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THE ROLE OF ISLAMIC THEOLOGY TOWARDS A BETTER WORLD: THE FOUNDATIONAL VIEWS OF RISALE-I NUR*

Vaffi Foday Sheriff**

Abstract

The world is today undergoing critical challenges of political, socio-economic and religious dimensions. Mankind is faced with phenomenal issues of poverty, environmental degradation, and climatic upheavals resulting in drought and floods and an alarming level of moral turpitude as being witnessed in most communities around the world. It is against this general background that the paper examines the role of Islamic theology towards a better world. The paper begins by discussing the foundations of Islamic theology from the perspective of *Risale-i Nur*. It proceeds to discuss the practical solutions offered by *Risale-i Nur* in the different spheres of life. The paper concludes by advocating a new thinking in the way the world will be transformed into a better place, especially by examining the doctrinal and theological bases presented by *Risale-i Nur* in that regard.

Key Words: Islamic Theology, a Better World, Risale-i Nur, Positive Action, Public Order, Security

İslam İlahiyatının Daha İyi bir Dünya Oluşturmadaki Rolü Hakkında Risale-i Nur'un Temel Görüşleri

Öz

Günümüzde dünyamız siyasi, sosyo-ekonomik ve dini alanlarda ciddi meselelerle boğuşmaktadır. İnsanlık dünyanın her yanında endişe

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verici ahlaki bozulmaya yol açan fakirlik ile, kuraklık ve sellere yol açan çevresel bozulma ve büyük iklim değişimleri ile karşı karşıyadır. Bütün bu meselele karşısında bu makale daha iyi bir dünya için İslâm ilahiyatının rolünü incelemektedir. Makale İslâm ilahiyatının esaslarını Risale-i Nur çerçevesinden ele alarak işe girişir ve hayatın farklı alanlarında Risale-i Nur'un sunduğu pratik çözümleri tartışır. Sonuçta da dünyanın daha iyi bir yere dönüşmesi yolunda yeni bir yolu, Risale-i Nur'da ortaya konan nazari ve teolojik esasları tartışmak suretiyle savunur.

Anahtar Kelimeler: İlahiyat, Daha İyi bir Dünya, Risale-i Nur, Müsbet Hareket, Kamu Düzeni, Emniyet

Introduction

Humanity has made much progress at the same time remains to do in order to make the world better and prosperous. Risale-i Nur in this context, as a contemporary commentary on the Qur'anic message by Bediuzzaman Said Nursi, provides various answers to the anxiety and the existential dilemma facing all human beings today: who am I? Where am I from? What must I do in this world? Where am I going? What will happen when I die? How this world will be better for present and future generations? To address these questions, the researcher intends to address the topic titled "The Role of Islamic Theology in Creating Better World: The Foundational Views of Risale-i Nur. The researcher discusses the concept of theology, Nursi's approach in theological issues which is different from classical Kalâm (theology), human responsibility towards a better world, importance of utilizing sources and human facilities for creating a better world, basic strategies, peace, public order and security, including reformation of individuals and society all are discussed in the context of the paper.

1. The Concept of Theology

The term "theology" denotes the study of religion and belief.¹ In Islamic studies, theology is known as "*Ilmu Al-Usul*

¹Oxford Advanced Learner's Dictionary, Oxford University Press 2000, p. 123.

(the science of basic principles of Islam) or *Ilmu al-Tawhid* (the science of affirming the unity of Allah). It can also be called the *Ilmu al-Kalâm* (the science of Debate). The word *Kalâm*, means in Arabic speech with comprehensive meaning, but in Islamic theology, it denotes discussion, debate or argument on Islamic creed or faith.² It has a dimension of wisdom, because it is not opposed to certainty of knowledge and does not contradict the demand of reason.³ What is the approach of Nursi in Theological Issues that is different from Classical *Kalâm*?

2. Differences between Nursi's Approach in Theological Issues and Classical Kalm

In the eras of Kindi, Asha'irah⁴, Mu'tazilah⁵, and Maturidiyyah,⁶ theological discussion or debates were deeply based on different issues which were related to *Jawahir* (substances) and Al-Araad (accidents) or Qadar⁷ (destiny) in

² Anis Ibrahim and Others, *Al-Mu'jam al-Wasit*, Cairo, 1972, p. 1059

³ Nursi, Bediuzzaman Said, *The Words*, Twenty First World Second Station p. 285.

