



REVEALING
THE TRUTH

Taqiyyah (Expedient dissimulation)

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The 'actual' definition of Taqiyyah

Taqiyyah means 'concealing one's religion or faith due to fear, but in one's heart, the person must believe in the religion s/he is concealing'. In other words it is a form of self-defence that encompasses defending one's life, property, esteem and beliefs. According to Shariah, if a person is caught up between two hardships and one of them is intolerable, then to save one's self from the bigger hardship, one should tolerate the smaller one. Therefore, Imam of Ahl'ul Sunnah Allamah Fakhruddin Razi wrote:

When faced with two hardships, one should go through the smaller one to save one's self from the bigger one. This is a recognized fact.

Tafseer-e-Kabir, Vol 5, P 746-750, published Istanbul

In the same Tafseer, Volume 2, Page 746, Publishers Dar-ul-Taba Istanbul, Razi writes: **"For a momin, taqiyyah is allowed till the day of Judgement. And this is the right act, for the reason that using self-control to defend oneself against a hardship is a necessity."**

Taqiyyah proven from the Qur'an

First verse

"Anyone who after accepting faith in Allah utters unbelief except under compulsion his heart remaining firm in faith but such as open their breast to unbelief on them is Wrath from Allah and theirs will be a dreadful Penalty". *Surah An-Nahal, verse 106 transliteration by Abdullah Yusuf Ali*

All Muslim scholars agree that this verse descended in relation to the suffering of Ammar bin Yasir (ra). Allamah Jalaladeen Suyuti in his commentary of this verse states:

The non-believers once caught Ammar-bin-Yaser (ra) and they forced him to say praise their false gods and to condemn Prophet Muhammad (s). They forced him to an extent that Ammar bin Yasir (ra) gave in an exceeded to their demands. After that, when he returned to the Prophet Mohammed (s), Ammar (A.S) narrated the whole story to him (s). Prophet Muhammad (S) asked him, how do you feel in your heart? To which Ammar (A.S) replied, I am fully content with Allah's religion in my heart. To this Prophet Mohammed (S) said, if non-believers ask you to say the same again, say it. At which time the following ayah was descended.

"Anyone who after accepting faith in Allah utters disbelief (save under compulsion and even then his heart remains firm in faith) on them is Wrath from Allah and theirs will be a dreadful Penalty"

Tafseer Durre Manthur Vol 4 page 132, Cairo edition

Second verse

"Let not the believers take for friends or helpers Unbelievers rather than believers: if any do that, in nothing will there be help from Allah: except by way of precaution, that ye may Guard yourselves from them. But Allah cautions you (To remember) Himself; for the final goal is to Allah."

Surah Al- Imran, verse 28 translation by Yusuf Ali

Allamah Fakhruddin Razi had commented on this verse:

Undoubtedly, there is no harm in practicing Taqiyyah if a believer is caught up between non-believers and his life or property is under threat from them. In such circumstances he should conceal his enmity from them. Infact, he should talk in such a manner that his words should show passion. His hear should not confirm what he is saying. Taqiyyah does not have an effect on one's heart; it only has an external effect.

Tafseer-e-Kabir, Volume 2, Page 626, Published Istanbul

Ibn Taymiyyah's commentary on verse [3:28]

The verse (3:28) is not only an exception but also a restricted exception. Not only is it forbidden to be used against Muslims but it also does not give permission to lie to others. What it means is that if you oppose certain behaviours and you are in a situation where condemnation would endanger Islam or Muslim community you can keep silent but you must avoid lying. *Ibn Taymiyyah, Minhaj, V. 1 p. 213*

In the above Fatwa, Ibn Taymiyyah introduced 2 conditions/ (innovations) at his own in the Islamic Sharia. They are

1. Taqiyyah can only be done in the presence of Kafirs; it cannot be practised before a cruel Muslim king.
2. One cannot lie (while one is practising Taqiyyah) i.e. one can maintain silence, but should not lie.

Our Response

1. There is not a single verse of the Qur'an that prescribes these conditions.
2. There is not even a single saying or practice of Rasul (s), that stipulates these conditions.
3. Not even a single Sahabi understood Taqiyyah along with these conditions (they practised contrary to these conditions)
4. No Ahle-Sunnah Alim from the early centuries added these conditions in Taqiyyah.

We invite the Nasibis to prove the innovations of Ibn Taymiyyah from the above 4 sources. Contrary to Ibn Taymiyyah's claim, all of these sources are refuting his assertion.

The Qur'an refutes Ibn Taymiyyah

[Yusufali 16:106] "Any one who, after accepting faith in Allah, utters Unbelief,- except under compulsion, his heart remaining firm in Faith - but such as open their breast to Unbelief, on them is Wrath from Allah, and theirs will be a dreadful Penalty."

