SELF / (EGO) CONSCIOUSNESS IN MUSLIM SCHOLARS NOTABLY IN *BEDIUZZAMAN SAID NURSI*[1]

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ABSTRACT

Self from the view point of Bediuzzaman Said Nursi is very important. Because, this reflects the worth of a true Muslim identity as a model and in Turkey Bediuzzaman is a very famous person, he has been embraced and recognized by a great majority and enlightened people. He is the person who struggled to revive Islam and the roots of its faith in the hearts of people who live in Turkey in the twentieth century. Bediuzzaman Said Nursi became a good model by living Asr-i Saadet (Age of Happines) Islam in

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Bediuzzaman Said Nursi was born in 1976 in Nurs village of Turkey and died in 1960 in Urfa province. Bediuzzaman was a very famous person, he has been embraced and recognized by a great majority and enlightened people.

Here it is! Some descriptions from scholars about Bediuzzaman: Prof. Dr. Muhammad Said Ramadan Al-Botî describes him as this kind: *"Unique in his species. Unique in his upbringing and lesson.Unique in his genius and intelligence. Unique in his rare courage in invitation to right way and its defence. Unique in bear to different torture and patience at violence and life's hard diffucultys. Unique in his defensive of the right way and himself in front of unjust courts. Unique in his sacred/ holy things, his conscience which including very plentiful knowledge with different purity (tabattul), take under observation his self constantly by periodic dhikr."* Al Boti, Muhammad Said Ramazan, *Sahsiyyatun Istavkafatni,* Dar Al-Fikr, 1999, 157; Cemil Meric: *"Said Nursi is an apostle and a thought man who worked up the unconsciousness of Turkish people and kneaded the soul of crowds, for the sake of them endured very big difficult and waked up common consciousnesses ";* Prof. Dr. Ali Nahad Tarlan, *" Bediuzzaman pruned Islamic Tree and when he pruned the tree gushed out under it new and fresh saplings."* Sahiner, Necmeddin, *Said Nursi ve Nurculuk Hakkinda Aydinlar Konusuyor,* Yeni Asya Yayinlari, Istanbul, 1977, p. 59, 151; Prof. Dr. Şerif Mardin, *"In the modern world Muslims are in need of a 'map' to give them direction in their own daily lives, and that this was understood by Said Nursi"* Mardin, Serif, *Reflections on Said Nursi's Life and Thought / Islam at the Crossroads (Edited by. Ibrahim M. Abu-Rabi',* State University of New York Press, 2003, p. 49

twentieth century when the Muslims lost their personal identities, and he was a great source of inspiration for the Muslims.

According to Bediuzzaman Said Nursi *The Trust (Amanet)=Obligation* (as has been explained in *Al-Ahzab, 33/22)* is received by human's self consciousness. For this reason, self in Bediuzzaman Said Nursi's thought is very important. Meanwhile, however, it should not be forgotten that he points to the damage of *I'ness* very intensely. This understanding comes from Islamic culture, as in the Islamic tradition *I'ness'*s does not have very good associations. In Islamic tradition, praising and considering oneself important means that such a person does not have a good morality. To Say *'I'* is the kind of thing said by Satan. But this opinion which takes annihilation of *I'ness* as base should not be perceived as the loss of *I'ness.* Otherwise, loss of *I'ness* is the biggest catastrophe. As a matter of fact, the most prominent aspect of Bediuzzaman, which attracted our attention, was his indomitable spirit.

From the point of humility and pride, he divides humanity into two parts and recognises them in terms of this point: *1-First Face,* which is the face of prophet hood and its followers that represents humility *2- The second face* is represented by philosophy and their followers who represent pride.

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This article focuses on *self / (ego)* especially from the point view of Bediuzzaman. It is important to form the new Muslim identity which is under the influence of thought erosion as a model that can reflect the Age of Happiness. From this issue, this article aims to imply the importance of Bediuzzaman view in the twentieth century. Additionally, it can be said that his thought should be necessary for an ideal Islamic identity.

SELF / (EGO) CONSCIOUSNESS IN MUSLIM SCHOLARS NOTABLY IN *BEDIUZZAMAN SAID NURSI*

Today, self-concept theory and research are a flourishing enterprise in the fields of psychology, sociology, and psychoanalysis. For psychology, the self-concept is a major component of individual cognition. For sociology, it is both a social product and a social force. For psychoanalysis, it is a source of psychological stress and conflict. However,

the term "self-concept" is generally used to refer to personal identity, the more dominant aspects of human experience are the compelling sense of one's unique existence[2] namely *"the totality of the individual's thoughts and feelings with reference to [the] self as an object"*[3] Or *"The self is the total being: the body and the instincts, as well as the conscious and unconscious processes"*. [4] These two usages are the usage of nafs as an entity (Zat) which includes both body and soul, but generally the scholars of Islam give nafs the meaning of spiritual self, the centre of self consciousness, the totality of the individual's thoughts and feelings. For this reason, we will talk about self in this direction.

The name of self in Arabic language is *ana;* but sometime Islamic scholars especially sufists are using *ana* as infinitive form like *aniya(t), inniyya(t), anana(t), ananiyya(t)* and burden them different meanings.[5] The best translation of *ana* is *I'ness,* a translation preferred by scholars. According to TJ De Boer, Muhammad Iqbal, based on Cili's *" Al-Insan Al-Kamil", ana* is translated as *I'ness.* Nicholson has the same opinion[6], as Abdulkerim Al-Cili explains *aniya* as *I'ness*[7] in his book.

How do we realize self Consciousness?

Muhammad Iqbal's toothache example and his explanations are very good about understanding of self consciousness. He says that the dentist may sympathize with my toothache, but cannot experience the feeling of my toothache. My pleasures, pains and desires are exclusively mine, forming a part and parcel of my private ego alone. My feelings, hates and loves, judgements and resolutions are exclusively mine. In order to

