

The "Nursi movement" is attributed to Bediuzzaman Said Nursi, an all outstanding scholar, a profound thinker and by far the most leading popular figure among his contemporaries who left his marks on the society in which he lived through his life-long preaching's. His thoughts, and struggles throughout his dramatic life are recorded in the much-celebrated *Risale-i Nur* collection comprising one hundred and thirty treatises dealing with various Islamic topics.

The *Risale-i Nur* movement has inevitably centred round its founder and therefore it would be only proper to cast a cursory glance at his life in order to gain an insight into the nature of this movement.

Born in 1290H (1873) in the village of Nurs (and hence the Nursi surname) in southeast Anatolia Said-i Nursi received his Islamic education from private traditional "Madrasas". These were institutions of higher education, which could be regarded as equivalent to modern university colleges, or faculties of Islamic studies. Each madrasa used to be financially supported either by the founder, usually a notable Muslim scholar or the Muslim population in the region. The madrasa and no fees catered for the student's needs or taxes of any kind were charged for education. Said Nursi started his primary madrasa education at the age of nine.

Teachers soon discovered the extra ordinary talents bestowed upon Said. He had a sharp memory and could memorize difficult Arabic passages in astonishingly short time.

Figure 1. Said Nursi.

It is related that he committed to memory a large number of famous Islamic references. He was also endowed with a keen sense of perception. Thus Said Nursi was able to traverse large distances in the field of Islamic Sciences in a remarkably short span of time where it would take others many long years to cover. Hence he was named by the great scholars of the time "**Bediuzzaman**".

The nineteenth century Ottoman society was overtaken by tribulations of endless wars with Christendom, which was planning to deal a fatal and perhaps the final blow to Islamic Unity and might. Groups of the so-called intellectuals like the Young Turks who were dazzled by the material achievements of the West were actively engaged in destabilizing the Khilafah (Caliphate). Minorities and particularly the Jews were behind secret societies set up in influential metropolises to undermine the Islamic values, the very basis of Muslim Unity and power.

Furthermore, ever since the famous decree of Tanzimat declared in 1839 foreign influence in Muslim lands had increased to incredible levels, as a consequence of which foreign inspired nationalism began to take root among members of the Ottoman society. Separatist ideas were being fuelled in several remote corners of the vast and difficult-to control Muslim lands. Thus Said opened his eyes in a world ridden with much

turbulence and confusion. All these provided a dynamic background in determining his course of action in the years to come.

There were also groups of frustrated intellectuals who were seeking an outlet to what they imagined to be a free, just and honourable society where individuals enjoyed mutual respect, and human dignity. By 1909 the elite's criticisms of the state administration and policies had reached a sparkling peak. Stories of corruption in government offices, censorship in the press, the watchful eyes of the secret police and other gossips made popular tales in the private circles of Ottoman intelligentsia. The strong Jewish lobby in the city of Thessalonica cleverly exploited all these complaints and grievances, which were at least partly true, until the misled Ottoman officers of the Union and Progress (Ittihad ve Terakki) lodges marched upon Istanbul and seized power by deposing Sultan Abdulhamid II.

Figure 2. Said Nursi during the Istanbul trial.

Interestingly, Bediuzzaman appears to be among the ardent supporters of constitutional government. That is the so-called "Meshrutiyet". He wrote several articles in Istanbul dailies in support of "Meshrutiyet". He toured regions around Istanbul and called upon the Muslim Public to join this constitutional movement. Said Nursi while encouraging his audience to defend meshrutiyet he did not fail to warn the political leaders to conform strictly to Islamic Principles. He repeat pointed out that "If the constitutional government is not adopted together with the Islamic concept of freedom; and if parliamentary rule is not applied according to Shariah, then this opportunity will slip out of our hands and tyrannical rule will substitute for it." The closing paragraph of his speech in Thessalonica runs as follows:

"O sons of the motherland! Do not misinterpret freedom lest it should flee from our hands, and lest it should draw us with the old rotten slavery in disguise. Since freedom can be realised by wisdom, Islamic rule and noble character."

In religious gazette (*Dîni Ceride*) published in March 1909 he argues in the following words:

"Constitutional Rule (Mashrutiyat) consist of justice, consultation and vesting the law with power. The great Islamic System (Shariah) was established thirteen hundred years ago. Therefore borrowing ideas from Europe in juristic matters would be tantamount to murdering Islam and to changing one's qiblah (direction) towards the North."

