

UDC: 297; 284.

LBC: 86.38-4

MJ № 191

Taqiyyah in Islam according to Turkish researcher Abdulbaqi Golpinarli

Radif Mustafayev*

Abstract. The concept of taqiyyah (التقية) is often associated with Shiah. It is even claimed that Shiah has been fighting politically for a long time using this concept. This paper, based on 20th century Turkish thinker Abdulbaqi Golpinarli's findings, shows that taqiyyah emerged in the early days of Islamic history. Thus, it is undeniable that those events that resulted in taqiyyah and are recorded in the Quran occurred during the Prophet's lifetime. Even Golpinarli considers the order to the Prophet saying "turn away from disbelievers and hypocrite" as a kind of taqiyyah. According to him, although in the early days of Islam the Prophet ordered companions to endure the violence of disbelievers and asked weak companions to engage in taqiyyah, as Islam became stronger, it responded to their attacks with jihad.

Moreover, the researcher, justifying that taqiyyah concept was available in the Quran and in the hadiths narrated from the Prophet Muhammad, explained the attitude towards it in Twelver Imam Shiah. It becomes clear that taqiyyah notion appeared as a means to protect the life, property and religious fellows of believers from real danger. According to Golpinarli, being a shield against danger, taqiyyah ought to be considered a permission bestowed upon believers by God. However, the conditions for using taqiyyah are essential and could change depending on the situation. Especially, it should be noted that taqiyyah is one of the means of protecting the right and achieving justice, not bowing down to oppression and oppressor, silence, and hypocrisy.

Keywords: Islam, taqiyyah, war, jihad, Ammar, shaheed

* Doctor of Philosophy, associate professor,
Institute of Philosophy and Sociology of ANAS, Leading Researcher of the Department of "Islamic Philosophy";
Baku, Azerbaijan
E-mail: hradif@mail.ru
<https://orcid.org/0000-0003-0046-1440>
To cite this article: Mustafayev, R. [2023]. Taqiyyah in Islam according to Turkish researcher Abdulbaqi Golpinarli. "Metafizika" journal, 6(4), pp.127-138.

Article history:
Received: 22.09.2023
Accepted: 01.12.2023

1.Introduction

Abdulbaqi Golpinarli (*Abdülbaki Gölpinarlı*) (1900-1982), a prominent Turkish thinker and researcher who lived and wrote during the twentieth century, is famous for his many valuable works. In his valuable works, Golpinarli discussed and clarified various issues. One of these works where he dealt with different issues is his book *Islamic Sects and Shiah throughout History (Tarih Boyunca İslam Mezhepleri ve Şiiilik)*, published by the “Der Yayinlari” publishing house in 1987 in Istanbul. One of those issues that Golpinarli tackled in this book was the taqiyyah (التَّقِيَّة) notion (Gölpinarlı, 1987). Trying to clarify the very meaning of the concept of taqiyyah, which is usually associated with Shiah, Golpinarli, referring to various sources, mainly the Quran, justified that taqiyyah is an Islamic concept and, most importantly, explained the traditional attitude towards it among Muslims.

This paper first deals with Golpinarli’s views regarding the etymology of taqiyyah and the first historical circumstances in which it occurred. Secondly, it considers his views on other pro-taqiyyah Quranic proofs and clarifies both the Prophet Muhammad’s and Ahl al-Bayt imams’ approaches to it. We believe that the comprehensive knowledge provided in this paper is adequate for making the right deduction in terms of the notion of taqiyyah.

