

Interpretation Of Diverse Dimensions Of ‘Faith’ By Bediuzzaman Said Nursi And Its Impact Upon Reawakening Muslim Societies

**Dr. Muhammad Zulqarnain¹, Dr. Muhammad Rizwan Mahmood², Muhammad
Umer Raheel³, Dr. Munir Ahmad⁴, Faizan Hassan Javed⁵**

¹Assistant Professor, Al-Qadir University Project Trust Sohawa, Jhelum, Pakistan.

^{2,3,4}Lecturer, Riphah International University Faisalabad, Pakistan.

⁵Lecturer, Riphah International University Faisalabad, Pakistan.
PhD Research Scholar, The University of Lahore, Pakistan.

Abstract

Bediuzzaman Said Nursi (1877-1960) was considered one of the most revered and distinguished scholars of Islam in Turkey. He through his thought-provoking literature changed the course of time, revived teachings of Islam, removed contemporary misconceptions by interpreting Islam in a rational, logical and systematic way. This research work aimed at addressing Nursi’s endeavour for interpreting different dimensions of faith and its role in reawakening Muslim societies. The review of literature disclosed that Nursi interpreted faith as a dynamic motion which intended to bring wide-ranging change in all aspects of human life. He believed in the process of gradual reforms starting from the development of consciousness of individual, the implementation of faith in daily life, and restoration of shariah in individual’s life. He diagnosed the social diseases and presented holy medicine for every disease from the pharmacy of Quran and Sunnah. His multidimensional interpretation of faith blew the spirit of transforming and reawakening Turkish society in particular and Muslim societies in general. In the light of cited literature, it was recommended that contemporary religious scholars should take guidance from his methodology to address contemporary issues, present their solution from Islamic perspective and convey the peaceful message of Islam around the globe. The research was primarily theoretical and the research methodology was analytical-historical and descriptive. The data was collected from the primary (Risale-i-Nur) as well as secondary sources.

Keywords: Faith, Bediuzzaman, Nursi, Reawakening, Revivalism, Muslim Societies.

Introduction

There were number of Islamic scholars in different countries who undertook the work of Islamic revivalisms.¹ Badiuzzaman Said Nursi was one of these great reformers, leaders, preachers, thinkers and revivalists of late 19th Century. His scholarly work named "Risale-i-Nur" (Treatises of Light) was regarded as a famous reform manual that was written in light the of Holy Qur'an and Prophetic Traditions.

Mustafa Kamal was the master mind of secularization, modernization and Westernisation in Turkey. To accomplish his goals, he brought a radically reformed educational system. The aim of this educational system was to inculcate universal, humanist, secular and positivist principles. His intention was to eliminate all existing religious identities, create a uniform secular and nationalist identity.² It was a great challenge for Nursi to deal with traditional Islamic sciences in a secularized world. He faced this challenge bravely and brought reforms in political, educational and social system. His efforts played a vital role in reawakening and transforming Turkish society in particular and Muslim Ummah in general.

The main focus of Nursi's scholarly work was the reconciliation between faith and reason, Islam and science, bringing social reforms, reawakening Muslim societies, and encouraging Muslims to study meticulously modern science and its underpinning values.³ He considered faith as a centre theme of his work and utilized his full potential to awaken Muslim society by the means of faith. This research paper particularly addressed the interpretation of diverse dimensions of faith and its impact upon reawakening Islamic societies.

Objectives of Research

The purpose of this exploratory research was to examine the methodology of Bediuzzaman Said Nursi for reawakening Muslim societies. The main objectives of the research were:

- to uncover the interpretation of diverse dimensions of faith by Bediuzzaman Said Nursi.
- to examine the Nursi's methodology of reawakening Muslim societies along with its impact on social, educational, religious, ethical and spiritual grounds.
- to assess the usability and relevance of Nursi's methodology by providing a proposed framework for Islamic reawakening with respect to present time.

Interpretation of Diverse Dimensions of Faith

Nursi, in his writings, used the word "Iman" for faith instead of "Aqeedah" as the word 'faith' was Quranic terminology. Moreover, it was comprised of belief and actions, a dynamic motion which connected the belief with human behaviour whereas the word

¹ Maududi, Abul Ala. (2004). *A Short History of the Revivalist Movement*, trans. Al-Ash'ari. Lahore: Islamic Publications Pvt Limited, 24.

