

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

One who Hides Wilayah of Amir-ul-Momineen^{asws} without Taqaayyah	31
Momin should observe Taqaayyah even if Foes insult Masomeen^{asws}:.....	32
A Momin Observes Taqaayyah - his Enemy is Eliminated:	34
Taqaayyah will remain until the reappearance of the 12th Imam^{asws}	34
Imam Ali^{asws}'s Instruction to Shias on Testimonies and Taqaayyah:	36
Observe Taqaayyah for Yourself as well as for the Sake of Your Brethren.....	38
When one should and where shouldn't practise Taqaayyah – 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 Taqaayyah 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: Aja Allah hey wa Fara Jaak

ra: - Razi Allah^{azwj}

La: - Laan Allah^{azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَاءَهُمْ أَجْمَعِينَ

‘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:

فقال رسول الله صلى الله عليه وآله: ... " ولكن أوثق عرى الإيمان الحب في الله، والبغض في الله، وتوالت أولياء الله والتبري من أعداء الله عزوجل.

So Rasool-Allah^{saww} said: But, the firmest bond of the Eman is ‘الحب في الله’ the love for the Sake of Allah^{azwj}, and ‘والبغض في الله’ the hatred for the Sake of Allah^{azwj}, and to ‘توالت أولياء الله’ befriend the friends of Allah^{azwj}, ‘والتبري من أعداء الله عزوجل’ and disavowing from the enemies of Allah^{azwj} Mighty and Majestic’.¹ (an extract)

The topics of ‘توالت’ (befriending) and ‘التبري’ (Tabbarra) disavowing from the enemies of Allah^{azwj}, are discussed elsewhere:

<https://hubeali.com/articles/Tawwalah%20and%20Tabbarah.pdf>

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:

وَ قِيلَ لِلصَّادِقِ - عَلَيْهِ السَّلَامُ: يَا ابْنَ رَسُولِ اللَّهِ، إِنَّا نَرَى فِي الْمَسْجِدِ رَجُلًا يُعَلِّقُ بِسَبِّ أَعْدَائِكُمْ وَ يَسُبُّهُمْ فَقَالَ مَا لَهُ لَعْنَةُ اللَّهِ تَعَرَّضَ بِنَا

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^{asws} enemies and naming them’. He^{asws} said: ‘What is the matter with him? May Allah^{azwj} Pain him! He is exposing us^{asws}’.

و قال الله تعالى. وَ لَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ قَالِ الصَّادِقُ - عَلَيْهِ السَّلَامُ - فِي تَفْسِيرِ هَذِهِ الْآيَةِ - : لَا تَسُبُّوهُمْ فَإِنَّهُمْ يَسُبُّوا عَلَيْكُمْ

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’.

وَ قَالَ - عَلَيْهِ السَّلَامُ - : مَنْ سَبَّ وَلِيَّ اللَّهِ فَقَدْ سَبَّ اللَّهَ.

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

وَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ لِعَلِيِّ « : مَنْ سَبَّكَ - يَا عَلِيُّ - فَقَدْ سَبَّنِي، وَ مَنْ سَبَّنِي فَقَدْ سَبَّ اللَّهَ تَعَالَى

And the Prophet^{saww} said to Ali^{asws}: ‘One who reviles you^{asws}, O Ali^{asws}, so he has reviled me^{saww}, and one who reviles me^{saww}, so he has reviled Allah^{azwj} the Exalted’.²

و قال علي بن الحسين زين العابدين ع يغفر الله للمؤمن كل ذنب و يطهره منه في الدنيا و الآخرة ما خلا ذنبين ترك التقية، و تضييع حقوق الإخوان

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)).³

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’.

²بحار الأنوار (ط - بيروت)، ج71، ص: 217

³Tafseer 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’⁴ 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}) as well as the traditions of Masomeen^{asws} and their^{asws} followers.

Evidence of Taqayyah From Quran:

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۗ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً ۗ وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ ۗ وَإِلَى اللَّهِ الْمَصِيرُ {3:28}

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۗ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً ۗ وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ ۗ وَإِلَى اللَّهِ الْمَصِيرُ (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 تَقَاةً, in others as تَقَاةً, 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:

العياشي: عن الحسين بن زيد بن علي، عن جعفر بن محمد، عن أبيه (عليه السلام) قال: «كان رسول الله (صلى الله عليه و آله) يقول: لا إيمان لمن لا تقية له، و يقول: قال الله: إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً».

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:

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَحُمَ الْخِنْزِيرِ وَمَا أَهْلًا بِهِ لَعَبْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (2:173)

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]

قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَ جَلَّ: إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ [أَيَّ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ] فَاشْكُرُوا نِعْمَةَ اللَّهِ بِطَاعَةِ مَنْ أَمَرَكَ بِطَاعَتِهِ - مِنْ مُحَمَّدٍ وَ عَلِيٍّ وَ خُلَفَائِهِمُ الطَّيِّبِينَ.

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.

ثُمَّ قَالَ عَزَّ وَ جَلَّ: إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ الَّتِي مَاتَتْ حَتْفَ أَنْفِهَا بِلَا ذَبَاحَةٍ مِنْ حَيْثُ أَدَانَ اللَّهُ فِيهَا وَ الدَّمَ وَ حُمَ الْخِنْزِيرِ أَنْ تَأْكُلُوهُ وَ مَا أَهْلًا بِهِ لَعَبْرِ اللَّهِ مَا ذُكِرَ اسْمُ غَيْرِ اللَّهِ عَلَيْهِ مِنَ الذَّبَائِحِ، وَ هِيَ الَّتِي يَتَقَرَّبُ بِهَا الْكُفَّارُ بِأَسْمَائِهِمْ الَّتِي اتَّخَذُوهَا مِنْ دُونِ اللَّهِ.

⁵ تفسير العياشي 1: 24 / 166.

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 from besides Allah^{azwj}.

ثُمَّ قَالَ عَزَّ وَجَلَّ: فَمَنْ اضْطُرَّ إِلَى شَيْءٍ مِنْ هَذِهِ الْمُحَرَّمَاتِ غَيْرِ بَاغٍ وَهُوَ غَيْرُ بَاغٍ - عِنْدَ الصَّرْوَةِ عَلَى إِمَامٍ هُدَى وَ لَا عَادٍ وَ لَا مُعْتَدٍ قَوْلًا بِالْبَاطِلِ - فِي نُبُوَّةٍ مِنْ لَيْسَ بِنَبِيِّ، أَوْ إِمَامَةٍ مِنْ لَيْسَ بِإِمَامٍ فَلَا إِثْمَ عَلَيْهِ فِي تَنَاوُلِ هَذِهِ الْأَشْيَاءِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ سَتَأْتِي لِعُيُوبِكُمْ أَيُّهَا الْمُؤْمِنُونَ، رَحِيمٌ بِكُمْ حِينَ أَبَاحَ لَكُمْ فِي الصَّرْوَةِ مَا حَرَّمَ فِي الرَّخَاءِ.

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^{asws}, **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".⁶

عن أبي بصير، قال: سمعت أبا عبد الله (عليه السلام) يقول: «المضطر لا يشرب الخمر، لأنها لا تزيده إلا شراً، فإن شربها قتلتها، فلا يشرب منها قطرة». تفسير العياشي

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".⁷

Allah^{azwj} Says in another Verse:

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَهُمْ عَذَابٌ عَظِيمٌ (16:106)

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]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ قِيلَ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنَّ النَّاسَ يَتَوُونَ أَنَّ عَلِيًّا (عليه السلام) قَالَ عَلَى مِنْبَرِ الْكُوفَةِ أَيُّهَا النَّاسُ إِنَّكُمْ سَتُدْعَوْنَ إِلَى سَبِّي فَسَبُّوْنِي ثُمَّ تُدْعَوْنَ إِلَى الْبِرَاءَةِ مِنِّي فَلَا تَبَرَّءُوا مِنِّي فَقَالَ مَا أَكْثَرَ مَا يَكْذِبُ النَّاسُ عَلَى عَلِيٍّ (عليه السلام)

⁶ Tafseer Imam Hassan Al Askari^{asws} – S 348 & 349

⁷ .152 /74 :1

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas’ada Bin Sadaqa who said,

‘It was said to Abu Abdullah^{asws}, ‘The people are reporting that Ali^{asws} said upon the Pulpit of Al-Kufa: ‘O you people! You will be called to insult me^{asws}, so insult me^{asws}. Then you would be called to the disavowing from me^{asws}, but do not disavow from me^{asws}. So he^{asws} said: ‘How frequently the people lie against Ali^{asws}’.

ثُمَّ قَالَ إِنَّمَا قَالَ إِنَّكُمْ سَتُدْعَوْنَ إِلَى سَبِّي فَسُبُونِي ثُمَّ سَتُدْعَوْنَ إِلَى الْبِرَاءَةِ مِنِّي وَإِنِّي لَعَلَى دِينِ مُحَمَّدٍ وَ لَمْ يَقُلْ لَا تَبَرَّءُوا مِنِّي

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

فَقَالَ لَهُ السَّائِلُ أَرَأَيْتَ إِنْ اخْتَارَ الْقَتْلَ دُونَ الْبِرَاءَةِ فَقَالَ وَاللَّهِ مَا ذَلِكَ عَلَيْهِ وَ مَا لَهُ إِلَّا مَا مَضَى عَلَيْهِ عَمَّارُ بْنُ يَاسِرٍ حَيْثُ أَكْرَهَهُ أَهْلُ مَكَّةَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فِيهِ إِلَّا مَنْ أَكْرَهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ

So the questioner said to him^{asws}, ‘What is your view if I choose being killed instead of disavowment?’ So he^{asws} said: ‘By Allah^{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^{azwj} Mighty and Majestic Revealed with regards to it: **except for the one coerced, and his heart is content with the Eman [16:106]**.

فَقَالَ لَهُ النَّبِيُّ (صلى الله عليه وآله) عِنْدَهَا يَا عَمَّارُ إِنْ عَادُوا فَعُدْ فَقَدْ أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ غُذْرَكَ وَ أَمَرَكَ أَنْ تَعُودَ إِنْ عَادُوا .

So the Prophet^{saww} said to him during it: ‘O Ammar! If they were to repeat (coercing you), so repeat (what you said before), for Allah^{azwj} Mighty and Majestic has Revealed and Excused you, and Commanded you to repeat if they were to repeat (coercing you)’.⁸

عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) مَا مَنَعَ مَيْسَمَ رَحِمَهُ اللَّهُ مِنَ التَّقِيَّةِ فَوَ اللَّهُ لَقَدْ عَلِمَ أَنَّ هَذِهِ الْآيَةَ نَزَلَتْ فِي عَمَّارٍ وَ أَصْحَابِهِ إِلَّا مَنْ أَكْرَهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ .

Ali, from his father, from Ibn Abu Umeyr, from Jameel, from Muhammad Bin Marwan who said,

‘Abu Abdullah^{asws} said to me: ‘What prevented Meysam⁹, may Allah^{azwj} have Mercy on him, from the dissimulation (*Taqayyah*)? By Allah^{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]**’.¹⁰

⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 97 H 10

⁹ Meysam e Tammar, who kept on praising Ali^{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

الحميري عبد الله بن جعفر: بإسناده عن بكر بن محمد، عن أبي عبد الله (عليه السلام) قال: «إن التقية ترس المؤمن، و لا إيمان لمن لا تقية له». فقلت له: جعلت فداك، أ رأيت قول الله تبارك و تعالى: إِلَّا مَنْ أُكْرِهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ قال: «و هل التقية إلا هذا».

Al Humeiry Abdullah Bin Ja'far, by his chain from Bakr Bin Muhammad,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Taqaayyah is a shield of the Momin, and there is no faith for the one if there is no Taqaayyah for him'. So I said to him^{asws}, 'May I be sacrificed for you^{asws}! (What) do you^{asws} think of the Words of Allah^{azwj} Blessed and Exalted; **except for the one coerced, and his heart is content with the Eman [16:106]?**' He^{asws} said: 'And is the Taqaayyah other than this?'¹¹

عن عبد الله بن عجلان، عن أبي عبد الله (عليه السلام) قال: سألته فقلت له: إن الضحاك قد ظهر بالكوفة، و يوشك أن ندعي إلى البراءة من علي، فكيف نصنع؟ قال: «فابراً منه». قال: قلت له: أي شيء أحب إليك؟

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: «أن يمضوا في علي (عليه السلام) على ما مضى عليه عمار بن ياسر (رحمه الله)، أخذ بمكة فقالوا له: ابرأ من رسول الله، فبرئ منه، فأنزل الله عذره: إِلَّا مَنْ أُكْرِهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ».

He^{asws} said: 'If it were to happen with regards to Ali^{asws}, what happened in the past with Amaar Bin Yasir. He was seized at Makkah, so they said to him, 'Do you distance yourself from Rasool-Allah^{saww}?' So he distanced himself from him^{saww}. Thus, Allah^{azwj} Revealed his excuse: **except for the one coerced, and his heart is content with the Eman [16:106]**.¹²

عن أبي بكر، قال: قلت لأبي عبد الله (عليه السلام): و ما الحرورية، إنا قد كنا و هم منا بعيد فهم اليوم في دورنا، أ رأيت إن أخذونا بالإيمان؟ قال: فرخص لي في الحلف لهم بالعتاق و الطلاق،

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.

¹¹ قرب الاسناد: 17.

¹² تفسير العياشي 2: 272 / 76.

فقال بعضهم: مد الرقاب أحب إليك أم البراءة من علي؟ فقال: «الرخصة أحب إلي، أما سمعت قول الله في عمار: إِلَّا مَنْ أُكْرِهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ؟».

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^{ra}: **except for the one coerced, and his heart is content with the Eman [16:106]?**’¹³

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَبِي دَاوُدَ الْمُسْتَرْقِ قَالَ حَدَّثَنِي عَمْرُو بْنُ مَرْوَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) (رُفِعَ عَنْ أُمَّتِي أَرْبَعُ خِصَالٍ خَطَأُهَا وَ نِسْيَانُهَا وَ مَا أُكْرِهُوا عَلَيْهِ وَ مَا لَمْ يُطِئُوا وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَ لَا تَحْمِلْ عَلَيْنَا إِكْرَامًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَ لَا تُحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَ قَوْلُهُ إِلَّا مَنْ أُكْرِهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Abu Dawood Al Mustariq who said, ‘Amro Bin Marwan narrated to me saying,

‘I heard Abu Abdullah^{asws} saying: ‘Rasool-Allah^{saww} said: ‘Four characteristics have been Raised from my^{saww} 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].**’¹⁴

فَقَالَ يَا أَبَا مُحَمَّدٍ يُسَلِّطُ وَ اللَّهُ مِنَ الْمُؤْمِنِ عَلَى بَدَنِهِ وَ لَا يُسَلِّطُ عَلَى دِينِهِ قَدْ سَلَّطَ عَلَى أَيُّوبَ (عليه السلام) فَشَوَّهَ خَلْقَهُ وَ لَمْ يُسَلِّطْ عَلَى دِينِهِ وَ قَدْ يُسَلِّطُ مِنَ الْمُؤْمِنِينَ عَلَى أَيْدِيهِمْ وَ لَا يُسَلِّطُ عَلَى دِينِهِمْ

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^{as} physique but did not overcome upon his^{as} Religion, and he^{la} does overcome the Momineen upon their bodies but does not overcome upon their Religion’.

فُلْتُ قَوْلُهُ تَعَالَى إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَ الَّذِينَ هُمْ بِهِ مُشْرِكُونَ قَالَ الَّذِينَ هُمْ بِاللَّهِ مُشْرِكُونَ يُسَلِّطُ عَلَى أَيْدِيهِمْ وَ عَلَى أَدْيَانِهِمْ.

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’.¹⁵

¹³ تفسير العتاشي 2: 74 / 272.

¹⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 207 H 1

¹⁵ Al Kafi – H 14881

The Rewards of Observing Taqayyah:

أبي - رحمه الله - قال: حدثنا علي بن بن إبراهيم، عن محمد بن عيسى، عن يونس ابن عبد الرحمن، عن هشام بن سالم، قال: سمعت أبا عبد الله عليه السلام يقول: ما عبد الله بشيء أحب إليه من الخبء. قلت: وما الخبء؟ قال: التقية.

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).¹⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ لِي أَهْلًا بَيْتٍ وَهُمْ يَسْمَعُونَ مِنِّي أ فَأَدْعُوهُمْ إِلَى هَذَا الْأَمْرِ فَقَالَ نَعَمْ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ فِي كِتَابِهِ يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

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’:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ {66:6}

O you who believe! Save yourselves and your families from a Fire whose fuel are the people and the stones.[66:6]^{18, 19}

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ كَلْبِ بْنِ مُعَاوِيَةَ الصَّنِيدَاوِيِّ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ع إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَرَادَ بِعَبْدٍ خَيْرًا نَكَتَ فِي قَلْبِهِ نُكْتَةً فَتَرَكَهُ وَهُوَ يَجُولُ لِذَلِكَ وَ يَطْلُبُهُ ثُمَّ قَالَ لَوْ أَنْتُمْ إِذَا كَلَّمْتُمُ النَّاسَ فُلْتُمْ دَهَبًا حَيْثُ دَهَبَ اللَّهُ وَ اخْتَرْنَا مَنِ اخْتَارَ اللَّهُ وَ اخْتَارَ اللَّهُ مُحَمَّدًا وَ اخْتَرْنَا آلَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ عَلِيَّهِمْ

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

¹⁶ - 1 * (معنى الخبء الذى ما عبد الله بشيء أحب إليه منه) * 1 - 162, Urdu, vol. 1, pp. 208. Manee-ul-Akbar, (باب)

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). (باب في الدعاء للأهل إلى الإيمان).

