

**AN ANALYSIS OF SAID NURSI'S CONTRIBUTIONS TO THE
REVITALIZATION OF ISLAMIC SPIRITUALITY IN THE MODERN ERA**
(*Analisis Sumbangan Said Nursi Terhadap Peremajaan Spiritualiti Islam Era Moden*)

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ABSTRACT

For a long time in human history, Islamic civilization and spirituality have always stood out for their dynamism and has been able to adapt to the challenges of every era. In this modern era, Said Nursi emerged as an important figure in the revival of Islamic spirituality. The main purpose of this study is to analyze Said Nursi's contributions to the revival of Islamic spirituality in the modern era by focusing on the concept of faith in the face of materialist thought and secularization, which emerged in the West and had negative effects on the world and Muslim societies. To carry out this study, a qualitative approach through content analysis was utilized, specifically qualitative content analysis to examine the textual material. The findings in this article illustrate Nursi's analysis of the problems faced by the Islamic world in the modern era and the reasons for its physical and spiritual defeat by non-Muslims. This study discusses and analyzes Nursi's proposed solutions to these problems.

Keywords: Said Nursi; *Risale-i Nur*; Islamic spirituality; modern era; faith-

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ABSTRAK

Untuk tempoh yang panjang dalam sejarah manusia, spiritualiti Islam sentiasa menonjol dengan dinamikanya dan mampu menyesuaikan diri dengan cabaran setiap zaman. Dalam era moden ini, Said Nursi muncul sebagai figur penting dalam pemulihan budaya dan spiritualiti Islam. Tujuan utama kajian ini adalah menganalisis sumbangan Said Nursi kepada pemulihan budaya dan tamadun Islam dalam era moden dengan menumpukan kepada konsep iman di hadapan pemikiran materialis dan sekularisasi, yang muncul di Barat dan memberi kesan negatif kepada dunia dan masyarakat Muslim. Untuk menjalankan kajian ini, pendekatan kualitatif melalui analisis kandungan digunakan, khususnya analisis kandungan kualitatif untuk mengkaji bahan teks. Penemuan dalam artikel ini mengilustrasikan analisis Nursi terhadap masalah yang dihadapi oleh dunia Islam dalam era moden dan sebab-sebab kekalahan fizikal dan spiritualnya oleh bukan-Muslim. Kajian ini membincangkan dan menganalisis cadangan penyelesaian Nursi terhadap masalah-masalah ini.

Kata kunci: *Said Nursi; Risale-i Nur; spiritualiti Islam; era moden; iman*

INTRODUCTION

Throughout history, Islamic civilization has expanded across vast territory via many Islamic republics and empires. During this expansion, it made tremendous advances in various fields, including science and art, resulting in a complex cultural heritage. Islamic civilization and spirituality experienced their brightest period during the Abbasids, Andalusian Umayyads and Ottoman Empire. In particular, the Ottoman Empire started to expand in the 15th century and interacted with many different cultures and civilizations, combining its own culture with Islamic culture and reaching its peak in art, architecture, religion and science (Semsek 2020). The Ottoman Empire has faced internal and external pressures since the 17th century. Political and military developments in Europe put a strain on the Ottoman Empire. The wars and losses during this period caused the economic collapse of the empire. Throughout the 19th century, the Ottoman Empire embarked on modernization efforts. However, although these efforts led to reactions from Islamic scholars, they managed to impact the younger generation. Modernization efforts conflicted with traditional Islamic culture and institutions and sometimes even increased internal turmoil (Sezgin M.F. 2002).

After the collapse of the Ottoman Empire, modernization efforts and secularization movements were influential in many regions. In the Republic of Turkey, which succeeded the Ottoman Empire, a process of secularization and modernization was initiated. Many changes were made against traditional Islamic institutions and values during this period (Vahide 2005). However, this situation became a conflict for Islamic

spirituality and Muslim societies. Islamic cultures encounter various challenges that threaten their vitality in the modern context shaped by globalization, secularization, technological progress and cultural changes. The diminishing influence of Islam on social life may contribute to the rise of secularism and materialism, resulting in a society that attaches less importance to religious references and prioritizes material values. These problems reveal multifaceted challenges, such as weakening traditional values, identity uncertainty and social conflicts. Addressing these problems becomes mandatory for the preservation of Islamic spirituality, the stability of society, the conservation of moral values and the development of social unity (Jannah 2022). In the Islamic world, these difficulties are tried to be overcome by addressing the common moral, educational, cultural, social, economic and political problems of the modern age. Although these efforts have a particular impact in different fields and cultures, more is needed to find solutions to the general problems of the Islamic world.

