

التقية والنفاق في التعاليم الدينية مع التأكيد على تفاسير المذاهب

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**Dissimulation and hypocrisy in religious teachings by
emphasis on Friqin Interpretations (replying claims on
equaling dissimulation and hypocrisy)**

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المستخلص

التقية هي إحدى الأساليب العقلانية الشائعة بين البشر ، ويمكن العثور على أمثلة كثيرة لها في تاريخ الإسلام . ولطالما أوصى أهل البيت (عليهم السلام) بالتقية كدرع لإنقاذ نفوس المسلمين . وقد تم في الدراسة الحالية دراستها باستخدام المنهج الوصفي التحليلي والإتجاه المقارن ، من خلال فحص آراء العالمين في التقية . وقد تم شرح اختلافها الدلالي مع النفاق . ومن أجل معرفة رأي المذاهب في شرعية التقية ، في شكل اتفاق شفهي ، فهي في زمن ضعف المسلمين .

إن المحصار التقية في هذه الحالات يحط من مكانة التقية إلى حد اتخاذ موقف فردي عند الشعور بالتهديد . لذلك ، فإن علماء الشيعة ، بالإضافة إلى سبب "الاضطرار" ، ذكروا أيضاً أن "الضرورة وتحقيق المصلحة الأهم" هو سبب التقية . وقد أدى ذلك إلى اتهام الشيعة بالنفاق . وفي هذه الدراسة ، من خلال فحص مفهوم التقية والنفاق وشرح أمثلتها القرآنية ، نستنتج أن آثار ونتائج وأهداف ودوافع الاثنین منفصلة عن بعضها البعض ولا يمكن مساواة التقية بالنفاق والرياء . إذن لا يمكن اتهام الشيعة بالنفاق .

الكلمات المفتاحية : التسامح التقية ، التقية ، النفاق العقائدي ، النفاق العملي .

Abstract

Dissimulation is a common rational practice among people for which one can find many instances in Islam history. Dissimulation is a shield to save Muslims' life which is always recommended by Ahl Al-Bayt. In present research, the opinions of Friqin's (sects') scientists on dissimulation are studied in a descriptive – analytical and comparative approach and its semantic differences with hypocrisy are clarified. To share Friqin's views, the legitimacy of dreading dissimulation is used as a lingual agreement in the time of Muslims' weakness. Dissimulation uniqueness in such cases has yielded to decline dissimulation status in the level of personal positioning in the time of feeling danger. Hence, in addition to the reason of "emergence", Shiite scientists have mentioned "the necessity and reaching the most important expedience" as the reason of dissimulation. It has caused that Shiite is accused of hypocrisy. In present paper, by studying the concept of dissimulation and hypocrisy and clarifying its Holy Quran implications, one can conclude that their impacts, outcomes, goals and motives are separated and one can consider dissimulation equal with hypocrisy and accuse Shiite of hypocrisy .

Key words : lenient dissimulation , dissimulation , believing hypocrisy , practical hypocrisy.

Introduction

One of the guidelines of holy Sharia to save Muslims' life is dissimulation. It would cause efficiency in keeping Muslims' force during weak times against cruel rulers. Based on the same attitude, despite of its lower followers, Shiite has been able to retain its existence during hard and arduous times and is seen today as an Islamic influential religion. By special emphasis on dissimulation as a secondary verdict, Imams have played a vital role in permanence of Shiite and by following them, Shiites have been able to protect their life and properties in very dangerous times.

In current circumstances when global attempts to dominate Muslims and degrade Islamic territories by "Divide and Conquer" policy in order to destroy the power of millions of Muslims, Shia jurists have paved the way for Islamic nation cohesion and solidarity by raising lenient dissimulation tactic. In this line, Islam enemies oriented by International Zionism attempt to fuel religious disputes and consider Muslims' dissimulation as a hypocrisy and make gaps and schism between Muslims. Present paper is a scientific effort to resolve disputes and accusations in this regard.

1. Lexical concept

1.1. *Dissimulation*

Dissimulation means "avoidance and fear from verbal noun اتقى يتقى" (keeping something that harms) (Raghib Isfahani, 1412, 881). According to some lexicologists, it means to keep, protect and defend something against something else aimed at preventing its destruction (Farahidym 238/5, Ibn Manzoor, 1414, 401/15, and Ibn Fars, 1979, 131/6, Fiomi, 922/2, Raghib Isfahani, 1412, 881).