²⁰ The righteous path

that you are following the way where Allah^{azwj} is, and you have selected those whom Allah^{azwj} has nominated, Allah^{azwj} has selected Muhammad^{saww} and have you and after Mohammed, his descendants^{asws}.²¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ عَنِ ابْنِ مُسْكَانَ عَنْ ثَابِتِ أَبِي سَعِيدٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا ثَابِتُ مَا لَكُمْ وَاللَّيْسَ كُفُّوا عَنِ النَّاسِ وَلَا تَدْعُوا أَحَدًا إِلَى أَمْرِكُمْ فَوَاللَّهِ لَوْ أَنَّ أَهْلَ السَّمَاءِ وَأَهْلَ الْأَرْضِ اجْتَمَعُوا عَلَى أَنْ يُضِلُّوا عَبْدًا يُرِيدُ اللَّهُ هُدَاهُ مَا اسْتَطَاعُوا كُفُّوا عَنِ النَّاسِ وَلَا يَقُولُ أَحَدُكُمْ أَحْيِي وَابْنُ عَمِّي وَجَارِي فَإِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَرَادَ بِعَبْدٍ خَيْرًا طَيَّبَ رُوحَهُ فَلَا يَسْمَعُ بِمَعْرُوفٍ إِلَّا عَرَفَهُ وَلَا يَمْنُكَرُ إِلَّا أَنْكَرَهُ ثُمَّ يَقْدِفُ اللَّهُ فِي قَلْبِهِ كَلِمَةً يَجْمَعُ بِهَا أَمْرَهُ

The narrator says, I was told by Imam Abu Abdullah^{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^{azwj}, if all inhabitants of the earth and heavens get together in order to misled a person whom Allah^{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^{azwj} Wants to Bless someone, He^{azwj} Cleanses his soul, and thus he would recognise the righteous path upon coming across it and would deny the unjust statements. Then he^{asws} said: Allah^{azwj} induces a ‘Kalima’²² in his heart so that he is able to accumulate strength, meaning against the false Imams.²³

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنِ الْفَضِيلِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع نَدْعُو النَّاسَ إِلَى هَذَا الْأَمْرِ فَقَالَ يَا فَضِيلُ إِنَّ اللَّهَ إِذَا أَرَادَ بِعَبْدٍ خَيْرًا أَمَرَ مَلَكًا فَأَخَذَ بِعُنُقِهِ حَتَّى أَدْخَلَهُ فِي هَذَا الْأَمْرِ طَائِعًا أَوْ كَارِهًا

Fazeel says that I asked from Imam Abu Abdullah^{asws}: ‘Shall we invite people to the Amr-e-Imamat?’ Imam^{asws} replied: ‘O Fazeel! When Allah^{azwj} Wants to Favour someone then He^{azwj} Asks one of His^{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’.²⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ فَضَالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِيهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع اجْعَلُوا أَمْرَكُمْ هَذَا لِلَّهِ وَلَا تَجْعَلُوهُ لِلنَّاسِ فَإِنَّهُ مَا كَانَ لِلَّهِ فَهُوَ لِلَّهِ وَ مَا كَانَ لِلنَّاسِ فَلَا يَصْعَدُ إِلَى السَّمَاءِ وَلَا تُخَاصِمُوا بِدِينِكُمْ النَّاسَ فَإِنَّ الْمُخَاصِمَةَ مَرَضَةٌ لِلْقَلْبِ إِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ لِنَبِيِّهِ ص إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَ لَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَ قَالَ أَ فَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ ذُرُوا النَّاسَ فَإِنَّ النَّاسَ أَخَذُوا عَنِ النَّاسِ وَ إِنَّا كُنَّا نَحْذَرُ عَنْ رَسُولِ اللَّهِ ص وَ عَلِيِّ ع وَ لَا سَوَاءَ وَ إِنِّي سَمِعْتُ أَبِي يَقُولُ إِذَا كَتَبَ اللَّهُ عَلَى عَبْدٍ أَنْ يُدْخِلَهُ فِي هَذَا الْأَمْرِ كَانَ أَسْرَعَ إِلَيْهِ مِنَ الطَّيْرِ إِلَى وَكْرِهِ

Imam Abu Abdullah^{asws} said: ‘Adopt religion in order to please Allah^{azwj} rather than trying to win others’ favours. Anything which is done for the pleasure of Allah^{azwj}, will reach Him^{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).

²¹ Al-Kafi, Kitab-e-Eman wa Kufr, Ch, 222, H. 1 (U. vol. 4, pp.134). 212 : ص 2 : ج 2 : باب في ترك دعاء الناس الكافي ج 2 : ص 212

²² A statement

²³ Al-Kafi, Kitab-e-Eman wa Kufr, Ch, 222, H. 2 (U. vol. 4, pp.134). 213 : ص 2 : ج 2 : الكافي ج 2 : ص 213

²⁴ Al-Kafi, Kitab-e-Eman wa Kufr, Ch, 222, H. 3 (U. vol. 4, pp.134).

Allah^{azwj} Says to His Prophet²⁵: **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^{saww} and All^{asws} rather than those are unrelated to them^{asws}. And I have heard from my father^{asws} 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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عُمَانَ بْنِ عَيْسَى عَنْ ابْنِ أُذَيْنَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ قَوْمًا لِلْحَقِّ فَإِذَا مَرَّ بِهِمُ الْبَابُ مِنَ الْحَقِّ قَبِلْتَهُ فُلُوبُهُمْ وَإِنْ كَانُوا لَا يَعْرِفُونَهُ وَإِذَا مَرَّ بِهِمُ الْبَابُ مِنَ الْبَاطِلِ أَنْكَرْتَهُ فُلُوبُهُمْ وَإِنْ كَانُوا لَا يَعْرِفُونَهُ وَخَلَقَ قَوْمًا لِعَبْرِ ذَلِكَ فَإِذَا مَرَّ بِهِمُ الْبَابُ مِنَ الْحَقِّ أَنْكَرْتَهُ فُلُوبُهُمْ وَإِنْ كَانُوا لَا يَعْرِفُونَهُ وَإِذَا مَرَّ بِهِمُ الْبَابُ مِنَ الْبَاطِلِ قَبِلْتَهُ فُلُوبُهُمْ وَإِنْ كَانُوا لَا يَعْرِفُونَهُ

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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الْحَمِيدِ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَرَادَ بِعَبْدٍ خَيْرًا نَكَتَ فِي قَلْبِهِ نُكْتَةً مِنْ نُورٍ فَأَضَاءَ لَهَا سَمْعُهُ وَقَلْبُهُ حَتَّى يَكُونَ أَحْرَصَ عَلَى مَا فِي أَيْدِيكُمْ مِنْكُمْ وَإِذَا أَرَادَ بِعَبْدٍ شَوْءًا نَكَتَ فِي قَلْبِهِ نُكْتَةً سُودَاءَ فَأَظْلَمَ لَهَا سَمْعُهُ وَقَلْبُهُ ثُمَّ تَلَا هَذِهِ الْآيَةَ فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ

Imam Abu Abdullah^{asws} said: When Allah^{azwj} is pleased by someone’s conduct, He^{azwj} blesses that fellow by inscribing a ‘Noorani’²⁹ 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 Verse³⁰: **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**

²⁵ إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ (28:56)

²⁶ وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ (10:99)

And if Your Lord willed, all who are in the earth would have believed together. Wouldst you (Muhammad) compel men until they are believers?

²⁷ Al-Kafi, Kitab-e-Eman wa Kufr, Ch, 222, H. 4 (U. vol. 4, pp.135).

²⁸ Al-Kafi, Kitab-e-Eman wa Kufr, Ch, 222, H. 5 (U. vol. 4, pp.135).

²⁹ Divine Light

³⁰ فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ (6:125)

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 upwards; thus does Allah lay uncleanness on those who do not believe.

cause him to err, He makes his breast strait and narrow as though he were ascending the skies.³¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ وَغَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ أُولَئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا قَالَ بِمَا صَبَرُوا عَلَى التَّقِيَّةِ وَ يَدْرُونَ بِالْحَسَنَةِ السَّيِّئَةَ قَالَ الْحَسَنَةُ التَّقِيَّةُ وَ السَّيِّئَةُ الْإِذَاعَةُ

Imam Abu Abdullah^{asws} said, the meanings of the word ‘صَبَرُوا’ in the Verse (28:54)³²: refers to observing with patience the ‘Taqayyah’ (dissimulation) and the ‘السَّيِّئَةَ بِالْحَسَنَةِ وَيَدْرُونَ’ **and they repel evil with good**, here the word ‘بِالْحَسَنَةِ’ ‘good’ refers to Taqayyah and ‘السَّيِّئَةَ’ ‘evil’ implies to the disclosure of secret.³³

ابْنُ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عُمَرَ الْأَعْمَشِيِّ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا أَبَا عُمَرَ إِنَّ تِسْعَةَ أَعْشَارِ الدِّينِ فِي التَّقِيَّةِ وَ لَا دِينَ لِمَنْ لَا تَقِيَّةَ لَهُ وَ التَّقِيَّةُ فِي كُلِّ شَيْءٍ إِلَّا فِي النَّبِيذِ وَ الْمَسْحِ عَلَى الْخُفَّيْنِ

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’³⁴ on socks.³⁵

Taqayyah is the religion of Allah^{azwj}

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي بصيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع التَّقِيَّةُ مِنْ دِينِ اللَّهِ فُلْتُ مِنْ دِينِ اللَّهِ قَالَ إِي وَ اللَّهِ مِنْ دِينِ اللَّهِ وَ لَقَدْ قَالَ يُوسُفُ ع أَيُّهَا الْعَبْرُ إِنَّكُمْ لَسَارِقُونَ وَ اللَّهُ مَا كَانُوا سَرَقُوا شَيْئاً وَ لَقَدْ قَالَ إِبْرَاهِيمُ ع إِي سَقِيمٌ وَ اللَّهِ مَا كَانَ سَقِيماً

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} said³⁶: O the people of caravan, you are most surely thieves! But by Allah^{azwj} they were not thieves. And Abraham^{as} said³⁷: ‘I am ill!’. But by Allah^{azwj} he was not ill.³⁸

³¹ Al-Kafi, Kitab-e-Eman wa Kufr, Ch, 222, H. 6 (U. vol. 4, pp.136).

³² (28:54) أُولَئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرُونَ بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

Those shall be granted their reward twice, because they remain patient and they repel evil with good and spend out of what We have given them.

³³ Al-Kafi, Kitab-e-Eman wa Kufr, Ch, 225, H. 1 (U. vol. 4, pp.140).

بَابُ التَّقِيَّةِ الكافي ج : 2 ص : 217

³⁴ Wiping head and feet in ablution.

³⁵ Al-Kafi, Kitab-e-Eman wa Kufr, Ch, 225, H. 2 (U. vol. 4, pp.140).

³⁶ (70) فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السَّقَايَةَ فِي رِجْلِ أُخِيهِ ثُمَّ أَدْنَى مُؤَدَّنَ أَيُّهَا الْعَبْرُ إِنَّكُمْ لَسَارِقُونَ

provisions, (someone) placed the drinking cup in his brother's bag. Then a crier cried out: O caravan! you are most surely thieves.

³⁷ (89) فَقَالَ إِي سَقِيمٌ

³⁸ Al-Kafi, Kitab-e-Eman wa Kufr, Ch, 225, H. 3 (U. vol. 4, pp.140).

Prophets^{as} observed Taqayyah but did not lie, as has been explained in another tradition, see Appendix I)

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ يَحْيَى بْنِ عَمْرَانَ الْخَلِّيِّ عَنْ حُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ حَبِيبِ بْنِ بَشِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع سَمِعْتُ أَبِي يَقُولُ لَا وَاللَّهِ مَا عَلَيَّ وَجْهِ الْأَرْضِ شَيْءٌ أَحَبُّ إِلَيَّ مِنَ التَّقِيَّةِ يَا حَبِيبُ إِنَّهُ مَنْ كَانَتْ لَهُ تَقِيَّةٌ رَفَعَهُ اللَّهُ يَا حَبِيبُ مَنْ لَمْ تَكُنْ لَهُ تَقِيَّةٌ وَضَعَهُ اللَّهُ يَا حَبِيبُ إِنَّ النَّاسَ إِتَمَّ هُمْ فِي هُدْيَتِهِ فَلَوْ قَدْ كَانَ ذَلِكَ كَانَ هَذَا

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

It is incumbent to obey the kings/Authorities

و قال أمير المؤمنين ع إنا لنبشر في وجوه قوم، و إن قلوبنا لتقلبيهم أولئك أعداء الله نتقيهم على إخواننا، لا على أنفسنا

Amir-ul-Momineen^{asws} once said: We superficially give respect to several of those people whom we recognise as enemies from deep down. They are the enemies of the Lord^{azwj} but we^{asws} observe Taqayyah for the sake of our brethren rather than for sake of ourselves.⁴⁰

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^{asws} immediately with the intention of killing the Imam^{asws}, when the servant told his orders and his intentions. Imam^{asws} quickly got up (to go to Ar-Rashid) and said: “Had I^{asws} not heard the tradition in which Rasool^{sawww} has said, it is incumbent to obey the kings due to the principle of the concealment of faith (Taqayyah).” I^{asws} would never come with you.”(see the complete Hadith in Appendix II)

Leaving Taqayyah is like abandoning the Salat:

و قَالَ دَاوُدُ الصَّرْمِيُّ أَمْرِي سَيِّدِي بِجَوَائِحِ كَثِيرَةٍ فَقَالَ ع لِي قُلْ كَيْفَ تَقُولُ فَلَمْ أَحْفَظْ مِثْلَ مَا قَالَ لِي فَمَدَّ الدَّوَاةَ وَ كَتَبَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ * أَذْكُرُهُ إِنْ شَاءَ اللَّهُ وَ الْأَمْرُ بِيَدِ اللَّهِ فَتَبَسَّمْتُ فَقَالَ ع مَا لَكَ قُلْتُ خَيْرٌ فَقَالَ أَخْبِرْنِي قُلْتُ جَعَلْتُ فِدَاكَ ذَكَرْتُ

³⁹ Al-Kafi, Kitab-e-Eman wa Kufr, Ch, 225, H. 4 (U. vol. 4, pp.141).

⁴⁰ Tafseer Imam Hassan Askari^{asws}, pp.315 –242 تفسير الإمام العسكري

حَدِيثاً حَدَّثَنِي بِهِ رَجُلٌ مِنْ أَصْحَابِنَا عَنْ جَدِّكَ الرَّضَا ع إِذَا أَمَرَ بِحَاجَةٍ كَتَبَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ * أَذْكَرُ إِنْ شَاءَ اللَّهُ فَتَبَسَّمْتُ فَقَالَ ع لِي.

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^{azwj}’s hand.” I smiled and the Imam^{asws} asked me about the reason. I said, “Allah^{azwj} make me your 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 Beneficent the Merciful. I will remember it, inshallah.” The Imam (peace be upon him) said:

يَا دَاوُدُ وَ لَوْ قُلْتُ إِنْ تَارَكَ التَّقِيَّةَ كَثَارَكَ الصَّلَاةُ لَكُنْتُ صَادِقاً

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:

وَ قَالَ الصَّادِقُ ع لَوْ قُلْتُ إِنْ تَارَكَ التَّقِيَّةَ كَثَارَكَ الصَّلَاةُ لَكُنْتُ صَادِقاً

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:

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحُسَيْنِ بْنِ عَلِيِّ الْكُوَيْبِيِّ عَنِ الْعَبَّاسِ بْنِ غَامِرٍ عَنِ جَابِرِ الْمَكْمُوفِ عَنِ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ اتَّقُوا عَلَى دِينِكُمْ فَاحْجُبُوهُ بِالتَّقِيَّةِ فَإِنَّهُ لَا إِيمَانَ لِمَنْ لَا تَقِيَّةَ لَهُ إِمَّا أَنْتُمْ فِي النَّاسِ كَالنَّحْلِ فِي الطَّيْرِ لَوْ أَنَّ الطَّيْرَ تَعْلَمُ مَا فِي أَحْوَابِ النَّحْلِ مَا بَقِيَ مِنْهَا شَيْءٌ إِلَّا أَكَلْتَهُ وَ لَوْ أَنَّ النَّاسَ عَلِمُوا مَا فِي أَحْوَابِكُمْ أَنْتُمْ نُحُبُونَا أَهْلَ الْبَيْتِ لِأَكْلُوكُمْ بِالسِّيْتِهِمْ وَ لَنَحْلُوكُمْ فِي السَّرِّ وَ الْعَلَانِيَةِ رَحِمَ اللَّهُ عَبْدًا مِنْكُمْ كَانَ عَلَى وَلَا يَتَنَا

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,

⁴¹ تحف العقول، النص، ص: 483

⁴² من لا يحضره الفقيه ج : 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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَا تَسْتَوِي الْحَسَنَةُ وَ لَا السَّيِّئَةُ قَالَ الْحَسَنَةُ التَّقِيَّةُ وَ السَّيِّئَةُ الْإِدَاعَةُ وَ قَوْلُهُ عَزَّ وَ جَلَّ اذْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ قَالَ الَّذِي هِيَ أَحْسَنُ التَّقِيَّةُ فَإِذَا الَّذِي بَيْنَكَ وَ بَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ

Imam Abu Abdullah^{asws} explained the meanings of the Verse⁴⁴ (41:34)⁴⁵ in which Allah^{azwj} 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 اذْفَعْ بِالَّتِي هِيَ أَحْسَنُ , ‘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

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَمْرٍو الْكِنَانِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا أَبَا عَمْرٍو أَرَأَيْتَكَ لَوْ حَدَّثْتُكَ بِحَدِيثٍ أَوْ أَفْتَيْتَكَ بِفُتْيَا ثُمَّ جِئْتَنِي بَعْدَ ذَلِكَ فَسَأَلْتَنِي عَنْهُ فَأَخْبَرْتُكَ بِخِلَافِ مَا كُنْتُ أَخْبَرْتُكَ أَوْ أَفْتَيْتَكَ بِخِلَافِ ذَلِكَ بَأَيِّهِمَا كُنْتُ تَأْخُذُ قُلْتُ بِأَحَدَيْهِمَا وَ أَدْعُ الْآخَرَ فَقَالَ قَدْ أَصَبْتَ يَا أَبَا عَمْرٍو أَبِي اللَّهِ إِلَّا أَنْ يُعْبَدَ سِرًّا أَمَا وَ اللَّهِ لَئِنْ فَعَلْتُمْ ذَلِكَ إِنَّهُ لَحَيْرٌ لِي وَ لَكُمْ وَ أَبِي اللَّهِ عَزَّ وَ جَلَّ لَنَا وَ لَكُمْ فِي دِينِهِ إِلَّا التَّقِيَّةَ

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^{azwj} Wants to be worshiped discreetly, By Allah^{azwj}! It will be better for both you and me^{asws} if you would act like this; since in ‘Deen’⁴⁷, Allah^{azwj} had Prescribed Taqayyah for yourselves and ourselves^{asws}.⁴⁸

Taqayyah of the ‘Ashab-e-Kahf’

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ دُرُسْتِ الْوَاسِطِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا بَلَغَتْ تَقِيَّةُ أَحَدٍ تَقِيَّةَ أَصْحَابِ الْكَهْفِ إِنْ كَانُوا لَيْشْهَدُونَ الْأَعْيَادَ وَ يَشُدُّونَ الرِّتَانِيَةَ فَأَعْطَاهُمُ اللَّهُ أَجْرَهُمْ مَرَّتَيْنِ

⁴³ Al-Kafi, Kitab-e-Eman wa Kufr, Ch, 225, H. 5 (U. vol. 4, pp.141).

