# AL-HIKMAH

# Guided Faith and Leadership Development in Risale-I Nur

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## ABSTRAK

Bediuzzaman Said Nursi's interpretations of the religion lead to a cogent writing of the masterpiece *Risale-i Nur*. It guides and enlightens the people to be cautious on the use of freedom and its protection with clear definition on the liberty limits. It has identified that permission or approval of unlawful maltreatment proved as hurdle to progress. The *Risale-i Nur* validates that all lives, on all levels, are interrelated. interconnected and interdependent, like concentric or intersecting circles. Development is never wavered and uncompromised with misery, dishonesty, hostility, disdained fraternity, cruelty, and greed. Pillars of Faith cannot be erected on shear imagination, but can challenge the universe by showing care, tolerance, and honesty. Heart disposition and sensation cannot be captured in any real form other than through displayed quality of humanity. Cultural ability should elegantly handle errors, attempts and failures, humbly confirms the validity of leadership with no arrogance thereby evolving a prominent community originated on a communal moral charter that comprises reverence and attention for the public veracity, rights, economic justice, and peace. The absence of integrity in the modern material architype is the motive for the chaotic transformations carried out by explanations of science and technology, understood as the key drivers to failing environmental obliteration. Islam aids as an incredible force to defend human self-respect, provide assurance and maintain world peace. *Risale-i Nur* authenticates that all lives at all levels, are interrelated. interconnected and interdependent, like concentric or intersecting circles; while materialistic development is always compromised with misery, dishonesty, hostility, disdained fraternity, cruelty, and greed.

**Keywords:** *Freedom, liberty limits, inter connected, development, humanity, leadership*

## INTRODUCTION

*Risale-i Nur* illustrates the importance of a faith-based approach to concepts of viceregency and trust, expanding on the significant role developed and nurtured in response to the human ego or self. Being connected to transcendent evolves a stronger than a normal human being with purity of intention, thereby small deed is nourished in a level deep within the mind and the heart and attributions filled within the conscious mind (Faruk 2014). In globalized situation conditions such as, a leader may enumerate failure when having good tendency to cooperate but being dismayed by tyrannizing disagreeableness of subordinates. Even to such indecent scenarios, Bediuzzaman Said Nursi has solutions on leadership.

A spiritual a path of inner development enhances peace of mind and emotion working towards truth, amity and viable imminent in the heart of aspirations of people. The Islamic foundation ethically analyzes the cause of crisis and formulates solutions. The lack of ethics in the modern secular paradigm is reason for the chaotic reforms brought out by solutions of science and technology, seen as the main drivers behind environmental destruction. Planting trees is a good solution to the environment problems, vital for human life survival, targeting on the future, considering global warming, air and water/wastewater pollution (Djamel 2017). Considering the interrelationship, morality conducts to morality, the lost evidence in achieving the prospect in the dispute requires plentiful necessary focus in the debate and on the essential moral standards, ethical direction, and doctrines of explanations for undertaking the factual towards the object (Schwencke 2012). It was not an easy task for Bediuzzaman Said Nursi to convince his students against their willingness to consume Western cultural products, their desire to study in the West.

## FREEDOM USE AND PROTECTION

*Risale-i Nur* guides and enlightens the people to be cautious on the use of freedom and its protection with clear definition on the liberty limits. The natural state is to live in absolute independence, whereas in the urban societies humans have relative independence (Ville 2009). Protection of freedom is focus on internal and external locus of control affecting the imagination, questioning and action, through enabled technology, innovations and targeted interventions; where the arrangement incorporates

many diverse variables such as culture, religion, commerce, domestic regime type, and geography. Freedom also induces imperatives to submit to the vulnerability of individuals to trade their absolute freedom for a minimum of security (Ken 2011) and controlled interdependence to the extent of the collective action problem that overcomes to achieve security. Relative freedom to voice the use (On-cho & Edward 2005), of freedom by imagining, questioning and action is encouraged, with consistency, coherency and no ulterior motive on information flow, evolution of realistic ideas and application of authentic suggestions for all initiatives that are new and recognizable for growth. Socio-economical and moral liberty limits are actions which are carried out to forego for fairness and includes the freedom of choice, power exertion, wellbeing and equality. It extends into impersonal relations, freedom to pursue personal advantage, exclusive and rival in consumption, purely want-regarding, and dissatisfaction through exit (Irene 2008). Islam serves as a tremendous force to protect human dignity, guarantee and maintain world peace. Ethical strategies are construed from basic principles of deeds towards communal good, abstain from malevolent, protect the existence and avoid damage, exploitation and squandering. Finance, development and environment are progressively more connected. In business to support the entrepreneurs from leveraging opportunities and scale up financing was a cultural taboo, hence banking within the Islamic perspective got evolved; by accentuating on justice, impartiality and restructuring for the sustainable development values is a great move in the right direction. Even in consumerism, expecting a good quality *halal* food, opportunity exists for products with all the right mix of social justice, eco-friendly and high-quality characteristics by Muslim consumers. The ever-increasing awareness on environmental exploitation created the need to initiate environmental projects towards defending the nature, green commerce, and water desalination (Schwenke 2012). Bediuzzaman Said Nursi's strongly recommended to improve self so that people can touch other's lives in beneficial ways and be a person to accomplish anything on their own should get educated and improve themselves to become a useful person.