Said Nursi stands out as a prominent figure in the contemporary era, playing a pivotal role in revitalizing and fortifying Islamic spirituality within the Islamic world. He made various observations about political and religious developments during the last periods of the Ottoman Empire and the early years of the Republic of Turkey. Nursi, who witnessed the collapse of the Ottoman Empire, emphasized that Islamic spirituality was in decline during this period (Vahide 2005). He thought about the impact of modernization efforts on weakening Islamic unity and culture. He stated that Islamic life lost power due to the internal problems of the Ottoman Empire and external pressures. During the republican period, Nursi argued that secularization policies and efforts further weakened Islamic spirituality. The Restriction of religious institutions and interventions against traditional Islamic values stood out in Nursi's eyes as one of the factors contributing to the decline of Islamic spirituality. He attributed the weakening of the Islamic lifestyle not only to external factors but also to internal problems and the decreasing commitment of Islamic society to its values. According to him, the revival of the Islamic spirituality first required a process of internal Islamic awakening and educational renewal (Zulqarnain 2021).

Hussain & Anjum (2020), Ozalp (2016) and Akhmadov (2021) jointly discussed Nursi's educational contributions to Islamic revival. They drew attention to Nursi's criticism of existing modern educational institutions as lacking Islamic approaches. Nursi's ideas of educational reform integrating religion and modern sciences were emphasized by these authors. They also commented on Nursi's opposition to globalization and his efforts to offer a spiritual and scientific alternative to secular and materialist influences. According to Vahide (2014), she focused on Bediuzzaman Said Nursi's efforts to revive *iman* in social life. She emphasized Nursi's efforts to strengthen the core beliefs of Islam against the challenges posed by modernity

and Western materialist philosophies. Nursi commented on the fallacies of Western materialism and its rejection of metaphysics, arguing that it was harmful to individuals and society. Nursi's solution, she stated, was to unify the foundations of religion in a way that provided both intellectual certainties and satisfied spiritual needs. However, while they acknowledged Nursi's contribution to the Islamic revival in education and social life, filling the research gap requires an examination that focuses more deeply on Nursi's unique perspectives, especially on the causes of stagnation and the solutions he proposed. There is also a need for a comprehensive examination of how Nursi's approach to integrating religion and modern sciences can be related to the broader debate on revitalizing Islamic spirituality and how this approach is relevant to today's global challenges. This study also aims to fill this gap in the literature in order to provide a broader understanding of Nursi's innovative ideas and contributions in the field of education and to shed light on the process of revival of Islamic spirituality in the modern era.

This study focuses on various issues faced by Islamic societies in the modern era, including moral decay, weakening of family structures, societal conflicts, polarization, regression in education and science, radicalism, extremism, economic hardships, secularism and materialist thinking. The main issue highlighted in this work is the insufficient response and efforts made to tackle the aforementioned problems. The rapid development of technology and social media has exacerbated these problems, accelerating the decline of Islamic spirituality. This lack of adequate action has resulted in the persistence of these issues and emphasizing the need for more comprehensive and effective solutions. The main goals of this research are to identify the problems that Islamic spirituality is currently facing and to suggest solutions for its revival. It intends to achieve this through a comprehensive and analytical examination, grounded in the insights derived from Nursi's *Risale-i Nur* Collection.

METHODOLOGY

This research methodology employed a qualitative approach through content analysis, specifically utilizing qualitative content analysis (QCA) for examining textual material. Unlike quantitative analysis, which focuses on counting word frequencies, QCA delves into understanding the text's meaning, context and complexities to answer "what", "how", "who", "why" and "what effect" questions (Kracauer 1952; Drisko & Maschi 2016). The researcher uses an inductive methodology, allowing themes to emerge organically from the data without pre-defined categories. This involves a meticulous re-reading of the text to identify themes and codes, followed by systematic classification and organization of data according to these themes and codes in subsequent analysis rounds.

