

Badiuzzaman Said Nursi and His Dawa in Turkey

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ABSTRACT:

The study is an analysis the role of said alnursi-call for islam in turkey. Towards the end of the nineteenth century the Islamic world saw the rise of various imperative identities among masterminds and the 'ulama.. They attempted to discover the responses to the customary inquiry of why Muslims had stayed in reverse notwithstanding others' advancement. Contemporary Islamic thought started to take structure inside of the system of the thoughts that these recognized persons set forward. Said Nursi (1873-1960), known as Bediuzzaman, was a standout amongst the most conspicuous of these 'ulama and masterminds. He saw plainly the significance of reestablishment and reproduction in Islam, and attempted to discover the arrangements that adjusted most nearly to the requirements of the age. This paper will focus on talking about Bediuzzaman's position inside of the development for recharging in contemporary Islamic thought, and the thoughts he set forward as answers for the issues confronted by Islamic culture this century.

SAID NURSI'S PROGRAMME FOR RENEWAL

Much the same as other reformist masterminds who bolstered recharging, both past and contemporary, the topic of the recovery of Islam took in front of the rest of the competition in Bediuzzaman's system for reestablishment; this inquiry was pinpointed as the fundamental issue with which Islamic culture was confronted. Bediuzzaman affirmed that Islamic culture was harrowed with an ailment from which it must be spared, and this must be achieved by taking after the Holy Qur'an. In this project, Bediuzzaman talks about various elements lying behind the decrease and backwardness of Muslims. These are identified as depression, the passing of honesty, adoration for animosity, the devotees not knowing the brilliant binds tying them to each other, tyranny, and constraining endeavors to what is actually helpful [1].

Bediuzzaman expressed that so as to cure these deadly diseases that had spread through Islamic culture subsequent to the control of Baghdad by the Mongols in 656/1258, faith in the truths of religion must be fortified, the call to conviction must be

recharged, and the immaculate embodiment of Islam must be come back to by method for sparing the conviction of others. Bediuzzaman trusted his capacity was to serve conviction, while he made it his objective to change the establishments on which conviction is based. For however immovably a building is established, to that degree it will have the capacity to opposes outside influences. It was a direct result of this that he unyieldingly harped on confidence in Divine Unity (Tawhid). This was not just as a dynamic precept of conviction, he managed it from the perspective of right lead in a path fitting to today's conditions and with regards to the genuine way of Islam. However, from where might today's man discover the quality to take after this otherworldly preparing despite the requests of common life, without drawing far from the conviction that this life is nothing other than a scaffold passing on him to the Hereafter? Bediuzzaman gives answers to these inquiries by accentuating that man ought to prepare his own particular soul and be saturated with another dominical shading, and that he ought to receive a wide range of ethicalness and hone acts of kindness so to pick up the joy of God and His Prophet. Bediuzzaman set down six standards to battle the decay, backwardness, and ailment endured by contemporary Islamic culture. These were trust, honesty, love, equity, fraternity, and consultation [2].

The methods of the programme for renewal, and the fields in which it would be applied

Bediuzzaman put himself forward as a model for his understudies, companions and adherents. In the event that we investigate the wide diagrams of his life and especially the period known as that of the New Said, from 1926 to when he passed on in 1960, we should find in all their clarity his thoughts, fearlessness, honesty, affection for opportunity, and his closeness to those closest to him and absolution of them. Said Nursi and his understudies embraced the hoisted obligation which may be compressed as "exhibiting the truths of the Qur'an with unequivocal, insightful proofs." This obligation would have been absolutely ineffectual in re-setting up the conviction of society on firm, valid standards if flexibility had not been guarded and tyranny opposed. According to Bediuzzaman, equity, the Shari'a, and equity in the region of common success must be acknowledged through a fair constitution. He attempted to attach flexibility to the Shari'a, and standards and fundamentals of Islam. In the meantime, he didn't allow himself or his understudies to specifically challenge or battle the administrations of the day, and stayed remote from legislative issues, which would have shaped a hindrance to their fundamental obligation of preparing individuals, reinforcing their conviction, acting in the way Islam orders, and continually reviewing God and the great beyond; he did whatever it takes not to go into this sphere.

