Islam may seem paradoxical to non-Muslims. On the one hand, it is constantly being portrayed as the religion of peace; on the other, its adherents are allegedly responsible for many of terror attacks around the world.

Islamic apologists emphasize that it is a faith built upon high ethical standards; others stress that it is a religion of the law. While the Quran is against hypocrites deceiving other believers - for "surely God guides not him who is hypocrite and a liar"[1]—deception directed at non-Muslims, generally known in Arabic as *taqiyya*, also has Quranic support and falls within the legal category of things that are permissible for Muslims.

Taqiyya offers two basic uses. The better known revolves around dissembling over one's religious identity when in fear of persecution and murder. Such has been the historical usage of *taqiyya* among the Shia communities whenever and wherever their extremist enemies have outnumbered and thus threatened them.

Conversely, Sunni Muslims, far from suffering persecution have, whenever capability allowed, waged jihad against the realm of unbelief; and it is here that they have deployed *taqiyya*—not as dissimulation but as active deceit. In fact, deceit, which is doctrinally grounded in Islam, is often depicted as being equal to other universal military virtues, such as courage, fortitude, or self-sacrifice.

Yet if Muslims are exhorted to be truthful, how can deceit not only be prevalent but have divine sanction? What exactly is *taqiyya*? How is it justified by scholars and those who make use of it? How does it fit into a broader conception of Islam's code of ethics, especially in relation to the non-Muslim? More to the point, what results does the doctrine of *taqiyya* have for all interaction between Muslims and non-Muslims?

The Doctrine of Dissimulation (Taqiyya)

According to Sharia code, deception is not only permitted in certain situations but may be deemed

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obligatory in others. Muslims who have been forced to choose between recanting Islam or suffering persecution are permitted to lie and feign apostasy. Other jurists have decreed that Muslims are obligated to lie in order to preserve themselves[2], based on Quranic verses forbidding Muslims from being instrumental in their own deaths.[3] This is the classic definition of the doctrine of *taqiyya*. Based on an Arabic word denoting sheltering, *taqiyya* has long been understood, especially by Western academics, as something to resort to in times of religious persecution and, for the most part, used in this sense by minority Shia groups living among hostile Caliphate dominance.[4] *Taqiyya* allowed the Shia to dissemble their religious affiliation in front of the Sunnis, on a regular basis, not merely by keeping clandestine about their own beliefs but by actively praying and behaving as if they were Sunnis in order to save their lives.

However, one of the few books devoted to the subject, *At-Taqiyya fi'l-Islam* (Dissimulation in Islam) makes it clear that *taqiyya* is not limited to Shia dissimulating in case of persecution. Written by Sami Mukaram, a former Islamic studies professor at the American University of Beirut and author of some twenty-five books on Islam, the book clearly demonstrates the ubiquity and broad applicability of *taqiyya*:

Taqiyya is of fundamental importance in Islam. Practically every Islamic school agrees to it and practices it … We can go so far as to say that the practice of *taqiyya* is mainstream in Islam, and that those few sects not practicing it diverge from the mainstream … *Taqiyya* is very prevalent in Islamic politics, especially in the modern era.[5]

Taqiyya is, therefore, not an exclusively Shia phenomenon. Of course, as a minority group interspersed among their extremist enemies, the Shia communities have historically had more reason to act it. Conversely, Sunni Islam rapidly dominated vast empires from Spain to China. As a result, its followers were

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beholden to no one, had nothing to apologize for, and had no need to hide from the infidel nonbeliever (rare exceptions include Spain and Portugal during the Reconquista, when Sunnis did dissimulate over their religious identity).[6] Ironically, however, Sunnis living in the West today find themselves in the place of the Shia! Now they are the minority surrounded by their traditional enemies, the Christians! In short, Sunnis are currently experiencing the general circumstances that made *taqiyya* integral to Shia people, although without the physical threat that had so necessitated it.