2.Abdulbaqi Golpinarli on meaning and early history of taqiyyah

In the ninth chapter of his *Islamic Sects and Shiah Throughout History*, entitled ‘taqiyyah’, Golpinarli writes that “taqiyyah, derived from ‘w-q-y’ root, means to shield from somebody or community in a variety of ways, or to ensure the properties, life, and faith of a community that you belong to against damage or harm (protect - R.M.)” [Gölpinarlı, 1987, p.561]. To support this, he refers to the twenty-eighth verse of the surah Al Imran (The Family of Imran), the Quran’s third surah, where God says, “*The believers should not make the disbelievers their allies rather than other believers – anyone who does such a thing will isolate himself completely from God – except when you need to protect yourselves from them. God warns you to beware of Him: the Final Return is to God*” (The Quran, 3:28). Then, explaining this verse, Golpinarli says that “*it is clear from this versicle of the Quran that one should be beware of God in the first place; however, a believer has permission to beware of disbelievers*” [Gölpinarlı, 1987, p.561]. Having comprehensive knowledge about the verse in question, Golpinarli writes that “*this versicle of the Quran descended about some people who, despite Rifaa bin Munzir’s, Abdullah bin Jubeyr’s, and Said bin Haysama’s warnings, who were from ansar and had kept company with the Medinese Jews, continued to make friends with them.*” According to another saying, Golpinarli says, this verse “*descended about Khatib bin Baltaa who aimed to*

inform disbelievers in Mecca about Prophet Muhammad’s (pbuh) movement to Mecca before the conquest of the city, by sending a letter through a black woman, but were unsuccessful and repented afterwards” [Gölpınarlı, 1987, p.561]. Again, we read from Golpinarli that in the aforementioned “verse by saying ‘except when you need to protect yourselves from them,’ taqiyyah - i.e., one believer’s keeping company with disbelievers to protect themselves, their belongings, and the community is permitted” (Gölpınarlı, 1987, s. 561-562). In this respect, Golpinarli referring to “Usul” of Al-Kafi says that “Imam Muhammad Al-Baqir (a.s.) utters: ‘To save your life, to prevent bloodshed, taqiyyah is warrantable. [However] there is no taqiyyah in cases that will result in bloodshed’ [Gölpınarlı, 1987, p.562]. Thus, as asserted in the verse, if it is possible to bear and be patient, Muslims can engage in taqiyyah, however, when the conditions disappear, they ought to fight instead.

Actually, even during the lifetime of Prophet Muhammad, there had been some cases where taqiyyah had proven to be of significance. In this regard, Golpinarli writes that “according to Hasan’s account, Museylama (false prophet - R.M.), when capturing two people from the Prophet’s companions, [referring] to one [of them] “What do you say about Muhammad?” he asks. The Prophet’s companion, in his reply, “He is the messenger of God”, says, and to [Musaylama’s] question that “Do you also believe that I am the messenger of God as well?” he says “Yes” and saves yourself. [Yet] the other gives a positive answer to the first question, to the second one “I am hard of hearing”, – he responds and immediately gets martyred. When the Prophet (pbuh) learns about this event, he utters about the first one, “[He] has taken refuge in God’s permission, has no sin”; Yet about the second one “[He] was killed by his truth and certainty, achieved God’s grace, lucky him”, he says, prays for [his soul]” [Gölpınarlı, 1987, p.562].

In another saying that Golpinarli mentions, the verse in question is being associated with the Mecca period. “According to another narrative, this verse descended due to all the torture that disbelievers gave to backless believers such as Ammar, his father Yasir and mother Sumayya, Bilal al-Habashi, and Hubab bin Art, in the early days of Islam” [Gölpınarlı, 1987, p.562]. Golpinarli says that “Yasir with Sumayya refusing disbelievers’ requests, got martyred as they were the first shaheeds of Islam” [Gölpınarlı, 1987, p.562]. Then we read about Hubab bin Art that “One day Umar (the Second Rashid Caliph - R.M.) asked Hubab [about] his sufferings. He (Hubab - R.M.) showed his back without saying a word. Hubab’s back was completely burned [as a result of torture]” [Golpinarli, 1990, p.234]. By referring to the second volume of Majma al-Bayan and Ali Tehrani’s Taqiyyah in Islam, the

author states that Yasir's "*son Ammar, however, accepting their requests, escaped [death]*" [Gölpınarlı, 1987, p.562].

