

Interpreting Faith in Islam: An Overview of the Selected Portions of Beduizzaman Nursi's *Risalae-i Nur*

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1. Introduction

Faith is a vital aspect of human life. Man is a complex, enigmatic and, above all, a supreme creation of Almighty Allah. Knowledge and faith is at the core of his supreme and distinctive nature. By knowledge man becomes conscious about himself and the world around him and the knowledge of the truth, Qur'anically called *wahi* (revelation), endows him with the identification of his actual status. Culture, civilization and social development are shaped by adhering to faith. Faith in simple sense is affirmation of the truth within and without that simultaneously serves as an all-round peace in human life. From the early times faith faced opposition and challenges aiming at its deterioration. Muslim ummah in general and its scholars and elites in particular tried to overcome these predicaments and challenges. In the early medieval times Abu Hanifah, Ahmad Ibn Hanbal, Imam Ghazzali, Ibn Rushd while in the later medieval times Ibn Taymiyah, Shah Wali-u Allah and Shah Ismail made good explorations about the subject. In the modern times Muhammad Abdhu, Sir Syed, Shibli and Iqbal are regarded as outstanding scholars who explicated Faith of Islam under the new challenges. Said Beduizaman Nursi (1873-1960), a remarkable scholar and intellectual of the modern Turkey, among other things, is also found contributing notably to the explication and exploration of faith in Islam greatly. His *Risalae-i Nur* (Epistles of Light) that consists of sermons, Flashes, Letters and words, is a commendable effort to explain the truth of faith of Islam in it. The present paper makes an

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attempt to examine his approach to faith in the light of ‘its tenth word--Resurrection and the Hereafter’ and other discourses. The focus is on the various dimensions and features of faith.

2. Early Discourse on Faith

After the Muslim community (*Ummah*) got firmly established under the leadership of the Prophet (SAAS) and his rightly guided *khulafa* (*khulafah al- Rashidin*) the understanding and realisation of faith (*iman*) vis-à-vis Shari’ah was simple and direct. It was, however, during the Abbassids that its understanding accommodated the intellectual and philosophical aspects due to the influence of the Greek and other cultural thought patterns. Mu’tazilah, Asha’riah, Murji’ah made their interpretations about faith, knowledge and power of God as well as the position of a grave sinner in Islam.¹ The Mu’tazilah argued that *Tawhid* is unity of God in which His power is not against the reason and commission of grave sin places man in the midway between belief and unbelief. The chief motive of this approach seems that faith in terms of God’s knowledge, power, will etc is rational and religious practices and laws are quite intelligible and meaningful.² The Ash’ariah, on the other hand, emphasises the transcendental nature of God propounding His knowledge can or cannot come within the parameters of reason and sometimes it transcends these bounds. God can be more understood through his attributes and He is eternal both in His Essence and Attributes.³ To them unlike the Kharijities and Mutazilities the commission of grave sin is not disbelief but midway between disbelief and belief and can be forgiven if Allah wishes so. Abu Hanifa and Ahmad ibn Hanbal also tried to retain the purity of Faith when the former linked it with raising the voice against the tyrant ruler and latter opposed the createdness of the *Qur’an* that affects *Tawhid* in terms of the eternity of God.⁴ Later on the two Muslim philosophers, al-Ghazzali and Ibn Rushd made outstanding efforts to expound faith as well as religion of Islam in the new predicaments of the age. To Ghazzali, Faith is attained through following Divine tradition (knowledge) and *makashifah*- intuitive experience.