The primary data for this study are collected from the *Risale-i Nur* Collection, focusing initially on key books translated to English by Vahide (2014) like The Words, The Rays, The Letters, The Flashes and Biography of Said Nursi with additional volumes included as needed. This collection, written by Bediuzzaman Said Nursi in Turkish, serves as the main source, complemented by secondary sources written by experts on the collection to provide varied perspectives on the study's problem.

In the *Risale-i Nur* collection, the revival of Islamic spirituality in the modern age, based on the faith themes of the truths of the Quran, a series of diseases diagnosed by Said Nursi and their treatment methods are analyzed using the methods mentioned above.

FINDINGS

According to Said Nursi, Islamic societies today are experiencing 'two terrifying states': First, the spread of atheism among Muslims due to the materialistic infrastructure and philosophy of the West. Second, many Muslims are heavily influenced by the structure of Western civilization, which prioritizes worldly interests and pleasures over the hereafter (Nursi 2015). As a result, despite believing in the afterlife, many Muslims prefer the temporary pleasures of this world over the eternal joys of the hereafter.

Said Nursi (2014) presented solutions to two critical conditions faced today: firstly, in the past, doubt was uncommon and people readily accepted Islam without question, making them particularly receptive to the teachings of ancient teachers. However, as scepticism has grown and loyalty to Islam has weakened, traditional teachers' statements are less likely to convince Muslims. In this case, the only way to influence people is through proof and evidence. The *Risale-i Nur* Collection, with many of its treatises, has proven the matters of faith with strong evidence, refuting atheism, silencing the irreligious and strengthening the faith of many individuals.

Secondly, to rescue people entangled in sins in the present day, it is necessary to prove the existence of worldly delights in paradise and the torments of hell in sins. Otherwise, even if we were to prove the existence of Allah SWT, paradise and hell to these people, it would be difficult to rescue them from the forbidden pleasures they have become accustomed to. Because in this century, emotions have gained dominance over reason and heart. The *Risale-i Nur* Collection, in many of its sections, proves the delights of paradise in faith and Islam and the torments of hell in disbelief and sin, thus saving many people from disobedience and disbelief.

In 1911, Nursi (2012) gave a convincing speech called the Damascus Sermon in Damascus, Syria, about these two dangerous situations. In this speech, he prescribed six remedies from the Quran to address six critical spiritual illnesses facing Muslim

societies while Western countries developed. Nursi emphasized that the revival of Islamic spirituality in the modern age would primarily be through the treatment of these diseases.

Six Diseases and Prescriptions

1. Illness; “despair”, Prescription; “be hopeful”

Here, the political and social analyses of the first disease, despair and the appropriate prescriptions are explained. Said Nursi (2012) emphasized the significance of ‘*al-amal*’, which means maintaining a strong hope in the mercy of Allah SWT, as a remedy for despair and hopelessness. He viewed these feelings as the most significant obstacles facing the Islamic world. This is because, when Muslims observe how Westerners and non-Muslims have progressed materially while Muslim societies have remained stagnant, they often feel discouraged and begin to think that the future belongs to those who prioritize material wealth, power and control. Nursi supported his stance with the verse, “Despair not of the mercy of Allah SWT” (Zumar 39:53). He asserted, “The future belongs solely to Islam. Its governance will be based on the principles of the Quran and faith. If we look at the history of Islam, Muslims have flourished as a civilization when they adhered closely to the principles of Islam. Conversely, as they strayed further from these principles, they experienced alienation and encountered disasters and destruction” (Nursi 2012).

In summary, as believers of Islam, we should believe that Allah SWT’s light will be perfected and that in the future, the illuminating influence of the Quran, Islam and faith will prevail worldwide. We must rely on the mercy of our Lord and always trust in Him based on this truth. In pursuit of this goal, we should strive diligently.

