



## Comparative Analysis of Taqiyah in the Tafsir of At-Thabarsi and Sayyid Qutub

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### A B S T R A C T

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This study aims to understand the differences in the interpretation of taqiyyah in the tafsir of At-Thabarsi and Sayyid Qutub, each representing the Shia and Sunni traditions respectively. This research employs a qualitative method with a library research approach, conducting a comparative analysis of these tafsirs. Through this approach, the study explores how political and social contexts influence the interpretations of each scholar. The results show that At-Thabarsi interprets taqiyyah as a broader protective strategy in various threatening situations, while Sayyid Qutub tends to see it in a more limited context of emergencies. These findings highlight significant differences in the approaches of the two scholars towards the concept of taqiyyah, which can help reduce misunderstandings and enhance tolerance among groups within Islam. This research is expected to contribute to a deeper understanding of the differences and similarities in the interpretation of taqiyyah between the Sunni and Shia traditions.

## 1. Introduction

A correct understanding of taqiyah is crucial within the Muslim community, especially since taqiyah is often misunderstood and misused. Taqiyah, frequently interpreted as the practice of concealing one's religious beliefs in certain situations, has deep historical roots and complex contexts within Islamic teachings (Imran et al., 2023). For many Muslims, understanding the original context and purpose of taqiyah can help reduce sectarian tensions and enhance tolerance among different groups.

The differing views between Sunni and Shia on the practice and understanding of taqiyah are a major source of this tension. Sunnis tend to view taqiyah in a more limited context, usually related to life-threatening emergencies. In contrast, Shias have a broader interpretation, seeing it as a means to protect oneself from persecution and to maintain the dignity and security of their community (Hamid et al., 2023).

This research focuses on the interpretations of two renowned scholars, At-Thabarsi from the Shia tradition and Sayyid Qutub from the Sunni tradition, to understand how each interprets Quranic verses related to taqiyah. Through a comparative approach, this study aims to uncover the differences and similarities in their understanding, as well as the implications for the Muslim community at large.

Research on taqiyyah has been conducted by several scholars. For example, Muhammad et al. (2021) used a qualitative method with a comparative analysis approach. They found that taqiyyah, according to the Sunni perspective, is only permissible in emergency situations, whereas the Shia perspective allows taqiyyah in various threatening situations. Kaltsum and Amin (2023) concluded that taqiyyah can be applied more broadly to maintain tolerance in multicultural societies. This research indicates that the understanding of taqiyyah is not limited to emergency situations but can also be used to maintain social harmony. Research by Ulya (2021), which utilized the interactive analysis model of Miles and Huberman, found that taqiyyah in the Shia community in Banjaran Village is used as a strategy to adapt and sustain existence in a predominantly Sunni society.

Although there has been significant research on taqiyah, there is still a lack of direct comparison between classical and contemporary interpretations from the two major Islamic traditions, Sunni and Shia. Most previous studies have focused on one tradition or have not employed a deep comparative approach. This research is unique as it combines Abdusattar Fathullah Said's thematic interpretation approach (*tafsir maudhui khas*) with a comparative analysis of At-Thabarsi and Sayyid Qutub's interpretations, representing two different periods and traditions (Said, 1991).

The main issue addressed in this research is how the differences in understanding taqiyah between At-Thabarsi and Sayyid Qutub influence its interpretation and application in the daily lives of Muslims. This study will also explore how the political and social contexts of each scholar influenced their interpretation of taqiyah. This research aims to provide a deeper understanding of the differences and similarities in the interpretation of taqiyah between Sunni and Shia traditions. The findings of this study are expected to help reduce misunderstandings and sectarian tensions, and to promote tolerance and cooperation among various groups within Islam.

## 2. Method

This research employs a qualitative method with a descriptive library research approach (Creswell & Poth, 2016). Analysis is conducted through comparative and content analysis. This method is chosen because it allows the researcher to deeply explore and compare the understanding of taqiyyah according to the interpretations of At-Thabarsi and Sayyid Qutub.

The study is designed as a comparative study, where the researcher compares the interpretations of taqiyyah by two renowned scholars: At-Thabarsi from the Shia tradition and Sayyid Qutub from the Sunni tradition. This design is selected to understand the differences and similarities in the interpretation of Quranic verses related to *taqiyyah*. The data sources for this research consist of primary and secondary literature. Primary literature includes At-Thabarsi's tafsir (*Majma' al-Bayan*) and Sayyid Qutub's tafsir (*Fi Zilal al-Qur'an*). Secondary literature includes journal articles, books, and previous studies relevant to the topic of *taqiyyah*.

