Taqayyah (Dissimulation) and its Scope
# Table of Contents

‘Taqayyah (Dissimulation) and its Scope’ .................................................................................. 4

Summary:................................................................................................................................. 4

Importance and Examples of Taqayyah (Dissimulation)........................................................ 6

Introduction: ............................................................................................................................ 6

Evidence of Taqayyah From Quran: ...................................................................................... 6

The Rewards of Observing Taqayyah: .................................................................................... 12

Taqayyah is the religion of Allah azwj .................................................................................. 15

It is incumbent to obey the kings/Authorities ...................................................................... 16

Leaving Taqayyah is like abandoning the Salat: ................................................................... 16

Taqayyah is the Protection of the Beliefs: ............................................................................. 17

Taqayyah of the ‘Ashab-e-Kahf’ ......................................................................................... 18

Turning away from the Imam asws in Public: ....................................................................... 19

Imam asws Advises to adopt Solitude – for Taqayyah: ......................................................... 19

Short Sayings of Masomeen asws on Taqayyah: ................................................................ 20

Taqayyah is to avert Bloodshed: .......................................................................................... 21

Comparison of those two who did and did not observed Taqayyah: .................................... 22

Imam asws detest Shias who abandon Taqayyah: ................................................................. 22

Advice on Taqayyah Practices: .............................................................................................. 27

Hiding of Ahadith due to Taqayyah: .................................................................................... 28

Shortening of the Ziyarah out of Taqayyah: ....................................................................... 29

Justifications of observing Taqayyah: .................................................................................... 29

Taqayyah Separates Friends from Foes: .............................................................................. 30

Expiation for all sins except - the neglecter of Taqayyah and rights of Momineen:............ 31
‘Taqayya (Dissimulation) and its Scope

One who hides Wilayah of Amir-ul-Momineen asws without Taqayyah ........................................... 31

Momin should observe Taqayyah even if Foes insult Masomeen asws ................................................... 32

A Momin Observes Taqayyah - his Enemy is Eliminated: ................................................................. 34

Taqayyah will remain until the reappearance of the 12th Imam asws ...................................................... 34

Imam Ali asws’s Instruction to Shias on Testimonies and Taqayyah: ..................................................... 36

Observe Taqayyah for Yourself as well as for the Sake of Your Brethren............................................. 38

When one should and where shouldn’t practise Taqayyah – Story of snake and Scorpio: 43

APPENDIX I........................................................................................................................................ 47

Taqayyah of Propehts as................................................................. 47

APPENDIX II........................................................................................................................................ 49

Imam asws Says - It is incumbent to obey the kings................................................................. 49

APPENDIX III........................................................................................................................................ 52

Examples of Observing Taqayyah of the Companions of Masomeen asws ............................................. 52

Abbreviations:
saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam
azwj: - Az Za Wa Jalla
asws: - Allay hay Salawat Wass Salam
AJFJ: - Ajal Allah hey wa Fara Jaak
ra: - Razi Allah azwj
La: - Laan Allah azwj
‘Taqayyah (Dissimulation) and its Scope’

Summary:

Practising ‘Taqayyah’ (dissimulation) has a well-defined scope which we will review in the following sections: e.g., where one should observe it and where it should be abandoned. It revolves around the etiquettes of hiding one’s faith and disassociating with the enemies of Allah azwj and His representative (the Prophets as and Imams asws). The following Hadith summarises it beautifully:

فقالِرسولِاللهِصلىِاللهِعليهِوآله:ِ... "ولكنِأوثقِعرىِالايمانِالْبِفيِالله،ِوالبغضِفيِالله،ِوتوالىِأولياءِاللهِوالتبريِمنِأعداءِاللهِعزوجل.

So Rasool-Allah saww said: But, the firmest bond of the Eman is ‘لله’ the love for the Sake of Allah azwj, and ‘والبغضِفيِا’ the hatred for the Sake of Allah azwj, and to ‘وثنولِأولِياِاللهِ’ befriend the friends of Allah azwj, and ‘والتبريِمنِأعداءِاللهِعزوجل’ and disavowing from the enemies of Allah azwj Mighty and Majestic’. ¹ (an extract)

The topics of ‘وثنولِأولِياِاللهِ’ (befriending) and ‘والتبريِمنِأعداءِاللهِعزوجل’ (Tabbarra) disavowing from the enemies of Allah azwj, are discussed elsewhere:


It is important, however, to note that the ‘sab’ reviling, is not permissible for the followers of Ahl Al-Bayt asws, but what we are asked to do is to disassociate from Allah azwj’s enemies and their associated, this we read in many Ahadith, for example:

وَقِيلَِلِلصَّادِقِِعَلَيْهِِالسَّلََمُ:ِياِابْنَِرَسُولِِاللَّهِ،ِإِنَّاِن َرَىِفيِِالْمَسْجِدِِرَجُلًَِيُعْلِنُِبِسَبِِأَعْدَائِكُمِْوَيَسُبُّهُمِْفَقَالَِمَاِلَهُِلَعَنَهُِاللَّهُِتَعَرَّضَِبَنَا

¹ Al Mahaasin – V 1 Bk 5 H 335
And it was said to Al-Sadiq asws, ‘O son asws of Rasool-Allah saww! We see in the Masjid a man openly reviling (insulting) your enemies and naming them’. He asws said: ‘What is the matter with him? May Allah azwj Pain him! He is exposing us asws’.

And Allah azwj the Exalted Said: And do not insult those who are supplicating to the ones besides Allah so they would (in retaliation) be insulting Allah in enmity, without knowledge. [6:108]. Al-Sadiq asws said in the interpretation of this Verse: ‘Do not revile (insult) them, for they would be reviling upon you’.

And he asws said: ‘One who reviles (insult) a Guardian asws of Allah azwj, so he has reviled Allah azwj.

And the Prophet saww said to Ali asws: ‘One who reviles you saww, O Ali asws, so he has reviled me saww, and one who reviles me saww, so he has reviled Allah azwj the Exalted’.

Imam Zainul Abadeen asws said: Allah azwj will forgive all sins of the Momineen and will cleanse them from the (stains) of their sins in the world and in the Hereafter except for two types of sins; one is abandoning of the Taqayyah and the other is usurping the rights of other Momineen (brother(s)).

For a very practical and easy to follow advice of Imam asws - on situations when to observe Taqayyah and where it shouldn’t, please refer to the heading: ‘when one should and where one shouldn’t practise Taqayyah — a Story of two Momineen sting by the snake and scorpion’.

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2 Tafseer Imam Hassan Askari asws, pp.288

3 Tafseer Imam Hassan Askari asws, pp.288
Importance and Examples of Taqayyah (Dissimulation)

Introduction:

In depth understanding of ‘Taqayyah’ (dissimulation) is important for one to know when and where to practice it and under what conditions one must abandon it. Also to counter the unjust accusations of ‘Nasabis’ about Shias regarding its validity, since Nasabis have been killing Shias when and where they find an opportunity – foundation of which was laid down during the time of Bani Umayyad and Bani Abbas and it continued since then. Shias, therefore, would not exist today if their forefathers had not observed Taqayyah – even today hundreds of them are martyred when Nasabis find them under vulnerable conditions.

Those Shias who are living in more secure regions, i.e., Western countries, somewhat ignore its principles and liberally violate its sanctity which increases the hostility of Nasabis against those Shias who live in more hostile environments and insecure regions, i.e., Asia and Africa.

To address this, an attempt is made to provide further information in the light of traditions of Masomeen asws to answer some of the questions pertinent to Taqayyah and its significance, e.g., where it becomes obligatory and where it becomes void? How importance it is in the protection and propagation of faith, by citing some examples of its practice from the holy Quran (from previous Prophets) as well as the traditions of Masomeen asws and their followers.

Evidence of Taqayyah From Quran:

لاَ يَتَّخِذَ الْمُؤْمِنُونَِالْكَافِرِينَِأَوْلِيَاءَِمِنِْدُونِِالْمُؤْمِنِينَِوَمَنِْي َفْعَلِْذََٰلِكَِف َلَيْسَِمِنَِاللَّهِِفيِِشََۢيْءٍِإِلاَِّأَنِْت َّقُواِمِن ْهُمِْتُقَاةًِوَيَُذِّرُكُمُِاللَّهُِن َفْسَهُِ وَإِلىَِاللَّهِِالْمَصِيُِْ{3:28}

The Momineen should not take the Kafirs as friends from besides the Momineen; and the one who does that, so he isn’t from Allah in anything except that you should be guarding from them guarding carefully; and Allah Cautions you all Himself; and to Allah is the eventual return [3:28].

4 enemies of Shias due to their adherence to Ahl Al-Bayt asws
In above 3:28 Verse, the word ‘Taqayyah’ has been mentioned: In some Quranic texts is written as ‘تَقَايَةً’ , in others as ‘تَقَة’ , both would mean the same (to guard or take precautions). However some Muslims reciters pronounce it so differently in order to obscure it’s meaning as well as its significance.

It is explained in the following Hadith:

Al Ayyashi, from Al Husayn Bin Zayd Bin Ali,

(It has been narrated) from Ja’far asws Bin Muhammad asws, from his asws father asws having said: ‘Rasool-Allah saww was saying: ‘There is no Eman for the one who has no Taqayyah (dissimulation) for him’. And he saww was saying: ‘Allah azwj Says except that you should be guarding from them guarding carefully [3:28]’. 5

Allah azwj Says:

إِنَََّّاِحَرَّمَِعَلَيْكُمُِالْمَيْتَةَِوَالدَّمَِوَلَْْمَِالِْْنْزِيرِِوَمَاِأُهِلَِّبِهِِلِغَيِِْْاللَّهِِ

But rather, (it is) Prohibited upon you, the dead, and the blood, and flesh of the swine, and whatever is dedicated with for other than Allah. But the one who is desperate, without coveting nor transgressing, so there is no sin upon him. Surely Allah is Forgiving, Merciful [2:173]

The Imam asws said: ‘Allah azwj Mighty and Majestic Said if it is Him you are worshipping [2:172] – i.e., if it is Him azwj you are worshipping, then be thankful for the Bounties of Allah azwj by obeying the one He azwj Commanded with obeying him, from Muhammad saww and Ali asws, and their asws goodly Caliphs.

5 تفسير العياشي 1: 166 / 24.
Taqayya (Dissimulation) and its Scope

Then Allah azwj Mighty and Majestic Said: But rather, (it is) Prohibited upon you, the dead-which dies open-mouthed without having been slaughtered from where Allah azwj Permitted with regards to it, and the blood, and flesh of the swine— to be eating it, and whatever is dedicated with for other than Allah— what the name of other than Allah azwj is mentioned over it from the slaughtered, and it is which the Kafirs are drawing closer with by naming their rivals which they are taking to besides Allah azwj.

The Mighty and Majestic Said: But the one who is desperate— to something from these Prohibitions, without coveting— and he is without a desire (for it)— during the necessity— upon an Imam asws of Guidance, nor transgressing— nor giving significance by speaking with the falsehood regarding a prophet-hood of the one who isn’t a Prophet as , or (speaking of) Imamate of the one who isn’t an Imam as , so there is no sin upon him— in taking these things, Surely Allah is Forgiving, Merciful [2:173]— a Veiler of your faults, O you Momineen! He azwj is Merciful with you where He azwj Permitted for you during the desperation what He azwj Prohibited during the ease''.

From Abu Baseer who said, ‘I heard Abu Abdullah asws saying: ‘The desperate one cannot drink the wine, because it would not increase him except for evil. So if he was to drink it, it would kill him. Therefore, do not drink even a drop from it’’.

Allah azwj Says in another Verse:

One who commits Kufr after his Eman, except for the one coerced, and his heart is content with the Eman, but the one who opens his chest with the Kufr, so upon them is the Wrath from Allah, and for them is a grievous Punishment [16:106]

6 Tafseer Imam Hassan Al Askari asws – S 348 & 349
7 152 / 74 : 1
It was said to Abu Abdullah \(\text{asws}\), ‘The people are reporting that Ali \(\text{asws}\) said upon the Pulpit of Al-Kufa: ‘O you people! You will be called to insult me \(\text{asws}\), so insult me \(\text{asws}\). Then you would be called to the disavowal from me \(\text{asws}\), but do not disavow from me \(\text{asws}\).’ So he \(\text{asws}\) said: ‘How frequently the people lie against Ali \(\text{asws}\).’

Then he \(\text{asws}\) said: ‘But rather, he \(\text{asws}\) said: ‘You would be called to insult me \(\text{asws}\), so insult me \(\text{asws}\), then you would be called to the disavowal from me \(\text{asws}\), and I \(\text{asws}\) am upon the Religion of Muhammad \(\text{asww}\), but he \(\text{asws}\) did not say: ‘Do not disavow from me \(\text{asws}\).’

So the questioner said to him \(\text{asws}\), ‘What is your view if I choose being killed instead of disavowal?’ So he \(\text{asws}\) said: ‘By Allah \(\text{azwj}\)! That would not be upon him, and what would be for him except what Ammar Bin Yasir passed upon where the people of Makkah coerced him, and his heart was at rest with the Eman? So Allah \(\text{azwj}\) Mighty and Majestic Revealed with regards to it: *except for the one coerced, and his heart is content with the Eman [16:106].*

So the Prophet \(\text{asww}\) said to him during it: ‘O Ammar! If they were to repeat (coercing you), so repeat (what you said before), for Allah \(\text{azwj}\) Mighty and Majestic has Revealed and Excused you, and Commanded you to repeat if they were to repeat (coercing you).’

\('\text{Abu Abdullah \(\text{asws}\) said to me: ‘What prevented Meysam\(9\), may Allah \(\text{azwj}\) have Mercy on him, from the dissimulation (\(\text{Taqayyah}\))? By Allah \(\text{azwj}\), he had known that this Verse was Revealed regarding Ammar and his companions: *except for the one coerced, and his heart is content with the Eman [16:106]*.‘\)

\(^8\) Al Kafi V 2 – The Book Of Belief and Disbelief CH 97 H 10
\(^9\) Meysam e Tammar, who kept on praising Ali \(\text{asws}\) until he was crucified and his tongue was cut.
\(^{10}\) Al Kafi V 2 – The Book Of Belief and Disbelief CH 97 H 15
الْميْيِعبدِاللهِبنِجعفر:ِبإسنادهِعنِبكرِبنِمُمد،ِعنِأبيِعبدِاللهِ(عليهِالسلام)ِقال:ِ

« إنِالتقيةِترسِالمؤمن،ِوِلاِإيمانِلمنِلاِتقيةِلهِ.

فقلتِله:ِجعلتِفداك،ِأِرأيتِقولِاللهِتباركِوِتعالى:ِإِلاَِّمَنِْأُكْرِهَِوَِق َلْبُهُِمُطْمَئِنٌِّبِالإِْيمانِِقال:ِ

« وِهلِالتقيةِإلاِهذاِ.

عنِعبدِاللهِبنِعجلَن،ِعنِأبيِعبدِاللهِ(عليهِالسلام)ِقال:ِسألتهِفقلتِله:ِإنِالضحاكِقدِظهرِبالكوفة،ِوِيوشكِأنِندعيِإلىِالبراءةِمنِعلي،ِفكيفِنصنع؟ِقال:ِ

« فابرأِمنهِ.