الكافي ج : 2 ص : 218

⁴⁴ وَ لَا تَسْتَوِي الْحَسَنَةُ وَ لَا السَّيِّئَةُ اذْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَ بَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ (34)

⁴⁵ And not alike are the good and the evil. Repel (evil) with what is best, and notice how someone who is separated from you because of enmity will become a bosom friend.

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^{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^{azwj} multiplied their reward by a factor of two’.⁴⁹

Turning away from the Imam^{asws} in Public:

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ حَمَّادِ بْنِ وَاقِدٍ اللَّحَامِ قَالَ اسْتَقْبَلْتُ أَبَا عَبْدِ اللَّهِ ع فِي طَرِيقٍ فَأَعْرَضْتُ عَنْهُ بِوَجْهِهِ وَ مَضَيْتُ فَدَخَلْتُ عَلَيْهِ بَعْدَ ذَلِكَ فَقُلْتُ جُعِلْتُ فِدَاكَ إِنِّي لَأَلْقَاكَ فَأَصْرِفْ وَجْهِي كَرَاهَةً أَنْ أَشُقَّ عَلَيْكَ فَقَالَ لِي رَحِمَكَ اللَّهُ وَ لَكِنَّ رَجُلًا لَقِينِي أَمْسَ فِي مَوْضِعٍ كَذَا وَ كَذَا فَقَالَ عَلَيْكَ السَّلَامُ يَا أَبَا عَبْدِ اللَّهِ مَا أَحْسَنَ وَ لَا أَجْمَلَ

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

Imam^{asws} Advises to adopt Solitude – for Taqayyah:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ هِشَامِ الْكِنْدِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّا كُنَّا أَنْ تَعْمَلُوا عَمَلًا يُعَيِّرُونَنَا بِهِ فَإِنَّ وَ لَدَّ السَّوْءِ يُعَيِّرُ وَالِدَهُ بِعَمَلِهِ كُونُوا لِمَنْ انْقَطَعْتُمْ إِلَيْهِ زِينًا وَ لَا تَكُونُوا عَلَيْهِ شَيْنًا صَلُّوا فِي عَشَائِرِهِمْ وَ عُدُّوا مَرْضَاهُمْ وَ اشْهَدُوا جَنَائِزَهُمْ وَ لَا يَسْبِقُونَكُمْ إِلَى شَيْءٍ مِنَ الْخَيْرِ فَأَنْتُمْ أَوْلَى بِهِ مِنْهُمْ وَ اللَّهُ مَا عَدِيَ اللَّهُ بِشَيْءٍ أَحَبَّ إِلَيْهِ مِنَ الْحُبِّ قُلْتُ وَ مَا الْحُبُّ قَالَ التَّقِيَّةُ

The narrator says he heard it from Imam Abu Abdullah^{asws}: You should refrain from those acts, which would reflect badly on us^{asws}, as a rogue son ruins his father’s image. You should build a praiseworthy character, which does not bring any blame to us^{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

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

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).

⁵¹ Al-Kafi, Kitab-e-Eman wa Kufr, Ch, 225, H. 9 (U. vol. 4, pp.142).

generous in these matters. By Allah^{azwj}! The best ‘Ibada’ (submission) is that which is carried out in solitude’. The narrator asked: ‘Solitude?’ Imam^{asws} replied, ‘Yes! Under Taqayyah’.⁵²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَمَّنْ أَحْبَبَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع كُفُّوا أَلْسِنَتَكُمْ وَ الزُّمُوا بُيُوتَكُمْ فَإِنَّهُ لَا يُصِيبُكُمْ أَمْرٌ تَخْشَوْنَ بِهِ أَبَدًا وَلَا تَزَالُ الرَّيْدِيَّةُ لَكُمْ وَقَاءً أَبَدًا

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^{ajfi}’, 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:

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ ع عَنِ الْقِيَامِ لِلْوَلَاةِ فَقَالَ قَالَ أَبُو جَعْفَرٍ ع التَّقِيَّةُ مِنْ دِينِي وَ دِينِ آبَائِي وَ لَا إِيمَانَ لِمَنْ لَا تَقِيَّةَ لَهُ

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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ رَبِيعٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ التَّقِيَّةُ فِي كُلِّ ضَرُورَةٍ وَ صَاحِبُهَا أَعْلَمُ بِهَا حِينَ تَنْزِلُ بِهِ

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

وَ قَالَ أَبُو عَبْدِ اللَّهِ ع التَّقِيَّةُ فِي كُلِّ ضَرُورَةٍ وَ صَاحِبُهَا أَعْلَمُ بِهَا حِينَ تَنْزِلُ بِهِ

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

عَلِيُّ عَنْ أَبِيهِ عَنِ ابْنِ مَجْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ أَبِي ع يُمُولُ وَ أَيُّ شَيْءٍ أَفْرُ لِعَيْنِي مِنَ التَّقِيَّةِ إِنَّ التَّقِيَّةَ جُنَّةُ الْمُؤْمِنِ

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

⁵² Al-Kafi, Kitab-e-Eman wa Kufr, Ch, 225, H. 11 (U. vol. 4, pp.144).

⁵³ Al-Kafi, Kitab-e-Eman wa Kufr, Ch, 226, H. 13 (U. vol. 4, pp.153).

⁵⁴ Al-Kafi, Kitab-e-Eman wa Kufr, Ch, 225, H. 12 (U. vol. 4, pp.144).

⁵⁵ Al-Kafi, Kitab-e-Eman wa Kufr, Ch, 225, H. 13 (U. vol. 4, pp.144).

⁵⁶ من لا يحضره الفقيه ج : 3 ص : 364

Taqayyah is to avert Bloodshed:

عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ع مَا مُنِعَ مَيْتَمٌ رَحِمَهُ اللَّهُ مِنَ التَّقِيَّةِ فَوَ اللَّهُ لَقَدْ عَلِمَ أَنَّ هَذِهِ الْآيَةَ نَزَلَتْ فِي عَمَّارٍ وَ أَصْحَابِهِ إِلَّا مَنْ أَكْرَهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ

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)’.⁵⁸

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ صَفْوَانَ عَنْ شُعَيْبِ بْنِ الْحَدَّادِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِنَّمَا جُعِلَتْ التَّقِيَّةُ لِيُحْفَنَ بِهَا الدَّمُ فَإِذَا بَلَغَ الدَّمُ فَلَيْسَ تَقِيَّةً

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’⁵⁹. However, if bloodshed cannot be averted through observing Taqayyah then it is forbidden.⁶⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كُلَّمَا تَقَارَبَ هَذَا الْأَمْرُ كَانَ أَشَدَّ لِلتَّقِيَّةِ

Imam Abu Abdullah^{asws} said: Taqayyah will be observed more strictly nearer the time of appearance of our ‘Hujjat^{ajfj}’.⁶¹

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ وَ مُعَمَّرِ بْنِ يَحْيَى بْنِ سَامٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ وَ زُرَّارَةَ قَالُوا سَمِعْنَا أَبَا جَعْفَرٍ ع يَقُولُ التَّقِيَّةُ فِي كُلِّ شَيْءٍ يُضْطَرُّ إِلَيْهِ ابْنُ آدَمَ فَقَدْ أَحَلَّهُ اللَّهُ لَهُ

Imam Mohammed Baqir^{asws} said: Allah^{azwj} has made Taqayyah permissible in all those matters, which bring a person under compulsion.⁶²

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنِ ابْنِ مُسْكَانَ عَنْ حَرِيْزٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ التَّقِيَّةُ تُرْسُ اللَّهِ بَيْنَهُ وَ بَيْنَ خَلْقِهِ

Imam Abu Abdullah^{asws} said: Taqayyah is a shield between Allah^{azwj} and His people.⁶³

⁵⁷ Al-Kafi, Kitab-e-Eman wa Kufr, Ch, 225, H. 14 (U. vol. 4, pp.144).

⁵⁸ Al-Kafi, Kitab-e-Eman wa Kufr, Ch, 225, H. 15 (U. vol. 4, pp.144).

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).

⁶² Al-Kafi, Kitab-e-Eman wa Kufr, Ch, 225, H. 18 (U. vol. 4, pp.144).

⁶³ Al-Kafi, Kitab-e-Eman wa Kufr, Ch, 225, H. 19 (U. vol. 4, pp.144).

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدٍ عَنْ جُمُوهِرٍ عَنْ أَحْمَدَ بْنِ حَمَزَةَ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع خَالِطُوهُمْ بِالْبَرَايَةِ وَ خَالِفُوهُمْ بِالْحَوَائِيَةِ إِذَا كَانَتْ الْإِمْرَةُ صَبِيَانِيَّةً

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.⁶⁴

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

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ زَكَرِيَّا الْمُؤْمِنِ عَنْ عَبْدِ اللَّهِ بْنِ أَسَدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ع رَجُلَانِ مِنْ أَهْلِ الْكُوفَةِ أُحْدَا قَبِيلَهُمَا ابْرَأَا مِنْ أَمِيرِ الْمُؤْمِنِينَ فَبَرَى وَاحِدٌ مِنْهُمَا وَ أَبِي الْآخَرَ فَخَلَّى سَبِيلَ الَّذِي بَرَى وَ قُتِلَ الْآخَرَ فَقَالَ أَمَا الَّذِي بَرَى فَرَجُلٌ فَقِيهٌ فِي دِينِهِ وَ أَمَا الَّذِي لَمْ يَبْرَأْ فَرَجُلٌ تَعَجَّلَ إِلَى الْجَنَّةِ

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’⁶⁵ 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).⁶⁶

Imam^{asws} detest Shias who abandon Taqayyah:

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنِ ابْنِ مُسْكَانَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ التَّقِيَّةُ تُرْسُ الْمُؤْمِنِ وَ التَّقِيَّةُ حُرْزُ الْمُؤْمِنِ وَ لَا إِيمَانَ لِمَنْ لَا تَقِيَّةَ لَهُ إِنَّ الْعَبْدَ لَيَفْعُ إِلَيْهِ الْحَدِيثُ مِنْ حَدِيثِنَا فَيَدِينُ اللَّهُ عَزَّ وَ جَلَّ بِهِ فِيمَا بَيْنَهُ وَ بَيْنَهُ فَيَكُونُ لَهُ عِزًّا فِي الدُّنْيَا وَ نُورًا فِي الْآخِرَةِ وَ إِنَّ الْعَبْدَ لَيَفْعُ إِلَيْهِ الْحَدِيثُ مِنْ حَدِيثِنَا فَيَذِيغُهُ فَيَكُونُ لَهُ ذُلًّا فِي الدُّنْيَا وَ يَنْزِعُ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ النُّورَ مِنْهُ

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^{asws} traditions and share carelessly with others will be humiliated in this world and Allah^{azwj} will remove the light of Eman from their hearts.⁶⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مُحَمَّدٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي حَمَزَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ وَدِدْتُ وَ اللَّهُ أَيْ افْتَدَيْتُ خَصَلْتَنِي فِي الشَّيْعَةِ لَنَا بَعْضُ لَحْمٍ سَاعِدِي النَّزَقِ وَ قَلَّةُ الْكَيْفَانِ

⁶⁴ Al-Kafi, Kitab-e-Eman wa Kufr, Ch, 225, H. 20 (U. vol. 4, pp.146).

⁶⁵ Showing his disapproval.

⁶⁶ Al-Kafi, Kitab-e-Eman wa Kufr, Ch, 225, H. 21 (U. vol. 4, pp.146).

⁶⁷ Al-Kafi, Kitab-e-Eman wa Kufr, Ch, 225, H. 23 (U. vol. 4, pp.146).

Imam Ali bin Hussain^{asws} says: ‘By Lord^{azwj} I would prefer to give away flesh of my^{asws} wrist if our^{asws} Shias would control their temper and keep our^{asws} matters discreet.’⁶⁸

2- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ أَبِي أُسَامَةَ زَيْدِ الشَّحَامِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ أَمْرَ النَّاسِ بِخُصْلَتَيْنِ فَضَيَعُوهُمَا فَصَارُوا مِنْهُمَا عَلَى غَيْرِ شَيْءٍ الصَّبْرِ وَالْكِتْمَانِ

Imam Abu Abdullah^{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).’⁶⁹

عَلَيْ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ يُونُسَ بْنِ عَمَّارٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ يَا سُلَيْمَانُ إِنَّكَ عَلَى دِينٍ مَنْ كَتَمَهُ أَعَزَّهُ اللَّهُ وَ مَنْ أَدَاعَهُ أَدَلَّهُ اللَّهُ

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

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ عَ قَالَ دَخَلْنَا عَلَيْهِ جَمَاعَةً فَقُلْنَا يَا ابْنَ رَسُولِ اللَّهِ إِنَّا نُرِيدُ الْعِرَاقَ فَأَوْصِنَا فَقَالَ أَبُو جَعْفَرٍ عَ لِيُقَوِّ شَدِيدُكُمْ ضَعِيفُكُمْ وَ لِيُعَدَّ غَنِيُّكُمْ عَلَى فَقِيرِكُمْ وَ لَا تَبْتُؤَا سِرَّتَنَا وَ لَا تُذَيِّعُوا أَمْرَنَا وَ إِذَا جَاءَكُمْ عَنَّا حَدِيثٌ فَوَجِدْتُمْ عَلَيْهِ شَاهِدًا أَوْ شَاهِدَيْنِ مِنْ كِتَابِ اللَّهِ فَخُذُوا بِهِ وَ إِلَّا فَصِقُوا عِنْدَهُ ثُمَّ رُدُّوهُ إِلَيْنَا حَتَّى يَسْتَبِينَ لَكُمْ وَ اعْلَمُوا أَنَّ الْمُنتَظَرَ لِهَذَا الْأَمْرِ لَهُ مِثْلُ أَجْرِ الصَّائِمِ الْقَائِمِ وَ مَنْ أَدْرَكَ قَائِمَنَا فَخَرَجَ مَعَهُ فَفَقِتَلْ عَدُوَّنَا كَانَ لَهُ مِثْلُ أَجْرِ عَشْرِينَ شَهِيدًا وَ مَنْ قُتِلَ مَعَ قَائِمِنَا كَانَ لَهُ مِثْلُ أَجْرِ خَمْسَةِ وَ عَشْرِينَ شَهِيدًا

The narrator says, we visited Imam Mohammed Baqir^{asws} and informed him that we were going to Kufa, and requested him^{asws} for a piece of advice. Imam^{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^{asws} mysteries to others. If you hear a tradition attributed to us^{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^{asws} may give you its proofs. And be aware! Whoever would wait for the appearance of our ‘Al-Qaim^{ajfj}’, he would be rewarded equivalent to establishing the ‘Soam’ (fast), and if he is so blessed to find that era and joins him^{ajfj} in his ‘Kharooj’ (effort), and if he succeeds in killing (under command of Imam^{ajfj}) one of our^{asws} opponents then he gets the reward of a ‘Shaheed’ (martyred) but if he remains with our ‘Al-Qaim^{ajfj}’ and gets killed by his^{ajfj} enemies then he gets the reward equivalent to 25 ‘Shahada’ (martyrs).’⁷¹

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَبْدِ الْأَعْلَى قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَ يَقُولُ إِنَّهُ لَيْسَ مِنْ أَحْتِمَالِ أَمْرِنَا التَّصَدِيقُ لَهُ وَ الْقَبُولُ فَقَطْ مِنْ أَحْتِمَالِ أَمْرِنَا سِتْرُهُ وَ صِيَانَتُهُ مِنْ غَيْرِ أَهْلِهِ فَأَقْرِئْهُمْ السَّلَامَ وَ قُلْ لَهُمْ رَحِمَ اللَّهُ عَبْدًا اجْتَرَّ مَوَدَّةَ النَّاسِ إِلَى

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

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).

⁷¹ Al-Kafi, Kitab-e-Eman wa Kufr, Ch, 226, H. 4 (U. vol. 4, pp.148).

نَفْسِهِ حَدُّهُمْ بِمَا يَعْرِفُونَ وَ اسْتُرُوا عَنْهُمْ مَا يُنْكِرُونَ ثُمَّ قَالَ وَ اللَّهُ مَا النَّاصِبُ لَنَا حَرْباً بِأَشَدَّ عَلَيْنَا مَثُونَةً مِنَ النَّاطِقِ عَلَيْنَا بِمَا نَكَرَهُ فَإِذَا عَرَفْتُمْ مِنْ عَبْدٍ إِذَاعَةً فَاْمَشُوا إِلَيْهِ وَ رُدُّوهُ عَنْهَا فَإِنْ قَبِلَ مِنْكُمْ وَ إِلَّا فَتَحَمَّلُوا عَلَيْهِ بِمَنْ يُثَقَّلُ عَلَيْهِ وَ يَسْمَعُ مِنْهُ فَإِنَّ الرَّجُلَ مِنْكُمْ يَطْلُبُ الْحَاجَةَ فَيَلْطَفُ فِيهَا حَتَّى تُقْضَى لَهُ فَالْطُفُوا فِي حَاجَتِي كَمَا تَلْطَفُونَ فِي حَوَائِجِكُمْ فَإِنْ هُوَ قَبِلَ مِنْكُمْ وَ إِلَّا فَادْفِنُوا كَلَامَهُ تَحْتَ أَقْدَامِكُمْ وَ لَا تَقُولُوا إِنَّهُ يَقُولُ وَ يَقُولُ فَإِنَّ ذَلِكَ يُحْمَلُ عَلَيَّ وَ عَلَيْكُمْ أَمَا وَ اللَّهُ لَوْ كُنْتُمْ تَقُولُونَ مَا أَقُولُ لَأَقْرَبْتُ أَنْتُمْ أَصْحَابِي هَذَا أَبُو حَنِيفَةَ لَهُ أَصْحَابٌ وَ هَذَا الْحَسَنُ الْبَصْرِيُّ لَهُ أَصْحَابٌ وَ أَنَا امْرُؤٌ مِنْ قُرَيْشٍ قَدْ وَلَدَنِي رَسُولُ اللَّهِ ص وَ عَلِمْتُ كِتَابَ اللَّهِ وَ فِيهِ تَبَيَّنَ كُلُّ شَيْءٍ بَدَأَ الْخَلْقَ وَ أَمْرَ السَّمَاءِ وَ أَمْرَ الْأَرْضِ وَ أَمْرَ الْأَوَّلِينَ وَ أَمْرَ الْآخِرِينَ وَ أَمْرٌ مَا كَانَ وَ أَمْرٌ مَا يَكُونُ كَأَنِّي أَنْظُرُ إِلَى ذَلِكَ نُصَبَ عَيْنِي

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 ‘Nasabis’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^{saww} 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

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الرَّبِيعِ بْنِ مُحَمَّدٍ الْمُسَلِّبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لِي مَا زَالَ سِرُّنَا مَكْتُومًا حَتَّى صَارَ فِي يَدَيَّ وَوُلْدِ كَيْسَانَ فَتَحَدَّثُوا بِهِ فِي الطَّرِيقِ وَ قُرَى السَّوَادِ

⁷² Enemies of Ahlul Bait^{asws}

⁷³ Al-Kafi, Kitab-e-Eman wa Kufr, Ch, 226, H. 5 (U. vol. 4, pp.148).