1.2. *Hypocrisy*

Most scholars believe that hypocrisy is the infinitive of Mofaeleh which is used in different meanings as below:

"Selling well and market splendor" (Raghib Isfahani, 1412, 523; Faiomi, 681; Azhari, 156/9); "finished, amortized" (Ibn Fars, 454/6); "passed away, destroyed and died" (Farahidy, 1825/3; Ibn Manzoor, 1414, 357/10, Raghib Isfahani, 1412, 819); and "underground hole and tunnel" (Farahidy, 1825/3; Ibn Manzoor, 1414, 358/10).

The facial meaning of this term is more related to its Holy Quran expression since it means underground tunnel with a hidden exiting door (Ibn Manzoor, 357/10; Ibn Fars, 454/6, Fiomi, 618/2).

According to lexicologists, one can conclude that Hypocrisy means something is hidden completely” as Efa’al or “hiding something completely” as Mofa’eleh. Since it also means the place for hiding animals, it is the element of smartness and intelligence with evil-doing. As a result, the main elements of hypocrisy include: nimbly and deceitfully hiding and concealing something ugly and seditious" while dissimulation means to "protect someone from what human fears". According to such explanation, one can find that "hiding" is the essential purport of dissimulation rather than its corresponding purport.

2. Dissimulation and hypocrisy in terms

To understand the concept of dissimulation and hypocrisy, it is necessary to study their utilization in Holy Quran and narratives.

2.1. Holy Quran

Investigating Holy Quran verses to understand the meaning of dissimulation and hypocrisy in Holy Quran terms is too useful; thus, we address Holy Quran verses in this regard.

2.1.1. Dissimulation

Studying Holy Quran verses on dissimulation indicate that all relevant verses on dissimulation can be divided into two groups:

1. The first group consists of verses which imply dissimulation explicitly. This group is divided into two groups: "dissimulation among past nations" (Ghafer/28; Ghesas/20; Kahf/10 – 20) and "dissimulation among Islamic Nation (Al-Omran/28; Nhl/106).
2. The second group consists of verses that do not imply dissimulation explicitly but one can conclude dissimulation by using existing evidences. This category is also divided into two groups: "verses which indicate dissimulation among past nations" (Tahrim/11; Yusuf/70; Ghafer/45; Bagharah/225) and "general verses on dissimulation legitimacy in Islam (Bagharah/195; Hajj/185; Anaam/119).

Among mentioned verses, two ones imply explicitly on dissimulation as mentioned below:

- a. The believers should not take the unbelievers as guides in preference to the believers he who does this does not belong to Allah

in anything, unless you have a fear of them. Allah warns you to be cautious of Him, the arrival is to Allah. (Al-Omran/28)

Most commentators believe that this verse revelation was when relations were made between Muslims and polytheists with the Jews and the Christians and despite of Muslims' beware, they paid no attention and this verse was revealed and the Divinity prohibited believers from friendship and kindness expression with infidels (Seyuti, 2/16; Saalabi, 1422, 3/47). Such meaning is repeatedly emphasized in other verses (Maedeh/51; Al-Omran/64 and 88; Mojadeleh/22; Tobeh/71; Momtaheneh/1; Enfal/73; Nesa/ 139 and 142).

The difference between verse 28 Al-Omran Surah with other relevant verses is the exclusion mentioned in this verse: "unless you have a fear of them"; this exclusion is in turn a permission to believers, that is, they are allowed to have friendship with infidels while fear and concern and it means affectation to friendship and kindness while they should be their enemies by heart. Cited by some companions (Hassan, Mojahed and Yaghub), Sheikh Toosi asserts that they called "cautious" as "pious dissimulation and have considered respecting it as necessary while fearing of life (Toosi, 435/2). This is the main attitude of most Fiqh's commentators (Ibn Suleiman, 270/1; Tabarsi, 1372, 731/2; Ghomi, 1363, 100/1; Moghnieh, 1424, 42/4; Zamakhshari, 1407; 351/1; Kiaharasi, 1422, 285/2; Bohrani, 1415, 608/1; Shukani, 1414, 381/1; Abu Hayyan, 313/1). In interpreting this verse, Fakhr Razi consider its verdict as verse 106 of Nahl Surah "except he who is forced while his heart remains in his belief" and expresses the limits and verdicts of dissimulation Fakhr Razi, 1420, 194/8; Ibn Ashur, 1420, 75/3). Under this verse, while expressing eight modes of accepting infidels' guardianship and their assigned awards, he considers the statement of continuation due to fear and loss and addresses the limits and verdicts of dissimulation.

