**LESSON 31**

**91) TAQIYYA 92) STRIFE 93) STUPOR**

1. **TAQIYYA:**  In the present sense, taqiyya means to deceive, appearing other than what you are, tricking others. For example, although you think something, what you put forth is something else.

 Muhammad (saw) has prohibited deception as he urges “مَنْ غَشَّنَا فَلَيْسَ مِنَّا” (“Men gashena falaysa minna,” Sahih Muslim 102), translated “Whoever deceives is not ones of us.” Therefore, there is no place for taqiyya in Islamic thought.

 If someone is a true Muslim they will not trick others. They will be as they are. They may not reveal everything, but everything they say will be true. Ustad Said Nursi says, “Everything you say must be true. However, revealing every truth is not right.”

 As enemies of religion and faith openly attack piety and holy concepts, they (munafiqun) will many times seem to respect religious and nationalistic values while trying to trick believers. They will always act insidiously and find themselves in taqiyyas.

 Those deniers and hypocrites who have gotten carried away with their unbelief and kufr, making them a rooted part of their character, are no different than Satan himself. Instead, they say, “Allah, religion, piety” while thinking taqiyya and deceit, many times they will seem on the path of Truth, however they will always feed hatred and animosity towards believers, constantly trying to find ways to execute their rage and persecute others.

1. **STRIFE:**  Strife, meaning dissension, faction, and separation

 We can also define it as the things Ustad defined as “our sicknesses.” Yes, our true enemy and the illnesses that will end us are ignorance, poverty and need, animosity, and similar problems; these are our most frightening enemies. Thus, through all of history we have had to fight tooth and nail against our enemies, and finally with Allah’s grace have been able to overcome these obstacles.

 How bitter it is that the same world has stood on the columns of the same historical dynamics for centuries and centuries. Whenever humanity has strayed from Islamic values towards ignorance, immorality, and superstitions, becoming slaves to their own corporeal and material weaknesses, they quickly tumble towards the cliffs of darkness, deprivation, and despotism, remaining adrift between valleys and depressions. Like prayer beads that have been scattered after their string has snapped; Like the pages of a book being stepped on after the spine falls apart… exceptionally rattled in the face of a never-ending cycle of struggle, falling to pieces under the weight of endless strife… In fact, we were able to stop the dire invasion of Canakkale in a time when the rest of world labeled us “sick man,” martyring upwards of 200,000 veterans, however we have succumbed to ignorance, indigence, and strife.

 Yes, we are the children of strife, ignorance, and poverty and need. It is our own weaknesses that clip our wings, paralyzing us, and letting us prepare a ground for enemies

## (Fasıldan Fasıla 5 / Fikir Atlası -­‐ Perspektif -­‐ Gerçek Düşmanımız)

1. **STUPOR:**  A state of “drunkenness” and agony before death, being in a dazed state,

 In a state of stupor, one should seek refuge in His hope (raja) and should try to feel the mindset of, “It is out of my hands and I can no longer help it, however your mercy is my sanctuary, and your ‘Muhammed (pbuh) rahmeten lil alamin (mercy to all creation),’ your habib (loved man), is my intercessor.” But only, to be able to catch the essence of this state in those grueling minutes, is directly tied to putting everything in its proper place and being able to be and remain pure.

 Look at the pride of humanity, Muhammad (saw); Towards the end of that exalted and precious life, as his reunion with the Beloved neared, he was still assembling an army against the Byzantine; he called Usama ibn Zayd whose father was martyred in the Battle of Mu’tah, whom he loved like a grandson. In his last moments as his sickness weighed him down, he kept coming in and out of consciousness. With each awakening, he asked whether the army had left or not. I ask of you, do these sound like the concerns of someone in throws of stupor or anxiety about death?

##  (Prizma 1 -­‐ Temel Dinamikleri ile Aksiyon)

**Matching Exercise:**

Stupor To deceive or trick, show yourself fraudulently

Strife A state of consciousness, being in the throes of death

Taqiyya A separation

# Fill in the Blank Exercise:

Those who seem to embrace religion – Allah knows the truth – and say “look at my heart,” and go even further to claim that obligatory worships are only exaggerated busy work, will only be delusionally consoling themselves and conducting \_\_\_\_\_\_\_\_\_\_\_ towards believers. Interpreting faith and Islam based on individuals’ tastes and desires, removes it from being a celestial belief-system, turning it into a mortal system.

Ustad Said Nursi states that we have 3 enemies: “first, indigence and poverty; second, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_; third, ignorance.”

In a state of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, one should seek refuge in His hope (raja) and should try to feel the mindset of, “It is out of my hands and I can no longer help it, however your mercy is my sanctuary, and your ‘rahmeten lil alamin (mercy to all creation),’ your habib, is my intercessor.” But only, to be able to catch the essence of this state in those grueling minutes, is directly tied to putting everything in its proper place and being able to be and remain pure.