Imam Abu Abdullah^{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.⁷⁴

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَجْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ أَبِي عُبَيْدَةَ الْخُدَّاءِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ وَاللَّهِ إِنَّ أَحَبَّ أَصْحَابِي إِلَيَّ أَوْزَعُهُمْ وَأَفْقَهُهُمْ وَأَكْتَمُهُمْ لِحَدِيثِنَا وَإِنَّ أَسْوَأَهُمْ عِنْدِي حَالًا وَأَمْتَهُمْ لِلذِّي إِذَا سَمِعَ الْحَدِيثَ يُنْسَبُ إِلَيْنَا وَيُرَوَّى عَنَّا فَلَمْ يَثْبُلْهُ اشْتِمَارٌ مِنْهُ وَجَحْدَةٌ وَكَفْرٌ مِنْ دَانَ بِهِ وَهُوَ لَا يَدْرِي لَعَلَّ الْحَدِيثَ مِنْ عِنْدِنَا حَرَجٌ وَإِلَيْنَا أُسْنِدٌ فَيُكُونُ بِذَلِكَ خَارِجًا عَنَّا وَلَا يَتَنَا

Imam Mohammed Baqir^{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^{asws} followers is that who hears a tradition ascribed from us^{asws} but then does not accept it and acts arrogantly and also rejects what he has already heard, without allowing for any allowance that the tradition may belong to us^{asws} and a reference to that tradition originates from us^{asws}. This person is rejected from our Wilayah^{75 76}.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى عَنْ حَرِيزٍ عَنْ مُعَلَّى بْنِ حُنَيْسٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا مُعَلَّى اكْتَمْنَا وَ لَا تُدْعُهُ فَإِنَّهُ مَنْ كَتَمْنَا أَمْرًا وَ لَمْ يُدْعُهُ أَعَزَّهُ اللَّهُ بِهِ فِي الدُّنْيَا وَ جَعَلَهُ نُورًا بَيْنَ عَيْنَيْهِ فِي الْآخِرَةِ يَقُودُهُ إِلَى الْجَنَّةِ يَا مُعَلَّى مَنْ أَدَاعَ أَمْرَنَا وَ لَمْ يَكْتُمْنَا أَذَلَّهُ اللَّهُ بِهِ فِي الدُّنْيَا وَ نَزَعَ النُّورَ مِنْ بَيْنَ عَيْنَيْهِ فِي الْآخِرَةِ وَ جَعَلَهُ ظِلْمَةً تَقُودُهُ إِلَى النَّارِ يَا مُعَلَّى إِنَّ التَّقِيَّةَ مِنْ دِينِي وَ دِينِ آبَائِي وَ لَا دِينَ لِمَنْ لَا تَقِيَّةَ لَهُ يَا مُعَلَّى إِنَّ اللَّهَ يُحِبُّ أَنْ يُعْبَدَ فِي السِّرِّ كَمَا يُحِبُّ أَنْ يُعْبَدَ فِي الْعَلَانِيَةِ يَا مُعَلَّى إِنَّ الْمُذْبِحَ لِأَمْرِنَا كَالْمُحَادِدِ لَهُ

Imam Abu Abdullah^{asws} said: ‘O Moallah! Try to hide our ‘Amr’ (teachings) and don’t disclose it to others. Whoever would hide our Amr and keep it secure then Allah^{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^{azwj} will withdraw the Noor from middle of his eyes in the Hereafter and darkness would drag him into the Fire. O Muallah! Taqaayyah is the religion of my ancestors^{asws} and myself^{asws} and he who does not observe Taqaayyah is well outside the boundaries of the faith. O Muallah! Allah^{azwj} likes the hidden submission the same way as He^{azwj} Likes it to be demonstrated. O Moallah! The discloser of our^{asws} ‘Amr’ is similar to one who rejects our^{asws} ‘Haq’ (rights).⁷⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ مَرْوَانَ بْنِ مُسْلِمٍ عَنْ عَمَّارٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ع أَخْبَرْتَنِي بِمَا أَخْبَرْتَنِي بِهِ أَحَدًا قُلْتُ لَا إِلَّا سُلَيْمَانَ بْنِ خَالِدٍ قَالَ أَحْسَنْتَ أَمَا سَمِعْتَ قَوْلَ الشَّاعِرِ فَلَا يَغْدُونَ سِرِّي وَ سِرِّكَ ثَالِثًا إِلَّا كُلُّ سِرِّ جَاوَزَ اثْنَيْنِ شَائِعٌ

⁷⁴ Al-Kafi, Kitab-e-Eman wa Kufr, Ch, 226, H. 6 (U. vol. 4, pp.149).

⁷⁵ Our guardianship.

⁷⁶ Al-Kafi, Kitab-e-Eman wa Kufr, Ch, 226, H. 7 (U. vol. 4, pp.149).

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.’⁷⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ قَالَ سَأَلْتُ أَبَا الْحُسَيْنِ الرِّضَا عَ عَنِ مَسْأَلَةِ فَأَبَى وَ أَمْسَكَ ثُمَّ قَالَ لَوْ أَغْطَيْتَاكُمْ كُلَّمَا تُرِيدُونَ كَانَ شَرًّا لَكُمْ وَ أَحَدٌ بِرَقَبَةٍ صَاحِبِ هَذَا الْأَمْرِ قَالَ أَبُو جَعْفَرٍ ع وَ لَآئِهِ اللَّهُ أَسْرَهَا إِلَى جَبْرِئِيلَ ع وَ أَسْرَهَا جَبْرِئِيلُ إِلَى مُحَمَّدٍ ص وَ أَسْرَهَا مُحَمَّدٌ إِلَى عَلِيِّ ع وَ أَسْرَهَا عَلِيُّ إِلَى مَنْ شَاءَ اللَّهُ ثُمَّ أَنْتُمْ تُذِيعُونَ ذَلِكَ مِنَ الَّذِي أَمْسَكَ حَرْفًا سَمِعَهُ قَالَ أَبُو جَعْفَرٍ ع فِي حِكْمَةِ آلِ دَاوُدَ يَنْبَغِي لِلْمُسْلِمِ أَنْ يَكُونَ مَالِكًا لِنَفْسِهِ مُقْبِلًا عَلَى شَأْنِهِ عَارِفًا بِأَهْلِ زَمَانِهِ فَاتَّقُوا اللَّهَ وَ لَا تُذِيعُوا حَدِيثَنَا فَلَوْ لَا أَنَّ اللَّهَ يُدَافِعُ عَنْ أَوْلِيَائِهِ وَ يَنْتَقِمُ لِأَوْلِيَائِهِ مِنْ أَعْدَائِهِ أَمَا رَأَيْتَ مَا صَنَعَ اللَّهُ بِآلِ بَرْمَكٍ وَ مَا انْتَقَمَ اللَّهُ لِأَبِي الْحُسَيْنِ ع وَ قَدْ كَانَ بَنُو الْأَشْعَثِ عَلَى حَظَرٍ عَظِيمٍ فَدَفَعَ اللَّهُ عَنْهُمْ بِوَلَايَتِهِمْ لِأَبِي الْحُسَيْنِ ع وَ أَنْتُمْ بِالْعِرَاقِ تَرَوْنَ أَعْمَالَ هَؤُلَاءِ الْفِرَاعِنَةِ وَ مَا أَمْهَلَ اللَّهُ هُمْ فَعَلَيْكُمْ بِنَفْسِي اللَّهِ وَ لَا تَعْرَنُكُمْ الْحَيَاةُ الدُّنْيَا وَ لَا تَعْتَرُوا بِمَنْ قَدْ أَمْهَلَ لَهُ فَكَأَنَّ الْأَمْرَ قَدْ وَصَلَ إِلَيْكُمْ

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 (through me^{asws}). 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-Mecca’ (the enemies of the children of Prophet^{saww})? 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^{la}) 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’.⁷⁹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنِ عُمَرَ بْنِ أَبَانَ عَنِ أَبِي بصيرٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ قَالَ رَسُولُ اللَّهِ ص طُوبَى لِعَبْدٍ نُؤَمِّعَ عَرَفَهُ اللَّهُ وَ لَمْ يَعْرِفْهُ النَّاسُ أَوْلَيْكَ مَصَابِيحُ الْهُدَى وَ يَنْابِيعُ الْعِلْمِ يَنْجَلِي عَنْهُمْ كُلُّ فِتْنَةٍ مُظْلِمَةٍ لَيْسُوا بِالْمَدَابِيحِ الْبُذْرِ وَ لَا بِالْجُفَاءِ الْمُرَائِينَ

⁷⁸ Al-Kafi, Kitab-e-Eman wa Kufr, Ch, 226, H. 9 (U. vol. 4, pp.150).

⁷⁹ Al-Kafi, Kitab-e-Eman wa Kufr, Ch, 226, H. 10 (U. vol. 4, pp.151).

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^{azwj} 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^{azwj} removes the darkness of troubles, they are neither among the disclosers of hidden mysteries of faith nor fame greedy illiterates.⁸⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ أَبِي الْحَسَنِ الْأَصْبَهَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع طَوْبَى لِكُلِّ عَبْدٍ نُومَةٍ لَا يُؤْتِيهِ لَهُ يَعْرِفُ النَّاسَ وَ لَا يَعْرِفُهُ النَّاسُ يَعْرِفُهُ اللَّهُ مِنْهُ بِرِضْوَانٍ أَوْلَيْكَ مَصَابِيحُ الْهُدَى يَنْحَلِي عَنْهُمْ كُلُّ فِتْنَةٍ مُظْلِمَةٍ وَ يُفْتَحُ لَهُمْ بَابُ كُلِّ رَحْمَةٍ لَيْسُوا بِالْبُدْرِ الْمَدَائِيعِ وَ لَا الْجُفَاةِ الْمُرَائِينَ وَ قَالَ قُولُوا الْخَيْرَ تُعْرَفُوا بِهِ وَ اعْمَلُوا الْخَيْرَ تَكُونُوا مِنْ أَهْلِهِ وَ لَا تَكُونُوا عَجَلًا مَدَائِيعَ فَإِنَّ خِيَارَكُمْ الَّذِينَ إِذَا نَظَرَ إِلَيْهِمْ ذَكَرَ اللَّهُ وَ شِرَارِكُمْ الْمَشَاءُونَ بِالنَّمِيمَةِ الْمُفْرُقُونَ بَيْنَ الْأَجَبَةِ الْمُبْتَعُونَ لِلْبِرَاءِ الْمَعَايِبِ

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^{azwj} Makes him praiseworthy (as and when He^{azwj} 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^{azwj} 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.⁸¹

Advice on Taqayyah Practices:

عَنْهُ عَنْ عُثْمَانَ بْنِ عَيْسَى عَنْ أَبِي الْحَسَنِ ص قَالَ إِنْ كَانَ فِي يَدِكَ هَذِهِ شَيْءٌ فَإِنْ اسْتَطَعْتَ أَنْ لَا تَعْلَمَ هَذِهِ فَاَفْعَلْ قَالَ وَ كَانَ عِنْدَهُ إِنْسَانٌ فَتَدَاكُرُوا الْإِدَاعَةَ فَقَالَ أَحْفَظْ لِسَانَكَ تُعَزَّ وَ لَا تُمَكِّنِ النَّاسَ مِنْ قِيَادِ رَقَبَتِكَ فَتَدَلَّ

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’.⁸²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ خَالِدِ بْنِ بَنِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ أَمْرًا مَسْتُورٌ مُتَعَمَّرٌ بِالْمِيثَاقِ فَمَنْ هَتَكَ عَلَيْنَا أَذَلَّهُ اللَّهُ

⁸⁰ Al-Kafi, Kitab-e-Eman wa Kufr, Ch, 226, H. 11 (U. vol. 4, pp.152).

⁸¹ Al-Kafi, Kitab-e-Eman wa Kufr, Ch, 226, H. 12 (U. vol. 4, pp.152).

⁸² Al-Kafi, Kitab-e-Eman wa Kufr, Ch, 226, H. 14 (U. vol. 4, pp.153).

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

Hiding of Ahadith due to Taqayyah:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ أَبِي خَالِدٍ شَيْئُوْلَةً قَالَ قُلْتُ لِأَبِي جَعْفَرٍ الثَّانِي ع جُعِلْتُ فِدَاكَ إِنَّ مَشَائِخَنَا رَوَوْا عَنْ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ اللَّهِ ع وَكَانَتِ التَّقِيَّةُ شَدِيدَةً فَكَتَبُوا كُتُبَهُمْ وَ لَمْ تُرَوْ عَنْهُمْ فَلَمَّا مَاتُوا صَارَتِ الْكُتُبُ إِلَيْنَا فَقَالَ حَدِّثُوا بِهَا فَإِنَّهَا حَقٌّ

"I said to Abu Ja'far^{asws}, 'May Allah take my soul in your service, our sheikhs have narrated *Hadith* from Imam Abu Ja'far^{asws} and from Imam Abu 'Abdullah^{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^{asws} said, "You may narrate from them because they contain the truth."⁸⁴

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَجْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنْ أَبِي عُبَيْدَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ لِي يَا زِيَادُ مَا تَقُولُ لَوْ أَفْتَيْنَا رَجُلًا مِمَّنْ يَتَوَلَّانَا بِشَيْءٍ مِنَ التَّقِيَّةِ قَالَ قُلْتُ لَهُ أَنْتَ أَعْلَمُ جُعِلْتُ فِدَاكَ قَالَ إِنْ أَخَذَ بِهِ فَهُوَ خَيْرٌ لَهُ وَ أَعْظَمُ أَجْرًا وَ فِي رِوَايَةٍ أُخْرَى إِنْ أَخَذَ بِهِ أُوجِرَ وَ إِنْ تَرَكَهُ وَ اللَّهُ أَعْلَمُ

"Abu Ja'far^{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'⁸⁵ (under treacherous conditions)?" I replied, "You know it better, may Allah^{azwj} take my soul in your service." The Imam^{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)."⁸⁶

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ عِمْرَانَ بْنِ مُوسَى عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ ذُكِرَتِ التَّقِيَّةُ يَوْمًا عِنْدَ عَلِيِّ بْنِ الْحُسَيْنِ ع فَقَالَ وَ اللَّهُ لَوْ عَلِمَ أَبُو ذَرٍّ مَا فِي قَلْبِ سَلْمَانَ لَقَتَلَهُ وَ لَقَدْ آخَى رَسُولُ اللَّهِ ص بَيْنَهُمَا فَمَا ظَنُّكُمْ بِسَائِرِ الْخَلْقِ إِنْ عَلِمَ الْعُلَمَاءُ صَعْبٌ مُسْتَصْعَبٌ لَا يَحْتَمِلُهُ إِلَّا نَبِيٌّ مُرْسَلٌ أَوْ مَلِكٌ مُقَرَّبٌ أَوْ عَبْدٌ مُؤْمِنٌ ائْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ فَقَالَ وَ إِنَّمَا صَارَ سَلْمَانُ مِنَ الْعُلَمَاءِ لِأَنَّهُ امْرُؤٌ مِنَّا أَهْلَ الْبَيْتِ فَلِذَلِكَ نَسَبْتُهُ إِلَى الْعُلَمَاءِ

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^{asws}, recipient of divine supreme covenant, that I one day spoke of *Taqayyah* (dissimulation) before Ali^{asws} Ibn Al-Hussain^{asws}, recipient of divine supreme covenant. He^{asws} said, 'By Allah, if Abu Dhar^{ra} knew

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

⁸⁴ Al-Kafi, Kitab al-Aql wal Jahal, Chapter 18, Riwayat Ahadith, H. 15.

⁸⁵ To conceal truth under life threatening conditions.

