

In The Name of Allaah, The Most Merciful The Bestower of Mercy.

Al-Haafidh Ibn Hajr (may Allaah have mercy upon him) said, "It (Taqiyya) is to be careful of making known to others what is in one's heart regarding one's creed or other than it". (1)

Kulaynee - a leader of the Raafidah- said, : "Taqiyyah is from my religion and the religion of my forefathers, and there is no Eemaan for the one who does not have Taqiyyah". (2)

The raafidah consider this Taqiyya to be of lofty virtue and high station in their religion. Kulayni also said in Usool Al-kaafee (the main book containing their heretical and polytheistic beliefs) that nine- tenths of (their) religion is based on Taqiyyah and one cannot be (ascribed to the raafidah religion) if he has no Taqiyyah. (3)

Shaikhul Islaam Ibn Taymiyyah [may Allaah have mercy upon him] said:

A notification to the one in charge of the affairs of the Muslims-may Allaah guide him-that the Raafidah are not fit to be in authority over the Muslims in anything. They are not suitable for service in their troops and armies. And that is because they are the severest in enmity and harm against the Muslims than the Tartar enemies. Likewise, they are enemies of the Muslim Rulers—their enmity is based on religion and religious enmity is more severe than enmity [based on] worldly affairs. And an enemy betrays, deceives and double-crosses.

If the Raafidah manifest repentance to the Muslim rulers and freedom from Rafd [i.e. their evil beliefs of shirk, kufr etc], he [the Muslim ruler] should not believe them merely based on that; rather he should be cautious about their affair. He should split their group and make them take residence in different places in the country in which they will be [living] amongst Ahlus Sunnah. That is because if the affairs change and their state of affairs change, and thus they manifest the enmity in their souls, they will be known and exposed. They will not be able to aid one another in evil and corruption, as opposed to if they were [all] in specific places on their own, then indeed they will have strength and numbers, and will aid one another in evil. And neither will many of their plots be known nor what they are planning to carry out of evil.

The Raafidah take shelter with the people of evil and corruption in general-those who plot against the servants [of Allaah], the [Muslim] lands and the [Muslim] rulers, such as the heretics- the Qaraamita, the Ismaa'eeliyyah, the Nusayriyyah and their ilk.

Repelling the harm of the Raafidah from the Muslims and their lands is from the greatest [acts] of sincerity to Allaah; sincerity to the Messenger [i.e. adherence to his Sunnah, obeying his commandments and keeping away from what he has forbidden, and believing everything he has informed of]; sincerity to the Muslim leaders [i.e. obedience to the Muslim leaders in good, making du'aa for them and giving them good advice in private and not to rebel against them etc] and sincerity to the common people [i.e. loving for them what you love for yourself, advising them, commanding them good and forbidding them from evil, preventing them from what harms them and guiding them to what is of benefit to them in this life and the next etc]. (4)

A Brief Rebuttal of The Illegal Partisans Who Seek to Beautiful The Deviation of The Raafidah

Some of the deceitful political partisans-those who have been blinded by corrupt political ambitions and love of leadership- seek to confuse the general masses or the least they try to dilute and destroy the correct stances obligated on a Muslim to employ against the heretical raafidah. So some of these deceitful political partisans say that Taqiyya is not something specific to the raafidah, rather it is something established in the religion of Islaam. However, these satanic forces of deceit amongst the deceitful political partisans do not give the full details regarding the differences between the satanic Taqiyya employed by the heretical raafidah and the Taqiyyah permitted in the pure Islamic legislation. They do not make known the fact that the legislated permissible Taqiyya is a concession and not a conviction in one's faith, as Mu-aadh Ibn Jabal (radiyallaahu anhu) said: "Taqiyya was (employed by the believers at the time when) Islaam was new and before the Muslims gained authority; but as for today, Allaah has strengthened Islaam and the (believers) do not fear their enemies." (5)

Therefore, this Taqiyya (i.e. being careful of stating one's true belief and fear of manifesting it to an aggressive opponent due to fear of being murdered or afflicted with great harm) is employed whilst dealing with the oppressive tyrannical disbelievers and not with the believers. Imaam Tabari (rahimahullah) said: "The Taqiyya mentioned in this Ayah [i.e. soorah Aali Imraan: Ayah: 28] is a Taqiyya (employed with) those disbelievers (who are tyrants) and not other than them. (6)[

Taqiyyah is not permissible except out of fear of being killed, lacerated or (afflicted) with great harm. So whoever is forced to utter disbelief, then what is correct is that he remains firm and does not respond by uttering a statement of disbelief; but it is permissible to do so (as a concession whilst his heart is firm upon Imaan and not in agreement with what he has uttered due to being forced). (7)

As for the Taqiyya employed by the raafidah heretics, then all of it is the opposite of what the pure Islamic legislation permitted; rather they hide their disbelief from the common Muslims-especially in those Muslim lands in which the Muslims are well aware of their polytheistic practices and wicked beliefs- whilst showing that they are in agreement. That is because if they manifest the filthy, wicked and vile beliefs they hold about the Sahaabah etc, every sane Muslim will boycott them. However, some of the deceitful political partisans come along and utter half-truths in order to deceive the Muslims and achieve their corrupt political ambitions.

[Ref 1: Fat-hul baaree 12/314]

[Ref 2: Al-Kaafi 2/219]

[Ref 3: Usool Al-kaafee 2/217]

[Ref 4: <http://www.sahab.net/forums/index.php?showtopic=126341>]

[Ref 5: Tafseer Al-Qurtubi 4/57]

[Ref 6: Tafseer At-Tabari 3/153]

[Ref 7: Tafseer Al-Qurtubi 4/57]