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[2] Reber, Arthur S., *Dictionary of Psychology,* Penguin Books, 1985, p. 675
[3] Rosenberg, Morris, *Self-Concept Research: A Historical Overview / Social Forces,* Vol. 68, No. 1. (Sep., 1989), p.35
[4] Frager, Robert and Fadiman, James, *Personality and Personal; Growth,* 4th Edition, United States, Longman, 1998, p. 40, 76; Reber, *Ibid,* p. 676
[5] Al-Cili, Abdulkerim b. Ibrahim, *Al-Insan Al-Kamil,* Al-Matbaa Al-Azharî, 1316, I. 59; Ibn Al-Arabî, Muhyiddin, *Fusus Al-Hikem,* Dar Al-Kutub Al-Arabi, Bairut-Lubnan, 1980, p. 69; Ibn Sina, *Al-Sifa (Al-Ilahiyat),* Intisarati Nasir Husrev, 1363, p. 1, 5, 7; Curcanî, Sharif Ali b. Muhammad, *Ta'rifat,* p. 38, Uludag, Suleyman, *"Ana"* Article, *Turkiye Diyanet Vakfi Islam Ansiklopedisi* Istanbul, 1995, II. 232; Ibn Manzur, *Lisan Al-Arab,* Dar Al-Ihyai At-Turasi Al-Arabi, Bairut-Lubnan, 1993,. p. 249
[6] De Boer, TJ., *Enyclopedia of Islam / Islam Ansiklopedisi "Annaniyat"* Article, (Translated to Turkish Language by. Adnan Adivar etc.) , Milli Egitim Basimevi, İstanbul, 1993, p. 275; Look this subject, Al-Cili, *Ibid,* I. 59
[7] Look, Al-Cilî, *Ibid,* I. 59

be able to recognize a man, I must have known him in the past. My recognition of a place or a person means reference to my past experience, and not the past experience of another ego. It is this unique inter–relation of our mutual states that we express by the word *'I'*.[8] As seen, the pain occurs in our consciousness, because pain is a state of consciousness or an event in consciousness.[9]

Generally, Islam thinkers prove the consciousness of self and its spiritual form by the man in emptiness. In this instance, they conceive that he is also created in emptiness, his eyes are closed to perceive the world and have no connection to the parts of body and air. He is able to feel him *' self'*.[10]

Like Islam scholars Said Nursi uses self as *spiritual self* (the spiritual self is the individual's inner and subjective being[11]). As pointed out above, Islamic scholars like Nursi usually prefer usage of self as spiritual self, self consciousness. For example, with Ibn Sina's expression, self is the centre of knowing and perception of him outside matter and body.[12] Islam scholars say: Man's self consciousness namely the capacity of him to see as though from the outside is the source of his highest qualities. It underlies his ability to distinguish between *'I'* and the world. Animals were not created with the consciousness of self. For this reason, they can't distinguish them from external world. This distinctive is characteristic of man alone.[13]

Ghazali uses self as *kalb* (heart) or *sirru'l- kalb* (secret of heart) and says it is the truth of man; it is a thing from man which perceives, knows and describes it in this way: *"It is a command of the Lord and it is a light from lights of Allah, reflected in all of God's truth."*[14]

Yahya b. Hamza Al-Yamanî Az-Zammar, like Ghazali, uses self as heart / kalb and explains it: the heart is an equipment which has burden the aim of religion to it. This

[8] Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam,* Shaikh Muhammad Ashraf, Lahor, 1982, p. 100
[9] Look. Crane, Tim, *The Intentional Structure of Consciousness / In Consciousness New Philosophical Perspective,* Clarendon Press, Oxford, 2003, p. 33
[10] Ibn Sina, *Al-Sifa / Al Fannu's-Sadisu Min At-Tabiiyyat,* II.12
[11] Frager, *Ibid,* p.284
[12] Ibn Sina, *Al-Sifa / Al Fannu As-Sadis Min At-Tabiiyyat,* II. 13
[13] Gunaltay, Semseddin, *Felsefe-i Ula, Isbati Vacib ve Ruh Nazariyaleri (Haz. Nuri Colak),* Insan Yayinlari, İstanbul, 1994, p. 374; Yazir, Muhammad Hamdi, *Hak Dini Kur'an Dili,* Esr Nesriyat, 1979, VIII. 5814, I. 407- 408; Ulken, Hilmi Ziya, *Varlik ve Olus,* Ankara Universitesi Basimevi, 1968, p. 224
[14] Ghazalî, Ebu Hamid Muhammad b. Muhammad, *Ihyau Ulum Ad-Din,* Isa Al-Babi Al-Halabi, Dar Al-Ihya Al-Kutub Al-Arabi, III. 3, 395

equipment is the truth of man. Responsibility is installed to it, duties are wanted from it, and punishment and reward are given to it.[15] As Martin Lings points out, it should not be forgotten that the using of heart in Qur'an and Islamic tradition not only indicates the bodily organ of that name, but also what this corporeal centre gives access to, namely the centre of the soul, which itself is the gateway to a higher "heart", namely the sprit. Thus, "heart" is often to be found as a synonym of "intellect", not in the sense in which this word is misused today, but in the full sense of Latin *intellectues*, that is, the faculty which perceives the transcendent.[16]

Bediuzzaman, like Ibn Sina and Ghazalî, [17]describes *self* as a spiritual and psychological reality. There is not any biological base here. Already in the philosophical usage the most common use the self or ego is as the name of a putative substantial self distinct from the body.[18] Bediuzzaman says that: *"The All-Wise Maker gave to man as a trust an 'I' which comprises indications and samples that show cause to recognize the truths of the attributes and functions of His demonically, so that the 'I' might be unit of measurement and the attributes of demonically and functions of Divinity might be known. However, it is not necessary for a unit of measurement to have actual existence; like hypothetical lines in geometry, a unit of measurement may be formed by hypothesis and supposition. It is not necessary for its actual existence to be established by concrete knowledge and proofs".*[19]

Just as Muhammad Iqbal describes self like Said Nursi, too. He says: Ego (self) organizes itself in time, and is formed and disciplined by its own experience.[20] From simple sensation arises primitive perception in the form of self-awareness of "me" an

[15] Az-Zammar, Yahya b. Hamza, *Kitabu Tasfiyat Al-Kulub,* Muassasatu Al-Kutub As-Sakafiyya, 1991, p. 21

[16] Lings, Martin, *What is Sufism,* London George Allen and Unwin Ltd., 1975, p. 48; Frager, Robert, *Heart, Self and Soul / Kalp, Nefs ve Ruh (Translated to Turkish Language by Ibrahim Kapaklikaya),*Gelenek, 2003 , p. 30

[17] Ibn Sina, *Al-Sifa / Al Fannu As-Sadisu Min Al-Tabiiyyat,* II. 13, 22; Ghazalî, *Ibid,* III. 3; Al-Kindî and Baydawî have the same opinion. Look Al-Kindî, Abu Yusuf Ya'qub b. Ishaq, *Rasail Al-Falsafiya,* Dar Al-Fikr Al-Arabiyya, 1953, p. 281-282; Baydawî, Abdullah b. Ömer, *Anwar At-Tanzil wa Asrar At-Ta'wil* (Min Hashiyati Shayhzada) Hakikat Kitabevi, İstanbul, 1991, III. 239