2. Illness; “deceit”, Prescription; “honesty”

Said Nursi asserted that the death of honesty in social and political life is the second ailment that has brought about backwardness in the Islamic world. He emphasized that honesty and righteousness should be foundational values of Islamic society. While truth and falsehood were far apart during the golden age of Islam, in contemporary times, they have started to coexist to some extent in the hearts of Muslims, undermining mutual trust. According to Nursi, the consequence of not being honest in social and political life resulted in disrupted societal peace and stability, the erosion of trust, increased injustice and heightened social conflicts (Haque 2019). This deficiency weakens the fundamental values of society and diminishes trust among individuals, which lead to instability in social and political structures.

The remedy for this ailment is envisioned as the removal of distrust and falsehood from political and societal life. Truthfulness is fundamental to Islam, serving as the cornerstone of fine character and noble emotions. Therefore, it is imperative that we cultivate truthfulness and honesty within ourselves, as they underpin our social interactions and provide remedies for our moral and spiritual ailments. Salvation can only be attained through truthfulness and honesty. All forms of unbelief are essentially falsehoods and lies, whereas belief embodies truthfulness and honesty. Therefore, in accordance with the directive of the verse “So keep to the right course as you have been commanded” (Hud 11:112) and the principle of “either truthfulness or silence”, it is imperative that we prioritize truthfulness as the guiding principle in our individual, social and political spheres of life.

3. Illness; “enmity”, Prescription; “love”

Nursi stated that love is the prescription for hostility and hatred, which is the third reason for the weakness of the Muslim world. Throughout history, wars and conflicts resulting from hostilities have demonstrated how devastating they can be for humanity. Wars have led to the loss of millions of lives, the destruction of societies, the collapse of economies and widespread suffering and agony (Sabaz 2020). Moreover, wars often result in long-lasting traumas, hatred and hostility, as well as violations of human rights and cultural devastation. Similarly, contemporary regional conflicts and uprisings have led to similar outcomes. Wars not only affect those directly involved in the conflict but also impact innocent civilians in the vicinity. Consequences such as the increase in refugees, the growing need for humanitarian aid, economic instability and societal fragmentation further deepen the effects of war. Therefore, efforts to promote peace and reconciliation, resolve conflicts through diplomacy and dialogue and protect human rights are crucial. Working globally to reduce the devastation caused by wars and to help people build a more peaceful future is essential (Basar 2011).

The prescription for such a destructive illness as viewing others as enemies, according to Said Nursi, is “love”. Nursi emphasized the importance of peace, love and harmony among people. In his teachings, Nursi highlighted the need for the spread of love and understanding among people, advocating for mutual understanding and love instead of hostility. Nursi's (2012) statement “the most appropriate thing for love is love” suggested that love should be mutual and deserving of being loved. Similarly, the expression “the most appropriate attribute for enmity is enmity” emphasizes that hostility and hatred only lead to more hostility and hatred. Nursi's teachings underscored the importance of love, understanding and tolerance for achieving peace and harmony among societies. These principles suggest that societal peace and happiness will increase through people understanding and respecting each other.

4. Illness; “disunity”, Prescription; “unity”

Said Nursi stated that disunity and a lack of awareness of the illuminated ties that bind Muslims together were the fourth sickness. Disunity also signifies the difficulties Muslims encounter coming together or forming unity. This situation may arise due to differing political, ethnic, sectarian, or ideological views within Muslim communities. Division can hinder collaboration for common goals, acting collectively, or establishing a strong sense of unity. It may impede Muslims from fully realizing their potential and lead to internal conflicts or power struggles (Aygün 2013). One of the ways to eliminate division and conflict in Muslim societies is to awaken the awareness of unity, that is, the *ummah*, the global Muslim community. Islam serves as the true foundation and essence of our collective nationhood. Through the sacred bond of this nationhood, all members of the Islamic community are like a unified tribe, bound by shared faith, values and aspirations.

Another vital connecting point among Muslims, according to Nursi, is that of legal consultation, known as “*shura*” in Islamic terminology. The Quranic verse "وَأْمُرْهُمْ شُورَىٰ يَبْنِيهِمْ" (Their affairs are conducted through consultation among themselves) (Ash-Shura 42:38) emphasizes the importance of mutual consultation as a fundamental principle in decision making processes. Just as individuals consult and seek advice from one another to make informed choices, communities and states should engage in dialogue and consultation to address collective challenges and make decisions that benefit all.