⁸⁶ Al-Kafi, Kitab al-Aql wal Jahal, Chapter 22, Ikhtilaf Ahadith, H. 4,

مَنْ أَرَاهَا عَنْ مَوَاضِعِهَا لَمْ تَسْتَقِمْ لَهُ وَ تَفْسِيرُ مَا يُتَقَى مِثْلُ أَنْ يَكُونَ قَوْمٌ سَوَاءً ظَاهِرُ حُكْمِهِمْ وَ فِعْلِهِمْ عَلَى غَيْرِ حُكْمِ الْحَقِّ وَ فِعْلِهِ فَكُلُّ شَيْءٍ يَعْمَلُ الْمُؤْمِنُ بَيْنَهُمْ لِمَكَانِ التَّقِيَّةِ مِمَّا لَا يُؤَدِّي إِلَى الْفَسَادِ فِي الدِّينِ فَإِنَّهُ جَائِزٌ

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:

و قال الحسين بن علي ع لو لا التقية ما عرف ولينا من عدونا و لو لا معرفة حقوق الإخوان ما عرف من السيئات شيء إلا عوقب على جميعها، لكن الله عز و جل يقول و ما أصابكم من مصيبة فبما كسبت أيديكم و يعفوا عن كثير

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:

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ {42:30}

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

⁹⁰ (pp. 69, vol.4, Asool), الكافي ج : 2 ص : 168 باب فيما يوجب الحق لمن اتحل الإيمان و ينقضه

⁹¹ Tafseer Imam Hassan Askari^{asws}, pp.287

تفسير الإمام العسكري ص : 322

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

. قال رسول الله ص ألا فلا تتكلموا على الولاية وحدها، و أدوا ما بعدها من فرائض الله، و قضاء حقوق الإخوان، و استعمال التقية، فإحما اللذان يتممان الأعمال و يقصران بها

Rasool Allah^{saww} had said: O people! Do not rely on our Wilayah alone, fulfil Allah^{azwj}'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.⁹²

و قيل لعلي بن محمد ع من أكمل الناس [في] خصال الخير قال عملهم بالتقية، و أقضاهم لحقوق إخوانه

It was asked from Imam Ali Naqi^{asws}: Who is the most perfect among the most pious people? Imam^{asws} replied: The one who observes Taqayyah and always stays in front of fulfilling the rights of his brethren (Emani brothers).⁹³

One who Hides Wilayah of Amir-ul-Momineen^{asws} without Taqayyah

و سائرهما مما خصه الله تعالى به من فضائله. فهذا من الهدى الذي بينه الله للناس في كتابه، ثم قال أولئك [أي أولئك] الكاتمون لهذه الصفات من محمد ص و من علي ع المخفون لها عن طالبها الذين يلزمهم إبدائها لهم عند زوال التقية يُلعنهم الله يلعن الكاتمين و يُلعنهم اللاعنون. فيه وجوه منها يُلعنهم اللاعنون أنه ليس أحد محقا كان أو مبطلا إلا و هو يقول لعن الله الظالمين الكاتمين للحق، إن الظالم الكاتم للحق ذلك يقول أيضا لعن الله الظالمين الكاتمين، فهم على هذا المعنى في لعن كل اللاعنين، و في لعن أنفسهم. و منها أن الاثنين إذا ضجر بعضهما على بعض و تلاعنا ارتفعت اللعتان، فاستأذنتا ربهما في الوقوع لمن بعثنا عليه. فقال الله عز و جل للملائكة انظروا، فإن كان اللاعن أهلا للعن و ليس المقصود به أهلا فأنزلوهما جميعا باللاعن. و إن كان المشار إليه أهلا، و ليس اللاعن أهلا فوجهوهما إليه. و إن كانا جميعا لها أهلا، فوجهوا لعن هذا إلى ذلك، و وجهوا لعن ذلك إلى هذا. و إن لم يكن واحد منهما لها أهلا لإيمانهما، و إن الضجر أحوجهما إلى ذلك، فوجهوا اللعتين إلى اليهود الكاتمين نعت محمد و صفته ص و ذكر علي ع و حليته، و إلى النواصب الكاتمين لفضل علي، و الدافعين لفضله

There are numerous attributes which Allah^{azwj} Has specifically reserved for Amir-ul-Momineen^{asws}, and are the sources of guidance which Allah^{azwj} has Described in His^{azwj} Book. And then said: 'أولئك' refers to those people who hide the attributions of Muhammad^{saww} and Ali^{asws} 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 Allah^{azwj} Sends 'Laanat' (curses), meaning those who

⁹² تفسير الإمام العسكري ص : 366

⁹³ Tafseer Imam Hassan Askari^{asws}, pp.288

had hidden the attributes (Amir-ul-Momineen^{asws}) get Allah^{azwj} ‘s curses, ‘يَلْعَنُهُمُ اللَّاعِنُونَ’ 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^{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^{azwj} to inflict the targeted one. Allah^{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’⁹⁴ and attributes of Muhammad^{saww} and Ali^{asws} as well as on those ‘Nasabis’⁹⁵ who hide the Divine status of Ali^{asws} and deny his^{asws} attributes.⁹⁶

Momin should observe Taqayyah even if Foes insult Masomeen^{asws}:

قب، المناقب لابن شهر آشوب أبو هاشم الجعفری عن داود بن الأسود قال: دَعَانِي سَيِّدِي أَبُو مُحَمَّدٍ ع فَدَفَع إِلَيَّ خَشَبَةً كَأَنَّهَا رِجْلُ بَابٍ مُدَوَّرَةٍ طَوِيلَةٍ مِائَةِ الْكَفِّ فَقَالَ صِرْ بِهَذِهِ الْخَشَبَةَ إِلَى الْعَمْرِيِّ فَمَضَيْتُ فَلَمَّا صِرْتُ فِي بَعْضِ الطَّرِيقِ عَرَضَ لِي سَقَاءٌ مَعَهُ بَعْلٌ فَرَأَيْتُ الْبَعْلَ عَلَى الطَّرِيقِ فَنَادَانِي السَّقَاءُ ضَحَّ عَلَى الْبَعْلِ فَرَفَعْتُ الْخَشَبَةَ الَّتِي كَانَتْ مَعِي فَضَرَبْتُ بِهَا الْبَعْلَ فَانْشَقَّتْ

(The book) ‘Qurb Al Asnad’ of Ibn Shehr Ashub – Abu Hashim Al Ja’fari, from Dawood Bin Al Aswad who said,

‘My Master^{asws} Abu Muhammad^{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^{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.

⁹⁴ Mentioning and repeating of elevated status

⁹⁵ Who hold grudges against Amir-ul-Momineen^{asws} and Ahlul Bait^{asws}

⁹⁶ 571, تفسير الإمام العسكري ص : 333. H.

فَنظَرْتُ إِلَى كَسْرِهَا فَإِذَا فِيهَا كُتُبٌ فَبَادَرْتُ سَرِيعاً فَرَدَدْتُ الْحَشْبَةَ إِلَى كُمِّي فَجَعَلَ السَّقَاءُ يُنَادِينِي وَ يَشْتُمُنِي وَ يَشْتُمُ صَاحِبِي فَلَمَّا دَنَوْتُ مِنَ الدَّارِ رَاجِعاً اسْتَقْبَلَنِي عَيْسَى الخَادِمُ عِنْدَ البَابِ الثَّانِي فَقَالَ يَقُولُ لَكَ مَوْلَايَ أَعَزَّهُ اللهُ لَمْ ضَرَبْتَ البُعْلَ وَ كَسَرْتَ رِجْلَ البَابِ

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?’

فَقُلْتُ لَهُ يَا سَيِّدِي لَمْ أَعْلَمْ مَا فِي رِجْلِ البَابِ فَقَالَ وَ لَمْ اَحْتَجْتَ أَنْ تَعْمَلَ عَمَلًا مَحْتَاجٌ أَنْ تَعْتَذِرَ مِنْهُ إِيَّاكَ بَعْدَهَا أَنْ تَعُودَ إِلَى مِثْلِهَا وَ إِذَا سَمِعْتَ لَنَا شَيْئاً فَاَمْضِ لِسَبِيلِكَ الَّتِي أُمِرْتَ بِهَا

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.

وَ إِيَّاكَ أَنْ تُجَاوِبَ مَنْ يَشْتُمُنَا أَوْ تُعَرِّفَهُ مَنْ أَنْتَ فَإِنَّا بِبَلَدٍ سَوْءٍ وَ مِصْرٍ سَوْءٍ وَ اَمْضِ فِي طَرِيقِكَ فَإِنَّ أَحْبَابَكَ وَ أَحْوَالَكَ تُرَدُّ إِلَيْنَا فَاعْلَمْ ذَلِكَ.

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

وَ عَنْ مُرَازِمٍ قَالَ: قَالَ أَبُو عَبْدِ اللهِ ع وَ هُوَ بِمَكَّةَ يَا مُرَازِمُ لَوْ سَمِعْتَ رَجُلًا يَسُبُّنِي مَا كُنْتَ صَانِعاً فُلْتُ كُنْتُ أَقْتُلُهُ قَالَ يَا مُرَازِمُ إِنْ سَمِعْتَ مَنْ يَسُبُّنِي فَلَا تَصْنَعْ بِهِ شَيْئاً

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’.

قَالَ فَخَرَجْتُ مِنْ مَكَّةَ عِنْدَ الرَّوَالِ فِي يَوْمٍ حَارٍّ فَأَجْبَأْتُ الحُرَّ إِلَى أَنْ عَبَّرْتُ إِلَى بَعْضِ القُبَابِ وَ فِيهَا قَوْمٌ فَزَلْتُ مَعَهُمْ فَسَمِعْتُ بَعْضَهُمْ يَسُبُّ أَبَا عَبْدِ اللهِ ع فَذَكَرْتُ قَوْلَهُ فَلَمْ أَقُلْ شَيْئاً وَ لَوْ لَا ذَلِكَ لَقَتَلْتُهُ.

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

⁹⁷ بحار الأنوار (ط - بيروت)، ج 50، ص: 283

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”⁹⁸.

A Momin Observes Taqayyah - his Enemy is Eliminated:

وَقَالَ أَبُو الصَّبَّاحِ الْكِنَانِيُّ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ لَنَا جَاراً مِنْ هَمْدَانَ يُقَالُ لَهُ الْجَعْدُ بْنُ عَبْدِ اللَّهِ يَسُبُّ أَمِيرَ الْمُؤْمِنِينَ ع أَ فَتَادُنِي لِي أَنْ أَقْتُلَهُ

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?’

قَالَ إِنَّ الْإِسْلَامَ قَيْدَ الْفُتُكِ وَ لَكِنْ دَعَاهُ فَسْتَكْفَى بِغَيْرِكَ

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

قَالَ فَانصَرَفْتُ إِلَى الْكُوفَةِ فَصَلَّيْتُ الْفَجْرَ فِي الْمَسْجِدِ وَ إِذَا أَنَا بِقَائِلٍ يَتَمُورُ وَجَدَ الْجَعْدُ بْنُ عَبْدِ اللَّهِ عَلَى فِرَاشِهِ مِثْلَ الرِّقِّ الْمَنْفُوحِ مَيْتاً فَذَهَبُوا يَحْمِلُونَهُ إِذَا حَمُهُ سَقَطَ عَنْ عَظْمِهِ فَحَمَعُوهُ عَلَى نَطْعٍ وَ إِذَا تَحْتَهُ أَسْوَدٌ فَدَفَنُوهُ.

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”⁹⁹.

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}

حَدَّثَنَا أَحْمَدُ بْنُ زِيَادٍ بْنُ جَعْفَرِ الْهَمْدَانِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنِ الْحُسَيْنِ بْنِ خَالِدٍ قَالَ قَالَ عَلِيُّ بْنُ مُوسَى الرِّضَا ع لَا دِينَ لِمَنْ لَا وَرَعَ لَهُ وَ لَا إِيمَانَ لِمَنْ لَا تَقِيَّةَ لَهُ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَعْمَلُكُمْ بِالتَّقِيَّةِ فَقِيلَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ إِلَى مَتَى قَالَ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ وَ هُوَ يَوْمُ خُرُوجِ قَائِمِنَا أَهْلَ الْبَيْتِ فَمَنْ تَرَكَ التَّقِيَّةَ

⁹⁸ بحار الأنوار (ط - بيروت)، ج 47، ص: 145

⁹⁹ بحار الأنوار (ط - بيروت)، ج 47، ص: 137

قَبْلَ خُرُوجِ قَائِمِنَا فَلَيْسَ مِنَّا - فَقِيلَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ وَ مَنْ الْقَائِمُ مِنْكُمْ أَهْلَ الْبَيْتِ قَالَ الرَّابِعُ مِنْ وُلْدِي ابْنُ سَيِّدَةِ الْإِمَاءِ يُطَهِّرُ اللَّهُ بِهِ الْأَرْضَ مِنْ كُلِّ حَوْرٍ وَ يُقَدِّسُهَا مِنْ كُلِّ ظَلَمٍ وَ هُوَ الَّذِي يَشْكُ النَّاسُ فِي وِلَادَتِهِ وَ هُوَ صَاحِبُ الْعَيْبَةِ قَبْلَ خُرُوجِهِ فَإِذَا خَرَجَ أَشْرَقَتِ الْأَرْضُ بِنُورِهِ وَ وَضَعَ مِيزَانَ الْعَدْلِ بَيْنَ النَّاسِ فَلَا يَظْلِمُ أَحَدًا أَحَدًا وَ هُوَ الَّذِي تُطَوَّى لَهُ الْأَرْضُ وَ لَا يَكُونُ لَهُ ظِلٌّ وَ هُوَ الَّذِي يُنَادِي مُنَادٍ مِنَ السَّمَاءِ يَسْمَعُهُ جَمِيعُ أَهْلِ الْأَرْضِ بِالذِّعَاءِ إِلَيْهِ يَقُولُ أَلَا إِنَّ حُجَّةَ اللَّهِ قَدْ ظَهَرَ عِنْدَ بَيْتِ اللَّهِ فَاتَّبِعُوهُ فَإِنَّ الْحَقَّ مَعَهُ وَ فِيهِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ إِنَّ نَشَأَ نُنَزِّلُ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ¹⁰⁰ .

Narrated to us Ahmad bin Ziyad bin Ja'far Hamadani^{ra}: Narrated to us Ali bin Ibrahim bin Hashim from his father from Ali bin Mabad from Husain bin Khalid that:

Ali^{asws} bin Musa Al-Reza^{asws} 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 Allah^{azwj} is the one most pious of you. His^{asws} Eminence was asked: Till when does he have to observe *Taqayyah*? He^{asws} replied: Till the day of the appointed Hour and on that Day is the reappearance of our (Ahle Bayt's) Qaim^{ajfj}. Thus whosoever abandons *Taqayyah* before his^{ajfj} reappearance is not from us^{asws}.

It was asked: O son^{asws} of Rasool-Allah^{saww}, from which of Ahl Al-Bayt is the Qaim^{ajfj}? He^{asws} replied: He^{ajfj} is my^{asws} fourth descendant, the son of the best of the maidservants. The Almighty Allah^{azwj} would, through him^{ajfj}, purify the earth from every kind of oppression and remove every type of injustice from it.

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

إِنَّ نَشَأَ نُنَزِّلُ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا 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].¹⁰¹

¹⁰⁰ (2). الشعراء: 4.

H.5, كمال الدين و تمام النعمة، ج2، ص: 371¹⁰¹

Imam Ali^{asws}'s Instruction to Shias on Testimonies and Taqayyah:

قال علي (عليه السلام): قَالَ عَلِيٌّ أَمْرُكَ أَنْ تُقِرَّ لِلَّهِ بِالْوَحْدَانِيَّةِ وَ تَشْهَدَ لَهُ بِالْجُودِ وَ الْحِكْمَةِ وَ تُنْزَهُهُ عَنِ الْعَبَثِ وَ الْمَسَادِ وَ عَنِ ظُلْمِ الْإِمَاءِ وَ الْعِبَادِ وَ تَشْهَدَ أَنَّ مُحَمَّدًا الَّذِي أَنَا وَصِيُّهُ سَيِّدُ الْأَنْبَاءِ وَ أَفْضَلُ بَرِيَّةٍ فِي دَارِ السَّلَامِ

Ali^{asws} said: ‘I^{asws} order you that you acknowledge to Allah^{azwj} with the Oneness, and testify to Him^{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^{saww}, the one whose successor^{asws} I^{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.

وَ تَشْهَدَ أَنَّ عَلِيًّا الَّذِي أَرَاكَ مَا أَرَاكَ وَ أَوْلَاكَ مِنَ النَّعَمِ مَا أَوْلَاكَ خَيْرُ خَلْقِ اللَّهِ بَعْدَ مُحَمَّدٍ رَسُولِ اللَّهِ وَ أَحَقُّ خَلْقِ اللَّهِ بِمَقَامِ مُحَمَّدٍ ص بَعْدَهُ وَ الْقِيَامِ بِشَرَائِعِهِ وَ أَحْكَامِهِ

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

وَ تَشْهَدَ أَنَّ أَوْلِيَاءَهُ أَوْلِيَاءُ اللَّهِ وَ أَنَّ أَعْدَاءَهُ أَعْدَاءُ اللَّهِ وَ أَنَّ الْمُؤْمِنِينَ الْمُشَارِكِينَ لَكَ فِيمَا كَلَّفْتُكَ الْمُسَاعِدِينَ لَكَ عَلَى مَا بِهِ أَمْرُكَ خَيْرُ أُمَّةٍ مُحَمَّدٍ ص وَ صَفْوُهُ شِبَعَةَ عَلِيٍّ ع

And I testify that his^{asws} friends are the friends of Allah^{azwj} and that his^{asws} enemies are the enemies of Allah^{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^{asws} orders you – is the best of the community of Muhammad^{saww} and the elite of the Shias of Ali^{asws}.

وَ أَمْرُكَ أَنْ تُؤَاسِيَ إِخْوَانَكَ الْمُطَابِقِينَ لَكَ عَلَى تَصَدِيقِ مُحَمَّدٍ ص وَ تَصَدِيقِي وَ الْإِنْقِيَادِ لَهُ وَ لِي بِمَا رَزَقَكَ اللَّهُ وَ فَضَّلَكَ عَلَى مَنْ فَضَّلَكَ بِهِ مِنْهُمْ

And I^{asws} order you that you be consoling with your *Momineen* brothers, the matching ones to you, upon the ratification of Muhammad^{saww}, and ratifying me^{asws}, and the submission to him^{saww} and to me^{asws}, from what Allah^{azwj} Sustained you and Graced you upon the ones who merited you with it, from them.

تَسُدُّ فَاقَتَهُمْ وَ تَجْبُرُ كَسْرَهُمْ وَ خَلَّتَهُمْ وَ مَنْ كَانَ مِنْهُمْ فِي دَرَجَتِكَ فِي الْإِيمَانِ سَاوِيَتُهُ فِي مَالِكَ بِنَفْسِكَ وَ مَنْ كَانَ مِنْهُمْ فَاضِلًا عَلَيْكَ فِي دِينِكَ أَثَرْتَهُ بِمَالِكَ عَلَى نَفْسِكَ حَتَّى يَعْلَمَ اللَّهُ مِنْكَ أَنَّ دِينَهُ أَثَرُ عِنْدَكَ مِنْ مَالِكَ وَ أَنَّ أَوْلِيَاءَهُ أَكْرَمُ إِلَيْكَ مِنْ أَهْلِكَ وَ عِيَالِكَ

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 Allah^{azwj} 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.