[18] Harre , Rom and Lamb, Roger, *The Dictionary of Personality and Social Psychology,* The Mit Press, Cambridge,, p. 86

[19] Nursi, Said, *Sozler,* Sozler Yayinevi, Istanbul, 1977, p. 503; Nursi, Said, *The Words (Translated to Turkish Language by. Sukran Vahide),* Sozler Nesriyat, İstanbul, 2001, p. 558

[20] Iqbal, *Religious Thought,* p. 102, 107

identity based upon realization and interpretation of physical separation and differentiation.[21]

In Said Nursi, self is very important. According to him, *the Trust =Obligation* (*Al-Ahzab, 33/22)* is received by human's self consciousness. He says: *" The I'ness is one aspect, of numerous aspects of the 'Trust', from the bearing of which the sky, earth, and mountains shirk, and of which they were frightened."* [22] *"Because God Almighty has given to man by way of a Trust, such a key, called the Ene / I'ness that it opens all the doors of the world; He has given a key, called the Ene / I'ness with which he may discover the hidden treasures of the Creator of the universe."* [23] *"With self (ene) man understand God's actions compare with his self. For example tells I have ayes I seeing this existence, like me God seeing every thing, like me that I hear noises God is hearing every thing and noises…"*[24]

What is the worth of I'ness and Egotism in Islamic Tradition and in Bediuzzaman Said Nursi?

In Islamic tradition, *I* or *I'ness'*s does not have very good associations, because in Islamic tradition praising oneself and considering oneself important is to say *'I'* have been seeing bad in the meaning of morality.[25] To Say *'I'* is the kind of thing said of Satan. This is because in the Quran Satan had said to God in the time of creation of Adam: *"…I am better than him. You created me from fire, and him from clay" (Al-A'raf, 7/12) "How could I bow 'said he, 'before a mortal whom you created from fermented clay dried tingling hard?..."(Al-Hijr, 15/ 33)* This kind saying *'I',* has been considered very bad, as this word carries the claim of godhead and predominance. Thus, Pharaoh said to his people *"I am alone the supreme lord of you all"(Al-Naziat, 79/24)*

Whereas prophets have said to their people '*we are men like you'*. For example: *"Their apostles said to them: 'Indeed we are men like you…"(Ibrahim, 14/11)* God advises to his prophet in the Qur'an: *" Say 'I am only a man like you…"(Al-Kahf,*

[21] Harre, Rom and Lamb, Roger, *Ibid,* p. 298
[22] Nursi, *Sozler.* p.503; Nursi, *The Words,* p. 557
[23] Nursi, *Sozler,* p.503, Nursi, *The Words,* p. 558
[24] Nursi, *Sozler,* p.503, Nursi, *The Words,* p. 558- 559
[25] Uludag, Suleyman, *"Ene"* Article, Turkiye Diyanet Vakfi Islam Ansiklopedisi Istanbul, 1995, II. 232

18/110; Al-Sajdah, 41/ 6). These examples are evidence of modesty. This shows us the modesty is the base of Islamic thought.

In Islamic sufi tradition, the diminution of a servant's *"I"* in God and the purification of him from his verbs has been entitled as *"Ana bila ana, nahnu bila nahnu"* . Namely purifying servant's him from his verbs, know this (his verbs) from his God and don't give any existence to his *"I"*. [26] In sufi tradition, between servant and his God, the biggest secret barrier is his *"I"* and *"egotism"*.[27]

Egotism has been explained as *Ananiyyat* in Arabic language. *Ananiyyat* has been described in Islamic sources as *egotism, egocentric,*[28] According to At-Tahanawi, *egotism* (*Ananiyyat*) is to claim existence, but we have no existence in reality, as each servant and all of his own existence belongs to God. This has been considered as a claim to a secret partnership with God. [29] _

In a hadith Prophet Muhammad (p.u.h.) said: *"Salasun muhlikatun: Suhhun mutaun ve havaun muttabaun ve ihcabu'l-mari binnafsihi"* [30] *"Three things are killers: dark meanness, the following of desire and the approval of man to himself."*

Ibn Al-Arabi says: if in a man as long as there is I'ness this person cannot recognize the God and cannot truly reach Him. For this reason, Sufis are of the same opinion on the removal of I'ness. Their aim is to melt I'ness which includes human's adjectives in God's essence.[31] Al-Huseyn b. Mansur Al-Hallac said:

بيني وبينك انـيَ ينازعني - فارفع بفضلك انـيَ من البين

(O my Lord) Between I and you there is my I'ness which struggles with me-Remove from between my I'ness by Your blessing. [32] In his love's drunkenness of God (istigrak) he was said *'I am God'*. For Sufis don't give other existences true existence. According to them all of existences without God are shadows; they don't have true

[26] At-Tusî, Abu Nasr Sarrac, *Al-Luma' / Islam Tasavvufu (Translated to Turkish Language by: H. Kamil Yilmaz)*, Altinoluk, İstanbul, 1996, p. 352; Uludag, Suleyman, *Tasavvuf Terimleri Sozlugu,* Maarifat Yayinlari, Istanbul, 1991, p.158

[27]Ghazalî, *Ibid,* p. III. 395; Al-Sulemi, Abu Abdirrahman, *Tabakatu Al-Sufiyya,* Dar Al-Kitab Al-Nafis, Halab-Suriyya, 1986, p. 18; Uludag, *Ibid,* p. 158

[28] At-Tahanawî, Ali b. Muhammad, *Kashshaf Al-Istilahat Al-Funun,* Dar Al-Kutub Al-Ilmiyya, Bairut, 1998, I. 132

[29] At-Tahanawî, *Ibid,* I. 132

[30] Tabaranî, *Mu'cem Al-Avsat,* V.328, The Number of Hadith: 52, 54, Ghazalî, *Ibid,* III. 327

[31] Ibn Al-Arabî, Muhyiddin, *Fusus Al-Hikem,* Dar Al-Kutubu Al-Arabi, Bairut-Lubnan, 1980, p. 17

[32] Ibn Al-Arabî, *Fusus Al-Hikem,* p. 17

existence apart from God. According to them we are like a container; we are bearing God's entity like container which contains something. For this reason it has been told that Al-Hallac melted his 'I' ness in God's I'ness / existence. Thus Mavlana Calaladdin Al-Rumi said about Al-Hallac's the words:

گفت فرعونی اناالله کشت پست – گفت منصوری انا الحق وبرست

آن انارالعنت الله در عقب- واین انارا رحمه الله آی محب

Pharaoh said *'I am God'* and lowed - (But) Mansur said *'I am God'* and escaped.

