

THE IMPORTANCE OF HALAL CONSUMPTION IN FORMING A CIVILIZED MUSLIM

Betania Kartika Muflih

International Institute for Halal Research and Training,
 International Islamic University Malaysia (IIUM)

Abstract

This work investigates the methods and ideas of Imam Nursi regarding human civilization and to understand his lively scriptural approach to the importance of sticking to Allah's guidelines. This article follows library and textual analysis. Hence, it concludes that it is necessary to situate Imam Nursi's work within the context of *Tauhid* (Divine Unity) framework, which constitutes the background of his entire system of thought. The purpose of a Muslim's life is to worship Allah and to devote oneself to seeking His love. Imam Nursi argues that man is given faculties to discover Allah's attributes that are manifested in the universe in different kinds of forms. Thus the humanity's highest aim and purpose is to complete their faith with knowledge and love of Allah. So worshipping Allah takes many different forms too. This paper will highlight the idea of Consuming Halal food as one way of worshipping Allah and Devoting oneself to Him, and that Consuming Non-Halal food will lead oneself to commit wrongdoing. Imam Nursi's ideas explain that Muslims need to adhere with fundamentals of faith in order to be civilized.

Keywords: *Civilization, Divine Unity, Halal Consumption*

1. BRIEF LIFE OF IMAM NURSI

Imam Nursi was born in 1876 or 1877¹ in Nurs of Bitlis province in eastern Anatolia, Turkey. His life-time spanned the final decades of the Caliphate of the Ottoman Empire, its collapse and dismemberment after the First World War, and the setting up of the Republic, and then twenty five years of Republican People's Party rule, famous for the Government's repressive anti-Islamic and anti-religious policies. Until the years following the First World War, during the ten years of Democrat rule, Imam Nursi's struggles in the cause of Islam had been active and in the public domain.²

He completed the normal course of religious school (*madrasah*) education at the early age of fourteen, when he obtained his diploma. From his early age, he was unsatisfied with the existing education system of his time, which later on he formed a comprehensive proposals to reform it. The main idea of the new proposals was to bring together and combine the teaching of Islamic religious sciences with modern sciences side by side, together with the establishment of university in Eastern Provinces of the Empire, called *Madrasah al-Zahra*, to educate Muslims so they may surpass the West both intellectually and scientifically. His non-stop efforts to bring his proposals into a reality took him to Istanbul in 1907, where he presented a petition to the court of Sultan Abdul Hamid. The proposals never came up as he wished due to war, although subsequently he received funds twice for the construction of his

¹ In this regard, Sukran Vahide quoted that there are some discrepancies between the dates given for his birth day in the available sources but the majority give it as 1293 Rumi. See Vahide, *The Life and Times of Bediuzzaman Said Nursi*, The Muslim World, Vol LXXXIX, No 3-4, 1999, p.208

² See Sukran Vahide, *About the Risale-i Nur, The Words and their Author*, in the Words, Sozler Publication, 2008, 803

university and its foundations were laid in 1913.

Hence, the idea of establishing an Islamic university for scholarship in Turkey like Al-Azhar University, was one of the main pillars through which he wanted to achieve scientific communication of knowledge between Islamic countries, to establish a sublime civilization that would link Islamic and contemporary sciences, and to spread this idea in the Muslim countries. He understood, by means of insight, that the cultural human dimension in such a phase is an essential step on the path of Islamic unity. During his time, *madrasah* education dropped physical sciences which directly had contributed to the advance of the West and to the decline of Ottoman. Contrary to the practice of religious scholars at that time in the east, Nursi studied and mastered almost the major of physical and mathematical sciences, and later studied philosophy as well. He was sure that in this way Islamic theology (*kalam*) could be renewed and could answer successfully the attacks towards Islam and Qur'an.

He strove to prove that Qur'an was the source of real progress and civilization, it wasn't contradictory with science and progress, despite Muslim people were in decline and regression at that time, he was sure that Islam would dominate the future. Though he could not completely accomplish the *madrasah*, he preferred to stay in Istanbul and initiated a struggle in social affairs. He had not only taught many students and had engaged in debate and discussion with leading scholars from all over the Islamic world, but he had also commanded and led in person a volunteer regiment against the invading Russians in eastern Turkey in 1914 for nearly two years until taken prisoner³. This period was named by Imam Nursi as the period of "Old Said". However the years that saw the transition from empire to republic also saw the transition from the "Old Said" to the "New Said".