قال:ِقلتِله:ِأيِشيءِأحبِإليكِ؟ِ

قال:ِمضواِفيِعليِ(عليهِالسلام)ِعلىِماِمضىِعليهِعمارِبنِياسرِ(رحْهِالله)،ِأخذِبمكةِفقالواِله:ِابرأِمنِرسولِالله،ِفبرىِمنهِ،فأنزلِاللهِعذره:ِإِلاَِّمَنِْأُكْرِهَِوَِق َلْبُهُِمُطْمَئِنٌِّبِالإِْيمانِِ

قال:ِإنِيمضواِفيِعليِ(عليهِال السلام)ِعلىِماِمضىِعليهِعمارِبنِياسرِ(رحْهِالله)،ِأخذِبمكةِفقالواِله:ِابرأِمنِرسولِالله،ِفبرىِمنهِ،فأنزلِاللهِعذره:ِإِلاَِّمَنِْأُكْرِهَِوَِق َلْبُهُِمُطْمَئِنٌِّبِالإِْيمانِِ

قال:ِفابرأِمنهِ.

From Abdullah Bin Ajlan,

(It has been narrated) from Abu Abdullah asws, said, ‘I asked him asws, so I said to him asws, ‘Al-Zahhak has appeared in Al-Kufa, and we are about to be called to the disavowing from Ali asws, so how do we react?’ He asws said: ‘So disavow from him asws. I said to him asws, ‘Which thing is more beloved to you asws?’

قال:ِنِيمضواِفيِعليِ(عليهِالسلام)ِعلىِماِمضىِعليهِعمارِبنِياسرِ(رحْهِالله)،ِأخذِبمكةِفقالواِله:ِابرأِمنِرسولِالله،ِفبرىِمنهِ،فأنزلِاللهِعذره:ِإِلاَِّمَنِْأُكْرِهَِوَِق َلْبُهُِمُطْمَئِنٌِّبِالإِْيمانِِ

قال:ِفابرأِمنهِ.

From Abu Bakr who said,

‘I said to Abu Abdullah asws, ‘And what about the Haruriyya (sect)? We used to be distant from them and they used to be distant from us, but today they are in our circle. What is your asws view if they seize us with the Eman?’ He (the narrator) said, ‘So he asws allowed me regarding the swearing (oath) with the freeing (of the slave) and the divorce.
So some of us said, ‘Is extending the necks (to be killed) more beloved to you asws or the disavowing from Ali asws?’ So he asws said: ‘The concession is more beloved to me asws. Have you not heard the Words of Allah azwj regarding Ammar asr: except for the one coerced, and his heart is content with the Eman [16:106]?’.

I heard Abu Abdullah asws saying: ‘Rasool-Allah sallallahu alayhi wasallam said: ‘Four characteristics have been Raised from my sallallahu alayhi wasallam community (exempted from) – its mistakes, and its forgetfulness, and whatever is compelled upon one, and what one cannot endure, and these are the Words of Allah azwj Mighty and Majestic: Our Lord! Do not Seize us if we forget or we make a mistake. Our Lord! And do not Load upon us a burden like what You Loaded upon those from before us. Our Lord! And do not Load upon us what we have no strength for us with it [2:286]. And His azwj Words except for the one coerced, and his heart is content with the Eman [16:106]’.

So he asws said; ‘O Abu Muhammad! By Allah azwj, he la overcomes the Momin upon his body but does not overcome upon his Religion. He la had overcome upon Ayub as, so he la deformed his asphysique but did not overcome upon his asReligion, and he la does overcome the Momineen upon their bodies but does not overcome upon their Religion’.

I said, ‘(What about) the Words of the Exalted: But rather, his authority is upon those who befriend him and those who associate with Him [16:100]. He asws said: ‘The ones who associate with Allah azwj, he la overcomes upon their bodies as well as upon their Religions’. 

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13 Al Kafi V 2 – The Book Of Belief and Disbelief CH 207 H 1
15 Al Kafi – H 14881
The Rewards of Observing Taqayyah:

My father had told me that I heard it from Ali bin Ibrahim, who heard it from Mohammed bin Isa, who from Younis bin Abul Rahman, who from Hashim bin Salam, who says that I heard it from Imam Jafar-e-Sadiq asws: ‘There is nothing as rewarding in the Court of Allah azwj as much as the ‘Khub’. I asked: What is Khub? Imam asws replied: Taqayyah (dissimulation).

The narrator says, I asked from Imam Abu Abdullah asws, Shall I preach about the ‘Amr-e-Imamat’17 to those members of my family who listen to me? Imam asws replied. Yes, you must, as Allah azwj Says in His Book:

O you who believe! Save yourselves and your families from a Fire whose fuel are the people and the stones. .....[66:6]18

The narrator says, I was told by Imam Abu Abdullah asws: You had better protect yourself from your opponents (by observing Taqayyah). When Allah azwj Wants to protect someone, He Creates a ‘Noor’ (Light) in that person’s heart, and then leaves him so that he could think and try to find the ‘Amr-e-Haq’.20 When you need to speak with your adversaries, tell them

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17 The Divine authority
18 O you who believe! save yourselves and your families from a fire whose fuel is men and stones; over it are angels stern and strong, they do not disobey Allah in what He commands them, and do as they are commanded.
19 Al-Kafi, Kitab-e-Eman wa Kufr, Ch, 221, H. 1(U. vol. 4, pp.133).
20 The righteous path
that you are following the way where Allah\textsuperscript{azwj} is, and you have selected those whom Allah\textsuperscript{azwj} has nominated, Allah\textsuperscript{azwj} has selected Muhammad\textsuperscript{asws} and so have you and after Mohammed, his descendants\textsuperscript{asws}.\textsuperscript{21}

The narrator says, I was told by Imam Abu Abdullah\textsuperscript{asws}: ‘O Sabat! What have you got to do with your opponents (in deen), just stay away from them, don’t invite them to ‘Amr-e-Imamat’. By Allah\textsuperscript{azwj}, if all inhabitants of the earth and heavens get together in order to misled a person whom Allah\textsuperscript{azwj} Wants to Guide, they will not succeed. You had better stay away from people and never take your rival (who opposes your faith) as a brother, as a cousin or as a neighbour. Indeed, when Allah\textsuperscript{azwj} Wants to Bless someone, He\textsuperscript{azwj} Cleanses his soul, and thus he would recognise the righteous path upon coming across it and would deny the unjust statements. Then he\textsuperscript{asws} said: Allah\textsuperscript{azwj} induces a ‘Kalima’\textsuperscript{22} in his heart so that he is able to accumulate strength, meaning against the false Imams.\textsuperscript{23}

Fazeel says that I asked from Imam Abu Abdullah\textsuperscript{asws}: ‘Shall we invite people to the Amr-e-Imamat?’ Imam\textsuperscript{asws} replied: ‘O Fazeel! When Allah\textsuperscript{azwj} Wants to Favour someone then He\textsuperscript{azwj} asks one of His\textsuperscript{azwj} angels, ‘Hold that person by the neck and make him to submit to ‘Amr-e-Imamat’, whether he likes it or accepts it with reluctance’.\textsuperscript{24}

Imam Abu Abdullah\textsuperscript{asws} said: ‘Adopt religion in order to please Allah\textsuperscript{azwj} rather than trying to win others’ favours. Anything which is done for the pleasure of Allah\textsuperscript{azwj}, will reach Him\textsuperscript{azwj} but something which is conducted for others will not even reach the skies. And do not argue with people regarding religion as it induces several diseases in ‘Qalb’ (spiritual).

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\textsuperscript{21}Al-Kafi, Kitab-e-Eeman wa Kufr, Ch, 222, H. 1(U. vol. 4, pp.134).

\textsuperscript{22}A statement

\textsuperscript{23}Al-Kafi, Kitab-e-Eeman wa Kufr, Ch, 222, H. 2 (U. vol. 4, pp.134).

\textsuperscript{24}Al-Kafi, Kitab-e-Eeman wa Kufr, Ch, 222, H. 3 (U. vol. 4, pp.134).
Allah azwj Says to His Prophet 25: *Surely you cannot guide whom you love, but Allah guides whom He pleases,* and Says: *Would you (Muhammad) compel men until they are believers* 26. It is better if you leave people alone, they have gained knowledge from other people but you have learned from Prophet SAW and Ali AS rather than those are unrelated to them ASWS. And I have heard from my father AS that when Allah azwj approves someone’s entry into His azwj religion then he moves towards it faster than a bird would return to its nest. 27

Imam Abu Abdullah ASWS said: ‘Allah azwj has created a group on ‘Justice’, so that when they come across ‘Haq’ (truth), they immediately accept it even if they are unaware of its basis. And another group was created on the contrary to the above, those who are allured to treachery, upon coming across and start adoring it prior to any knowledge of any reasons behind their preferences. 28

Imam Abu Abdullah ASWS said: When Allah azwj is pleased by someone’s conduct, He azwj blesses that fellow by inscribing a ‘Noorani’ dot in his heart, which enlightens his heart and ears. He then become extremely greedy in his striving to gain the knowledge related to ‘Amr-e-Imamat’. But when Allah azwj Gets annoyed by someone’s actions, He azwj punishes him by inscribing a ‘Black dot’ in his heart which darkens his heart and ears, Imam ASWS then recited the following Verse 30: *Therefore (for) whomsoever Allah intends that He would guide him aright, He expands his breast for Islam, and (for) whomsoever He intends that He should*
cause him to err, He makes his breast strait and narrow as though he were ascending the skies.  

Imam Abu Abdullah asws said, the meanings of the word ‘صَبْرُ’ in the Verse (28:54) refers to observing with patience the ‘Taqayyah’ (dissimulation) and the ‘وَيَدْرَءُونَ’ ‘good’ refers to Taqayyah and ‘وَمََّاِرَزَقْنَاهُمْ’ ‘evil’ implies to the disclosure of secret. 

Imam Abu Abdullah asws said: ‘Taqayyah encompasses 90% of the religion. The one who does not observe Taqayyah, during the time of need, has (in fact) no faith. However, there is no Taqayyah in intoxication (Nabeez) and performing ‘Masa’ on socks.

Taqayyah is the religion of Allah azwj

The narrator says, Imam Abu Abdullah asws said: ‘Taqayyah is the religion of Allah azwj. I asked (in surprise). Is it the religion of Allah azwj? Imam asws said: By Allah azwj! It is the religion. Joseph as said: O the people of caravan, you are most surely thieves! But by Allah azwj they were not thieves. And Abraham as said: ‘I am ill!’. But by Allah azwj he was not ill.

31 Al-Kafi, Kitab-e-Eman wa Kufur, Ch. 222, H. 6 (U. vol. 4, pp.136).
32 (28:54) أُولَئِكَِيُؤْتُونَهُمْ أجرَهُمْ مرتين، وَيَدْرَءُونَ سوءًَ الْحَسَنَةِ، وَمَاِرَزَقْنَاهُمْ فِي الْخَبَرِ، فَلْسَارِقُونَ  وَلْيَسْقَفْنَ في الدِّينِ، وَلِيَسْنَيْنَ فِي الْخَبَرِ، فَلْسَارِقُونَ  وَلْيَسْقَفْنَ في الدِّينِ، وَلِيَسْنَيْنَ F/217
34 Wiping head and feet in ablution.
35 Al-Kafi, Kitab-e-Eman wa Kufur, Ch. 222, H. 2 (U. vol. 4, pp.140).
36 Al-Kafi, Kitab-e-Eman wa Kufur, Ch. 225, H. 1 (U. vol. 4, pp.140).
37 Al-Kafi, Kitab-e-Eman wa Kufur, Ch. 225, H. 3 (U. vol. 4, pp.140).
Prophets observed Taqayyah but did not lie, as has been explained in another tradition, see Appendix I)

The narrator says, I heard it from Imam Abu Abdullah that Imam said: 'I heard it from my father that there is nothing so dear to him on earth which he had liked more than the Taqayyah. Whoever will observe Taqayyah, Allah will raise his virtues and whoever would abandon it, Allah will humiliate him. O Habib! (Our adversaries, at present, are relaxed and are living comfortably. However, Taqayyah will be discontinued when our ‘Hujjat’ will appear, again, to take the control (of the whole world). 39

It is incumbent to obey the kings/Authorities

We also need to follow the laws of the land as issued by the ruling authorities, as in a Hadith, once Haroon Ar-Rashid asked his servant to bring to him, Al-Reza immediately with the intention of killing the Imam, when the servant told his orders and his intentions. Imam quickly got up (to go to Ar-Rashid) and said: “Had I not heard the tradition in which Rasool has said, it is incumbent to obey the kings due to the principle of the concealment of faith (Taqayyah).” I would never come with you.”(see the complete Hadith in Appendix II)

Leaving Taqayyah is like abandoning the Salat:

40 Tafseer Imam Hassan Askari, pp.315-242.

Dawud As-Sarmi related: My master Imam Al-Hadi asws ordered me to do many actions then he asws tested whether I had retained them all. When he asws noticed that I could not maintain them all, he asws took a pen and wrote down: “In the Name of Allah the Beneficent the Merciful.

I will remember it, inshallah. All the matters are in Allah aswj’s hand.” I smiled and the Imam asws asked me about the reason. I said, “Allah aswj make my sacrifice, this record reminds me of the report that one of our acquaintances related to me on the authority of your asws grandfather Imam Al-Reza asws. He asws said that whenever the Imam asws ordered of a matter, he used to write down: “In the Name of Allah the Beneficient the Merciful. I will remember it, inshallah.” The Imam (peace be upon him) said:

O Dawud, I am honest if I tell you that the neglecter of the Taqayyah is as same as the neglecter of the (obligatory) prayers.41

Also Imam Sadiq asws Said:

Imam Jafar-e-Sadiq asws said: I will be just if I say that he who does not observe Taqayyah is similar to the one who does not offer prayers.42

**Taqayyah is the Protection of the Beliefs:**

Imam Abu Abdullah asws said: ‘Protect your beliefs from the rivals and hide it through practicing Taqayyah. He is without ‘Eman’ (faith) who does not observe Taqayyah. You are surrounded by your rivals like a honeybee would live among other birds. If the other birds come to know what is in the stomach of a honeybee they would just eat it. Similarly, if your opponents would realise that you love us asws (the Ahlul Bait asws) from your heart and soul,

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41 منloops، الفقيه: 2 ص: 127
42 منloops، الفقيه: 2 ص: 127
then they would subject you to verbal abuse, (to rebuke you) and use filthy language against you in front, as well as behind your back. May Allah azwj Bless those who are adhered to our asws Wilayah.43

Imam Abu Abdullah asws explained the meanings of the Verse 44 (41:34)45 in which Allah aswJ Says: ‘good and evil cannot be equal’, here ‘good’ refers to observing Taqayyah and ‘evil’ refers to declaration of faith when Taqayyah becomes obligatory. And in regard to ﴾Repel (evil) with the best way﴿ in the Verse, Imam asws said that best way is the Taqayyah, treat that person who holds grudges against you with best possible way.46

Imam Abu Abdullah asws asked from Abu Ammero: ‘O Abu Ammero! If I asws narrate one Hadith to you and then narrate another, on contrary to the previous one then which Hadith will you follow? I replied: ‘I will adhere to the later one and leave the previous hadith. Imam asws replied: ‘This is correct, since Allah aswJ Wants to be worshiped discreetly, By Allah aswJ! It will be better for both you and me asws if you would act like this; since in ‘Deen’47, Allah aswJ had Prescribed Taqayyah for yourselves and ourselves asws.48

