

Is it permissible to give Zakaat to a "Muslim" who commits Shirk?

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Shaykh Muhammad ibn Saalih al-'Uthaymeen (May Allaah have mercy on him)

[Translated by Salafi-Dawah.com.]

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

Question: "The questioner says: Is it permissible to give the Zakaat to a Muslim who calls upon other than Allaah, swears by other than Allaah, makes tawaaf (circumambulates) around the graves and believes that the Saliheen (righteous) can bring benefit and inflict harm?"

Shaykh Muhammad ibn Saalih al-'Uthaymeen (May Allaah have mercy on him): "This one who is mentioned in the question is a mushrik (polytheist) Kaafir (disbeliever). Allaah does not accept from him any prayer, fasting, charity and other than that. The one who calls upon other than Allaah is a mushrik. And the one who worships the graves is a mushrik. And this one is not to be given from the Zakaat. He rather, is to be invited to Islaam, and Tawheed (the concept of Islaamic monotheism) is to be explained to him. If he embraces Tawheed, then that is what is desired. And if not, then it is upon the leader to carry out on him what the law requires. As for the one who swears by other than Allaah; then he is given from the Zakaat, because swearing by other than Allaah does not exit one from the fold of Islaam although it is shirk. He is given from the Zakaat, is to be advised and it is to be explained to him that swearing by other than Allaah is a form of shirk. It may be that Allaah guides him. Yes."

سؤال: يقول السائل: هل يجوز إعطاء الزكاة إلى مسلم يدعو غير الله ويحلف بغير الله ويطوف بالقباب ويعتقد النفع والضر في الصالحين؟

الشيخ ابن عثيمين رحمه الله: هذا الذي ذكر في السؤال مشرك كافر لا يقبل الله منه صلاة ولا صيام ولا صدقة ولا غيرها، الذي يدعو غير الله مشرك، والذي يعبد القبور مشرك، وهذا لا يعطى من الزكاة، بل يدعى إلى الإسلام ويُبين له التوحيد، فإن اعتنق التوحيد فهذا المطلوب وإلا فعلى ولي الأمر أن ينفذ فيه ما تقتضيه الشريعة، أما من حلف بغير الله فإنه يعطى من الزكاة، لأن الحلف بغير الله لا يخرج من الملة وإن كان شركاً، يعطى من الزكاة وينصح ويبين له أن الحلف بغير الله نوع من شرك، لعل الله أن يهديه، نعم