² Hussain, Khalid. & Anjum, Rafique. (2020). The new elements of reformation: a study of Said Nursi's approach. *International Journal of Creative Research Thoughts (IJCRT)*, 8(7), 1944.

³ Dawood, Muhammad. (2018). Towards an Overview of Nursi Studies in India. *UOCHJRS*, 2(1), 2.

'Aqeedah' focused more on theoretical aspect.⁴ In order to get better understanding of Nursi's interpretation of faith, it would be better to quote his words showing the exact sense in which he used the word 'faith':

"الإيمان هو التصديق مع اليقين" ⁵

"أن الإيمان هو النور الحاصل بالتصديق، وجميع ما جاء به النبي صلى الله عليه وسلم تقصيلاً في ضروريات الدين وإجمالاً في غيرها" ⁶

"الإيمان هو المنار على الذات، وهو مناط الحكم" ⁷

"الإيمان هو أسمى العلوم وأدقها" ⁸

"الإيمان هو أس أساس كل العلوم الحقيقية ومعناها ونورها وروحها" ⁹

"الإيمان هو أس أساس الحياة، وهو محور سعادة الدارين" ¹⁰

"الإيمان هو منبع جميع السعادات" ¹¹

"الإيمان هو منبع الخلق الحسن والخصال الحميدة ومنشؤها" ¹²

"الإيمان هو دواء مقدس لكل داء" ¹³

He wrote about the impact of faith:

"الإيمان يجعل الإنسان سلطاناً ويسمو به ويكسبه قيمة، ويجعل الإنسان لائقاً بحمل الأمانة، ويؤهله لأن يكون خليفة أميناً على الأرض" ¹⁴

He clarified the connection between faith, man and universe:

"الإيمان هو المنور والمبشر للسعادة والحياة الأبدية... وهو الدافع لحجاب المأتم العمومي عن وجه الرحمة المرسل على وجه الكائنات، ويديم النعم معنى بارأة شجرة الأنعام، والإيمان هو نور الكون والوجود، وهو كمال الحياة، بل حياة الحياة، ونورها الذي يضيء جنباتها" ¹⁵

He explained the influential effects of faith in renaissance of past, present and future:

⁴ أشرف عبد الرافع، البعد الإيماني في فلسفة الحضارة عند الإمام بدیع الزمان سعید النورسي، (رسالة الدكتوراه)، دار سوزلر، الطبعة الأولى: 2015م، ص 51.

⁵ النورسي، إشارات الإعجاز في مظان الإيجاز، تحقيق: إحسان قاسم، سوزلر، القاهرة 2004م، ص 67.

⁶ المرجع السابق، ص 51.

⁷ النورسي، المثنوي العربي النوري، تحقيق: إحسان قاسم، سوزلر، القاهرة 2004م، ص 50-57.

⁸ النورسي، الكلمات، ترجمة: إحسان قاسم، سوزلر، القاهرة 2004م، ص 478.

⁹ المرجع السابق، ص 355.

¹⁰ النورسي، الشعاعات، ترجمة: إحسان قاسم، سوزلر، القاهرة 2004م، ص 135-323.

¹¹ إشارات الإعجاز في مظان الإيجاز، ص 77.

¹² النورسي، سيرة ذاتية، ترجمة: إحسان قاسم، سوزلر، القاهرة 2004م، ص 258.

¹³ النورسي، الملاحق في فقه دعوة النور، ترجمة: إحسان قاسم، سوزلر، القاهرة 2004م، ص 108.

¹⁴ الكلمات، ص 350-373 بتصرف.

¹⁵ المثنوي العربي النوري، ص 135-136 بتصرف.

"وإذا ما أصبح الإيمان حياة للحياة، وشع من نوره، استنارت الأزمنة الماضية، واستنارت الأزمنة المقبلة"

16

The above lines revealed that Nursi used the word "faith" in multi aspects. In his understanding, faith was the firm belief in all which Prophet Muhammad (PBUH) brought from Allah Almighty. It was the source of light for mankind and universe, illuminator and happiness for this world and hereafter, foundation of life, but life of life, Illuminator of present and future, holy medicine for every disease, source and nourishment for morals and good qualities for all aspects of civilization, origin of good manners, highest and most accurate of all sciences and foundation for sciences. While commenting on the impact of faith, he said that faith made man caliph of God on the earth, responsible, accountable for all of his sayings and deeds.