General commentators believe that this verse implies fearful dissimulation (Ibn Kasir, 1419, 502/4; Tabari, 121/14; Fakhr Razi, 1420; 194/8; Siuti, 132/4, Alusi, 472 – 471/7; and Zamakhshari, 1407, 351/1) and some have concurred on its claim (Ghassemi, 1418, 305/2; and Maraghi, 137/3).

Among Shia commentators, Tabarsi, Tabatabaei, Bahrani and Jorjani believe that this verse is the main reason of proving dissimulation legitimacy as a "strong Holy Quran dissimulation evidence" (Tabarsi, 1372, 152/3; Tabatabaei, 153/3; Bahrani, 607/1; Jorhani, 32/2; Javadi

Amoli, 1396, 138/16). Hence, one can consider the concept of dissimulation as “apparent accompanying with adversary for protection from evil and loss.

B. Whosoever disbelieves in Allah after believing except he who is forced while his heart remains in his belief but he who opens his chest for disbelief, shall receive the Anger of Allah and for such awaits a mighty punishment. (Nahl, 106)

This verse refers to two groups of people who proceeds infidelity after accepting Islam;

The first group consists of those ones who are captured by illogic enemies and say infidelity words under pressure and torture while they believe in the Divinity by heart. This is the same permitted dissimulation which is allowable to protect life and forces for more services in the way of Allah.

The second group consists of those ones who open their heart toward infidelity and unbelieving and are deviated from the way of faith. They are captured by the divinity's rage and a huge agony. Most Shia and Sunni commentators believe that the aim of this verse as Ammar and his father and mother namely Yasser and Somayeh. This attitude is well – known as “thorough assert by commentators” (Ghomi, 1363, 390/3; Tabatabaei, 357/12; Tabarsi, 1372, 598/6; Ghassemi, 1418; 402/6; Fakhr Razi, 274/20; Toosi, 428/6; Maraghi, 146/14; Ghortabi, 1364; 180/10). Based on Friqin's commentators, this verse explicitly implies the permission of dissimulation (Tabari, 1358, 122/14; Tabarsi, 1372, 598/6; Tabatabaei, 163/3; Fazel Meghdad, 394/1).

2.1.2. Hypocrisy

To understand the meaning of hypocrisy in Holy Quran, it is advisable to refer to the traits of association and successor in Holy Quran. Among the traits of association (infidelity and polytheism) and successor (libertine, decadent, infidel, mocker, blamer), “infidelity” expresses the highest semantic relationship with hypocrisy and unbelieving (Tahrim, 9; Tobeh, 74; Tobeh, 49; Baghareh, 19; Maedeh, 41).

Infidelity means to hide and cover (Raghib Isfahani, 1412, 715 – 716) and in some cases, it means to grant and receive gifts. It also means unthankful and since divine gifts unthankful people go beyond and in addiction un-thankfulness, deny the Divinity and rebel, in Holy Quran culture, infidelity is more used against faith. Likewise, in most Holy

Quran applications, Hypocrites are introduced as infidels (Ahzab, 1 and 48; Tahrim, 9; Tobeh, 68, 73, 97).

The first verse of Ahzab Surah reads: “O Prophet, struggle with the unbelievers and the hypocrites and be harsh with them. Their abode shall be their refuge an evil arrival.” By interpreting “unbelievers and the hypocrites”, the Divinity has assigned the Prophet to struggle with the unbelievers and the hypocrites. According to Mottahari, if this verse was not descended, the people who came after the Prophet had no permission to combat hypocrites since they were not deemed as infidels (Morteza Motahari, familiarity with Holy Quran, p. 112). In some cases, this interpretation (O Prophet, fear Allah, and do not obey the unbelievers and the hypocrites) implies that the Prophet is prohibited from following infidels and hypocrites when he followed hypocrites synchronized with polytheists and infidels after Ohod War and he agreed their proposal. By descending this verse, it became clear that the Prophet’s prohibition in this verse has been due to “do not mean and listen, O neighbor” as mentioned in Imams’ narratives (Ghomi, 1363, 171/2).