The end of this *'I'* is God's curse- (But) This *'I'* is God's blessing, o darling! [33]

Also Mavlana says in *" Fihi ma Fihi"* about Al-Hallac's word: *istigrak* is sinking in water and choking; after this, man's all body actions belong to water not to him. If a man still shakes his hand and foot, *istigrak* is not any use for him. Hallac's word (*'I am God'*) is an *istigrak* word with great modesty and humility. If a man says I am a servant or creature of God he proves two existences, one is his existence, other is God's existence. Whereas a man says *'I am God'* demolishes his existence, and proves God's existence alone. Namely, this is the meaning: I am nothing everything is He (God).[34] Also Muhammad Iqbal says about the subject as follows: No doubt that the martyr-saint could not have meant to deny the transcendence of God. The true interpretation of his experience, therefore, is not the drop slipping into sea, but the realization and bold affirmation in an undying phase of reality and permanence of the human ego in a profound personality. The difficulty of modern students of religion, however, is that this type of experience, thought perhaps perfectly normal in its beginnings, points, in its maturity, to unknown levels of consciousness. Ibn Khaldun, long ago, felt the necessity of an effective scientific method to investigate these levels. Modern psychology has only recently realized the necessity of such a method, but has not yet been able to go beyond the discovery of the characteristic features of the mystic levels of consciousness.[35] Modern psychology has not yet touched even the outer fringe of religious life, and is still far from the richness and variety of what is called religious experience. [36]

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[33] Calaladdin Muhammad Al-Rumî, *Masnavi,* Publication, of The Ministry of Culture, Ankara, 1993, p. 237
[34] Calaladdin, Muhammad Ar-Rumî, *Fihi ma Fihi,* Tahran, 1961, p. 65- 66
[35] Iqbal, *Ibid,* p. 91
[36] Iqbal, *Religious Thought,* p. 192, 194

According to Ibn Khaldun, egotism is especially the highest level in kings. He says this comes from liveliness (hayvaniyya). In support of the proof of his idea, he says: in the initial construction of a state, neither pride nor vanity is evident in the kings. It is this nature (egotism) that, after being strong initially, they do not welcome cooperation and partnership with anybody in the construction of state and the management of it. During this stage, from inside emerges his *huluku't-taalluh (the desire of being God).* For this reason, he wants to be unique in politics.[37] Indeed, in this context Jung says the following statement: Some people try to live as better and nobler people, and then endless hypocrisy and deceit involve in us, and imposes such a strain on us that we often collapse and become worse than we need to have been. The irritability and lack of tolerance of the over-virtuous are well known; but in the end falls into the paws of *Shadow* (Satan) the sexual life of the very respectable citizen is sometimes starling, as the daily papers show, and crime appears in most unexpected quarters.[38]

From this perspective, *annaniyat (egotism)* is harmful for human beings. Bediuzzaman too emphasizes on *annayiat* and says that the people of misguidance try to subvert the students of *Risale-i Nur* by using the vein

According to Bediuzzaman, man's most dangerous vein is egotism: *Profiting from egotism, the supporters of the people of misguidance want to draw away my brothers from me. Truly, man's most dangerous vein is egotism. It is his weakest vein, too. They can make people do terrible things by encouraging it. My brothers! Beware, do not let them strike you with egotism; do not let them hunt you with it! You should know that this century the people of misguidance have mounted the ego and are galloping through the valleys of misguidance. The people of truth have to give up the ego if they are to serve the truth. The service of the Quran around which we are gathered does not accept the 'I', it requires the 'We'. It says "Don't say 'I', say 'We'.*

Of course, you have realized that this poor brother of yours did not set out with the 'I'. And he did not make you serve it. Indeed, he showed himself to you as an ego-free servant of the Quran. He does not care for himself and has taken as his way not taking the part of his ego…

[37] Ibn Khaldun, Abdurrahman b. Muhammad, *Mukaddimatu Ibn Khaldun,* Bairut-Lubnan, , p. 166
[38] Fordham, Frıeda, *Jung's Psychology,* Penguin Books, 1986 p. 51

In accordance with the rule of the division of labour, each of us has undertaken a duty, and we make those distillations of the water of life reach those who are in need of them. [39]

But this opinion which takes annihilation of *I'ness* as base shouldn't be perceived as the loss of *I'ness.* This is for building up a unified consciousness.

طاعتی سرمایه ی جمعیتی-ربط اوراق گتاب ملتی

It is an act of devotion in which all feel themselves to be one; - It binds together the leaves of the book of religion.[40]

Otherwise, loss of *I' ness* is the biggest catastrophe. Muhammad Iqbal says these:

خویشرا چون ازخودی محکم کنی-تواکر خاهی جهان برهم کنی
گرفنا خواهی زخود آزاد شو- گربقا خاهی بخود آباد شو
چیست مردن ازخودی غافل شدن- توچه پنداری فراق جان وتن

When thou mak'st thyself strong with self-Thou wilt destroy the world at thy pleasure

If thou wouldst pass away, become free of self- If thou live, become full of self

What is death? To become oblivious to self-Why imagine that it is the parting of soul and body?[41]

Already opposite thinking and behaviour contradicts to the Qur'an. The Qur'an says: *"Indeed We have honoured the children of Adam…" (Isra, 17/ 70)*

Therefore, the most prominent aspect of Bediuzzaman, which attracted our attention was his indomitable spirit and will as well as his perseverance. This gave way to the extraordinariness which would also be the chief source of miracles in the most advanced stages of manifesting such phenomena within the scope and perspective of the Qur'an: *(Look, Al-Suara, 26/60-65, As-Saffat, 37/101-106).*

هرکه تسخیر مه وپروین کند- خویشرا زنجیری آئبن کند

"Whose would master the sun and stars-Let him make himself a prisoner of law"[42]

[39] Nursi, *Mektubat,* p. 397- 398; Nursi, Said, *Letters, (Translated by. Sukran Vahide),* Sozler Nesriyat, İstanbul, 2001, p. 497
[40] Iqbal, Muhammad, *Esrari Hodi,* Tahran, 1343, p. 31
[41] Iqbal, *Esrari Hodi,* p. 38
[42] Iqbal, *Esrari Hodi,* p. 29

For example, *"I heard that they (Officials in Turkey) say: "Said has power equal to that of fifty thousand soldiers, we cannot therefore set him free."*

So I say: …If it is my person you fear, it is not fifty thousand soldiers, one soldier even could do more than me. That is he could be posted at the door of my room and tell me: "You can't go out!"