In essence, awareness of our shared bonds as Muslims and the practice of consultation are essential for nurturing unity, cooperation and progress within the Islamic world. By upholding these principles, we can build stronger, more resilient communities and contribute to the well-being and prosperity of all members of the *ummah*.

5. Illness: “despotism and tyranny”, Prescription; “Islamic dignity”

According to Nursi, the fifth ailment that impedes Muslims from advancing in civilization is despotism and tyranny. In Islam, despotism and tyranny refer to the oppressive rule or authoritarian control exerted by a ruler or governing authority over the people. This can manifest in various forms, including suppression of freedoms, denial of basic human rights, exploitation of power for personal gain and disregard for justice and fairness (Haque 2019). Despotism and tyranny contradict the principles of Islam, which emphasize justice, equality, compassion and respect for human dignity. The remedy for this lies in Islam and the Quran. The Qur'an and the teachings of Prophet Muhammad (peace be upon him) advocate for good governance, accountability and the protection of the rights and welfare of all individuals within society. Legal freedom

derived from the Quran entails two principles: Firstly, a Muslim does not impose pressure on anybody. Secondly, he does not obey oppressors (Nursi 2012). This is achievable through being a true servant to Allah SWT, as one who becomes a true servant to Allah SWT does not become a servant to others. A person who is not a servant of Allah SWT is compelled to be a servant to everything else.

To address despotism and tyranny in Islam, it is essential to uphold the principles of justice, fairness and accountability in governance. This includes promoting democratic values, ensuring the rule of law, respecting human rights and fostering a culture of consultation and participation among the people. Ultimately, overcoming despotism and tyranny requires a commitment to Islamic principles and values, as well as collective efforts to establish just and equitable governance that serves the best interests of all members of society.

6. Illness; “individualism”, Prescription; “consultation”

In Said Nursi's analysis based on his observations of Islamic societies, he frequently emphasized that personal interests often take precedence over the general welfare of society and this hinders the healthy functioning of Islamic societies. According to him, individuals and groups prioritizing their own personal interests are detrimental to the overall welfare and justice of society. Particularly in politics, the economy and social relations, such selfishness and opportunism impede the healthy development of society and make it difficult to establish a society that is in line with Islamic values.

Nursi (2012) argues that Islam responds to this issue with the concept of consultation (*musyawarah*). Consultation means taking the opinions and participation of the wider segments of society into account in decision-making processes (Sabaz 2020). This encourages individuals and society to act in accordance with common interests. Consultation is a democratic principle and helps to ensure justice and social harmony in Islamic societies. Moreover, consultation reflects Islamic values such as justice, transparency and equality, while also serving the common interests of society. In conclusion, according to Nursi (2012), consultation is a solution proposed by Islam against individualism. Consultation stands as a democratic and participatory alternative introduced by Islam in response to individual despotism, where individuals prioritize their personal interests over the general interests of society.

In conclusion, Said Nursi's analysis offers profound insights into the spiritual ailments plaguing Muslim societies and proposes six powerful prescriptions derived from the Qur'an to address them. From despair to individualism, Nursi identified these diseases as hindrances to the advancement of Islamic civilization and emphasizes the pivotal role of Islamic principles in their remedy. Through his

teachings, Nursi underscored the importance of hope, honesty, love, unity, Islamic dignity and consultation as essential elements for fostering societal well-being, justice and harmony. By embracing these principles, Muslim societies can overcome the challenges they face and pave the way for a brighter future rooted in Islamic values.

DISCUSSION

Said Nursi's analysis of spiritual ailments, presented in his historic 1911 Damascus Sermon (Nursi 2012), provides a comprehensive diagnosis of the problems confronting Muslim societies, offering timeless insights that are still relevant today. Nursi identified six critical diseases, ranging from despair to individualism, that are impeding the advancement of Islamic spirituality and proposed Quran-inspired solutions to overcome them. These remedies, founded on principles like hope, honesty, love, unity, Islamic dignity and consultation, provide a roadmap for societal renewal. Nursi's foresight transcends the complexities of the modern era, guiding the development of resilient societies founded on Islamic values. His teachings enable Muslim communities to face societal challenges while remaining steadfast in their commitment to these principles. Such an approach not only paves the way for the revival of Islamic spirituality, but also serves as a useful guide for promoting global peace and prosperity.

