

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

How Muslims should interact with kafirs?

A summary of various fiqh rulings stated by the
fiqh masters of the Ahlus Sunnah

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As-Salamu `Alaikum

This is a tract related to the fiqh of how Muslims should interact with kafirs. The language used is simple and conversational for the sake of ease of reading, but the choice of words is very deliberate, and therefore Muslims are urged to read and comprehend VERY carefully.

It is hoped that in-sha-Allah, a Muslim who values his faith and wishes to safeguard it, should find herein sufficient information to help him stay firm upon and practice Islam, while also understanding how our Master Rasulullah ﷺ, his companions and the mujtahid scholars of the ummah dealt with kafirs, or told us to deal with kafirs.

Please also note that before starting reading, Muslims also need to familiarize themselves and understand fully well the following points:

Please be aware that by ijma' (consensus of classical, mujtahid scholars), a land is divided into

1. **Dar al-Islam** – This is a land which is **OVERWHELMINGLY DOMINATED** by Islamic law and/or Muslims and/or sha'aairil Islam (the signs of Islam) like Islam being openly practiced without any hindrance what so ever, large numbers of mosques, the blessed adhan echoing throughout the country, public celebrations of `Eid Al-Adha and cows being slaughtered, and so on. Without getting into the discussion on the conditions necessary for labeling a land as Dar al-Islam, Muslims should note that present day Muslim nations will ALSO be called Dar al-Islam based on what is stated above, **EVEN IF** the Shari'ah is not implemented there. For example, modern Turkey or Indonesia would STILL be called Dar al-Islam, **EVEN THOUGH** the Shari'ah is not implemented there (or not in its entirety).
2. **dar al-harb** – Any land that is not dar al-Islam is dar al-harb.

Furthermore, Muslims should also be aware of the classifications of what is a harbiy kafir and what is a kafir dhimmi. Even a minor student or servant of fiqh knows that the opposite of a dhimmi is a harbiy.

1. **kafir dhimmi** – This is a kafir who dutifully pays the jizyah to the Muslim state. The jizyah is commanded by Allah to be slapped onto kafirs residing in a Muslim state. Unless otherwise explicitly stated, when Muslim fiqh manuals mention 'kafir', they are referring to a dhimmi, and NOT to a harbiy.
2. **kafir harbiy** – **ANY** kafir who is not a dhimmi is a harbiy. The harbiy has been further divided into three categories as shown in [this post](#) – mustaman, mu'ahad, and muhaarib.

As stated by the imams of usul, the ruling on interaction with a kafir is dependent on if he is a harbiy or a dhimmi. Imam Sa'ad Ad-Diin Al-Taftazani elucidates very clearly in his magnificent Sharh Al-Maqaasid:

وحكم الكافر بأقسامه من الحربي والذمي

“And the ruling on the kafir is based on his classification from harbiy or dhimmi.”

شرح المقاصد – الإمام سعد الدين التفتازاني

And still furthermore, a Muslim should know the difference between the states of various kafirs:

1. **kafir asliy** – the original kafir – this is a person born in a kafir home and raised such by his family.
2. **murtad** – the apostate – this is a person who had been a Muslim before, but has now become kafir. A murtad is the extreme worst of all muhaaribeen (those who are actively warring against Islam).
3. **munafiq** – this is the person who holds kufr in his heart and works with the kuffaar against Islam and Muslims, but pretends to be Muslim on the outside. He is tough on Islam and Muslims, and compassionate and endearing towards the kuffaar.
4. **zindiq** – this is a person who is deluded into thinking that he is a Muslim, but he holds beliefs and values of kufr, denying the basic requirements of Islam. For fiqh-ruling purposes, a zindiq is the same as a munafiq. Munaafiqin and zanadiq are swines in the skins of lambs.

These are extremely difficult times for us. Anything that contradicts the truth is valued, and anything that is the truth is frowned upon. A person who stands his ground for evil and falsehood is appreciated and his "rights" are lobbied for, and yet a person who stands his ground for Islam and the truth, is called as oppressive and evil. For instance, in these times, standing one's ground to practice and propagate evils like homosexuality and adultery are lauded, while promoting marriage and polygyny are frowned upon.

People who call themselves "Sunni Muslims" and flag bearers of the "Ash'aris" and "Maturidis" and "Hanafis" and "Shafi'iys" and "Hanbalis" and "Malikis" and the noble "Sufis" are working actively and hand in hand with the kuffaar to propagate evil and kufr, and destroy the faiths of Muslims and pull it out of their hearts. They are doing it in the name of "interfaith dialogue" or "da'wah" or "adab" or "akhlaq" and other sweet-sounding words, preying on the masses' lack of knowledge of texts, taking half-truths and spinning them around and working on fallacies; in addition to outright distortions and lying. Rarely do people come across the complete truth, specially on a medium such as the internet.

With that in mind, it is hoped that in-sha-Allah, any Muslim, who wishes to safeguard his Islam, and wishes to know how to do it and yet also interact with kafirs for worldly or Islamic interests, should find this tract of some value bi-idniLlah.

All rulings are taken from major **CLASSICAL & ORTHODOX** Hanafi and Shafi'iy fiqh manuals and books of tafsir and fiqh, that are incontestable. Examples include Hanafi works of masters like Mabsoot, Bahr-ur-Raiq, Fath-ul-Qadeer, Fatawa Tatarkhaniyyah, Fatawa Hindiyyah, Durr-ul-Mukhtar, Radd Al-Muhtaar, tafsirs like Mafaatih-ul-Ghayb of Imam Ar-Razi, Jami'ul-Ahkam Al-Quran of Imam Qurtubi and others, and classical Shafi'iy fiqh manuals like Rawdzat At-Talibiin, Asna Al-Matalib, and also Al-Wajiz and Al-Waseet of Imam Al-Ghazali.

Some citations and references are present elsewhere in the blog. Yet others may be asked and solicited from the author. There is no hiding of the truth. Citations and references are only avoided in this piece for the purpose of maintaining the readability of the post, without making it too terse.

Barring a very few, most of the rulings presented here are common to ALL FOUR madhhabs of the Ahlus Sunnah – especially any ruling pertaining to apostasy.

The aim of this tract is to group together all the rulings regarding interactions and behavior towards kuffaar in one place, so that Muslims can compare & contrast the rulings for various different situations, and also observe the correct context – all at one place. Often times, it has been noticed that if a ruling is given, a Muslim is simply unable to make logical sense of it and starts to think that the ruling is too lax or too strict. If he is able to compare and contrast it with the rulings for other situations, this will help him a great deal.

Of course at other times, he is being misguided by munaafiqin pretending to be scholars of Islam who eat away on key points of usul, or who corrupt people's already correct understanding to a deviant and corrupt understanding.

It is hoped that in-sha-Allah, with this piece, Muslims will at least be able to find the rulings relating to major interactional situations they encounter with kafirs – collated together and observe how Islam is the path of sensibility, and they can then seek references for those rulings or do their own further independent research.