وَأْمُرْكَ أَنْ تَصُونَ دِينَكَ وَ عِلْمَنَا الَّذِي أَوْدَعْنَاكَ وَ أَسْرَارَنَا الَّتِي حَمَلْنَاكَ فَلَا تُبَدِّ عُلُومَنَا لِمَنْ يُقَابِلُهَا بِالْعِنَادِ وَ يُقَابِلُكَ مِنْ أَجْلِهَا بِالشُّتْمِ وَ اللَّعْنِ وَ التَّنَاوُلِ مِنَ الْعَرِضِ وَ الْبَدَنِ وَ لَا تُفْشِ سِرَّنَا إِلَى مَنْ يُشْنَعُ عَلَيْنَا عِنْدَ الْجَاهِلِينَ بِأَحْوَالِنَا وَ يَعْرِضُ أَوْلِيَاءَنَا لِيَوَادِرِ الْجَهَّالِ

And I^{asws} order you safeguard your Religion and our^{asws} knowledge which I^{asws} am entrusting you – and our^{asws} secrets which we^{asws} load (upon) you, so do not manifest our^{asws} 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 our^{asws} secrets to the one who would be adverse upon us^{asws} in the presence of the ones ignorant of our^{asws} states, and expose our^{asws} friends to the anecdotes of the ignorant ones’.

وَأْمُرْكَ أَنْ تَسْتَعْمَلَ التَّقِيَّةَ فِي دِينِكَ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَ مَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً

And I^{asws} order you to utilise *Taqaayyah* (dissimulation) in your Religion, for Allah^{azwj} 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 أَذْنَتْ لَكَ فِي تَفْضِيلِ أَعْدَائِنَا عَلَيْنَا إِنْ أَجْأَكَ الْخَوْفُ إِلَيْهِ وَ فِي إِظْهَارِ الْبِرَاءَةِ مِنَّا إِنْ حَمَلَكَ الْوَجَلُ إِلَيْهِ وَ فِي تَرْكِ الصَّلَوَاتِ الْمَكْتُوبَاتِ إِذَا خَشِيتَ عَلَى حُشَاشَتِكَ الْأَفَاتِ وَ الْعَاهَاتِ فَإِنَّ تَفْضِيلَكَ أَعْدَاءَنَا عَلَيْنَا عِنْدَ خَوْفِكَ لَا يَنْفَعُهُمْ وَ لَا يَضُرُّنَا وَ إِنْ إِظْهَارَكَ بِرَاءَتِكَ مِنَّا عِنْدَ تَقِيَّتِكَ لَا يَدْخُحُ فِيْنَا وَ لَا يَنْفُصُنَا

And I^{asws} have permitted for you regarding the preferring of our^{asws} enemies over us^{asws} – if there comes to you the fear to it, and (permission) in displaying the disavowing from us^{asws} 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 our^{asws} enemies over us^{asws} during your fear would neither benefit them nor harm us^{asws}, and that your display of disavowing from us^{asws} during your *Taqaayyah* would neither undermine regarding us^{asws} nor would it reduce us^{asws} (with anything).

وَ لَئِنْ تَبَرَّأْنَا مِنَّا سَاعَةً بِلِسَانِكَ وَ أَنْتَ مُوَالٍ لَنَا بِجَنَانِكَ لِنَبْقِي عَلَى نَفْسِكَ رُوحَهَا الَّتِي بِهَا قِيَامُهَا وَ مَالُهَا الَّذِي بِهِ قِيَامُهَا وَ جَاهُهَا الَّذِي بِهِ تَمَاسُكُهَا وَ تَصُونُ مَنْ عُرِفَ بِذَلِكَ وَ عُرِفَتْ بِهِ مِنْ أَوْلِيَائِنَا إِخْوَانِنَا وَ أَخَوَاتِنَا مِنْ بَعْدِ ذَلِكَ بِشُهُورٍ وَ سِنِينَ إِلَى أَنْ تَنْفَرِجَ

تِلْكَ الْكُفْرَةُ وَ تَرُولَ بِهِ تِلْكَ الْعُمَّةُ فَإِنَّ ذَلِكَ أَفْضَلُ مِنْ أَنْ تَتَعَرَّضَ لِلْهَلَاكِ وَ تَنْقَطِعَ بِهِ عَنْ عَمَلٍ فِي الدِّينِ وَ صِلَاحِ إِخْوَانِكَ
المؤمنين ،

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.

وَ إِيَّاكَ ثُمَّ إِيَّاكَ أَنْ تَتْرَكَ التَّقِيَّةَ الَّتِي أَمَرْتُكَ بِهَا فَإِنَّكَ شَائِطٌ بِدَمِكَ وَ دِمَاءِ إِخْوَانِكَ مُعَرَّضٌ لِيَعْمِكَ وَ نِعْمِهِمْ لِلزَّوَالِ مُدِلٌّ لَهُمْ فِي
أَيْدِي أَعْدَاءِ دِينِ اللَّهِ وَ قَدْ أَمَرَكَ اللَّهُ بِإِعْرَازِهِمْ فَإِنَّكَ إِنْ خَالَفْتَ وَصِيَّتِي كَانَ ضَرْبُكَ عَلَى نَفْسِكَ وَ إِخْوَانِكَ أَشَدَّ مِنْ ضَرْبِ
الْمُنَاصِبِ لَنَا الْكَافِرِ بِنَا.

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 Comanded 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 عز و حل و إِيَّاكُمْ إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ قال الإمام ع وَ إِيَّاكُمْ الَّذِي أَكْرَمَ مُحَمَّدًا ص وَ عَلِيًّا ع بِالْفَضِيلَةِ
وَ أَكْرَمَ آلَهُمَا الطَّيِّبِينَ بِالْخِلَافَةِ، وَ أَكْرَمَ شَيْعَتَهُم بِالرُّوحِ وَ الرِّيحَانِ وَ الْكِرَامَةِ وَ الرِّضْوَانِ إِلَهًا وَاحِدًا لَا شَرِيكَ لَهُ وَ لَا نَظِيرَ وَ لَا
عَدِيلَ. لَا إِلَهَ إِلَّا هُوَ الْخَالِقُ، الْبَارِئُ، الْمَصُورُ، الرَّازِقُ، الْبَاسِطُ، الْمَغْنِي، الْمَفْقَرُ، الْمَعَزُ، الْمَذَلُّ. الرَّحْمَنُ يَرْزُقُ مُؤْمِنَهُمْ وَ كَافِرَهُمْ، وَ
صَالِحَهُمْ وَ طَالِحَهُمْ، لَا يَقْطَعُ عَنْهُمْ مَوَادَّ فَضْلِهِ وَ رِزْقَهُ، وَ إِنْ انْقَطَعُوا عَنْ طَاعَتِهِ. الرَّحِيمُ بِعِبَادِهِ الْمُؤْمِنِينَ مِنْ شَيْعَةِ آلِ مُحَمَّدٍ
ص وَسِعَ لَهُمْ فِي التَّقِيَّةِ يَجَاهِرُونَ بِإِظْهَارِ مَوَالَاةِ أَوْلِيَاءِ اللَّهِ وَ مَعَادَاةِ أَعْدَائِهِ إِذَا قَدَرُوا، وَ يَسْتَرُونَهَا إِذَا عَجَزُوا قَالَ رَسُولُ اللَّهِ ص وَ لَوْ
شَاءَ لَحَرَّمَ عَلَيْكُمْ التَّقِيَّةَ، وَ أَمَرَكُمْ بِالصَّبْرِ عَلَى مَا يَنَالُكُمْ مِنْ أَعْدَائِكُمْ عِنْدَ إِظْهَارِكُمْ الْحَقَّ. أَلَا فَأَعْظَمَ فِرَاطُ اللَّهِ تَعَالَى عَلَيْكُمْ بَعْدَ
فِرَاطِ مَوَالَاتِنَا وَ مَعَادَاةِ أَعْدَائِنَا اسْتِعْمَالَ التَّقِيَّةِ عَلَى أَنْفُسِكُمْ وَ إِخْوَانِكُمْ [وَ مَعَارِفِكُمْ، وَ قَضَاءِ حَقُوقِ إِخْوَانِكُمْ] فِي اللَّهِ. أَلَا وَ
إِنَّ اللَّهَ يَغْفِرُ كُلَّ ذَنْبٍ بَعْدَ ذَلِكَ وَ لَا يَسْتَقْصِي. فَأَمَّا هَذَانِ فَقُلْ مَنْ يَنْجُو مِنْهُمَا إِلَّا بَعْدَ مَسِّ عَذَابٍ شَدِيدٍ، إِلَّا أَنْ يَكُونَ لَهُمْ

¹⁰² Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 4 H 1

مظالم على النواصب و الكفار، فيكون عذاب هذين على أولئك الكفار و النواصب قصاصا بما لكم عليهم من الحقوق، و ما لهم إليكم من الظلم، فاتقوا الله و لا تتعرضوا لمقت الله بترك التقية، و التقصير في حقوق إخوانكم المؤمنين

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 إلهكم’ means that is your Lord who has blessed Muhammad^{saww} 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. ‘إله واحد’ (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 ‘الرحمن’ 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.

‘الرحيم’ Allah is extremely kind to His^{azwj} Momin servants who are the Shias of Alay Muhammad^{saww} to the extent that He Has Made provision for them to observe ‘Taqaayyah’, under compulsion so that they can hide their faith. And Rasool Allah said: Allah^{azwj} could have Made Taqaayyah unlawful for you; in that case, you had to tolerate the cruelties of the Kufir 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 Taqaayyah 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 Taqaayyah and don’t invite Allah^{azwj}’s wrath by usurping the rights of your fellow Momineen.¹⁰⁴

قال رسول الله ص من صلى الخمس كفر الله عنه من الذنوب ما بين كل صلاتين، و كان كمن على بابه نهر جار يغتسل فيه كل يوم خمس مرات [و] لا يبقى عليه من الدرن شيئا إلا المويقات التي هي جحد النبوة و الإمامة أو ظلم إخوانه المؤمنين أو ترك التقية حتى يضر بنفسه و بإخوانه المؤمنين

Rasool-Allah^{saww} 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

¹⁰³ Names of Allah^{azwj}

¹⁰⁴ H.336, تفسير الإمام العسكري ص : 574

himself in a way that no dirt remains on his body. However, except for those sins which would’ kill their committers ‘إلا الموبقات’ (can never be forgiven against acts of worship) i.e., denying ‘Risalat and Imamah’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

قال علي بن الحسين ع قال رسول الله ص ما من عبد و لا أمة زال عن ولايتنا، و خالف طريقتنا، و سمي غيرنا بأسمائنا و أسماء خيار أهلنا الذي اختاره الله للقيام بدينه و دنياه، و لقبه بألقابنا و هو لذلك يلقبه معتقدا، لا يحمل على ذلك تقية خوف، و لا تدبير مصلحة دين، إلا بعثه الله يوم القيامة و من كان قد اتخذ من دون الله وليا، و حشر إليه الشياطين الذين كانوا يغوونه. فقال [له] يا عبدي أربا معي، هؤلاء كنت تعبد و إياهم كنت تطلب فمنهم فاطلب ثواب ما كنت تعمل، لك معهم عقاب إجرائك. ثم يأمر الله تعالى أن يحشر الشيعة الموالون لمحمد و علي و آلهما ع من كان في تقية لا يظهر ما يعتقد، و ممن لم يكن عليه تقية، و كان يظهر ما يعتقد. فيقول الله تعالى انظروا حسنات شيعة محمد و علي فضاغفوها. قال فيضاغفون حسناتهم أضعافا مضاعفة. ثم يقول الله تعالى انظروا ذنوب شيعة محمد و علي. فينظرون فمنهم من قلت ذنوبه فكانت مغمورة في طاعاته، فهؤلاء السعداء مع الأولياء و الأصفياء. و منهم من كثرت ذنوبه و عظمت، فيقول الله تعالى قدموا الذين كانوا لا تقية عليهم من أولياء محمد و علي، فيقدمون. فيقول الله تعالى انظروا حسنات عبادي هؤلاء النصاب الذين اتخذوا الأنداد من دون محمد و علي و من دون خلفائهم، فاجعلوها لهؤلاء المؤمنين، لما كان من اغتياهم لهم بوقعتهم فيهم، و قصدهم إلى أذاهم فيفعلون ذلك، فنصير حسنات النواصب لشيعتنا الذين لم يكن عليهم تقية. ثم يقول انظروا إلى سيئات شيعة محمد و علي، فإن بقيت لهم على هؤلاء النصاب بوقعتهم فيهم زيادات، فاحملوا على أولئك النصاب بقدرها من الذنوب التي لهؤلاء الشيعة. فيفعل ذلك. ثم يقول الله عز و جل اتنوا بالشيعة المتقين لخوف الأعداء، فافعلوا في حسناتهم و سيئاتهم، و حسنات هؤلاء النصاب و سيئاتهم ما فعلتم بالأولين. فيقول النواصب يا ربنا هؤلاء كانوا معنا في مشاهدنا حاضرين، و بأقوالنا قائلين، و لمذاهبنا معتقدين فيقال كلا و الله يا أيها النصاب ما كانوا لمذاهبكم معتقدين، بل كانوا بقلوبهم لكم إلى الله مخالفين، و إن كانوا بأقوالكم قائلين، و بأعمالكم عاملين للتقية منكم معاشر الكافرين، قد اعتدنا لهم بأقوابيلهم و أفاعيلهم اعتدانا بأقوابيل المطيعين و أفاعيل الحسنين، إذ كانوا بأمرنا عاملين قال رسول الله ص فعند ذلك تعظم حسرات النصاب إذا رأوا حسناتهم في موازين شيعتنا أهل البيت، و رأوا سيئات شيعتنا على ظهور معاشر النصاب، و ذلك قوله عز و جل كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسْرَاتٍ عَلَيْهِمْ

قوله عز و جل يا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَ لَا تَتَّبِعُوا خُطُوبَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَ الْفَحْشَاءِ وَ أَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

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

¹⁰⁵ Prophet-hood and Imamah.

¹⁰⁶ [حديث أن الصلوات الخمس كفارة للذنوب], H. 111, رالإمام العسكري ص : (U205) 232

¹⁰⁷ Plural of Satan.

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^{saww} 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^{saww} and Ali^{asws} who did not face the conditions of Taqayyah, then Allah^{azwj} will Ask angels to bring forward the ‘Nasabis’¹⁰⁸ (enemies of Ahlul Bait^{asws}) who had stopped following Muhammad^{saww} 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 Momineen¹⁰⁹. 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 compulsory¹¹⁰. Allah^{azwj} will ask angles 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 as a 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-believers¹¹¹ 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

¹⁰⁸ Also those who hold grudges against the friends of Ahlul Bait^{asws}, see definition of Nasabi:

<http://hubeali.com/articles/who-will-be-successful-in-the-Hereafter-article-english.pdf>

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

نظر الباقر ع إلى بعض شيعته و قد دخل خلف بعض المخالفين إلى الصلاة و أحس الشيعي بأن الباقر ع قد عرف ذلك منه، فقصده و قال أعتذر إليك يا ابن رسول الله من صلاتي خلف فلان، فإني أتقيه، و لو لا ذلك لصليت وحدي. قال له الباقر ع يا أخي إنما كنت تحتاج أن تعتذر لو تركت، يا عبد الله المؤمن ما زالت ملائكة السماوات السبع و الأرضين السبع تصلي عليك، و تلعن إمامك ذاك و إن الله تعالى أمر أن تحسب لك صلاتك خلفه للتقية بسبعمائة صلاة لو صليتها وحدك فعليك بالتقية، و اعلم أن الله تعالى يمقت تاركها كما يمقت المتقي منه، فلا ترض لنفسك أن تكون منزلتك عند الله كمنزلة أعدائه

Once Imam Mohammed Baqir^{asws} observed one of his^{asws} shias reciting Salaat behind a ‘Munafiq’ (hypocrite), the Shia also saw that the Imam^{asws} had taken notice of him. He later visited Imam^{asws} and tried to give his justification by saying: ‘O son^{asws} of Prophet^{saww}! I was compelled to offer congressional prayers, behind so and so Munafiq under Taqayyah, otherwise I always offer my Salat individually. Imam^{asws} replied: O ‘Mard-e-Momin’¹¹⁴! 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^{azwj}!, you are being praised by the angels of seven skies and seven universes through sending ‘Darood’¹¹⁵ on you and are cursing the leader of that congressional prayers. Allah^{azwj} 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^{azwj} has strongly condemned all those who don’t observe Taqayyah in a similar way, as He^{azwj} is also enemy of those who do not believe in it. Thus, you will not like to be standing in the court of Allah^{azwj}, by abandoning Taqayyah, where Allah^{azwj}’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.

(يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا ۚ وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ (167) (2: (إِنَّمَا يَأْمُرُكُم بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ (2:169) طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ (168)

¹¹³ 579 (U 507), H. 341 (U 507). تفسير الإمام العسكري ص:

¹¹⁴ Brave and pious followers of Ahlul Bait^{asws}

¹¹⁵ Salutations

¹¹⁶ 586 (U 516), H. 351 (U 516). تفسير الإمام العسكري ص:

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

قال علي بن الحسين (عليهما السلام): هذه أحوال من كنتم فضائلنا، ووجدد حقوقنا وسمى بأسمائنا، ولقب بألقابنا وأعان ظالمنا على غضب حقوقنا، ومالا علينا أعداءنا، والتقية . عليكم . لا ترعجه، والمخافة على نفسه وماله وحاله لا تبعثه

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

فاتقوا الله معاشر شيعتنا، لا تستعملوا الهويتنا ولا تقية عليكم، ولا تستعملوا المهاجرة والتقية تمنعكم، وساحدثكم في ذلك بما يردعكم ويعظكم: دخل على أمير المؤمنين (عليه السلام) رجالان من أصحابه، فوطئ أحدهما على حية فلدغته، ووقع على الآخر في طريقه من حائط عقرب فلسعته وسقطا جميعا فكأنهما لما بهما يتضرعان ويكيان، فقيل لأمير المؤمنين (عليه السلام). فقال: دعوها فانه لم يحن حينهما، ولم تتم محنتهما، فحملا إلى منزليهما، فبقيا عليلين أليمن في عذاب شديد شهرين.