According to abovementioned points, one can conclude that belief hypocrisy is the most important and destructive type of hypocrisy which means duplicity in faith and believe in religious principles and most Holy Quran verses are on hypocrisy, outcomes and status of hypocrites; the descending aim of these verses is at hypocrites which clarifies that they had no believe in Islam but they synchronized to environment with greed of achieving power or fear from Muslims’ power and their ultimate goal was to destruct and overthrowing Islam as many verses testify this issue (). Maedeh, 57; Momtaheneh, 1; Nesa, 89; Hashr, 11; Enfal, 49; Ahzab, 33). Other cases such as the issue of Afak (Tabatabaei, 101/15 under verse 11 of Noor); objection to the Prophet’s verdict during Hodaybieh Peace (Tabatabaei, 403/4 under verse 61 of Nesa), collision to kill the Prophet during his return from Tabuk War (Tabatabaei, 343/9 under verse 74 of Tobeh; Fakhr Razi, 1420, 104/16; Rashid Reza, 1414, 554/10) all mean that hypocrites had never believe in reality by heart and had always attempted to hide their inner infidelity and to harm Islamic society via affectation while the main aim of dissimulation is to reform the affairs and to foster Islam and Muslims.

According to abovementioned points provided by citing verses and commentators’ perceptions, one can conclude that in Holy Quran culture, there is a clear sematic contradiction between two concepts of

dissimulation and hypocrisy since in Holy Quran verses, the radical condition for dissimulation is heart belief “whoever disbelieves in God after his belief” and “believers do not take friends” while hypocrites’ belief is only by tongue. “Do not let those who race in disbelief sadden you. They will not harm Allah a thing. Allah does not want to give them a share in the Everlasting Life. For them is a great punishment.” (Al-Omran, 176/).

In many verses and in replying to “hypocrites’ acceptance”, the term “you did not believe” is used and in some cases by harsher terms like “what are the believers” to show that they are hypocrites are not considered as a group of believers neither in the past nor in present and future since what perceives in this interpretation is absolute negation which involve all modes (Javadi Amoli, 1396, 150 – 249/2). This semantic contrast is to where that even if they oath that they are believers (Tobeh/46), Holy Quran refuses them from any believing by such phrases as “those who never believed”, and “They are not believers” (Noor, 47) or even stronger ones “”. In another verse, it explicitly introduces hypocrites against believers as two fully separated believing groups (Most certainly Allah knows the believers and the hypocrites).

2.2. Narratives

In clarifying the precise concept of dissimulation and hypocrisy, studying Friqin’s interpretive narratives mentioned under their relevant verses in valid resources is too useful. Hence, we study and clarify relevant narratives below in brief.

2.2.1. Dissimulation

In narrative interpretation books, under Holy Quran verses, Imams (PBUH) have contemplated their inner meanings; thus, one can confirm dissimulation in their perspectives and find its meaning in Ahl Al-Bayt’s demeanor and words. For instance, *virtue* and *evil* in “Virtue and evil are not equal. If you replace evil habits by virtuous ones” (Faslat, 34) and other verses (Raad, 22; Faslat, 34; Ghesas, 54). According to commentators (Tabarsi, 1372, 403/7; Zamakhshari, 1407, 201/3; Ghortabi, 1112, 361/51), it indicates that Holy Quran emphasizes on tolerating people and the verse expresses overall concept of adopting a good and right manner against the dangers by enemies and misled people.

In Shia narrative resources, “virtue” is meant as dissimulation while “evil” is considered as disclosure (Tabarsi, 1372, 403/7; Zamakhshari,

1407, 201/3; Ghortabi, 1112, 361/51). This narration refers to a general concept which is the same as ignoring the evil of others, which is one of the obvious examples of this concept; Of course, one can combine between views that are apparently in conflict; Because the different sayings of the commentators expressing different instances of a general meaning; Because the Prophet was in charge of observing and tolerating the infidels and treating them well. It is noteworthy that the appearance of the verses is used to purify the circuits, but according to the narrations that have interpreted the shadow to reveal the secrets, the concealment of the hidden fear can also be used.

In this narration, silence against enemies who intend to harm is expressed as a strategy to be protected against them while hypocrite action is a cover to protect oneself against enmity and damaging Islamic society.