Any suggestions for improvements are welcome from all brothers and sisters of the Ahlus Sunnah. This is most probably not an exhaustive list of interactions with kafirs. But there was a great need to post rulings regarding the matters that are directly affecting the faiths of Muslims everyday these days. Maybe in the future, another such list or two of the rulings regarding some other interactions with kafirs can be posted.

All Ahlus Sunnah brothers and sisters are also welcome to advise what improvements and additions are needed relating to the rulings on interaction with kafirs and thus a completely exhaustive and comprehensive database can be built.

Reminder – Please digest and remember some of the usuli points and definitions mentioned in this passage, and also in the beginning of the table below, read carefully and comprehend well, connecting all the dots.

Wa-biLLah-it-tawfiiq.

1. DEFINITIONS & DESCRIPTIONS

dhimmi	<p>The kafir citizens of a Muslim state (Dar al-Islam) who dutifully bow their heads and pay the jizyah.</p> <p>Jizyah is exempted from some individual kafirs due to their circumstances like old or poor kafirs that are unable to earn, but the social status of the entire citizenry is still dhimmi.</p> <p>There are no dhimmies in these times. By Quran’s direct commandment, It is OBLIGATORY on Muslim states to charge jizyah to their kafir citizens, but it is not done in these times.</p>
harbiy mustaman	<p>In reality, those kafirs of kafir states who are visiting or staying temporarily in the Muslim state (Dar al-Islam) and have been granted permission and safety by the rulers – are called mustaman.</p> <p>However, the kafir citizens of various present day Muslim nations who have kafir citizens but still do not charge jizyah – are also mustaman – as they simply can’t be called dhimmi because <u>to be called dhimmi, they have to pay the jizyah.</u></p> <p>A kafir who doesn’t pay the jizyah, is a harbiy. (Plural harbiyyeen/harbiyyoon)</p>
harbiy mu’ahad	<p>The kafir citizens of kafir nations (dar al-harb) where Muslim rulers have entered into a treaty of temporary peace and suspension of combat – for strategic reasons in Islam’s interest.</p> <p>Muslims living in kafir nations that permit Muslims to live in their lands with geopolitical citizenships or visa agreements, and let them practice Islam – should see the citizenry of the kafir nation as harbiy mu’ahad.</p>
harbiy muharib	<p>The kafir citizens of kafir states (dar al-harb) who are actively engaged in combat and war with Muslims either by their own leaders’ declaration of war or the Muslim rulers’ declaration of war; OR the kafir citizens of those states where Muslim rulers have not entered into any treaty of temporary peace and suspension of combat.</p> <p>If dhimmies rebel against the Muslim state, they too would fall under this category, and their lives and properties are no longer protected.</p> <p>If a Muslim happens to be in such a state which has no treaties and conventions ensuring safety of his life, family, practice of Islam, and property, then he must at once leave such a land for Dar al-Islam.</p> <p>Apostates, zanadiq and hypocrites also fall under this category, and they are the WORST of all muharibeen, having the toughest of all rulings. Rulings pertaining to them are given at the very bottom in item 54.</p> <p>Any ruling before that only pertains to dealing with original kafirs, i.e., those people born in kafir families (unless they are expressly mentioned).</p>

2. CAN A MUSLIM SAY THE ISLAMIC SALAM (AS-SALAMU 'ALAIKUM) TO THEM?

dhimmi	<p>No. It is forbidden. The Prophet ﷺ explicitly forbade it. They can be responded with “wa’alaykum” only – If they greet Muslims first. It is forbidden to say the Islamic Salam, even to dhimmies. Therefore, the rulings for the rest of the kuffaar will only be the same or tougher.</p> <p>Please remember that as a rule with no exceptions, the rulings are only tougher in regards to the harbiyyeen and not lighter than the rulings in regards to the dhimmies.</p> <p>If something is forbidden even in regards to the dhimmies, then it’s a given that the ruling will only be tougher in regards to the harbiyyeen. Follow this guideline henceforth too.</p>
harbiy mustaman	
harbiy mu’ahad	
harbiy muharib	

3. CAN A MUSLIM SAY THE ISLAMIC SALAM TO A MIXED GATHERING OF MUSLIMS AND KAFIRS?

dhimmi	<p>Yes. It is allowed. It’s obvious that we are only addressing our brothers and sisters in the mixed gathering, and no one else.</p>
harbiy mustaman	
harbiy mu’ahad	
harbiy muharib	

4. CAN A MUSLIM ADDRESS THEM WITH HONORABLE SALUTATIONS LIKE “HIS HOLINESS”, “HIS BEATITUDE”, ETC.?

dhimmi	<p>It is kufr and renders one an apostate – according to ALL FOUR MADHABS of the Ahlus Sunnah.</p>
harbiy mustaman	
harbiy mu’ahad	
harbiy muharib	

5. CAN A MUSLIM RESPECT, APPRECIATE, OR PRAISE THEIR RELIGIONS OR AGNOSTIC OR ATHEISTIC BELIEFS?

dhimmi	<p>It is kufr and renders one an apostate – according to ALL FOUR MADHABS of the Ahlus Sunnah.</p>
harbiy mustaman	
harbiy mu’ahad	
harbiy muharib	

6. CAN A MUSLIM HOLD SOCIAL DIALOG WITH THEM?

dhimmi	<p>Yes, on any worldly matter of mutual importance, like traffic safety for instance.</p>
harbiy mustaman	
harbiy mu’ahad	
harbiy muharib	<p>Not if it is a state of war. If it is not a state of war (i.e., a state with no formal treaty with Muslims), then the same ruling as that for harbiy mu’ahad will apply.</p>

7. CAN A MUSLIM TALK TO THEM ABOUT THEIR RELIGIONS (OR ATHEISTIC OR AGNOSTIC BELIEFS)?

dhimmi	<p>Only to actively and aggressively refute and negate their rubbish religions (or the rubbish of atheism or agnosticism) with sound proofs that EXCLUSIVELY establish Islam as the truth. <u>This should be done by a scholar of Islam</u> who is well versed with the incontestable proofs that appeal to the sound mind, as well as the narrational proofs of Islam.</p>
harbiy mustaman	
harbiy mu’ahad	
harbiy muharib	

8. CAN A MUSLIM LEARN ABOUT THEIR RELIGIONS OR READ THEIR RELIGIOUS BOOKS?

dhimmi	<p>No. It is forbidden and haram for an ordinary person who is not even aware of the details of his/her Ash'ari or Maturidi 'aqidah, or the fiqh of his worships. Never forget that satan is the greatest enemy and he is always looking for chances to poison people's minds and hearts and invite them towards kufr, deviance and disobedience.</p> <p>This also applies to the books of the ahlu bid'ah and zanadiq like the ismailis, the perennialists, the alevis, and also the books of agnostic and atheistic philosophers.</p> <p>A scholar well-versed in Islamic creed and polemics with the kuffaar can do so for the purpose of refuting their false religions.</p>
harbiy mustaman	
harbiy mu'ahad	
harbiy muharib	