3.Other proofs of authenticity of taqiyah according to Golpinarli

Golpinarli, presenting the 106th verse of the surah Al-Nahl, asserts that this verse is also descended about Ammar. That is to say, it is said in the verse that "With the exception of those who are forced to say they do not believe, although their hearts remain firm in faith, those who reject God after believing in Him and open their hearts to disbelief will have the wrath of God upon them and a grievous punishment awaiting them" [The Quran, 16:106]. As an explanation of this verse, we read in the following verses: "This is because they love the life of this world more than the one to come, and God does not guide those who reject Him. These are people whose hearts, hearing, and sight have been closed off by God: they are heedless, and there is no doubt that they will be the losers in the Hereafter" [The Quran, 16:107-109]. Finally, the 110th verse of the very Surah says, "But your Lord will be most forgiving and most merciful to those who leave their homes after persecution, then strive and remain steadfast." Then emphasizing God's justice, the following 112th verse continues, "God presents the example of a town that was secure and at ease, with provisions coming to it abundantly from all places. Then it became ungrateful for God's blessings, so God afflicted it with the garment of famine and fear for what its people had done." On the other hand, we read in the following verse, "A messenger who was one of them came to them, but they called him a liar. So punishment overwhelmed them in the midst of their evildoing" [The Quran, 16:113].

While explaining the aforementioned verse from the surah al-Nahl, Golpinarli writes that the mentioned "versicle of the Quran expresses permission in this respect" [Gölpınarlı, 1987, p.562]. The author then further elaborates and writes that "The Prophet (pbuh), seeing the violence and torture done to Yasir and Sumayya, said: "Be patient, oh Yasir family; Oh Allah, forgive Yasir's family and You will surely grant this" [Gölpınarlı, 1987, p.563]. For, "Yasir and Sumayya got martyred tragically". For this reason, their son "Ammar not bearing with the cruelty done to them, said what they wanted him to say" [Gölpınarlı, 1987, p.563]. Golpinarli reveals that "when the Prophet was told that "Ammar fall away, become a disbeliever" he smiled and said, "[this is] impossible" [Gölpınarlı, 1987, p.563]. Thus, according to the Prophet Muhammad, "faith covered Ammar's whole body, up to the soles of his heel, and penetrated into his flesh and blood". Narrating this event from Majma al-Bayan Golpinarli writes that "after a while, when Ammar crying came to the Prophet and told about the happenings, the Prophet (pbuh) wiped his tears with his blessed hands and

said *“If they behave like this again tell what they want you to say”* [Gölpınarlı, 1987, p.563].

If we look at the 195th verse of the surah Al-Baqara, which Golpinarli considers, we see that it says, “Spend in God’s cause: do not contribute to your destruction with your own hands, but do good, for God loves those who do good” [The Quran, 2:195]. On the interpretation of this verse, Golpinarli says that “Ibn Abbas and some other Quranic commentators explained the word “destruction or danger” as “do not put your enemy in an advantageous position by not spending in the way of God”. Bara bin Azib and Ubeyda al-Salmani explained it as “to become exhausted by giving up the hope of forgiveness and falling from grace”. Ibn Sarvi interpreted it as “do not go to war if you do not have enough power,” which Balkhi accepted too” [Gölpınarlı, 1987, p.563]. Then, giving his opinion on the issue, Golpinarli writes, “Along with having all of these implications, it also means to protect religion and co-religionists by shielding yourself where it is obvious that religion or co-religionist might be in danger” [Gölpınarlı, 1987, p.563]. Continuing to convey his opinions, Golpinarli writes, “A believer’s throwing himself into vain/unnecessary death results in a one-person decrease in the number of believers. [But] if it is possible to strengthen the believers by sacrificing his life and this is definitely known, then the believer will sacrifice his life, and it becomes obligatory for him in that case. Otherwise, by protecting himself or herself, he or she saves religion and co-religionist” [Gölpınarlı, 1987, pp.563-564]. Again, writing about Mecca period early Islamic events and those who went down in history as the first martyrs of Islam, the author says that “Yasir and Sumayya showed the power of faith to the believers with their behavior, they were an example of strength and perseverance for them, they even frightened the infidels and grieved [them]” [Gölpınarlı, 1987, p.564]. Yasir’s and Sumayya’s son Ammar, however, gave preference to the permitted way (taqiyyah). “For he would be honored by “May God be an enemy to Ammar’s enemy” hadith” Golpinarli writes citing the second volume of Jami al-saghir [Gölpınarlı, 1987, p.564]. Again referring to the same source, the author continues that the hadith “Ammar’s flesh and blood are haram for hell; it is forbidden for hell to destroy it and forbidden for fire to touch it” would be known and understood.” [Gölpınarlı, 1987, p.564]. Moreover, in the same work, the author “He (Ammar - R.M.) was killed not by the Companions of the Prophet (pbuh), but by a tribe that rebelled against the Imam (Ali ibn Abu Talib - R.M.); He would call them to Heaven, but they would call Him to Hell, and the one who kills and robs Him will be known as the one from Hell” - the miracle of the Prophet (pbuh) would be manifested” [Gölpınarlı, 1987, p.564]. Golpinarli narrating the rest