As you see, the Qur'an states "uttering unbelief". This does not mean keeping silent. Uttering means either saying or acting something in contrary to belief. What lie is bigger than uttering unbelief? The onus is on the Nasibis to show us these 2 conditions/(innovations) of Ibn Taymiyyah from the Qur'an.

Innovations in Taqiyyah by Mufti of Sipah e Sahaba

Did any Prophet ever practice Taqiyyah?

Mufti Khalid Mehmood (The most well-known Mufti and debater of Sipah e Sahaba- Deoband) claims in his book "Taqiyyah na kijiyah" [Don't do Taqiyyah]" that Taqiyyah is Haram for God Appointed People like Prophets and Imams.

On page 49 of this book, Mufti Khalid Mehmood challenges Shi'a to show him if any other Prophet ever practiced Taqiyyah.

Reply 1 - Rasulallah (s) practised Taqiyyah before the newly converted Sahaba

We read in Sahih al Bukhari, Book of Knowledge Volume 1, Book 3, Number 128:Narrated Aswad: Ibn Az-Zubair said to me, "A'isha used to tell you secretly a number of things. What did she tell you about the Ka'ba?" I replied, "She told me that once the Prophet said, 'O 'A'isha! Had not your people been still close to the pre-Islamic period of ignorance (infidelity)! I would have dismantled the Ka'ba and would have made two doors in it; one for entrance and the other for exit.'" Later on Ibn Az-Zubair did the same.

Comment

Was it incumbent on Rasulallah (s) to redesign the Ka'ba, yes or no? If it was not then why did Rasulallah (s) say "Had not your people been still close to the pre-Islamic period of ignorance (infidelity)! I would have dismantled the Ka'ba and would have made two doors in it". If it was compulsory then why did Rasulallah(s) fail to carry out this religious duty on account of his fear of the reaction by the newly converted Sahaba? If this silence is not proof of Taqiyyah then what is?

In his commentary of the above hadith (destruction of the Ka'ba) Allamah Badr'adeen A'ini in his commentary of Sahih al Bukhari Umdah thul Qari Volume 1 page 615, Bab al Ilm makes an interesting comment: "Ibn Batil said the following principle is established from the above hadith, if a good act is carried out, but the fear of Fitnah and anger from the people shall lead

to opposition, then the decision to order such a pious act should be abandoned."

In other words this Sunni scholar is saying that one can practise Taqiyyah / remain silent on an order, if such an order incites Fitnah. The tradition in al Bukhari clearly demonstrates that Rasulallah (s) preferred practising Taqiyyah to implementing an act that would cause opposition from the Sahaba.

Reply 2 - According to of Ahlul Sunnah, Prophet Ibrahim (as) recited Kufr in a state of Taqiyyah

We read in Tafseer Kabeer volume 4 p 77 by Imam Razi: **When at night Ibrahim saw the stars and said this is my lord. These words are Kufr and the question arises, how a Prophet would recite such Kufr... The order on Ibrahim was propagation (Dawah), this was an opportunity to do Dawah and the temporarily recited this Kufr. His words at that time were the word said in duress. This proves at a time of necessity it is permissible to recite kufr since the Qur'an confirmed when one's heart is firm he can openly recite kufr when danger is clear reciting kufr is permissible.**

The Ulema of Ahl'ul Sunnah believe in the legitimacy of Taqiyyah

It is interesting to see that the Nasibi brand Taqiyyah deception, whilst their own aqeedah is lying i.e. deception when necessary is not only allowed, but a must. Therefore, Imam Nawawi wrote: **All the scholars agree on the fact that if a cruel man comes to kill a person who is hiding, or comes to wrongfully take someone else's possessions, and asks for information about that (possession), then it is a must on everyone who has any knowledge about it, to hide it and lie about it. This is not just a lie, infact it is a must for the reason that it is a means of protecting the weak from the cruel.** *Sharh Muslim Nawawi, Volume 2, Page 106-266, Published Luknow*

The Khwaarij are the only Sect that reject Taqiyyah

Imam of Ahl'ul Sunnah, Ibn Asakir discusses the beliefs of the Khwaarij in Tadheeb Volume 4 page 147, whilst commenting on the life of Hasan bin Farokh. He states:

"The fourth characteristic of the Khwaarij is that they consider it permissible to kill their enemies women and children...the sixth characteristic of the Khwaarij is they deem advocating (verbally) and practising Taqiyyah to be unlawful".

We would like to make it clear that both Shi'a and Ahl'ul Sunnah believe in the legitimacy of Taqiyyah and the only group that deny it and deem it to be 'calculated deception' are the Khwaarij and Nasibi who also deem shedding the blood of their opponents to be an act for which they shall be rewarded.