is an exaggeration, and limited it to not being required by the legislator or anyone else, thereby excluding obligatory charitable work.

And it's this: "Every money, effort or time spent for the benefit of people, to make them happy and to alleviate their suffering."³

Some define it as being in a common form among people and organized into institutions, with a degree of generality, elaboration, and detail. These definitions include the following:

It's the following: "The contribution of individuals to social care and development activities is based on individuals cooperating with each other in order to meet the needs of their community, which prompts them to donate their efforts, time and money to serve these individuals with the aim of achieving good and benefit."⁴

Some scientific research has concluded that charitable work is: "Joint work by a group of people to achieve a public interest, humanitarian, religious, practical, industrial, or economic purposes, by means of collecting donations and spending them on charitable works, with the intention of social, cultural, or relief activities, through methods of sponsorship, or material or moral assistance inside and outside the country without the intention of making a profit for it."⁵

And that: "The charitable works and good deeds that comprise civil society, beginning with the individual, progressing to the group, and culminating with the institution. This work is more than just bringing in resources,

² Al-Raghib Al-Asbahani, Al-Mufradat fi Gharib Al-Quran, edited by Safwan Adnan Al-Dawudi, p. 587.

³ Ibrahim Muhammad Al-Mazini, Work among Muslims: A Civilizational Vision, p. 18

⁴ IbnManzur, Lisan al-Arab, matter (good), Vol. 4, p. 264.

⁵ Ibrahim Anis and others, Al-Mu'jam Al-Wasit, matter (good), p. 264.

⁷ Muhammad Amara, Dictionary of Economic Terms in Islamic Civilization, p. 205.

⁹ The same source: pp. 188-189.

¹ Yusuf Al-Qaradawi, The Principles of Charitable Work in Islam in Light of Sharia Texts and Objectives, p. 21.

³ Abdul Karim Bakkar, The Culture of Charitable Work, p. 12.

⁴ WahabiKalthoum, Marketing in Non-Profit Organizations, Associations as a Model, (Master's Thesis in Economic Sciences, Faculty of Economics, Business and Management Sciences, University of Mohamed Bouguerra, Boumerdes, Algeria, 2010-2011), p. 30.

¹ Muhammad SalihJawad Mahdi, Charitable Work: An Authentic Historical Study, Secret of Samarra's Opinion Magazine (Iraq: Samarra University, College of Education, Volume 8, Issue 30, Year 8, July 2012), p. 212.

managing money, and spending it in legitimate ways; it also includes planning for development and progress, as well as what is required in terms of cultural, advocacy, and media programs." ² This is a broad definition in which he limits the management and expenditure of charitable funds to legitimate purposes and addresses the functions of organizations that receive donated funds, defining them as bringing in resources without specifying whether the resources are suspected to be legitimate.

In light of the foregoing, charitable work can be defined as the non-profit material or moral effort that a person makes to establish interests recognized by Islamic law in order to please God.³

1.2 Characteristics of charitable work:

Charity work in Islamic civilization has characteristics that distinguish it from charitable works in other civilizations⁴, including the following:

1.2.1 Comprehensiveness: The Islamic religion evolved to encompass all aspects of life and address all individuals. It made no distinction between genders or countries, and it is a religion that encompasses everything that is beneficial to humans. As a result, goodness in Islam is defined by comprehensiveness. Therefore, goodness in Islam is distinguished by its comprehensiveness, as God Almighty says: "There is no creature on earth or bird that flies with its wings except that they are communities like you. We have neglected nothing in the Register. Then unto their Lord they will be gathered." (Al-An'am: 38)

A Muslim's goodness and kindness are not limited to a specific group, but rather extend to his relatives, kin, clan, and the people of his country. as God Almighty said: "They ask you, what they should spend. Say, 'Whatever you spend of good is for parents and relatives and orphans and the needy and the wayfarer. And whatever good you do - indeed, God is Knowing of it.'" (Al-Baqarah: 215), and because the Messenger of God, may God bless him and grant him peace, said: "Charity given to a poor person is charity, and it is given to relatives of two kinds: charity and upholding the ties of kinship."¹

Islam does not exclude non-Muslims from goodness, because it extends goodness to everyone, whether they are in need, whether Muslims or non-Muslims. And the enmity or hatred of people should not be a reason for not having mercy on them or not being kind to them. Because Islam does not prevent kindness and assistance to non-Muslims as long as they are in need of assistance, and as long as they are peaceful with us and do not support an enemy against us, as Allah the Almighty says: {Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly.} (Al-Mumtahanah: 8). Allah the Almighty praised those who treated the captives of the polytheists kindly during the time of the Prophet (peace and blessings of Allah be upon him) by saying: {And they give food, in spite of their love for it, to the poor and the orphan.} And a captive (Al-Insan: 8).²