of the hadith from Kunuz al-Haqaiq asserts that by this the truth of the hadith “Ali is someone who divides people into hell” would become more clear.

4.The opinion of Ahl al-Bayt imams on taqiyyah

Golpinarli states that “in such a case, choosing one of the ways (characteristics - R.M.) of applying taqiyyah by sacrificing one’s life under this condition depends on the wisdom and certainty of the believer” [Gölpınarlı, 1987, p.564]. Or, “By giving his or her life [if the believer] will strengthen the believers, it is important for him or her to prefer martyrdom; otherwise, he or she decides/chooses the permission and takes the path of taqiyyah” [Gölpınarlı, 1987, p.564]. The researcher referring to Wasail al-shia and Taqiyya in Islam states that “As Imam Muhammad al-Baqir (a.s.) said, “The way to pursue in every hardship is taqiyyah; “He who is in trouble knows better what to do in that situation” [Gölpınarlı, 1987, p.564].

Afterwards, Golpinarli refers to the Quran’s thirteenth surah, Al-Rad (Thunder) and gives its 22nd verse example, where it says, “Who remain steadfast through their desire for the face of their Lord; who keep up the prayer; who give secretly and openly from what We have provided for them; who repel evil with good. These will have the reward of the [true] home: 23. they will enter perpetual Gardens, along with their righteous ancestors, spouses, and descendants; the angels will go in to them from every gate” [The Quran, 13:22-23]. Or, in the fifty-fourth verse of the twenty-eighth surah of the Holy Book, al-Qasas (The Story), it is said that, “They will be given their rewards twice over because they are steadfast, repel evil with good, give to others out of what We have provided for them” (The Quran, 13:22-23). In terms of the meaning of the “good” stated in the verse, Golpinarli refers to a saying from Imam Jafar al-Sadiq (a.s.). Citing from Usul al-Kafi he asserts that Imam Jafar al-Sadiq interpreted the “good” in the verse as [conforming to] taqiyyah but the “evil” as not conforming to taqiyyah, even presents Imam’s words, which say, “Whoever has no taqiyyah has no faith” [Gölpınarlı, 1987, p.565]. Either the author writes that “Imam Muhammad al-Baqir (a.s.) has said: “Taqiyyah is my and my ancestors’ religion; who has no taqiyyah has no faith” and read the 106th verse from the surah 16th descended about Ammar bin Yasir” [Gölpınarlı, 1987, p.565]. Or citing from the same source, it is stated that “Imam Jafar al-Sadiq (a.s.) has said: ‘What is it more eye-opening than taqiyyah, indeed taqiyyah is the shield of a believer’” [Gölpınarlı, 1987, p.565]. Golpinarli even gives a hadith narrated from the Prophet Muhammad (pbuh): “The Messenger of God (pbuh) said that “Four things are forgiven from my ummah: the things they did when they were forced, the things they did because of forgetfulness, the things they did when they were forced to do, and the things they could not

avoid doing when they were unable to do it” [Gölpınarlı, 1987, p.565]. Or, the hadith “the sins of my ummah committed by accident, forgetfulness, and by force are forgiven” from the second volume of Jami as-saghir is being presented. Moreover, Golpinarli mentions Ali ibn Abu Talib’s statement “Taqiyyah is my religion and the religion of my Ahl al-Bayt”, with its reference chain where stated that this saying has been narrated “from Imam Husayn (a.s.) to Sayyid al-Sajidin Ali bin Husayn (a.s.), from him to Muhammad al-Baqir (a.s.) and from him to Sadiq Ali Muhammad (a.s.)” [Gölpınarlı, 1987, p.565].