Bediuzzaman's fears came true: the very government, which seized political power in the name of freedom, justice and Islam, arrested a number scholars including Said Nursi. He was tried by under Court Martial rules and accused of demanding "Shariah". His reply to this accusation was ***"I am willing to die thousand times for one truth of Shariah; since it is the cause for bliss, the source of justice and virtue."***

In the military court of the revolutionaries he defended his case fearlessly in the following words: ***"You must comprehend and preach freedom within the framework of Islamic legality: so that a new imperceptible and irreligious tyranny does not spoil and exploit it for its own ends. You ought to define the limits of liberty in accordance***

with Islamic manners as laid down in the Shariah. If the ignorant and uneducated masses were to be granted uncurbed liberty an unconditional freedom they would soon turn mean and insubordinate. In doing justice let the four Islamic Schools of Thought be your direction."

Shortly after this trial Bediuzzaman left Istanbul for Eastern Anatolia. He was in a sincere search for a genuine and durable solution to cure the socio-political maladies of the ailing Ottoman society. In the meantime he started to prepare the ground to establish an Islamic University, in the city of Van, which he named "Madrasat ul Zahrah", He cherished the hope that "Al-Zahrah" would become the "Al-Azhar" of Eastern Anatolia and would enlighten the future generations with the heavenly light of the Qur'an. At the same time he toured the tribes of the Eastern Province and tried to generate in their minds an Islamic awareness and an idealism built on faith in Allah and His Messenger. The essence of his speeches to the tribes is presented in his brief treatise entitled *Munazarat*.

Figure 3. Said Nursi. During the pray at the garden of Fatih Mosque.

In this period he paid a visit to Damascus, where he met many contemporary celebrities. On one occasion he was asked to address a large congregation and people of letter in the Jamî al-Amawî. In his speech (khutbah) Bediuzzaman pointed out the kind of problems, material as well as spiritual, besetting the Muslim World, explained the diseases leading to the disaster and enslavement of the Muslim peoples and showed how millions of people on all Continents would certainly enter Islam the path to salvation. He predicted that Islam will score the highest progress, material and spiritual, in future and that a magnificent Islamic Civilization would come into which will clear the surface of the Earth from foul practices. Below are some extracts from the text his speech known as *Khutbat al-Shamiye*.

"My brothers listening to my words in Jami al-Amawî, and the Muslim Brothers who will fill the mosques in the Muslim World in forty to fifty years from now!..."

"...The maladies which have arrested our progress and pinned us down in the middle ages, may be summed up into six factors: Despair, lack of truthfulness in socio-political life, animosity, disregard of brotherly bonds holding the believers together, tyranny which spreads like disease, and holding one's personal gains above everything"

"If our deeds were to reflect the perfections of Islamic Ethics and the truths of Faith, adherents of other religions would certainly enter Islam. Perhaps whole Continents and countries would seek refuge in Islam..."

"Don't think that I am here to teach you a moral lesson. On the contrary, I have climbed to this pulpit to demand our rights from you. I mean to say that the good interests and happiness in this world and the hereafter of the small Muslim communities like Kurds is dependent on the great Muslim nations like the Arabs and the Turks who are ruling and leading. Your indolence and languor is causing your smaller helpless Muslim brothers much harm."

"Especially, O the great Arab Nation who has awakened or will awaken soon! First of all I am addressing you in these words. Since, you were the teachers and the leaders of all the Muslim Communities and you were the warriors of Islam. Then came the great Turkish nation and gave you all the help to fulfil your sacred mission. For this reason, your fault due to indolence is great; as your reward is very great too. We are expecting from the Divine Mercy to make the Arabs after forty-fifty years a Super Power to free Islam from captivity and to spread the rule of Islam in most part of the Globe. The future generations will witness this if the World is not doomed very soon."

After his brief stay in Damascus Said Nursi went back to Istanbul to rally support for "Al-Zahra" university. The government pledged to support the project financially. Upon this Bediuzzaman went back to the city of Van to lay down the foundation of the proposed university. But the Russian war erupted in the same year and this project never saw the daylight.