Mercy is also a basic requirement in Islam, as emphasized by the Prophet, peace and blessings be upon him, when he said, "By the One in Whose Hand is my soul, you will not enter Paradise until you are merciful." It was said: "Yes, O Messenger of God, we are all merciful." He went on: "It is not the mercy of one of you towards his companion, but rather the mercy of the masses." , It means the extension of mercy to include all people without distinction or privacy.³

Goodness and benevolence extend beyond humans to animals, according to the hadith of the Messenger of God, may God bless him and grant him peace, "Fear God with regard to mutilated animals, so ride them righteously, and eat them righteously."⁴

1.2.2 Diversity: The forms and methods of charitable work vary according to people's needs and demands, as well as the abilities of those who do good to the best of their ability, so that it fulfills the requirements of people with material or moral needs, including:

Psychological requirements for a person, such as a kind word, according to the hadith "A good word is charity." Raising the morale of the weak, demonstrating compassion, and treating them well.

²Tamman Al-Assaf and Muhammad Abu Yahya, Charitable Work in Light of Maqasid Rules, Jordanian Journal of Islamic Studies, (Amman: University of Jordan, Volume Eight, Issue 3, 1434 AH/2012 AD), p. 87.

¹ Al-Qaradawi, The Origins of Charitable Work in Islam, p. 35.

²The same source, p. 36.

³HamadSalehJawad Mahdi, Charitable Work: An Authentic Historical Study, p. 218.

⁴ Al-Qaradawi, The Origins of Charitable Work in Islam: p. 37.

General humanitarian requirements include assisting the elderly with their needs, guiding strangers, and removing hazards from the road. This is a charity that applies to all people.

Social requirements include preventing injustice between members of society and members of families, enjoining good and forbidding evil, and reconciling disputes in accordance with the words of the Messenger of God, may God bless him and grant him peace, "Shall I not inform you of something better than fasting, prayer, and charity?" They said, "Yes." He said, "Reconciliation between people, for corruption among people, is the solution."

Material requirements: Charity can take several forms, including in-kind or cash donations to the needy, pure donations, or loans that are used in kind and then returned to the owner.¹

1.2.3 Continuity: Doing good in Islam does not end at the end of the world because Islamic legislation made it continuous for what it legislated for Muslims, as well as to perform duties related to the conscience of the person responsible, such as the obligation of zakat on money for the rich and zakat al-fitr in Ramadan, which includes all classes and strata of society.

Among them are those that are by virtue of the obligation of those who are required to do so, such as: providing for a relative in need, as required by the rights of relatives, and feeding the hungry neighbor, as stated by the Prophet, peace be upon him, "The believer is not the one who is satisfied while his neighbor is hungry next to him."²

Some of them are general in charity, such as honoring the guest or helping, according to the hadith of the Prophet of God, may God bless him and grant him peace: "Every joint of a person must give charity every day the sun rises." Acting justly between two people is charity. Charity is helping a man with his mount, such as carrying him or lifting his belongings onto it. A kind word is charity, and taking something dangerous off the road is charity."

1.2.4 Incentives: incentives in Islam apply to all people's actions, and God Almighty created incentives even in acts of worship so that Muslims could strive in them; what about incentives for charitable works?

The greatest motivation is to receive reward, recompense, and satisfaction from Allah, the Almighty, as Allah the Almighty states: Despite their love for food, they give it to the poor, orphans, and captives, saying, "We feed you only for the sake of Allah." We desire from you no reward, nor thanks."} (Al-Insan: 8-9), and Allah the Almighty says: {You will never attain righteousness until you spend from that which you love.} (Al-Imran: 92), and there are many examples of this during the era of the Prophet, peace and blessings be upon him, including the Prophet's participation in building the Kaaba and building the mosque, Abu Talhah's donation of Al-Barha', and the donation of Uthman ibn Affan, may Allah be pleased with him. In Bir Roma, and other charitable works carried out by the Rightly-Guided Caliphs.

Among the incentives is the purification and multiplication of wealth, as Allah the Almighty says: {The parable of those who spend their wealth in the way of Allah is that of a grain [of corn]: it grows seven spikes; in each spike is a hundred grains. And Allah multiplies for whom He wills. And Allah is All-Encompassing, All-Knowing.} (Al-Baqarah: 261). And as the Prophet (peace and blessings of Allah be upon him) said: {There is no day on which the servants arise except that two angels descend, and one of them says: O Allah, give the spender a replacement, and the other says: O Allah, give the miser destruction.} The compensation in this hadith is the recompense from Allah the Almighty, and it may be material or spiritual, such as blessing in wealth and peace of mind, and other forms of purification.

1.2.5 Sincerity and advancement in performance: Sincerity is a necessary requirement for Allah's acceptance of charitable work, and it must not be tainted by any suspicion that would change its direction; because charitable work in Islam is restricted by rules and controls, including matters concerning their objectives. A person's actions produce results and legal rulings in accordance with his objectives, which include achieving the principle of freedom, reconstructing the land, contributing to social and economic development, and others. The doer of good must, in his charitable work, whether individual or collective, respect the recipient and preserve the dignity of the needy, and the work must be purely for the sake of God, free of any manifestations of self-interest and fame.¹

¹ Muhammad Ibrahim Muhammad Abu Alian, Charitable Work and Its Role in Economic Development from an Islamic Perspective: A Case Study of Gaza (Master's Thesis, Faculty of Commerce, Islamic University of Gaza, 2014), p. 57.