Another sample in describing the verse “and said, "I am sick!" (Safat, 89) is the words by Abraham on Great Ceremony Day who excused his sickness for not participating in ceremony, stayed in the city and by breaking idols, started a new step of monotheism movement and fighting against idolatry.

In Shia narrative interpretations, one can read that He was never sick and His performance was a kind of dissimulation (Bahrani, 1415, 608/4; Hoizy, 1112, 406/4; Kleini, 220/2). Also, the words by Messenger Yusuf is deemed as dissimulation: “People of the caravan, you are thieves!” (Barghi, 1371, 258/1; Kleini, 1407, 217/2; Hoizy, 1112, 443/2). In fact, it is a kind of which is expressed due to dissimulation and the reason of dissimulation has not been fear; rather, it is equivocation to achieve a more excellent goal (Makarem Shirazi, 1411, 402/1).

Contemplation in descriptive narrations leads us to this conclusion that dissimulation in the same lexical meaning of “one’s protection against opponent” and its difference with its Holy Quran application is the expansion of its semantic domain so that in verses, dissimulation means to save oneself life while in narrations, the goal is to achieve more important purpose even if life fear is not raised; thus, one can say that dissimulation meaning in narrations includes leniency in addition to fearful dissimulation.

2.2.2. Hypocrisy

In narrative resources, hypocrisy and hypocrite terms correspond to two types of hypocrisy: believing and practical. Although in most

narrative resources, hypocrisy means practical one which is mentioned as affectation in *fiqh* and ethics and is beyond our discussion and “does not mean the common concept of hypocrite in Holy Quran (Moosavi Khomeini, 133), another type of hypocrisy is obvious in Ahl Al-Bayt’s words. For instance, in sermon 194 of Nahjolbalagheh, Imam Ali (PBUH) blames hypocrites. In the meantime, in letter 27, he acknowledges his highest fear for people concerning hypocrites and states: “I do not fear of believer and polytheist for Islamic nation since Divinity retains believer due to his belief and debases polytheist due to his polytheism. But I fear any knowledgeable and flatter hypocrite who says and conducts whatever you do not like.”

It is clear that the purpose of Imam Ali’s words is believing hypocrisy. However, in some narrations, the measure of hypocrisy is mentioned Imam Ali’s grudge as stated by the Prophet Mohammad (PBUH): “all good and bad doers like Fatemeh’s two children while no infidel likes Ali and no believer is the enemy of Ali” (Barghi, 1371, 151/1; Tamimi Maghrebi, 1385, 75/1, Ibn Majed, 1430, 114/1). In addition to Nahjolbalagheh. the same implication is obvious in general resources as mentioned by Abuzar that “in Prophet’s age, we recognized hypocrites by three indicators: denying the Divinity and Prophet (PBUH), pray violation and Imam Ali’s grudge” (Hendi, 1409, 106/13).

These narrations indicate the fact that Imam Ali (PBUH) is the main key of recognizing hypocrites in Prophet’s age and events and happenings after this age so that in the extremity of seditions and crafts, people can have a measure and benchmark for recognition lest they cling to the rotten rope of falsehood. By such view, we can understand why there are such amount of narrations about Imam Ali (PBUH) and belief and infidelity are described by His love and grudge “since wherever the power of the Prophet and the flow of invitation and religion is shaped, infidelity, hypocrisy and deception change their nature and try enmity in the forms of and promise breakers, cruel, apostate and even indifference. So, one should look for signs here.” (Safayi Hayeri, 42).

By conducting studies in narrations, both types of believing and practical hypocrisy are mentioned. Although there is more emphasis on the signs of practical hypocrisy, the consequences of believing hypocrisy is more severe and its negative tolls for Islamic society are more harmful since by an Islamic appearance, hypocrite pursues his infidelity goals in weakening Islam and Islamic system and by penetration into Islamic

society fibers and by being aware of Muslims' secrets, it attempts to cut Islam roots.

Considering idiomatic meaning of hypocrisy and its Holy Quran and narrative applications, we find that Holy Quran and religious meaning of hypocrisy is closely related to its lexical one and they are different in only two fields.

Firstly, Arabic term "hypocrisy" has no human usage and it was in the first time in Holy Quran that it was used for human. In his book, Ibn Ghatibeh confirmed this (Al-Maliji, 1410, 10).