⁴ See for instance Abu Al-Hasan Al-Ashari, *Al-Ibaanatu An Usul-al-Diyanati Manshiraat Maktabati Anwar Abdullah Muhammad*, Al-Mudinah, 2011, p. 52-84. Read again the book of Abubakar al-Baqalaani, *'Kitab al-Tawhid fi al-Read Ala al-Mulhidah al-Mu'atalah wal-Rafidah*, Nashratu Makarthir, Maktabatu al-Shariqiyyah, Beirut 1967, p. 26 – 60. Read again, Al-Bagdaadi, Abd Qaahir, *Al-Farq Beina al-Firaq Maktabatu al-Hadiy al-Muhammadiyah*, Cairo, 2008/10931, 1st ed. P. 94 – 99.

⁵ Qadi Abd Jabbar, *Sharh-Usul El-Khamsah*, edited by Dr. Abd al-Karim Usman, 1 ed. 1965, p. 510-511. See more on issues of Freedom for human being, Ch. Bouamrane, *le Probleme de la liberte humaine, Solution Mutazilite*, first ed. 1 Vrin Paris, p. 113. See again Gaddi, Abd Jabbar, *Al-Mukhtasar fi Usul Al-Din (in Rasail al-Adli wa-Tawhid)*, p.180. More again, Ibn Rushd, *Al-Kashf An Manahi Ji al-Adlati fi Aqaadid al-Milat*, Cairo, p. 45.

⁶ Read the articles on "Al-Maturidi" and "Maturidiyya" by W. Madelung in "The Encyclopedia of Islam, vol. VI, pp. 846-848

⁷ Is an old concept which deals with human responsibility and accountability in Muslim history, read for instance Jawad Ali, *Tarikh al-Arab Qabla al-Islam*, Daru al-Il lil Malayyin, Beirut, 1st ed. Vol. 6, p. 157-160.

responsibility and accountability of mankind after death⁸. Nursi cannot be considered in most theological discussion as *Mutakalim* (theologian) or *mufasir* (exegetist of the Qur'an) in a classical sense according to Ozervarli, what Nursi did was to combine *Kalâm* and *Tafsir* disciplines and receiving them as a theology based on the Qur'an and on the methods of contemporary education. So, through Qur'anic theology Nursi could make a serious attempt to protect the Islamic faith from materialistic challenges of the contemporary era of Nursi, using an experimental approximation rather than any philosophical and/or theoretical methods.⁹ Although, Nursi was not a classical *Mutakalim*, he had connections with the sunni *Kalâm* traditions that depend on using rational methods of argumentation (*nazarwa-istidlal*) to explain the Qur'anic revelation.¹⁰ Nevertheless, in explaining the existence of Allah, Nursi prefers a dynamic approach by examples of the impacts of its divine names upon the universe and the world of humanity.¹¹

Besides, he criticized the Mu'tazilite "*Mutakalimun*" for giving superiority to reason over revelation.¹² The Qur'an methodology of explaining Islamic faith, infact allowed Nursi to go as far as to blame all of the classical traditions of Islamic thought, such as philosophers, *Sufis*, and theologians, for moving

⁸ I mean, the theologians who were active from the 2nd/8th century through the 5th/11th Century. Read the belief History of Islamic Theology to be found in Ibn Khalduns, *Al Muqadinah*, vol. III, p. 4-6. Read more Shahar Sitani, *al-Milal wal Nihal*, Dar al-kutub al-Ilmiyyah Beirut 1992, vol. 1, 2nd ed., p. 13 – 14.

⁹ Ozervarli, M. Sait, Said Nursi's Project of Revitalizing Contemporary Islamic Thought, in (Islam at the crossroads, on the life and Thought of Bediuzzaman Said Nursi) Edited and with an introduction by Ibrahim M. Abu-Rabi, Published by state. University of New York Press, Albany, 2003, p. 322.

¹⁰ Ibid, p. 322.

¹¹ Ibid

¹² Ibid, p. 322

away from the Qur'anic approach in some cases.¹³ In his approach in theological issues that is different from other classical theologians, he based his thought on the interface between the Qur'an which is the main source of religion and the physical universe, which is the subject of science.¹⁴

For the betterment of the world and progress of mankind, Nursi understood in his time that an essential cause of the decline of the world is a weakening of people's belief in his time, what is needed is to expand all efforts to reconstruct the edifice of Islam from its foundations, belief and to answer unbelievers that Islam is not always after physical struggle, but with Jihad "*bil al-Qalam*" struggle by writing.¹⁵ This shows according to Nursi that the reformation of the society including Da'wah activities should be done by wisdom that will bring peaceful co-existence among people in society.