Bediuzzaman participated in the Caucasian War as Commander of the Volunteers' Legion. His courage and services won everyone's appreciation. It was in this critical time that Bediuzzaman wrote the greater part of his commentary of the Holy Qur'an that he named *Isharatul I'jaz*. His distinguished student Molla Habib helped in committing the commentary to writing. In the later stages of the war Molla Habib and twenty other students of Bediuzzaman reached the rank of martyrdom. Bediuzzaman himself wounded together with some of his students was taken prisoner and transferred eventually to Russia. Two and half years passed in captivity in Siberia. Even under these dire circumstances Bediuzzaman did not interrupt his duties as a Muslim Scholar. He continued to hold Islamic classes for his fellow Muslim Officers until he managed to make a successful escape from Siberia to Petersburg (Leningrad) and then to Warsaw (Poland). He travelled to Vienna and reached Istanbul in 17 June 1918. He recounts part of the story of his life in captivity in his book named *Lemalar*.

After his return from captivity he was appointed member of Dar al-Hiqmat al-Islamiyyah (Islamic Academy). However, he was not fond of ostentation. He attempted to resign from this highly respected position but his friends would always prevent him. Few years went by and Bediuzzaman was still observing and appraising the situation. He was not happy with the developments, nor was he satisfied with himself. He described himself then in the following words:

"...It is something astonishing. I was a member of Dar al-Hiqmat al-Islamiyyah. As though I was there to heal the wounds of the Muslim Ummah, while I was myself ill more than anyone else. I pondered at length as to whom to follow. I was astounded and could not feel content with anyone. While I was lost in that amazement, with the mercy of Allah, Most High, it dawned in my heart that the Qur'an alone could illuminate the various paths; it was the source of all schedules and the Sun of all planets. I therefore held fast to the Qur'an as the most exalted guide and the most sacred master."

The World War I ended in the defeat and collapse of the Ottoman Empire. The political unity of the Muslims was shattered for once and all. The armies of modern

Crusaders invaded Anatolia (Asia Minor). The British, the French, the Italian, the Greek armies were in the west and the Armenian terrorists were in the East. In this period Bediuzzaman stayed in Istanbul and put up resistance against the British invaders. He wrote articles and distributed declarations to expose the historical hatred and the malicious intentions of the British Imperialism, harboured in its heart for the Muslim World in general and the Turks in particular. In this way he supported whole heartedly the liberation movement being organized in Anatolia.

Said Nursi visited Ankara after victory; but did not find here the atmosphere. he had been longing for. He referred to his observations in Ankara in the following sentences:

"I went to Ankara in the year thirteen thirty eight (1922). I found that a terrifying heretic thought was being infiltrated deceitfully to undermine and poison the minds of believers who were rejoicing at the victory of the Muslim army over the Greek."

Bediuzzaman was disappointed to see among members of the House of Representatives indifference towards religion and an ominous tendency for Westernisation. Upon this, he published a declaration inviting the MP's to apply and preserve the principles of Islam. He warned that neglect of Islamic duties, (in particular the five daily prayers) would bring about distrust and disrespect of the leadership by the Muslim Public. Attractive offers such as "Membership of Parliament", membership of "Dar al-Hikmet" and "Preacher General in-charge of Guidance" for the Eastern Provinces were advanced to Said Nursi. But he refused all of them and despite insistence from friends he left Ankara for Van. He drew himself from social life and confined himself to solitude (i'tiqaf) in a cave on a hillside in the Ereğ Mountain.

Bediuzzaman was continuing his life in seclusion when several mutinies erupted in Eastern Anatolia against the new regime in Ankara. He did not believe in resorting to brutal force. He told the mutineers not to fight against the Turks whose ancestors had served the cause of Islam for ten centuries. He asked them to try to guide and enlighten the people. Despite this fact, Bediuzzaman was sent to exile in 1926. The exile to Barla, a small village in South-West Anatolia, marks the beginning of a new phase in his life.

The Risale-i Nur Movement

In the true sense of the word the Risale-i Nur movement started after the Bediuzzaman's exile to Barla. Despite the great difficulties awaiting him, the efforts made by him and his followers bore fruit. The message contained in Said Nursi's writings spread far and wide. He had no wealth and no money to have his books printed. The "Risalah's" had to be written by hand. The scribes themselves were poor and could barely make the ends meet. There did not exist any way to disseminate Bediuzzaman's Islamic teachings other than duplicating the manuscripts by hand and passing them from one individual to the next during Bediuzzaman's stay in Barla for eight years.