Again, from that source, he brings another saying, this time from Imam Hasan: “Imam Hasan (a.s.) has said: “God protects the ummah by taqiyyah, brings order to it; to those who abide by taqiyyah, writes good deed equivalent to that of ummah”” [Gölpınarlı, 1987, p.565]. Then continues with Imam Jafar al-Sadiq who has said, “Taqiyyah is for protecting brothers; just as a shield to protect one, this protection is too one of the best qualities of great people”.

Golpinarli then presents a hadith from Ali ibn Abu Talib narrated in Usul al-Kafi that “Once Amir al-Momeneen (a.s.): “You will definitely be ordered to curse me: curse. Then you will be called to abstain from me; do not abstain from me (at heart); I am in the religion of Muhammad” said and read the verse descended about Ammar” [Gölpınarlı, 1987, p.566]. Or, it is reported from the same source that “Imam Muhammad al-Baqir (a.s.) once was told about two men who were ordered to abstain from Hazrat Amir al-Momineen (a.s.) one of whom was freed by saying the words he was forced to say, but the other remained steadfast in love (for he did not swear at Ali) and he got martyred. [In response to this] Imam (a.s.) said, “He who subscribed was wise in his religion; he who did not obey the order had been in a hurry to go to heaven” [Gölpınarlı, 1987, p.566].

5. Golpinarli’s view on the circumstances where taqiyyah is permitted and those where it is prohibited

Giving his general opinion on the issue of taqiyyah Golpinarli writes that “it seems that taqiyyah is an Islamic phenomenon and a permitted way of protection for believers in danger. However, this permission is a shield by which a believer protects himself or herself, his or her religion, properties, family and children, and co-religionists; nevertheless, we should not forget that the shield is a means of defence in war” [Gölpınarlı, 1987, p.566]. Thus, taqiyyah in a different sense is a kind of making jihad. On the other hand, by citing from the book Taqiyyah in Islam it is being narrated from eleventh imam Hasan al-Askari (a.s.) that “it is not favorable to engage in taqiyyah where it is not necessary and abandon it where it is necessary” [Gölpınarlı,

1987, p.566]. The researcher notes that “in the face of the Muharramati-azima (cardinal sins), including, interpreting the Quran in a false direction, turning a blind eye to the distortion of its text, consenting to the harm of a Muslim community, bloodshed between Muslims, the loss of property, lives, and purity of Muslims, submitting to the destruction of their honor and independence, causing [them], the destruction of Kabai-Muazzama, and the graves and tombs of the Holy Prophet (pbuh) and Imams (a.s.), to like them being betrayed, not to raise a voice for bidat to take the place of sunnah, mean consenting to disbelief, and in such cases taqiyyah is forbidden; these cases do not make it obligatory to act with taqiyyah” [Gölpınarlı, 1987, p.566-567]. Or, referring to the first volume of Jami al-saghir, Golpinarli states that “Because if [a person] wants to be seen as a Muslim, “the best of Jihad is to speak the truth to the sultan, the owner of power,” or “the best of deeds is to love be angry for the sake of God,” and enjoining good (good deeds) and forbidding evil (repelling evil) is obligatory for every believer” [Gölpınarlı, 1987, p.567].