According to Nursi, the actual and most influential motive for rise and cultural renaissance was faith.¹⁷ He believed that weakness in faith was the root cause for contemporary problems in the Islamic world.¹⁸ To him, the fundamentals of belief was over and above every thing due to its absolute necessity and need. Therefore, he dedicated his whole life in preserving and strengthening the faith, which for him was the most significant issue of his time and was the essence of religion as well as society.¹⁹ In his treatises, he explained and clarified the most difficult implications related to Islamic faith.²⁰

Nursi used faith-oriented methodology as he considered faith as a dynamic motion which made a bridge between theory and practice, thought and actions, belief and behaviour and guided to work with positivises and avoid from negativities.²¹ Instead of abstract and theoretical interpretation, he focused on concrete and applied explanation of faith. He tried to establish a strong connection between faith and practice and concluded that faith had a direct influence on individual as well as collective life. He addressed different issues related to politics, education, science, social reforms with respect to faith and tried to prove that the correct and strong faith could solve all kinds of issues of society.

Nursi's Methodology of Reawakening Muslim Societies

Nursi lived in the age of criticism, scientism, logical positivism, secularism,²² and atheism. He felt the deep impact of these ideologies on Muslim communities around

¹⁶ الكلمات، ص 161.

¹⁷ البعد الإيماني في فلسفة الحضارة عند الإمام بدیع الزمان سعيد النورسي، ص 52-53.

¹⁸ Sheikh, Javaid A. (2019). Educational dualism in the Muslim world and the way forward: A comparative study of educational thought of Mawlana Madoodi and Badruzzaman Said Nursi. *J. S. Asian Stud*, 8(2), 48.

¹⁹ Qaisar, Mohammad. (2020). Faith and revolution: The case of Islamic resurgence by Said Nursi in Turkey. *Analisa Journal of Social Science and Religion*, 5(2), 153.

²⁰ Yusoff, Kamaruzaman. (2013). Transition in Turkey: An overview of Bediüzzaman Said Nursi, His Life and Works for Medresetü'z-Zehra, *International Journal of West Asian Studies*, 5(2), 74.

²¹ أديب إبراهيم الدباغ، سعيد النورسي رجل الإيمان في محنة الفكر والطغيان، سوزلر، استانبول، الطبعة الثانية: 2005م، ص 27-28.

²² Sait Özerverli, M. (2010). The Reconstruction of Islamic Social Thought in the Modern Period: Nursi's Approach to Religious Discourse in a Changing Society. *Asian Journal of Social Science* 38(4), 534.

the globe. He realized that Un-Islamic patterns of thought led Muslims towards materialistic, atheistic and secular attitude of thinking²³ which ultimately had put the faith of believers at risk. In order to address these challenges, Nursi used the faith-oriented methodology and interpreted faith as a dynamic motion which required to bring wide-ranging change in all aspects of human life.

- **Bottom-Top Approach for Change**

One of the distinguished features of Nurse among other revivalists was to endeavour for Islamic reawakening without channel of Islamic state and politics.²⁴ Maryam Jamila commented on his methodology that unlike other reformists and revivalists, he did not plan for Islamic universal political or revival which could not be achieved in near future.²⁵

In his early years, Nursi tried for Islamic reawakening on political forum but quickly realized that the state was going to be secularized, therefore he shifted the change paradigm and planned for the revival of faith of individual, by choosing bottom-top approach. During his stay in Ankara, he was convinced that political struggle for Islamic revival was fruitless. So, he emphasized on purifying the belief of individual and concluded that the man's true happiness could be achieved by drawing the new patterns of education and theology.²⁶

According to Nursi, the fall of Muslim ummah was due to debilitating in the faith. While clarifying the causes of Muslims' decline, he established that the main reason for Muslims' decline was not the political or economic crises but it was the deviation of faith. Therefore, it was not the state that fell but it was the decline in faith of the people. He determined that the reconstruction and renaissance would not come from top but it must come from bottom to top.²⁷ According to him, the reason for our worldly decline was failure to observe our religion. Also, we were more in need of moral improvement rather than government reforms.²⁸

From above lines, one could easily conclude that Nursi seemed more focused about the faith of individual rather than the state. Instead of establishing Islamic political structure, he focused on purifying the belief of individuals.²⁹ He endorsed preserving, renewing, and reviving the truth of faith, rather than establishing political or sharia rules.³⁰ His main focus was on the essentials of belief rather than political change. Therefore, he did not choose politics as a channel of Islamic revival. He by his

²³ Hermansen, Marcia. (2008). Said Nursi and Maulana Ilyas: Examples of Pietistic Spirituality among Twentieth-Century Islamic Movements. *Islam and Christian-Muslim Relations* 19(1), 76.