² See Al-Qaradawi, The Origins of Charitable Work in Islam, p. 41.

¹ Adam NuhMaabada Al-Qudah, The Participation of Non-Muslims in the Financial Resources of Charitable Work and Its Banks, a jurisprudential study, (Third Gulf Charitable Work Conference, Department of Islamic Affairs and Charitable

1.3 Types of charitable work:

Charitable work varies according to those who undertake it, according to its forms, according to people's needs and demands, whether material or moral, and according to its means and resources.

First, types of charitable work and who does it: It is classified into two types: individual and collective, as represented by the institutional structure.²

Individual charitable work is defined as work or social behavior that an individual engages in on his own initiative, with a sincere desire, and in accordance with humanitarian, religious, or moral considerations.

Collective charity work: is the work done by organizations and institutions to serve others in the community without compensation, and it is characterized by structural organization and continuity, as well as being subject to systems and regulations. These institutions vary in form. Institutional charity work is considered broader and more comprehensive in its form, activity, and possibility of achieving its goals, due to its ability to spread and diversify in charitable works, due to the multiplicity of human and intellectual energies, and the combined and cooperative efforts, which are based on clear and realistic studies and plans, so its benefits are comprehensive and continuous.³

1.3.2 Types of charitable work in terms of its forms: It takes two forms:

1) Obligatory charitable work: is the obligatory spending that is required of the person responsible, according to God Almighty's legislation, beginning with the person's spending on himself and on those whose spending is obligatory on him, as well as the obligatory zakat, expiations, and vows, which are obligations resulting from the ownership of money.¹

2) Voluntary charitable work: This refers to charitable work and services that a person provides voluntarily, without legal or other obligation, in the service of his religion and society.

It is also known as voluntary spending, and it has no restrictions except in special circumstances such as a will. Because it is up to the spender's desire to seek God's pleasure, just as gifts and endowments can be considered voluntary charitable acts because they are made with the donor's free will.²

1.3.3 Types of charitable work in terms of means:

1) Cash assistance: includes all cash provided to the needy on a seasonal or occasion basis, as well as alms or loans given to young people to help them develop funds.

2) In-kind assistance: based on providing goods and necessities such as food, water, clothing, medicine, and shelter in accordance with the needs of the needy.

3) Institutional assistance: This refers to the contributions made by a volunteer benefactor to support, finance, or establish institutions that provide public services, such as mosques, schools, hospitals, and social care homes.

4) Technical assistance: This is the unpaid provision of thoughts, opinions, experience, and relationships in order to train, qualify, and guide those interested in charitable work.³

5) Moral assistance: everything that is provided in terms of consolation, compassion, tenderness, and good treatment to the needy and destitute, such as comforting the sick, orphans, the weak, and the elderly, and raising their morale by doing everything possible to contribute to reducing their suffering, planting reassurance in their souls, and giving them the impression that someone cares about them and feels their pain.

1.3.4 Types of charitable work in terms of resources and funding:

The legitimate resources for charitable and benevolent works are represented in zakat, ongoing and non-current alms, charitable endowments, wills, charitable donations, vows, expiations, gifts during Hajj, and other voluntary alms.

2. The role of charitable work in establishing the objectives of necessities:

Activities in Dubai, January 20-22, 2008 AD), p. 10.

³ Muhammad Ibrahim, Charitable Work and Its Role in Economic Development from an Islamic Perspective, p. 52.

¹ Ismail Moumni and Saleh Salhi, The Development of the Institutional Structure of the Waqf Sector in the National Economy, A Case Study of Waqf in Algeria, (PhD Thesis, Faculty of Sharia and Economics, Emir Abdelkader University, 2014-2015), p. 24.

² Ahmed Qasimi, Waqf and its role in human development, a case study of Algeria, (Master's thesis, Faculty of Economics and Management Sciences, University of Algiers, 2007-2008), p. 43.

³ Ibrahim Al-Bayoumi Ghanem, The Objectives of Charitable Work and the Islamic Principles of Social Participation, presented by Counselor Tariq Al-Bishri, (Cairo: Al-Shorouk International Library, 2000), pp. 39-40.

Al-Shatibi asserts: "The costs of Sharia are due to preserving its objectives in creation, and these objectives are no more than three categories, one of which is that they are necessary, the second is that they are Less than necessary, and the third is that they are improved."¹

Charitable work is important in establishing Sharia's objectives at the level of necessities, needs, and improvements,² but I will focus on charitable work for necessities, which are represented by the five necessities or universals. These necessities cannot be sustained in a human life unless they are preserved, and the loss of one of them, namely the preservation of religion, life, mind, wealth, and offspring, disrupts life.