In general, Golpinarli, referring to Taqiyyah in Islam, states that “Imam Jafar al-Sadiq (a.s.) narrates from The Prophet (pbuh) that, “After me, if you see the people of doubts and innovations (bidat), stand against them and rebuke them so that they stop inventing innovations in Islam (bringing innovations that are not in the religion - R.M.), and the people also avoid them, their innovations, and do not follow them. God will reward you for these actions; your grades will rise in the hereafter,” and from Amir Al-Momineen (a.s.): “if someone goes to a heretic and praises him, he is like someone who tries to destroy Islam”” [Gölpınarlı, 1987, p.567]. He, citing from the first volume of Jami al-saghir, writes that “When bidats come about if subsequent generations of this ummah cursed the previous generations, who is of knowledge should teach it and make the people aware; for those who conceal their knowledge in a day like this are like people who conceal what descended to Muhammad” hadith is available [Gölpınarlı, 1987, p.567].

According to Golpinarli, “The Prophet (pbuh) was ordered to turn away from disbelievers/polytheists and hypocrites, which is a kind of taqiyyah. Just as among those who receive a share of zakat, there are “Muallafat al-gulub”, that is, those who are wished to reconcile their hearts with faith while accepting Islam” [Gölpınarlı, 1987, p.567]. Thus, the researcher writes that “In the early days of Islam, the Messenger of God (pbuh) ordered to tolerate the violence of the disbelievers and ordered the weak of the Companions to act upon taqiyyah, but he never reconciled with the polytheists and hypocrites, and as Islam became stronger, he opposed their attacks with jihad” [Gölpınarlı, 1987, p.567].

Golpinarli states that "it has never been seen that people from the Prophet's (pbuh) and Ahl al-Bayt imams' (a.s.) companions have accepted oppression even for a second" [Gölpınarlı, 1987, p.570]. So, according to him, "they have always protected the foundations of Islam, stood against oppression and violence, and died in the cause of religion and faith" [Gölpınarlı, 1987, p.570]. About earlier mentioned Ammar bin Yasir Golpinarli writes that "[He] was one of the four men insisting on Amir al-momineen's (a.s.) imamate after the death of the Prophet (pbuh). During the reign of the third caliph, he took the letter written by companions to him and was beaten by his slaves until left blank. He fought beside Amir al-Momineen (a.s.) in the Jamal and Siffin wars, by whose death the Prophet's (pbuh) saying came true, ... he separated right from wrong with his blood" [Gölpınarlı, 1987, p.570; Golpinarli, 1990, pp.111, 203, 206, 208].

In general, Golpinarli writes that in Islam "...taqiyyah is not a kind of concept of crafty goals, nor is it a poor indulgence" [Gölpınarlı, 1987, p.771]. Clarifying once again, the researcher states that "taqiyyah is an idea that, even if there is a difference in furu (ancillaries of the religion) from the point of view of faith, believers in monotheism, prophethood, and resurrection exercise it as a shield when in trouble, to protect the unity of Muslims" [Gölpınarlı, 1987, p.571]. To explain this "shield" from ethical point of view Golpinarli presents a hadith narrated from Imam Jafar al-Sadiq: "Avoid doing things that people will condemn us, because the evil of a bad son causes his father to be remembered badly. Do things that will make us proud, do not say bad things about us, do not do things that will shame us, be present in their community, pray with them, ask after their patients, and attend their funerals. They should not surpass you even in a single good thing, because you are more worthy of good deeds than they are" [Gölpınarlı, 1987, p.571-572].

Golpinarli summarizes that "taqiyya is abandoned in places where it will harm religion and faith, even when there is such a possibility, taking into account the possibility of harming the independence of Islam and the freedom of Muslims, it should be abandoned. Otherwise, helping the enemies of religion and faith, submitting to oppression and anger, and agreeing to the oppression of the oppressor, takes the essence of joining them, which is something that leads to disbelief" [Gölpınarlı, 1987, p.572]. Golpinarli firmly states that "the Prophet (pbuh) never behaved in such a way, he even condemned such behaviours and considered them inadmissible. Imams of Ahl al-Bayt also never fell into such abasement and did not approve it" [Gölpınarlı, 1987, p.572; Gölpınarlı, 1976, pp.73-74].