In this period *Risale-i Nur* received a warm welcome and deep respect from the Muslim public. In the mean time these developments caught the attention of the government. The authorities took harsh measures to discourage and intimidate Bediuzzaman's followers but the message spread and the people responded favourably in the face of all obstacles. These obstacles were permeable. On one hand, all the Islamic institutions and centres of learning had been banned. Modern education was completely secularised according to Western models. On the other hand the bulk of the community had lost direct touch with the primary sources of Islam. Un-Islamic practises among the uneducated masses were preached and institutionalised in the name of Islam and under the garb of Religion. It was almost impossible to try to convey the truth of Islam and expound the articles of Faith ("Aqeedah") without placing oneself between the fires of the anti-Islamic secularists and the quasi-Islamic innovationists (followers of "Bid'ah").

Figure 4. Said Nursi. At the garden of Fatih Mosque in 1952.

But Bediuzzaman took a firm position to state the realities of Islam. His policy towards the secularists was a dignified one. He did not falter or compromise. He put up a brilliant defence, becoming of a civilized, well-mannered, brave and profound Muslim Scholar. He addressed his opponents thus:

“Under no circumstances have I interfered in your world and have never touched your principles. And the last nine years I have spent in slavery bears testimony to the fact that I have no wish or intention of doing so. According to what law, then, do you spy and apply so much pressure on me? No government and no individual in the world would permit or approve of the kind of unlawful maltreatment meted out to me. Not only I but the whole Mankind and indeed the whole Universe would feel offended and injured because of the injustices inflicted upon me.”

Undoubtedly *Risale-i Nur* was calling to Islam with its original purity and pristine form. It was concentrating on the chart of the matter: "the correct understanding of the Articles of Faith". This disturbed and alarmed the adversaries of Islam who did not fail to take aggressive measures. In 1934 Bediuzzaman together with 120 of his students were brought to Eskisehir to face trial. The prosecutor was to demand his execution for allegedly he had set up a secret organization to undermine and overthrow the regime. The court findings proved these claims to be baseless and devoid of any substantial evidence. Bediuzzaman refuted the argument against him in a long but brilliant defence, which is recorded in his Collections. He started his defence by saying:

“It has been reported to you that there is the possibility of a reactionary attempt exploiting religion which would endanger public security.

First of all, a possibility is one thing and an actual event is something else. It is possible for everyone to kill several people. But would anyone stage a trial because of this possibility. It is possible that a matchstick causes a house to be burnt down. Should all the matches, then, be destroyed because of a probability of fire?”

The court acquitted Said Nursi of the charges but sentenced him to eleven months imprisonment. Bediuzzaman protested against this unjust and meaningless verdict. He

insisted that he would rather be executed or sentenced to life imprisonment than be penalized by a sentence that would suite only one who stole a mule.

Following a year of solitary confinement he was next exiled to the city of Kastamonu where he was forced to stay eight painful years. However, he did not waste time. He maintained the call to Islam by writing precious letters, which were hand-copied and carried to remote corners of Turkey by private messengers. Bediuzzaman thus kept in touch with his previous students and disciples wherever he was exiled to keep the torch of the Islamic call alive. His patiently written long letters "Risalat" which were compiled and appended to his original work, and later published were straightforward, sincere and educating. He did not address his followers from the elevated position of an authoritative scholar. Instead, he chose to talk a merciful father or elderly brother would speak to his children or young brothers whose Islamic upbringing was his greatest concern. He expressed the truth about Islam with a penetrating methodology.

The sphere of influence of his writings was ever widening. Once again he was accused of "establishing secret societies, provoking the public against the government, undermining the Kemalist Revolution..." In 1943 he was brought along with his students all the way from Kastamonu to Denizli to face trial for the above charges. Several months passed in detention, but the trials ended with a clear triumph of the "Risalat". The charges against his work and his person were withdrawn, with a unanimous court decision in 1944. Here is a brief quotation from his defence:

"Yes! We are a society. A society with three hundred and fifty million members all of whom show their affiliations and perfect respect to the principles of this society by performing the "Salat" (prayers) five times a day. They hasten to help each other believing according to the injection "indeed the Believers constitute one single Brotherhood"... Indeed we are members of this holy and great society and our special duty is to let the believers know about the truth and reality of Faith. We have nothing to do with political societies and committees which are full of intrigues; these are below our dignity..."