Knowledge about Allah and His attributes vis-à-vis rulings is certain and it develops satisfaction in man and love for God.⁵ He refutes the philosophers' expositions of eternity of the world, denial of bodily resurrection and Quranic allegoricism. Ibn Rushd who came after Ghazzali not only viewed his contemporary politico-intellectual milieu but also the early theological and philosophical traditions of the Muslims and explicated the truth of faith and religion with comprehensiveness and new arguments. Unlike Ghazzali, he recognised the philosophical method of approaching reality on the ground of the *Qur'an* that approves the sensory perception a reliable one in its own way. Secondly, access to the knowledge of faith and religious practices can never be in equal footing to all categories of people. So the different methods and ways explaining the truths of religion exist. This too, according to Ibn Rushd, is Qura'nically founded. That is why the *Qur'an* in its addresses takes note of highly intellectual, low intellectuals and the common man. In Ibn Rushd, philosophy is important to propound religion and there is harmony between the two.⁶ This was followed in a different way in Shah Wali-u Allah Delhvi whose *magnum opus*, *Hujjat Allah al Balligah*, is the one of the secrets and meaningfulness of religion. It also marks comprehensiveness, simplicity and direct argumentation.⁷

In the modern times, Sir Syed, Muhammad Abduhu, Shibli Numani and Allama Iqbal made a good contribution towards explaining Islamic faith in the context of new challenges. It has been the age when the earlier paradigms of knowledge and philosophy got drastically replaced by material science. New concepts, theories and methods made their influences in both the East and the West. The task of serious concern was the West's countering the religion and founding civilization on rational and materialistic philosophies of life. These Muslim intellectuals and scholars who have understood the tempo of the western onslaught and provided the interpretation and explanation of religion in this context. Sir Syed while emphasising harmony between religion and science

explained that natural laws which are subject of science do not go against Divine laws. The former is work of God and latter word of God, sent through the Prophet of Islam, the true profounder and custodian of religion.⁸ Almost the same has been the stand of Muhammad Abudhu of Egypt who was in favour of rational interpretation of Islam and the new educational reforms.⁹ Allama Shibli Numani of Indian sub-continent besides his historic review of the earlier theological expositions of Muslim tradition devoted several writings to this domain. His *Ilm al Kalam Jadid* and *Maqalat (madhabi)* and *(falsafyana)* make extensive exploration of the faith of Islam and its fundamental principles. What he highlights in the exposition of the existence of God and the truth of Prophethood is the innate nature of religion in man (*din al-fitrah*), its rational efficacy and the Prophet's role in purifying the self of man.¹⁰ In Allama Iqbal, who is regarded the outstanding Muslim thinker of the modern times, tried to attempt at an appealing theological system of Islam in the light of modern philosophical challenges of the West and he succeeded in it to a great extent which is evident through his outstanding work, *The Reconstruction of Religious Thought in Islam* and his superb poetic expositions. He expounds that Faith which is essence of religion is cognitive and apprehended through both sensory and mystical experiences.¹¹ It is inherently appealing and culminates as a socio-cultural dynamics or movement in man.

3. Said Nursi and the *Risalae-i Nur*

Born in 1873 in village Nurs near Bitlis in eastern Anatolia from a Kurdish family Said Nursi had his formal education at the age of nine. In education he showed sharpness of mind as well as angered arrogance and the latter made him indisciplined. This eventually led him to leave the formal *madrassa* education and wander from one *alim* to other, one city to other having debates. This is somewhat outcome of his excited youthful quest wherein he showed much reactionary activities against the hostile order of the society.¹² It was almost 40 years later when he turned to the contemplative and inner self

with broader outlook that he changed from old Said to New Said. Henceforth, he devoted himself to the understanding of the *Qur'an* and the writings like *Futuh al-Ghayb* of Shiekh Abdul Qadir Gilani and the *Makhtabat* of Shiekh Ahmad Sirhindi.¹³ Above all, at this stage Nursi was equally acquainted with the philosophical temperament of the modern age. The outcome of all this composite and serious effort is the production of *Risalae-i Nur* (the Epistles of Light). *The Risala* though called exegesis of the *Qur'an* is not exegesis in the technical sense of the term but an explanation of its themes and inspired thoughts expressed in simple way. Nursi himself calls it the moon of the sun--the light of the Original light (The *Qur'an*).¹⁴ In the context of his specific dream which he had on the eve of First World War, Nursi interprets his new concern as:

When I awoke, I realised that a great explosion was to occur, and after that explosion, which would be in the nature of revolution, the walls protecting the *Qur'an* would be shattered. The *Qur'an* will then defend itself directly, and in face of the attacks mounted upon it, its God given miraculous nature would encase it like steel armour. I further realised that it would be given to one such as myself to demonstrate some part of that miraculous nature, despite my inadequacy to the task; and that I should take this duty upon myself.¹⁵

Risalae-i Nur comprises the collection of his sermons, the words, (*Sozlar*) Letters (*Maktubat*), *The Flashes*, (*Lam'la*) and *The Rays* (*Sau'lar*). As a whole these treat the basic themes the *Qur'an* like *Tawhid*, Hereafter, purpose of man and the creation of universe and the enduring success of man while confronting the day to day problems of the world. This was the explanation of the Qur'anic teachings, appealing to a diverse kind of audience and is not hampered by any narrow outlook. Explaining the faith, that itself is bedrock of religion of Islam, becomes a chief concern of Nursi in *the Risalah*.

4. Said Nursi's Approach to Faith

As already mentioned that *Risalae-i Nur* is basically a kind of exegesis or explanation of the main themes of the Qur'an and the subject of faith attains a prominence in it. Nursi made a comprehensive approach to it exploring its transcendental and physical, spiritual and social truthfulness. Though it is attempted in the way of traditional *kalam* yet it marks a difference by Nursi's new innovations in it both in terms of method and style. The explanation of the faith in Nursi, however, is of distinctive nature and some of its important features can be examined as following:

i. An ontological necessity

Faith of Islam is the very existence of the whole cosmos. The cosmos along with human beings exists because of faith in the unity of God --*Tawhid*. All that exists in the universe is related to this singular and unique power. Faith is cognition and affirmation of the truth and the creation of universe Qur'anically demonstrates its creator's power and master ship --*Tawhid*. To recognise the existence in true sense is to have faith in Allah-the prime mover and master of all existence. Existence of the objects of the universe underscores, according to Nursi, necessity of faith and its truth is partly hidden and partly manifested in it. In his *the Rays*, Nursi refers to 65 verse of *sura al-Dharyat* to illustrate the fact:

I created jinn and mankind except that they might worship.¹⁶

This is primordial necessity and duty of all creation to be conscious of their existential reality and further fulfil its other requirements. In the Words, Nursi elaborates it in terms of Divine unity and divine mercy and its stamp is laid upon the objects of creation. Nursi refers to this principle of faith in the following words:

Oh, man since divine mercy is such a powerful, inviting sweet, assisting loveable truth, say in the name of God, The merciful, the compassionate, adhere to this truth and be saved from absolute dissolution and the pains of unending needs¹⁷

ii. The indivisible truth.

The second point about faith, according to Nursi, is that it is indivisible in its six pillars. Faith comprises believing in Allah, His Angles. Books, Prophets, Hereafter, Resurrection and all good and evil is from Him. These are described as pillars of faith and they are closely interrelated to make the faith a whole unity and truly sound. By this Nursi seems to mean that the faith is related to Prophethood that teaches and preaches it to the people practically and viably. Similarly, the divine books disclose right path of living and the angles are the servants of Allah, working in His system which is beyond the sight of common human eye. Hereafter is the belief that further illustrates Allah's supremacy by declaring the worldly life as transitory and a trial and Allah can resurrect mankind again in the next world –*Aakhirah*, the world of God's compensation, reward and punishment.¹⁸

All these pillars form a meaningful unity and chain and collaborate to one another. This, at the same time, characterises faith as properly rooted and fruited tree called in Qur'anic terms *shajaratun taibah*(the purely sustained tree).¹⁹ This indivisibility is mentioned by Nursi in *the Rays* as following;