Fear Allah^{azwj}, group of our^{asws} Shiites! Do not stay away from us^{asws} when there is no *Taqayyah* for you, and do not be with us^{asws} when *Taqayyah* prevents you (from us^{asws}). I^{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^{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^{asws}. He^{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.

ثم إن أمير المؤمنين (عليه السلام) بعث إليهما، فحملا إليه، والناس يقولون: سيموتان على أيدي الحاملين لهما. فقال لهما: كيف حالكما؟ قالا: نحن بألم عظيم، وفي عذاب شديد. قال لهما: استغفرا الله من . كل . ذنب أداكما إلى هذا، وتعوذا بالله مما يحبط أجركما، ويعظم وزركما. قالا: وكيف ذلك يا أمير المؤمنين؟

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

He^{asws} said to them: 'Ask forgiveness from Allah^{azwj} from all the sins that have resulted in this, and seek refuge in Allah^{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^{asws}?'

فقال . علي . (عليه السلام): ما اصاب واحد منكما إلا بذنبه: أما أنت يا فلان . وأقبل علي أجهما . فتذكر يوم غمز علي سلمان الفارسي . رحمه الله . فلان وطعن عليه لموالاته لنا، فلم يمنعك من الرد والاستخفاف به خوف علي نفسك ولا علي أهلك ولا علي ولدك ومالك، أكثر من أنك استحييته، فلذلك أصابك. فان أردت أن يزيل الله مابك، فاعتقد أن لا ترى مزرتا علي ولي لنا تقدر علي نصرته بظهر الغيب إلا نصرته، إلا أن تخاف علي نفسك أو أهلك أو ولدك أو مالك.

Imam Ali^{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^{ra} the Persian and chided him^{asws} for being a friend of ours^{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. I^{asws} wish Allah^{azwj} should pass this away from you. Have the belief that from now on you will not tolerate the belittling of any of our^{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 *Taqayyah*).

وقال للاخر: فأنت، أفندري لما أصابك ما أصابك؟ قال: لا. قال أما تذكر حيث أقبل قنبر خادمي وأنت بحضرة فلان العاتي، فقممت إجلالا له لا جلالك لي؟ فقال لك: وتقوم لهذا بحضرتي؟! فقلت له: وما بالي لا أقوم وملائكة الله تضع له أجنحتها في طريقه، فعليها يمشي. فلما قلت هذا له، قام إلى قنبر وضربه، وشمته، وآذاه، وتهدده وتهددني، وألزمي الاغضاء علي قدي، فلهذا سقطت عليك هذه الحية. فان، أردت أن يعافيك الله تعالى من هذا، فاعتقد أن لاتفعل بنا، ولا بأحد من موالينا بحضرة أعدائنا ما يخاف علينا وعليهم منه.

And he^{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^{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^{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^{asws}, and this grieved me^{asws}. This is why this scorpion settled on you. If you intend, that Allah^{azwj} should Grant you health from this, have the belief that you will not act like this with our^{asws} friends in the presence of our^{asws} enemies, when there is fear for us^{asws} or to him from them'.

اما ان رسول الله (صلى الله عليه وآله) كان مع تفضيله لي لم يكن يقوم لي عن مجلسه إذا حضرته كما . كان . يفعل به بعض من لايعشر معشار جزء من مائة ألف جزء من إيجابه لي لانه علم أن ذلك يحمل بعض أعداء الله علي ما يغمه، ويغمي، ويغم المؤمنين، وقد كان يقوم لقوم لا يخاف علي نفسه ولا عليهم مثل ما خاف علي لو فعل ذلك بي.

'when I^{asws} used visit the Messenger of Allah^{saww}, sitting (with others), despite my^{asws} higher status, he^{saww} never used to stand up for me^{asws}, like he^{saww} would do that for some others who did not even have a part of a hundred thousandth of the virtues that I^{asws} have. This was because, he^{saww} knew that some of the enemies of Allah^{azwj} would be enraged at him^{saww}, and enraged at me^{asws}, and enraged at the believers. But he^{saww} used to stand up (in my respect) when there was no fear for himself^{saww} or to me^{asws}.

قوله عزوجل: " ليس البران تولوا وجوهكم قبل المشرق والمغرب ولكن البر من آمن بالله واليوم الآخر والملائكة والكتاب والنبیین وآتی المال علی حبه ذوی القربی والیتامی والمساکین وابن السبیل والسائلین وفي الرقاب وأتی الزکوة والموفون بعهدهم اذا عاهدوا والصابرین فی الباساء والضراء وحین الباس اولئک الذین صدقوا واولئک هم المتقون "

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

. وَ آتی الزکاة الواجبة علیه لإخوانه المؤمنین، فإن لم یکن له مال یرکبه فزکاة بدنه و عقله، و هو أن یرجى بفضل علی و الطیبین من آله إذا قدر، و یرتعمل التقية عند البلیا إذا عمت، و المحن إذا نزلت، و الأعداء إذا غلبوا، و یرتعمل عباد الله بما لا یثلم دینه، و لا یقدح فی عرضه، و بما یسلم معه دینه و دنياه، فهو باستعمال التقية یوفر نفسه علی طاعة مولاه، و یصون عرضه الذی فرض الله [علیه] صیاته، و یحفظ علی نفسه أمواله التي قد جعلها الله له قیاما، و لدینه و عرضه و بدنه قواما، و لعن المغضوب علیهم الآخذین من الخصال بأرذلها، و من الخلال بأسخطها لدفعهم الحقوق عن أهلها و تسلیمهم الولایات إلى غیر مستحقها

In a tradition, Imam Hassan Askari^{asws} explains the meanings of ‘و آتی الزکاة’ 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^{saww} and his pure and pious Progeny^{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^{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^{azwj}, and protects his esteem, protection of which, is Commanded by Allah^{azwj}, by doing so he ensures his property, his body and honour are all saved from being plundered. May Allah^{azwj}'s curse be upon those who have annoyed Allah^{azwj}, who have adapted disgraceful habits, practised punishable deeds, have usurped the right of the Righteous People^{asws}, and have ascribed Wilayah-e-Ali^{asws} to those who were not worthy of it.¹¹⁸

Finally, Imam^{asws} says:

¹¹⁷ تفسیر الإمام العسکری ص : 587

¹¹⁸ H. 352, تفسیر الإمام العسکری ص : 593

والتَّعْيِيَةُ وَضِدَّهَا الْإِذَاعَةُ

The weapon of intelligence is 'Taqaayah' whereas that of ignorance is vanity (show-off).¹¹⁹

الكافي (ط - الإسلامية)، ج 1، ص: 22¹¹⁹

APPENDIX I

Taqayyah of Prophehts^{as120}

أبي رحمه الله قال حدثنا محمد بن يحيى العطار عن محمد بن أحمد عن أبي إسحاق إبراهيم بن هاشم عن صالح بن سعيد عن رجل من أصحابنا عن أبي عبد الله ع قال سألته عن قول الله عز و جل في قصة إبراهيم ع قال بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَسَأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ قال ما فعله كبيرهم و ما كذب إبراهيم ع فقلت فكيف ذاك قال إنما قال إبراهيم ع فَسَأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ إِنْ نَطَقُوا فكبيرهم فعل و إن لم ينطقوا فلم يفعل كبيرهم شيئاً فما نطقوا و ما كذب إبراهيم ع فقلت قوله عز و جل في يوسف أَيُّهَا الْعَبْرُ إِنَّكُمْ لَسَارِقُونَ قال إنهم سرقوا يوسف من أبيه أ لا ترى إنه قال لهم حين قال ما ذا تَفْقِدُونَ قَالُوا نَفْقِدُ صُوَاعَ الْمَلِكِ و لم يقل سرقتم صواع الملك إنما عنى سرقتم يوسف من أبيه فقلت قوله إِيَّيَّ سَقِيمٍ قال ما كان إبراهيم سقيماً و ما كذب إنما عنى سقيماً في دينه مرتادا

و قد روي أنه عنى بقوله سقيم أي سأسقم و كل ميت سقيم و قد قال الله عز و جل لنبيه ص إِنَّكَ مَيِّتٌ بمعنى إنك ستموت.
و قد روي أنه عنى أي سقيم بما يفعل بالحسين بن علي ع

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}:

قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ : (21:63)

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:

¹²⁰ باب معنى قول إبراهيم بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَسَأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ و معنى قوله إِيَّيَّ سَقِيمٍ و معنى قول يوسف ع حين أمر المنادي أن ينادي أَيُّهَا الْعَبْرُ إِنَّكُمْ لَسَارِقُونَ

¹²¹ فَلَمَّا جَهَرَهُمْ بِجَهَارِهِمْ جَعَلَ السَّمَايَةَ فِي رِجْلِ أُخْيِهِ ثُمَّ أَدْنَى مُؤَدَّنَ أَيُّهَا الْعَبْرُ إِنَّكُمْ لَسَارِقُونَ (70) قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا تَفْقِدُونَ (71) قَالُوا نَفْقِدُ صُوَاعَ الْمَلِكِ وَلِمَنْ جَاءَ بِهِ جُمَلٌ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ (72)

'مَاذَا تَفْقِدُونَ (71) قَالُوا تَفْقِدُ صَوْلَةَ الْمَلِكِ' **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^{as} from his father^{as}.

I asked again, What about the words 'I (Abraham) am sick'? Imam^{asws} replied: 'Abraham^{as} was neither sick nor he^{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^{as} implied that he was about to get ill since disease is a precursor to death as, indeed, Allah^{azwj} had told His Prophet that, 'surely you are in a shroud', meaning that you will soon come back to Me^{azwj}.

It is also been narrated that the meanings of Prophet Abraham^{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^{asws},¹²².

¹²² Also see, pp. 255, Mani-ul-Akbar-U.

APPENDIX II

Imam ^{asws} Says - It is incumbent to obey the kings

حَدَّثَنَا أَحْمَدُ بْنُ زِيَادٍ بْنُ جَعْفَرٍ الْأَمْدَاوِيُّ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ الْحَسَنِ الْمَدِينِيُّ، عَنْ أَبِي عَبْدِ اللَّهِ بْنِ الْفَضْلِ، عَنْ أَبِيهِ الْفَضْلِ قَالَ: كُنْتُ أَحْسِبُ الرَّشِيدَ، فَأَقْبَلَ عَلِيًّا يَوْمًا غَضَبَانًا وَبِيَدِهِ سَيْفٌ يَقْلِبُهُ، فَقَالَ لِي: يَا فَضْلُ بِقَرَابَتِي مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَئِنْ لَمْ تَأْتِنِي بِإِبْنِ عَمِّي الْآنَ لَا أَخَذَنَّ الَّذِي فِيهِ عَيْنَاكَ، فَقُلْتُ: بِمَنْ أَجِئُكَ؟ فَقَالَ: بِهَذَا الْحِجَازِيِّ، فَقُلْتُ: وَأَيُّ الْحِجَازِيِّ؟ قَالَ: مُوسَى بْنُ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِمُ السَّلَامُ. قَالَ الْفَضْلُ: فَخَفْتُ مِنَ اللَّهِ عَزَّ وَجَلَّ أَنْ أُجِءَ بِهِ إِلَيْهِ، ثُمَّ فَكَّرْتُ فِي النَّقْمَةِ فَقُلْتُ لَهُ: أَفْعَلْ، فَقَالَ: اتَّبِنِي بِسَوَاطِينِ وَهَبَارِئِينَ وَجَلَادِئِينَ، قَالَ: فَأَتَيْتُهُ بِذَلِكَ وَمَضَيْتُ إِلَى مَنْزِلِ أَبِي إِبْرَاهِيمَ مُوسَى بْنِ جَعْفَرِ عَلَيْهِمَا السَّلَامُ فَأَتَيْتُ إِلَى خَرِبَةٍ فِيهَا كُوْحٌ مِنْ جَرَايِدِ النَّخْلِ فَإِذَا أَنَا بِعُلَامٍ أَسْوَدَ فَقُلْتُ لَهُ: اسْتَأْذِنْ لِي عَلَى مَوْلَاكَ - يَرْحَمُكَ اللَّهُ - فَقَالَ لِي: لِمَ فَالَيْسَ لَهُ حَاجِبٌ وَلَا بَوَّابٌ، فَوَجَّهْتُ إِلَيْهِ، فَإِذَا أَنَا بِعُلَامٍ أَسْوَدَ بِيَدِهِ مِقْصٌ يَأْخُذُ اللَّحْمَ مِنْ جَبِينِهِ وَعِزْزِينَ أَنْفَهُ مِنْ كَثْرَةِ سُجُودِهِ فَقُلْتُ لَهُ: السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ أَجِبَ الرَّشِيدِ، فَقَالَ: مَا لِلرَّشِيدِ وَمَا لِي؟ أَمَا تَشْعَلُهُ نِعْمَتُهُ عَنِّي؟ ثُمَّ وَتَبَ مُسْرِعًا وَهُوَ يَقُولُ: لَوْ أَنِّي سَمِعْتُ فِي خَيْرٍ عَنْ جَدِّي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنَّ طَاعَةَ السُّلْطَانِ لِلتَّقِيَّةِ وَاجِبَةٌ إِذَا مَا جِئْتُ، فَقُلْتُ لَهُ: اسْتَعِدَّ لِلْعُقُوبَةِ يَا أَبَا إِبْرَاهِيمَ - رَحِمَكَ اللَّهُ - فَقَالَ عَلَيْهِ السَّلَامُ: أَلَيْسَ مَعِيَ مَنْ يَمْلِكُ الدُّنْيَا وَالْآخِرَةَ؟ وَلَنْ يَتَّعِدَ الْيَوْمَ عَلَى سَوْءِ بِي إِِنْ شَاءَ اللَّهُ تَعَالَى، قَالَ فَضْلُ بْنُ الرَّبِيعِ: فَرَأَيْتُهُ وَقَدْ أَدَارَ يَدَهُ عَلَيْهِ السَّلَامُ يُلَوِّحُ بِهَا عَلَى رَأْسِهِ عَلَيْهِ السَّلَامُ ثَلَاثَ مَرَّاتٍ، فَدَخَلْتُ عَلَى الرَّشِيدِ فَإِذَا هُوَ كَأَنَّهُ إِمْرَأَةٌ تُكَلِّمُ قَائِمٌ حَيْرَانٌ، فَلَمَّا رَأَيْتُ قَالَ لِي: يَا فَضْلُ، فَقُلْتُ: لَبَّيْكَ، فَقَالَ: جِئْتَنِي بِإِبْنِ عَمِّي؟ قُلْتُ: نَعَمْ، قَالَ: لَا تَكُونُ أَرْعَجْتُهُ، فَقُلْتُ: لَا، قَالَ: لَا تَكُونُ أَعْلَمْتُهُ إِنِّي عَلَيْهِ غَضَبَانٌ، فَإِنِّي قَدْ هَيَّجْتُ عَلَى نَفْسِي مَا لَمْ أَرِدْهُ، ائْتَدَنَّ لَهُ بِالْدُخُولِ، فَأَذْنَتْ لَهُ، فَلَمَّا رَأَاهُ وَتَبَّ إِلَيْهِ قَائِمًا وَعَانَقَهُ وَقَالَ لَهُ: مَرَحِبًا بِإِبْنِ عَمِّي وَأَخِي وَوَارِثِ نِعْمَتِي، ثُمَّ اجْلَسَهُ عَلَى مِحْدِهِ فَقَالَ لَهُ: مَا الَّذِي قَطَعَكَ عَنْ زِيَارَتِنَا؟ فَقَالَ: سَعَةُ مُلْكِكَ وَحُبُّكَ لِلدُّنْيَا، فَقَالَ: ائْتُونِي بِحَقَّةِ الْغَالِيَةِ، فَأُتِيَ بِهَا، فَعَلَفَهُ بِيَدِهِ، ثُمَّ أَمَرَ أَنْ يُحْمَلَ بَيْنَ يَدَيْهِ جَلْعٌ وَبَدْرَتَانِ دَنَابِرُ، فَقَالَ جَعْفَرُ عَلَيْهِمَا السَّلَامُ: وَاللَّهِ لَوْ لَا إِنِّي أَرَى أَنْ أُرَوِّجَ بِهَا مِنْ عُرَّابِ بَنِي أَبِي طَالِبٍ لِقَلَّ يَنْقَطِعُ نَسْلُهُ أَبَدًا مَا قَبِلْتُهَا، ثُمَّ تَوَلَّى عَلَيْهِ السَّلَامُ وَهُوَ يَقُولُ: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ .

فَقَالَ الْفَضْلُ: يَا أَمِيرَ الْمُؤْمِنِينَ أَرَدْتُ أَنْ تُعَاقِبَهُ فَخَلَعْتَ عَلَيْهِ وَأَكْرَمْتَهُ؟ فَقَالَ لِي: يَا فَضْلُ إِنَّكَ لَمَّا مَضَيْتَ لِتَجِئَنِي بِهِ رَأَيْتُ أَقْوَامًا قَدْ أَخَذُوا بِدَارِي، بِأَيْدِيهِمْ حِرَابٌ قَدْ عَرَسُوهَا فِي أَصْلِ الدَّارِ يَقُولُونَ: إِنْ آذَى ابْنُ رَسُولِ اللَّهِ حَسَفْنَا بِهِ، وَإِنْ أَحْسَنَ إِلَيْهِ انصَرَفْنَا عَنْهُ وَتَرَكْنَاهُ .

فَتَبِعْتُهُ عَلَيْهِ السَّلَامُ، فَقُلْتُ لَهُ: مَا الَّذِي قُلْتَ حَتَّى كُفِّيتَ أَمْرَ الرَّشِيدِ؟ فَقَالَ: دُعَاءُ جَدِّي عَلِيِّ بْنِ أَبِي طَالِبٍ كَانَ إِذَا دَعَا بِهِ مَا بَرَزَ إِلَى عَسْكَرٍ إِلَّا هَزَمَهُ، وَلَا إِلَى فَارِسٍ إِلَّا قَهَرَهُ، وَهُوَ دُعَاءُ كِفَايَةِ الْبَلَاءِ، قُلْتُ: وَمَا هُوَ؟ قَالَ: قُلْتُ :

«اللَّهُمَّ بِكَ أَسَاوِرٌ وَبِكَ أَحَاوِرٌ وَبِكَ أَحَاوِرٌ وَبِكَ أَحَاوِرٌ، وَبِكَ أَصُولٌ وَبِكَ أَنْتَصِرُ، وَبِكَ أُمُوتُ وَأَحْيَا، أَسَلَمْتُ نَفْسِي إِلَيْكَ وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ، اللَّهُمَّ إِنَّكَ خَلَقْتَنِي وَرَزَقْتَنِي وَسَتَرْتَنِي، وَعَنِ الْعِبَادِ بَلْطَفٍ مَا خَوَّلْتَنِي أَعْيُنِي، وَإِذَا هَوَيْتُ رَدَدْتَنِي، وَإِذَا عَزَّرْتُ قَوَّمْتَنِي، وَإِذَا مَرَضْتُ شَفَيْتَنِي، وَإِذَا دَعَوْتُ أَجَبْتَنِي، يَا سَيِّدِي اِرْضَ عَنِّي فَقَدْ أَرْضَيْتَنِي.»