However, it seems that, just as the events that took place in the later Muslim history subjected many points to transformation, the subject of

taqiyyah was also politicized and used purposefully by various circles. In this respect, for example, one can consider Horufism, which Golpinarli considered from Batiniyyah and distinguished it from the Twelver Imams, whose adherents took the advantage of taqiyyah [Gölpınarlı, 1973, pp.23-24]. Thus, according to Golpinarli, on the contrary, in Horufism, "...the words about obeying the Shariah were indeed a taqiyyah". Therefore, it seems under the cover of taqiyyah other purposes apart from Islam were being protected. Thus, in our opinion, we ought to ground only on and accept the taqiyyah concept that was available during the earlier history of Islam.

5. Conclusion

Based on 20th century Turkish thinker Abdulbaqi Golpinarli's work on taqiyyah, which is mainly considered as a concept related to Shiah, it is possible to draw the following conclusions:

- The concept of taqiyyah emerged in order to protect believers' lives and property, as well as their fellow believers, from real danger;
- The events that led to taqiyyah and are reflected in the Quran occurred during the lifetime of the Prophet Muhammad;
- Being "shield" to protect from danger, taqiyyah is a permission given to believers by God, in a hardship;
- Usage of taqiyyah depends on particular conditions, and these conditions are crucial;
- Most importantly, taqiyyah is one of the means of protecting the right and achieving justice, not bowing down to oppression and oppressor; it is not silence and hypocrisy.
- Since the mediaeval period of Muslim history, beside many Islamic issues, the concept of taqiyyah has become politicized and is being used purposefully by various circles.

REFERENCES

1. Golpinarli, A. (1973). *Catalog of Hurufic Texts*. Ankara: Turkish Historical Society Publishing House. (in Turkish)
2. Golpinarli, A. (1976). *The Twelve Imams (A.M.)*. Istanbul: Der Publishing. (in Turkish)
3. Golpinarli, A. (1987). *Islamic sects and Shiism throughout history*. Istanbul: Der Publishing. (in Turkish)
4. Golpinarli, A. (1990). *Commander of the Faithful Ali (A.M.)*. Istanbul: Der Publishing. (in Turkish)
5. *The Qur'an*. (2005). (Oxford World's Classics), M. A. S. Abdel Haleem, USA City; New York: Oxford University Press. (in English)

Türkiyəli tədqiqatçı Əbdülbaqi Gölpınarlıya görə İslamda “təqiyə” Radif Mustafayev*

Abstrakt. Adətən “təqiyə” mövzusu şiəliyə aid bir anlayış kimi təqdim edilməkdədir. Hətta bu anlayışdan istifadə edərək şiələrin uzun müddət siyasi mübarizələr apardıqları da qeyd edilməkdədir. Təqdim edilən məqalədə XX əsr Türkiyənin məşhur tədqiqatçısı Əbdülbaqi Gölpınarlıya istinad edilərək “təqiyə”nin İslam tarixinin ilk vaxtlarında meydana gəldiyi aydınlaşır. Belə ki, “təqiyə”yə gətirib çıxartmış və İlahi vəhylərin toplusu olan Quranda öz əksini tapmış hadisələrin Məhəmməd peyğəmbərin sağlığında baş verdiyi danılmazdır. Ə.Gölpınarlı hətta İslam peyğəmbərinə müşriklərdən, münafıqlardan üz çevirməsi əmir edildiyini təqiyənin bir növü hesab etmişdir. Tədqiqatçıya görə peyğəmbər İslamın ilk dövrlərində müşriklərin zorakılıqlarına qarşı dözməyi buyurmaqla, səhabələrin gücsüzlərinə təqiyəylə əməl etmələrinə göstəri versə də, İslam qüvvətləndikcə onların hücumlarına cihadla qarşı çıxmışdır.