## PHILOSOPHY AND REINFORCEMENT

Islam is egalitarian and addressed to all races, clear and easy to understand. Theorists accept the principles of human philosophy and the Western way of thinking and depend on them in their struggle which reinforce and

strengthen the truths of Islam. *Risale-i Nur* affirms to look upon the world as existing, and not as one desires or envisages, to see order and harmony, beauty and equilibrium, justice and mercy, lordship, nourishment and generosity: and at the same time realize that those characteristics are pointing not to the created but to a Reality in which these traits exist in excellence and absoluteness (Yafuz 1996). *Risale-i Nur* identifies that permission or approval of unlawful maltreatment proved as hurdle to progress. Development is never wavered and uncompromised with misery, dishonesty, hostility, disdained fraternity, cruelty, and greed. The *Risale-i Nur* validates that all lives at all levels, are interrelated. interconnected and interdependent, like concentric or intersecting circles. Development is never wavered and uncompromised with misery, dishonesty, hostility, disdained fraternity, cruelty, and greed. *Risale-i Nur*, reflects the light of the Quran and lights the universe and man's inner world with abundant with textual discourse dealing with the ontology of human beings. Bediuzzaman Said Nursi by himself and the *Risale-i Nur* engaged to be complicated in identity edifice, but the crusade that has leapt from these two inspirations and was active in Turkish society facilitating a role in determining its supporters' wisdom of self (Aimee 2007). The moral philosophical concept of good and therefore the transformation of the self plays a central role in the pursuit of happiness, in a cosmic frame of reference stretching the boundaries of time and space; uncertainties of great magnitude, establishing connections with a source of trust, possessing inexhaustible strength and unending bounties provide a sense of ontological security (Nisanci 2015).

## FOUNDATION OF FAITH

*Risale-i Nur*'s Pillars of Faith cannot be erected on shear imagination, but can challenge the universe by showing care, tolerance, and honesty. Zakat emphasis to its usefulness to reduce poverty from the society, Shahadah is a single honest recitation as a witness or to testify as a faithful Muslim, Salat is the Muslim practice of prayer, Sawm is restraints during Ramadan month and Hajj pilgrimage (Muhammad Zakir 2012). The result of modernity and globalism has the societies in the world, transformed and broadened within the context of innovation, equality, diversity in freedom of thought, cultural tolerance and concurrence. Altruism is the source is love and the greatest idol of people which uproots feelings of hatred and rancor. Tolerance exhibits as respect, compassion, kindness and gentleness

is result of a tender heart yielding to modest behavior (Gözaydın 2009). The culture of a global society founded on a shared ethical framework should include respect and care for the community of life, ecological integrity, universal human rights, respect for diversity, economic justice, democracy, and a culture of peace (Earth 2016). Bediuzzaman Said Nursi avoided political issues, including the relationship between religion and secularism. He stressed on the compatibility of Islamic ideas and practices with the market economy, and his followers control a complex web of businesses and significant broadcast and print media. Bediuzzaman Said Nursi was both a social and educational connotation, presented himself as a modern educator and social innovator. Bediuzzaman Said Nursi advocated an educational program that can syndicate the rigorous study of modern, secular subjects along with extracurricular attention on spirituality and traditional religious values.