Belief is a single truth, which comprises of its six pillars cannot be divided up. It is universal that cannot be respectful into parts. It is whole that cannot be known up. For each of the pillars of belief proves the other pillars with the proofs that prove itself. They are extremely powerful proofs of each other in which case in invalid idea that cannot shake all the pillars together with all their proofs, cannot in reality negate any one of the pillars, over even a single of their truths and cannot deny them.²⁰

iii. The Revelation can be seen through the eye of faith

Faith has a role in accessing to the revelation, the Book of Allah. Faith which is essentially consciousness about the Supreme Self (Allah) and by turning to His Book (the *Qur'an*) one finds the truth about his own life and the world around him.

Man is enlightened and illumined by it. Nursi calls European philosophies of life as the product of scepticism and unbelief.²¹ Faith, on the contrary to it, leads to recognition of the Divine world and its meaningfulness to one's life. Faith makes him to dwell deep into Allah's Book and as such all truths of life get disclosed to him. This is even testified by the starting verse of second *Sura* of the *Qur'an* where the *Qur'an* is described as *hidayah* (guidance) and only for those who possess faith and other virtues:

It is (meant to be) a guidance for all the God-conscious who believe in (the existence of) that which is beyond the reach of human perception and are constant in prayer, and spend on others out of what we provide for them as sustenance.²²

iv. Faith endows man with the knowledge of certainty and beneficence.

In Nursi, faith has a significant role to attain knowledge which is highly beneficial (*ilm-i nafi'h*) and certain (*ilm al yaqin*) ordinarily man has superficial knowledge or weak knowledge of things. In the sphere of higher knowledge his position, as Nursi perceives, is of 'poverty and weaknesses'.²³ Faith raises him high and endows him with the knowledge of 'higher realm' or what Nasr calls 'sacred knowledge'²⁴ is highly authentic and certain as against the materialistic and sceptic philosophies of the modern times.

At one place in *the Rays* he refers the understanding of sacred meanings of things through belief as following:

Especially behind the createdness of man from among living creatures through belief and through the mystery of divine unity that immaterial personification and determination are to be observed in extensively clear fashion. For samples of meaning such as knowledge, power, life, learning and sight which are present in man, and he indicates then through those sample. For example the one who believes the eyes, both sees the eye, and subtle meaning, seeing, sees what the eye sees then he

bestows them...Also man bears the impresses and manifestations of his Names, through them he testifies.²⁵

Obviously, knowledge is related to intellect and heart and its usefulness and genuineness depends upon its appeal to these faculties through faith knowledge understood by intellect does have further deep appeal to one's heart (*qalb*) that absorbs and affirms it. Faith is actually this very absorption and contentment in one's mind for recognition and realisation of divine message. Faith can even have direct appeal to as in the Qur'anic sense the sacred knowledge is already ingrained in it and the Book of Allah is reminder (*tazkirah*) to man.²⁶ However, when man has faith it indicates that he is knowledgeable, enlightened and visionary. His all sensory faculties are one with this illumination and unbelief according to Nursi is scepticism and misleading.²⁷ That is why he becomes more concerned to explore the teachings of the *Qur'an* to disseminate the genuine knowledge among the new generation of Turkey through the *Risalae*. To Nursi, 'through his weakness, impotence, poverty and ignorance, man acts as a mirror in another way; he testifies to power, will and other attributes of the one who has pity on his weakness and poverty and comes to his aid.'²⁸

This observation is directly related to the Qur'anic verse, of second *sura*:

God is near unto those who have faith, taking them out of deep darkness into the light-whereas near unto those who are bent on denying the truth are the powers of evil that take them out of the light into darkness deep; it is they who are destined for the fire, therein to abide.²⁹

Thus, faith serves as an aid towards true and beneficial knowledge metaphorically called *nur* (light) that ends darkness, ignorance, uncertainty. Faith is termed by Nursi as sustenance of the spiritual and the intellectual needs of man and contrarily, calls disbelief 'an evil, denial, ignorance and negation'.