9. CAN A MUSLIM BE ACCOMMODATING OF THEIR RELIGION AND THEIR WAYS FOR THE SAKE OF DA'WAH – IF THEY ARE POLITE & REASONABLE, AND NOT HOSTILE TO MUSLIMS?

dhimmi	<p>Question irrelevant to the situation of a TRUE Islamic state as kufr is never accommodated or accepted by Islam. The state would ensure that Muslims do not accommodate or adapt the ways of the kuffaar. See above answers. Honoring of kufr and the kuffaar renders one an apostate.</p> <p>The slapping of jizyah is not an acceptance or tolerance of their kufr, but rather a fine and a penalization for staying kafir. See the books of tafsir on verse 9:29 or the works of ANY classical scholar of any madhab.</p> <p>Even though it grants them protection for their life and property, and lets them practice their religions and live by their religions (without public display of it) – the Jizyah is a penalty – a fine – a punishment – a humiliation – and a prelude to kuffaar's punishment and humiliation in the hereafter!</p> <p>At the same time, it is a mercy on the kafirs, so that they feel shame by the humiliation of paying the jizyah and seek out to explore the incontestable proofs of Islam's truth and perchance save their hereafter.</p> <p>It is also a mercy on the Muslims as it delivers Allah's punishment to the kuffaar at their hands.</p>
harbiy mustaman	<p>Question irrelevant to the situation of a TRUE Islamic state.</p> <p>For the kafir population of modern Muslim countries, follow the same ruling as that for harbiy mu'ahad below.</p>
harbiy mu'ahad	<p>Islam and kufr are two opposites and part of a zero sum game. The loss of one is the gain of the other.</p> <p>If their religions and ways are being accommodated, then it is only a fantasy to think that the Muslim is doing da'wah to them.</p> <p>On the contrary they are the ones who are gaining in on the Muslims if their ways are being accommodated!</p> <p>Islam is the truth and ALL other religions are falsehood, and people of the truth are NOT accommodating towards falsehood.</p> <p>If they are accommodating towards Islam, then they are not doing a favor to anyone</p>
harbiy muharib	

	<p>other than themselves by making way for the truth. Muslims should not be accommodating of their religions and ways even if they are accommodating of Islam. EVEN IF they wish you a happy Ramadan, a Muslim should not wish them on christmas. Allah has commanded that Islam be uplifted and kufr be destroyed.</p> <p>Muslims should not be fooled by the munaafiqiin who pretend to be scholars of Islam who only serve their kafir masters and preach acceptance of kufr.</p> <p>Not being accommodating towards their religions and ways does not mean that one is impolite or rude.</p> <p>THERE IS NO SUCH THING AS DA'WAH BY BEING ACCOMMODATING OR POLITICALLY CORRECT TOWARDS KUFR, READ THE QURAN AND THE SEERAH OF OUR MASTERS AND FATHERS PROPHET MUHAMMAD AND PROPHET IBRAHIIM, 'ALAIHIMUS SALAM, AND HOW THEY NEVER COMPROMISED ON ISLAM AND ALWAYS SPOKE THE TRUTH OF ISLAM DESPITE BEING SEVERELY HURT BY THE KUFFAAR.</p> <p>DESPITE ABU TALIB'S POLITENESS TOWARDS THE PROPHET ﷺ, THE PROPHET WAS NEVER ACCOMMODATING TOWARDS HIS KUFR & POLYTHEISM. WHAT IS THE USE OF ISLAM IF IT NEEDS TO ACCOMMODATE KUFR?</p>
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10. CAN A MUSLIM BE ACCOMMODATING OF THEIR RELIGION AND THEIR WAYS FOR THE SAKE OF DA'WAH – IF THEY ARE IMPOLITE & UNREASONABLE, AND HOSTILE TO MUSLIMS?

dhimmi	Question irrelevant to a TRUE Islamic state. In such a state, they shall be appropriately penalized for their violating the pact of dhimmah which ensures that they never be hostile to Muslims. The penalizing would depend on the extent of violation of the pact.
harbiy mustaman	Question irrelevant to a TRUE Islamic state. For the kafir population of modern Muslim countries, follow the same ruling as that for harbiy mu'ahad below.
harbiy mu'ahad harbiy muharib	<p>If their religions and ways are being accommodated, then it is only a fantasy to think that the Muslim is doing da'wah to them.</p> <p>On the contrary they are the ones who are gaining in on the Muslims if their ways are being accommodated – ESPECIALLY if foolish Muslims are accommodating towards their religion and ways DESPITE their unreasonableness, and their hostility to Islam and Muslims.</p> <p>Islam is the truth and ALL other religions are falsehood, and people of the truth are NOT accommodating towards falsehood.</p> <p>Muslims should hold them in maximum contempt, and show them the ugliness of their religions very severely, or in the very least, stay aloof from them.</p> <p>Muslims should not be fooled by the munaafiqiin who pretend to be scholars of Islam who only serve their kafir masters and preach acceptance of kufr.</p> <p>THERE IS NO SUCH THING AS DA'WAH BY BEING ACCOMMODATING OR POLITICALLY CORRECT TOWARDS KUFR, READ THE QURAN AND THE SEERAH OF OUR MASTERS AND FATHERS PROPHET MUHAMMAD AND PROPHET IBRAHIIM, 'ALAIHIMUS SALAM, AND HOW THEY NEVER COMPROMISED ON ISLAM AND</p>