Al-Shatibi clarifies what is meant by it: "It is indispensable for the interests of religion and the world to prevail, such that if it is lost, people's interests will not proceed in a straight path, but rather in a path of corruption, chaos, and loss of life, and in the afterlife, loss of salvation and bliss and return with clear loss."³

In Al-Mustasfa, Imam Al-Ghazali emphasizes the importance of preserving these interests for the uprightness of life, saying: "But by interest we mean preserving the purpose of the law, and the purpose of the law for creation is five: it is what preserves for them their religion, their soul, their mind, their offspring, and their money. Everything that guarantees these five principles is an interest, for the law is built and based on governance and the interests of the servants in the life and the hereafter, because God has commanded every good thing precisely and sublimely, and has forbidden every evil according to its intention. Glory to Him, for goodness is expressed by bringing about benefits and warding off evils, while evil is expressed by bringing about evils and warding off interests."⁴

Al-Shatibi explained how to preserve these necessities using two methods: observing them from the perspective of existence and non-existence, as he says: The Sharia made preserving the five necessities to be done through two things⁵:

One of them is that which establishes its pillars and foundations.

The second question is who pays for the expected breach.

The ancient fundamentalists did not talk about doing good in the fundamentals and objectives, and were satisfied with discussing it in the objective of religion.⁶

2.1 The role of charitable work in establishing the purpose of preserving religion:

The Muslim is commanded to establish the religion in real life, and every obligated Muslim is responsible for preserving the religion by establishing its pillars and duties, such as obligatory duties and other recommended acts, while avoiding disliked and forbidden acts.

The role of charitable work is to preserve the purpose of religion in everything that works to lay the groundwork for religion, and this preservation is based on the concepts of existence and nothingness. Charitable work plays an important role in establishing the purpose of preserving religion from the perspective of existence, as shown in the following:

- 1) Constructing mosques and prayer halls in areas where there are no places of worship, because it is a necessity, and sponsoring imams, muezzins, preachers and students of knowledge. History is full of examples of building mosques that had a great impact on establishing religion, forming scholars and teaching the sciences of Islamic law, such as Al-Azhar Mosque and Al-Qarawiyyin Mosque in Morocco.
- 2) Calling to Allah: This is accomplished by establishing call centers to spread and teach the religion by explaining its etiquette and rulings, enjoining what is right and prohibiting what is wrong, responding to those who disagree, and dispelling myths about it. Calling is open to both Muslims and non-Muslims. The non-Muslim who is unfamiliar with or has not fully comprehended the Islamic religion is invited to embrace Islam, explain all of its principles, and explain the worldly and hereafter salvation it provides.

As for the Muslim, by guiding him in the right direction, correcting the common people's understanding and

¹Al-Shatibi, Ibrahim bin Musa, Al-Muwafaqat in the Principles of Sharia, its explanation and the disclosure of its anchors and the transmission of its hadiths by Abdullah Darraz, Vol. 2, p. 324.

³Al-Shatibi, Al-Muwafaqat fi Usul Al-Sharia, vol. 2, p. 324.

⁴Al-Ghazali, Abu Hamid Muhammad bin Muhammad, Al-Mustasfa, edited by Muhammad Sulayman Al-Ashqar, Vol. 1, pp. 416-417.

²Al-Shatibi, Al-Muwafaqat fi Usul Al-Sharia, Part 2, pp. 324-325.

⁵Al-Qaradawi, Principles of Charitable Work, p. 25.

enlightening them with Islamic law provisions, and training youth to follow moderate principles in order to combat extremist ideas. This necessitates the use of all means to spread the religion, including the pen and modern technologies like the Internet.

If a Muslim abandons the call, he leaves room for disbelief and misguidance, allowing Islam's enemies to distort Islam in the eyes of others. Allah the Almighty says: {And let there be among you a community inviting to goodness} (Al Imran: 104), {And invite to your Lord and never be of those who associate others with Him} (Al Qasas: 87), and {You are the best nation produced for mankind}. According to Al Imran (110), the Prophet (peace and blessings of Allah be upon him) stated, "Convey from me even if it is just one verse."

This is accomplished by establishing advocacy centers using donor endowments and charitable funds. Because voluntary advocacy centers are more trustworthy than official ones, and there are numerous examples from Islamic and modern history in this field.

1) Establishing centers for teaching the Holy Qur'an: The centers dedicated to teaching the Holy Qur'an, from its memorization and how to recite it and interpret it, have played an important role and impact on Islamic society throughout history, and on the role played by those schools and corners specialized in teaching the Qur'an, and their impact includes raising the young generation on virtues and noble morals and understanding the message of monotheism.

2) Today, it is necessary to establish these centers, particularly for women's education, because they serve as the foundation for families and societies, as well as the development of leadership, and they must reach out to all segments of society. Employees of these centers include elite Islamic law graduates who are qualified to teach the Holy Qur'an and its rulings. 3)

3) Establishing Islamic schools and universities: to train Sharia scholars with jurisprudential and fundamentalist talent in order to solve and adapt to modern developments, including economic, medical, technical, and other developments; because Sharia is valid for all times and places, establishing Islamic universities on a charitable basis contributes to achieving the lofty goals of education and training.

