



Research Paper

The Strategy of Islamic Jurisprudence Concerning *Taqiyyah* in Islamic International Relations

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Abstract

Today, Islamic jurists are obliged to have a proper communication with the international system through using *taqiyyah* (dissimulation) in the light of preserving the glory of Islam. Using the descriptive-analytical method with the aim of explaining the strategy of Islamic jurisprudence regarding dissimulation in international relations and meeting the need for preserving the interests of the Islamic system in order to secure citizenship rights and consolidate the state's position, this research presents a conceptual framework of the word "dissimulation", explains the legitimacy of using dissimulation in Imamī jurisprudence, the comparison of dissimulation with similar concepts such as hypocrisy (*nifāq*), flattery (*mudāhāna*) and concealment (*tawrīya*), as well as, how to use it in international relations, regarding the moral and legal dimensions. As a result, the use of dissimulation in the international system is evident in cases such as maintaining the Islamic government, maintaining state's secrets, promoting foreign policy, and proximity between Islamic denominations. However, it seems that the attitude of some domestic and western jurists towards the concept of dissimulation is somehow different from its main concept in Imamī jurisprudence. The lack of semantic similarity or the confusion of dissimulation with concepts such as *mudāhāna* (compromise) and *tawrīya* with the intellectual background of creating Islamophobia, has distorted its use. Therefore, the failure to meet the criteria of dissimulation in the international system makes it necessary to provide a correct conceptual framework for it and how it affects peace-orientation by changing the attitude towards understanding Islamic teachings. Thus, we believe that the correct application of dissimulation in the international system provides the capacity of positive communication between the Islamic system and the international systems.

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Extended Abstract

1- Introduction

Taqiyyah (dissimulation) is practiced on various issues, sometimes it is legislated to ward off losses and sometimes to attract interests. *Taqiyyah* is a religious concept that is used in Islamic law and it means concealing one's opinions and beliefs in the face of danger and threats. In international law, practicing *taqiyyah* means hiding or denying facts or beliefs in the face of certain circumstances. This practice is done in order to preserve life, property or personal interests and may be used in the face of political, social or legal threats.

The current research is an investigation on the strategy of Islamic jurisprudence regarding *taqiyyah* in international Islamic relations and aims to deal with the impacts and applicability of *taqiyyah* in international relations. In other words, in order to reinforce the Islamic world and to help the Islamic resistance, it is necessary to be tolerant with the enemies in some cases, and by doing so, save the position of the Islamic Ummah from harm and threats. On the other hand, considering that the practice of *taqiyyah* in international law must be done in accordance with the laws and principles of human rights and with appropriate restrictions and conditions in order to prevent abuse and violation of the rights of others, therefore, in order to avoid mistakes in identifying imaginary bases and telling the truth of the issue, we need a research that by examining jurisprudential and legal dimensions would fill in the existing gap.

2- Method

The course of the topics of the present article is in such a way that at the beginning, it defines the conceptual framework of the word *taqiyyah*, and while explaining the common meaning of *taqiyya* in Islamic jurisprudence and international law, we try to bring up the

critiques on the subject in relation to the conflict in the works and as far as possible provide answers to them. In addition, the legal, ethical and policy dimensions of the realism of *taqiyyah* in international relations are analyzed.

Therefore, the present research, which is based on the descriptive-analytical method and collecting information based on library studies, is trying to clarify the issue by analyzing the available sources and opinions of jurists as well as domestic and western jurists. The tool for collecting information is through indexing, databases, computer networks and the use of specialized software.

3- Result

Today, Islamic jurists should have a proper relationship with the international system with the existing jurisprudence and legal rules in light of the dignity of Islam and based on international moral and legal dimensions. Therefore, one of the practical rules in this field is the rule of *taqiyyah*, which is based on realism toward the international system and its anarchic atmosphere, seeking a kind of peaceful balance and avoiding risk. In international law, the use of *taqiyyah* is considered as a strategy to protect interests and avoid legal or political risks. This practice may be used in international relations to prevent threats from governments or international organizations. However, the use of *taqiyyah* in international law requires interaction with international legal and ethical principles, including respect for human rights, honesty and austerity, responsibility to prevent abuse and misunderstanding. The context of the utilitarian implementation of *taqiyyah* is evident in the preservation of Islamic



government, preservation of state secrets, promotion of foreign policy and approximation of Islamic religions; however, it seems that the attitude towards the conceptual model of some domestic and western jurists has a conceptual difference and non-overlapping meaning with the concept of *taqiyyah* in Imamiyyah jurisprudence to some extent due to the conceptual confusion with *mudahina* (compromise) and *tawriya* (concealment).

4- Conclusion

Therefore, with the failure to meet the criterion of comprehensiveness, the lack of unity of the conceptual version of *taqiyyah*, the abstraction of their conceptual theory is not reasonable. In addition, some international analysts, with the aim of Islamophobia, intend to simply declare all Muslims as forced liars. They propose that *taqiyyah* or the "art of concealment" is valued by terrorists. Of course, they state that there is a doctrine in Islam that teaches Muslims to lie to non-Muslims. They call this doctrine as *taqiyyah*. In other words, a lie by Westerners that Islam approves lies. The presence of an Arabic word is guaranteed to deceive people. Therefore, when the Islamic system seeks peace with the

countries of the world by establishing the institution of *taqiyyah* and legitimizing it, how do international conflicts and contradictions arise? Therefore, this opposite result of the institution of *taqiyyah* is the result of misunderstanding of some anti-Islam people. Therefore, it is necessary to model and present a conceptual framework for *taqiyyah* and the quality of influencing it (peace-orientedness) and to change the attitude on how to understand Islamic teachings with the centrality of *taqiyyah*. In addition to this, in order to comply with the provisions of *taqiyyah*, it is obligatory for Muslim jurists and muftis to address this issue and declare its rational obligation.

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6- Authors' Contribution

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7- Conflict of Interest

Authors declared no conflict of interest

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