Secondly, hypocrisy lexical meaning means to hide something and to show opposition while Holy Quran has used it as hiding deficiency and infidelity and exposing Islamic appearances and confession to Islam (Arafi, hypocrisy recognition, 22).

In counterpoint, there is dissimulation which means protection and in its Holy Quran and narrative usage, it is defined in three semantic domains despite of disagreements on its application. According to most general scientists, dissimulation has a limited scope which one may say that only its special meaning is considered and it is confined to curbing infidels, in fear is only limited to their verbal agreement and its maximum assigned verdicts is permission. In fact, dissimulation is a permission by religious lawmaker for Muslims in which Jihad is prior to dissimulation in this way.

What believed by most Shia jurists and commentators and some general commentators has more semantic domain and dissimulation against Muslims in fear mode which is described by five assigned verdicts.

In another definition mostly attributed to infallibles' narrations, dissimulation has further scope and in addition to reluctance and emergence due to fear, it includes leniency with Muslims' opponents which represents a general meaning on dissimulation by which most Shia contemporary scholars have issued their *fatwas*. However, there are disputes in the assigned scope and verdict between Shia scholars.

In fact, this kind of protection in lexical meaning of dissimulation is realized by idiomatic dissimulation is several ways sometimes by hiding and concealing the reality without any word against inner belief; sometimes such protection is realized only by agreement or disagreement; sometimes, this agreement is only verbal; and sometimes, only verbal agreement is not enough to convict another party and the guy

is forced to act against his/her inner belief to satisfy the other party. In all cases, this is an apparently agreement and heart is reluctant to what is said or practiced and what is hidden is the right and reality and in accordance with fact and such relative reality is not in accordance with dissimulator's propensity which can be different by people's discern and anyone who hides a reality or fiction or imagine and manifests it contradictorily and justifies it under the name of dissimulation; rather, what hidden should be confirmed by Holy Religious Lawmaker and should be legitimate.

Holy Quran expresses that hypocrites' promise and tongue dichotomy aims at harming Islamic community and by counting hypocrites' traits and expressing their destructive goals in Islamic society attempts to illuminate this destructive group since by Islamic appearance and religious coverage, they attempt to harm and express their words by deceptive terms such benevolence and expedience and in most cases, they try to justify themselves; hence, in many cases, Holy Quran has tried to introduce this movement to Islamic society by expressing hypocrites' implication and describing and analyzing their perform either explicitly or implicitly.

Conclusion

By studying verses and Islamic narrations in present research, one can conclude that on the one hand, the concept of dissimulation is clear for them and on the other hand, there is no dispute on the concept of hypocrisy; however, both concepts are overlapped in terms of their implications.

In the meantime, since humanistic usage of term *hypocrisy* is an initiative by Islam, to explain conceptual differences of both terms, we refer to Islamic teachings which indicate that in Holy Quran, hypocrisy is not said to any secrecy to generate the doubt that dissimulation is a kind of hypocrisy; rather, hypocrisy is to hide infidelity and suspicion in beliefs. Likewise, the application of dissimulation in Holy Quran and narrations indicate that dissimulation is not referred to absolute secrecy; rather, dissimulation means to conceal pure facts and right beliefs and to render a contrary appearance

In other words, what hidden is not out of three state: infidelity and incorrect belief, doubt and suspicion, and correct faith and belief. If our external behavior is not consistent to our inner belief, it would be an implication of dissimulation when we have a correct inner belief and

since incorrect or blasphemous belief is along with suspicion and doubt and its external expression is correct and Islamic, it is hypocrisy. On the other hand, the concept of dissimulation is a valued concept legitimated by Holy Quran, tradition, rationality and concurrence while hypocrisy is anti – value and its prohibition is agreed by Friqin.

Another difference between dissimulation and hypocrisy is one their motivation and goals. The main reason for dissimulation is superior expedience and since the conditions are favorable, there is no permission for dissimulation. Such superior expedience is sometimes accompanied by fear of life, property and reverence or protection Sharia and sometimes is not accompanied with fear; rather, it aims at acquiring the hearts, cohesion and solidarity among Muslims but hypocrite always render dichotomous behavior intending to destroy and corrupt and to achieve its personal goals and interests. Briefly, dissimulation and hypocrisy are two different concepts which have no commonalities and their implied overlap creates no doubt and suspicious except than spiteful people.

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