Taqayyah of the ‘Ashab-e-Kahf’

45 Al-Kafi, Kitab-e-Eman wa Kufr, Ch, 225, H. 6 (U. vol. 4, pp.141).
46 Al-Kafi, Kitab-e-Eman wa Kufr, Ch, 225, H. 6 (U. vol. 4, pp.141).
47 Religion
48 Al-Kafi, Kitab-e-Eman wa Kufr, Ch, 225, H. 7 (U. vol. 4, pp.142).
Imam Abu Abdullah\textsuperscript{asws} said: ‘No one has ever reached the level of Taqayyah, which was observed by the ‘Ashab-e-Kahf’. They used to participate in ‘Eids’ (festivals) of their nation and used to wear ‘Zananeer’ as part of their Taqayyah, thus Allah\textsuperscript{azwj} multiplied their reward by a factor of two’.\textsuperscript{49}

**Turning away from the Imam\textsuperscript{asws} in Public:**

The narrator says, upon facing Imam Abu Abdullah\textsuperscript{asws} on my way, I turned my face away from him\textsuperscript{asws}, but later on, I visited Imam \textsuperscript{asws} and apologised to him for being disrespectful and said to him\textsuperscript{asws}: ‘May I be sacrificed for your cause’, when I saw you\textsuperscript{asws} I deliberately showed my disgust by turning my face away from you\textsuperscript{asws}. I did it purely for your\textsuperscript{asws} sake, as I could see presence of a large number of your\textsuperscript{asws} enemies. Imam\textsuperscript{asws} replied: ‘May Allah\textsuperscript{azwj} bless you. At another place which was filled with our\textsuperscript{asws} adversaries, however, a person met me\textsuperscript{asws} earlier on and greeted me like ‘Allaik Assalam ya Aba Abdullah’\textsuperscript{50}, which was not very nice of him (he should have observed Taqayyah).\textsuperscript{51}

**Imam\textsuperscript{asws} Advises to adopt Solitude – for Taqayyah:**

The narrator says he heard it from Imam Abu Abdullah\textsuperscript{asws}. You should refrain from those acts, which would reflect badly on us\textsuperscript{asws}, as a rogue son ruins his father’s image. You should build a praiseworthy character, which does not bring any blame to us\textsuperscript{asws}. If your tribesmen have different beliefs, even then keep on attending to their sick and participating in their funerals. Don’t let them win in ‘Al-Khair’ (pious matters) as you should be better and more

\textsuperscript{49} Al-Kafi, Kitab-e-Eman wa Kufr, Ch, 225, H. 8 (U. vol. 4, pp.143).

\textsuperscript{50} Instead of saying Salam he showed extra respect by saying Alaik Assalam and calling me with my Kunia (both are signs of being extra respectful).

\textsuperscript{51} Al-Kafi, Kitab-e-Eman wa Kufr, Ch, 225, H. 9 (U. vol. 4, pp.142).
generous in these matters. By Allah asw! The best ‘Ibada’ (submission) is that which is carried out in solitude’. The narrator asked: ‘Solitude?’ Imam asws replied, ‘Yes! Under Taqayyah’.52

عنة عن أحمد بن محمد عن عثمان بن عيسى عن أخباره قال قال أبو عبد الله ع كانوا أستنكتم و أقوموا بيوتكام فإنه لا يصيبكم أمير تفوصون به أبدا و لا يزال اليزيدية لكم وفاء أبدا

Imam Abu Abdullah asws said: ‘Control your tongues by applying Taqayyah and quietly stay at home (meaning don’t fight with your opponents) so that you are saved from the ever-lasting troubles. Wait until the time of standing of the ‘Qaim’alj, the sect of Zaidiya have unsheathed their swords and initiated wars, leave these troubles for them, as per their ideology and you had better stay out of it.’53

Short Sayings of Masomeen asws on Taqayyah:

عنة عن أحمد بن محمد عن معمر بن خالد سألت أنا الحسن عن التقيه فقال قال أبو جعفر ع النبي في التقيه من ديني و ديني أبيائي و لا إيمان لي معن لا قية له

Imam Mohammed Baqir asws said: ‘Taqayyah is my Deen, it’s the Deen of my ancestors. He who does not observe Taqayyah, has no Eman’.54

غلب بن إبراهيم عن أبيه عن حماد عن رجعي عن زراة عن أبي جعفر عن قال التقيه في كل ضرورة و صاحبها أعلم بما جين نزل

Imam Mohammed Baqir asws said: ‘Taqayyah is an essential part of all matters and the knowledgeable know its usefulness.55

وقال أبو عبد الله عن التقيه في كل ضرورة و صاحبها أعلم بما جين نزل

Imam Jafar-e-Sadiq asws said: ‘Taqayyah is to be observed at every time of need and the one who observes it knows when it should be adopted.56

غب عن أبيه عن ابن محمد عن حميم بن صالح عن محمد بن مروان عن أبي عبد الله قال كان أبي ع نفول و أي في شيء أقرب لغب عن التقيه إن التقيه جنة المؤمن

Imam Abu Abdullah asws said: ‘There is nothing more spiritually comforting than the Taqayyah, indeed, it is the shield of a momin.57

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52 Al-Kafi, Kitab-e-Eman wa Kufr, Ch, 225, H. 11 (U. vol. 4, pp.144).
56 من لا يحضره الفقيه ج: 3 ص: 364
Taqayyah is to avert Bloodshed:

Imam Abu Abdullah asws said: ‘By Allah azwj, there was something which forbid Meysam ra from observing Taqayyah, otherwise he knew very well the Verse which came for Ammar and his companions, 'but those who were compelled but their hearts were satisfied with Eman (16:106)'.

Imam Mohammed Baqir asws said: Taqayyah has been included in the religion by Allah azwj and His Prophet saww in order to avoid bloodshed of the ‘Momineen’. However, if bloodshed cannot be averted through observing Taqayyah then it is forbidden.

Imam Abu Abdullah asws said: Taqayyah will be observed more strictly nearer the time of appearance of our ‘Hujjat’.

Imam Mohammed Baqir asws said: Allah azwj has made Taqayyah permissible in all those matters, which bring a person under compulsion.

Imam Abu Abdullah asws said: Taqayyah is a shield between Allah azwj and His people.

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59 Believers
60 Al-Kafi, Kitab-e-Eman wa Kufr, Ch, 225, H. 16 (U. vol. 4, pp.144).
61 Al-Kafi, Kitab-e-Eman wa Kufr, Ch, 225, H. 17 (U. vol. 4, pp.144).
Imam Mohammed Baqir asws said: During the time of anarchy, keep on socialising (superficially) with your adversaries (in religion) but deep down keep on detesting them.  

Comparison of those two who did and did not observed Taqayyah:

The narrator told Imam Mohammed Baqir asws: ‘Two Shias from Kufa were arrested by the people belonging to ‘Banu Umayya’ and they asked them to abuse Amir-ul-Momineen asws. But one of them declined and was killed, the other sent ‘Tabarra’ on Amir-ul-Momineen asws and was spared’. Imam asws replied: ‘The one who performed Tabarra was well versed in religion but the other one made haste in going to ‘Jannah’ (Paradise).’

Imam asws detest Shias who abandon Taqayyah:

The narrator says, I heard it from Imam Abu Abdullah asws: Taqayyah is the shield of a Momin and a fort of protection. He has no ‘Eman’ (faith) who is ignorant of Taqayyah. But those who listen to our traditions and share carelessly with others will be humiliated in this world and Allah will remove the light of Eman from their hearts.

64 Al-Kafi, Kitab-e-Eman wa Kufr, Ch, 225, H. 20 (U. vol. 4, pp.146).
65 Showing his disapproval.
67 Al-Kafi, Kitab-e-Eman wa Kufr, Ch, 225, H. 23 (U. vol. 4, pp.146).
Imam Ali bin Hussain\textsuperscript{asws} says: ‘By Lord\textsuperscript{azwj} I would prefer to give away flesh of my\textsuperscript{asws} wrist if our\textsuperscript{asws} Shias would control their temper and keep our\textsuperscript{asws} matters discreet.\textsuperscript{68}

2 - علَّمَهُ عَنْ أَحَرَّمَ بِنْ تَمَهْدِيّ بِنْ سِبْنَةَ عَنْ عَتَارَ بْنْ مَرْوَانٍ عَنْ أَبِي آسِمَةَ زَيْدِ الشَّخَامَ قَالَ أَبُو عَلِيٍّ عَلِيِّ بْنُ أَبِي حَرْبِ الَّذِي أَمَرَ الْمَلَأُ بِعُصْرُونَةِ فَصَلَّعَوْا فَصَلَّعَوْا مَنْ لَمْ يُصْرَفُ الْبَيْنَ مِنْهُمَا عَلَى غَيَّ سَيِّئِ الْصَّمَرَ وَ الْكَيْمَانِ

Imam Abu Abdullah\textsuperscript{asws} says: ‘People were asked to adopt two qualities but they wasted both opportunities and found nothing in (religion) - one was to remain patient and the other was to keep mysteries (of religion).\textsuperscript{69}

68 Al-Kafi, Kitab-e-Eman wa Kufr, Ch, 226, H. 1 (U. vol. 4, pp.147). 2 ص : 222

69 Al-Kafi, Kitab-e-Eman wa Kufr, Ch, 226, H. 3 (U. vol. 4, pp.147).

70 Al-Kafi, Kitab-e-Eman wa Kufr, Ch, 226, H. 2 (U. vol. 4, pp.147).


The narrator says, we visited Imam Mohammed Baqir\textsuperscript{asws} and informed him that we were going to Kufa, and requested him\textsuperscript{asws} for a piece of advice. Imam\textsuperscript{asws} replied: ‘Those among you who are knowledgeable in religion should help those who lack its understanding, and those who are well-off should give helping hand to those who lack resources and (above all) do not disclose our\textsuperscript{asws} mysteries to others. If you hear a tradition attributed to us\textsuperscript{asws} then first try to find one or two proofs from the Quran, only then propagate it otherwise keep quiet about it and send it to us, so that we\textsuperscript{asws} may give you its proofs. And be aware! Whoever would wait for the appearance of our ‘Al-Qaim\textsuperscript{ajfj}’, he would be rewarded equivalent to establishing the ‘Soam’ (fast), and if he is so blessed to find that era and joins him\textsuperscript{ajfj} in his ‘Kharooj’ (effort), and if he succeeds in killing (under command of Imam\textsuperscript{ajfj}) one of our\textsuperscript{asws} opponents then he gets the reward of a ‘Shaheed’ (martyred) but if he remains with our ‘Al-Qaim\textsuperscript{ajfj} and gets killed by his\textsuperscript{ajfj} enemies then he gets the reward equivalent to 25 ‘Shahada’ (martyrs).\textsuperscript{71}

عَلِیُ بْنُ عَبْدُ اللَّهِ عِئیَا سُلَيْمَانُ إِنَّكُمِ مَنِّكَتَمَهُ أَعَزَّهُ اللَّهُ وَ مَنِّأَذَاعَهُ أَذَلَّهُ اللَّهُ

Imam Abu Abdullah\textsuperscript{asws} said: ‘O Sulaman! You are on that faith, which Allah\textsuperscript{azwj} likes and Gives him honour that keeps its secrets and Humiliates the one who discloses it.\textsuperscript{70}

68 Al-Kafi, Kitab-e-Eman wa Kufr, Ch, 226, H. 1 (U. vol. 4, pp.147).

69 Al-Kafi, Kitab-e-Eman wa Kufr, Ch, 226, H. 3 (U. vol. 4, pp.147).

70 Al-Kafi, Kitab-e-Eman wa Kufr, Ch, 226, H. 2 (U. vol. 4, pp.147).

The narrator says I heard it from Imam Abu Abdullah asws: ‘The acceptance of our asws ‘Imamat’ is not only just stating it verbally and testifying it but it’s mysteries should be protected from those who are against us asws. Our asws traditions should not be transmitted to them. We asws send our ‘Salam’ to our followers and may Allah’s special blessings be upon them who, in the state of Taqayyah, show friendly behaviour to our asws opponents. You should only state those of our statements to them, which they find easier to verify from the Quran but withhold the rest of our teachings from them. By Allah azwj! We asws are more harmed by our asws those followers who volunteer to propagate our teachings to our adversaries as compared to those ‘Nasab’72 who harbour excessive animosity against us asws. When you recognise such a person who is spreading our teachings carelessly than one of our asws followers should approach him and try to convince him to stop doing so. If he does not listen to you then you try to find someone who has more influence over him so that he may be stopped from exercising it. If some of them come to you for seeking help, you better keep on helping them so that they remain kind to you. Thus for our asws sake, keep on favouring them, as you would help them for your own reasons, so that they give up communicating our teachings to others, if they still continue then just abandon them and don’t tell others that they are communicating and spreading our asws traditions. This approach is better for both you and me asws. By Allah azwj! If you have acted upon it then I would count you among my asws close companions. Here, I see Abu Hanifa and his companions and there Hassan Basari and his followers, they all act on their false Fatawa but you people, although recognise me asws as ‘Hashami’, descendent of the Prophet sasw and admit I asws have the knowledge of the Divine Books of Allah azwj, which contains the complete information from the beginning of the universe, what is between the skies and the earth and the ‘Amr’ regarding the first ones and the last ones and all that would happen in the future, as it is all in front of me asws but you still do not act on my instructions.73

72 Enemies of Ahlul Bait asws
Imam Abu Abdullah\textsuperscript{asws} says: Our mysteries have always remained discreet but the sons of 'Keysan' (descendants of Mukhtar) started disclosing those to others by taking them to every single street and village.\textsuperscript{74}

Imam Mohammed Baqir\textsuperscript{asws} says: ‘My favourite among my companions is one who refrains from indulging in the forbidden, has more recognition of our ‘Amr’, and who hides our traditions from our adversaries. But the worst among our\textsuperscript{asws} followers is that who hears a tradition ascribed from us\textsuperscript{asws} but then does not accepts it and acts arrogantly and also rejects what he has already heard, without allowing for any allowance that the tradition may belong to us\textsuperscript{asws} and a reference to that tradition originates from us\textsuperscript{asws}. This person is rejected from our Wilayah.\textsuperscript{75} 76

Imam Abu Abdullah\textsuperscript{asws} said: ‘O Muallah! Try to hide our ‘Amr’ (teachings) and don’t disclose it to others. Whoever would hide our Amr and keep it secure then Allah\textsuperscript{azwj} will Bless him with honour in this world and by creating a ‘Noor’ (illumination) between his two eyes in the Hereafter, which would guide him to the Paradise. However, that who would disclose our Amr will be subjected to humiliation in this world and Allah\textsuperscript{azwj} will withdraw the Noor from middle of his eyes in the Hereafter and darkness would drag him into the Fire. O Muallah! Taqayyah is the religion of my ancestors\textsuperscript{asws} and myself\textsuperscript{asws} and he who does not observe Taqayyah is well outside the boundaries of the faith. O Muallah! Allah\textsuperscript{azwj} likes the hidden submission the same way as He\textsuperscript{azwj} Likes it to be demonstrated. O Muallah! The discloser of our\textsuperscript{asws} ‘Amr’ is similar to one who rejects our\textsuperscript{asws} ‘Haq’ (rights).\textsuperscript{77}

\textsuperscript{74} Al-Kafi, Kitab-e-Eman wa Kufr, Ch, 226, H. 6 (U. vol. 4, pp.149).
\textsuperscript{75} Our guardianship.
\textsuperscript{76} Al-Kafi, Kitab-e-Eman wa Kufr, Ch, 226, H. 7 (U. vol. 4, pp.149).
\textsuperscript{77} Al-Kafi, Kitab-e-Eman wa Kufr, Ch, 226, H. 8 (U. vol. 4, pp.149).
Imam Abu Abdullah asws said to one of his companions: ‘The news, which I had communicated to you, should be treated with confidentiality’. I replied, ‘I only told that to Sulman bin Khalid and no one else’. Imam asws replied: ‘This is fine. Have you not heard the verses of a poet? The secret of you and me should never go to the third one, Beware! If it had gone beyond the two of us then it would have reached seven.’