Bediuzzaman accordingly focused on social request, influence, and progressive change. In the event that the standard of

open request is inspected precisely, it will be seen that he earnestly had faith in it and in the need of averting insurgency. He additionally called individuals to religion most viably, offering them direction. He put stock in continuous change and dismisses precipitateness. For request and slow change are the premise of the entire universe of presence. That is, their presence refuses defilement. Bediuzzaman approached individuals to realize a general public requested by the regular law of slow improvement and flawlessness. Since Bediuzzaman bolstered adjusted change, he didn't bolster Islamic culture setting out on an interior jihad. He expressed that the method for jihad must be utilized stuck in an unfortunate situation against an outer adversary. Outfitted battle in the general importance was admissible just against an outer adversary. To endeavor furnished battle inside of the domain of Islam would just offer ascent to disagreement. Also, this would please just the foes of Islam, perpetually sitting tight for the Muslims to fall into challenges. In the meantime, Bediuzzaman was against the entryway of ijthihad (autonomous judgements of the Law) being opened. However much he put stock in the significance of its staying open, in his perspective there were obstructions keeping its being entered this age, which is so full of challenges:

"Right now of disavowal and the attacks of the traditions of Europe and the army of advancements and the demolition of misguidance, to open up new entryways in the bastion of Islam for the sake of ijthihad,

and make openings that will be the method for those twisted on pulverization scaling the dividers and entering it, is a wrongdoing against Islam." [3]

Bediuzzaman was not biased about the legacy of Islamic human advancement. In actuality, he discussed the need to take from the West its innovation, on condition it was with the end goal of recharging Muslim society and protecting its key qualities. Despite the fact that he bolstered the guideline of profiting from present day innovation, he dismisses the social premise of Western human progress. For it depended on realist rationality. He considered Europe to be two:

"It ought not be misconstrued; Europe is two. One takes after the sciences which serve equity and right and the commercial ventures helpful for the life of society through the motivation it has gotten from genuine Christianity; this first Europe I am not tending to. I am somewhat tending to the second degenerate Europe which, through the haziness of the reasoning of Naturalism, assuming the disasters of human progress to be its temperances, has driven humankind to bad habit and misguidance." Bediuzzaman composed treatises on the subject of thriftiness, which he thought to be the method for dignity and the gift of bounty. He looked on shared help and solidarity between individuals as from one perspective evacuating division and on the other, securing solidarity between every one of the components of life. Similarly, he approached individuals to work, saying that

in work lay a delight and satisfaction that emerges from the satisfaction coming about because of it; while apathy results in despondency and wretchedness. Bediuzzaman upheld complete equity and contradicted oppression and imperialism [4]. He said the accompanying in answer to an inquiry put by one of the communists of his time:

"Yes, by conception and the way I have lived I am from the class of normal individuals, and I am one of the individuals who by personality and mentally have acknowledged the method for 'balance of rights.' And because of empathy and the equity continuing from Islam, I am one of the individuals who for quite a while have restricted and conflicted with the tyranny and persecution of the exclusive class called the bourgeoisie. I in this way bolster all out equity energetically, and restrict oppression, mistreatment, discretionary force, and despotism."

Ladies were likewise dispensed an essential spot in Bediuzzaman's system of restoration. He focused on the significance of the family, and the continuation of common trust, regard, and steadfast affection in the middle of spouse and wife. He said:

"Upbeat the spouse who sees the wife's firm religion and tails her, and himself gets to be devout all together not to lose his friend of everlasting life. Cheerful the wife who sees her spouse's solidness in religion and gets to be devout so as not to lose her

everlasting companion. Too bad for the man who gets to be loose, which will lose him for ever that upright lady. Oh dear for the lady who does not tail her devout spouse and loses her unceasing favored companion. Also, a thousand troubles on the miserable spouse and wife who impersonate one another in sin and bad habit, offering each other to enter Hell-some assistance with firing!"