The data collection technique is carried out through library research with the following steps: first, collecting tafsir books, journal articles, and books related to the research topic. Second, reading and understanding the collected literature. Third, identifying and extracting relevant information from the literature. The collected data is analyzed using content analysis and a comparative approach. Content analysis is used to examine the content of At-Thabarsi's and Sayyid Qutub's tafsir to understand the concept of *taqiyyah*. The comparative approach is used to compare the analysis results of the two tafsir books to identify differences and similarities in the interpretation of *taqiyyah* (Mustaqim, 2019).

To ensure the validity and reliability of the research, cross-checking of the literature used and data triangulation with diverse and authoritative data sources is conducted. Additionally, discussions with tafsir experts are carried out to gain input and verification of the research findings. This study utilizes Abdusattar Fathullah Said's thematic interpretation theory (*at-tafsir maudhui khos*), which emphasizes the unity of meaning and purpose among its units (Said, 1991). This theory helps in organizing specific themes and linking each verse with the same theme and purpose, making the analysis more focused and specific. Therefore, this research is expected to provide a comprehensive overview of the differences and similarities in the understanding of *taqiyyah* according to the tafsir of At-Thabarsi and Sayyid Qutub.

## 3. Results and Discussion

### 3.1. Biography

Thabarsi's full name is Abu Ali Ibn al-Dal ibn Al-Hasan ibn al-Fadl al-Thabarsi al-Thusi al-Sahzarawi al-Ramdhawī al-Masyhadi. He lived for 90 years. The name "al-Thabarsi" refers to Tabaristan, a city opposite Qum in Iran. In terms of lineage, "al-Thabarsi" is associated with Tabarus, the name of a descendant from the Imamiyyah scholars. The term "al-Masyhadi" refers to the area of Masyhad al-Radhawi, where he was buried (al-Amin, 2000, p. 421).

Al-Thabarsi was born in 468 AH and lived in Masyhad al-Radhawi until 523 AH. He then moved to the Sabador region and stayed there until his death in 552 AH; some sources suggest he died in 548 AH on the night of Eid al-Adha (al-Khalidi, 2002, p. 519). Al-Thabarsi was a Shia Ilmiyah Isna al-Asyariyyah (commonly known as Shia Ja'fariyyah) mufassir in the 6th century AH.

He was a successor of his teacher, Al-Imam Al-Tusi, and was greatly influenced by his teacher's narrations, despite some differences between them. Al-Thabarsi was a Shia who upheld Shia beliefs with some Mu'tazilah understandings. Therefore, it is not surprising that he defended his sect and interpreted the Quran according to his beliefs. He was also not excessively biased in defending his beliefs when interpreting Quranic verses due to his moderate Shia views (Abidu, 2007, p. 185).

Next is the biography of the Sunni scholar, Sayyid Qutub. His full name is Sayyid Qutub Ibrahim asy-Syadziliy. He was born in the village of Musya near Asyut, Egypt, on October 9, 1906. Sayyid Qutub was the eldest of five siblings, with two brothers and three sisters. His father, Al-Hajj Quthb Ibrahim, was a member of the Nationalist Party of Mustafa Kamil and managed the magazine Al-Liwa, one of the prominent magazines at the time. Young Qutub was known for his intelligence. It is said that at a relatively young age, he memorized the entire Quran by the age of 10. He received his primary education at both Kuttab school and a government school, graduating in 1918 (Rosa, 2015).

Two years later, in 1920, young Sayyid Qutub went to Cairo and stayed with his uncle, Ahmad Husain Utsman. Through his uncle, he became acquainted with the Al-Wafd party and the famous figure Abbas Mahmud al-Aqqad. A year later, Sayyid Qutub moved to Cairo to continue his education at the Tsanawiyah School. In his youth, he moved to Helwah to live with his uncle, a journalist. In 1925, he entered the Teacher Training Institute and graduated three years later. After graduating from the primary teacher education school and obtaining a certificate of proficiency (Al-Kafa'ah) for primary education, he took preparatory classes to enter Dar al-Ulum. He officially entered Kulliyah Dar al-Ulum in 1929 and graduated in 1933 with a Bachelor's degree (al-Khalidi, 2002).