Ahmad ibn Ziyad ibn Ja’far al-Hamadani^{ra} 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-Fadhli, on the authority of his father Al-Fadhli:

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^{sawww} 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.” I said, “Which man from Hijaz?” He said, “Musa^{asws} ibn Ja’far^{asws} Muhammad^{asws} Ibn Ali^{asws} Ibn Al-Hussain^{asws} Ibn Ali^{asws} Ibn Abi Talib^{asws}.”

Al-Fadhli narrated, “I feared the Honourable the Exalted Allah^{azwj} (is going) to take Musa^{asws} ibn Ja’far^{asws} to Him^{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-Fadhli narrated, “I prepared what he had ordered and went to the house of Abi Ibrahim Musa^{asws} Ibn Ja’far^{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^{asws} - may Allah have Mercy upon you!” He told me, “Go in. He^{asws} does not have any gate-keepers or door men.” Then I went in to see him^{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^{asws} of the Rasool Allah^{sawww}! Peace be upon you^{asws}. Ar-Rashid has called you^{asws} in.” He^{asws} said, “What does Ar-Rashid have to do with me^{asws}? Has his (worldly) pleasures not made him forget about me^{asws}?”

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

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

We went to see Ar-Rashid^{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^{asws}, did you?” I said, “No.” He said, “You did not tell him^{asws} that I am angry with him^{asws}, did you? I^{la} was too excited and did what I^{la} did not want to do.

Let him^{asws} in.” I let in the Imam^{asws}. As soon as Haroun^{la} saw the Imam^{asws}, he rushed to him^{asws}, hugged him^{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

¹²³ 76 : ص 1 : ج : عيون أخبار الرضا (ع), H. 5. Uyoon Akhbar Al-Reza^{asws}, Chapter 7, H. 5

APPENDIX III

Examples of Observing Taqayyah of the Companions of Masomeen^{asws}

و قال بعض المخالفين بحضرة الصادق ع لرجل من الشيعة ما تقول في العشرة من الصحابة قال أقول فيهم الخير الجميل الذي يحط الله به سيئاتي و يرفع به درجاتي. قال السائل الحمد لله على ما أنقذني من بغضك كنت أظنك رافضيا تبغض الصحابة. فقال الرجل إلا من أبغض واحدا من الصحابة، فعليه لعنة الله. قال لعلك تتأول ما تقول (قل فمن) أبغض العشرة من الصحابة. فقال من أبغض العشرة فعليه لعنة الله و الملائكة و الناس أجمعين. فوثب الرجل فقبل رأسه، و قال اجعلني في حل مما قذفتك به من الرفض قبل اليوم. قال [اليوم] أنت في حل و أنت أخي. ثم انصرف السائل. فقال له الصادق ع جودت لله درك لقد عجبت الملائكة في السماوات من حسن تورتك، و تطفك بما خلصك، و لم تتلم دينك، و زاد الله في مخالفتنا عما إلى غم، و حجب عنهم مراد منتحلي مودتنا في تقيتهم. فقال بعض أصحاب الصادق ع يا ابن رسول الله ما عقلنا من كلام هذا إلا موافقة صاحبنا لهذا المتعنت الناصب فقال الصادق ع لئن كنتم لم تفهموا ما عني فقد فهمناه نحن، و قد شكر الله له. إن ولينا الموالي لأولياتنا المعادي لأعدائنا إذا ابتلاه الله بمن يمتحنه من مخالفيه وفقه لجواب يسلم معه دينه و عرضه، و يعظم الله بالتقية ثوابه إن صاحبكم هذا قال من عاب واحدا منهم فعليه لعنة الله. أي من عاب واحدا منهم هو أمير المؤمنين علي بن أبي طالب ع. و قال في الثانية من عابهم أو شتمهم فعليه لعنة الله. و قد صدق لأن من عابهم فقد عاب عليا ع، لأنه أحدهم، فإذا لم يحب عليا ع و لم يذمه فلم يعبهم، و إنما عاب بعضهم. [و لقد كان حزقيل المؤمن مع قوم فرعون الذين وشوا به إلى فرعون مثل هذه التورية، كان حزقيل يدعوهم إلى توحيد الله و نبوة موسى و تفضيل محمد رسول الله ص على جميع رسل الله و خلقه، و تفضيل علي بن أبي طالب ع و الخيار من الأئمة على سائر أوصياء النبيين و إلى البراءة من ربوبية فرعون. فوشى به الواشون إلى فرعون، و قالوا إن حزقيل يدعو إلى مخالفتك، و يعين أعداءك على مضادتك. فقال لهم فرعون إنه ابن عمي و خليفتي على ملكي و ولي عهدي، إن فعل ما قلت، فقد استحق أشد العذاب على كفره نعمتي، و إن كنتم عليه كاذبين، فقد استحققتكم أشد العذاب لإيثاركم الدخول في مساءته فجاء بحزقيل و جاء بهم، فكاشفوه، و قالوا أنت تجحد ربوبية فرعون الملك و تكفر نعماءه فقال حزقيل أيها الملك هل جرت علي كذبا قط قال لا. قال فسلهم من رهم قالوا فرعون [هذا]. قال لهم و من خالفكم قالوا فرعون هذا. قال لهم و من رازقكم، الكافل لمعايشكم، و الدافع عنكم مكارهكم قالوا فرعون هذا. قال حزقيل أيها الملك فأشهدك، و [كل] من حضرك أن رهم هو ربي و خالقهم هو خالقي، و رازقهم هو رازقي، و مصلح معايشهم هو مصلح معايشي، لا رب لي و لا خالق و لا رازق غير رهم و خالقهم و رازقهم. و أشهدك و من حضرك أن كل رب و خالق و رازق سوى رهم و خالقهم و رازقهم فأنا بريء منه و من ربوبيته، و كافر بإلهيته. يقول حزقيل هذا، و هو يعني أن رهم هو الله ربي» و هو لم يقل إن الذي قالوا هو أنه رهم هو ربي و خفي هذا المعنى على فرعون و من حضره و توهموا أنه يقول فرعون ربي و خالقي و رازقي. فقال لهم يا رجال السوء و يا طلاب الفساد في ملكي، و مريدي الفتنة بيني و بين ابن عمي، و هو عضدي، أنتم المستحقون لعذابي لإرادتكم فساد أمري و هلاك ابن عمي، و الفت في عضدي. ثم أمر بالأوتاد، فجعل في ساق كل واحد منهم وتد، و في صدره وتد، و أمر أصحاب أمشاط الحديد، فشققوا بها لحومهم من أبدانهم. فذلك ما قال الله تعالى فَوَقَاهُ اللَّهُ يَحْيَىٰ حَزْقِيلَ سَيِّمَاتٍ مَا مَكَرُوا [به لما وشوا به إلى فرعون ليهلكوه] وَ حَاقَ بِآلِ فِرْعَوْنَ [حل بهم] سُوءُ الْعَذَابِ وَ هُمُ الَّذِينَ وَشَوْا بِحَزْقِيلَ إِلَيْهِ لَمَّا أَوْتَدَ فِيهِمُ الْأَوْتَادَ وَ مَشَطَ عَنْ أَبْدَانِهِمْ لِحُمَاهَا بِالْأَمْشَاطِ

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)¹²⁴? (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.¹²⁵ 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 Nasabi¹²⁶. 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 Given 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}¹²⁷, 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^{asws} 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

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]

¹²⁵ 356 : تفسير الإمام العسكري ص : (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} as His^{azwj} Prophet and Muhammad^{saww}, the last Prophet^{saww} who would be the chiefs 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:

فَوَقَاهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ (40:45)

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]

و قال رجل لموسى بن جعفر ع من خواص الشيعة و هو يرتعد بعد ما خلا به يا ابن رسول الله ص ما أخوفني أن يكون فلان بن فلان ينافقك في إظهاره اعتقاد وصيتك و إمامتك فقال موسى ع و كيف ذاك قال لأني حضرت معه اليوم في مجلس فلان رجل من كبار أهل بغداد فقال له صاحب المجلس أنت تزعم أن موسى بن جعفر ع إمام دون هذا الخليفة القاعد على سريره فقال له صاحبك هذا ما أقول هذا، بل أزعم أن موسى بن جعفر ع غير إمام و إن لم أكن أعتقد أنه غير إمام، فعلي و على من لم يعتقد ذلك لعنه الله، و الملائكة و الناس أجمعين. فقال له صاحب المجلس جزاك الله خيرا، و لعن [الله] من وشى بك. قال له موسى بن جعفر ع ليس كما ظننت، و لكن صاحبك أفتقه منك، إنما قال إن موسى غير إمام، أي إن الذي هو غير إمام فموسى غيره، فهو إذا إمام وإنما أثبت بقوله هذا إمامتي، و نفى إمامة غيره. يا عبد الله متى يزول عنك هذا الذي ظننته بأخيك هذا من النفاق تب إلى الله. ففهم الرجل ما قاله، و اغتم و قال يا ابن رسول الله ما لي مال فأرضيه به، و لكن قد وهبت له شطر عملي كله من تعبدي، و من صلاتي عليكم أهل البيت، و من لعنتي لأعدائكم. قال موسى بن جعفر ع الآن خرجت من النار

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 Allah^{azwj}'s, all angels and all people's curse be upon me as well as on all those who believe it like me. After listening to this, the host said: May Allah^{azwj} 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} Imamate 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 Allah^{azwj}. 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.¹²⁸

و قال عند الرضا ع، فدخل إليه رجل فقال يا ابن رسول الله لقد رأيت اليوم شيئا [عجيبا] عجبت منه رجل كان معنا يظهر لنا أنه من الموالين لآل محمد ص المتبرئين من أعدائهم. و رأيت اليوم، و عليه ثياب قد خلعت عليه و هو ذا يطاف به ببغداد و ينادي المنادون بين يديه معاشر الناس اسمعوا توبة هذا الرافضي. ثم يقولون له قل. فيقول خير الناس بعد رسول الله ص «أبا بكر» فإذا قال ذلك ضجوا، و قالوا قد تاب، و فضل أبا بكر على علي بن أبي طالب ابن عم رسول الله. فقال الرضا ع إذا خلوت

128 H. 248, تفسير الإمام العسكري ص : 360

فأعد علي هذا الحديث. فلما أن خلا أعاد عليه فقال له إنما لم أفسر لك معنى كلام [هذا] الرجل بحضرة هذا الخلق المنكوس، كراهة أن ينقل إليهم، فيعرفوه و يؤذوه.

لم يقل الرجل خير الناس بعد رسول الله ص «أبو بكر» فيكون قد فضل أبا بكر على علي بن أبي طالب ع، و لكن قال خير الناس بعد رسول الله «أبا بكر» فجعله نداء لأبي بكر، ليرضى به من يمشي بين يديه من بعض هؤلاء الجهلة ليتوارى من شرورهم، إن الله تعالى جعل هذه التورية مما رحم به شيعتنا و محبيننا

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: ‘Khair-ul-Naas ba’d Rasool Allah aba bakr’ 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: خير الناس بعد رسول الله ص «أبو بكر» then, indeed, he would ‘nouzobillah’ (Allah^{azwj} forbid) give preference to Abu Bakr over Ali^{asws} but he had said: خير الناس بعد رسول الله ص «أبا بكر» 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

250- قال و قال رجل لمحمد بن علي ع يا ابن رسول الله ص مررت اليوم بالكرخ فقالوا هذا ندم محمد بن علي إمام الرافضة، فاسألوه من خير الناس بعد رسول الله ص فإن قال علي. فاقتلوه، و إن قال أبو بكر. فدعوه، فانثال علي منهم خلق عظيم و قالوا لي من خير الناس بعد رسول الله ص فقلت مجيباً لهم خير الناس بعد رسول الله ص أبو بكر و عمر و عثمان و سكت و لم أذكر علياً فقال بعضهم قد زاد علينا، نحن نقول هاهنا و علي فقلت لهم في هذا نظر، لا أقول هذا. فقالوا بينهم إن هذا أشد تعصبا للسنة منا، قد غلطنا عليه. و نجوت بهذا منهم فهل علي يا ابن رسول الله ص في هذا حرج و إنما أردت أ خير [الناس] أي أ هو خير استفهاماً لا إخباراً. فقال محمد بن علي ع قد شكر الله لك بجوابك هذا، و كتب لك أجره و أثبتته لك في الكتاب الحكيم، و أوجب لك بكل حرف من حروف ألفاظك بجوابك هذا لهم ما يعجز عنه أماني المتمنين و لا يبلغه آمال الآملين

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 a

129 360 H. 249, تفسير الإمام العسكري ص :

close aide of the Imam of ‘Rafaziyaan’¹³⁰ Mohammed ibn-e-Ali^{asws}, so ask him who has the most elevated status after the Rasool Allah^{saww} and if he says Ali^(asws) 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 ‘لي من خير الناس بعد رسول الله ص’ who is the best person after the Prophet Muhammad^{saww}? Then I replied: مجيبا لهم خير الناس بعد رسول الله ص أبو بكر 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 ‘Akhbar’ 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 .¹³¹

قال و جاء رجل إلى علي بن محمد ع و قال يا ابن رسول الله ص بليت اليوم يقوم من عوام البلد أخذوني فقالوا أنت لا تقول بإمامة أبي بكر بن أبي قحافة فحفتهم يا ابن رسول الله ص و أردت أن أقول [لا، قلت] بلى، أقولها للتقية. فقال لي بعضهم و وضع يده على فمي و قال أنت لا تتكلم إلا بمخرقة أحب عما ألقنك. قلت قل. فقال لي أ تقول إن أبا بكر بن أبي قحافة هو الإمام بعد رسول الله ص إمام حق عدل، و لم يكن لعلي في الإمامة حق البتة قلت نعم، و أنا أريد نعمًا من الأنعام الإبل و البقر و الغنم. فقال [لا] أقنع بهذا حتى تحلف، قل و الله الذي لا إله إلا هو الطالب الغالب (العدل) المدرك المهلك العالم من السر ما يعلم من العلانية. فقلت نعم و أريد نعمًا من الأنعام. فقال لا أقنع منك إلا بأن تقول أبو بكر بن أبي قحافة هو الإمام و الله الذي لا إله إلا هو. و ساق اليمين، فقلت أبو بكر بن أبي قحافة إمام أي هو إمام من ائتم به و اتخذ إمامًا و الله الذي لا إله إلا هو، و مضيت في صفات الله. فقتنوا بهذا مني و جزوني خيرا و نجوت منهم، فكيف حالي عند الله قال خير حال، قد أوجب الله لك مرافقتنا في أعلى عليين لحسن تقيتك

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).

¹³¹ 360 تفسير الإمام العسكري ص : 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 Allah^{azwj} there is no God but Him^{azwj} 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 Allah^{azwj} Who is the Only God and there is no god other than Him and continued in praising Him^{azwj} with mentioning Allah^{azwj}’s other Virtues. After that they became silent and then said to me: ‘May Allah^{azwj} Give you the best reward’ and I got myself liberated from their claws. Ya Mola^{asws}, please inform me how Allah^{azwj} has Viewed my response? Imam^{asws} replied: Your position is just, Allah^{azwj} due to your observation of Taqayyah, at an excellent level has made you our companion and devotee and has awarded you an elevated position ‘أعلى عليين’ (highest position above the Heavens).¹³²

قال أبو يعقوب و علي حضرنا عند الحسن بن علي أبي القائم ع فقال له بعض أصحابه جاءني رجل من إخواننا الشيعة قد امتحن بجهال العامة يمتحنونه في الإمامة، و يملفونه (و قال كيف) نصنع حتى نتخلص منهم فقلت له كيف يقولون قال يقولون لي أ تقول إن فلانا هو الإمام بعد رسول الله ص فلا بد لي من أن أقول نعم. و إلا أثنوني ضربا، فإذا قلت نعم. قالوا لي [قل] و الله. فقلت له قل نعم. و تريد به نعماً من الإبل و البقر و الغنم. فإذا قالوا [قل] و الله فقل ولى أي ولى تريد عن أمر كذا، فإنهم لا يميزون، و قد سلمت. فقال لي فإن حققوا علي و قالوا قل و الله، و بين الهاء فقلت قل و الله برفع الهاء فإنه لا يكون يميناً إذا لم يخفض الهاء. فذهب ثم رجع إلي فقال عرضوا علي و حلفوني، و قلت كما لقتني. فقال له الحسن ع أنت كما قال رسول الله ص «الذال على الخير كفاعله» لقد كتب الله لصاحبك بتقيته بعدد كل من استعمل التقية من شيعتنا و موالينا و محبيننا حسنة، و بعدد كل من ترك التقية منهم حسنة، أذناها حسنة لو قوبل بها ذنوب مائة سنة لغفرت، و لك بإرشادك إياه مثل ما له

Abu Yaqoob and Ali, the compilers of the Tafseer (Imam Hassan Askari^{asws}) say that once we were present in front of Imam Hassan Askari^{asws} when a companion of Imam^{asws} informed Imam^{asws} 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-Allah^{saww}, thus I had to say, ‘نعم’ under desperation otherwise they would beat me up, but when I said: ‘نعم’ they said, now say ‘و 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 ‘إلا’ then you need to say ‘و 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 ‘و الله’ and pronounce ‘ha’ clearly? I told him to say ‘و الله’ through ‘ba zama’ because there will be no ‘kasra’ on ‘ha’ so that you will not enter into the oath.

¹³² 360 H. 251, تفسير الإمام العسكري ص :

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} '«الذال على الخير كفاعله»' (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

¹³³ 364 : ص : تفسير الإمام العسكري H. 252