The Articulation of *Taqiyya*

The Quranic verses 3:27-8 is often seen as the primary verses that sanction deception towards non-Muslims: "Let believers (Muslims) not take infidels as friends and allies instead of believers. Whoever does this shall have no relationship left with God - unless you just guard yourselves against them."[7]

Muhammad at-Tabari (d. 923), author of a standard and authoritative Sunni Quran commentary, explains verse 3:28 as follows:

If you [Muslims] are under non-Muslims authority, fearing for yourselves, behave loyally to them with your tongue, … [know that] God has forbidden believers from being friendly or on intimate terms with the infidels rather than other believers - except when infidels are in authority. Should that be the case, let them act friendly towards them while preserving their religion.[8]

Regarding the Quran 3:28, Ibn Kathir (d. 1373), another prime authority on the Quran, writes, "Whoever at any time or place fears … evils (from non-Muslims) may protect himself through outward show." As proof of this, he quotes the holy Prophet's companion Abu Darda, who said, "Let us grin in the face of some people while our hearts do not like them." Another companion, simply known as Al-Hasan, said,

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"Doing *taqiyya* is acceptable till the Day of Judgment."[9]

Other prominent scholars, such as Abu Abdullah al-Qurtubi (1214-73) and Ibn al-Arabi (1165-1240), have extended *taqiyya* to cover even deeds. In other words, their followers can behave like infidels and worse-for example, by bowing down and worshiping idols and crosses, offering false testimony, and even exposing the weaknesses of their fellow Muslims to the infidel enemy-anything short of actually killing a Muslim: "Taqiyya, even if committed without duress, does not lead to a state of infidelity—even if it leads to sin deserving of hellfire."[10]

Deceit in the Early Muslims Military Actions

The holy Prophet - whose example as the "most perfect human" is to be followed in every detail- took an expedient view on lying. It is well known, for instance, that he permitted lying in three situations: to reconcile the quarreling parties; to placate one's wife; and in war.[11] According to one Arabic legal manual devoted to jihad, as defined by all the schools of law, "The Ulama agree that deception during warfare is legitimate … deception is a form of art in war."[12] Moreover, according to Mukaram, this deception is classified as *taqiyya*: "*Taqiyya* in order to dupe the enemy is permissible."[13]

Several Ulama believe deceit is integral to the waging of war: Ibn al-'Arabi declares that "in the Hadith (of the holy Prophet Muhammad), practicing deceit in war is well demonstrated. Indeed, its need is more stressed than the need for courage." Ibn al-Munir (d. 1333) writes, "War is deceit, i.e., the most complete and perfect war waged by a holy warrior is a war of deception, not confrontation, due to the latter's inherent danger, and the fact that one can attain victory through deception, without harm [to oneself]." And Ibn Hajar (d. 1448) asks Muslims "to take great caution in war, while [publicly] lamenting and mourning in order to dupe the infidels."[14]

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This Muslim notion that war is deceit goes back to the Battle of Khandaq (Trench) (627), which pitted the Muslims against several tribes known as Al-Ahzab. One of the Ahzab, Na'im ibn Mas'ud, went to the Muslim camp and converted to Islam. When the holy Prophet knew that the Ahzab were unaware of his conversion, he counseled Mas'ud to return and try to get the pagan forces to abandon the siege. It was then that the holy Prophet memorably declared, "The war is deceit." Mas'ud returned to the Ahzab without their knowing that he had switched side, and intentionally began to give his former tribe advices. He also went to great lengths to instigate quarrels between the various tribes until, thoroughly distrusting each other, they disbanded, lifted the siege from the Muslims, and saved Islam from destruction in an embryonic period.[15]

A more compelling expression of the legitimacy of deceiving infidels is the following anecdote. A poet, Ka'b ibn Ashraf, offended the holy Prophet, prompting the latter to exclaim, "Who will kill this man who has hurt God and his Prophet?" A young Muslim named Muhammad ibn Maslama volunteered on condition that in order to get close enough to Ka'b to assassinate him, he be allowed to lie to the poet. The Prophet agreed. Ibn Maslama traveled to Ka'b and began to denigrate Islam and Muhammad. He carried on in that way till his disaffection became so convincing that Ka'b took him into his confidence. Soon thereafter, Ibn Maslama appeared with another Muslim and, while Ka'b's guard was down, killed him.[16] The Prophet said other things that cast deception in a positive light, such as "whoever lives his life in dissimulation dies a martyr."[17]