In the 1940s, his focus began to shift towards the Quran. He studied the Quran from a literary and critical perspective, intending to write a book titled *Maktabah al-Qur'an al-Jadidah*. This led him to delve deeply into Islamic thought, resulting in several books on the subject. For Sayyid Qutub at that time, his interest in the Quran was new and drew him further into the realm of da'wah, activism, and movement. He pursued this path, illuminating it with his book *Ma'alim* as guidance for future da'is. Throughout this journey, he devoted himself to the Quran, which he encapsulated in his tafsir titled *Fi Zhilal al-Qur'an*.

### 3.2. Taqiyyah

Linguistically, "taqiyyah" is a noun derived from the root word (اتَّقَى- يَتَّقِي) which means "to protect oneself" or "to take precaution against something" (Arabiyah, 2004, p. 1052). It can also be derived from the verb "ittaqa", meaning to be cautious, careful, or fearful (Habib, 1998, p. 386). Additionally, it can be taken from "waqi," which means to protect something from being changed by something else. In terminology, taqiyyah means abandoning something obligatory to protect oneself or to avoid threats or harm (Ibn Mandzur, 2003).

According to Shia teachings, there are several fundamental principles that form the basis of their madhhab, including tawhid (monotheism), justice, prophethood, and leadership. Taqiyyah is closely related to the principle of justice. Ja'far Ash-Shadiq is reported to have said: "Nine-tenths of this religion lies in taqiyyah, and there is no religion for someone who does not practice taqiyyah." He also reportedly said: "If I were to say that abandoning taqiyyah is like abandoning prayer, I would be correct" (Al-Kulaini, 1961, p. 217)

According to Ibn Abbas, taqiyyah does not involve actions but rather speaking with one's tongue while keeping the heart at peace with faith (Ibnu Jarir, 2000, p. 3. 315). Al-Dhahak said: "Taqiyyah is when someone pretends to act against Allah's commands with their tongue while their heart remains steadfast in faith, and thus, they are not considered sinful" (Thalib, 2008, p. 2. 988). Mu'adh bin Jabal and Mujahid mentioned that taqiyyah (concealment or dissimulation of belief) was practiced during the early days of Islam when the strength of the Muslim community had not yet developed. However, now that Allah has honored Islam, Muslims no longer need to fear their enemies (Al-Qurtubi, 1964, p. 4. 57).

The concept of *taqiyyah* has been found in various practices and motives throughout human history. Some experts believe that the idea of *taqiyyah* was initially introduced by the Greek philosopher Plato, who used the practice of self-concealment to spread his teachings. Plato was also known for using complex terminology to disguise the core ideas he wanted to convey (Shihab, 2014, p. 199).

The emergence of *taqiyyah* is also linked to the rise of the Shia sect. There are differing opinions among scholars about when Shiaism emerged. Some believe it emerged quickly after the death of Prophet Muhammad, marked by the power dispute at Saqifah Bani Sa'ida among the companions. At that time, the descendants of Bani Hashim hoped for Ali to become the leader of the Muslims after the Prophet's death. Another view suggests that Shiaism emerged during the caliphate of Ali, who succeeded Uthman bin Affan. A common interpretation is that Shiaism's emergence is related to Ali's failure to negotiate with Muawiyah after the Battle of Siffin (Taufani, 2023). Abu Zahra stated that Shiaism emerged towards the end of Uthman bin Affan's leadership and grew significantly during Ali bin Abi Talib's leadership. Conversely, according to Watt, Shiaism truly emerged during the Battle of Siffin, a conflict between Ali and Muawiyah. In this battle, groups supporting Ali (Shia) and those opposing him (Khawarij) emerged in response to Ali's acceptance of Muawiyah's arbitration proposal (Af et al., 2023).

The disagreement between these groups was related to the issue of succession (caliphate) after Prophet Muhammad's death. Shia rejected the leadership of Abu Bakr, Umar bin Khattab, and Uthman bin Affan, believing that only Ali bin Abi Talib had the right to succeed the Prophet. The emergence of Ahlus Sunnah wal Jamaah predates Shiaism. According to Nurcholish Madjid, the Sunni group can be traced back to the roles of two companions of the Prophet, Abdullah bin Umar and Abdullah bin Abbas. They focused on strengthening the unity and solidarity of Muslims in one group without partisanship to any political affiliation. These figures were known for their consistency in reviving the traditions taught by the Prophet and their neutral and moderate political stance. This was largely driven by the traumatic experiences they faced in the early days of Islam, which were fraught with trials and tribulations (Taufani, 2023).