	ALWAYS SPOKE THE TRUTH OF ISLAM DESPITE BEING SEVERELY HURT BY THE KUFFAAR.
11. IS IT OBLIGATORY TO DO DA'WAH TO THEM?	
dhimmi	It is only mustahab to do da'wah to someone who has already heard of Prophet Muhammad ﷺ and his message to worship Allah alone, the One & Only God of everything. It is not obligatory.
harbiy mustaman	
harbiy mu'ahad	
harbiy muharib	
	It is obligatory to do da'wah to someone who has never heard of the Prophet ﷺ and his message, although the amount of such people in these times is almost negligible.
12. CAN MUSLIMS LET THEM ENTER OUR MOSQUES FOR DA'WAH?	
dhimmi	Yes. This is permissible with varying details between the 4 madhhabs of the Ahlus Sunnah.
harbiy mustaman	In a true Islamic state, same ruling as dhimmi could be applied in some circumstances, but not in regards to Makkah and Madinah. For the kafirs living in modern Muslim countries, see the ruling below for harbiy mu'ahad.
harbiy mu'ahad	No. Muslims are not permitted to invite harbiyyeen to our mosques. Please note that recently, some hypocrites pretending to be connecting seekers to guidance have been lying disgracefully that our master Imam Abu Haniifah's madhhab allows ANY kafirs, without distinguishing between dhimmi and harbiy, to enter our beloved Holy Cities of Makkah and Madinah. This is simply a lie. Those people are simply hypocrites spreading kufr, zandaqa and nifaaq across borders. Not that their "fatwas" will have any bearing on the actual state of affairs of the blessed Makkah and Madinah.
harbiy muharib	
13. CAN A MUSLIM BEFRIEND THEM?	
dhimmi	No. The Quran forbids Muslims to take friends anyone other than believers. See verse 5:51, 3:28, 48:29 and others, along with their classical tafaasiir, and the rulings of classical scholars. See how severely Imam Al-Ghazali has spoken against this in his Ihya-ul-'Ulum and the Kiimya-i-Sa'adat.
harbiy mustaman	
harbiy mu'ahad	
harbiy muharib	
14. CAN A MUSLIM HONOR THEM THE SAME WAY HE/SHE HONORS HIS/HER BROTHERS AND SISTERS IN ISLAM?	
dhimmi	It is kufr and renders one an apostate – according to ALL FOUR MADHABS of the Ahlus Sunnah. A Muslim should NEVER honor them the same way he/she honors brothers and sisters in Islam.
harbiy mustaman	
harbiy mu'ahad	
harbiy muharib	
15. SHOULD A MUSLIM WORK TOWARDS EARNING THEIR RESPECT, ACCOLADES, ACCEPTANCE AND GOOD CHEER?	
dhimmi	Only a filthy hypocrite works towards earning the acceptance, respect and good cheer of the kuffaar. See 4:139 and 63:8, and others. A Muslim is someone who strives to earn Allah's Ridza. If someone thinks this will aid in da'wah, he is mistaken. See above answers. In any case, da'wah is about following the example of our Master Prophet Muhammad, and our Prophet Ibrahiim, 'alaihimus salam, who never worked to earn the good
harbiy mustaman	
harbiy mu'ahad	
harbiy muharib	

	<p>cheer of kafirs. Rather they preached Allah’s truth without any fear, smashed idols, and told the kuffaar that their ways are leading to everlasting hellfire – and they did it despite being tortured by the people they were preaching to.</p> <p>In fact this is the greatest telling sign of hypocrites of our times. Their desire to seek the honor and good cheer of their kafir masters and then mislead people into thinking that it is being done for da’wah.</p> <p>A Muslim is compassionate and has affinities towards, and seeks the good cheer of other Muslims and he is tough towards kafirs. A hypocrite does the exact opposite, namely he is always harsh towards Muslims and looks for ways to express affinities and compassion towards kafirs and seek their good cheer. There are a lot of kafir hypocrites pretending to be ‘scholars of Islam’ in our times.</p>
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16. CAN A MUSLIM BE SOFT, KIND AND FOREBEARING TOWARDS THEM IF THEY ARE POLITE & REASONABLE, AND NOT HOSTILE TO MUSLIMS AND ACCOMMODATING TOWARDS KNOWING MORE ABOUT ISLAM?

dhimmi	<p>Yes.</p> <p>Application of the ruling in verse 60:8 and some other verses like it is meant for this situation. This must be done WITHOUT the Muslim humbling himself/herself before them or treating them with the honor one treats his/her brothers and sisters in Islam. The Muslim’s softness, kindness and forbearance in such a situation must be similar to the kindness and softness a king shows a homeless bum.</p>
harbiy mustaman	<p>Yes only for the purpose of calling them to Islam. As the general rule stated above – this must be done WITHOUT the Muslim humbling himself/herself before them or treating them with the honor one treats his/her brothers and sisters in Islam. The Muslim’s softness, kindness and forbearance in such a situation must be similar to the kindness and softness a king shows a homeless bum.</p> <p>Not otherwise. There are no rewards in any gestures or kindness to harbiyyeen. This is not to say that Muslims must be rude or mean or do injustice against them. We must just mind our own business and ‘act professionally’ to use a modern workplace phrase.</p>
harbiy mu’ahad	
harbiy muharib	Question irrelevant to a state of war. If it is not a state of war, same ruling as that for the harbiy mu’ahad applies.

17. CAN A MUSLIM BE SOFT, KIND & FOREBEARING TO THEM IF THEY ARE IMPOLITE & UNREASONABLE, AND HOSTILE TOWARDS MUSLIMS?

dhimmi	Question irrelevant to a TRUE Islamic state. In such a state, they shall be appropriately penalized for their violating the pact of dhimmah which ensures that they never be hostile to Muslims. The penalizing would depend on the extent of violation of the pact.
harbiy mustaman	Of course not. Muslims should hold them in maximum contempt and treat them in the harshest manner possible, and show them the ugliness of their religions and lives very severely, or in the very least, stay aloof from them.
harbiy mu’ahad	
harbiy muharib	

18. CAN A MUSLIM PRAY FOR THEIR DEAD TO BE FORGIVEN OR TO BE ADMITTED TO PARADISE?

dhimmi	It is explicitly forbidden in the Quran (9:84); IN ADDITION to stating that Allah will NEVER forgive a person who died disbelieving in Islam (3:85, 3:91, 4:48, 68:35, 98:6 and more). Anyone who prays for their dead to be forgiven, or shown mercy, or to be admitted to paradise is falsifying Allah’s promise and belying the Quran and waging war against it and such an act renders one a filthy apostate.
harbiy mustaman	
harbiy mu’ahad	
harbiy muharib	

19. CAN A MUSLIM CONSOLE THE INFIDEL'S RELATIVES ON THEIR DEATHS?

dhimmi	Yes, without praying for the dead kafir, without praying for his kafir survivors to be rewarded by Allah, and without respecting their religion or witnessing any of their religious rituals.
harbiy mustaman	Same ruling as that for a dhimmi in a TRUE Islamic state. In modern Muslim countries, where the kuffaar citizens hate Islam and actively work to hurt Islam, it is NOT allowed.
harbiy mu'ahad	No. There is no reward in any act of kindness to a harbiy.
harbiy muharib	Question irrelevant to a proper state of war. If it is not a state of war, this is still not allowed; as mentioned above, there is no reward in any act of kindness to a harbiy.