The narrator says, I asked from Imam Ali Reza asws about an incident but Imam asws declined to answer my question and remained quiet. However, after a pause, Imam asws said: ‘If I tell you what you have asked about then it will become problematic for both of us. My grandfather Imam Mohammed Baqir asws said: ‘Allah azwj sent down Inspiration through Gabriel as who delivered it to Rasool Allah saww regarding everything’ that would happen until the day of Judgement. Rasool Allah saww told all of it discreetly to Imam Ali asws and Amir-ul-Momineen asws told it to whomever he asws found trustworthy, but you people have the intentions of disclosing it (our mysteries). I do not see anyone among you who would refrain from telling it (our mysteries) to others’. Imam Mohammed Baqir asws further added: ‘It was of paramount importance within the governments of the descendants of Dawood as to make it mandatory for the believers to control their egoistic desires, observe strict self-discipline and to recognise (spiritually) the people of their time. Thus, fear Allah azwj and don’t publicise our asws traditions. Allah azwj will Himself repel all troubles from His ‘Walis’ (Nominees asws) and take revenge from their asws enemies. Did you not see what Allah azwj did to the ‘Mara-e-Mecc’ (the enemies of the children of Prophet asw)? And how He azwj punished the enemies of Imam Musa-e-Kazim asws? And how Allah azwj deflected the dangers from the family of Ashash (who were shias and followers of Imam Musa-e-Kazim asws). You have only seen these Pharaohs (Bani Abbas) in the Iraq to whom Allah azwj has given a temporary freedom. So, neither be deceived by the life of this world nor by the lives of those who have been given a respite by Allah azwj. Surely, one day this government will reach you’.

The narrator says, I asked from Imam Ali Reza asws about an incident but Imam asws declined to answer my question and remained quiet. However, after a pause, Imam asws said: ‘If I tell you what you have asked about then it will become problematic for both of us. My grandfather Imam Mohammed Baqir asws said: ‘Allah azwj sent down Inspiration through Gabriel as who delivered it to Rasool Allah saww regarding everything’ that would happen until the day of Judgement. Rasool Allah saww told all of it discreetly to Imam Ali asws and Amir-ul-Momineen asws told it to whomever he asws found trustworthy, but you people have the intentions of disclosing it (our mysteries). I do not see anyone among you who would refrain from telling it (our mysteries) to others’. Imam Mohammed Baqir asws further added: ‘It was of paramount importance within the governments of the descendants of Dawood as to make it mandatory for the believers to control their egoistic desires, observe strict self-discipline and to recognise (spiritually) the people of their time. Thus, fear Allah azwj and don’t publicise our asws traditions. Allah azwj will Himself repel all troubles from His ‘Walis’ (Nominees asws) and take revenge from their asws enemies. Did you not see what Allah azwj did to the ‘Mara-e-Mecc’ (the enemies of the children of Prophet asw)? And how He azwj punished the enemies of Imam Musa-e-Kazim asws? And how Allah azwj deflected the dangers from the family of Ashash (who were shias and followers of Imam Musa-e-Kazim asws). You have only seen these Pharaohs (Bani Abbas) in the Iraq to whom Allah azwj has given a temporary freedom. So, neither be deceived by the life of this world nor by the lives of those who have been given a respite by Allah azwj. Surely, one day this government will reach you’.

78 Al-Kafi, Kitab-e-Eman wa Kufr, Ch, 226, H. 9 (U. vol. 4, pp.150).
It is reported from Imam Abu Abdullah asws that ‘Rasool Allah saww said: There is a good news about that fellow who is known to Allah aswj but people do not recognise him (who carefully observes his faith), these people are the lamp poles of guidance and flowing springs of religion, through them Allah aswj removes the darkness of troubles, they are neither among the disclosers of hidden mysteries of faith nor fame greedy illiterates.

Imam Abu Abdullah asws reports from Amir-ul-Momineen asws: ‘Good news is for that who remains unrecognised and anonymous and does not care if people know about him or ignore him, he is not known to people but Allah aswj Makes him praiseworthy (as and when He aswj Decides). These people are the light of guidance, through them the darkness of evils is brought to light and the doors of Divine blessings are opened through them. They neither disclose mysteries of the faith, nor engage in backbiting and nor behave like self-portraying ignorants. Imam Ali asws also said: Iterate noble words so that you get associated with them and perform ‘Amal al-Khair’ (fruit bearing deeds) and try to be worthy of these rather than to be recognised among the hyperactive and backbiters. Among you, the pious people are those who would remind you Allah aswj upon coming in contact but the worst ones are those who are indulged in backbiting, creating differences among friends and picking up faults of others’ slip-ups.

Advice on Taqayyah Practices:

Imam Musa-e-Kazim asws said: ‘If you hold something in your one arm don’t let the other arm know about it (implying the best Taqayyah practice). There was someone present in the audience who was known to be the discloser of Ahl Al-Bayt asws’s teachings to others, so Imam asws told him: ‘You had better control your tongue so that you are respected and don’t let others drag you by your neck and make you an object of humiliation’.

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Imam Abu Abdullah\textsuperscript{asws} said: Our mysteries should be kept and never be revealed until the appearance of Our ‘Al-Qaim\textsuperscript{afj}. However, who tries to disclose it, Allah\textsuperscript{awj} will certainly humiliate him.\textsuperscript{83}

**Hiding of Ahadith due to Taqayyah:**

I said to Abu Ja’far\textsuperscript{asws}, ‘May Allah take my soul in your service, our sheikhs have narrated Hadith from Imam Abu Ja’far\textsuperscript{asws} and from Imam Abu ‘Abdullah\textsuperscript{asws} and at that time because of fear (Taqayyah), concealment was severe. They concealed their books and did not narrate Ahadith from them. When they died their books came to us.’ Can we narrate those Ahadith? The Imam\textsuperscript{asws} said, "You may narrate from them because they contain the truth."\textsuperscript{84}

"Abu Ja’far\textsuperscript{asws} has said, ‘O Ziyad, What would you say if we narrate a Hadith to one of our followers to act upon it under ‘Taqayyah’ (under treacherous conditions)?’ I replied, ‘You know it better, may Allah\textsuperscript{awj} take my soul in your service.’" The Imam\textsuperscript{asws} said, "If he would follow such Hadith it would be better for him and would get an extraordinary reward." In another Hadith it is narrated, "If he follows it, he will be rewarded but if he disregards it then he will be punished (for not acting upon it)."\textsuperscript{85}

Ahmad ibn ‘Idris has narrated from ‘Imran ibn Musa from Harun ibn Muslim from Mas’ada ibn Sadaqa who has said the following: “Once I said to Abu ‘Abdullah\textsuperscript{asws}, recipient of divine supreme covenant, that I one day spoke of Taqayyah (dissimulation) before Ali\textsuperscript{asws} Ibn Al-Hussain\textsuperscript{asws}, recipient of divine supreme covenant. He\textsuperscript{asws} said, ‘By Allah, if Abu Dhar\textsuperscript{asws} knew...”

\textsuperscript{83} Al-Kafi, Kitab-e-Eman wa Kufr, Ch, 226, H. 15 (U. vol. 4, pp.153).

\textsuperscript{84} Al-Kafi, Kitab al-Aql w al Jahal, Chapter 18, Riwa’iat Ahadith, H. 15.

\textsuperscript{85} To conceal truth under life threatening conditions.

\textsuperscript{86} Al-Kafi, Kitab-al-Aql wal Jahal, Chapter 22, Ikhtilaf Ahadith, H. 4.
what was in the heart of Salman ra he would have killed him even though the Messenger of Allah saww had established brotherhood between them.

What then do you think of the rest of the people? The knowledge of the scholars is difficult and it becomes difficult. No one is capable of bearing it except a Prophet as who is a messenger also or an angel who is close to Allah azwj or a believer whose heart Allah azwj has Tested for belief. The Imam asws then said, 'The only reason that Salman ra became of the scholars is that he is a man from us asws (Ahl Al-Bayt). For this reason I asws ascribed him to the scholars.'

87

Wُسَأَلَِعَلِيُِّبْنُِإِب ْرَاهِيمَِعَنِْهَارُونَِبْنِِمُسْلِمٍِعَنِْمَسْعَدَةَِبْنِِصَدَقَةَِقَالَِسمَِعْتُِأَبَاِعَبْدِِاللَّهِِعِي َقُِ وَِسُئِلَِعَنِْإِيمَانِِمَنِْي َلْزَمُنَاِحَقُّهُِوَِ أُخُوَّتُهُِكَيْفَِهُوَِوَِبمَِاِي َثْبُتُِوَِبمَِاِي َبْطُلُِف َقَالَِإِنَِّ يُمَتَّخَذُِعَلَىِوَجْهَينِِْأَمَّاِأَحَدُهَُُاِف َهُوَِالَّذِيِيَيْهَرُِلَكَِمِنِْصَاحِبِكَِفَإِذَاِظَهَرَِلَكَِمِنْهُِمِثْلُِالَّذِيِت َقُولُِبِهِِأَنْتَِحَقَّتِْوَلاَي َتُهُِوَِأُخُوَّتُهُِإِلاَِّأَنِْيََِي ِءَِمِنْهُِن َقْضٌِلِلَّذِيِوَصَفَِمِِ نِْن َفْسِهِِوَِأَظْهَرَهُِلَكَِفَإِنِْ جَاءَِمِنْهُِمَاِتَسْتَدِلُِّبِهِِعَلَىِن َقْضِِالَّذِيِأَظْهَرَِلَكَِخَرَجَِعِنْدَكَِمََِّاِوَصَفَِلَكَِوَِأَظْهَرَِوَِكَانَِ لِمَاِأَظْهَرَِلَكَِنَاقِضاًِإِلاَِّأَنِْيَدَّعِيَِ أَنَّهُِإِنَََّّاِعَمِلَِذَلِكَِتَقِيَّةًِ وَِمَعَِذَلِكَِي ُنْيَرُِفِيهِِفَإِنِْكَانَِلَيْسَِمََِّاِيمُْكِنُِأَنِْتَكُونَِالتَّقِيَّةُِفيِِمِثْلِهِِلََِْي ُقْبَلِْمِنْهُِذَلِكَِلأَِنَِّلِلتَّقِيَّةِِمَوَاضِعَِ

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The narrator says, a question was asked from Imam Jafar-e-Sadiq asws: ‘What is that ‘Eman’ (belief) for which it becomes compulsory to take care of the rights of the others; both as a brethren as well as religious duties and when these rights become obligatory and when they are not? Imam asws replied: The Eman has two states; in the first one if someone acts as per his declared beliefs then it becomes obligatory upon you to adore him and take him as a brethren, unless you observe him acting contrary to his beliefs. Thus if it is proven that his conduct was against his beliefs, then it is not obligatory on you to take him as a brethren and his justifications will not be accepted in this case. However, if he says he had done such and such under Taqayyah, then you should first judge if his Taqayyah was applicable under his specific conditions, for if it was inappropriate then his excuses will not be accepted. This is due to the fact Taqayyah, very much, depends on specific situations and time, if he was not under compulsion then he should not have made use of it and his doing so will be similar to that misguided group who acted contrary to their beliefs. However, if a Momin observes Taqayyah under those conditions where it is certain that religious troubles will emanate, only then it will be permissible for him to practice it.90

Taqayyah Separates Friends from Foes:

Imam Hussain asws said: If Taqayyah were not an obligation, then it would be impossible to recognise our asws foes from our asws followers. If there were no obligations for honouring the rights of brethren then all types of sins would be punished (without forgiving them) and sinner would be subjected to chastisement. But Allah azwj Says:

\[
\text{وَمَا أَصَابَكُمِ مِّنِّمُصِيبَةٍ فَبِمَا كَسَبَتِ أَيْدِيكُمِ وَيُعْفِوٌ عَنْكَ ثَيْرٍ (42:30)}
\]

And whatever difficulty afflicts you it is regarding what your hands have earned, and (yet) He pardons most (of your faults).91
Taqayya (Dissimulation) and its Scope

Expiation for all sins except - the neglcter of Taqayyah and rights of Momineen:

قال رسول الله صلى الله عليه وسلم: "أنا يا عالماً، إن حسبت أgementلكم وحدها، و أدوا ما بعدها من فرائض الله، و قضاء حقوق الإخوان، و استعمال التقية، فإنما اللذان ينعمان الأعمال و يقصران بما

Rasool Allah ﷺ had said: O people! Do not rely on our Wilayah alone, fulfill Allahazwj’s obligations and take care of the rights of your brethren and observe Taqayyah. Remember the last two (obligations) would make one’s deeds either perfect or worthless.

و قبل علي بن محمد عن أكمل الناس [في] حصال الحب قال أعملهم بالتقية، وأفاضتهم حقوق إخوه

It was asked from Imam Ali Naqi[AS]: Who is the most perfect among the most pious people? Imam[AS] replied: The one who observes Taqayyah and always stays in front of fulfilling the rights of his brethrens (Emani brothers).