The "New Said" was characterized by his withdrawal from public life and concentration on study, prayer and thought for what was required now was a struggle of a different sort. In this period he took Qur'an as his sole guide, by means of the original method of expounding the Qur'anic truths of belief, which at the same time refuted the principles of materialist philosophy.⁴ In 1925 under the reign of Mustafa Kemal (Attaturk), Imam Nursi was sent into exile in western Anatolia and for the next twenty-five years, and to a lesser extent for the last ten years of his life, he suffered exile, imprisonment, harassment and persecution by the authorities. But these years of exile and isolation saw the writing of the *Risale-i Nur*, the "Treat of Light" and its dissemination throughout Turkey.

Imam Nursi realized that an essential cause of the decline of the Islamic world was the weakening of the main foundations of belief. This weakening, together with the constant attacks on those foundations in the 19th and 20th centuries carried out by materialists and atheists, led him to realize that the urgent need was to strengthen, and even to save belief.⁵ What was needed was to expend all efforts in the struggle against aggressive atheism and irreligion, and to answer at that level those attacks with a peaceful jihad, i.e. "Manevi Jihad" or "Jihad of the word".⁶ Thus in his exile, Imam Nursi wrote a body of work, the *Risale-i Nur*, that explained and

³ See Sukran Vahide, *A Chronology of Said Nursi's Life*, in *Islam at the Cross Road*, edited and with introduction by Ibrahim Abu Rabi, State University York New York Press, 2003, xix

⁴ *ibid*

⁵ See Fred A.Reed, *Anatolia Junction*, Talonbooks, Canada, 1999, 226

⁶ See Sukran Vahide, *The Author of the Risale-i Nur Bediuzzaman Said Nursi*, Reyhan Ofset, Istanbul Turkey, 2004, 352

expounded the basic tenets of belief, the truths of the Quran, to modern man. Imam Nursi died in March 23rd 1960, or 25th Ramadan 1379 AH in Urfa, Turkey.⁷

2. ABOUT RISALE-I NUR

Imam Nursi's main purpose in composing the collection of writings known as the Risale-i Nur was to offer convincing proofs and explanations of the essentials of faith as taught by the Qur'an that would answer the needs of ordinary believers, whose faith he felt was being challenged by the scientism and currents of materialist thought that gained strength in late Ottoman and early Republican Turkey. His aim was to demonstrate the validity and truth of the Qur'anic vision of existence and its continued relevance for human life. In undertaking these tasks, Imam Nursi drew on many traditions within Islamic thought and learning, which he sought to unite, within a method he believed was derived from the Qur'an.

The Risale-i Nur collection is a six-thousand-page commentary on the Qur'an written by Imam Bediuzzaman Said Nursi. There are two main sorts of commentaries; one expounds the phrases and words of the verses, while the other explains and proves the meanings and truths of the verses, Risale-i Nur is a commentary of the second sort.⁸ His commentary (*tafsir*) on the Qur'an was to expound it not according to the order of the verses and the immediate causes for its revelation, but explains those verses which concern the truth of belief.

- i. The first volume and collection was given the name of *Sozler*, (The Words) by 1929.
- ii. The second volume of the Risale-i Nur Collection and consists of the most important letters and most general interest is *Mektubat* (The Letters).
- iii. The third volume of the Risale-i Nur collection is called *Lem'alar* (*The Flashes*).
- iv. The next work that forms the fourth volume of the collection is *Sualar* (The Rays).
- v. There is another collection named *Isharat al I'jaz* or Signs of Miraculousness, it was written during the Great War, when he commandeered on the Caucasian front in 1916.

Another appendix that was added to the collection of Risale-i Nur was the collection of his letters to his students when he stayed in Emirdag, entitled *Emirdag Lahikasi* or Emirdag Appendix. Imam Bediuzzaman also compiled various other collections from the above works, in order to address particular sections of society. Among those present work are: The Illuminating Lamp (*Sirac n-Nur*), A Guide For Youth, *Zulfikar*, and The Staff of Moses (*Asa-ay Musa*).⁹

Some booklets related to Risale-i Nur, and are translated into English are:

1. The Damascus Sermon (Hutbe-i Şâmiye)
2. Fruits of Belief (Meyve Risalesi)
3. A Guide for Youth (Gençlik Rehberi)

⁷ Ibid, 373

⁸See Ahmad Bahjat, 'A Short Look at Bediuzzamn's Life of Service', paper presented in the International Symposium in Istanbul on the 27th-29th September 1992.