3. Human Responsibility to Create a Better World

For making the world better, human being has to play a vital role. In this perspective, Nursi gives some examples in Risale-i Nur by saying that

“there was a royal garden in which were innumerable fruit bearing appointed to attend to it. The duty of one of the servants was only to open the water canal so that the water could spread throughout the garden and benefited from. But the servant was lazy and did not open the canal, so harm came to the growth of the garden. Or else it dried up. All the other servants had the right to complain, not about the creator's dominical art and the sultan's

¹³Nursi, Bediuzzaman Said, the Words, p. 456

¹⁴Nursi Bediuzzaman Said, the Words, p. 107-109 and p.376-380 See for instance: A. I. Doi, Shari'ah: The Islamic Law, Centre for Islamic Legal Studies, ABU Zaria, 1404AH, pp.21-40

¹⁵ See Nursi, Bediuzzaman Said, Resurrection and Hereafter: A Decisive Proof of their Reality from the Risale-i Nur Collection, Printed by Reyhan offset A.S, Istanbul, 2002. P. 8-9

royal supervision and the obedient service of the light, air and earth, but about that foolish servant, for their duties were all made fruitless or else harm came to them.”¹⁶

From the above quotation, Nursi, believes that human being is responsible to make this world better. This has to do with the concept of vicegerency of mankind on the earth.

4. Mankind is a Vicegerent of Allah on the Earth

One of the subjects that are frequently discussed by Muslim theologians is Allah’s vicegerence on the earth. According to Nursi, mankind is only a creature that Allah appointed him to be His vicegerent on the earth.¹⁷

Behold, thy Lord said to the angels: "I will create a vicegerent on earth." They said: "Wilt Thou place therein one who will make mischief therein and shed blood?- whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not."

From the above verse, Nursi considers that responsibility of human being among all created animals, originated from the verse; he said

“Man is the most articulated and most responsible minister. Besides, mankind is the most important result of the Universe, the most elevated of living creature possessing the most comprehensive capabilities, a representative in miniature of God cosmic process.”¹⁸

¹⁶Nursi, Bediuzaman Said, *The Words/Fourteenth Word* p. 182.

¹⁷ See Qur’an 2:30.

¹⁸Nursi, Bediuzzaman Said, *The Rays, The Fruits of Belief, Seventh Topic*, p. 238, *Ibid. The Fifteenth Ray, The Shining Proof, First Station*, p. 588. See more the words, *The Tenth Word, Eleventh Truth* p. 100. To know more about the Vice-Gerency of human being in the world. Read for instance ‘Abd al-Majid al Najjar’s book: *The vicegerency of man between revelation and reason, critique of the dialectic of the text, reason and reality*, international institute of Islamic thought Herdon, Virginia, USA, p. 21-25

Thus, mankind should take his responsibility for making the world livable.

5. Instructions Given by Nursi for the Betterment of the World

To make the world better, mankind should work hard with sincerity and truthfulness. For Nursi, he sees that man's duty is to act positively, it is not to act negatively. It is solely to serve the cause of belief in accordance with Divine pleasure and not to interfere in God's concerns "We are charged with responding with patience and thanks to every difficulty we may encounter in the positive service of belief, a consequence of which is the preservation of public order and security."¹⁹ In addition to this, Nursi provides some examples concerning his conduct towards public affairs by saying that

"He had never cursed a public prosecutor whose eighty one errors that had been proved in court, as a result of whose accusations the decision was taken against him. For the essential matter at his time according to him was Jihad of the word, to perform a barrier against the moral and spiritual destruction, and to assist internal order and security with all strength".²⁰

Nursi affirms that there is a power in his way, but this force is for preserving public order according to the principle of "No bearer of burdens can bear the burdens of another."²¹ The brother, family or children of a criminal cannot be held responsible for him. It is because of this that throughout of his life he had endeavored with his strength to maintain public order, he says that "this force may not be employed internally, but only against external aggressions. Our duty in accordance with the above

¹⁹Nursi, Bediuzzaman Said, the words p. 3

²⁰ Ibid

²¹ See this in Qur'an 6:164

sense is to assist in the maintenance of internal order and security.²²

6. Challenges facing Mankind in Establishing a Better World

There are many challenges facing mankind in making the world a better place for living, the challenges are as follows:

- Social crises afflicting contemporary societies.
- The nature of knowledge and its utilization for human happiness and welfare.
- The relationship between knowledge and faith and their rendering existence meaningful.
- The significance of strengthening faith in the face of positive understanding of science.
- Understanding the dimensions of morality based on faith and knowledge.
- The problems of racism, economic and social injustice in the world and their solutions.
- Crisis arising from cultural and religious differences and how to manage it.