But if it is my profession and my being herald of the Qur'an and the moral strength of belief that you fear, then you are wrong, it is not fifty thousand soldiers, you should be aware that in respect of my profession I have the strength of fifty million! For through the strength of the All-Wise Qur'an, I challenge all Europe including your irreligious people. Through the lights of belief I have published I have razed the sturdy bastions they call the physical sciences and Natüre."[43]

"For the whole story of my life testifies that fear has never taken me by the hand and prevented me taking the way I considered to be right, nor can it. And why should I be frightened? I have no connection with the world apart from the appointed hour."[44]

"O wretches who sell religion for the world and have fallen into absolute unbelief! Do whatever you can! Your world will be the end of you! Let our heads also be sacrificed for a truth that hundreds of millions of heads have been sacrificed for! We are ready for any penalty and for our execution!" In this situation, being outside prison is a hundred times worse than being inside it. [45]

According to him egotism has not any real existence, because its' existence is groundless, spiritual. It is a non-existence which acquired the colour and form of existence (like mirage or pretend existence):

He says: *The existence of egotism, however, is a form of non-existence which has acquired the colour and form of existence due to a wrongful claim to ownership, not knowing the nature of man's mirror like being and assuming the imaginary to be actual.* [46]

From this point it is implying that the Eastern i.e. Muslim communities represent modesty and humility due to the fact that their social philosophy is built on modesty and

[43] Nursi, *Mektubat,* p. 67; Nursi, *Letters,* p. 95
[44] Nursi, *Mektubat,* p. 45; Nursi, *Letters,* p. 68- 69;
[45] Nursi, Said, *Sualar,* Söz Basım Yayın, Istanbul, 2004, p. 373; Nursi, Said, *The Rays (Translated to Turkish Language by. Sukran Vahide),* Sozler Nesriyat, İstanbul, 2001, p. 306, 317, 446- 447
[46] Nursi, Said, *Sualar,* Yeni Asya Nesriyat, Istanbul, 1998, p. 75, Nursi, *The Rays,* p. 89-90

humility. Here it is! Badiuzzaman's ideas, which include ego modesty and humility, come from this Islamic culture. However, unlike Islamic culture, Western culture represents pride and vanity. For this reason, all of the prophets whom we recognize were born in Islamic geography, whilst majority of philosophers were born in Western geography. This is the moving point of Bediuzzaman (on Self consciousness) that he divides humanity into two parts:

According to Bediuzzaman, there are two currents. On this issue, he says that: *In the world of humanity, from the time of Adam up to now, there are two great currents. Two lines of thought have always been and will so continue. Like two mighty trees, they have spread out their branches in all directions and in every class of humanity. One of them is the line of prophet hood and religion, the other the line of philosophy in its various forms.*

The line of philosophy that does not obey the line of religion, taking the form of a tree of Zaqqum, scatters the darkness of ascribing partners to God and misguidance on all sides. Even in the branch of the power of intellect, it produces the fruit of atheism, materialism, and naturalism for the consumption of the human intellect. And in the realm of the power of passion, it pours the tyrannies of Nimrod, Pharaoh, and Shaddad on mankind. And in the realm of the power of animal appetites, it nurtures and bears the fruit of goddesses, idols, and those who claim divinity. [47]

The origin of tree of Zaqqum together with that of the line of prophet hood, which is like the Tuba-tree of worship, are in the two faces of the 'I'. The blessed branches of the line of prophet hood in the garden of the globe of the earth are the following: in the branch of the power of intellect, it has nurtured the fruits of prophets, the messengers, and the saints. In the branch of the power of repulsion, it has resulted in angelic kings and just rulers. [48] Thence according to Bediuzzaman *'I'* has two faces as the root and pivot and as a principal seed of those two trees:

1-First Face, which is the face of prophet hood: It is the origin of sheer worship. That is to say, the 'I' knows itself to be a bondsman. It realizes that it serves one other than itself. Its essence has only an indicative meaning. That is, it understands that it carries the meaning of another. Its existence is dependent; that is, it believes that its existence is due only to the existence of another, and that the continuance of its

[47] Nursi, *Sozler,* p. 505; Nursi, *The Words,* p. 561
[48] Nursi, *Sozler,* p. 505, Nursi, *The Words,* p. 561

existence is due solely to the creativity of that other. Its ownership is illusory; that is, it knows that with the permission of its owner it has an apparent and temporary ownership. Its reality is shadow-like; that is, a contingent and insignificant shadow that displays the manifestation of a true and necessary reality. As to its function, being a measure and balance for the attributes and functions of its Creator, it is conscious service. "[49] This is the understanding of all Sufi. More exactly this is a world view that belongs to Islamic culture and philosophy. It implies that Bediuzzaman absorbed pure Islamic culture and faith, after this he represented it, and rightly reflected in his life time.

It is in this way that the prophets, and the pure ones and saints who were from the line of prophets, regarded the 'I', they saw in this regard, and understood the truth. They handed over the sovereignty to the Lord of All Sovereignty.[50]

The Qur'an students represent this side. He says: *the sincere student of Qur'anic wisdom is a servant, but he does not stoop to worship even the greatest of creatures; he is an esteemed slave who does not take a supreme benefit like Paradise as the aim of his worship. And its student is humble; he is righteous and mild, yet outside the limits of his Maker's leave, he would not voluntarily lower and abase himself before anything other than his Maker. And he is weak and in want, and he knows his weakness and poverty, but he is self-sufficient due to the wealth which his All-Generous Lord has stored up for him in the hereafter, and he is strong since he relies on his Master's infinite power. And he acts and strives only for God's sake, for God's pleasure, and for virtue.*[51]

Look at the miraculous instruction of the Qur'an of Miraculous Exposition and see how man is elevated by it—insignificant man who is stunned and confused at some minor grief and tiny sorrow and defeated by a microscopic germ. See how his inner senses expand so that he sees the beings in the mighty world to be inadequate as prayer-beads for his invocations. And although he considers Paradise to be insufficient as the aim of his invocations and recitations of the Divine Names, he does not see himself as superior to the lowest of Almighty God's creatures. He combines the utmost dignity with the utmost humility.[52]