The public and private universities in some Arab countries suffer from weak research curricula, and some have weak training and qualification of students in Islamic sciences, which has contributed to the conflict of fatwas in the same school of thought. There are some countries, such as Algeria, where the teaching of some subjects of Sharia sciences has decreased at all levels of education. Today, we need non-profit Islamic universities to achieve the goal of preserving the religion.

Working to revive Islamic heritage treasures; because voluntary centers dedicated to reviving heritage have played an important role in bringing much of the heritage to light, as have free sites for publishing Islamic manuscripts, such as the Faisal Center for Research and Islamic Studies of the King Faisal Charitable Foundation. In our time, we have discovered powerful tools for preserving the religion, such as electronically publishing Islamic heritage and books, because electronic information now travels faster around the world.

In addition, benefit from media platforms, such as bulletins and satellite stations, that work to convey the correct, moderate, and middle-of-the-road Islam to people's understanding.

As for preserving the religion from the nonexistent side, the role of charitable work is represented in establishing this purpose through jihad in the way of God, whether it is through military jihad or intellectual jihad; because jihad enables us to establish rituals and rule by what God has revealed on earth, and the battle between the people of Islam and the people of disbelief will continue until the Day of Judgment.

Accordingly, there are many advocacy centers and satellite channels that work to activate the means that would preserve the religion and close the doors of pretexts that lead to the corruption of minds. However, the nation still needs great efforts and human energies that are formed, qualified, and volunteers, in order to establish the goal of preserving the religion.

As a result, there are numerous advocacy centers and satellite channels working to activate the means necessary to preserve religion and close the doors to pretexts that lead to mental corruption. However, the nation still requires significant efforts and human energies that are formed, qualified, and volunteer in order to achieve the goal of preserving the religion.

Preserving religion in this regard is the aim of the Lawgiver. In fact, Sheikh Ibn Taymiyyah regarded it as an

independent goal due to the magnitude of its impact. Islamic scholars have held prominent positions in the field of religion, belief, and law.¹

Today, our country faces significant aggression, as many parts of Africa and Asia are witnessing direct and indirect missionary campaigns, using modern technologies to Christianize and convert people away from Islam, as well as campaigns to humiliate Muslims in light of the rise of Christian origins, to the point where they have become political pressure groups on some international decisions.

Some studies have shown that these campaigns include Western charitable organizations and volunteer work among their activists, all under the guise of assisting the weak. This is due to the growth and diversification of charitable organizations and volunteer institutions in the West.²

Among the means used by the mechanisms of attack against Islam: education, services and humanitarian aid to exploit poverty, ignorance, illiteracy and disease, and it provided evidence for this with two things: First: the project to convert the Fulani tribe in Mali, and the project to convert the Masalit tribe in Chad.

Second: The statements of neutral Western observers that the United Nations and other international organizations are no longer independent bodies, but rather mechanisms for uprooting local cultures and religions.¹ Confronting Christianization and other forms of misleading requires institutional work and organizations that preserve Muslims' religion, lives, minds, money, and offspring.

Imam Ibn Taymiyyah's words, "Corruption may be by hand or by tongue," demonstrate the gravity of the situation. The tongue corrupts religions many times more than the hand, and the tongue corrects religions many times more than the hand. It has been demonstrated that fighting God and His Messenger with the tongue is more serious, whereas striving on earth to corrupt religion with the tongue is more emphatic."²

Based on the above, the role of charitable work lies in establishing charitable centers and associations that contribute to recruiting people of true knowledge to confront the destructive and misleading doctrines that aim to cast doubt on Muslims' beliefs and to repel suspicions and corrupt Arab and Western intellectual trends, especially in this era that is witnessing development in modern communications and the information that is broadcasted therein about religion and Islamic heritage, an attempt by some misguided minds to distort the facts in various religious sciences.

Preserving religion from the aspect of nothingness is only possible if it is preserved from the aspect of existence, and preservation from the aspect of existence is incomplete unless it is combined with the preservation of the other necessities of the soul, mind, money, and offspring.

2.2 The role of charitable work in establishing the goal of self-preservation:

The role of charitable work in establishing the goal of self-preservation on the part of existence is highlighted through the following:

- 1) Providing relief aid in all forms, such as medicine, food, drink, clothing, and shelter, to meet the needs of vulnerable groups through voluntary and obligatory charity.
- 2) Establishing social care homes for children who have lost their families as a result of wars, accidents, and other causes.
- 3) Establishing homes to care for and sponsor orphans, poor families, wayfarers, and people with disabilities through charitable endowments, and endowing a lot of money to the mentally ill, the disabled, and the blind, like what King Muzaffar al-Din endowed and spent on needy groups and his consolation for them.¹
- 4) And also Protecting foundlings, who have lost their legitimate lineage by caring for them, providing them with a decent life, and rehabilitating them psychologically and socially. Imam Ibn Taymiyyah says: "if a person's soul or

¹ Youssef Ahmed Mohammed Al-Badawi, The Objectives of Sharia According to IbnTaymiyyah: pp. 455-456.