7. Utilizing Sources and Human Facilities for Establishing a Better World

Looking carefully into Islamic theology generally and in Risale-i Nur in particular²³, one can notice that Allah has blessed mankind with faculties of reasoning, sight, speech, taste, touch, hearing, fear, anger, among others. These faculties have been bestowed on him because they are indispensable to him and his very life and success depends on the proper use of these powers

²²Nursi, Ibid

²³ See for Instance Nursi, Bediuzzaman Said, Damascus Sermon, Sozler Publications, Istanbul 2004 , p.30

for the fulfillment of his needs and other requirements of life.²⁴ Nursi says: “Use your intelligence! Think! Consult your mind and your heart! Confer with them so that you might know this fact.”²⁵ These God-given powers are meant for the service of mankind. Besides, the powers and resource provided to mankind should be used for the good of others. They have been created for human happiness and betterment of the world. They are not meant to harm and destroy mankind and the world (every other use which results in waste or destruction is wrong, unreasonable, and unjustified. For instance, if you do something that causes you harm or injury, that would be a mistake. If your actions harm others and make you a nuisance to them, that would show fully the violation of human rights. If you waste resources, spill them for nothing or destroy them that too is a gross mistake. In short destruction and injury must be avoided in the world, and the path of gain and profit be pursued.²⁶

For more explanation on erring human activities in the world, we find that there are two kinds of people: first are those who knowingly misuse their powers and resources and through this misuse waste the resources, injure their own vital interests, and cause harm to other people, and second, those who are sincere and earnest but err because of ignorance. Those who intentionally misuse their powers are wicked and evil and deserve to feel the gull weight of the law, but those who err because of ignorance need proper knowledge and guidance so that they see the right path and make the best use of their powers and resources. And the

²⁴ See Mawdudi, Sayyid Abu’La’La, *Towards understanding Islam*, translated and edited by Khurshid Ahmad The Islamic Foundation, United Kingdom 2004. P. 106

²⁵ Nursi, Bediuzzaman Said, p. 31

²⁶ Ibid

code of behavior by theology which God has revealed to man meets this very need.²⁷

8. Socio-Theological Services in Creating a Better World

In Islamic theology, the purpose of human existence is submission to the Divine Will and His Command, as is the purpose of every other creature, Allah's role in the relation to human beings is that of the commander. Whereas the rest of nature obeys Allah automatically, humans are the only creatures that possess the choice to obey or disobey; with the deep-seated belief in Satan's existence, humanity's fundamental role becomes one of moral struggle, which constitutes the essence of human endeavour. Recognition of the unity of Allah does not simply rest in the intellect but entails consequences in terms of the moral struggle, which consists primarily in freeing oneself of narrowness of mind and smallness of heart. One must go out of oneself and expand one's possessions for the sake of others.²⁸

The doctrine of social service, in terms of alleviating suffering and helping the needy, constitutes an integral part of Islamic teaching²⁹ and highly accommodated by Risale-i Nur of Bediuzzaman Said Nursi.³⁰ Praying to Allah and other religious acts are deemed to be incomplete in the absence of active service to the needy. In regard to this matter, the Qur'anic criticisms of human nature become very sharp, Allah says: "Man is by nature timid, when evil befalls him, he panics, but when good things come to him he prevents them from reaching others"³¹.

²⁷ Ibid, p. 106

²⁸ Retrieved from <http://www.britannica.com/topic/islam>, on 6/05/2016.

²⁹ Ibid

³⁰ Bediuzzaman Said Nursi, The Words, Twenty-Fifth Words, First Light, Third Ray, p. 422.