[49] Nursi, *Sozler.* p. 506, Nursi, *The Words,* p. 562
[50] Nursi, *Sozler.* p. 506, Nursi, *The Words,* p. 562
[51] Nursi, *Sozler.* p. 119, Nursi, *The Words,* p. 145-146; Nursi, *Lemalar, 1*09; Nursi, *The Flashes, (Translated to Turkish Language by. Sukran Vahide),* Sozler Nesriyat, İstanbul, 2001, 163-165
[52] Nursi, *Lemalar,* 110; Nursi, *The Flashes,* p.164-165

According to him, Europe is two. First Europe under this group follows the sciences which serve justice and right and the industries beneficial for the life of society through the inspiration it has received from true Christianity. [53]

2- The second face, it is represented by philosophy:

According to him, 'I' with this dimension works for himself, points only to itself. *Philosophy regards the 'I' as carrying no meaning other than its own. That is to say, it declares that the 'I' points only to itself, that its meaning is in itself. It considers that the 'I' works purely on its own account. It regards its existence as necessary and essential, that is, it says that it exists in itself in itself and of itself. It falsely assumes that the 'I' owns its own life and is the real master in its sphere of disposal. It supposes it to be a constant reality. And it considers the 'I's duty to be perfection of self, which originates from love of self and likewise, philosophies have constructed their modest of thought on many such corrupt foundations….Even men like Plato and Aristotle, Ibn-i Sina and Farabi, who were the most illustrious representatives and authorities of the line of philosophy, said that the ultimate aim of humanity is to like themselves to the Necessary Being, that is to say, to actually resemble Him. They thus delivered judgement in the manner of Pharaoh, and, by whipping up I-ness' and allowing polytheism to run free in the valleys, opened the way to numerous different ways of associating partners with God, like worship of causes, idols, nature, and the stars. They closed the doors of impotence and weakness, poverty and need, deficiency and imperfection, which are intrinsic to human beings, thus obstructing the road to worship.* [54]

During antiquity and mediaeval times philosophers had thought in the same way and furthermore, they had gone too far. In fact, Sartre had discussed desire of being God as single existence that responds to concept of being as "being in itself" and "being for itself" concept. In respect to the freedom of human being to the idea that there is no God, he had seen free person as the creator of himself and the creator of freedom, he had put oneself to the position of the creator. [55] Feuerbach had seen the God as an expression or objectification of human nature and had said that 'divine existence is not anything

[53] Look. Nursi, *Lemalar,* p. 106;Nursi, *The Flashes,* p. 160
[54] Nursi, *Sozler,* p. 506-507, Nursi, *The Words,* p. 562-563
[55] Camus, Albert etc, *Sartre / A History of Philosophy: Volume XI (Translated to Turkish Language by. Aziz Yardimli),* Idea, İstanbul, 1990, p. 22- 27; Bolay, S. Hayri, *Felsefi Doktrinler Sozlugu,* Akcag Basim-Yayin Pazarlama, Ankara, 1987, p. 69

other than human existence.[56] And Nietzsche had accepted "will to power" instead of complete values that are contradicted; by the bulletin of 'death of the God' he had proposed that there is not any defensible part of religion that is remained until now. [57]

Bediuzzaman says: *A further result of the rotten foundations of the line of philosophy is that although the 'I' has, in itself, an essence as insubstantial as air, because the inauspicious attitude of philosophy regards it as relating only to itself, it is as if that vapour-like 'I' becomes liquid; and then, because of its familiarity and preoccupation with materialism, it hardens. Next, through neglect and denial, that 'I-ness'freezes. Then, through rebelliousness it becomes opaque, losing its transparency. Then, it gradually becomes denser and envelops its owner. It becomes distended with the thoughts of mankind. Next, supposing the rest of humanity, and even causes, to be like itself, although they do not accept this and disclaim it, it gives to each of them the status of a Pharaoh. Then at this point it takes up its position contesting the commands of the Glorious Creator. As a challenge, accuses the Absolutely Omnipotent One of impotence. It even debases the attributes of the Glorious Creator. It either rejects or denies or distorts what does not suit its interests and does not please its Pharaoh-like evil-commanding soul (Nafsi ammar).* [58]

On the other hand, the line of prophet hood considered, in the manner of a worshipper, that the aim of humanity and duty of human beings is to be moulded by God-given ethics and good character, and, by knowing their impotence to seek refuge with Divine power, by seeing their weakness to rely on Divine strength, by realizing their poverty to trust in Divine mercy, by perceiving their need to seek help Divine riches, by seeing their faults to ask for pardon through Divine forgiveness, and by realizing their deficiency to be glorifies of Divine perfection.

So, it is because the philosophy which does not obey the line of religion thus lost its way, that the 'I' took the reins into its own hands and ran into all sorts of misguidance.

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[56] Feuerbach, Ludwing, *Grundsatze der Phılosophıe der Zukunft / Gelecegin Felsefelsinin Ilkeleri (Translatated to Turkish Language by Oguz Ozgul),* Ara Yayincilik, İstanbul, p.78, 81-82, 97, 99; West, David, *An Introduction to Continental Philosophy / Kita Avrupasi Felsefesine Giris (Translated to Turkish Language by. Ahmet Cevizci),* Paradigma Yayinlari, İstanbul, 1998, p. 67

[57] West, *Ibid,* p. 176; Bolay, *Ibid,* p. 69

[58] Nursi, *Sozler,* p.509; Nursi, *The Words,* p. 566

And out of the 'I' that was in this position, a tree of Zaqqum sprang fort and engulfed more than half of mankind.

In the branch of power of passion of that tree, it has nurtured the fruits of greater and lesser Nimrods, Pharaohs, and Shaddads ruling over unfortunate mankind. In the branch of power of intellect, it has produced fruits like atheism, Materialism, and Naturalism in the mind of humanity, and has thrown it into confusion.[59]

According to him, the sincere student of philosophy is a Pharaoh (Firavun), acting according to *Nafsi Ammar (evil commanding)* he is a contemptible of pharaoh who worships the basest thing for the sake of benefit; he recognizes everything from which he can profit as his 'Lord'.[60] According to him, also the second Europe represents this direction and attached to this Europe.[61]

According to him, one group of philosophers, by calling Almighty God 'Self-Necessitating', denied Him choice.[62] They rejected the endless testimony of all creation, which proves that He has choice. Glory is to God! Although all the beings in the universe from the smallest particles to the sun show that the Creator has choice, each with its own appointed individuality, order, wisdom, and measure, this blind philosophy refused to see it. Moreover, another group of philosophers said: "Divine knowledge is not concerned with insignificant matters," and denied its awesome comprehensiveness, and thus rejected the veracious witnessing of all beings.[63]