V. Harmony between faith and science

As Nursi was much conscious about the rise of modern science and its negative impact on the new generation of Turkey, he attempted seriously at the explanation and dissemination of Islamic faith in the context of this tempo of the age. It is rather the basic thesis of his Islamic reformist mission and in classical sense can be called a new *ilm-al kalam*. Though Nursi does not seem to have a deep knowledge of modern sciences yet he has comprehensively grasped its spirit and modes.³⁰ He depicts a perceptive mind and visionary outlook. This makes him to attempt at developing a proper relationship between faith and science. Science he takes in an ordinary sense of the term is a tool to reflect and investigate into objectives of universe and conclude the results and truths about them. On this account, science cannot act against faith and religion. The latter also aims at reflecting on the Book of Allah in collaboration with the nature of man's own self and the world. Nursi underscores this theme in various ways in *the Risala*.

Primarily, he is in favour of *iman* which is *tahqiqi* (investigative) than *taqlidi* (imitative). *Tahqiqi* is certain and clear and is appealing and convincing while *taqlidi* can become weak and subject to decline. So, in his scheme, the principle of faith (*usul-i imani*) is related to that of scientific method of investigation.³¹

Secondly, Nursi says that the relationship between the two proceeds from 'wisdom and order' of the Maker of the universe. To create it and then administer it in an ordered way is subject of reflection for man and he reads lessons of Divine truth in it. To Nursi, universe is a book (*kitab al Qainat*) which has words, letters, etc. to read and interpret the meaning as is done with the Book of Allah (the *Qur'an*) which is interpreted for knowing the Divine truths of *Tawhid*,³² Hereafter, Prophethood and Piety, precisely described as the pillars of faith. Nursi substantiates his stand with the verses of the *Qur'an*. For example in *the Words* while discussing the 4th mystery he refers to verse of 30th *Sura*.

And among his signs is the creation of the heavens and variations in your languages and in your colours.³³

In this context he elaborates the truth of the existence of God as following:

Within innumerable creatures and an infinite multiplicity, there are sorts and degrees of Stamps of Divine Unity like concentric circles from the greatest Stamp to the smallest. But however clear that Unity is, it is still a unity within multiplicity. It cannot truly address observers. It is because of this that there has to be the Stamp of Divine Oneness behind Unity. So that unity does not call to mind multiplicity, and directly before the Most Pure and Holy One a way may be opened up to the heart. ..For sure, it is the strength of that Mercy which attracts the gazes of conscious beings, draws them to it, and causes them to reach the seal of Oneness and to observe the Unique and singe one..³⁴

Thirdly, Nursi elaborates it in terms of *manayi harafi* and *manayi ismi*. The former is 'indicative meaning' of the things while the latter is 'nominal meaning'. To observe things and read indicative and deep meanings into them is the function of faith. How the things look, behave and function is almost a common question and efforts to find its answer is the task of a man of wisdom and scientific outlook. In one of his writings, Nursi explains it as following:

All things other than God, that is the universe, should be looked at as signifying something other than themselves (*manayi hrafi*) and on His account. It is an error to look at them signifying only themselves (*manayi ismi*) and on account of causes....Thus, when considering bounties, the Bestere of bounties should spring to mind....when looking at causes, one should think of the True cause of causes.³⁵