²⁴ Gondal, Ishtiaq Ahmad. & Shumaila Majeed. (n.d). Bediuzzaman Said Nursi's Methodology for the Revival of Muslim Society with Reference to his Damascus Sermon. *Al-ADWA*, 41(29), 27.

²⁵ Saulat, Sarwat. (1977). *Bediuzzaman Said Nursi Shakhshiyat aur Tehrik*. Karachi: Idara e Marif e Islami, 12.

²⁶ Educational dualism in the Muslim world and the way forward, 49.

²⁷ Ibid, 48.

²⁸ Bonner, Arthur. (2004). An Islamic Reformation in Turkey. *Middle East Policy*, 11(1), 86.

²⁹ Educational dualism in the Muslim world and the way forward, 53.

³⁰ Faith and revolution: The case of Islamic resurgence by Said Nursi in Turkey, 153.

unique methodology tried to reconcile the faith and science and seen and unseen of the universe.³¹

• **Nursi's Strategy for Reformation**

One of the unique works of Nursi was bridging a relationship among faith and state in Islamic perspective.³² He believed that if individual was reformed, the society would also be reformed. In this connection, firstly: he focused on self purification on individual by avoiding eight distractive evil characters which include 1) selfishness, 2) arrogance, 3) self-love, 4) prestige, 5) jealousy, 6) impatience, 7) unfair desires, 8) and other forms of vices. Secondly, he encouraged to adopt six most important characters which include 1) commitment to monotheism; 2) the right faith, 3) moral values, and principles; 4) bonding of brotherhood and love; 5) family reformation; and 6) being virtuous. He extracted these pearls from the Holy Quran and Sunnah.³³

By applying abductive and logical reasoning, Nursi concluded that there were six diseases³⁴ which made us stand on the threshold of the Middle Ages and were the cause of our civilizational decline and stagnation, at a time when foreigners -especially Europeans- were flying towards the future. After pointing out these diseases, he suggested the remedy to get rid of them by interviewing the six therapeutic words under the following headings:

Six Fatal Diseases & their Remedy

1	A life of despair that finds in us its causes and motives	Hope
2	The death of honesty in our social and political life	Despair is a fatal disease
3	The love of enmity	Honesty is the foundation of Islam
4	Ignorance of the luminous relations that bind the believers together	Love
5	The transmission of tyranny, the transmission of infectious diseases to each other	The bad and the good are multiplied
6	Reducing the mission to personal benefit	Shura (Mutual Consultation)

Table: 1

Nursi spent his whole life in addressing different challenges caused by materialism, colonialism, and atheism, etc.³⁵ He addressed the issue of social peace and development

³¹ The new elements of reformation: a study of Said Nursi's approach. 1944.

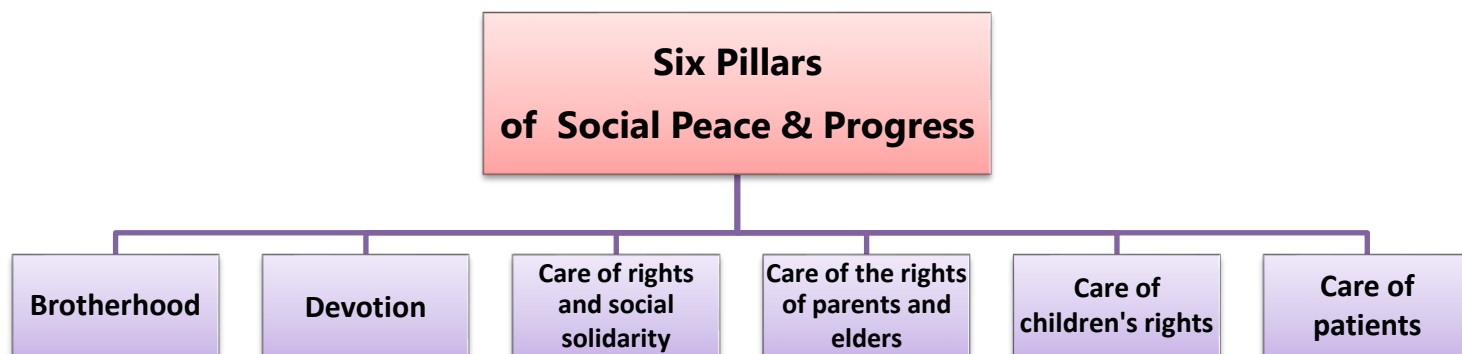
³² Sumaiya Rabeya & Hossain, Mohammad. (2017). Critique of ethnic nationalism in the teachings of Said Nursi: A study of nationalism and the question of Islam in Bangladeshi identity. *IJUC Studies* 14(2), 75.