Furthermore, by attributing effects to causes, philosophy has given nature the power to create. Since philosophy does not see the evident stamp on everything as signifying the Creator of All Things, and assumes nature to be the originator, which is impotent,

[59] Nursi, *Sozler,* p. 507, Nursi, *The Words,* p. 563-564
[60] Look. Nursi, *Sozler.* p. 119, Nursi, *Lemalar,* 109; Nursi, *The Words,* p. 145; Nursi, *The Flashes,* p. 163
[61] Look. Nursi, *Lemalar,* p. 109; Nursi, *The Flashes,* p. 161, 165,
[62] This is an idea like the impossibility of light without sun and heat from fire. Since God's verbs / acts come out of God, compulsively all existences in this cosmos come from the extension with God, and without God's will it is not possible. Look in this subject: Ghazali, *Tehafut,* p. 121; Ibn Rushd, *Tehafut et-Tehafut,* p. 283; Ibn Sina, Abu Ali, al-Husayn b. Ali, *An-Nacat,* Daru'l-Ciyl, Bairut, 1992, II. 79; Kutluer, Ilhan, *Ibn Sina Ontolojisinde Zorunlu Varlik*, Iz Yayincili, 2002, p. 195, 198-199, 2003
[63] Ghazali, Ebu Hamid Muhammad b. Muhammad, *Tahafutu'l-Falasife (translated to Turkish Language by. Bekir Karliga),* Cagri Yayinlari, Istanbul, 1981, 127-129; "*Ibn Sina says that God knows everything not temporally but in His own will. That is not spati-temporal".* Look. Ghazali, *Tahafut,* p. 95

inanimate, unconscious, and blind, and whose apparent power is in the hands of chance and force which are also blind, it attributes to nature certain beings, each of which expresses thousands of instances of exalted wisdom and is like a missive from the Eternally Besought One. [64]

To prove the existence of God and His creation of all cosmos with will is *Risale-I Nur*'s general theme. In the books, Bediuzzaman has been impressed by the methods of Ibn Kayyim Al-Cavziyya's *Miftahu Dar Al-Saada, Ghazali's Al-Hikmat fi Makhlukathiallahi Azza wa Calla* and Ibn Tufayl's philosophical induction. He sometime uses the examples of Ibn Tufayl. For example, just as Ibn Tufayl in his the book (*Hayy b. Yaqzan*) from Hayy's eyes observing the occurrences of nature and constant change of one form into another; he inferred the existence of an Agent as the efficient and ultimate cause of all phenomena. From the wonderfulness of His workmanship he inferred such attributes as knowledge, wisdom, power, beauty, elegance and perfection. He conceives Him (God) as possessing all attributes of perfection and as free from all attributes of imperfection.[65] This book is a work that had much influence on later European literature and is in fact considered with the inner light, seeks a path toward inner illumination.[66] The hero of this book is *Hayy b. Yaqzan.* As he grows up, he begins to attain knowledge first of the physical world, then of heavens, the angels, the creative Demiurge, and finally of the Divine Principle and the universal theophany. Upon reaching the highest form of knowledge, he joined by *Asal* from a nearby island where he had been instructed in religion and theology. After mastering *Hayy's* language, *Asal* discovers to his astonishment that all he had learned about religion is confirmed by *Hayy* in its purest form. Together they try to educate the people of nearby island from which *Asal* had come but few understand what they say.[67]

According to Bediuzzaman, philosopher's other idea opposite to Islamic faith is not to believe resurrection and not to give immortality to the souls. He says these:

[64] Nursi, *Sozler,* p. 507, Nursi, *The Words,* p. 563-564
[65] Siddiki, Z. A., *Philosophy of Ibn Tufeyl,* Aligarih Muslim University Aligarh (India) 1965, p. 31-53, 62-97
[66] Look. Ibn Tufayl, *Hayy b Yaqhan,* Dar Al-Maarif, Tunus, 1988, p. 149; Nasr, S. H., *Theology, Philosophy, and Spirituality / In Islamic Spirituality Manifestations,* SCM Press LTD., U.S., 1991, p. 423
[67] Look. Ibn Tufayl, *Ibid,* p. 149-163; Nasr, S. H.,*Ibid,* p. 423-424

In addition, the philosophers did not find the door to resurrection and the hereafter. God Almighty with all of His Names, and the universe with all of its truths, and the line of prophet hood with all of its verifications, and the revealed books with all of their verses demonstrate. They therefore denied the resurrection and ascribed pre-eternity to souls.[68]

According to Badiuzzaman's assessments of philosophers, it can be understood that he is deeply impressed with Ghazali and his work *'Tehafutu'l-Felasife*. The antipathy of Ghazali for the philosophers is so impressive in the Islam world. The paragraph that is about Islam philosophers Ibn Sina and Al-Farabi' implies the point that Badiuzzaman is too impressed with Ghazali's thoughts:

"Because of rotten foundations and disastrous results of philosophy that geniuses from among the Muslim philosophers like Ibn-i Sina and Farabi were charmed by its apparent glitter and were deceived into taking this way, and thus attained only the rank of an ordinary believer. Hujjat al-Islam Al- Ghazali i *did not accord them that rank, even".* [69]

However, Ibn Rushd (Averroes) propounds the idea that Ghazali was in fallacy about Islam philosophers in his works *'Faslu'l-Makal* and *Tehefut et-Tehafut.*[70] From these, it can be understood that Badiuzzaman is deeply impressed with the ideas of Ghazali, especially in the issues that are about criticism of philosophers by Ghazali in his work *'Tehafut'* and he takes these three points as the core subjects: 1- Universe has

[68] Gokberk, Macit, *The History of Philosophy / Felsefe Tarihi,* 5th., Remzi Kitabevi, Istanbul, 1985, 61- 62, 68

[69] Nursi, Sozler, p.509, Nursi, The Words, 565-566; Look. Ghazali, Ebu Hamid Muhammad b. Muhammad, *Tahafutu'l-Falasife (translated to Turkish Language by. Bekir Karliga),* Çağrı Yayınları, Istanbul, 1981, p. 5-6

[70] Especially look. Ibn Rushd, Abu'l-Valid Muhammad b. Ahmad, *Faslu'l-Makal (translated with the Original text to Turkish Language by Bekir Karliga),* 2.th Isaret 1999, p. 37, 80-96; Ibn Rushd, *Tehafut et-Tehafut,* p. 231-241

no beginning.[71] 2- God knows not the parts but the wholes. 3-Revival is not material but spiritual.[72]