⁹ Bediuzzaman said Nursi, *The Rays Collection*, 682

4. The Islamic Unity (İttihad-ı İslam)

Some of those which are not translated into English yet, are:

- i. The Barla Letters (Barla Lahikası)
- ii. The Kastamonu Letters (Kastamonu Lahikası)
- iii. The Emirdağ Letters (Emirdağ Lahikası)
- iv. Sikke-i Tasdik-i Gaybî
- v. Âsâr-ı Bedîiyye
- vi. İman ve Küfür Muvâzeneleri
- vii. Münâzarat
- viii. Nur Çeşmesi
- ix. Sünûhât - Tulûât - İşârât
- x. Nur Âleminin Bir Anahtarı
- xi. Dîvan-ı Harb-i Örfî
- xii. Nurun İlk Kapısı
- xiii. Hizmet Rehberi
- xiv. Fihrist

3. ABOUT CIVILIZATION

3.1 The general definition of Civilization is as follows:

- i. The stage of human social development and organization which is considered most advance.¹⁰
- ii. The process by which a society or place reaches an advance stage of social development and organization.¹¹
- iii. An advance state of intellectual, cultural, and material development in human society, marked by progress in the arts and sciences, the extensive use of record keeping including writing and the appearance of complex political and social institution.¹²
- iv. Cultural or intellectual refinement; good taste¹³.
- v. Modern society with its convenience¹⁴

3.2 Civilization according to Imam Nursi

The basis for the advancement of civilization of a nation is to stick to the Lord's guidance. None of a nation's fundamental issues can be accessed except through the truths of faith. The Imam says: "History tells us that the advancement and civilization of Muslims lie in their adherence to the truth of Islam and are commensurate with it; while the advancement and civilization of others are inversely commensurate with (proportional to) their attachment to their religion."¹⁵

¹⁰ <http://www.oxforddictionaries.com/definition/english/civilization>

¹¹ ibid

¹² <http://www.thefreedictionary.com/civilization>

¹³ ibid

¹⁴ ibid

¹⁵ <http://www.thepenmagazine.net/imam-nursis-vision-for-islamic-unity/>

4. ABOUT THE OBJECTIVES OF HUMAN CREATION

All men are created to worship and serve Almighty Allah, the Holy Qur'an informs us of man's duty with the verse:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

*"I created not jinn and man except that they might worship."*¹⁶

Imam Nursi puts this verse at the head of the Rays Collection, in regard of this verse, he says:

*"According to the meaning of this mighty verse, the purpose for the sending of man to this world and the wisdom implicit in it consists of recognizing the Creator of all beings and believing Him and worshipping Him. The primordial duty of man and the obligation incumbent upon Him are to know God and believe in Him, to assent to His Being and unity in submission and perfect certainty."*¹⁷

Islam teaches that the purpose of a Muslim's life is to worship Allah and to devote oneself to seeking His love. It is natural for a human being to love Allah and desire to win His love because that love is ingrained into a person's soul before birth. Muslims recite the Azan (call to Prayer) in an infant's right ear immediately after birth. Therefore, from the very beginning the child is subconsciously attracted to the Truth and Beauty of The Creator. Man is also given faculties to discover Allah's attributes that are manifested in the universe in different kinds of forms. Thus the humanity's highest aim and purpose is to complete their faith with knowledge and love of Allah. So worshipping Allah takes many different forms too. Indeed each and every activity of man, in his daily life is a form of worship.

Allah has set up all the guidelines for a man to utilize them so he will be always worshipping Allah in any form he does. But how does one keep this goal in mind while going about one's daily business? When one is involved in the routine of daily life, it may appear difficult to maintain the spiritual level required to win Allah's love. Allah himself provided mankind with the means to do this. He revealed the Holy Qur'an to the Prophet Muhammad (PBUH) and raised him up to be the "Perfect Leader" and teacher of the Quranic law to all people. Prophet Muhammad (PBUH) was called on to furnish an example through following Allah's guidelines. He was sent to be a mercy for the entire universe and to teach us how to live our entire life as worship to Allah. When the Prophet (PBUH) taught us the supplication for all kinds of activities, for example, or at least to start our work with reciting *Bismillāhirrahmānirrahīm* (In the name of Allah the Most Gracious Most merciful) and end it by saying *Alhamdulillahil rabbil 'ālamīn* (Praise be to Allah, the Lord of the Entire Universe), it shows that whatever we do is for the sake of worshipping Allah and seeking His pleasure.