³³ Nurunnabi, Mohammad. & Hoque, Morshedul. (2020). Social Reform in the Thought of Bediuzzaman Said Nursi: An Analytical Study. *Al-Burhan: Journal of Qur'ān and Sunnah Studies*, 4(2), 113.

³⁴ النورسي، صيقل الإسلام، الخطبة الشامية، ترجمة: إحسان قاسم، سوزلر، القاهرة 2004م، ص 491-510.

³⁵ Mohammad, Qaisar. (2018). A brief sketch of the memoirs of the life and works of Bediuzzaman Said Nursi. *Analisa Journal of Social Science and Religion*, 3(2), 207.

in Muslim societies and presented six pillars of social peace and growth³⁶ which include 1) Brotherhood, 2) Devotion, 3) Care of rights and social solidarity, 4) Care of the rights of parents and elders, 5) Care of children's rights, 6) Care of patients. The visual prevention of these pillars is given below.



- **Arguing by Logical Reasoning**

Nursi believed that Islam relied on the reason and sound proof. It did not teach believing in blind obedience. The reasoning made Islam authentic in the modern scientific age. He also predicted that Islam would be the religion of present and future.³⁷ He used knowledge as a catalyst for revival and renewal. To him, Belief based knowledge was a chief element of renewal and its vitality, and of the vicegerency and its effectuality. The concept of renewal in his understanding was the reinterpretation of truths of revelation in a modern scientific way.³⁸

Nursi' revivalism was based on reason, self motivation, and firm belief. His writings were comprised of logical and systematic explanation of essentials of faith and Islamic traditions.³⁹ He tried to prove the supremacy of Islam using logical reasoning, inductive method and psychological paradigm. In order to appeal and convince the modern man, he also used allegorical method by presenting examples from surroundings, easily understandable stories and symbolic elements.

He adopted faith-oriented methodology and developed his discourse of reawakening the Islamic society on the basis of belief revealed in Holy Quran.⁴⁰ He diagnosed social problems and claimed that he had the remedies from the pharmacy of the Holy Qur'an to cure the society.⁴¹ He moved from spiritualism to intellectualism, as he firstly

³⁶ البعد الإيماني في فلسفة الحضارة عند الإمام بديع الزمان سعيد النورسي، ص 313-319.

³⁷ Educational dualism in the Muslim world and the way forward, 53.

³⁸ Faith and revolution: The case of Islamic resurgence by Said Nursi in Turkey, 159160-.

³⁹ Saritoprak, Zeki. (2008). Islam and Politics in the Light of Said Nursi's Writings. *Islam and Christian-Muslim Relations*, 19(1), 113.

⁴⁰ Educational dualism in the Muslim world and the way forward, 52.

⁴¹ Transition in Turkey: An overview of Bediüzzaman Said Nursi, His Life and Works for Medresetü'z-Zehra, 76.

focused on spiritual development of society which provided grounds for the intellectual advancements for the Islamic revival.⁴² He struggled throughout his life to make and present Islam as a way of life based on Zuhd (asceticism) and Taqwa (meticulousness for the pleasure of Allah). His methodology kept him and his students away from political involvement as he believed that one should focus on faith, rather than politics since faith is essential for the afterlife.⁴³