One who Hides Wilayah of Amir-ul-Momineen[AS] without Taqayyah

و سائرها مما حصه الله تعالى به من فضائله. فهذا من الهدي الذي يبيه الله للناس في كتابه، ثم قال أولئك [أي أولئك الكافرون] الكافرون هذه الصفات من محمد ص و من علي ع المخفون لع مالكابها الذين يلزمهم إدراها لهم عند زوال التقية يُلْعِثُونَ اللهُ يَلْعَنَ الكائنين و يَلْعِثُونَ الأَمْلِيُّونَ. فهنا وجوه منها يُلْعِثُونَ الأَمْلِيُّونَ أنه ليس أحد محا كان أو مبطل إلا و هو يقول لله تعالى: لعن الله الزائرين الكائنين لحق ذلك يقول أيضاً عن الله تعالى الكائنين، فهم على هذا المعنى في عن كل الأعلام، و في عن أنفسهم، و منها أن الأئمين إذا ضحروا بعضهما على بعض و ناتجة اتفاقت الاعتذان، فاستنادنا فيما يقع في الوقوع من عنتا عليه. فقال الله عز و جل للملائكة انظروا، فإن كان اللاعن أهلا للعن و ليس المتصد له أهلا فأزلوهما جميعا بالعن. و إن كان المشار إليه أهلا، و ليس اللاعن أهلا فوجعوا إليه. و إن كانوا جميعا لها أهلا، فوجروا لنع هذا إلى ذلك، و وجهوا لنع ذلك إلى هذا. و إن لم يكن واحد منهم لها أهلا لإيافهما، و إن الضحرا خرجهما إلى ذلك، فوجهوا الالتباس إلى سهم الكائنين عن محمد و صفته و ذكر علي و عليه، و إلى النواص الكائنين لفضل علي، و الدافعين لفضله

There are numerous attributes which Allahazwj Has specifically reserved for Amir-ul-Momineen[AS], and are the sources of guidance which Allahazwj has Described in Hisazwj Book. And then said: ‘أولئك’ refers to those people who hide the attributions of Muhammad[SAW] and Ali[AS] and obscure them from those who are their devotees. It becomes compulsory onto them to reveal (these attributes) where ‘Taqayyah’ does not apply (where there is no compulsion). For these people ‘يَلْعِثُونَ’ Allahazwj Sends ‘Laanat’ (curses), meaning those who

92 Tafseer Imam Hassan Askari[AS], pp. 288

93 Tafseer Imam Hassan Askari[AS], pp. 366
had hidden the attributes (Amir-ul-Momineen\textsuperscript{asws}) get Allah\textsuperscript{azwj} 's curses, 'يَلْعَنُهُمُ الَّعِنُونَ' and are including those who join in sending curses. It (curse) has many forms. The first of which is that one when all those who send curses are together in 'cursing', meaning everyone regardless of if he is on the Just path or not would say may Allah\textsuperscript{azwj} 's curse be upon those cruel people who have hidden away His Clear Proofs and Verses, under these circumstances they are targeted by every one’s curse and even including their own ones. The second type of ‘Laanat’ is that when two people fall out with each other and start sending the curse, in that case ‘Laanat’ from both of them ascend to the skies and asks for the permission of Allah\textsuperscript{azwj} to inflict the targeted one. Allah\textsuperscript{azwj} at that point Asks His angels to see if the sender of the ‘Laanat’ himself is worthy of being cursed, if he first one is and the second one is not then divert both ‘Laanat’ on the former. But if the former is not worthy of receiving it and the latter one is then divert ‘Laanat’ of the both towards the latter person. However, if both of them are worthy of receiving the ‘laanat’ then inflict both of them with each other’s ‘Laanat’.

If both of them are not worthy of ‘laan’ as a Momin and are cursing each other due to being angry and have ill feelings against each other, in this case ascend their ‘Laanat’ on those Jews who hide and object the praise, ‘dhikr’\textsuperscript{94} and attributes of Muhammad\textsuperscript{asww} and Ali\textsuperscript{asws} as well as on those ‘Nasabis’\textsuperscript{95} who hide the Divine status of Ali\textsuperscript{asws} and deny his\textsuperscript{asws} attributes.\textsuperscript{96}

**Momin should observe Taqayyah even if Foes insult Masomeen\textsuperscript{asws}:**

(The book) ‘Qurb Al Asnad’ of Ibn Shehr Ashub – Abu Hashim Al Ja’fari, from Dawood Bin Al Aswad who said, ‘My Master\textsuperscript{asws} Abu Muhammad\textsuperscript{asws} called me and handed over a piece of wood as if it was a leg (support) of a door, round long, filling the palm. He\textsuperscript{asws} said: ‘Go with this wood to Al-Amary’. I went. When I came to be in one of the roads, a water seller presented to me having a mule with him. The mule upon the road crowded me, so the water-seller called out to me, ‘Move the mule aside’. So, I raised the wood and struck the mule with it, and it split.

\textsuperscript{94} Mentioning and repeating of elevated status
\textsuperscript{95} Who hold grudges against Amir-ul-Momineen\textsuperscript{asws} and Ahlul Bait\textsuperscript{asws}
\textsuperscript{96} H. 333.
I looked at its break, and in it was a letter. I rushed quickly and returned the wood to my sleeve, and the water-seller went on calling out at me and reviling (insulting) me and my Master asws. When I was close to the door, I retracted, and Isa the servant was at the second door. He said, ‘My Master asws, may Allah azwj Endear him asws says to you: ‘Why did you hit the mule and break a leg (support) of the door?’

I said to him asws, ‘O my Master asws! I did not know what is in the leg (support) of the door’. He asws said: ‘And why did you need to do a deed you would be needy to offer an excuse from it? Beware after it, to repeating the like of it. Whenever you hear someone reviling (insulting) us asws, then go on your way which you have been instructed with.

And beware of answering one who reviles us asws or letting him know who you are, for we asws are in an evil country, and an evil city, and continue in your way, for your news and your situations get referred to us asws, so know that’.97

And from Murazim who said,

‘Abu Abdullah asws said, and he asws was at Makkah: ‘O Murazim! If you hear a man reviling me asws, what would you do?’ I said, ‘I would kill him!’ He asws said: ‘O Murazim! If you hear someone reviling me asws, do not do anything with him’.

He (the narrator) said, ‘I went out from Makkah at midday during a hot day and I sought shelter from the heat until I crossed over to one of the domes, and therein was a group. I
encamped with them, and I heard one of them reviling Abu Abdullah asws. I remembered his asws word so I did not say anything, and had it not been that, I would have killed him’’.  

A Momin Observes Taqayyah - his Enemy is Eliminated:

And Abu Al-Sabbah Al-Kinany said, ‘I said to Abu Abdullah asws, ‘There is a neighbour of mine from Hamdan, called Al Ja’ad Bin Abdullah, reviling Amir Al-Momineen asws. Can you permit me to kill him?’

He asws said: ‘Al-Islam restricts the lethality, but leave him, for you will be sufficed by someone else’.

He (the narrator) said, ‘I left to go to Al-Kufa. I prayed Al-Fajr Salat in the Masjid, that I was with a speaker saying, ‘Al-Ja’ad Bin Abdullah has been found dead upon his bed like the bloated water skin’. They went to carry him and there his flesh was dropping from his bones. They gathered him upon a palate, and there under it was a black snake. They buried him’’.  

Further examples of Taqayyah, observed by the companions of Imams asws, are given in Appendix III.

Taqayyah will remain until the reappearance of the 12th Imam asws
Narrated to us Ahmad bin Ziyad bin Ja’far Hamadani⁸: Narrated to us Ali bin Ibrahim bin Hashim from his father from Ali bin Mbad from Husain bin Khalid that:

Ali⁸ bin Musa Al-Reza⁸ said: “One who does not have piety does not have religion and whosoever does not have dissimulation (Taqayyah) does not have faith and indeed the most honoured among you near Allah⁹ is the one most pious of you. His⁸ Eminence was asked: Till when does he have to observe Taqayyah? He⁸ replied: Till the day of the appointed Hour and on that Day is the reappearance of our (Ahle Bayt’s) Qaim⁹. Thus whosoever abandons Taqayyah before his⁹ reappearance is not from us⁹.

It was asked: O son⁸ of Rasool-Allah⁹, from which of Ahl Al-Bayt is the Qaim⁹? He⁸ replied: He⁹ is my⁸ fourth descendant, the son of the best of the maidservants. The Almighty Allah⁹ would, through him⁹, purify the earth from every kind of oppression and remove every type of injustice from it.

He⁹ is the one in whose coming (to the World) the people would doubt and he⁹ is the one who would have an occultation before his⁹ reappearance. And when he⁹ arises, the earth shall be lit up with his effulgence. He⁹ would establish the scales of justice among the people so that no one may oppress the other. He⁹ is the one for whom the earth would warp itself and he⁹ would not throw a shadow. And he⁹ is the one by whose name the caller would call out from the sky inviting people to the Imam⁹ which all the people of the earth would be able to hear. The caller would say: Know that the Proof of Allah⁹ has appeared near the House of Allah⁹, so follow him⁹ as truth is with him⁹, and that is the meaning of the statement of the Almighty Allah⁹:

إِنِّنَا نَنْذَرُ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَيَلَّتُ أَعْنَاقَهُمْ لَا خَاضِعِينَ {26:4}

*If We Desired to, We would Send down upon them a Sign from the sky, so their necks would be humbled to it [26:4].”*ⁱ⁰¹

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¹⁰¹ ركمل الدين و قام العمة، ج2: ص: 371, H.5

⁸: The name is written as Ahmad bin Ziyad bin Ja’far Hamadani.
⁹: The name is written as Ali bin Mbad from Husain bin Khalid.

⁸: The name is written as Ali bin Musa Al-Reza.

⁹: The name is written as Ahl Al-Bayt’s Qaim.

¹⁰¹: Number 101 in the footnote refers to a verse from the Quran, 26:4, which states, “Indeed We sent down upon them a sign from the sky, a humiliation for their necks.”
Imam Ali\textsuperscript{asws}'s Instruction to Shias on Testimonies and Taqayyah:

Ali\textsuperscript{asws} said: 'I\textsuperscript{asws} order you that you acknowledge to Allah\textsuperscript{azwj} with the Oneness, and testify to Him\textsuperscript{azwj} with the Generosity and the Wisdom, being far above from the tampering and the corruption, and from being unjust to the maids and the servants. And you should testify that Muhammad\textsuperscript{saww}, the one whose successor\textsuperscript{asws} I\textsuperscript{asws} am, is the Chief of the beings, and is of the most superior of the ranks of the people of the house of Al-Islam.

And you should testify that Ali\textsuperscript{asws}, the one who showed you what he\textsuperscript{asws} showed you preferred you from the bounties what he\textsuperscript{asws} preferred you with, is the best of the creatures of Allah\textsuperscript{azwj} after His\textsuperscript{azwj} Prophet\textsuperscript{saww}, Muhammad\textsuperscript{saww} the Rasool\textsuperscript{saww} of Allah\textsuperscript{azwj}, and is the most rightful of the creatures of Allah\textsuperscript{azwj} with the position of Muhammad\textsuperscript{saww} after him\textsuperscript{saww}, and with the establishment of his\textsuperscript{saww} Laws and his\textsuperscript{saww} rulings.

And I testify that his\textsuperscript{asws} friends are the friends of Allah\textsuperscript{azwj} and that his\textsuperscript{asws} enemies are the enemies of Allah\textsuperscript{azwj} and that the Momineen are the participants of yours in what you are encumbered, and the assistants to you upon whatever it is he\textsuperscript{asws} orders you – is the best of the community of Muhammad\textsuperscript{saww} and the elite of the Shias of Ali\textsuperscript{asws}.

And I\textsuperscript{asws} order you that you be consoling with your Momineen brothers, the matching ones to you, upon the ratification of Muhammad\textsuperscript{saww}, and ratifying me\textsuperscript{asws}, and the submission to him\textsuperscript{saww} and to me\textsuperscript{asws}, from what Allah\textsuperscript{azwj} Sustained you and Graced you upon the ones who merited you with it, from them.
You should lighten their destitution, and forcefully break their loneliness. And the one from them who was in your level regarding the *Eman* – equalise him in your wealth with yourself, and the one from them who was meritorious upon you in your Religion, prefer him with your wealth over yourself until Allahazwj Knows from you that his Religion is more preferable in your presence than your wealth, and that his friends are more honourable upon you and your own family and your dependants.

وَ آمَّرَكَ أَن تَصْنُعَ دِينَكَ وَ عَلَمَنَا الْذِيُ أُثِنَاكَ وَ أَصْرَارَا الَّذِي حَمَلَنَا فَلَا تَنْتِبِعُ عَلَمَنَا لِمَنْ يَفْقَهُهُ الْبَعْدَانَ وَ يَفْتَرَكُ مِن أَحْلَهَا بالرُّحْمَةِ وَ الْعَلْقَةِ وَ النِّطَاوَالِ مِن الْعَرْضِ وَ الْبَيْنَانِ وَ لَا تُعْنِصِرْنَآ إِلَّا مِنْ يُشْعُدُ عَلَيْنَا عَنْدَ الْجَاهِليِّينَ بِأَحْوَالِنَا وَ بِغَرْضٍ أَوْلِيَائُنَا لِتَوَافِرُ الجَهَالِ

And asws order you safeguard your Religion and ourasws knowledge which asws am entrusting you – and ourasws secrets which weasws load (upon) you, so do not manifest ourasws knowledge to the one who faces it with the stubbornness, and face you from its reason with the insults and the curses – and would take from the respect and the body (cause physical harm), and do not broadcast ourasws secrets to the one who would be adverse upon usasws in the presence of the ones ignorant of ourasws states, and expose ourasws friends to the anecdotes of the ignorant ones'.

وَ أَمَّرَكَ أَن تَسْتَعْمِلَ تَقْيَّةً فِي دِينِكَ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ لَلْمُؤْمِنُونَ لَا يَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْهُمْ إِلَّا مَنْ يَخْيَرِهِمْ عِنْدَ الرَّحْمَةِ وَ تَشَدِّدُ عَلَيْهِمْ بِاللَّهِ وَ لَا يُفْتَرَكُ مِنْهُمْ وَ بِغَرْضٍ أَوْلِيَائِنَا لِتَوَافِرُ النَّافِئِينَ

And asws order you utilise *Taqayyah* (dissimulation) in your Religion, for Allahazwj Mighty and Majestic is Saying: *The Momineen should not take the Kafirs as friends from besides the Momineen; and the one who does that, so he isn't into anything from Allah, except that you should be fearing from them carefully [3:28].*

وَ قَدْ أَذِنْتُ لَكَ فِي تَفْصِيلٍ أَعْدَائِنَا عَلَيْنَا إِنِّي أَحْلَكَ الْحُؤْلَ إِلَيْهِ وَ فِي إِظْهَارِ أَعْدَائِنَا عَلَيْنَا إِنَّكَ أَخْلَصْتَ عَلَيْهِمْ وَ لَا يَتََّخِذُوا مَنْ عَلَيْنَا أَوْلِيَاءَ عَلَيْنَا إِلَّا مَنْ يَخْيَرُهُ عِنْدَ الرَّحْمَةِ وَ لَا يُفْتَرَكُ مِنْهُمْ إِلَّا مَنْ يَخْيَرُهُ عِنْدَ الرَّحْمَةِ وَ لَا يَتََّخِذُوا مَنْ عَلَيْنَا أَوْلِيَاءَ عَلَيْنَا إِلَّا مَنْ يَخْيَرُهُ عِنْدَ الرَّحْمَةِ وَ لَا يُفْتَرَكُ مِنْهُمْ إِلَّا مَنْ يَخْيَرُهُ عِنْدَ الرَّحْمَةِ

And asws have permitted for you regarding the preferring of ourasws enemies over usasws – if there comes to you the fear to it, and (permission) in displaying the disavowing from usasws if the apprehension carries you upon it, and (permission) regarding neglecting the Prescribed *Salats* when you are fearing upon your life of the calamities and the disabilities, for your preferring ourasws enemies over usasws during your fear would neither benefit them nor harm usasws, and that your display of disavowing from usasws during your *Taqayyah* would neither undermine regarding usasws nor would it reduce usasws (with anything).

وَ لَنْ تَغْلِبُ مَنْ أَذِنَ لَا يَجِدَ مَنْ أَذِنَ لَا يَجِدَ مَنْ أَذِنَ لَا يَجِدَ مَنْ أَذِنَ لَا يَجِدَ مَنْ أَذِنَ لَا يَجِدَ مَنْ أَذِنَ لَا يَجِدَ مَنْ أَذِنَ لَا يَجِدَ مَنْ أَذِنَ لَا يَجِدَ مَنْ أَذِنَ لَا يَجِدَ مَنْ أَذِنَ لَا يَجِدَ مَنْ أَذِنَ L
And if you were to disavow from us asws for a while with your tongue while you are a friend of ours asws with your heart – it would be more remaining upon yourself of its soul by which you would (be able to) take care of your wealth by which is its strength, and its status by which is its adherence, and, you would be safeguarding the one who is recognised as being with you, and is recognised as being with it (Taqayyah), from our asws friends and our asws brothers and our asws sisters - from after that by months and years up to the relief of that distress and until that sorrow declines due to it (Taqayyah), for that is superior than if you expose (yourself) to the destruction, and you are cut-off by it from performing the (good) deeds in the Religion and being righteous with your Momineen brothers.