The context for the revelation of verses related to taqiyyah includes several narratives. One such narrative is that of Al-Hasan, who said that Musailamah al-Kadhab captured two companions of the Prophet. He asked one of them, "Do you testify that Muhammad is the Messenger of Allah?" The man replied, "Yes." Then Musailamah asked, "Do you testify that I am the Messenger of Allah?" The man also replied, "Yes." Musailamah claimed to be a messenger for the tribe of Bani Hanifah while Muhammad was a messenger for the tribe of

Quraysh. He spared the man and summoned the other, asking the same questions. The second man also replied affirmatively. Musailamah said, "I am deaf three times," and then killed him. This news reached the Prophet, who said, "The one who was killed remained steadfast in his faith and honesty, and fortunate is he. As for the other, he accepted Allah's permission, so there is no blame on him" (ar-Razi, 2000, p. 8. 193)

It should be noted that a similar verse to this story is found in Surah An-Nahl (16:106): "Except for those who are forced [to renounce their religion] while their hearts remain secure in faith." This verse was revealed concerning Ammar bin Yasir.

Ibn Al-Mundhir, Ibn Abi Hatim, and Ibn Mardawaih reported from Ibn Abbas that when the Prophet was about to migrate to Medina, he told his companions: "Part with me. Whoever has strength, let them leave in the last part of the night. Whoever does not have strength, let them leave in the early part of the night. If you hear that I am safe, then come and join me." At that time, Bilal, Khabbab, Ammar, and a slave woman from the Quraysh tribe who had converted to Islam were with the Prophet. They were captured by the polytheists and Abu Jahl. They offered Bilal to renounce Islam, but he refused. They placed an iron shirt under the sun and forced Bilal to wear it. After wearing it, Bilal said, "Ahad, ahad!" Khabbab was dragged through thorny bushes. Ammar made statements that pleased them, and the slave woman was persuaded by Abu Jahl. He drove four nails into her feet and then buried her in the sand. After that, they released Bilal, Khabbab, and Ammar to pursue the Prophet and inform him of what they had experienced. Ammar, who had spoken, received the harshest treatment. The Prophet asked him, "How was your heart when you said what you said?" Ammar replied, "My heart was not at ease with what I said." The Prophet said, "Was your heart open with what you said or not?" Ammar replied, "No." So Allah revealed the verse, "Except for those who are forced while their hearts remain secure in faith" (Q.S. An-Nahl: 106) (As-Syaukani, 1994, p. 3. 237).

It is also said that Surah An-Nahl (16:106) was revealed concerning Ammar bin Yasir and Hatib bin Abi Balta'ah. Ammar feared that the polytheists would kill him, so he said things to them that they liked. Meanwhile, Hatib wrote to the polytheists to inform them about the Prophet's news to protect his family in Mecca, while his heart remained steadfast in faith.

The term *taqiyyah* appears in various forms in the Quran: "ittaqqa" is mentioned seven times, "tuqoh" once, "taqiyya" three times all in Surah Maryam, "taqwa" fifteen times, "taqi" once in Surah Ghafir, and "ittaqou" nineteen times, among other occurrences (Abdul Baqi, 1945, p. 761).

### 3.3 Comparative Study of the Term Taqiyah in Majma' al-Bayan and Fi Dhilal al-Qur'an

After examining the biographies that provide brief insights into how their life experiences influenced their legal opinions, especially regarding the concept of taqiyah in their beliefs, and understanding the definition of taqiyah from various linguistic and terminological sources, this section aims to compare the perspectives of Imam al-Tabarsi and Sayyid Qutb.

#### a. Interpretation of Taqiyah Verses According to Al-Tabarsi

##### 1) Surah Al-Imran [3]: 28

*"Let not the believers take the disbelievers as allies rather than the believers. And whoever [of you] does that has nothing [i.e., no association] with Allah, except when taking precaution against them in prudence. And Allah warns you of Himself, and to Allah is the [final] destination."*

Al-Tabarsi, in his exegesis, explains this verse as evidence for the permissibility of taqiyah. The term "إلا أن تتقوا منهم تقاة" is interpreted as "except when you fear a danger from them." This means that if disbelievers are dominant and believers are oppressed, it is permissible for believers to show friendship or kindness to them secretly as a form of self-protection, provided this does not lead to corruption or openly associating with them. This indicates that believers may display closeness or kindness secretly as a preventive measure without truly accepting or believing in the disbelievers.