² Muhammad bin Abdullah Al-Saloumi, The Charitable Sector and Terrorism Claims, Al-Bayan Magazine (Riyadh: 4th ed., 1426 AH/2005 AD), pp. 332-333.

¹ Muhammad bin Abdullah Al-Saloumi, The Charitable Sector and Terrorism Claims, Al-Bayan Magazine, (Riyadh: 4th ed, 1426 AH/2005 AD).

² IbnTaymiyyah, Ahmad ibnAbd al-Halim, The Drawn Sword Against the Insults of the Messenger, edited by Muhammad al-Halwani and Muhammad chaudhury, Vol. 3, p. 735.

¹Abdullah bin Youssef bin Radwan Al-Maliki, Shining Meteors in Useful Politics, edited by Ali Sami Al-Nashar, p. 25.

temperament is corrupted, he will desire and take pleasure in harming himself. Rather, he will love it in a way that corrupts his mind, religion, character, body, and wealth.ⁿ²

5) Guiding the weak and the poor from the pretexts that lead to killing oneself, represented by suicide, which has begun to spread in Muslim social circles, and clarifying the value of the soul in the eyes of God, as God Almighty says: {And do not kill yourselves. Indeed, God is to you ever Merciful} (An-Nisa': 29), and His saying: {And whoever saves one - it is as if he had saved mankind entirely} (Al-Ma'idah: 32).

6) Establishing programs that contribute to preserving life, such as family care programs, health awareness programs, elderly care programs, and special needs care programs.

Doing good deeds ensures a decent life for those in need, without asking or pampering them. It protects the dignity of the person in need and boosts his morale.

As for the role of charitable work in achieving the goal of preserving the soul from nothingness is represented by the following:

1) Providing treatment to those in need, the destitute, the immigrants and the isolated through charitable hospitals and allocating them to the needy, specializing in medicine and nursing; because our true religion meets the needs of the body and cares for it as it meets the needs of the soul and elevates it, and some of these hospitals are institutes for training doctors, and some of these hospitals are mobile, and Islamic history is full of these facilities, due to their

2) The contributions of doctors and assistants in the private medical sector, such as providing medical services to those in need, are numerous throughout history and in the present.

3) Establishing voluntary organizations to protect the weak from all sources of harm, aggressors, and tyranny, whether from their governments or from organizations and individuals, as well as Muslim minorities around the world, by defending their rights and interests.

To protect themselves, Muslims throughout history have frequently given alms and allocated a portion of the proceeds from endowments to spend on treatment, freeing slaves, ransoming families from enemies, and assisting those with debts to break the cycle of distress and hardship.¹

2.3. The role of charitable work in establishing the purpose of preserving the mind:

Charitable work helps to establish the goal of keeping the mind separate from its existential and non-existent aspects. From an existential perspective, it is as follows:

1) Establishing schools and institutes to educate needy Muslim children, sponsoring and qualifying their teachers, as well as libraries and other facilities required for students of knowledge, in order to graduate elites in worldly and religious sciences, which the mind cannot do without.

2) Printing books and curricula, providing specialized scientific journals, facilitating research and studies, and hosting scientific seminars and forums all help to raise the educational level of those who need it to keep up with the times. Free book and research websites can also help to rationalize the mind scientifically.

3) Establishing a variety of educational and training projects with the goal of harnessing human energy and activating it to contribute to development.

This can only be accomplished by endowing schools, institutes, and other educational institutions with the human energies and financial resources required to enable these centers to perform their true role, because there is no value in a mind that does not comprehend religious truths or worldly interests, and it is vulnerable to all misguidance and incorrect guidance. The Sharia has emphasized contemplation and the use of reason.

Charity work helps to enlighten society and improve the abilities of its citizens in general. Until the modern nation-state emerged, funding the production of science and knowledge was frequently sacrificed in favor of charitable work, particularly in political society. The majority of charitable work that contributed to the civilization of Islamic

¹IbnTaymiyyah, Ahmad ibnAbd al-Halim, Collection of Fatwas of IbnTaymiyyah, compiled by Abd al-Rahmanibn Muhammad al-Asimi al-Najdi and his son Muhammad, Vol. 19, p. 34.

²See Muhammad Salim Al-Awa, Objectives of Sharia (Studies on Curriculum Issues and Areas of Application), Center for Studies of the Objectives of Islamic Sharia, (London, 1st edition, 1427 AH/2006 AD), pp. 425-483.

societies was manifested in the endowment system at most points in their history.