Like Iqbal, Nursi also views the importance of the self or what he call 'I' Iqbal calls it *khudi* or ego and to him it is of immense potentiality and vitality³⁶ while Nursi sees it partly weak partly rich in its nature and the former makes to seek aids from God to

sustain while the latter trait makes it to become ‘mirror’ of Divine truth. Thus in Nursi I’ becomes ‘shadow-linked and a mirror reflecting one other than itself’ while nature in the outside world becomes ‘divine art and a code of natural divine laws.’³⁷

vi. Resurrection and Hereafter disclose the transitory nature of this world

As Nursi has devoted the tenth word of his *Risalae* to Resurrection and Hereafter and the treatment to these pillars of faith is extensive. He delves deep in terms of their ‘aspects’ and ‘truth’ and thus their reality is highlighted in the way of parables and metaphoric language. Nursi talks about this world’s status as that of a hospice, a guest house, a trial and living here is to make a passage for the other world--*Aakhirah*. The latter is permanent and ultimate while the former is transitory and short-living.³⁸ To illustrate the point, Nursi narrates a story of two persons who travel to land of beauty and one of them picks up the things from the land freely without considering that they belong to the public and, thus, he commits illegal. The other considers that these belong to some state, ruled by its king and all his public is entitled to the use of these things. Developing the story further, Nursi says that the latter view about the land is sound because such beautiful and richness of things in the land will not be without any definite order and control.³⁹ The other view is a foolish view and far away from the truth. Nursi states that the proofs of the next world are found in the necessity of the world of ultimate justice and peace. The present world is the world of conflict between justice and injustice, good and evil and legal and illegal and hardly a good order or ultimate Justice can prevail here. So the other world is world of tribunal, compensation for the deeds committed already by the people . The Hereafter is an abode of permanence and man of faith contemplates about it on the beauties and bounties of this world which, according to Nursi, are hiddenly indicative towards the eternal. He says:

Now everyone leaves the hospice of this realm very quickly and vanishes, having seen only a light or a shadow of the perfection and beauty for no more than a moment, without any way being satiated. Hence, it is necessary that he should go towards an eternal realm where he will contemplate the Divine beauty and perfection.⁴⁰

vii. Belief in Hereafter means divine perfection and manifestation of the higher realm.

No doubt, this world that exists is full of beauties and bounties yet their use and benefits should extend to all which otherwise is jeopardised by the evilish and selfish persons. The just use of the bounties, as Nursi views, is hardly realised here. On the one hand, full satiation of an individual being too is not made and same is awaited to be attained definitely. This is the fact that justifies the other world, the world of perfection. The perfection comes through the perfect wise master (Allah). According to Nursi, perfect satiation, happiness and glory is achieved in the Hereafter by one who rightly and wisely contemplates on this world and affirms the truth and such a person does belong to people of Faith. Believing in Hereafter means the existence of the other realm of life that higher, eternal and permanent.⁴¹ The success in this world of eternity is the real success of man and it depends, again, on his perception and conduct depicted in the existing world. Accordingly, he is put in eternal bliss or pain. Unlike the worldly blessings and happiness the man of faith enjoys here the supreme and higher realm of happiness. A passage from the tenth word of *the Risalae* illustrates this truth of faith as following:

Now this state and circumstance definitely shows that behind and beyond this testing ground this exhibition there are permanent palaces and external abodes that fully manifest and support Gods everlasting sovereignty; and there are gardens and treasures, houses full of pure and exalted, original of the forms and copies we see in this world. If we sterile these in this world it is for the sake of what awaits us there we

are rewarded there. Bliss awaits everyone therein accordance with his capacity as long as he does not squander his share. Yet it is impossible that such kingship should concentrate exclusively on these wretched transient beings.⁴²

The following verses of al-Maida which illustrates the entitlement of the multiple and supreme blessings of the Hereafter to the men of faith (*sadiqin*), further signify the bearing of Nursi's interpretations:

Today, their truthfulness shall benefit all who have been true to their word: theirs shall be gardens through which running water flow, therein to abide beyond the count of time; well pleased is God with them, and well pleased are they with Him. This is the triumph supreme.⁴³