20. CAN A MUSLIM ATTEND THEIR FUNERALS?

dhimmi	ONLY in case of parents or immediate family or neighbor and then too, ONLY the actual burial or cremation and not the kuffaar's ritualistic mass, prayers, chants etc. It is only a permission to give one's worldly relationship its closure.
harbiy mustaman	
harbiy mu'ahad	ONLY in case of parents or immediate family and then too, if they were not hostile to Muslims – ONLY the actual burial or cremation and not the kuffaar's ritualistic mass, prayers, chants etc. It is only a permission to give one's worldly relationship its closure. Not allowed for those parents & immediate relatives who were hostile to Muslims, as it would be sympathizing with their hostility to Muslims. Strictly forbidden for apostates.
harbiy muharib	

21. CAN A MUSLIM PRAY TO ALLAH TO GIVE THEM HEALTH, OR CHILDREN IN THIS WORLD?

dhimmi	Yes IF they have done something nice for the Muslim. The better thing to do is to pray to Allah that they are guided to Islam.
harbiy mustaman	No. It is only permitted to pray to Allah to guide them to Islam.
harbiy mu'ahad	
harbiy muharib	

22. CAN A MUSLIM PRAY TO ALLAH TO HAVE MERCY ON THEM OR THEIR DEAD?

dhimmi	Just as invoking Allah's Mercy on their dead is forbidden (it is kufr), so it is forbidden on their living as well. As mentioned, if someone does something nice for a Muslim, the Muslim can pray for worldly benefits for him like good health. One should also pray to Allah that they are guided to Islam.
harbiy mustaman	Just as invoking Allah's Mercy on their dead is forbidden (it is kufr), so it is forbidden on their living as well. It is not allowed to pray for them to have any worldly benefit. It is only allowed to pray to Allah that they are guided to Islam.
harbiy mu'ahad	
harbiy muharib	

23. CAN A MUSLIM ASK ALLAH TO CURSE THE KUFFAAR IN GENERAL AND TO TORTURE AND PUNISH THEM FOR THEIR REFUSAL TO ACCEPT ISLAM BY ACCEPTING PROPHET MUHAMMAD ﷺ AS ALLAH’S LAST MESSENGER?

dhimmi	<p>Yes indeed. It is Sunnah of the Prophet ﷺ and his companions.</p> <p>Allah’s curse on them is pronounced in the Quran too.</p> <p>Those munafiq swines pretending to be scholars of Islam, who are annoyed at duas of damnation upon the kuffaar – will they also forbid Muslims from reading the Quran too, as the Quran pronounces Allah’s damnation upon kafirs; and will they also forbid Muslims from repeating the duas of our Master Rasulullah ﷺ and his blessed companions, which explicitly pronounce damnation upon the ahl al-kitab? Will they also forbid us from reading the surah Fatihah?</p> <p>In these times of munaafiqiin pretending to be scholars of Islam and preaching subservience to the kuffaar and the kuffaar actively and brazenly trying to hurt Islam and Muslims, ONLY these kind of duas invoking Allah’s curse and damnation upon the kuffaar should be made to appeal to Allah to send His help against this war on Islam, and also so that the munaafiqiin will be exposed when they will be visibly annoyed when Muslims pray against their kafir brothers and sisters!</p>
harbiy mustaman	
harbiy mu’ahad	
harbiy muharib	

24. CAN A MUSLIM ASK ALLAH TO REWARD THEM IN THIS WORLD OR THE HEREAFTER FOR ANY OF THEIR DEEDS?

dhimmi	<p>The Quran says EXPLICITLY that NO DEED of a kafir is worthy in front of Allah (9:69). Deeds are worthy only if one embraces Islam. Praying to Allah to reward a kafir for his good deeds is war against the Quran and kufr.</p>
harbiy mustaman	
harbiy mu’ahad	
harbiy muharib	

25. CAN A MUSLIM ASK THEM FOR THEIR PRAYERS?

dhimmi	<p>It is open antagonism against the Quran and kufr. The Quran says in two different places (13:14 & 40:50) that the duas of kafirs are nothing but waste!</p>
harbiy mustaman	
harbiy mu’ahad	
harbiy muharib	

26. CAN A MUSLIM MAN MARRY AHL AL-KITAB (CHRISTIAN OR JEW) WOMEN?

dhimmi	Yes it is permitted even though disliked.
harbiy mustaman	<p>Yes it is permitted even though disliked, IF the woman settles down in the Muslim land. It is haram for the man to marry her and then migrate to dar al-harb. This is the ruling for a TRUE Islamic state.</p> <p>For Muslims living in modern states, see the ruling below.</p>
harbiy mu’ahad	<p>It is haram to marry a kitabiyyah harbiyyah (a harbiy ahl al-kitab woman) and it is severely hurtful to the strategic interests of Islam and the Muslim community.</p>
harbiy muharib	

27. CAN A MUSLIM MAN MARRY A KAFIR WOMAN WHO IS NOT AHL AL-KITAB?

dhimmi	<p>No, it is haram. If someone believes it to be permitted, he leaves the fold of Islam for believing against the Quran’s & Prophetic Sunnah’s commands and permissions.</p> <p>Of all the kafir and mushrik women, the Quran and Sunnah ONLY permit marriage to ahl al-kitab women, and that too is disliked. The Quran says that a believing slave is better than an infidel.</p>
harbiy mustaman	
harbiy mu’ahad	
harbiy muharib	

28. CAN A MUSLIM WOMAN MARRY A KAFIR MAN, AHL AL-KITAB (CHRISTIAN OR JEW) OR OTHERWISE?

dhimmi	A Muslim woman's husband is the imam of her family and her guardian. <u>It is kufr according to ALL FOUR MADHAB's of Ahlus Sunnah to accord a kafir such an honorable status.</u> A Muslim woman becomes an apostate as soon as she merely decides in her heart to make a kafir her husband and the imam of her life!
harbiy mustaman	
harbiy mu'ahad	
harbiy muharib	

29. CAN A MUSLIM EAT THE MEAT SLAUGHTERED BY AHL AL-KITAB (CHRISTIANS AND JEWS)?

dhimmi	Yes, provided that the person slaughtering is an actual christian or jew and not just an atheist or agnostic living among their community; and that the animal is actually slaughtered and not killed by another method.
harbiy mustaman	
harbiy mu'ahad	
harbiy muharib	

30. CAN A MUSLIM WOMAN OPEN HER HIJAB IN FRONT OF THEIR WOMEN FOLK (AHL AL-KITAB OR OTHERWISE)?

dhimmi	<u>NO – It is HARAM according to ALL FOUR MADHAB's of the Ahlus Sunnah.</u> Our master 'Umar, radzi Allahu 'anhu, forbade dhimmi christian and jew women from entering any public meeting place of Muslim women where they removed their hijabs in front of their sisters in Islam. The verse 33:55 says that believing women can show their beauty only in front of THEIR OWN women (and of course their fathers, husbands, brothers and mahrams).
harbiy mustaman	
harbiy mu'ahad	
harbiy muharib	

31. CAN A MUSLIM HIRE THEM FOR A JOB?

dhimmi	Yes if no other Muslim is found for the job; or if the job is of a lowly status like cleaning toilets, shoe-shine boy etc.
harbiy mustaman	
harbiy mu'ahad	Yes if no other Muslim is found for the job; or if the job is of a lowly status like cleaning toilets, shoe-shine boy etc. OR if the Muslim needs to avoid any legal trouble with the kafir nation's authorities and safeguard his and the Muslim community's strategic Islamic or worldly objectives.
harbiy muharib	Question irrelevant to an actual state of war. If it is not an actual state of war, see answer for harbiy mu'ahad above.