- **Bridging Islam, Science and Modernity**

The relation among Islam, science and modernity was one of the great challenges of Nursi's time. Nursi addressed this challenge logically and proved that there was not incompatibility between Islam and modernity, Islam and scientific development, rather they go hand in hand.⁴⁴ He believed that scientific discoveries revealed the workings of the cosmos, and so are a great guide to understanding Allah's messages in the cosmic. For him, science was a sincere attempt to find the truth, and since truth was God's word, progressing toward the truth was just moving towards Islam. On the basis of this compatibility, he foretold Islamic revivalism in the East as well as in the West

Unlike traditional scholars, Nursi did not reject modernity, but embraced science and reason as a proof of greatness of God.⁴⁵ He tried to make a bridge between religion and Western science and technology.⁴⁶ He taught the unity of science and religion.⁴⁷ In his eyes, the apparent weakness of Islam due to ignorance, particularly of modern science.

He critically observed the methodology of traditional Ulema and concluded that their religious interpretation and presentation could not meet the challenges of modern scientific age since the new paradigm of knowledge had been developed.⁴⁸ To get rid of this problem, he emphasized on taking guidance from Holy Quran to provide the solutions of today's problems, but he stressed to interpret the message of Quran in way that could address the contemporary challenges.⁴⁹

He critically analysed the educational system and realized that Madras were far away from modern sciences, hence were unable to solve contemporary and daily life problems. On the other hand, the modern education was deprived from the light of Wahi. To handle this issue, he worked on intellectual and spiritual grounds and presented an integrated Islamic education system which laid the foundations of reforms

⁴² Faith and revolution: The case of Islamic resurgence by Said Nursi in Turkey, 153.

⁴³ A brief sketch of the memoirs of the life and works of Bediuzzaman Said Nursi, 218.

⁴⁴ Educational dualism in the Muslim world and the way forward, 52.

⁴⁵ Vahide, Sukran. (2000). *The Author of the Risale-i-Nur Bediuzzaman Said Nursi*. Istanbul, Turkey: Sozler Publications.

⁴⁶ A brief sketch of the memoirs of the life and works of Bediuzzaman Said Nursi, 218.

⁴⁷ An Islamic Reformation in Turkey. *Middle East Policy*, 90.

⁴⁸ A brief sketch of the memoirs of the life and works of Bediuzzaman Said Nursi, 218.

⁴⁹ Keskin, Z. (2015). Attaining inner peace according to the Risale-i Nur (Doctoral dissertation, ACU Research Bank), 5.

in Turkey. The essence of his educational reforms was based on strengthening the faith.⁵⁰

Nursi's Endeavour and its Impact in Society

The influence of Nursi's teachings and ideology could be seen in the form of *Risale-i-Nur* (Treatises of Light) which are still being taught and followed in Modern Turkey.⁵¹ Most probably, after the Quran and Hadith, Nursi's writings are the most read books in Turkey.⁵²

Nursi's interpretation of faith left enormous influence on intellectual, social, political, spiritual, and ethical grounds. His scholarly work produced immense effects in Turkey which helped to get rid of anti religious paradigm.⁵³ In response to Kamal's strategy, he started his intellectual and spiritual efforts by reconstructing educational system with the blend of faith and religious values. The fruits of his struggle could be seen in the form of modern reformed Turkey which had a potential to lead the "Renaissance of Modern Islamic Caliphate".⁵⁴

Nursi's methodology was unique in such a way that it appealed human intellect and spirit and changed the patterns of thinking and behavior. He through his influential methodology molded the state of disbelief into correct and firm belief, from despair to hope, from lying to truthfulness, from love for enmity to love for brother hood, and personal benefit to common interest. He presented the holistic structure of life which was endorsed with religious, systematic, logical and scientific arguments. Unlike other Islamic movements of different countries, this movement had proven its capacity of growing up (faster), even in hostile environment because of the unique methodology which Said Nursi adapted. The following statement of Maryam Jamila was its evidential proof:

"It is no exaggeration to claim that whatever Islamic faith remains in Turkey is due to the tireless efforts of Bediuzzaman Said Nursi. He realized it very well that the most essential need of the modern age man is to inculcate the ethical and spiritual awareness in him. Moreover, youth need it most that their materialistic approach should be diverted towards spiritualism, the *Risal-e-Nur* is devoted to this very cause."⁵⁵

Research Methodology

The main objective of this study was to examine the interpretation of faith by Bediuzzaman Nursi and its impact upon reawakening Muslim societies. The research was primarily theoretical and the methodology adopted for the research was analytical-

⁵⁰ Educational dualism in the Muslim world and the way forward, 48-49.