It is interesting to note that despite his official acquittal of the allegations made against him, Bediuzzaman was now sent to exile to Emirdag, a small town in Western Anatolia. In his new abode for exile he was under constant observations. He was officially denied entry to any mosque in the town. Here there was a plot to kill him by poisoning. Yet nothing could dismay or discourage him. Throughout his mortal life he never wavered or compromised his Islamic principles. A careful perusal of his books and letters reveal the fact that **his sole objective in life was to regain and bring the people to Islam as taught in the Qur'an and the Sunnah**. This was not an easy task.

In his teachings, Said Nursi emphasized the indefensibility of a sound Faith in Allah, the Qur'an and the Sunnah. He urged people to have an inquiring mind in order to attain the meaning of Islam as stated in the Holy Book and the Prophetic traditions. Far from asking his audience to take his words for granted he asked them to test the truth of his explanations and point out his errors. One of his immediate objectives was, thus, to enlighten the newly emerging generation and uplift the level of their comprehension of

Faith (iman), and good deeds (amal) with a great sincerity of heart (ikhlas). He would remark:

“It is Iman (Belief) that elevates man to the noble status of humanity. Indeed, it is faith that makes man powerful. A person who has acquired the true sense of faith can challenge the whole universe.”

In principle he preached moderation and tolerance towards fellow Muslims even if they were critical of him. His approach to solve controversial matters between Muslims was one of Kindness, Patience and Sincerity. His attitude and method was that of a specialist surgeon carrying out a delicate operation, His aim being to accomplish the operation without causing any damage to the patient's nerves.

Figure 5. Said Nursi, during the Afyon trial.

On the other hand his criticism of other groups such as the “tasawwuf” (Sufi Path) was extremely brotherly, deeply sagacious, often indirect, and always constructive. Rather than pointing out bluntly the errors of his opponent, he would courteously state the truth with rare kindness yet, at the same time with dignified eloquence. The corrective methodology he applied in dealing with the thorny issue of "tasawwuf" is typically illustrative of his sympathetic persuasiveness. Without calling anyone names or making derogatory remarks, he employs the same terminology of the Sufis and attempts to redefine Sufi concepts in order to eliminate inconsistencies, discrepancies and incompatibilities of these concepts to make them resume a perfectly Islamic purport. In the introductory phase of the discourse he makes the following presentation:

“Under the names of 'tasawwuf', 'tariqah', 'walayah' and 'sayr wa suluk' there lies a luscious, luminous, blissful and spiritual sacred truth...”

The purpose of tariqah is the realization of God's attributes (ma'rifah) and the unveiling of the realities of faith..”

“...The keys and means to this heart-felt's sayr wa suluk' are God's remembrance (dhiqr) and meditation (tafaqqr). It is not possible to recount the innumerable merits of this remembrance and meditation....”

“It should also be stated that tariqats couldn't be condemned because certain of them have departed from 'taqwa' or have stepped out of the circle of Islam...”

“However, the path of 'walayat' is very facile but it also has many intricacies. It seems to be a short cut but it is very protracted. It is very precious but at the same time it is very perilous. It is seemingly wide but it is concurrently very narrow.”

“It is due to these mysterious secrets that the followers of this path sometimes get drowned, become losers, and sometimes turn and cause others to go astray.”

He continues with a convincing logic to say.

“...But the firmly established pillars of Faith cannot be erected on sheer imagination. For this reason the follower of this path should not adopt these ways and conduct their deeds accordingly on waking up from the world of entranced ecstasy and spiritual drunkenness. This path which is associated with the heart,

disposition and sensation should not be translated into a rational, oral or written form; because this path is not compatible with the logical principles derived from the 'Book and Tradition' (Al Kitab was Sunnah), the rules of Islamic jurisprudence (Qawanin ul Ilmiyyah) and the methods of theology. It simply lacks the quality being practical. It is for this very reason that this path is clearly non-existent between the 'Khulafa-ur Rashidin', and Aimmatul Mujtahidin' and the great personalities among the Salaf-us Salihin'.

Therefore, it is not the most exalted way! High it may be, but it is deficient. It should be important yet it is very dangerous. It is very heavy and very tasteful. Those who enter it for pleasure do not desire to come out of it. They suppose, in arrogance, that it is the highest position..."

"....Amongst the paths of 'Walayah', the most beautiful, the straightest, the most luminous and the richest is the exalted Sunnah which must be followed. Hence the exalted Sunnah is to be thought, followed and initiated in one's deeds and behaviour; and the Islamic Law (Ahkam al-Shariyyah) must be observed and be taken as the guide in one's transactions and dealings."