This verse suggests that taqiyah (concealing one's faith due to certain circumstances) is permissible in Islam, particularly when there is a threat to one's life. Scholars have also stated that taqiyah is acceptable in specific situations and may be obligatory to achieve good or prevent harm. However, it is important to note that taqiyah is not justified if it leads to harm to Muslims, such as killing a believer. Thus, taqiyah can be considered a permissible wisdom in difficult situations but should be used wisely and carefully.

The meaning of taqiyah, as mentioned by Imam Al-Tabarsi, involves showing affection through words and cautious treatment as a form of taqiyah. This is a way to protect oneself from being misjudged by others, indicating that taqiyah is allowed in religion when there is a need to protect oneself (At-thabarsi, 2005, p. 2. 221).

Imam Tabataba'i elaborates that the term "الانتقاء" essentially refers to taking preventive measures due to fear. It may also imply fear, using the term to refer to the cause within the effect. Similarly, the term "التقية" in this context can be understood as something related. In general, scripture and tradition agree on the permissibility of taqiyah. Rational considerations support this because religion's primary goal is the emergence and survival of truth. In some cases, using taqiyah and interacting with adversaries can protect religious interests and ensure the truth's survival, which may not be achievable otherwise. Rejecting this concept could be seen as stubbornness and arbitrariness (Taba'tabai, 1997, p. 3. 85).

Furthermore, Imam Nashir As-Shirazi defines taqiyah as concealing one's beliefs, allowing Muslims to show friendship to non-Muslims out of fear for their lives (As-Syiraazi, 2013, p. 457). This is further supported by the hadith "لا ضرر ولا ضرار" (There should be neither harming nor reciprocating harm) and "رفع عن أمتي ما اضطروا إليه" (My community is excused for what they are compelled to do) (Maghniyah, 1981, p. 2. 42).

Sheikh Abu Ja'far al-Tusi stated that hadiths explicitly show that taqiyah is obligatory when one's life is threatened. There are also hadiths permitting the revelation of the truth in front of such people. As mentioned earlier, the hadith narrated by Al-Hasan about Musailamah the Liar capturing two companions of the Prophet (SAW) is an example of taqiyah in practice.

From the above explanations, it can be understood that Shia scholars generally agree on the permissibility of taqiyah under similar conditions as outlined. Some even deem it obligatory when life is at stake, which differs from some Sunni scholars, as explained below.

## 2) Surah An-Nahl [16]: 106

*"Whoever disbelieves in Allah after his belief except for one who is forced [to renounce his religion] while his heart is secure in faith – but those who [willingly] open their breasts to disbelief, upon them is wrath from Allah, and for them is a great punishment."*

Imam Al-Tabarsi also interprets this verse similarly, allowing taqiyah. Thus, someone who outwardly expresses disbelief in Allah while inwardly remaining a believer is exempt from Allah's wrath, provided they were coerced. Conversely, those who genuinely turn away from Islam and express disbelief in their hearts will face Allah's wrath and severe punishment, except those who were forced (At-thabarsi, 2005, p. 6. 181).

Imam Tabataba'i explains that those who disbelieve after having faith only do so by forcing themselves to lie, except those compelled while their hearts remain faithful. The discourse concludes with emphasizing that those who genuinely embrace disbelief in their hearts will incur Allah's wrath (Taba'tabai, 1997, p. 12. 183).

Imam Shirazi comments that those who fall into the hands of a tyrannical enemy and face danger and torture may not endure the pressure. They might outwardly declare themselves free from Islam while their hearts remain faithful. Such individuals will undoubtedly receive divine forgiveness, as they used permissible taqiyah to protect themselves and preserve their energy for serving Allah's religion (As-Syiraaazi, 2013, p. 8. 336).

In this context, Shia exegetes generally agree that it is permissible to utter words of disbelief in emergencies while keeping faith in Allah in their hearts.