32. CAN A MUSLIM HIRE THEM IN A SENIOR POSITION WHERE ANOTHER MUSLIM WOULD REPORT TO THEM AND BE UNDER THEIR AUTHORITY?

dhimmi	No. It is haram and a major sin according to ALL FOUR schools of the Ahlus Sunnah.
harbiy mustaman	
harbiy mu'ahad	Only permitted if the Muslim needs to avoid any legal trouble with the kafir nation's authorities and safeguard his and the Muslim community's strategic Islamic or worldly objectives.
harbiy muharib	Question irrelevant to an actual state of war. If it is not an actual state of war, see answer for harbiy mu'ahad above.

33. CAN A MUSLIM WAIT ON THEM LIKE WORKING AS A WAITER OR CLEANER OR BUTLER OR NANNY TO KUFFAR'S CHILDREN, ETC?

dhimmi	Question irrelevant. Situation won't arise in a Muslim state. It is a severe haram as stated above.
harbiy mustaman	Situation won't arise in a TRUE Muslim state. In many modern day puppet states, this will take the ruling of haram. The Muslim must find another job. If he has to wait on people, it MUST be MUSLIMS.

harbiy mu'ahad	It is haram. If a Muslim can't find any other job, he should migrate to a Muslim country (Dar al-Islam), or if not possible, try his best to look for another job or be self employed as soon as he possibly can.
harbiy muharib	Question irrelevant to an actual state of war. If it is not an actual state of war, see answer for harbiy mu'ahad above.
34. CAN A MUSLIM WORK IN ANOTHER JOB SUCH AS ACCOUNTANT, DELIVERY DRIVER, DOCTOR, ETC. WHERE HE OR SHE REPORTS TO A KAFIR IN A SENIOR POSITION?	
dhimmi	Question irrelevant. Situation won't arise in a Muslim state. As stated above, it is not allowed to grant kafirs authority above Muslims, in any capacity.
harbiy mustaman	Situation won't arise in a TRUE Islamic state. In modern Muslim populated countries, the Muslim should try his best to seek a job where he reports to Muslims.
harbiy mu'ahad	It is permitted if it serves the strategic Islamic or worldly interests of the Muslim or his Muslim community. For example, Muslim lawyers and Muslim female doctors are needed by the community. If a Muslim can become self employed, it would be even better.
harbiy muharib	Question irrelevant to an actual state of war. If it is not an actual state of war, see answer for harbiy mu'ahad above.
35. CAN A MUSLIM GIVE THEM ZAKAT?	
dhimmi	No. Zakat is only meant for Muslim poor. All four madhabs rule it haram to give zakat to dhimmis.
harbiy mustaman	No. Zakat is only meant for Muslim poor. All four madhabs rule it haram to give zakat to dhimmis. The ruling for harbiyyeen is only more severe, as stated above.
harbiy mu'ahad	
harbiy muharib	
36. CAN A MUSLIM GIVE THEM OTHER CHARITIES THAT ARE NOT ZAKAT?	
dhimmi	Yes, charities other than zakat are allowed to be given to dhimmies.
harbiy mustaman	Can be treated the same as a dhimmi – for a TRUE Islamic state. In modern Muslim states where the kafir citizens are boldly anti-Islamic, this is not allowed. However, if it serves a strategic Islamic or worldly purpose for Muslims, like for example profitable tax rebates, then one can do this with the intention of strategic positioning of one's wealth.
harbiy mu'ahad	It is not allowed. The fiqh maxim is that <u>there is no reward in any act of kindness to a harbiy.</u> However, if it serves a strategic Islamic or worldly purpose for Muslims, like for example profitable tax rebates, then one can do this with the intention of strategic positioning of one's wealth.
harbiy muharib	Question irrelevant to an actual state of war. If it is not an actual state of war, see answer for harbiy mu'ahad above.

37. IS A MUSLIM OBLIGATED TO ACCEPT THEIR INVITATIONS TO THEIR WEDDINGS, NON-RELIGIOUS GATHERINGS ETC?

dhimmi	No, it is not obligatory for a Muslim to accept a dhimmi's invitation for dinner, weddings, etc. It is up to the Muslim to accept or reject it, and if alcohol and haram meat is served, he should reject.
harbiy mustaman	Same as the ruling for dhimmies above.
harbiy mu'ahad	Not allowed to accept it, unless one goes for the purpose of teaching them about Islam and negating and refuting their false religions.
harbiy muharib	

38. CAN A MUSLIM ENGAGE IN BUSINESS TRANSACTIONS WITH THEM?

dhimmi	Yes, as long as the business transaction is allowed by Islam in and of itself, and also not hurtful to the interests of Islam and Muslims at an applied level.
harbiy mustaman	Yes, as long as the business transaction is allowed by Islam in and of itself, and also not hurtful to the interests of Islam and Muslims at an applied level, especially the strategic and tactical interests of Islam and Muslims.
harbiy mu'ahad	
harbiy muharib	

39. CAN A MUSLIM UPHOLD THE BONDS OF THE FAMILY WITH KAFIR PARENTS AND SIBLINGS AND TREAT THEM KINDLY IF THEY ARE POLITE & REASONABLE PEOPLE, NOT HOSTILE TO MUSLIMS & ACCOMMODATING TOWARDS KNOWING MORE ABOUT ISLAM?

dhimmi	Yes indeed provided that a Muslim does not obey the parents in any matter contravening Islamic law (like consuming alcohol) and of course most importantly, does not compromise on his Islamic faith itself doing this, by falling into kufr or acceptance or accommodation of it. Verses like verse 60:8, 31:14 and 17:23 apply in this situation.
harbiy mustaman	This must be done with a sincere intention and concern for da'wah so that they may save their hereafter. See also answer 16 .
harbiy mu'ahad	
harbiy muharib	In an actual state of war, the Islamic rules of combat must be followed, and a Muslim must strike ANY kafir who is fighting with Muslims – EVEN A PARENT OR BROTHER. If they are no hostile, it means they are noncombatants. If not a state of war, see ruling above for harbiy mu'ahad.

40. CAN A MUSLIM SEEK THE ACCEPTANCE AND GOOD CHEER OF KAFIR PARENTS IF THEY ARE IMPOLITE & UNREASONABLE, AND HOSTILE TO & MUSLIMS?

dhimmi	Situation won't arise in a true Islamic state, lest the hostile dhimmis want to go to war against the state. In any case, they should be abandoned and reported to the authorities. See verses 58:22, 9:23 and 9:24.
harbiy mustaman	No. They should be abandoned. See verses 58:22, 9:23 and 9:24.
harbiy mu'ahad	Also see 4:139 and 63:8. Only hypocrites seek the acceptance of kuffaar. Islam permits being gentle to kafir parents, but not at the expense of deen and ghayrah towards it and the ummah.
harbiy muharib	In a state of war, the Islamic rules of combat must be followed, and a Muslim must strike ANY kafir who is fighting with Muslims – EVEN A PARENT OR BROTHER. If not a state of war, they must still be abandoned as mentioned above for harbiy mu'ahad.