The reason of the Badiuzzaman's thinking about 'self' is philosophers' not being so moderate and their desire to understand everything and goal of human by means of mind. For this reason, he emphasizes the point that they deviate from the God's road. According to him, if they are moderate and listen to parts of Qur'an that has holy light in itself, they will find the way of God and they are saved from these troubles. Their 'selves' will calm down with the absolute truths of religion. For this reason, he ends his thirtieth saying with this dream like story and such an assessment: *I described in semi-verse in Lemeât as an imaginary journey, which will illuminate the aforementioned truth.*

[71] One of the reasons of Ghazali's cricitism of philosophers is that they believe in the idea of coming out of something (Sudur). According to this thought, God cannot be grasped without creating like impossibility of being sun without light and fire without heat. For this reason, space is existed by extension with God, and God is existed apart from His will. In other words, God is without beginning. As an instance, Al- Farabi says that the existence is possible with over flooding the existence of the First Actor or Mover in his work ' *Al- Madinat Al-Fadila (translated to Turkish language by Nafiz Danisman),* M.E.B. Istanbul, 1989, p. 28; Al Farabi, also, says *'everything that is existed should be without beginning and eternal'.* Al- Farabi, *Ibid,* p. 48.

[72] Ibn Rushd (Averroes) explains Ghazali's fallacy in the assessments of him about philosophers like that:

1-Position of God or his existence after his over flooding is just the argument of nominalism. There is no argument about God's being First mover or matter's being existed. There is argument just about time. Since the philosophers, especially (followers of Platon) begins 'time' with matter and movement, they conceived the matter(universe) as eternal naturally that existence of matter(universe) is the beginning of time. However, Aristotle accepted time as both without beginning and eternal.

2) We accept that Abu Hamid Al Ghazali was in fallacy about the idea that is attributed to these philosophers who think about God's not knowing the parts. Philosophers say that God knows the knowledge of both parts and whole that is such a knowledge which one cannot know. Since, our knowledge of part and whole is related to causality that is causality of existences for their nature. God's way of knowing is opposite of this issue. From these, God knows the concepts or existences not in the meaning of God's not knowing but he knows all of them through his unique knowledge that is just for possible God.

3) Revival is not material but spiritual. This issue is argumentative. This argument is about the characteristic of revival, not the existence. If it is about the existence, it will be a 'swearword (kufr) for the religion because of requirements of religion. This is not because of its character and this creates a lot of arguments (Ta'wilat) on sayings of Qur'an between the Islam thinkers. Look. Ibn Rushd (Averroes), *Ibid,* p. 37, 80- 96.

Eight years before writing this treatise, in Istanbul during the month of Ramadan, when the Old Said, who was concerned with the study of philosophy, was about to be transformed into the New Said, while pondering over the three ways that are indicated at the end of Sura al-Fatiha,

The way of those upon whom You have bestowed Your grace, not those who have received Your wrath, nor those who go astray.

I saw something resembling a dream or vision, an imaginary event, which was as follows.

I saw myself in a vast desert. A layer of murky, dispiriting, and suffocating cloud had covered the whole face of the earth. There was neither breeze, nor light, nor water, none of these was to be found. I imagined that everywhere was full of monsters, dangerous and dreadful creatures. It occurred to me that through on the other side of this land there should be light, breeze, and water. It was necessary to get there. I realized that I was being driven on involuntarily. Under the earth I wormed my way into a tunnel-like cave and gradually travelled through the earth. I saw that many people had passed along this subterranean way before me, on all sides they were submerged. I saw their footprints, and once I heard some of their voices, then later they ceased.

O my friend who is accompanying me on my imaginary journey! That land is nature and the philosophy of Naturalism. And the tunnel is the way that the philosophers have opened up with their thought in order to reach the truth. The footprints I saw were those of famous philosophers like Plato and Aristotle,[19] *and the voices I heard those of geniuses like Ibn Sina and Farabi. Indeed, I saw in various books some of the things Ibn Sina had said and some of his principles, but he had become stuck, he could go no further, he was submerged before reaching the truth. .*

Gradually I realized that I had been given two things to use. One was a torch; it would scatter the darkness of that subterranean nature. The other was a device, which, by smashing mighty boulders and huge rocks, would open up a way for me. I was told: "This torch and device have been given to you from the treasury of the Qur'an." So I carried on for a long time in this way. Then suddenly I realized that I had come out on

the other side. I saw a world where everywhere there was rejoicing, bright sunshine in a most beautiful springtime and an invigorating breeze and delicious life-giving water. I said: "All praise be to God!"

Then I realized that I did not own myself, someone was testing me. As in the first part of the journey, I found myself in that vast desert under the suffocating cloud. And, though now on another way, still someone was driving me on. This time it was not under the earth; I was making this long journey on the face of the earth in order to reach the other side. I saw things in this part of my journey so strange and curious they cannot be described: the sea was raging, storms threatened me, everything caused difficulties for me. But once again, with the means of travel that had been given to me from the Qur'an, I overcame them and passed on. On the way I saw that there were corpses of travellers everywhere. Those who had completed the journey were one in a thousand. At any rate, having been saved from the cloud I had reached the other side of the earth and had come out in full view of the dazzling sun. Breathing in the invigorating breeze, I declared: "All praise be to God……

Now I realized that they were manifestations of verses of the All-Wise Qur'an. Thus, the first way, which is indicated by, Nor those who go astray, is that of those who are submerged in nature and those who are followers of the philosophy of Naturalism. You have seen in this first way how many difficulties there are in passing to the truth and the light. The second way, which is indicated by, Nor those who have received Your wrath, is that of those who worship causes and those who give the power to create and the effect to intermediaries, like the Peripatetic philosophers. These tried to open the way to the ultimate truth and knowledge of the Necessarily Existent One by means of the intellect and reason alone. As for the third way, which is indicated by, Those upon whom You have bestowed Your grace, it is the luminous highway of the people of the Qur'an, who are the people of the straight path. This luminous highway is a brilliant way revealed and bestowed by the Most Merciful One. It is the shortest, the easiest, the safest way, and it is open to everyone.[73]

[73] Nursi, *Sozler,* p. 510-512; Nursi, *The Words,* p. 567-569

As a result, when Bediuzzaman criticises the philosophers, based on Ghazalii as a model, he took pure understanding of Islam, again like Ghazali, he wanted to actualize Islamic understanding as Ihya (Revive). When he was doing this, he both attached to the thought and life style within the context of Islamic tradition tightly and made up a good model by living Asr-i Saadet (Age of Happiness) Islam in twentieth century about Islamic identity.