## b. Interpretation of Taqiyah Verses According to Sayyid Qutb

## 1) Surah Al-Imran [3]: 28

Quoting Sayyid Qutb in his tafsir "Fi Zhilal al-Qur'an," he explains that the practice of taqiyah (or pretending to act outwardly in a certain way for self-preservation) is permitted only for those who fear for their safety in certain countries and at specific times. However, this taqiyah is limited to verbal expressions and not actions or genuine loyalty of the heart. Ibn Abbas, may Allah be pleased with him, said, "Taqiyah is not through actions, but only through speech." Therefore, in permissible taqiyah, it is not allowed to foster genuine love between believers and disbelievers – disbelievers being those who do not endorse the application of Allah's law in life, as indicated implicitly in the context here and elsewhere in Surah An-Nahl (Quthb, 1992, p. 386).

The concession given in this context is to assist the believer in working within a specific framework as part of "taqiyah." However, it is essential to note that this method is acceptable only as a form of "taqiyah" and not as a form of deception towards Allah. In this situation, actions are left to the conscience and piety of the heart, colored by fear of Allah, the All-Aware, as stated in the warning that affirms the caution to the believers against Allah's wrath and anger in a unique manner:

*"And Allah warns you of Himself, and to Allah is the [final] destination."*

Many mufasssiron share this view, including As-Syaukani in his book "Fathul Qadir," which asserts that taqiyah is permissible only with the tongue, not with actions, supported by numerous hadith narrations. Ibn Jarir and Ibn Abi Hatim narrate from Al-Aufi from Ibn Abbas

regarding Allah's statement, "except when taking precaution against them in prudence" (Al-Imran 3:28). Ibn Abbas said, "Taqiyah with the tongue means saying something contrary to one's belief out of fear of people while the heart remains calm with faith. This is taqiyah with the tongue."

Abd bin Humaid, Ibn Jarir, Ibn Muzir, Al-Hakim, and Al-Baihaqi in his Sunan narrate from Ibn Abbas regarding this verse, "Taqiyah with the tongue means speaking with the tongue while the heart is firm with faith. He does not extend his hand to kill or commit sin, as there is no justification for that." Ibn Jarir and Ibn Abi Hatim also narrate from Abu Al-Aliyah regarding this verse, "Taqiyah with the tongue, not with action." (As-Syaukani, 1994, p. 382)

In "Fathul Qadir," it is explained that this verse uses communication referring to the reader or listener with the phrase "إِلَّا أَنْ تَتَّقُوا" (except when you fear). This draws special attention to the reader to note an exception. In other words, it reminds us that the rule against taking disbelievers as protectors or leaders can be excepted in specific situations, such as when there is a fear of harm to the lives or security of Muslims (As-Syaukani, 1994, p. 379). In this case, it is permitted to show outward loyalty to the disbelievers, while the heart remains steadfast in faith to Allah. This implies that allying with them (disbelievers) out of fear is permissible, but this must be outward and not heartfelt. On this point, there is a difference of opinion among some salaf scholars, with some saying that taqiyah is not permissible after Islam has become strong (As-Syaukani, 1994, p. 381).

Ibn al-Baghawi states: "The meaning of this verse is that Allah, Subhanahu wa Ta'ala, forbids believers from allying, hiding, or sweetening relationships with disbelievers, except when the disbelievers are visibly dominant. Or if a believer is among disbelievers who frighten him, he may conceal his faith using his tongue while his heart remains assured in faith, to protect himself without violating the prohibition against unlawful killing, seizing unlawful wealth, or revealing the faults of Muslims to disbelievers. Taqiyah is only allowed in fear of being killed and to protect pure intentions." (Al-Baghawi, 2000, p. 2. 26) Additionally, it can only be done when there is fear of being killed and with pure intentions. Allah Ta'ala says, "except for one who is forced [to renounce his religion] while his heart is secure in faith." (Surah An-Nahl 16:106). Then this is a concession; if someone remains patient until death in such a situation, they will receive great reward.

Interestingly, Ibn al-Baghawi includes opinions rejecting taqiyah and quotes Al-Hasan, "Taqiyah is permissible until the Day of Judgment." With this narration, Muadh bin Jabal and Mujahid said, "Taqiyah occurred at the beginning of Islam before the establishment of religious laws and the strength of Muslims. However, in the present time, Islam has become strong, and it is not appropriate for Muslims to fear their enemies." Yahya Al-Bakka said, "I said to Sa'id bin Jubair during the reign of Al-Hajjaj, 'Al-Hasan used to tell you that taqiyah is with the tongue, while the heart remains calm with faith.' Sa'id replied, 'There is no taqiyah in Islam. Taqiyah only happened in the early days of Islam before the religious laws were clear and the strength of Muslims was established.'" (Al-Baghawi, 2000, p. 2. 28)

In "Ahkamul Quran lilJassos," the explanation is slightly different, and Allah's statement, "unless you [act] cautiously to protect yourselves from them," means if you fear harm to your life or body parts, then fear them by showing obedience without believing in them. This is a clear explanation of the word's meaning, and this is the view of most scholars.