41. CAN A MUSLIM BE ACCOMMODATING TOWARDS THE FALSE RELIGION OF ONES KAFIR PARENTS OR FAMILY AS A SPECIAL CASE?

dhimmi	Same as answer 9 regarding dhimmies; along with answer 10 regarding dhimmies.
harbiy mustaman	If they are polite & reasonable people and not hostile to Muslims, Muslims should

harbiy mu'ahad	<p>not be rude or mean towards them for the sake of doing da'wah to them and trying to help them save their hereafter, as mentioned in answer 39 above; but still they are NEVER allowed to be accommodating towards the false religions and the ways of kafirs, even if parents or siblings. There is NO EXCEPTION in this case.</p> <p>Our Master RasulAllah ﷺ was never accommodating towards kufr, be it for members of his family or anyone else.</p> <p>It is just as much kufr if one participates in easter celebrations with kafir parents, as it would be for any random kafir, for instance.</p> <p>Standing one's ground and not going against one's principles, more so religion itself, is not being rude or mean. In most cases in these times, those same kafir parents for instance would never consider it mean or rude, if the son or daughter stood his ground to choose a career that makes him/her happy or marry a person of his/her choice or even chose to be a homosexual.</p> <p>Then why should it be construed as being mean or rude, when a Muslim stands his/her ground in matters of faith, which are far more serious, and issues on which one's salvation depends? If such parents and family consider it rude or impolite to stand one's ground, then in reality they are the worst kind of those hostile to Islam & Muslims, they are being manipulative and using their status as family to call the Muslim to kufr.</p> <p>If they are mean, impolite fools and hostile to Muslims, see answer 40 above.</p>
harbiy muharib	

42. CAN A MUSLIM PRAY FOR DEAD KAFIR PARENTS TO BE ADMITTED TO PARADISE – REGARDLESS WHETHER THEY WERE POLITE & REASONABLE OR HOSTILE TO MUSLIMS OR NOT?

dhimmi	<p>No. The commandments of the Quran forbidding this (as mentioned above) are in relation to ALL kafirs. EVEN THE PROPHET* ﷺ & SAHABA did not do this. The parents of any modern Muslim, born or converted, are not special. A kafir is a kafir.</p> <p>RELIGION COMES BEFORE RELATIONSHIPS FOR MUSLIMS.</p> <p>*The parents of our Master RasulAllah ﷺ were Muslims. Verses of the Quran were revealed telling the Prophet and Muslims not to pray for dead kafirs and despite the fact that his uncle abu talib was the most polite to him, and the Prophet did not pray for him complying to Allah's command in the verse that was revealed.</p> <p>There is NO SALVATION except by Islam.</p>
harbiy mustaman	
harbiy mu'ahad	
harbiy muharib	

43. CAN A MUSLIM VISIT THEIR PLACES OF WORSHIP?

dhimmi	<p>No. They are the gathering places of devils and demons.</p> <p>A scholar is allowed to enter them for the purpose of debate and refuting and negating their filthy religions.</p>
harbiy mustaman	
harbiy mu'ahad	
harbiy muharib	

44. CAN A MUSLIM GREET THEM FOR THEIR RELIGIOUS FESTIVALS, BE THEY FAMILY OR NOT?

dhimmi	<p>No, it is haram and encouraging of their filthy, false religions.</p> <p>Muslims should uplift Islam and negate kufr.</p>
harbiy mustaman	
harbiy mu'ahad	
harbiy muharib	

45. CAN A MUSLIM ATTEND THEIR RELIGIOUS FEASTS (FAMILY OR OTHERWISE) ON RELIGIOUS OCCASIONS LIKE EASTER, CHRISTMAS, HANUKKAH, ETC.?

dhimmi	No, it is haram and encouraging of their filthy, false religions.
harbiy mustaman	Muslims should uplift Islam and negate kufr. A scholar is allowed if the purpose is negating and destroying their religions and calling them to Islam.
harbiy mu'ahad	
harbiy muharib	

46. CAN A MUSLIM RECEIVE ANY GIFTS THEY (FAMILY OR OTHERWISE) GIVE?

dhimmi	Yes, if they are not their religious symbols, literature, artifacts or haram items like alcohol, pork, etc.
harbiy mustaman	Yes, if they are not their religious symbols, literature, artifacts or haram items like alcohol, pork, etc. They should make the intention of receiving maal al-ghaneemah.
harbiy mu'ahad	
harbiy muharib	

47. CAN A MUSLIM GIVE THEM (FAMILY OR OTHERWISE) GIFTS?

dhimmi	Yes, if the gift is not tied down to their religion or decadent culture, or their religious festivals, and without honoring them or their religion – for specific interests and reasons like da'wah; or promotional materials for one's business.
harbiy mustaman	
harbiy mu'ahad	
harbiy muharib	Question irrelevant to an actual state of war. If it is not an actual state of war, see answer for harbiy mu'ahad above.

48. CAN A MUSLIM BE A GOOD-NATURED NEIGHBOR TO THEM IF THEY ARE POLITE & REASONABLE, AND NOT HOSTILE TO MUSLIMS AND ACCOMMODATING TOWARDS KNOWING MORE ABOUT ISLAM?

dhimmi	Same as answer 16 regarding dhimmies.
harbiy mustaman	Same as answer 16 regarding the harbiyyeen.
harbiy mu'ahad	
harbiy muharib	

49. CAN A MUSLIM BE A GOOD-NATURED NEIGHBOR TO THEM IF THEY ARE IMPOLITE & UNREASONABLE, AND HOSTILE TO MUSLIM?

dhimmi	Same as answer 17 regarding dhimmies.
harbiy mustaman	Same as answer 17 regarding harbiyyeen. If the neighbor displays hostility to Islam and Muslims, for example, by actions like slyly passing comments supporting disparaging remarks against our Master Rasulullah ﷺ to be published OR expressing support for wars of tyranny and aggression that are going on against Muslims OR other similar acts/sayings displaying his ruthless hostility to our Master Rasulullah ﷺ, or Islam or Muslims – then the Muslim should NEVER display any courteousness to the kafir neighbor in any matter. If such a kafir neighbor's house catches fire, the Muslim must call the fire brigade NOT with the intention of courteousness to the kafir, BUT RATHER with the intention of preventing the fire from spreading to his own house, sincerely praying to Allah in his heart that the kafir not make it out of the fire! A MUSLIM IS SOMEONE WHOSE LOVE AND HONOR OF ISLAM DICTATE ALL OTHER ACTIONS OF HIS.
harbiy mu'ahad	
harbiy muharib	

50. CAN A MUSLIM ENGAGE WITH THEM USING MODERN NON-RELIGIOUS BUSINESS CONVENTIONS LIKE ADDRESSING PEOPLE AS 'DEAR SIR' OR 'DEAR MR. SMITH' OR 'DR. JONES' IN MATTERS OF BUSINESS COMMUNICATIONS?

dhimmi	Question irrelevant to TRUE Islamic states.
harbiy mustaman	Question irrelevant to TRUE Islamic states. For modern Muslim countries who do not implement the Shari'ah, only at a barely minimum level as required by the business convention, without over-doing it!
harbiy mu'ahad	Only at a barely minimum level as required by the business convention, without over-doing it!
harbiy muharib	Question irrelevant to an actual state of war. If it is not an actual state of war, see answer for harbiy mu'ahad above.