Among those who received their education in these charitable institutions, many pioneers graduated in various scientific and applied fields, including medicine, engineering, chemistry, agriculture, industry, astronomy, and pharmacy, as well as arts, literature, and other theoretical knowledge.¹

The fruits of charitable work continue to open the door to hope for a better future for those who lack the ability to acquire knowledge and education, while also providing opportunities for those who have the skill and competence to achieve what their skill and competence can produce for them, and the opportunities for excluding the weak and the poor have decreased.²

As for the role of charitable work in achieving the goal of preserving the mind from the side of nothingness is to contribute to the fight against drugs and everything else that numbs the mind, takes it away from its basic function, distracts it from its tasks, and paralyzes its intellectual movement.

Establishing awareness programs about the dangers of drugs, smoking, and all intoxicants, as well as voluntary campaigns to prevent drug use among young people, while explaining the reasons for their presence in Arab and Islamic countries.

Confronting destructive ideas and means that work to spread vice and immorality in Islamic society, as Al-Izz bin Abd Al-Salam said: "It is not permissible to cover the mind with forbidden negligence, and it is desirable to protect it from negligence on the part of every representative, that is by eliminating the causes of negligence from preoccupations and distractions" 1. According to Al-Tahir Ibn Ashur: "The meaning of preserving the mind is preserving people's minds from any defect entering them, because the defect entering the mind leads to great corruption due to the lack of discipline in behavior.". The defect that enters an individual's mind causes partial corruption, and it spreads to groups and the nation as a whole. Therefore, it is necessary to prevent a person from getting drunk, and to prevent the nation from spreading drunkenness among its individuals, as well as the spread of corrupting substances, such as hashish, opium, marijuana, cocaine, heroin, and the like, which were widely consumed in the fourteenth century AH.¹²

2.4. The role of charitable work in establishing the goal of preserving the offspring:

One of the voluntary means that aim to preserve the offspring is the encouragement of marriage. Imam Ibn Taymiyyah believes that marriage is the most important of relationships, and that the improvement and continuity of character cannot be achieved except through this relationship, This is done by:

- 1) Holding rehabilitation counseling courses in marriage to ensure a healthy upbringing.
- 2) Qualifying the families who will benefit from the charitable project for marriage based on family law and marital rights knowledge, with a focus on project results follow-up.
- 3) Establishing institutes and centers for voluntary training in programs that contribute to the preservation of offspring, such as health awareness programs for those about to marry, in order to strengthen offspring.
- 4) Contribution of charitable sector organizations to wedding expenses for needy groups, holding group weddings, and mar-rying vulnerable blind men.
- 5) Providing places to hold wedding parties to help young people who are unable to hold weddings, in order to protect themselves by providing social assistance.

This serves the purpose of preserving the offspring from the aspect of existence. In terms of preserving it from the point of nonexistence, it is represented by contributing to the preservation of the interests of the offspring from the danger that threatens the children of families from being lost due to the divorce of the spouses or the disputes and quarrels that arise between them. Charitable work helps to reform the relationship and treat social problems that arise between the spouses' families, as well as disputes between the spouses.

2.5. The role of charitable work in establishing the goal of preserving money:

Allah commanded us to preserve money, as He, the Most High, said: "O you who have believed, do not consume

¹Ibrahim Al-BayoumiGhanem, Endowments and Politics in Egypt, pp. 196-289.

² Ibrahim Al-BayoumiGhanem and others, The Endowment System and Civil Society in the Arab World, Research and Discussions of the Intellectual Symposium Organized by the Arab Unity Studies Center and the General Secretariat of Endowments in Kuwait, Arab Unity Studies Center, Beirut, 2003, p. 89.

³IbnAshour, The Objectives of Islamic Law, p. 80.

one another's wealth unjustly but only [in lawful] business by mutual consent." (An-Nisa': 29). He also said: "And do not give to the foolish your wealth which Allah has made a means of support for you." (An-Nisa': 5). He forbade hoarding money, as He said: "And those who hoard gold and silver and do not spend it in the way of Allah - give them good tidings." "With a painful punishment" (At-Tawbah: 34); because "there is no good in someone who does not collect money to protect his honor, safeguard his chivalry, and maintain family ties", Subat Ibn Al-Jawzi said about the importance of developing money for the development of the earth: "If wealth increases, trade increases. If trade increases, livelihood increases. If livelihood increases, good things increase. If good things increase, countries are developed."²

Money is one of the most basic necessities of life. As a result, the Lawgiver has ordered its preservation. The role of charitable work in achieving the goal of money preservation stems from both existential and non-existent aspects.

The purpose of preserving money from the existential aspect is achieved by growing and investing money. The most prominent means of this are zakat and charity. Giving it is a reason for money to grow, as Allah the Almighty says: "Take alms from their wealth to purify and sanctify them, and invoke blessings on them." Indeed, your invocations provide them with reassurance. "And Allah hears and knows." (At Tawbah: 103). Abu Hurairah, may Allah be pleased with him, reported that the Prophet of Allah, may Allah bless him and grant him peace, said, "Charity does not decrease wealth."