⁵¹ A brief sketch of the memoirs of the life and works of Bediuzzaman Said Nursi, 207.

⁵² Rippin, Andrew. (2008). *The Islamic World*. New York: Routledge Taylor & Francis Group, 64.

⁵³ A brief sketch of the memoirs of the life and works of Bediuzzaman Said Nursi, 207.

⁵⁴ The new elements of reformation: a study of Said Nursi's approach. 1944.

⁵⁵ *Bediuzzaman Said Nursi Shakhsiyat aur Tehrik*, 16.

historical and descriptive. The data was collected from the primary (Risale-i-Nur) as well as secondary sources including books, research articles, periodicals, theses and dissertations. The researcher also undertook extensive study on the works of other Islamic revivalists to get appropriate understanding of methods of revivalism. The data was reviewed and investigated in three stages; general, explorative, and focus study. This exercise constituted comprehensive understanding of the subject matter and helped to reach appropriate conclusions. The author used tables and visual presentations where required.

Conclusions & Recommendations

- Nursi interpreted faith as a dynamic motion which required to bring wide-ranging change in all aspects of human life. His interpretation established a strong connection between theory and practice, thought and actions, belief and behaviour and encouraged man to work with positivises and avoid from negativities. He addressed different issues related to education, science, modernity and social reforms with respect to faith and tried to prove that correct and strong faith could solve all kinds of issues. He also tried to reconcile between faith and reason, Islam, science and modernity and encouraged Muslims to study meticulously modern science and its underpinning values.
- Nursi believed that the actual and most influential motive for rise and fall was faith. To him, the reason of Muslims' decline was not political or economic crisis, but it was the deviation in faith. In this connection, he shifted the paradigm of change and planned for the revival of faith of individual, by choosing bottom-top approach. Therefore, instead of establishing Islamic political structure, he focused on purifying the belief of individuals. He moved from spiritualism to intellectualism and focused on spiritual development which laid grounds for the intellectual advancements and social reawakening.
- In order to bring social reforms, Nursi emphasized on self purification of individual by avoiding eight distractive evil characters and adopting six most important characters (mentioned in the main body of paper). He diagnosed six fatal diseases in Muslim societies and presented their therapy from the pharmacy of Holy Quran. For social peace and progress, he emphasized on brotherhood, devotion, care for the rights of parents, elders, children and patients.
- Nursi's faith-oriented methodology played a significant role in reawakening and transforming Turkish society in particular and Muslim societies in general. His interpretation of faith left enormous influence on intellectual, social, political, spiritual, and ethical grounds and helped to get rid of anti religious paradigm. He, through his persuasive methodology molded the state of disbelief into correct and firm belief, from despair to hope, from lying to truthfulness, from love for enmity to love for brother hood, and personal benefit to common interest. Unlike other Islamic movements of different countries, this movement had proven its capacity of growing up (faster), even in hostile environment. The fruits of Nursi's struggle could be seen in the form of modern reformed Turkey which had a potential to lead the "Renaissance of Modern Islamic Caliphate".

- The application of Nursi's methodology of bottom-top gradual reforms seemed appropriate to address contemporary problems of Muslim Ummah including the crises of moral decay, abuse of intellectuality, education, racial conflict, as well as civilizational and cultural backwardness of Muslim Ummah. Therefore, Contemporary religious scholars should take guidance from the methodology of Nursi to address contemporary issues, present their solution from Islamic perspective and convey the peaceful and rational message of Islam around the globe.