51. CAN A MUSLIM SHAKE HANDS WITH THEM (SAME GENDER) FOR BUSINESS REASONS?

dhimmi	Yes, but he should not initiate it.
harbiy mustaman	
harbiy mu'ahad	Our master Hasan Al-Basri, radzi Allahu 'anhu, was of the opinion that the Muslim should wash his hands after shaking it with a kafir!
harbiy muharib	

52. CAN A MUSLIM SHAKE HANDS WITH THEM (OPPOSITE GENDER) FOR BUSINESS REASONS?

dhimmi	It is HARAM for a Muslim to shake hands with a person of the opposite gender, be it another Muslim or a kafir.
harbiy mustaman	
harbiy mu'ahad	
harbiy muharib	

53. GENERAL SUMMARY GUIDELINES

dhimmi	<p>A dhimmi's life and property is protected, and it is forbidden for Muslims to commit any injustice to them. Muslims are permitted to treat them kindly, especially in worldly matters, without honoring their religions or honoring them as we honor our brothers and sisters in Islam.</p> <p>The analogy of a Muslim's kind treatment to a dhimmi is that of a king's kind treatment to a beggar.</p> <p>They are penalized by the Dar al-Islam if they breach their pact and work against Muslims or Islam.</p> <p>Furthermore, Muslims should note that the lightest of all rulings in regards to Muslim-kafir interaction, are those that relate to dhimmies.</p> <p>The rulings in regards to Muslim-kafir interaction involving kafir harbiy are only tougher.</p>
harbiy mustaman	<p>In an Islamic state that truly implements the Shari'ah, rulings pertaining to a mustaman are similar to those for a dhimmi, for the most part. He will be obligated to pay the jizyah if he has stayed in the Islamic state for a year.</p> <p>The kafir citizens of modern Muslim states can ONLY be deemed to be mustaman, since jizyah is not charged anywhere in the world these days. Payment of the jizyah is a condition to be ruled a dhimmi. In many cases, most of such people are plotting with the kuffaar against the Muslim state and its citizens. So in many cases the Muslim must follow the rulings pertaining to harbiy mu'ahad, while interacting with them.</p>
harbiy mu'ahad	<p>If Muslim rulers have a treaty or protocol of engagement with a dar al-harb, then a Muslim is bound by the terms and conditions of such a treaty or protocol, like visa and citizenship agreements.</p> <p>It is not allowed for Muslims to take senseless measures that will jeopardize the safety and security of their families, other Muslims and themselves and put themselves and the Muslim community in a position of vulnerability in front of the kuffaar – like for example, unilaterally declaring "wars" from their garages or acting as vigilantes against drug traffickers and homosexuals.</p> <p>This also does not mean that Muslims must be accommodating of the kuffaar's religions and customs. They should just mind their own business, and deal with people evenhandedly and professionally for worldly matters like trade transactions – with the kuffaar who are not hostile to Muslims.</p> <p>They can indeed be nice to such people (non-hostile kuffaar) for the sake of da'wah without humbling themselves before the kuffaar. The same analogy of a king's compassion to a poor homeless bum applies here too. Muslims should NEVER put themselves in a humbled position before the kuffaar, like opening doors for them, honoring their religions and religious symbols, books, artifacts and festivities or working as waiters or street cleaners for them.</p> <p>Unfortunately, in our times, a good majority of the so-called "qualified scholars of Islam" are no different than a dog panting in front of his master – in their interactions with the kuffaar. In fact even many kuffaar are disgusted by such people's complete and utter lack of any self respect and integrity. Such is the fate of the munaafiqiin!</p>

	<p>With the kuffaar who are hostile towards Muslims, Muslims must hold them in maximum possible contempt and be as harsh and ruthless upon them, as much as they possibly can be staying within the legal terms of the treaties and protocols of engagement.</p> <p>If a Muslim feels that his life, family, freedom to practice Islam, and property are endangered or restricted in a certain place, it is fardz 'ayn (personal obligation) for him to either migrate to a place where these will be protected – for example, migrate from a hostile redneck country town to a large city with a major Muslim population – OR if there is no such place in the land where these will be protected, he should migrate to a Dar al-Islam.</p>
harbiy muharib	<p>In an actual state of war, a Muslim must follow the Islamic rules of combat. If it is a state with no treaties and protocols of engagement with Muslims or a Muslim has limited to no assurance of safety for his life, property and the practice of Islam, he MUST leave it AS URGENTLY AS HE CAN, towards Dar al-Islam.</p> <p>Wars are declared and treaties are enacted by the rulers of Muslims, not unilaterally by individuals.</p> <p>apostates, zanadiq, and munafiqiin are the absolute worst of all muhaaribeen.</p>
54. RULINGS RELATED TO APOSTATES, ZANADIQ & HYPOCRITES	
In an Islamic State	In an Islamic state, an apostate or zindiq or hypocrite will be executed (women apostates will be imprisoned for life).
In a kafir state with treaties & conventions with Muslims and Muslims are free to practice their religion but Islamic law is not the governing law	<p>The rulings mentioned above in regards to any softness or forbearance or permissions to attend funerals and so on – only apply to original kafirs (kafir asliy), that is, those people born in kafir homes.</p> <p>While Muslims are not in a position to implement Islamic law in such states and execute or imprison apostates, zanadiq and hypocrites, they should cut ALL ties and socially boycott apostates at ALL personal and social levels that they possibly can.</p> <p>Muslims should not as much as look kindly or offer a greeting, shake hands, conduct business with, or talk to apostates, zanadiq and hypocrites, except in situations where they have no other option remaining than to do so (i.e., interact with the apostate/munafiq/zindiq) in order to comply with the legal covenant they have with the kafir state.</p> <p>Parents, sons, daughters, siblings, and neighbors are NOT exceptions. Apostates, zanadiq & munafiqiin deserve complete disrespect, scorn, contempt, and abandonment of all ties – EVEN IF they are one's parents or sons or daughters or siblings or neighbors.</p> <p><u>A MUSLIM MUST HATE THEM AND CONSIDER THEM AS HIS/HER ARCH-ENEMIES.</u></p>
In a state of actual war between Muslims and kafirs	Obviously since hypocrites and apostates are the absolute worst of those at war against Islam and Muslims, the Muslim will follow the Islamic rules for wars.

Allah knows best and we thank Allah for His Mercy in helping us complete this tract. Please read the Fatihah for our Master RasulAllah, his companions and ahlul bayt, and the souls of the scholars of Ahlus Sunnah who have helped illuminate our lives with knowledge.

Was-Salam.