5. Conclusion

The above discussion on the approach to faith in Islam made by Bediuzaman Nursi in his *Risalae-i Nur*, brings out the various significant dimensions of it in a simple and convincing way. While it depicts some similarity with the traditional expounding of the subject yet at the same time, it marks some difference in terms of the method. Although it is described as exegesis of the *Qur'an* but in strict technical sense it does not subscribe to this science. In the classical sense it is more related to *kalam* tradition and in modern sense it is philosophically scientific hermeneutics. In the early *kalam* schools some underscore its rational justice and others its super rationality yet its indispensability for the good of man had never been deteriorated. Medieval and modern approaches to it both signify its intuitive (*makashifah*) and philosophical (*falasifah*) dimensions and above all its relation with scientific temper. Nursi's treatment of the faith is extensive and even comprehensive. Nevertheless, his explanation of faith is to discover its proofs and truth. Ontological necessity, indivisibility of its pillars, knowledge certainty, its harmonious relation with science, necessity of Hereafter etc. are described by Nursi as its specific features to be looked into to

comprehend its truth and vitality. Such interpretation of faith is distinctive, made in the background of the politico-spiritual crisis of the modern Turkey, for the regeneration of a new enlightened and illuminated society where both spiritual truths and modern sciences shall go harmoniously.

Reference and Notes

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- ¹⁰ Shibli Numani, *Ilm al-Kalam Jadid*, Kutb Khana Azizia, Delhi, pp.7-29
- ¹¹ Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Institute of Islamic Culture, Lahore, Ist and 3rd Chapter.
- ¹² Hamid Algar, "Said Nursi and the Risal-I Nur: An Aspect of Islam in Contemporary Turkey", *Islamic Perspectives*. ed. Khurshid Ahmad and Zafar Ishaq Ansari, Markazi Maktaba,Delhi, 1979, p. 314 for detailed life events of Said Nursi see Sarwat Sulit, *Turki ka Mard-Mujahid*, Delhi 'Turner and H. Horkuc , *Said Nursi*, Oxford and Abraham M, Abu Rabi', *Islam at the Cross Roads: On the Life and Thought of Beduizzaman Said Nursi*,Nursi,Albany,SUNY Press.
- ¹³ Ibid.p.318.
- ¹⁴ Colin Turner, *Ibid*.330.
- ¹⁵ *Ibid*. 320.
- ¹⁶ *The Holy Qur'an* , al-dharyat:56.
- ¹⁷ Said Nursi, *The Words*
- ¹⁸ See Infra, n. 39.
- ¹⁹ *The Holy Qur'an* ,14:24.
- ²⁰ Said Nursi, *Rays*, p. 256.
- ²¹ Colin Turner, Hasan Horkuc, *Said Nursi*, Oxford, UK, 2009, pp. 50-51
- ²² *The Holy Qur'an* , 2: 2-4.
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²⁸ Said Nursi, *Letters*, 286.

²⁹ *The Holy Qur'an 2:*

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³¹ Sukran Vahide, "A Survey of the Main Spiritual Themes of the *Risale-i Nur*", in *Spiritual Dimensions of Bediuzzaman Said Nursi's Risale-i Nur*, Abraham M. Rabi' (Editor), State University of New York Press, pp 5-6.

³² Said Nursi, *Words*, 230, 320

³³ *The Holy Qur'an* , 30:22

³⁴ Said Nursi, *Words*, p. 23

³⁵ Said Nursi, *Mesnevîyi Nuriye*, p. 51, cited in Sukran Vahide, *op. cit.*

³⁶ Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Lahore, Chapter 2nd

³⁷ Said Nursi, *op.cit.*, p.262

³⁸ Said Nursi, *Resurrection and Hereafter*, Istanbul, p.12

³⁹ *Ibid*, pp. 13-15

⁴⁰ *Ibid*, p.17

⁴¹ *Ibid*, p.23

⁴² *Ibid*, p.49

⁴³ *The Holy Qur'an* , al-Maida, 119