"And this Great Avenue is the one followed by the Companions of the Prophet (Sahabah) and the Righteous Ancestors (Salaf al-Salihin) who are the greatest friends of God and heirs to the Prophetic Message."

Figure 6. Said Nursi, During the First World War. Photo taken in Germany.

The Republican Era brought with it drastic socio-political and socio-economical transformations. These changes inevitably left their marks on the social fabric of Anatolia and affected the intellectual climate. Bediuzzaman and those around him were convinced that his role could not be other than that of a Reformer. When questioned about his lack of interest in political offers he advanced several reasons. He would say "this is not the time to serve the cause by politics" or "people have become degraded and unreliable." and "This is the time to save the faith of people." The prevailing circumstances were not conducive to lead a political movement based on dogmatic principles and religious tradition, without running serious risks. To say the least he was handicapped by endless persecutions, imprisonments and exiles. Secondly there was a glaring inequality between himself and his opponents. While they spoke from the apparent heights of political power, military might and material strength he could only put a peaceful struggle for survival which would hopefully evolve into an honourable existence. Previous as well as later trials and errors, attempts and failures by others amply confirmed the validity of his stance, the consequence of which was total withdraw from the political scene and abstention from political activities.

However, lingering misconceptions and crude misinterpretations of the political facet of Bediuzzaman's later life land themselves to controversies even among his present day followers. Consequently, some of them have forbidden to themselves any sort of political involvement by quoting his much celebrated motto: "I seek refuge in God from the Satan and Politics", when others have indulged in political party activities in certain subtle but definite ways and adhering, at the same time, outwardly, at least, to

the same motto. This duality become disturbing and in later years disruptive particularly in the late 1960's and early 1970's.

It is true that the "Democratic Movement" under the leadership of Adnan Menderes who was to become the Prime-Minister after the 1950 general elections received moral support from Said Nursi himself. Bediuzzaman wrote a letter to the Prime Minister Adnan Menderes and referred to him the Hero of Islam, giving him advice and encouragement to serve Islam. It is a fact therefore that Bediuzzaman did not denounce politics for once and all.

This political letter was addressed to the most leading political figure of the country when the electoral of the Democrat Party gave vent to Islamic feelings promised better future for the oppressed majority. Bediuzzaman said ***"For the sake of the religious Democrats and especially personalities like Adnan Menderes I looked for an hour or two at politics which I had given up for the last thirty five years and wrote this letter."***

The military coup de tat in 1960 which toppled the government of Menderes and executed him is a turning point in the Republican history. The constitutional changes brought about by the Military incorporated clauses which made provisions for Socialist ideas to flourish under the cover of political parties brought with it political consciousness among various sections of the Anatolian community. In 1960 Bediuzzaman passed away at the age of eighty-seven leaving no apparent successor among his followers. The movement had grown in the years and gathered great momentum, which swung it into the late 1960's. Bediuzzaman's magnetic personality and tireless struggle that had kindled a great enthusiasm for the Islamic Da'wah was no more. His death generated a large vacuum in the ranks of the senior Nursi supporters. The community lacked the expertise to cope with the problems dividing them. Several splinter groups sprang forth in the course of time.

Today, the Risale-i Nur movement has been continuing its Islamic and social services not only in Turkey but also in Europe and many other countries under the leadership of several communities. Those communities and the movement emphasize the strengthening of the fundamental tenets of belief in all social circles of life and putting Islamic behaviour into daily practice and action wherever the community members live. It has been estimated that over five million Turks regularly study the collection of Risale-i Nur and are engaged in some kind of social and religious services benefiting the society. Majority of the members of this movement are highly educated especially in academic circles and over the last few decades many famous academicians, writers, politicians and journalists who came from the ranks of this movement became popular in Turkish intellectual arena.

Prof. Talip Alp

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FIGURES.

Figure 1. Said Nursi.

Figure 2. Said Nursi during the Istanbul trial.

Figure 3. Said Nursi. During the pray at the garden of Fatih Mosque.

Figure 4. Said Nursi. At the garden of Fatih Mosque in 1952.

Figure 5. Said Nursi, during the Afyon trial.

Figure 6. Said Nursi, During the First World War. Photo taken in Germany.