And beware! Then beware from neglecting the Taqayyah, which I asws am ordering with, for you will spill your blood and the blood of your brethren, exposing your bounties and their bounties to the decline. It would be humiliating for them in the hands of the enemies of the Religion of Allah azwj, and Allah azwj has Commanded you with (increasing) their honour. So you, if you were to oppose my asws advice – it would be more harmful upon yourself and your brethren – more intensely than the harm of the Nasibis (Hostile ones) to us asws, the Kafirs with us asws. 102

Observe Taqayyah for Yourself as well as for the Sake of Your Brethren

قوله عزِزِجلِوَِإِلُكُمِْإِلهٌِواحِدٌِلاِإِلهَِإِلاَِّهُوَِالرَّحْْنُِالرَّحِيمُِِقالِالإمامِعِوَِإِلُكُمِْالذيِأكرمِمُمداِ

وِأكرمِآلماِالطيبينِبالْلَفة،ِ

وِأكرمِشيعتهمِبالروحِوِالريُانِوِالكرامةِوِالرضوانِ

إِلهٌِواحِدٌِلاِشريكِلهِوِلاِنيِْوِلاِ

عديل.ِلاِإِلهَِإِلاَِّهُوَِالْالق،ِالبارئ،ِالمصور،ِالرازق،ِالباسط،ِالمغنِ،ِالمفقر،ِالمعز،ِالمذل.ِالرَّحْْنُِيرزقِمؤمنهمِوِكاف

رهم،ِوِصالْهمِوِطالْهم،ِلاِيقطعِعنهمِمواَدِفضلهِوِرزقه،ِوِإنِأنقطعواِهمِعنِطاعته.ِالرَّحِيمُِبعبادهِالمؤمنينِمنِشيعةِآلِمُمدِ

صِوسعِلمِفيِالتقيةِيَاهرونِبإظهارِموالاةِأولياءِاللهِوِمعاداةِأعدائهِإذاِقدروا،ِوِيستَونهاِإذاِعجزواِقالِرسولِاللهِصِوِلوِ

شاءِلْرمِعليكمِالتقية،ِوِأمركمِبالصبرِعلىِماِينال

كمِمنِأعدائكمِعندِإظهاركمِالْق.ِألاِفأعيمِفرائضِاللهِتعالىِعليكمِبعدِ

وِمعارفكم،ِوِقضاءِحقوقِإخوانكم

[فرضِموالاتناِوِمعاداةِأعدائناِاستعمالِالتقيةِعلىِأنفسكمِوِإخوانكمِ

ِفيِالله.ِألاِوِ

لا

إنِاللهِيغفرِكلِذنبِبعدِذلكِوِلاِيستقصي.ِفأماِهذانِفقلِمنِينجوِمنهماِإ

بعدِمسِعذابِشديد،ِإلاِأنِيكونِلمِ
And your Lord is the only Lord and there is no lord except the One Who is most Beneficent and Merciful. Imam Hasaan Askari asws says, ‘و إِنْكُمْ وَإِلَّاِهَّي’ means that is your Lord who has blessed Muhammad asaw and Ali asws with elevated status has designated their pure and Pious progeny with the ‘caliphate’ and their follower shias with the fragrance and politeness and have awarded them charismatic character. ‘إِلَّاْ إِهَّ’ (means) that there is no one worthy of worship except Him azwj, Who is the Creator, the Crafter, the Painter, the Provider of sustenance, the Provider of relief, , the Provider of Status, The Enhancer, the ‘Moiza and Muzeel’103 and ‘الرَّحْْنُ’ the most Merciful, such Merciful that He gives sustenance to all, to the Kafir, to the Momin, to the righteous and the wrong doers alike and does not stop His azwj Favours and sustenance to them even if they cease obeying Him azwj and following His azwj Commands.

Allah is extremely kind to His azwj Momin servants who are the Shias of Alay Muhammad asaw to the extent that He Has Made provision for them to observe ‘Taqayyah’, under compulsion so that they can hide their faith. And Rasool Allah said: Allah azwj could have Made Taqayyah unlawful for you; in that case, you had to tolerate the cruelties of the Kufr with patience and calmness. but O our followers and Shias! Since, Allah azwj has Made it compulsory on you to love us asws and hold animosity against our asws enemies then the most obligatory act upon you is to practice Taqayyah not only for your own sake but also for your fellow brethren.

Be aware! After these obligations, Allah azwj will Forgive all the sins and will reduce punishment of the sins (if required), except for the following two ‘Amr’ (Commands), from which no one will be spared until after being subjected to severe punishment. However, unless cruelties were committed against the non-believers and enemies of Ahlul Bait asws, in that case the punishment of the Momineen’s sin will be credited against the usurping of your rights by the non-believers and the enemies of Ahlul Bait asws, it will happen only when you have not committed any aggression against them (the non-believers and the enemies of the Ahlul Bait asws). So, you better fear Allah azwj and never ever abandon Taqayyah and don’t invite Allah azwj’s wrath by usurping the rights of your fellow Momineen.104

Rasool-Allah asww said: When one offers five Salaats in a day, Allah azwj erases those of his sins which he had committed between the two prayers. His example is similar to that person who bathes himself five times a day in a canal which flows on his door steps, and rinse

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103 Names of Allah azwj
104 نفسِ الإمام العسكري ص: 574 H.336
himself in a way that no dirt remains on his body. However, except for those sins which would‘ kill their commiters’ , (can never be forgiven against acts of worship) i.e., denying ‘Risalat and Imamat’\(^{105}\), to hurt a fellow Momin brethren or to abandon Taqayyah under those conditions when its termination causes harm to himself or his Momin brethren.

\(^{106}\) Imam Ali bin Hussain\(^{asws}\) said: ‘A man or woman who would abandon our Wilayah, and observe contrary to our practices, and give our\(^{asws}\) names and the names of the righteous among Ahlul Bait\(^{asws}\) and give our titles to our adversaries and his/her behaviour is exclusively based on his belief rather than under Taqayyah, or for any religious precaution and strategy then Allah\(^{azwj}\) will, in the Hereafter, resurrect him/her with that one who he used to take his wali, who was other than Allah\(^{azwj}\), along with those ‘Shayateen’\(^{107}\) (who he had worshiped) and Allah\(^{azwj}\) will ask: O My servant! Is there any god except Me\(^{azwj}\)? But
you used to worship so and so and direct all your needs to them, you better ask them to give you the reward for your services! Today, I will punish both you and them together.

Subsequent to this, Allah azwj will ask for those who used to submit to the Wilayah of Muhammad asws and Ali asws (Wali as appointed by Him azwj), either openly or discreetly as part of their Taqayyah. Then the angels will be asked to count their good deeds and increase those after multiplying by a factor, so their rewards will be enhanced several times, then the angels will be asked to scrutinise their sins, thus only few of them will have some minor sins, obscured under the pile of their good deeds. These are the people who will be blessed to join the righteous and pious Ones asws.

However, there will remain still some people who would have enormous weight of sins over their shoulders, at this point Allah azwj will ask to bring forward those devotees of Muhammad asws and Ali asws who did not face the conditions of Taqayyah, then Allah azwj will ask angels to bring forward the ‘Nasabis’ who had stopped following Muhammad asws and Ali asws and their asws nominated descendants asws and adhered to their enemies for guidance. Angels will be asked to collect their good deeds and credit those to the Momineen. This is due to the reason that when these Momineen would be caught by them these ‘Malayeen (cursed ones) used to plan troubles for them and whenever they got an opportunity, these ‘Malayeen’ used to torture and kill them (Shias). The angels will act accordingly and the good deeds of the ‘Nasabis’ will be credited to our asws those Shias on whom Taqayyah was not compulsory. Allah azwj will ask angels to review the accounts of the Shias and if they still have any sins, then look for those ill talks of the Nasabis which they used to direct towards these shias, then transfer the sins of Shias to the Nasabis a as punishment to the latter.

Allah azwj will asked to bring forward those Shias who used to observe Taqayyah in fear of their enemies (Nasabis) and act similar to what you have done for the earlier shias, for adding good deeds of their enemies and replacing their sins with the Nasabis, At this point, the Nasabis would plead O our Lord! These people used to attend our meetings, agree with our preaching and used to conform to our beliefs. No! A reply will come, certainly not! They never agreed with your beliefs and for the pleasure of Allah azwj they would deny you from their heart but stand with you and share your discussions and act as per your traditions purely under Taqayyah. O the group of non-believers! We azwj have, for their verbal and performed acts rewarded them equal to the good deeds of Our azwj pious and righteous people because they had acted as per My azwj Instructions (observe Taqayyah).

In sum, when the Nasabis will see their good deeds had gone to the Shias of Ahlul Bait asws and the sins of Shias had been put on their backs they will feel extremely depressed and

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109 Followers of Ahlul Bait asws
110 There is a tradition of Imam asws, see ref. 49, Taqayyah was not obligatory on H. Meysam-e-Tammar.
111 Allah azwj would Call Nasabis as non-believers.
remorse. Hence Allah azwj Says: ... Thus will Allah show them their deeds to be intense regret to them,. 112. And Says:

O men! eat the lawful and good things out of what is in the earth, and do not follow the footsteps of the Shaitan; surely he is your open enemy. He only enjoins you evil and indecency, and that you may speak against Allah what you do not know,. 113

Once Imam Mohammed Baqir asws observed one of his shias reciting Salaat behind a ‘Munafiq’ (hypocrite), the Shia also saw that the Imam had taken notice of him. He later visited Imam and tried to give his justification by saying: ‘O son of Prophet! I was compelled to offer congressional prayers, behind so and so Munafiq under Taqayyah, otherwise I always offer my Salat individually. Imam replied: O ‘Mard-e-Momin! There is no need to give explanations, (I know it), Surely you had to give justifications if you had evaded it (Taqayyah). O blessed devotee of Allah!, you are being praised by the angels of seven skies and seven universes through sending ‘Darood’ on you and are cursing the leader of that congressional prayers. Allah has given the reward of that prayer which you have offered under Taqayyah 700 times more than the one you usually offer alone. You have the obligation to observe Taqayyah and be aware! Allah has strongly condemned all those who don’t observe Taqayyah in a similar way, as He is also enemy of those who do not believe in it. Thus, you will not like to be standing in the court of Allah, by abandoning Taqayyah, where Allah’s enemies would be lined up. 116

112 (2:167) And those who followed shall say: Had there been for us a return, then we would renounce them as they have renounced us. Thus will Allah show them their deeds to be intense regret to them, and they shall not come forth from the fire.

113 (2:168) Ye who believe! take not for yourselves the disbelievers as guardians and protectors and take not the Anger of Allah upon you, unless it be that ye be wronged. And if ye be wronged,求助於真主，他确是你们的保护者。但假使你们悖逆他，那末，你们将没有援助的盟友，114

114 Brave and pious followers of Ahlul Bait asws.

115 Salutations

116 From al-Imam al-Sadiq’s source: H. 351 (U 516).
When one should and where shouldn’t practise Taqayyah – Story of snake and Scorpio:

Imam Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} said: 'This is the situation of the one who conceals our\textsuperscript{asws} virtues, and fights against our\textsuperscript{asws} rights, and names himself with our\textsuperscript{asws} names, and entitles himself with our\textsuperscript{asws} titles and helps those who are unjust to us\textsuperscript{asws} in usurping our\textsuperscript{asws} rights, and gives our wealth to our\textsuperscript{asws} enemies, without being compelled by Taqayyah, and the fear for himself, and his wealth, and his status.

Foil Allah\textsuperscript{azwj}, group of our\textsuperscript{asws} Shiites! Do not stay away from us\textsuperscript{asws} when there is no Taqayyah for you, and do not be with us\textsuperscript{asws} when Taqayyah prevents you (from us\textsuperscript{asws}). I\textsuperscript{asws} will now relate to you a narration regarding that will give you advice and admonishment.

A couple of men from the companions of the Commander of the Faithful\textsuperscript{asws} came over. One had stepped on a snake and was bitten by it, and the other was passing by a wall and a scorpion fell on him and bit him. They were both under life-threatening conditions and were crying. They were brought to the Commander of the Faithful\textsuperscript{asws}. He\textsuperscript{asws} said: 'Leave them, for their time is not yet (to be cured), and their efforts are not complete (punishment is not over)'. They were carried to their houses where they remained in great difficulties for two months.

Then the Commander of the Faithful\textsuperscript{asws} sent for them. People carried them to him\textsuperscript{asws}, and some of them said: 'They will both die on the hands of those that are carrying them'. (When they arrived alive) He\textsuperscript{asws} said to them both: 'How is your condition?' They said: 'We are in great pain and harsh punishment'.

He\textsuperscript{asws} said to them: 'Ask forgiveness from Allah\textsuperscript{azwj} from all the sins that have resulted in this, and seek refuge in Allah\textsuperscript{azwj} from what has resulted in your rewards being confiscated and afflictions being increased'. They said: 'And how is that, O Commander of the Faithful\textsuperscript{asws}?'
Imam Ali\textsuperscript{asws} said: 'What had happened for each one of you was but for your sins. As for you, O so and so – addressing one of them – do you remember the day a person winked on Salman\textsuperscript{ra} the Persian and chided him\textsuperscript{asws} for being a friend of our\textsuperscript{asws}? You were neither prevented from refuting that due to fear for yourself, and nor for your family, and nor your children, and your wealth. But you remained silent due to embarrassment, and that is why you are in affliction. \textsuperscript{asws} wish Allah\textsuperscript{azwj} should pass this away from you. Have the belief that from now on you will not tolerate the belittling of any of our\textsuperscript{asws} friends, and if you have the power to help him in his absence, you will do so, unless you have fear for yourself or your family or your children or your wealth' (under conditions of \textit{Taqayyah}).

And he\textsuperscript{asws} said to the other one: ‘You, do you know why you have been afflicted with what you have been afflicted?’ He said: ‘No’. Do you remember that you met my\textsuperscript{asws} servant Qanbar in the presence of a particular person. You stood up in his respect which you did not offer to that fellow – he said to you: ‘You are standing for this one in my presence? You said to him: ‘Why should I not stand for the one for whom the Angels of Allah\textsuperscript{azwj} spread their wings, for him on the road to walk on?’ When you said this to him, he stood up and beat Qanbar, and shouted insults, and hurt him, threatening him and me\textsuperscript{asws}, and this grieved me\textsuperscript{asws}. This is why this scorpion settled on you. If you intend, that Allah\textsuperscript{azwj} should Grant you health from this, have the belief that you will not act like this with our\textsuperscript{asws} friends in the presence of our\textsuperscript{asws} enemies, when there is fear for us\textsuperscript{asws} or to him from them'.