In short, the earliest historical records of Islam clearly attest to the prevalence of *taqiyya* as a form of Islamic warfare. Furthermore, early Muslims are often depicted as lying their way before the murderer enemies - usually by denying or insulting Islam -while their intentions (*niyat*) be pure.[18] During wars with Christians, whenever the latter were in authority,

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practice of *taqiyya* became even more integral. Mukaram states, "*Taqiyya* was used as a way to put off danger from the Muslims, especially in critical times and when their borders were exposed to wars with the Byzantines and, afterwards, to the raids [crusades] of the Franks and others."[19]

Taqiyya in the Quranic

The Quran itself is further testimony to *taqiyya*. It is not surprising since he is described in the holy Quran as the best *makr*, that is, the best deceiver or schemer (e.g., 3:54, 8:30, 10:21).The standard view is that in the early years of Islam, the Muslim community was far outnumbered by the infidels while living next to them in Mecca, a message of peace and coexistence was in order. However, after the Muslims migrated to Medina in 622 and grew in military strength, verses inciting them to defending were slowly "revealed"—in principle, sent down from God—always commensurate with Islam's growing capabilities. In juridical texts, these are categorized in stages: passivity, defense; permission to fight against the aggressors; commands to fight aggressors; commands to defend all attacking non-Muslims, who begin aggression. Growing Muslim might is the only variable that explains this progressive change in policy.[20]Other scholars put a gloss on this by arguing that over a twenty-two year period, the Quran was revealed piecemeal, from passive and spiritual verses to legal prescriptions and injunctions to spread the faith.[21] Verses revealed towards the end of the holy Prophet's life, such as, "Warfare is prescribed for you though you hate it" - would have been out of place when warfare was actually out of the question.[22]

The standard view on Quranic abrogation concerning war and peace verses is that when Muslims are weak and in a minority position, they should preach and behave according to the ethos of the Meccan verses (peace and tolerance); when strong, however, they should go on the defensive phase, on the basis of what is commanded in the Medinan verses (defense and

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conquest). The vicissitudes of Islamic history are a testimony to this dichotomy, best captured by the popular Muslim notion, based on a *hadith*, that jihad should be performed by the hand (force), if not, then by the tongue (through preaching); and, if that is not possible, then with the heart or one's intentions.[23]

Dissimulation Is a Reasonable Approach

That Islam legitimizes deceit during war is, of course, not all that astonishing; as the Elizabethan writer John Lyly put it, "All is fair in love and war!"[24] Other non-Muslim leaders, military chiefs, philosophers and strategists—such as Sun Tzu, Machiavelli, and Thomas Hobbes-justified deceit in warfare. Deception of the enemy during war is only common sense.[25] Moreover, peace with non-Muslim nations is a vital state of affairs; the chance of circumstances can justify it."[26]

The perpetual nature of peace in Islam is highlighted by the fact that, based on the 10-year treaty of Hudaybiya (in 628), ratified between the holy Prophet and the Quraysh opponents in Mecca, most jurists are agreed that peace should be the priority for all Muslim communities.

Notes

1- Qur'an2:8-20.
2- Fakhr ar-Razi, *Tafsir al-Kabir* (Beirut: Dar al-Kutub al-'Ilmiya, 2000), vol. 10, p. 98.
3- Qur'an 16:109.
4- Paul E. Walker, *The Oxford Encyclopedia of Islam in the Modern World*, John Esposito, ed. (New York: Oxford University Press, 2001), vol. 4, s.v. "Taqiyah," pp. 186-7; Ibn Babewayh, *A Shia Creed*, A. Fayzi, trans. (London: n.p., 1942), pp. 110-2; Etan Kohlberg, "Some Imami-Shia Views on *Taqiyya,*" *Journal of the American Oriental Society*, 95 (1975): 395-402.
5- Sami Mukaram, *Taqiyya fi 'l-Islam* (London: Mu'assisat at-Turath ad-Druzi, 2004), p. 7, author's translation.
6- Devin Stewart, Islam in Spain, Emory University, p. 2, 2009.

