

Excerpt from the book *Ma'aalim A saasiyyah fil-Jihaad* which you should read and is available in English on this site:

Ibn Hajar said, “An-Nawawī said, ‘**The outward appearance** is the permissibility of the actual lying, in the three matters, but the insinuation is more appropriate.’
[*Fat’h Al-Bārī*”, Vol. 6/159]

And he (the author) quotes *Shaykh ul-Islam* ibn Taymiyyah:

And *Shaykh Al-Islām*, Ibn Taymiyyah mentioned that it is permitted, and furthermore, that it may even be obligatory to imitate the *Mushrikīn* from the outward appearances, such as the clothing and the likes of it, for these types of benefits. He, may Allāh be merciful to him, said, “And from that which clarifies this, is that all of what has come from imitating them was only before the *Hijrah*, then that became abrogated, because the Jews at that time did not differentiate themselves from the Muslims in hairstyle, nor in clothing, nor in a symbolic (appearances), nor in other than that.’

‘Then it was confirmed after that, by the Book and the Sunnah and the consensus (*Ijmā’*), which became completely apparent during the time of ‘Umar Ibn Al-Khattāb, may Allāh be pleased with him, that which Allāh legislated from being different from the disbelievers and being different than them in the unique characteristics and the outer (appearances).’

‘And the reason for this, is that being different than them would not be except with the dominance of the religion and its superiority, like in the *Jihād* and implementing the *Jizyah* and the humiliation upon them. Therefore, when the Muslims, in the beginning of the matter, were weak, it was not legislated for them to be different than them. Then when the religion was completed and became dominant and superior, that became legislated.’

‘And an example of that today, would be if the Muslim were in the land of warfare (*Dār Al-Harb*) or land of disbelief (*Dār Al-Kufr*), which is not one of warfare, he would not be ordered to be different than them in the outward appearances, due to what is in that from harm upon him. **Rather, it might be recommended for the man, or even obligatory on him, to participate with them at times in their outward appearances if there is a religious benefit in that from inviting them to the religion and observing their hidden matters in order to inform the Muslims of that, or in order to repel their harm from the Muslims, and the likes of that from the righteous objectives.**’

‘As for in the land of Islām and the emigration (*Dār Al-Islām Wal-Hijrah*), which Allāh made His religion dominant in, and put the humiliation and the *Jizyah* upon the disbelievers therein, then being different than them is legislated there. And if it becomes apparent that the compliance and being different than them differs according to time and place, then the reality of the *Hadīths* in this matter becomes clear.’

[*Iqtidhā’ As-Sirāt Al-Mustaqīm* ”, by Ibn Taymiyyah, Vol. 1/418-419, with the (*Hadīth*) verification (*Tah’qīq*) of Dr. Nāsir Al-‘Aql, publication 1404 H.]