Üstəlik tədqiqatçı “təqiyə”nin Quranda və Məhəmməd peyğəmbərdən nəql edilmiş hədislərdə də yer aldığını əsaslandıraraq onikiimami şiəliyində buna münasibəti işıqlandırmışdır. Məlum olur ki, “təqiyə” anlayışı inancılı insanın canını, malını və dindaşlarını real təhlükədən qorumaqdan ötrü ortalığa çıxmışdır. Üstəlik, tədqiqatçıya görə, sanki “qalxan” səciyyəsi daşıyan təqiyə inancılı insanlara çətinliyə düşərkən Allah tərəfindən verilən bir rüxsət hesab edilməlidir. Bununla yanaşı “təqiyə”dən istifadə edilməsi şərtləri də olduqca mühüm olub müxtəlif şəraitlə əlaqədar dəyişilə bilər. Xüsusən də, ən başlıcası “təqiyə”nin zülmə və zalıma baş əymək, susmaq və ya riyakarlıq olmayıb haqqı qorumaq və ədalətə nail olmaq vasitələrindən biri olduğu vurğulanmalıdır.

Açar sözlər: İslam, təqiyə, müharibə, cihad, Əmmar, şəhid

* fəlsəfə üzrə fəlsəfə doktoru, dosent,
AMEA Fəlsəfə və Sosiologiya İnstitutunda “İslam fəlsəfəsi” şöbəsinin aparıcı elmi işçisi; Bakı, Azərbaycan
E-mail: hradif@mail.ru
<https://orcid.org/0000-0003-0046-1440>

Məqaləyə istinad: Mustafayev, R. [2023]. Türkiyəli tədqiqatçı Əbdülbaqi Gölpınarlıya görə İslamda “təqiyə”. *“Metafizika” jurnalı*, 6(4), səh.127-138.

Məqalənin tarixəsi:
Məqalə redaksiyaya daxil olmuşdur: 22.09.2023
Təkrar işlənməyə göndərilmişdir: 20.10.2023
Çapa qəbul edilmişdir: 01.12.2023

«Тагийя» в Исламе по выводам тюркского исследователя Абдулбаги Гёлпынарлы

Ради́ф Мустафаев*

Абстракт. Обычно тема «пожертвования» в исследованиях разъясняется составным шиизма. Также основываясь на это понятие, отмечены выводы в связи этой темы с долговременной политической борьбой шиитов. Ссылаясь на известного тюркского исследователя XX века Абдулбаги Гёлпынарлы, в статье отражены выводы о «тагийя», возникшей в первые годы исламской истории. Несомненно также и то, что события, происходящие при жизни пророка Мухаммеда, отраженные в сборнике божественных откровений - Коране, завершились «тагийей». А.Гёлпынарлы, к типам «тагийя» также относил опровержение исламским Пророком - неверующих и безбожников. Согласно выводам этого исследователя, в начальные годы Ислама, Пророк советовал своим сподвижникам проявлять терпимость при насилиях безбожников, соблюдать «тагийя». Но с усилением Ислама, вопреки ранее сказанному, по приказу Пророка, нападения противников отстранялись «джихад»ом (священной войной).

Также в трудах исследователя были обоснованы применение «тагийя» в Коране и хадисах пророка Мухаммеда, раскрыто отношение к данному понятию шиизма, известного двенадцатью представителями (имамами). В заключении изложены выводы о «тагийя», оберегающего верующего, его имущество и соратников от реальной опасности. Также согласно исследователю, «тагийя» как бы считается разрешением, выданным Аллахом. Наряду с этим, условия использования «тагийя» являются крайне важными и могут изменяться в связи с различными условиями. В частности, следует подчеркнуть, что «тагийя» является средством защиты в борьбе со злом и злодейством, а также повышать голос для защиты прав и достижения справедливости.

Ключевые слова: Ислам, тагийя, война, джихад, Аммар, шехид

* Доктор философии по философии, доцент,
Институт Философии и Социологии НАНА, ведущий научный сотрудник отдела “Исламской философии”,
Баку, Азербайджан
E-mail: hradif@mail.ru
<https://orcid.org/0000-0003-0046-1440>

Цитировать статью: Мустафаев, Р. [2023]. «Тагийя» в Исламе по выводам тюркского исследователя Абдулбаги Гёлпынарлы. *Журнал «Metafizika»*, 6(4), с.127-138.

История статьи:

Статья поступила в редакцию: 22.09.2023

Отправлена на доработку: 20.10.2023

Принята для печати: 01.12.2023