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7- See also Quran 2:173, 2:185, 4:29, 16:106, 22:78, 40:28, verses cited by Muslim jurisprudents as legitimating *taqiyya*.

8- Abu Ja'far Muhammad at-Tabari, *Jami' al-Bayan 'an ta'wil ayi'l-Qur'an al-Ma'ruf: Tafsir at-Tabari* (Beirut: Dar Ihya' at-Turath al-'Arabi, 2001), vol. 3, p. 267, author's translation.

9- 'Imad ad-Din Isma'il Ibn Kathir, *Tafsir al-Qur'an al-Karim* (Beirut: Dar al-Kutub al-'Ilmiya, 2001), vol. 1, p. 350, author's translation.

10- Mukaram, *At-Taqiyya fi 'l-Islam*, pp. 30-7.

11- Muslim Mohammad, "Kitab al-Birr wa's-Salat, Bab Tahrim al-Kizb wa Bayan al-Mubih Minhu," *Sahih Muslim*, rev. ed., Abdul Hamid Siddiqi, trans. (New Delhi: Kitab Bhavan, 2000).

12- Ahmad Mahmud Karima, *Al-Jihad fi'l Islam: Darasa Fiqhha Muqarina* (Cairo: Al-Azhar, 2003), p. 304.

13- Mukaram, *At-Taqiyya fi 'l-Islam*, p. 32.

14- Raymond Ibrahim, *The Al Qaeda Reader* (New York: Doubleday, 2007), pp. 142-3.

15- Mukaram, *At-Taqiyya fi 'l-Islam*, pp. 33.

16- Ibn Is'haq, *The Life of the Prophet* (Karachi: Oxford University Press, 1997), pp. 367-8.

17- Al-Alusi al-Baghdadi, *Ruh al-Ma'ani fi Tafsir al-Qur'an al-'Azim wa' l-Sab' al-Mithani* (Beirut: Dar al-Kutub al-'Ilmiya, 2001), vol. 2, p. 118.

18- Mukaram, *At-Taqiyya fi 'l-Islam*, pp. 11-2.

19- Ibid., pp. 41-2.

20- Ibn Qayyim, *Tafsir*, in Abd al-'Aziz bin Nasir al-Jalil, *At-Tarbiya al-Jihadiya fi Daw' al-Kitab wa 's-Sunna* (Riyaz: n.p, 2003), pp. 36-43.

21- Mukaram, *At-Taqiyya fi 'l-Islam*, p. 20.

22- Qur'an 2: 216.

23- Yahya Sharaf ad-Din an-Nawawi, *Navawi Forty Hadiths*, 2009.

24- John Lyly, *Euphues: The Anatomy of Wit* (London, 1578), p. 236.

25- Qur'an 8:39.

26- Emile Tyan,*The Encyclopedia of Islam* (Leiden: Brill, 1960), vol. 2, p. 538.

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Fatimah in Quran

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Abstract: *There is no doubt Fatimah, the honored daughter of the holy Prophet of Islam enjoys a great place in Islam. Therefore, there would be no wonder if we find her trace in Quran. The present study deals with the place of her holiness in Quran.*

Key words: *life of Fatimah, Quran, reasons of sending down some verses in Quran .*

From the Qur'an's point of view, examine the verses concerning the status and high rank of her holiness Fatimah

According to commentators, many verses of the Qur'an now emphasize on the dignity of Hazrat Zahra. However, the name of Fatimah, like the name of the infallible Imams has not been mentioned in the Holy Qur'an because the Qur'an does not seek to mention the names of the companions or relatives of the

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