Then Al-Jassos elaborates with: "unless you fear some danger from them," meaning unless there is a family relationship between you and them, then maintain that relationship. Therefore, Allah made taqiyah a means to preserve family relations with disbelievers. This verse explicitly shows the validity of showing disbelief when using taqiyah, equivalent to Allah's other statement, "Whoever disbelieves in Allah after his belief, except for one who is forced [to renounce his religion] while his heart is secure in faith." (Al-Jashas, 1984, pp. 289-290)

Interestingly, Al-Jassos also explains that taqiyah is only permissible, but it is better to remain steadfast in faith, as the provision of taqiyah in such situations is merely a concession (rukhsah) from Allah Ta'ala and not an obligation. Indeed, abstaining from taqiyah is considered superior. Scholars have stated that for someone who is forced to apostatize and does not do so until killed, their status is higher than someone who outwardly shows disbelief. For example, when Khabbab bin Al-Aratt was captured by the polytheists and did not resort to taqiyah until he was killed, he was regarded as superior in the eyes of Muslims than Ammar bin Yasir, who resorted to taqiyah and outwardly showed disbelief. At that time, the Prophet Muhammad (SAW) was asked about this, and he said, "If they return (to coerce you), return (to your faith)." This was given as a concession (rukhsah) from Allah Ta'ala (Al-Jashas, 1984, p. 290).

b) QS. An-Nahl [16]: 106

Sayyid Qutb explains this verse in a similar manner to his interpretation of Surah Al-Imran verse 28, noting that this verse pertains to the early Muslims in Mecca who faced unbearable suffering except for those who intended to achieve martyrdom, chose the afterlife, and were willing to endure worldly torment rather than revert to disbelief and deviation. This verse highlights the evil of apostasy against Allah after one has believed. Such individuals, who have recognized and experienced faith but turn away from it for worldly life, will be punished with Allah's wrath, severe torment, loss of guidance, negligence, and dullness of heart and senses. They are condemned to defeat in the afterlife because faith should not be a matter of negotiation or a calculation of profit and loss. The exception to this severe punishment is for those who are coerced while their hearts remain steadfast in faith. This means someone who outwardly expresses disbelief to save their life from destruction, while their heart remains firm in faith, relying on it, and assured by that belief (Quthb, 1992, p. 4. 219).

Sayyid Qutb further elaborates with stories related to this verse about some Muslims who refused to outwardly express disbelief, choosing death over uttering a single word of disbelief:

- a. Sumayyah, the mother of Yasir, was killed by being stabbed in her private parts with a spear.
- b. Bilal, may Allah be pleased with him, endured severe torture by the polytheists who placed a large rock on his chest under the scorching heat, commanding him to ally with gods other than Allah. However, he firmly refused, saying, "Ahad, Ahad" (One, One), and declared, "By Allah, if I knew a word more annoying to you than this, I would say it."

- c. Habib bin Zaid Al-Ansari faced Musaylimah Al-Kadhhab who asked him, "Do you testify that Muhammad is the Messenger of Allah?" Habib replied, "Yes." Musaylimah then asked, "Do you testify that I am the messenger of Allah?" Habib responded, "I do not hear!" Musaylimah continued to mutilate him, but he remained steadfast in his faith.

Other mufassirin also relate the permissibility of taqiyah to preserving one's life or "hifz al-nafs," as found in verse 106 of Surah An-Nahl. Imam Bagawi explains similarly to Sayyid Qutb, stating that scholars agree that if someone is forced to utter words of disbelief, they are allowed to do so with their tongue. However, if they utter it without belief, it is not considered disbelief. Refusing to utter it even unto death is considered better (Al-Baghawi, 2000, p. 5. 86).