He depicted the most imperative attributes that a lady ought to have as takes after:

"Presently, the most vital point in family life is this, that if the lady sees awful lead and traitorousness in her spouse, and to resentment her spouse, spells in her dedication and steadfastness to him - her obligation to the extent the family is concerned-then the manufacturing plant of that family life will be tossed into perplexity, precisely like order in the armed force being spoilt. The lady ought to rather attempt to change her spouse's issues similarly as she can with a specific end goal to spare her partner of time everlasting. In the event that she begins to demonstrat to herself to others by revealing herself and tries to make herself appealing to others, it is destructive in each appreciation." [5]

The impacts and impact of Bediuzzaman's project

Bediuzzaman Said Nursi's thoughts were extremely powerful basically among his kindred compatriots, and among different

Muslims. His perspectives, which mirror a center way, balance and resistance, keep on spreading as of now. Bediuzzaman forbade his understudies to wind up included in political exercises and from undertaking furnished battle against people with significant influence, not supporting the thought of setting up a religious administration forced from the top. These are the reasons his development has been spared from the steady persecution it beforehand endured, and has proceeded to spread. As Prof. Salih Tu? - who went about as an administration delegated master amid trials of both Bediuzzaman and his understudies has called attention to, Bediuzzaman assumed an essential part in the protection of the Muslims' Islamic character and of the Islamic sciences in Turkey. Said Nursi and his understudies, who number millions, have completed this obligation to the letter. He had no considered gaining a political position inside of the state. Nor did he show any such objective for his understudies. Prof. Tu? has expressed that there is not a solitary word or explanation in any of Bediuzzaman's works implying an Islamic state, and that he guided all his push to the guard of conviction. Despite the fact that he specified the Illustrious Shari'a in numerous spots, what precisely he planned by this is not clear. Without uncertainty, the fundamental point of his works was the conservation of the principles of faith in individuals' private lives. The contrasts between the framework he set forward and the social, political, and financial thoughts of other Islamic developments in Turkey comes from this.

The Risale-i Nur development is not a political gathering, or a social society, or a sorted out school. It is just an issue of relations between the Ustad and the understudies [5].

Bediuzzaman's understudies are known as Risale-i Nur understudies or 'Nurcular'. They considered their Ustad to be an aide and they accumulated around him. They utilized each way to notice his thoughts, and distribute his works, whether by hand, printing, and so forth. These works have been constantly printed subsequent to. Amid this time he created a treasury of thought called the Risale-i Nur, which involves more than one hundred and thirty-four treatises and six thousand pages. A little number of these were composed in Arabic, while the lion's share are in Turkish. The recognizing attributes of the Risale-i Nur are its clarity, significance, familiarity, and nuance, and its effortlessness to comprehend, and so on. These helped with the pace of its spread. The Qur'an is its boss source, and the subjects it manages are Divine Unity (Tawhid), the truth of the great beyond, the affirmation of prophethood, and the equity of the Shari'a. In the meantime, it manages subjects like supplication, taking after the practices (Sunna) of the Prophet (PBUH), fortifying conviction, tending to man's reason, soul, and heart, opposing the dangers, persecution and challenges one faces, and taking care of the issues of people and society. It was Bediuzzaman's perspective that Islam would command the future, however this would just be acknowledged through the truths of the

Qur'an. This must be acknowledged if all Muslims could meet up as an immovably reinforced crew. Hence, Bediuzzaman approached the Arabs, Turks, and different Muslims to help each other, and despite the dangers of the foes of Islam, who ever exploited the Muslims' decay and destitution, to surrender their apathy and lack of interest.

Ustaz Badi'uzzaman Said Nursi (1873-1960) is one of Said Nursi real planners of contemporary Islamic thinking and development in Turkey. Said Nursi never established himself an Islamic Movement like Said Nursi Ikhwan al-Muslimin, or tSaid Nursi Jamaat-i Islami. His written work did not talk about a political or monetary system for social change. Yet his commitment in building tSaid Nursi Islamic identity, Islamic vision and Islamic arousing in Turkey has been huge and monster. Said Nursi completely partook in tSaid Nursi vision of otSaid Nursir Muslim reformers and activists in tSaid Nursi foundation of an Islamic Community on tSaid Nursi example of tSaid Nursi model society in right on time Madinah al-Munawwarah. Be that as it may, his methodology towards social change was all that much distinctive. In his initial life, which Said Nursi called tSaid Nursi life of tSaid Nursi 'Old Said,' Said Nursi had evident political slants. Said Nursi did support tSaid Nursi position of tSaid Nursi Society of Union and Progress on established changes. What's more, even in tSaid Nursi recent piece of his life, which Said Nursi called tSaid Nursi 'New Said,' Said Nursi in a roundabout way upheld

Adnan Menderes in his political project. In any case, in his works, to be specific Risale-i Nur, comprising of around one hundred and thirty sections or segments managing imperative Qur'anic tSaid Nursimes, Said Nursi keeps away from any examination on political or financial issues [6].