Building on Nursi's findings, it is critical to investigate the key principles he advocates for Muslims to overcome these challenges and emerge victorious in the face of adversity. Nursi's remedies for six important diseases that are the reasons for the backwardness of Islamic societies have been stated, but the defeats that resulted from the laziness and negligence of Muslims in applying these principles to Islamic practice should also be examined in depth. By examining the four points outlined by Nursi; the superiority of means, attributes, Allah SWT's two laws and the path to truth and victory, we can gain a better understanding of Nursi's vision for the revival of Islamic civilization and its relevance in modern contexts. Critical analysis and reflection can help us understand the practical implications of Nursi's teachings and their potential impact on addressing the complex issues confronting Muslim societies today.

The Keys to Muslims Being Superior to Non-Muslims

"The right (al-Haq, Islam) is the highest and there is no one higher than it" (Nursi 2016).

The question posed to Said Nursi, "If it's true that 'the truth will prevail', why have non-believers succeeded over Muslims and might over right (Nursi 2016)? This question succinctly encapsulates a fundamental dilemma facing the Islamic world today. The answer to this question lies in four fundamental principles espoused by

Nursi as a pioneering thinker. These four points, presented as the key to Muslims' superiority over non-Muslims, illuminate how Islam can wield its power and truth to achieve victory.

1. Superiority of Means in Achieving Victory

Nursi emphasizes the importance of means and how they are effective in this world, highlighting the significance of both means and causes. Regardless of whether one is Muslim or non-Muslim, if they take the necessary steps and fully evaluated the means and causes to achieve their desired goal, success will be theirs. It is evident which conditions, methods and planning lead to the desired outcome. Individuals who adapt to these conditions and act using the necessary means achieve success. Nursi (2016) also touches upon the concept of "*strength*" mentioned in the question as follows: "*Strength has a right, it has a secret of its creation*". In essence, to succeed and gain superiority over your enemies or competitors, you must be strong. For strength also has its rights. The one who holds that right usually succeeds. If you clash steel with wood, it is certain that the wood will be defeated.

2. Superiority of Attributes

Nursi addresses the second reason for non-Muslims prevailing over Muslims from the perspective of superior qualities in individuals. All beautiful qualities are mentioned in the Quran, which is Allah SWT's word and are exhibited most beautifully by the Prophet Muhammad (peace be upon him). However, in practice, due to the influences of the ego, Satan, the flawed structure of society and other factors, a Muslim may not be able to fully manifest these beautiful qualities in their life (Sabaz 2006). Similarly, in a non-Muslim, some good qualities may exist as a result of upbringing, societal structure, or societal norms. These are the Muslim and moral qualities round that non-Muslim. When a task is performed, it is not the beliefs in the hearts but these qualities that clash. For example, in the business world, qualities such as knowledge, honesty, diligence, punctuality and integrity directly affect the trade outcome. If a non-Muslim possesses these qualities and a Muslim lacks them, it is expected that the non-Muslim will be more successful than the Muslim. In this case, it is not the non-believer prevailing over the Muslim, but rather the Muslim qualities prevailing over the non-Muslim ones. After all, Muslims being sincerely devoted to their faith, being moral, knowledgeable, hard-working, honest, patient and helpful is the key to gaining superiority over the non-Muslims.

3. Two laws of Allah SWT: The Law of Creation and Sharia Law

Nursi highlights a third dimension as the cause of Muslims' defeat against non-Muslims, which involves acknowledging two distinct laws of Allah SWT (Nursi 2016). Firstly, there are the Quranic teachings and Shariah laws that govern human actions by choice. Secondly, there are the laws of nature through which Allah SWT maintains order in the

universe. For instance, patience leads to triumph, which is a universal law. Consuming poison results in death. Neglecting rest harms health and exposing oneself to cold after sweating leads to illness. These are natural laws stemming from Allah SWT's will. Additionally, commands like prayer, fasting, charity and abstaining from sin, conveyed through Prophets, are laws from Allah SWT's Word. Nursi emphasized that those who obey or disobey Quranic and Shariah laws mostly face consequences in the afterlife, while compliance or non-compliance with natural laws brings consequences mainly in this world. Thus, those who obey the laws of creation always prevail over those who rebel, because obedience is a right. Muslims should always adhere to both the Shariah and the laws of creation.