\textit{‘When \textsuperscript{asws} used visit the Messenger of Allah\textsuperscript{saww}, sitting (with others), despite my\textsuperscript{asws} higher status, he\textsuperscript{saww} never used to stand up for me\textsuperscript{asws}, like he\textsuperscript{saww} would do that for some others who did not even have a part of a hundred thousandth of the virtues that \textsuperscript{asws} have. This was because, he\textsuperscript{saww} knew that some of the enemies of Allah\textsuperscript{azwj} would be enraged at him\textsuperscript{saww}, and enraged at me\textsuperscript{asws}, and enraged at the believers. But he\textsuperscript{saww} used to stand up (in my respect) when there was no fear for himself\textsuperscript{saww} or to me\textsuperscript{asws}.’}
The Words of the Almighty "It is not righteousness that you turn your faces towards the East and the West, but righteousness is this that one should believe in Allah and the last day and the angels and the Book and the prophets, and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives, and keep up prayer and pay the poor-rate; and the performers of their promise when they make a promise, and the patient in distress and affliction and in time of conflicts-- these are they who are true (to themselves) and these are they who guard (against evil)" – VERSE 177.117

In a tradition, Imam Hassan Askari\textsuperscript{asws} explains the meanings of 'وَ آتَىِ الزَّكاةَِالواجبةِ' as the compulsory Zakat which should be given to a 'Momin' brethren, but those who lack resources and therefore are unable to pay Zakat, then they should give Zakat of their bodies and intellect; i.e., whenever it is possible and they have jurisdiction, they should reveal the attributions of Muhammad\textsuperscript{asws} and his pure and pious Progeny\textsuperscript{asws}, but under difficult times, however, i.e., when they are targeted by our enemies who had assumed power and dominated them, under those circumstances, they should observe Taqayyah.

During this time, our\textsuperscript{asws} 'Momineen' should lead a simple life in such a way that religion is not affected due to them (causing conflicts due to their stubbornness) and their honour is protected and their means of livelihood and rewards in the Hereafter are safeguarded. This type of person, due to his self restrain elevates his position in the Court of Allah\textsuperscript{azwj}, and protects his esteem, protection of which, is Commanded by Allah\textsuperscript{azwj}, by doing so he ensures his property, his body and honour are all saved from being plundered. May Allah\textsuperscript{azwj}'s curse be upon those who have annoyed Allah\textsuperscript{azwj}, who have adapted disgraceful habits, practised punishable deeds, have usurped the right of the Righteous People\textsuperscript{asws}, and have ascribed Wilayah-e-Ali\textsuperscript{asws} to those who were not worthy of it.118

Finally, Imam\textsuperscript{asws} says:

\textsuperscript{117} لفسر الإمام العسكري ص: 587
\textsuperscript{118} رفسير الإمام العسكري ص: 593
The weapon of intelligence is ‘Taqayyah’ whereas that of ignorance is vanity (show-off).\textsuperscript{119}
APPENDIX I

Taqayyah of Propehats

My father told me that we had heard it from Mohammed bin Yahiya Attar, who from Mohammed bin Ahmed, who from Abu Ishaq Ibrahim bin Hashim, who heard it from Salay bin Saeed, who has narrated from one of the companions of Imam Abu Abdullah, Jafar-e-Sadiq asws, that he asked from Imam asws, regarding the Words of Allah azwj in relation to the story of Prophet Abraham as:

قَالَِبَلِْفَعَلَهُِكَبِيُْهُمِْهَذَاِفَسَأَلُوهُمِْإِنِْكَانُواِي َنْطِقُونَِ

He said: Surely (some doer) has done it; the chief of them is this, therefore ask them, if they can speak.

Imam asws replied: ‘Surely, neither this work was done by their grand idol nor Prophet Abraham as had lied about it’. I asked then how it would be possible? Imam asws replied: ‘Prophet Abraham as had only said that you better ask them (the idols) if they are able to speak then it’s the work of the grand idol. But if they cannot speak then surely, their grand idol could not have done it. Since their grand idol did not speak, therefore Prophet Abraham did not lie’.

Then, I asked the meanings of the Verse121: ‘O people of caravan! you are most surely thieves.’ Imam asws replied: ‘In fact, they had stolen Prophet Josef as from his father as, but have not you realised? Prophet Josef as had said upon hear these words from them:

و قد روى أنه عنى بقوله سقيم أي ساسقم و كل ميت سقيم و قد قال الله عز و جل لنبيه ص إنه ميت المعني إنك ستموت.

و قد روى أنه عنى أبي سقيم بما يفعل بالحسين بن علي ع

120 باب معنى قول إبراهيم بل فعله كِبرَهم هذَا فَسَأَلُوهُمْ إِنَّهُمْ كَانُوا يَنطُفُونَ

121 فَلَمْ أَقْبَلُوا فَقُلْتُمُ إِنَّكُمْ لَسَارِقُونَ قَالُوا هُمْ لُهُمْ بِهِ مَعْنَى إِنَّكَ مَيِّتٌ بِمَعْنَى إِنَّكَ مِتْتُ 

إِنَّكُمْ لَسَارِقُونَ قَالُوا هُمْ لُهُمْ بِهِ مَعْنَى إِنَّكَ مَيِّتٌ بِمَعْنَى إِنَّكَ مِتْتُ
What is it that you miss, They said: We miss the king's drinking cup.

However, they did not say to them that you have stolen the cup of our king but they had meant that they had stolen Prophet Josef\textsuperscript{as} from his father\textsuperscript{as}.

I asked again, What about the words ‘I (Abraham) am sick’? Imam\textsuperscript{asws} replied: ‘Abraham\textsuperscript{as} was neither sick nor he\textsuperscript{as} had lied about it but instead had said that he was retarded in getting the ‘Ma’rifat’ (recognition of Deen) and it is also stated that Abraham\textsuperscript{as} implied that he was about to get ill since disease is a precursor to death as, indeed, Allah\textsuperscript{azwj} had told His Prophet that, ‘surely you are in a shroud’, meaning that you will soon come back to Me\textsuperscript{azwj}.

It is also been narrated that the meanings of Prophet Abraham\textsuperscript{as} that I am sick and in discomfort, by saying this he had meant that was in that state (immense grief) due to listening to the cruelties conducted against Imam Hussain\textsuperscript{asws}.

\textsuperscript{122} Also see, pp. 255, Mani-ul-Akbar-U.
Appendix II

Imam asws Says - It is incumbent to obey the kings

خطاب أحمد بن زيد في حفظ القرآن الكريم - روى الله عن قال: خلقنا علي عليه نبى إبراهيم بن مهاشما قال: حدثني محمد بن الحسن المذوي، عين أبي عبد الله بن الفضل، عين أبي الفضل قال: كنت أحجج الرضوان، فأقبل علي يوم غضبان وأيدي ملتفة. قلت: لا فضله. قال: نحن ندعوك بقران رسل الله صلى الله عليه وسلم ليكن لنا منكذنا. فقلت: إن أتى أن لا ذكر في المنازل بما تهمك. قال: فقل Recall the name of the source. Recall the name of the source.
Ahmad ibn Ziyad ibn Ja’far al-Hamadani\textsuperscript{72} narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of Muhammad ibn Al-Hassan al-Madani, on the authority of Abi Abdullah ibn Al-Fadhl, on the authority of his father Al-Fadhl:

I was the gate-keeper for (Harun) Ar-Rashid. One day Harun was swinging around a sword and was very angry. He told me, “O Fadhl! I swear by my relationship with the Rasool Allah\textsuperscript{saww} that if you do not bring my cousin here right away I will chop your head off.”

I asked, “Who should I bring here?” He said, “This man from Hijaz.” He said, “Musa\textsuperscript{asws} ibn Ja’far\textsuperscript{asws} Muhammad\textsuperscript{asws} Ibn Ali\textsuperscript{asws} Ibn Al-Hussain\textsuperscript{asws} Ibn Ali\textsuperscript{asws} Ibn Abi Talib\textsuperscript{asws}.”

Al-Fadhl narrated, “I feared the Honourable the Exalted Allah\textsuperscript{azwj} (is going) to take Musa\textsuperscript{asws} ibn Ja’far\textsuperscript{asws} to Him\textsuperscript{azwj}. But I thought about the punishment I was threatened with and said, “I will do it.” Harun said, “Bring two men with whips, two with swords and two executioners.”

Al-Fadhl narrated, “I prepared what he had ordered and went to the house of Abi Ibrahim Musa\textsuperscript{asws} Ibn Ja’far\textsuperscript{asws}. I reached some ruins. There was a small room made with palm branches and leaves. A young black man was standing there. I told him, “Grant me permission to see your Master\textsuperscript{asws} - may Allah have Mercy upon you!” He told me, “Go in. He\textsuperscript{asws} does not have any gate-keepers or door men.” Then I went in to see him\textsuperscript{asws}. I saw another black man who was cutting the callous that had formed on his forehead due to extensive prostrations. Then I said, “O son\textsuperscript{asws} of the Rasool Allah\textsuperscript{saww}! Peace be upon you\textsuperscript{asws}. Ar-Rashid has called you\textsuperscript{asws}. He\textsuperscript{asws} said, “What does Ar-Rashid have to do with me\textsuperscript{asws}? Has his (worldly) pleasures not made him forget about me\textsuperscript{asws}?"

Then he\textsuperscript{asws} quickly got up and said, “Had I not heard the tradition in which Rasool Allah\textsuperscript{saww} has said, It is incumbent to obey the kings due to the principle of the concealment of faith (Taqayyah), I\textsuperscript{asws} would never come with you.”

I told him\textsuperscript{asws}, “O Aba Ibrahim\textsuperscript{asws}! I May Allah\textsuperscript{azwj} have Mercy on you\textsuperscript{asws}. Be prepared for his punishment.” He\textsuperscript{asws} said, “Is not the One\textsuperscript{azwj} who is the owner of this world and the Hereafter with me\textsuperscript{asws}? The Sublime Allah\textsuperscript{azwj} Willing, he\textsuperscript{azwj} cannot hurt me\textsuperscript{asws} today.” Fadhl ibn Rabee’ said, “Then I saw that he\textsuperscript{asws} moved his\textsuperscript{asws} hand over his\textsuperscript{asws} head and turned it around thrice.”

We went to see Ar-Rashid\textsuperscript{la}. He was standing while he was astonished like a woman who has lost her child. When he saw me he said, “O Fadhl!” I said, “Yes; sir!” He asked, “Did you bring my cousin?” I said, “Yes.” He said, “You did not upset him\textsuperscript{asws}, did you?” I said, “No.” He said, “You did not tell him\textsuperscript{asws} that I am angry with him\textsuperscript{asws}, did you? I\textsuperscript{la} was too excited and did what I\textsuperscript{la} did not want to do.

Let him\textsuperscript{asws} in.” I let in the Imam\textsuperscript{asws}. As soon as Haroun\textsuperscript{la} saw the Imam\textsuperscript{asws}, he rushed to him\textsuperscript{asws}, hugged him\textsuperscript{asws} and said, “Welcome! My cousin, my brother and the inheritor of my blessings.”
Then he had him asws seated and asked, “How come you asws have stopped visiting us?” He asws replied, “The extent of your reign and your love of this world.” Then Harun ordered that they bring a bottle of perfume. He put some perfume on the Imam asws with his own hands. Then he ordered them to bring several robes of honour and two bags of gold coins to be put in front of the Imam asws. Then Musa asws ibn Ja’far asws said, “By Allah azwj! If it was not the case that I can marry off the unmarried men from the progeny of Abi Talib asws so that their generation does not terminate, I asws would have not accepted this donation.”

He asws returned home while repeatedly saying, “Praise be to Allah - the Lord of the Two Worlds.” Fadhl said, “O commander of the faithful! You la were determined to punish him asws, but you gave him asws robes of honour and honoured him asws?” He la said, “O Fadhl! When you left, I saw men who encircled my house. They were holding bayonets in their hands which they stuck into the ground at the base of the walls of the house and said, “If he la bothers the son of the Messenger of Allah azwj, we will destroy him la and his house, but if he treats him asws kindly we will leave him alone and go.”

Then I followed him asws and asked him asws, “What did you say which helped you asws get relieved from Ar-Rashid?” He asws said, “That is the supplications of my grandfather Ali asws ibn Abi Talib asws. Whenever he asws recited it, he asws defeated any army which he asws faced, and defeated any fighter he asws encountered. It is a supplication which brings immunity from calamities.” I asked him asws, “What is that supplication?”

‘O my Allah azwj! I attack by relying on You azwj. I seek what I want by relying on You azwj. I talk relying on You azwj. I succeed by relying on You azwj. I die by Your azwj will, and I will be revived by Your azwj will. I submit myself to You azwj, and entrust my affairs to You azwj. And there is no power nor any strength save in the Sublime the Great Allah azwj. O my Lord azwj! You azwj Created me. You azwj Fed me and Clothed me. You azwj made me one of Your azwj self-sufficient servants by Your azwj own Generosity. You azwj Get me back on my feet whenever I fail. You azwj Strengthen me whenever I get weak. You Heal me whenever I get ill. You azwj Answer me whenever I call You azwj. O my Master azwj! You azwj have Pleased me. Please be Pleased with me.’123

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123 عيون أمام الرضا (ع)، ج: 1 ص: 76. H. 5. Uyoon Akhbar Al-Reza asws, Chapter 7, H. 5
APPENDIX III

Examples of Observing Taqayyah of the Companions of Masomeen

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Once an opponent of Shias, asked from a companion of Imam Jafar-e-Sadiq asws, in the presence of Imam asws: 'What do you say about the ‘Ashab-e-Ashra’ (the ten companions)?' (The Momin) replied: I remember them with ‘Khayr-e-Jameel’ (beautiful reward) for which I expect Allah azwj to pardon my sins and raise my spiritual status. Upon listening to his replied, the person who had asked the question said: ‘I am thankful to Allah azwj who has liberated me from holding grudges against you, as I used to count you among those companions whom I considered ‘Rafazi’ (deniers). The Momin replied (while further emphasising his earlier statement): May Allah azwj’s curse be upon that who holds animosity against ‘one’ of them. The opponent then said: ‘Maybe you could elaborate on this; what do you say about the one who would harbour grudges against the ‘Ashab-e-Ashra’? The Momin replied: May Allah azwj, His angels and all people’s curse be upon him who holds animosity against the ‘Ashab-e-Ashra’. The opponent got excited upon listening to him and got up and rushed to the Momin and after kissing his forehead said: Please forgive me! I have wrongly blamed you ‘Rafazi’, I was wrong, I admit my mistake so please excuse me. The Momin replied: ‘Yes, I have forgiven you, you are my brethren’. After some time, the opponent left the gathering and after his departure, Imam asws praised that Momin as: ‘May Allah azwj give you the best reward, you gave an excellent reply, which has also astonished the angels in the heavens. Allah azwj has inflicted our opponents with the troubles and pains but has inscribed the benefits of our followers (from opponents) through the Taqayyah’.

Some of the companions, however, raised their concern by saying, ‘We find this Momin’s statement in harmony with that Nasabi. Imam asws replied: If you were unable to comprehend his replies, then I will explain those to you but remember, Allah azwj is very pleased with him. (Be aware)! Our friend is that who adores our friends and opposes our foes. And when Allah azwj Tests him under those circumstances when our adversaries corner him, Allah azwj Helps him in giving appropriate replies to his opponents so that the integrity of the religion is ensured and his respect is safeguarded. Allah azwj has Give him an enormous reward for observing Taqayyah.