References

المصادر والمراجع العربية

1. أديب إبراهيم الدباغ، سعيد النورسي رجل الإيمان في محنة الفكر والطغيان، سوزلر، استانبول، الطبعة الثانية: 2005م.
2. أشرف عبد الرافع، البعد الإيماني في فلسفة الحضارة عند الإمام بديع الزمان سعيد النورسي، (رسالة الدكتوراه)، دار سوزلر، الطبعة الأولى: 2015م.
3. النورسي، إشارات الإعجاز في مظان الإيجاز، تحقيق: إحسان قاسم، سوزلر، القاهرة 2004م.
4. النورسي، الشعاعات، ترجمة: إحسان قاسم، سوزلر، القاهرة 2004م.
5. النورسي، الكلمات، ترجمة: إحسان قاسم، سوزلر، القاهرة 2004م.
6. النورسي، المثنوي العربي النوري، تحقيق: إحسان قاسم، سوزلر، القاهرة 2004م.
7. النورسي، الملاحق في فقه دعوة النور، ترجمة: إحسان قاسم، سوزلر، القاهرة 2004م.
8. النورسي، سيرة ذاتية، ترجمة: إحسان قاسم، سوزلر، القاهرة 2004م.
9. النورسي، صيقل الإسلام، الخطبة الشامية، ترجمة: إحسان قاسم، سوزلر، القاهرة 2004م.

English References

10. Bonner, Arthur. (2004). An Islamic Reformation in Turkey. *Middle East Policy*, 11(1), 84-97.
11. Dawood, Muhammad. (2018). Towards an Overview of Nursi Studies in India. *UOCHJRS*, 2(1), 2-14.
12. Gondal, Ishtiaq Ahmad. & Shumaila Majeed. (n.d). Bediuzzaman Said Nursi's Methodology for the Revival of Muslim Society with Reference to his Damascus Sermon. *Al-ADWA*, 41(29), 25-36.
13. Hermansen, Marcia. (2008). Said Nursi and Maulana Ilyas: Examples of Pietistic Spirituality among Twentieth-Century Islamic Movements. *Islam and Christian-Muslim Relations* 19(1), 73- 88.
14. Hussain, Khalid. & Anjum, Rafique. (2020). The new elements of reformation: a study of Said Nursi's approach. *International Journal of Creative Research Thoughts (IJCRT)*, 8(7), 1939-1945.
15. Keskin, Z. (2015). Attaining inner peace according to the Risale-i Nur (Doctoral dissertation, ACU Research Bank).
16. Maududi, Abul Ala. (2004). A Short History of the Revivalist Movement, trans. Al-Ash'ari. Lahore: Islamic Publications Pvt Limited.

17. Mohammad, Qaisar. (2018). A brief sketch of the memoirs of the life and works of Bediuzzaman Said Nursi. *Analisa Journal of Social Science and Religion*, 3(2), 207-219.
18. Nurunnabi, Mohammad. & Hoque, Morshedul. (2020). Social Reform in the Thought of Bediuzzaman Said Nursi: An Analytical Study. *Al-Burhan: Journal of Qur'ān and Sunnah Studies*, 4(2), 113-129.
19. Qaisar, Mohammad. (2020). Faith and revolution: The case of Islamic resurgence by Said Nursi in Turkey. *Analisa Journal of Social Science and Religion*, 5(2), 153-166.
20. Rippin, Andrew. (2008). *The Islamic World*. New York: Routledge Taylor & Francis Group.
21. Sait Özervarli, M. (2010). The Reconstruction of Islamic Social Thought in the Modern Period: Nursi's Approach to Religious Discourse in a Changing Society. *Asian Journal of Social Science* 38(4), 532-553.
22. Saritoprak, Zeki. (2008). Islam and Politics in the Light of Said Nursi's Writings. *Islam and Christian-Muslim Relations*, 19(1), 113-126.
23. Saulat, Sarwat. (1977). *Bediuzzaman Said Nursi Shakhshiyat aur Tehrik*. Karachi: Idara e Marif e Islami.
24. Sheikh, Javaid A. (2019). Educational dualism in the Muslim world and the way forward: A comparative study of educational thought of Mawlana Madoodi and Bediuzzaman Said Nursi. *J. S. Asian Stud*, 8(2), 47-55.
25. Sumaiya Rabeya & Hossain, Mohammad. (2017). Critique of ethnic nationalism in the teachings of Said Nursi: A study of nationalism and the question of Islam in Bangladeshi identity. *IIUC Studies* 14(2), 71-84.
26. Vahide, Sukran. (2000). *The Author of the Risale-i-Nur Bediuzzaman Said Nursi*. Istanbul, Turkey: Sozler Publications.
27. Yusoff, Kamaruzaman. (2013). Transition in Turkey: An overview of Bediüzzaman Said Nursi, His Life and Works for Medresetü'z-Zehra, *International Journal of West Asian Studies*, 5(2), 67-77