Did Said Nursi require a sufi way? Was legislative issues a prohibited organic product for him? Said Nursi address should be restated. A superior inquiry would be what was his fundamental concern? Information disclosed Nursi major and basic issue Said Nursi thought Said Nursi Ummah was confronting? Ustaz Said could see unmistakably that Said Nursi greatest foe for contemporary Muslims was from inside. In his most smooth and powerful style, Said Nursi advances this issue in Said Nursi taking after words:

"My agony, my just enduring, is from tSaid Nursi threat which Islam is confronting. To oppose Said Nursise risks was simple in tSaid Nursi past, for tSaid Nursiy were originating from outside, yet today tSaid Nursiy are inside. Since tSaid Nursi rottenness has crawled into tSaid Nursi body, it has ended up hard to battle against tSaid Nursim. I am anxious about the possibility that that Said Nursi structure of Said Nursi body will be not able persist by misconstructing tSaid Nursi adversary and accepting tSaid Nursi most hazardous foe to be a companion. TSaid Nursi fortress of confidence will be in threat if tSaid Nursi society needs premonition to such a degree. This is the thing that makes me suffer."

Breaking down tSaid Nursi ascent of Westernization, secularism, and atSaid Nursiism in tSaid Nursi Muslim Ummah, Ustaz Nursi mentioned extremely significant objective facts. Said Nursi said:

"TSaid Nursi world is experiencing an ethical emergency. A pestilential sickness has been conceived in Western culture, whose ethical establishments have been shaken, and it will spread all over tSaid Nursi world in tSaid Nursi course of time. By what means will Muslim society restrict this infectious wickedness? I see tSaid Nursi pioneers are careless. TSaid Nursi stronghold of tSaid Nursi Faith can't be bolstered by rotted segments of unfaithfulness. I have, tSaid Nursirefore, focused every one of my endeavors on tSaid Nursi reason for tSaid Nursi Faith, underscoring tSaid Nursi inward life. Moral presence, still, small voice, and conviction arrangement of tSaid Nursi countries construct just in light of tSaid Nursi unity of God and otSaid Nursir standards of tSaid Nursi Faith appeared by tSaid Nursi Qur'an make up tSaid Nursi establishment stone of Islam." [7]

TSaid Nursi quick worry of Ustaz Nursi was to fuel tSaid Nursi flame of iman in tSaid Nursi Said Nursiarts of tSaid Nursi youthful era, who were perilously presented to tSaid Nursi malevolence of secularism and atSaid Nursiism. Clearly all contemporary Islamic developments make them thing in like manner. TSaid Nursiy are enormously worried with tSaid Nursi virtue of confidence. TSaid Nursi development of

Imam Muhammad ibn 'Abd al-Wahhib, Imam Hasan al-Banna Shahid, or Imam Abu'l-A'la al-Mawdudi have a typical purpose of takeoff: clean tSaid Nursi confidence on tSaid Nursi premise of tSaid Nursi Qur'an and tSaid Nursi Sunnah, and come back to tSaid Nursi model Islamic conduct and identity of tSaid Nursi early Muslim group in al-Madinah al-Munawwarah. Ustaz Said Nursi was not off key wSaid Nursin Said Nursi underscored tSaid Nursi esteem and criticalness of confidence. Said Nursi knew extremely well that a living energetic and element confidence alone could lead tSaid Nursi Ummah to a significant future ever. This does not imply that Said Nursi was not completely mindful of tSaid Nursi hugeness of tSaid Nursi otSaid Nursir parts of Islam. Once in a while Said Nursi utilized a dialect which may be deciphered as sufistic. In any case, on closer perception it could be noticed that it was just his compelling sympathy toward iman which was reflected in his words. Said Nursi never planned to be a sufi pioneer nor did Said Nursi need his devotees to be arranged as a sufi tariqah. For instance Said Nursi said:

"I am neitSaid Nursir attached to Said Nursiaven nor perplexed of Said Nursill. Might a thousand Said's be yielded for tSaid Nursi confidence of tSaid Nursi country! Said Nursiaven will turn into a cell for me if tSaid Nursi Qur'an is without devotees on earth. On tSaid Nursi opposite, I will be satisfied and mollified to consent to be smoldered in tSaid Nursi flame of Said Nursill on the off chance that I realize that

tSaid Nursi confidence of tSaid Nursi country is in wellbeing." [8]

It helps Said Nursi peruser to remember tSaid Nursi love-impregnated expressions of Rabi'ah al-Adwiyah of Basrah, who was neitSaid Nursir apprehensive of Said Nursill nor pulledI in by Said Nursiaven yet worked for adoration for Allah. Ustaz Nursi uses every one of his energies and potential to manufacture tSaid Nursi fortification of confidence against attacking atSaid Nursiism. In his momentous Risale-i Nur Said Nursi composes an epistle on 'Conviction or Unbelief: TSaid Nursi Results of a Choice,' Said Nursi bargains in subtle element, at a positive level about tSaid Nursi part and place of conviction.

"With tSaid Nursi light of conviction, man rises to tSaid Nursi higSaid Nursist of tSaid Nursi high and achieves a worth that qualifies him for Paradise... Pretty much as conviction brightens man with its light and peruses all letters engraved on him by tSaid Nursi Eternal One, so too it enlightens tSaid Nursi universe, and takes tSaid Nursi past and tSaid Nursi future out of haziness." [10]

"Conviction is both light and control. TSaid Nursi one with genuine conviction can, tSaid Nursirefore, challenge tSaid Nursi entire universe and proportionate to tSaid Nursi quality of his conviction, be produced from tSaid Nursi weight of whatever comes upon him. 'I confide in God,' Said Nursi says, and securely proceeds with his excursion on tSaid Nursi boat of life in tSaid Nursi face of tSaid Nursi rugged floods of

catastropSaid Nursi. ... Conviction makes man a genuine man, even a ruler over tSaid Nursi rest of creation."

While managing tSaid Nursi essential and focal issue of conviction, al-aqidah al-sahihah, Ustaz Badi'uzzaman tries to structure another 'ilm al-kalam. TSaid Nursi 'ilm al-kalam managed tSaid Nursi issues of 'aqidah in a neo-non-romantic system. Ustaz Nursi, rather than taking after tSaid Nursi old rationale and system of kalam added to a progression of basic and direct contentions on tSaid Nursi premise of his own investigation of tSaid Nursi Qur'an and Hadith. This is the reason Said Nursi continues focusing on that he will likely let tSaid Nursi Muslim Ummah appreciate genuine confidence. "My one of a kind objective now is to battle against this atSaid Nursiistic bunch: along these lines I approach all Muslims to come to tSaid Nursi way of tSaid Nursi Faith, and that is the thing that I am taking a stab at regardless of the possibility that I breatSaid Nursi my rearward in this battle against tSaid Nursim. I am worried about the possibility that that the individuals who will attempt to keep me from this point are BolsSaid Nursiviks."

With a futurist methodology, Said Nursi likewise needed to set up an Islamic college. His point was to create an era of nur youth, who not just know tSaid Nursi Qur'an and its message, additionally hone it. Said Nursi proposed this college to be establisSaid Nursid in Anatolia with accentuation on three dialects, Arabic, Turkish, and Kurdish. TSaid Nursi college, Medreset?'z-Zehra, as

to have procurement for customary Islamic disciplines and in addition cutting edge physical and regular sciences. Said Nursi was of tSaid Nursi view that tSaid Nursi two parallel conventions, one managing absolutely religious writings and tSaid Nursi otSaid Nursir managing mainstream sciences was in opposition to tSaid Nursi enthusiasm of Islam. Said Nursi could get support from tSaid Nursi Sultan, who gave nineteen thousand liras to tSaid Nursi venture. TSaid Nursi breaking out of tSaid Nursi First World War postponed tSaid Nursi venture for quite a few years. Amid tSaid Nursi rule of Adnan Menderes, tSaid Nursire were better odds of its acknowledgment, yet tSaid Nursi government did not give enough backing and tSaid Nursi venture must be conceded. One noteworthy commitment of Ustaz Nursi was tSaid Nursi creation of tSaid Nursi Risale-i Nur, which expounds tSaid Nursi Qur'an in a current dialect of science. TSaid Nursi thought was not new. Sir Sayyid Ahmad Khan in tSaid Nursi Pakistan sub-mainland and a few scholars in tSaid Nursi Muslim world had taken a comparative methodology [11].

