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Rules Of Zakaat

Allah Ta'ala Says In Qur'an E Kareem

وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

And the pious are those who spend in Our way from what We have given them

And Allah Almighty says

خُذْ مِنْ اَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَ تُزَكِّیْهِمْ بِهَا

Take alms from their wealth; thereby you will cleanse them and purify them

And He says

وَ الَّذِیْنَ هُمْ لِلزَّكٰوةِ فٰعِلُوْنَ

And they who give Zakat are the ones who attain prosperity.

Hadees Shareef,

In Musnad Ahmad, it is narrated from Hazrat Abu Hurairah (may Allah be pleased with him) that whoever does not give the Zakat of his wealth, his wealth will appear on the Day of Judgment as a bald snake. It will chase its owner, and he will flee from it until it puts its fangs into his mouth.

Hadees Shareef

Tabarani has narrated in Al-Awsat from Buraidah (may Allah be pleased with him) that the Messenger of Allah (peace and blessings be upon him) said: 'Any nation that does not give Zakat — Allah Ta'ala will afflict it with famine.

Hadees Shareef:-

Tabarani has narrated from Ameerul Momineen Hazrat Ali Karramallahu Wajhul Kareem, that he said: The Messenger of Allah ﷺ said, 'The poor would never suffer the pain of hunger and nakedness except because of the rich. Listen well! Allah Ta'ala will take a strict account from such wealthy people and will give them a painful punishment.

1)Mas’alah: Zakat is Fardh (obligatory). Whoever denies it is a disbeliever (Kāfir), and the one who does not pay it is a transgressor (Fāsiq) and deserves to be killed. The one who delays its payment is sinful, rejected (in the sight of Allah), and unworthy of bearing testimony.

(Bahār-e-Sharī‘at)

2)Mas’alah: There are three conditions for Zakat: (1) Being a Muslim, (2) Being of sound mind, (3) Being an adult (bāligh).

(Bahār-e-Sharī‘at)

3)Mas’alah: In Shariah, Zakat is to give ownership of a specific portion of wealth — as fixed by Islamic law — to a Muslim poor person (faqīr), for the sake of Allah (‘Azza wa Jall), and that poor person must not be a Hāshimi (descendant of the Prophet ﷺ).

(Bahār-e-Sharī‘at)

4)Mas’alah: By “year,” the lunar year (Hijri calendar) is intended — i.e., twelve months of the Islamic calendar. If the full Nisab amount is present at the beginning and at the end of the year, then temporary reduction during the year does not affect the obligation. Zakat remains due.

(Bahār-e-Sharī‘at)

5)Mas’alah: What do the scholars of Islam say regarding the issue: Is it permissible to give Zakat money to disbelievers, polytheists, Wahhabis, Rafidis, Qadianis, etc.? Please clarify and be rewarded.

Answer: It is haram (forbidden) to give Zakat to them, and Zakat will not be considered fulfilled if given to such people.

Wallahu Ta‘ala A‘lam

(Fatāwā Razawiyyah Sharīf)

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