Now, listen, your fellow Momin had said earlier, whoever would hold animosity against the ‘One’ of them would be cursed by Allah azwj, implying whoever tries to find faults on ‘One’ of them by that he meant Amir-ul-Momineen Ali bin Abi Talib asws, and the second time he said, whoever would denounce or abuse these ‘ten’ then Allah azwj may curse him. This is again true, since whoever would reject all ten then it means he indeed rejects Amir-ul-Momineen asws, since they have included Amir-ul-Momineen among the ‘ten’. And when Imam Ali asws was neither denounced nor rejected that means all of them are not but some of them could be classified as culprits (the adversaries of Amir-ul-Momineen asws).

Also, Kharqeel, who was from the Momin from the children of Pharaohs, adopted the same stance (Taqayyah), when being accused of rejecting the Pharaoh. He used to invite people

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124 Some Muslims take 10 companions under the tree as the righteous ones, "Indeed, Allah was pleased with the believers when they gave their pledge to you (O Muhammad) under the tree. He knew what was in their hearts and He sent down calmness and tranquillity upon them..." [48:18]

125 تفسيْالإمامِ العسكريِصِ:ِ (pp. 318)

126 An enemy of Ahlul Bait asws

127 As among others, they also include Mola Ali asws in the list of those ten companions who (as per their belief) have been given guarantee to enter Paradise.
to the One God, Moses as his azwj Prophet and Muhammad saww, the last Prophet of all Prophets as and Ali ibn Abi Talib asws and all the infallibles asws among his asws descendants asws who would have elevated status among the vicegerents of all the Prophets as. Whereas rejecting the claims of Pharaoh to be at the level of ‘Rubuwiat’ (being the sustainer). The backbiters took the matter to Pharaoh and told him that Kharqeel asks them to turn against him and supports his enemies. Pharaoh told them, ‘it is very unlikely, since Kharqeel is my first cousin and is my helper in government and is my successor in my kingdom, but if he had done as you have described then he has become unfaithful against my numerous favours. However, if you have lied about him then I will give you severe punishment because of your ill intentions about my cousin’.

Finally, Pharaoh asked them to appear with Kharqeel and prove that he is a traitor. They started to accuse Kharqeel and making allegations that Kharqeel denies the ‘Rubuwiat’ of Pharaoh and has become disloyal to him. Kharqeel then turned to Pharaoh and asked him: O king! Have you ever found me lying about anything?’ Pharaoh replied, ‘No, I have always found you to be honest’.

Kharqeel then asked him to ask his accusers: Who is their lord? They all replied: Pharaoh! He (Kharqeel) then asked: ‘Who is your creator’? They replied: ‘Pharaoh’! Asked again: ‘Who is your sustainer and protector of your livelihood and eliminator of your troubles’? They replied: ‘Yes, it’s the Pharaoh’. Then Kharqeel said: ‘O king, I make you and all those who are present, as my witness, and say: ‘My ‘Rab’ is the same as their Rab, their creator is also my Creator, Who Gives them sustenance, is also my Sustainer. Who Helps them in correcting their affairs is also my Helper. I have no other ‘Rab’, Sustainer, Creator other than who is their ‘Rab’ (Creator) them and Provider of sustenance. And I say it in front of you and all those present, be my witness, I declare that I reject and admonish all other than their ‘Rab’ and Sustainer.

Kharqeel, therefore indirectly implied that their (actual) Lord is that Who is also my Lord rather than saying the lord which they have nominated is my lord but said their Lord is my Lord. So, the implicit meanings of Kharqeel’s statements remained undisclosed to Pharaoh as well as to the audience and they thought that Kharqeel has admitted Pharaoh is his lord, creator and sustainer. Therefore, Pharaoh turned against the backbiters and told them that they were the devious ones and they tried to incite troubles in his kingdom by creating animosity between him and his staunch supporter and right hand cousin. Therefore, I will punish you for the crime in that you tried to get my cousin killed and tried to stimulate disorder in my kingdom. Later on, metallic nails were hammered into the calf and chests of each backbiter, then black smiths were called in to give them death penalty by disintegrating their bodies who removed their flesh from their bones and cut them into small pieces. This incident has been reported in Quran by Allah azwj as:

فَوَقَاهُِاللَّهُِسَيِّئَاتِِمَاِمَكَرُواِوَحَاقَِبِآَلِِفْرَعْوَنَِسُوءُِالْعَذَابِِ

So Allah Saved him from the evil (consequences) of what they planned, and there befell with the people of Pharaoh, the most evil of the Punishment [40:45]
Once a distinct Shia secretly told Imam Musa-e-Kazim asws, whilst his whole body was shaking: O son asws of Prophet saww, I have been extremely shocked by noticing the hypocrisy of that, the son of that. Imam asws asked him to narrate the incident. He said: Today, I was present with him in a gathering organised by a notable from Baghdad. The host asked him: ‘Do you accept Musa bin Jafar asws as your Imam while rejecting the one who holds the chair of Kufa? Your follower replied: I am not of the opinion but perceive that Musa bin Jafar is ‘Ghayr-e-Imam’ (not an imam) and if I am not convinced of him being not the Imam then may Allahazwj’s, all angels and all people’s curse be upon me as well as on all those who believe it like me. After listing to this, the host said: May Allahazwj bless you and pleased with you and curse your backbiters. Upon listening to the incident, Imam asws said: His affair is not like what you have gathered, rather your companion is wiser than you. When he had said, Musa bin Jafar is ‘Ghayr-e-Imam’, he in fact implied that anyone which has claimed to be an Imam while he is not an Imam, Imam Musa bin Jafar asws is ‘Ghayr’ (stranger) to him, which means that he asws is the real Imam. Thus through these statements, he has endorsed my asws Imamat and rejected this position for my adversary. But, now (I want to know) how your ill feelings against him to be removed? You better repent for this to Allahazwj. The Shia realised his mistake and deeply felt sorry and showed signs of embracement on his conduct and said: O son asws of Prophet saww, I am very poor and has got no wealth to offer to my friend in order to win him back but I am prepared to give him, as a gift, a portion of my worship, which includes sending Salawat on you and your Ahlul Bait and sending curse on your enemies. Imam asws replied, now you have been liberated from the hell fire.  

و قال رجل لم يتعهد بعد ما خلا به يا ابن رسول الله ص ما أعجبني أن يكون فلان بن فلان نافقك في إظهار اعترافك وصحتك و إمامتك فقال موسى ع و كيف ذلك قال لأنه حضرت مع اليوم في مجلس فلان رجل من كبار أهل بغداد فقال له صاحب الجلالة أن تزعم أن موسى بن جعفر ع إمام دون هذا الحلف من الغلطين القاعد على سيرته فقال له صاحب الجلالة هذا ما أقول هذا بل أزعم أن موسى بن جعفر ع غير إمام وإن لم أكن أعتقد أن غير إمام، فعلي و على من لم يعتقد ذلك لعنه الله والملاكاة والناس أجمعين. فقال له صاحب الجلالة حزاك الله خيرا و لنا الله من وشي بك. قال له موسى بن جعفر ع ليس كما ظننت و لكن صاحبك أفقه منك، فإنا قال إن موسى غير إمام. إن الذي هو غير إمام فموسى غيره فهو إذا إمام إذا أثبت بقوله هذا إمامي و نفى إمامية غيري. يا عبد الله مي بول عرف هذا الذي ظننته بأخيل هذا من النفاق تب إلى الله. ففهم الرجل ما قاله و أعتم وقال يا ابن رسول الله ما لي مال فأرضيه به. و لكن قد وثبت له شطر عملي كله من تعبدت و من صالاتي عليك أهل البيت و من لنعتي لأعدائكم. قال موسى بن جعفر ع الآن خرجت من النار
A person narrates that we were present in a gathering, when a person came and told Imam Ali Raza asws: O son asws of Prophet saww! One of our friends, who claims to a devout follower of Ahlul Bait asws and holds animosity against the enemies of Ahlul Bait asws. But today, I have seen him in an unbelievable situation, he was wearing royal outfits, and was being walked around the city of Bagdad and few people who were in front of him were announcing that this ‘Rafazi’ has repented and then would invite him to declare (his faith) and he would say: ‘خِيَرُ النَّاسِ بَعْدَ رَسُولِ اللَّهِ صَلَّي اللهُ عَلَيْهِ وَسَلَّمَ أَبا بَكْرٍ’ upon hearing his statement, people would loudly exclaim success by saying this ‘Rafazi’ has finally repented and given preference to Abu Bakr over Ali bin Abi Talib asws. Imam asws softly told him to discuss it later. When most of people had left and only few of trustworthy devotees remained, Imam asws said: ‘I, on purpose, did not give you an explanation of our follower’s affairs, as some stupid people were present, as they may become aware of that Momin’s intentions and inform it to his enemies who may in return harm him. Listen! If he would have said: ‘خِيَرُ النَّاسِ بَعْدَ رَسُولِ اللَّهِ صَلَّي اللهُ عَلَيْهِ وَسَلَّمَ أَبا بَكْرٍ’ then, indeed, he would ‘نُؤْزُبِ اللَّهِ’ (Allah azwj forbid) give preference to Abu Bakr over Ali asws but he had said: ‘خِيَرُ النَّاسِ بَعْدَ رَسُولِ اللَّهِ صَلَّي اللهُ عَلَيْهِ وَسَلَّمَ أَبا بَكْرٍ’ meaning O Abu Bakr! After Rasool Allah saww, the best one among all people is? And this does not mean what those people had inferred. And he took this approach to please the ignorant ones and he may be spared from their mischief. Allah azwj Has Legitimised this methodology so that our Shias and devotees may be protected through practising it.129

Once a person came to Imam Muhammad Taqi asws and said: O son of the Prophet! I was going through the borough of ‘Kargh’ and people took notice of me and said this person is 

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129 تفسير الإمام العسكري ص: 360, H. 249,
close aide of the Imam of ‘Rafaziyaan’ Mohammed ibn-e-Ali asws, so ask him who has the most elevated status after the Rasool Allah saww and if he says Aql is most eminent then kill him but if he says Abu Bakr then let him go. With these plans in minds, a lot of them rushed towards me and surrounded me and asked me ‘لِِمنِخيِْالناسِبعدِرسولِاللهِصِأبوِبكرِ’ who is the best person after the Prophet Muhammad saww? Then I replied: saying these names (in the meaning of being asking/to enquire) without mentioning Imam Ali asws’s name. Upon listening to my response some of them started to say this person has exceeded us as we would also mention Ali asws at this place. I told them that I do not mind but I will not mention that name (Ali asws) even if you believe that. They said: ‘He is more prejudiced than us so our opinion about him was incorrect, they all left me alone and went away so I found relieve from their grip. O son of the Prophet! Please inform me if I had committed any sins? By saying that, I meant to be enquiring rather than reporting ‘Akhabar’ but in fact I was asking from them if so and so were better than the other after Rasool-Allah saww? Imam asws replied: Allah azwj has thanked you for your reply, and has given you its reward and has noted down in the ‘Kitab-ul-Hakeem’ (Loh-e-Mahfooz) and for every single word of your statement, He azwj has made so many things mandatory for you that they will not even be touch upon by the wish lists of the ambitious and the imaginations of the day dreamers .

A person came to Imam Ali Naqi asws and told Imam asws that he somehow got in contact with a group of street people in the city and they stopped me and asked: ‘Don’t you believe in the ‘Imamat’ of Abu Bakr bin Abu Qahafa? O son asws of the Prophet saww, I got scared and did not say ‘No’, but instead said; ‘yes with the intention of Taqayyah. Then a person among them came forward and put a hand on my lips and said, don’t say in an ambiguous way, you tell people the way I say to you. He then said, tell me if you believe that Abu Bakr bin Qahafa was just and pious caliph after Rasool Allah saww and Ali asws had indeed no right to it (caliphate). I replied to him by saying ‘نعم’ but I did not take its meanings as ‘yes’ but referred to it to camel, cow, sheep, etc., meaning the four legged animals. But that fellow said, I won’t let you off the hook, until and unless you take an oath, now say it like this, I say it by Allah azwj. Who is the only God, Who is the Most Able and the Most Powerful, the One

130 Plural of Rafazi (the denier).
131 ف Русقيم الإسلامي العسكري ص 360, H. 250,
Who Humiliates, the one Who Gives sustenance and the One Who is the Destroyer and Know equally what is apparent and what is hidden. I replied ‘نعم’, I again meant by it the four legged animals rather than ‘yes’. The same fellow came forward again and said, I will not accept your words until you clearly say, By Allahazwj there is no God but Himazwj and after do not add anything in your oath and just say, only Abu Bakr bin abu Qahafa is the Imam. Then I said: yes, he is the Imam of those who follow him and take him Imam, I say this by Allahazwj Who is the Only God and there is no god other than Him and continued in praising Himazwj with mentioning Allahazwj’s other Virtues. After that they became silent and then said to me: ‘May Allahazwj Give you the best reward’ and I got myself liberated from their claws. Ya Molaasws, please inform me how Allahazwj has Viewed my response? Imamasws replied: Your position is just, Allahazwj due to your observation of Taqayyah, at an excellent level has made you our companion and devotee and has awarded you an elevated position ‘علي عليين’ (highest position above the Heavens).132

Abu Yaqoob and Ali, the compilers of the Tafseer (Imam Hassan Askariasws) say that once we were present in front of Imam Hassan Askariasws when a companion of Imamasws informed Imamasws that: ‘One of your shias is trapped in the crowd of ignorant people and they used to test him regarding the matters related to ‘Imamat’ and asked him to take an oath. He had asked me what can be done to counter their attacks so that he is relieved from their aggression’. I asked him: ‘What do they say?’ He replied: ‘They say, O fellow, tell us if that one is the Imam after Rasool-Allahsaww, thus I had to say, ‘نعم’ under desperation otherwise they would beat me up, but when I said: ‘نعم’ they said, now say ‘الله’ and I had to say again ‘نعم’ but my intention of saying ‘نعم’ was a camel, cow, sheep etc. Four legged animal.’ The companion says, ‘I suggested to my fellow Shia, when they ask you to say ‘إِنّ’ then you need to say ‘الله’ (Wallah- similar to saying Wallah zaid un amr kaza—which means Zaid had taken back his words to some commitment), so that they won’t be able to detect your intentions and you will be saved from them.’ He then asked if they would find out about my intentions and insist that I should say ‘الله’ and pronounce ‘ha’ clearly? I told him to say ‘الله’ through ‘ba zama’ because there will be no ‘kasra’ on ‘ha’ so that you will not enter into the oath.

132 تفسیر الإسلامی الاعترافی ص: 360
Upon listening to this, he went away and then came back and informed me that he was again asked to take an oath and he acted on it as per my advice.

Imam
\(^{asws}\) after listing to his narration, said, ‘Your advice falls under the tradition of Prophet
\(^{saww}\) (the one who motivates one to good cause is similar to the one who performs it). So you are like the one who had acted upon it. Allah
\(^{azwj}\) has Written for your Shia friend, for observing Taqayyah the reward equivalent all the words ever used by our Shias during their Taqayyah and equal to their numbers. The reward is so significant that someone’s 100 years’ sin would be forgiven against a small portion of his gained reward (performed Taqayyah). And since you have guided him, so you too will get the equivalent reward.

\(133\) رفسؤی‌الامام‌العسکری ص : 364 H. 252