## LEADERSHIP DEVELOPMENT

*Risale-i Nur* had the raising of a leader connected to respect for free thought. Leaders shouldn't be subject to any pressure and should be able to express themselves, analogous to a seed that has the strength to sprout in the soil's bosom and grow, with supplements such as air beneficial to growth (Gözaydın 2009). Bediuzzaman Said Nursi's approach is to religious revival by not transforming the world around the self but changing one's view and to a greater degree reorienting for decisive concern by way of awarding the schema of rational choice. The two scenarios proposed are costs and benefits are distorted by selfishness, arrogance and greediness for immediate pleasures while the other is the realistic, reasonable and truthful attitude (Nisanci 2015). During Bediuzzaman Said Nursi's presence everyone took him to be the leader irrespective of his sought interest. Though he said that the *Risale-i Nur* was the indispensable thing and that all the rules are printed in it, there remained still the impression of a leader about him. The unity exists within the movement is emphasized by Nur students still ultimately referred to Bediuzzaman Said Nursi and the *Risale-i Nur* as their primary source of group identity. His students are quietists and mystics whose passive behavior only strengthens the state, say the anthropologists, political scientists, and the proponents of political Islam. Everyone including Bediuzzaman Said Nursi believed the movement was not built upon an individual leader but rather upon a text, the *Risale-i Nur* (Aimee 2007) .

*Risale-i Nur*, is ascribed by Nur students has brought in a change in perspective and it is greatly valued, as that benefits them to appreciate God's message. The *Risale-i Nur* establishes rather more multifaceted, roughly which not only purposes as an "inside other" but also one way or another modifies the internal self. It guides one's interface with the external from inside, through connections with the manuscript which transformation one's self-definitions, permitting one to function with a new outlook of the world.

## HUMANITY AND RELIGION

Bediuzzaman Said Nursi argued that a better empathy of the material world would expand faith on the religion. *Risale-i Nur was* complete and comprehensive to all and at all requirements of life. Bediuzzaman Said Nursi's writings authorized and ratified for a optimistic nationalism, which accepted for mutual assistance, harmony, valuable influence and a robust Islamic brotherhood, when compared with a negative patriotism which complicated the accepting of others and enmity toward those outside one's national categorization. *Risale-i Nur*'s disposition of heart and sensation cannot be captured in any real form other than through displayed quality of humanity. Islamic education has a religious emphasis and divine revelation in dogmas of faith, religion and moral duties guides political, social and economic organization of the community (Bame & Therese 2011). The self would need evidences to be convinced but analysis that Bediuzzaman Said Nursi's ideas -existence of God and bodily resurrection; were attacked in the modern time. In current world the traits are linked to leader emergence and leadership effectiveness may depend on context. There is no judicious, courageous, flexible leadership when the collectively encountering a conflict when resources are abundant, and the environment is calm. As the economic situation changes competing then the leadership becomes a predator for successful adaptation and survival, more self-oriented, leading to irreparable harm to people around. This paves way to Bediuzzaman Said Nursi's thought of Religion and Ecology platform appears to have more good and widespread interest on long run (Schwenke 2012). Therefore, to carefully handle mistakes by adhering and attempting to explore the influence on norms concerning relationships between different categories of people by provision of quantitative measures on subsistence, abundance and variety of resources (James & David 2012). Islamic actions have shaped the world by the intense engagements for a productive approach

contributing to make the world be transformed within communities, with the ability to handle errors, attempts and failures, humbly confirms the validity of leadership with no arrogance. Bediuzzaman Said Nursi's identity by characterized as one who advocates the creation of a modern Islamic Self, which is compatible with the challenges of modernity. Bediuzzaman Said Nursi's attribution is a very great implication to education throughout his life. Having functioned to start the Medrestü'z-Zehrâ university in the East and was stanch in his quest of enlightening transformation which would incorporate both the Islamic and the secular disciplines. However, his attitude toward materialistic viewpoint different with his revolution, he became disillusioned and engrossed himself more faithfully on the study of the Quran and preserved his persuasion that the material sciences aside from thinking of Islam and education are indispensable (Aimee 2007). Bediuzzaman Said Nursi was cautious of the latent impact of the unethical western influence which and clearly reproves those who recited the *Risale-i Nur* to be on guard against its ideas.

## CONCLUSION

*Risale-i Nur* responds to such challenges and issues pertaining to moral philosophy and discussions. The belief in truth as a reward in the paradise is deceived at the cost of losing the supreme bliss in the long run, by instantaneous enticements for selfish pleasure in the world. It is a veil of neglect and misguidance, turning towards forgetfulness of the reality and real needs of human beings. The universality of leadership, espouse the standing of individual differences, and the leadership rise is proof of individual differences on the Big Five traits leadership emergence and effectiveness: extraversion, conscientiousness, emotional stability, and openness to experience (Timothy 2009). The western studies project leader emergence in a group is cumulated based on the leadership effectiveness on the fair level of role performance; similarly, Bediuzzaman Said Nursi convinces the self that pursuing the good within the limits of the world will turn opposite, rather than bringing happiness, it would load unbearable. Hence suggests true happiness is a channelized pursuit of the good towards a God-conscious path (Nisanci 2015).

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