4. The Path of Truth to Victory: From Temporary Defeat to Ultimate Superiority

In this fourth point, Nursi emphasized that sometimes, even if temporarily, non-Muslims prevailing over Muslims can actually aid in the development of Muslims and make them stronger. For instance, just as fire is necessary to separate diamonds from coal in a mine, the intensity of the fire must match the density of the ore. This is crucial for revealing the genuine gem, the high-quality diamond, within the mine (Nursi 2016). When non-Muslims temporarily prevail over Muslims, it can help Muslims recognize their own weaknesses, shortcomings and mistakes. This recognition allows them to improve themselves and address their shortcomings. Additionally, such challenges can bring Muslims closer together, strengthening their unity. Ultimately, the temporary superiority of non-Muslims can encourage Muslims to strive harder, work more diligently and develop further towards a brighter future. Hence, Muslims must take lessons from every calamity and defeat against non-Muslims. And they should take this as an opportunity to wake up from their heedlessness and embrace the Islamic lifestyle again.

In conclusion, it is critical to investigate and discuss the key principles he advocated for Muslims to overcome these challenges and emerge victorious in the face of adversity. By delving into the concepts of superiority of means, attributes, Allah's laws and the path to truth and victory, we can gain a better understanding of Nursi's vision for the revival of Islamic civilization and its relevance in modern contexts. Critical analysis and reflection can help us understand the practical implications of Nursi's teachings and their potential impact on addressing the complex issues confronting Muslim societies today. As Muslims navigate the complexities of the contemporary world, embracing Nursi's insights can serve as a beacon of guidance, guiding them towards a path of resilience, unity and ultimate triumph.

CONCLUSION

This study delves into a range of problems faced by modern Islamic societies, including moral decay, weakening family structures, societal conflicts and economic hardships. It highlights the inadequacy of efforts to address these challenges exacerbated by technological advancements and social media. Emphasizing the importance of comprehensive solutions, the study draws inspiration from Nursi's profound works to identify and tackle these issues through analytical examination. This endeavor could be a step towards revitalizing Islamic spirituality, increasing social welfare and empowering Muslim communities to build a strong future.

Through a comprehensive examination of Said Nursi's works, this study has highlighted the importance of principles such as hope, honesty, love, unity, Islamic dignity and consultation in promoting societal well-being, justice and harmony. These principles are presented as remedies for some of the ailments diagnosed by Nursi in contemporary society, including despair, deceit, enmity, disunity, despotism, tyranny and individualism. Nursi's teachings provide a roadmap for the revitalization of Islamic spirituality and emphasize the significance of faith-centred values in addressing contemporary challenges.

Furthermore, Nursi's teachings provide guidance for the development of resilient societies based on Islamic values, transcending the complexities of the modern era. He emphasized that the pathway for Muslims to prevail over non-Muslims relies on certain principles, namely the superiority of means and attributes, adherence to Allah SWT's laws and the belief in ultimate superiority from temporary defeat. By examining and discussing Nursi's advocated principles, this research highlights the practical implications in addressing the multifaceted challenges faced by contemporary Muslim societies. It emphasizes that societies embracing these principles can overcome various difficulties with resilience and unity, ultimately achieving victory. This underscores the significance and applicability of Nursi's teachings for Muslim communities living in today's world.

The methodology employed in this research, utilizing qualitative content analysis to explore Nursi's texts, has allowed for a deeper understanding of his vision and insights. By examining Nursi's diagnosis of societal ailments and his proposed remedies, this study underscores the significance of integrating Islamic principles with modernity to promote societal renewal and resilience.

In conclusion, as Muslims navigate the complexities of the contemporary world, embracing Nursi's insights can serve as a beacon of guidance, leading them towards a path of resilience, unity and ultimate triumph. The findings of this research underscore

the importance of revisiting and applying Nursi's teachings to address the pressing issues facing Islamic spirituality, thereby contributing to its revival and fostering global peace and prosperity.

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