³¹ Qur'an 70: 19-21

It is Satan who whispers into a person's ears that by spending for others, he will become poor. Allah on the contrary, promises prosperity in exchange for such expenditure, which grows much more than the money people invest in usury. Hoarding of wealth without recognizing the rights of the poor is threatened with the direct punishment in the hereafter and is declared to be one of the main causes of the decay of societies in the world.³² But cooperation, "good advice," and consultation within the members of a community are emphasized by the Qur'an.³³ Besides, a person who deliberately tries to harm the interests of the community is to be given exemplary punishment and be stopped not to do so. This has to do with bases of creating a prosperous world which is going to be discussed in the following paragraphs.

9. Bases of Creating a Better World According to Nursi

To make the world better according to Nursi's assertions, human being should consider principles of truthfulness that is the bond between people of good character and the basis of elevated emotions. It is as the foundation of life of society. Nursi calls all people to bring it into their lives to cure moral and spiritual sickness with them³⁴. In addition to this mankind should consider justice, equity, love, friendly competition, reconciliation, and cooperation in defending against the evil's aggression. This can only be effective by avoiding despair or hopeless from individuals and societies Allah says:

"Do not despair of God's mercy"³⁵.

³²Britannica. Ibid

³³ Qur'an 5:2

³⁴Nursi, Bediuzzaman said, Damascus Sermon, p. 45

³⁵ Qur'an 39:53

Despair according to Nursi, is a most grievous sickness of communities and nations, a concern. Because it is an obstacle to achievement and is opposed to the truth of the hadith. Nursi says with an optimistic expression “God willing, we shall destroy despair with the truth of the Hadith, which says even if a thing is not wholly obtained, it should not be wholly left.”³⁶ In this regard, Nursi tried to underline special strategies for positive action for the better world.

10. Strategies for Positive Action according to Nursi’s Theological Views

To make the world better, Nursi ³⁷ underlines some strategies that should be considered as follows:

- (1) To act positively, that is, out of love for one’s own outlook, avoiding enmity for other outlooks, not criticizing them, interfering in their beliefs and sciences or in any way concerning oneself with them.
- (2) To unite within the fold of Islam irrespective of particular outlook, remembering those numerous ties of unity and evoke love, brotherhood and concord.
- (3) To adapt the just rule of conduct that the follower of any right outlook has the right to say: “My outlook is true or the best but not that “my outlook alone is true” or that “my outlook alone is good” thus implying the falsity or repugnance of all other outlooks.
- (4) To consider that union with the people of truth is a course of divine succor and the high dignity of religion.
- (5) To realize that the individual resistance of the most powerful person against the attacks through its generous of the might collective force of the people of misguidance and falsehood which arises from their solidarity, will inevitably be defeated and through the Union of the people of truth.

³⁶Nursi, Bediuzzaman said Ibid, p. 44

³⁷ Nursi, Bediuzzaman Said, The Flashes: The Twentieth Flash., pp:203-204

- (6) To preserve truth from the assaults of falsehood.
- (7) To abandon the self and its egoism.
- (8) To create a joint and collective force in order to preserve justice and right in the face of collective force of misguidance.
- (9) To give up the mistaken concept of self-praises, and
- (10) Cease from all insignificant feelings aroused by rivalry

According to Nursi, if these tenfold rules are adhered to, the world will be preserved and prospered for those who believe in it.

11. Peace, Public Order and Security in Nursi's Theological Perspective

In his theological perspective, Nursi asserted that public order and security were the means most conducive to producing the kind of environment in which social change might be obtained. To this end, he asked his readers to avoid any sort of action or behavior that would lead to social discord, feelings of partisanship, nationalism, discrimination or situations likely to lead to a breakdown in public order and security.

Nursi as a theologian and reformer uses the term positive action to describe what is needed in order to maintain social harmony and achieve the ultimate aim: the creation of a harmonious and healthy society through the renewal of personal faith. However,

“Said Nursi, unlike Mawdudi, Qutb, or Banna, did not seek a political power neither a political movement to control the state. He stresses the formation of an individual consciousness as a precondition for a just society. He wanted to offer a new conceptual ground to Muslims to defend their inner world against

the expanding ideologies of the West including his reformation agenda that he wanted to implement in his time.³⁸

12. Reformation of Individuals and Society from Theological Views of Nursi

The concept of reform means an improvement for either a system or an organization or character of individuals in society.³⁹ In this regard, Nursi sees that society can be reformed only through the reform of its members. The individual members in society are a mirror to society. A virtuous society which has values of a high standard is indebted for this to the existence of virtuous individuals. For this reason, the duty of guidance starts with guide himself and from his family this is confirmed by the verse where Allah says:

Verily, Allah will not change the (good)
condition of a people as long as they do not
change their state of goodness,
themselves.⁴⁰

However, according to the above verse, reformation process should start from individual levels before the larger society. The people in society are like two pools which constantly feed each other, either positively or negatively. If negatively, the only way to save from a danger is through educating the individuals in society. There are many verses of the Qur'an that point out the significance of the reform of the individual such as the "nor can the bearer of burdens bear another's burden."⁴¹ The verse here draws attention to personal responsibility. The above

³⁸Yavuz, Hakan, M. "Print-based Islamic Discourse and Modernity, The Nur Movement; in the Third International Symposium on Bediuzzaman said Nursi Istanbul: Sozler Publications, 1995, p. 324-51

³⁹ See Oxford Advanced Learners Dictionary, Oxford Press 2000, p. 983.

⁴⁰ Qur'an 13:11.

⁴¹ Qur'an 35:18.

verse is also supported by the hadith, which says “you are all shepherds and you are all responsible for those under you”.⁴² The *ayah* and hadith show that all the members of the society should be responsible and consider individual responsibility in the light of collective consciousness. In Bediuzzaman’s view, reform movements should start from individuals for it is only through their correction that society can be corrected.⁴³ This view, according to Nursi’s theological views has to do with human rights issues towards better world.

13. Significance of Human Rights and Justice

In Islamic theology, rights for mankind are one of the interesting topics to discuss. For Nursi, Human Right issues cover individual rights as well as the rights of all members of society. His belief in Human rights is originated from Islamic theology, especially from the verse in which Allah forbids killing a person without a just cause. Allah says: “If any one slew a person unless it be murdered or for spreading mischief in the land – it would be as if he slew the whole people”.⁴⁴ From the above verse, Nursi sees that “An individual may sacrifice his rights and himself, but they cannot be sacrificed otherwise, even for all mankind. However, the infringement of these rights or the spilling of his blood or the smearing of his name is equal to the infringements of the rights of all humanity or the besmirching of it, and is its equivalent.”⁴⁵ The second mystery is this: if a selfish man murders an innocent out of greed or passion, he will lay waste the whole world if he can, should it be an obstacle to his desires, and wipe

⁴²Bukhari, the book of Janhiz Hadith No. 23, Muslim Imara Hadith No. 30.

⁴³Niyazi Beki, the Quran and its method of Guidance, in the Book “A Contemporary Approach to Understanding the Qur’an: The example of the RIsale-i Nur, Sozler Publications, Istanbul, 2000, p. 95.

⁴⁴Quran 5:32, 95, Qur’an 4:92-93, Qur’an 18:74, Qur’an 20:40, Qur’an 6:140

⁴⁵Nursi, Bediuzzaman Said, The Words/Gleams, p.751, 764

out all humanity.⁴⁶ In addition to the right to life, there are other rights like those of expression, ownership, food, movement, marriage, unionism and religious practice among others.⁴⁷ If they are well practiced in the world, undoubtedly the world will be better and prosperous.

Risale-i Nur as a whole considers all these rights, but with a different categorization and without naming them specifically, as the ways to make the world better for human happiness.⁴⁸

Conclusion

In conclusion, the researcher has tried to underline the role of theology in creating better world from the foundational views of Risale-i Nur. Then he discussed the concept of theology, Nursi's approach in theological issues is different from classical *Kalâm*. It has been stated clearly that Human Responsibility for which Allah appointed mankind as His vicegerent on the earth is a means towards achieving a better world. Furthermore, the researcher stated from Nursi's perspective the importance of utilizing sources and human faculties for establishing a better world. Besides, bases of making the world better, according to Nursi, have also been highlighted, including strategies and principles underlined by Nursi himself. In addition to this, the researcher analyzed clearly from the theological perspective of Nursi the ways by which peace, public order and security for human beings could be established. These cannot be effective unless good education for human beings, reformation of individuals and society be guaranteed. The research also stresses respect for human rights, application of justice and social

⁴⁶Nursi, Bediuzzaman said, Ibid.

⁴⁷ For details, see the following verses of the Qur'an; 93:9-10, 12:70, 18:29, 2:256. Read carefully Bediuzzaman Said Nursi's Book: Damascus Sermon, Sozler Publications, Istanbul, 2004, p.83 and pp.86-88

⁴⁸

services. If these elements are taken into consideration surely the world will be changed and man can expect from Divine Mercy to see true peace and development.

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