In addition to the obligatory zakat, Islamic law promotes voluntary charitable works to help address poverty. Among the most important charitable works are voluntary charity, endowment, donations, the use of surplus capital, and grants and loans to those who are unable to invest.¹

The role of charitable work is to achieve the goal of preserving money from the aspect of existence by encouraging young people who are able to work to earn a living; Because before it is a demand to satisfy a human need, it is a legitimate demand that Islamic law has urged, and by working to transfer ownership of the money given to the needy, and helping them invest and develop it, and among the means that aim to preserve the interest of money in charitable works.

- 1) Training and qualifying needy Muslim children to manage development projects in agriculture, industry, trade, and other investment sectors.
- 2) Establishing centers to teach young people crafts and professions to help them meet their needs, thereby benefiting their families and communities, particularly orphans.
- 3) Training on the importance of the labor market so that the needy can preserve and develop the money given to them through donations, thereby reducing the size of poverty and the needy and contributing to societal renaissance.
- 4) Establishing programs that help to save money, such as training programs for important professions in the labor market, training programs for managing small projects and family empowerment projects to increase income, and training for economic empowerment projects for family members, voluntary and charitable organizations, among others.
- 5) Establishing productive development projects in poor communities; with the aim of enabling them to invest their human and financial resources and wealth and providing job opportunities so that members of society can live a decent life, relying on themselves; because preserving their money is preserving the nation's money, as Taher Ibn Ashour said: "Preserving individual money leads to preserving the nation's money, and with it the whole is achieved by obtaining its parts."

As for establishing the goal of preserving money from extinction, the wise Law has forbidden its loss by prohibiting usury, injustice, theft, consuming an orphan's money, extravagance and transgression, and many new commercial transactions in which money is lost and transferred to exploitative groups.

¹ Ibn AbdRabbo, Ahmed bin Muhammad bin AbdRabbo bin Salem, Al-Eqd Al-Farid, vol. 2, p. 344.

² Sibtibn al-Jawzi, The Righteous Neighbor and Anis the Adviser, edited by FawazSalehFawaz, p. 67.

¹ Ibrahim Al-Bayoumi Ghanem, The Objectives of Charitable Work and the Islamic Principles of Social Participation, p. 37.

¹ IbnAshour, The Objectives of Islamic Law, p. 81.

The role of charity work is to plan activities to educate people about the dangers of wasting money. Through the jurisprudence of priorities in spending and the rulings on financial dispositions, in addition to rationalizing them with the jurisprudence of the rulings on financial transactions, Al-Taher bin Ashour says regarding spending money for other than its intended purpose: "Money has been made a substitute for acquiring what a person needs in his life of necessities, needs, and improvements, and the system of intention in spending it guarantees its sufficiency in, its owner is protected from loss in what he needs most." Exceeding this limit is called extravagance."²

Conclusion:

Charitable work is the non-profit material or moral effort that a person makes to establish interests that are considered legitimate, seeking the pleasure of Allah Almighty. Charity work in Islam is distinguished by several characteristics, including the comprehensiveness of Islam's comprehensiveness of all provisions of the interests of the servants, and it varies according to its forms and according to people's needs and demands, whether material or moral, and according to the capabilities of those who do good, and according to its means and resources, and that it is an ongoing work that does not stop, and one of its highest motives is to attain reward and recompense from Allah Almighty, and this purpose is not achieved except by sincerity to Allah Almighty.

Charitable work plays an important role in laying the groundwork for Islamic law's objectives, which are represented by the necessities or what are known as the five universals: preserving religion, life, reason, offspring, and wealth, because they are essential for the interests of religion and the world, and Al-Shatibi explained their consideration from the perspective of existence and nonexistence.

The role of charitable work is to establish the purpose of preserving religion in everything that works to establish the foundations of religion, such as building mosques, calling to God, establishing centers for teaching the Holy Qur'an, opening Islamic schools and universities, voluntary work to revive the treasures of Islamic heritage, and benefiting from Islamic platforms, bulletins, and satellite stations. On the other hand, fighting destructive ideas and confronting deviant groups.

As for its role in establishing the goal of self-preservation, it is responsible for providing relief aid in all forms, ensuring the needs of needy groups, establishing homes to care for all needy groups, and establishing programs that work to protect the soul and prevent harm and corruption from it. The role of charitable work in achieving the goal of mind preservation is to open the doors of knowledge, learning, and guidance through all means that call for achieving knowledge and advancing thought, as well as to keep it free of all the evils and harms that lead to its loss and corruption.

As for offspring, charitable work helps to cover the costs of marriage for needy groups in order to achieve the goal of preserving the offspring and the well-being of the young.

As for the role of charitable work in establishing the preservation of money is to teach the needy how to earn, grow, and invest money, with the most prominent means being zakat and charity, and on the other hand, it is to prepare activities to educate people about the evils of wasting money and to guide them in the jurisprudence of financial transactions. Charitable work harnesses energies that allow people to create, innovate, benefit humanity, and rebuild the planet.

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