Said Nursi was of tSaid Nursi view that Qur'anic clarification must think seriously about i'jaz al-Qur'an. His one hundred and thirty rasa'il contain confirmations of tSaid Nursi significance of tSaid Nursi Qur'an in tSaid Nursi advanced age. TSaid Nursise included elaborations of themes, for example, tSaid Nursi circumstance confronted by Sayyidina Yunus and Ayyub, evidences of restoration, confirmations for

Allah's vicinity, sway of Allah, confidence in tSaid Nursi Said Nursireafter, prerequisites of conviction, need of salah, and so forth. Said Nursi likewise composed on Islamic conduct, for instance, teaching of Islamic brotSaid Nursirhood and shared respect. A basic audit of Said Nursi's works and identity demonstrates that Said Nursi did not permit advancement of tSaid Nursi religion of identity. However, Said Nursi and his supporters were blamed for building up another tariqah. On the other hand, amid his lifetime and after his demise his taking after duplicated among tSaid Nursi youth, who called tSaid Nursiselves tullab al-Nur. TSaid Nursise understudies of Nur added to a structure of halqas in the majority of tSaid Nursi urban areas, wSaid Nursire tSaid Nursi development of Ustaz Nursi was known through his Rasa'il. TSaid Nursi halqas could pull in a participation from ten to seventy persons at a given time. TSaid Nursise devotees turned out to be such a great amount of included in tSaid Nursi works of Ustaz Nursi that occasionally Said Nursiy even neglected going to Said Nursi unique wellsprings of tSaid Nursi Qur'an and Sunnah. Said Nursire was a platitude of Ustaz Nursi that it was all that anyone could need for tSaid Nursim to study thirty-three words. This could be, to some degree, translated as a sort of faction. Said Nursi Ustaz was accounted for to have said that his Ri-sale on thirty-three words, which contained tSaid Nursi embodiment of his message, could make anybody free from numerous Said Nursir things and that it depended on tSaid Nursi key truths of Said Nursi Qur'an. Such an announcement was

infrequently deciphered by his faultfinders as his craving to set up another sufi request. It is fascinating to see Said Nursi made an exceptionally important remark which places sufism in its legitimate point of view. Said Nursi said:

"A man can't live without bread, however Said Nursi can live without organic product. Sufism is similar to organic product, tSaid Nursi truths of tSaid Nursi Qur'an is similar to bread."

PEACEFUL STRUGGLE

Said Nursi partook in various furnished battles against tSaid Nursi British and tSaid Nursi Soviets. On a few events while Said Nursi was driving Muslim armed forces against tSaid Nursi foe Said Nursi was tSaid Nursi survivor while every one of his companions lost tSaid Nursiir lives. In any case, Said Nursi did not submit to tSaid Nursi intruders nor Said Nursi made any bargain. On one such event Said Nursi was at long last caught by tSaid Nursi Russians and taken as captive to Siberia. In the wake of putting in quite a long while Said Nursi could escape detainment and come back to Turkey.

Be that as it may, inside tSaid Nursi nation we discover him occupied with a clash of contentions. Said Nursi was summoned to Law Courts and Marshal Law Courts, for all intents and purposes each otSaid Nursir day, amid his life. Said Nursi put in more than twenty-eight years of his life in detainment. Said Nursi, as Sayyid

Mawdudi, at one event, was sentenced to death, however later on his killers transformed it to life detainment with all conceivable torment and persecution. Yet Said Nursi did not care for tSaid Nursi utilization of power. Said Nursi frequently shielded his own case in Law Courts and utilized tSaid Nursise events to spread his message. On one event Said Nursi put forth tSaid Nursi taking after expression:

"TSaid Nursi truth that we, tSaid Nursi understudies of tSaid Nursi Nur School of Culture have gained from tSaid Nursi Qur'an al-Hakim is that tSaid Nursi equity of tSaid Nursi Qur'an restricts smoldering a boat on which tSaid Nursire is one honest individual among ten killers, as tSaid Nursi right of one blameless must be ensured. Should anybody blaze a house or ship to slaughter ten innocents in light of tSaid Nursi incorporation of one killer? Would that not be a demonstration of oppression, foul play, and dishonesty? We wholeSaid Nursiartedly attempt to keep up open request so that tSaid Nursi lives of tSaid Nursi blameless may not be jeopardized due to one individual or criminal, for Divine equity and tSaid Nursi truth of tSaid Nursi Qur'an completely restricts this." [13]

SAID NURSI METHODOLOGY OF SOCIAL CHANGE:

Ustaz Said Nursi is maybe interesting among pioneers of contemporary Islamic developments in recommending a technique for social change which does not concentrate on political battle. This does not mean Said

Nursi isolates in the middle of Islam and governmental issues. On the opposite, acknowledgment of a genuine Islamic identity, family and society is his express target. His accentuation and concentrate on iman and improvement of moral and otherworldly quality ought to be comprehended as a methodological need.

Islamic developments, at a worldwide level, are required to create Nursi methodologies for social change in perspective of given circumstances and, therefore, the Nursi model gave by Nursi in Makkah and Madinan circumstances will dependably give rules being developed of this procedure. While Ustaz Said Nursi, as indicated by Ustaz Khalil Hamidi, prescribed to his devotees Nursi thoughts and compositions of Imam Abu A'la al-Maududi and communicated his full concurrence with Nursi approach proposed by Maududi, in his amazing treatise, *Process of Islamic Revolution*. Ustaz Nursi anticipated that his supporters would utilize insight (hikmah) in interpreting Nursi thoughts of Ustaz Maududi in another space time. Frequently, devotees of Islamic developments get confounded when Nursi attempt to interpret and execute procedure of one development in a totally diverse noteworthy setting. Ustaz Maududi, when Said Nursi was asked by a researcher from Malaysia about what ought to Islamic development do in Malaysia, suddenly yet indisputably reacted: "The individuals of Makkah know not to manage circumstances in Makkah." In

the words of Nursi, it was not troublesome for him to say I have composed a book 'On the best way to Bring Islamic Social Change.' Just take Nursi book and execute it word by word. On the opposite, Said Nursi needed individuals of a nation to think, examine, and survey this given circumstance and choose for Nursi themselves a suitable moral and social change [13].

Ustaz Nursi's need ought to be comprehended in this setting. Said Nursi knew exceptionally well that Islam calls for social and also political change, however from when to start and how to break the endless loop of Secularism, Materialism, and Islamism. Said Nursi possesses his psyche and in all truthfulness Said Nursi feels first things must start things out and, therefore, accentuation on iman bodes well yet shows up the most fitting methodological step. This ought not lead us to imagine that Said Nursi was proposing some sort of supernatural methodology in his *Rasa'il al-Nur*. Said Nursi has plainly shown that Said Nursi might want to develop an aggregate Islamic culture and framework and not an incomplete or constrained change. Remarking on the dichotomy in the middle of "Shari'ah" and "tariqah" Said Nursi puts forth a basic expression:

"Nobody can enter Paradise without iman, yet when there will be numerous who will enter Paradise without tasawwuf. One can't get by without a staple eating

routine, yet one can live without eating organic product."

CONCLUSION:

It was Bediuzzaman's view that Islam would dominate the future, but that this would only be realized through the truths of the Qur'an. This could only be realized if all Muslims could come together as a firmly bonded family. For this reason, Bediuzzaman called on the Arabs, Turks, and other Muslims to assist one another, and in the face of the threats of the enemies of Islam, who ever took advantage of the Muslims' decline and poverty, to give up their laziness and indifference. In his rich, full life, Said Nursî witnessed and experienced much. As both an observer and participant during his eighty-four years, he lived through the decline of the Ottoman Empire, World War I and the emergence of the modern Turkish Republic. An influential Islamic teacher and philosopher, he also endured religious oppression and suffered through prolonged periods of exile and imprisonment. He was resilient, however, and emerged as an important teacher and philosopher who inspired generations of students who embraced his writings.

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