Imam As-Syaukani explains this verse and Surah Al-Imran similarly, noting that Al-Hasan al-Basri, Al-Awza'i, Al-Shafi'i, and Sahnun believe the concession mentioned in this verse applies only to speech, not to actions. Thus, if someone is forced to say something, it is permissible. However, when it comes to actions, there is no concession, such as being forced to prostrate to something other than Allah, which is rejected based on the interpretation of the verse. Because the verse is general regarding the coerced person, without distinguishing between speech and actions, scholars with this view do not see sufficient evidence from the verse to support a distinction between speech and actions, considering the concession general and not case-specific. This approach has become a consensus in the field of *usul al-fiqh* (As-Syaukani, 1994, p. 3. 235).

Imam Jassos describes how proper taqiyah is expressed according to his teacher Muhammad bin al-Hasan. Muhammad bin al-Hasan said: "If someone is coerced by disbelievers to curse Muhammad (peace be upon him) and considers cursing another Muhammad instead, he should not do it. If someone curses the Prophet (peace be upon him), they are a disbeliever. Similarly, if they are told, 'You must prostrate to this cross,' and consider prostrating to Allah instead, but they do not do it and prostrate to the cross, they are a disbeliever. If they are freed from the action and do not consider anything, they say, 'What I was taught or did, I will not become a disbeliever as long as my heart is steadfast in faith.' Abu Bakr said, 'This is because if they consider as mentioned before, they may curse another prophet if not coerced personally, as they still have freedom in their mind. However, if forced to do so, they are only coerced in speech and can direct their testimony elsewhere. If they do not, they have chosen to show disbelief without coercion, thus the ruling of disbelief applies to them.'" (Al-Jashas, 1984, p. 5. 13)

The author concludes that the differences between Shia and Sunni scholars regarding taqiyah are rooted in their understanding of the Qur'anic text, the context of its revelation, the circumstances of the verses, and related prophetic hadiths. Consequently, Shia scholars agree that taqiyah is permissible due to fear or personal harm, whether in speech, actions, or otherwise.

Sunni scholars are divided into two groups. The first group does not allow taqiyah because Islam is now strong, and the ruling on taqiyah was applicable when Islam was weak, and many of the Prophet's companions were tortured, thus allowing taqiyah. The second opinion permits taqiyah but restricts it to speech and not actions or similar measures.

#### 4. Conclusion

This study has conducted a comparative analysis of interpretations related to taqiyah from two prominent Islamic scholars: At-Thabarsi from the Shia tradition and Sayyid Qutb from the Sunni tradition. The main objective of this research is to understand the differences and similarities in the understanding and application of taqiyah between these two scholars and to explore how their political and social contexts influenced their interpretations.

From the analysis, it can be concluded that there are significant differences in how At-Thabarsi and Sayyid Qutb interpret taqiyah. At-Thabarsi, coming from the Shia tradition, tends to view taqiyah as a broader means to protect oneself from persecution and ensure the safety of the community. His perspective is influenced by the long history of persecution faced by the Shia community and their need to ensure their survival and safety. In his interpretation, At-Thabarsi emphasizes the importance of taqiyah in various situations, not just in life-threatening emergencies.

In contrast, Sayyid Qutb from the Sunni tradition views taqiyah in a more limited context. He emphasizes that taqiyah is only permissible in life-threatening emergencies. His perspective is influenced by a more stable political and social context where the Sunni community did not face the same level of persecution as the Shia community. Sayyid Qutb focuses more on honesty and openness in practicing religion, stressing that taqiyah should be used only as a last resort when no other options are available.

The study also found that the historical and social contexts of each scholar played a significant role in shaping their views on taqiyah. At-Thabarsi lived during a period when the Shia community frequently faced threats and persecution, leading him to interpret taqiyah as a means to protect safety and dignity. On the other hand, Sayyid Qutb lived in a context where the Sunni community held a more dominant and stable position, leading him to view taqiyah as something only necessary in extreme situations.

Furthermore, this research highlights the importance of a proper understanding of taqiyah in reducing sectarian tensions and promoting tolerance among Islamic groups. By understanding that taqiyah has different historical contexts and purposes, Muslims can better appreciate the differences in interpretation and avoid misunderstandings that could lead to conflict.

The findings of this study are expected to contribute to efforts in creating harmony and tolerance among Muslim communities. By clarifying the differences and similarities in the interpretations of taqiyah, this research offers deeper insights into how this practice is understood and applied in both Sunni and Shia traditions. Ultimately, a better understanding of taqiyah can help reduce tensions and enhance cooperation among various groups within Islam.

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