5. Halal Consumption as a Way of Worship

¹⁶ Al-Dhzariyat,(51):56

¹⁷ Nursi, *The Rays Collection*, 125

Imam Nursi asserts that Allah has bestowed on the human beings the spiritual instruments which need to be used properly to fulfil the goal for which Allah created the human beings. He says that the human being resembles a seed that contains within it the systems and functions laid with by Allah, which has also included in it an exact plan. Indeed, important instruments were laid within the essence of the human being, and he was given accurate and precious programs. If he is educated to use these instruments properly, and according to the designated plan, and the seed is irrigated with the water of Islam, and with the light of faith, it is inevitable that fresh sprouts, branches and ripe fruits will come from the seed. Imam Nursi says in line of the following verse:

*And He taught Adam the Names, all of them.*¹⁸

“Adam’s (PBUH) greatest miracle in the question of the supreme vicegerency was the teaching of the Divine Names.” Like the miracles of the other Prophets each allude to a particular human wonder, the miracle of Adam, who was the father of all the Prophets and the ‘Inauguration of the Office of Prophethood,’ points almost explicitly to the final points of all human attainment and progress, and humanity’s final goals. Through the tongue of allusion, Almighty God (May His glory be exalted) is saying with this verse: “O Sons of Adam! Since as a proof of their superiority over the angels in the question of the vicegerency, I taught your forefather all the Names, you too, since you are his sons and the inheritors of his abilities, should learn all the Names and in your position as holder of the Supreme Trust demonstrate before all creatures your worthiness. For the way is open to you to rise to exalted rank such as holding the highest positions over all beings in the universe, and for vast creatures like the earth to be subjected to you. Come on, step forward, adhere to all the Names, and rise!”¹⁹

The next verse goes:

And We said, "O Adam, dwell, you and your wife, in Paradise and eat there from in [ease and] abundance from wherever you will. But do not approach this tree, lest you be among the wrongdoers."

This verse teaches us very important lessons:

- i. Man is created to obey Allah in any form.
- ii. It shows that the act of eating from the permissible sources is mandatory and obligatory. Eating in Islam is not merely for the sake of overcoming hunger, but more than that, it has the Divine order, thus it lies the Divine reason behind the order.
- iii. Eating is a form of obeying Allah/ worshipping Allah, for this, its guidelines must be followed.
- iv. Man is at the same time tested by Allah in any form Allah wills.
- v. The prohibition of approaching to the certain tree in this verse shows the test given to man, and it has been laid under the Divine reason as well.

¹⁸ Qur’an, Al Baqarah (2): 31

¹⁹ Nursi, The Words, 271

- vi. It shows that to approach to the forbidden things will lead one to do the forbidden acts.
- vii. Anyone goes beyond the permissible limit, drags his own self to be wrongdoer, uncivilized citizen and disobedient to Allah. It leads to the disaster, backwardness, ignorance, shamefulfulness and punishment.

As Allah's servants, one will always be tested by Allah, in both favourable and unfavourable ways to determine the level and sincerity of faith as stated in the Quran:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا
 تُرْجَعُونَ ﴿٣٥﴾

*"Every soul will taste death. And We test you with evil and with good as trial; and to Us you will be returned."*²⁰ (surah al-Anbiya':35).

The prohibition of approaching the tree is a great symbol of a test. Where a human is provided with abundant of permissible things to be done, permissible food and drinks to be consumed, and at the same time he has to abstain from unlawful things to do and unlawful foods and drink to consume. All of these have a Divine purpose behind them, which is obedience. This verse has clearly stated that Adam and his wife were provided with abundance of lawful foods to eat from wherever they would, and that they should not approach a certain tree, otherwise they would be wrongdoers. That is the main reason of prohibition. The lawful things are what is termed to be Halal, and the prohibited one is termed Haram by Shariah.

6. IMPLICATION OF HALAL OR PERMISSIBLE AND LAWFUL IN ISLAM

Halal stands for values that are embedded in Divine Values, it is explained as follows:

- i. It is a Divine prescription that has its own inherent and distinct worth. It is part of a belief system and moral code of conduct. What is deemed Halal is ultimately governed by Divine Laws. It is directly related to the identity and lifestyle of a Muslim.
- ii. Halal is prescribed by Allah. It is intrinsically pure and wholesome. "He commands them what is right and forbids them what is wrong, he makes lawful the things that are wholesome and makes unlawful the things that are bad and lifts from them their burdens and the yokes that were upon them."²¹ It is intrinsically pure and wholesome. The Law of the Yahood was in response to their rebellion. It was a punitive prescription - they were deliberately denied the tayyibaat – the wholesome and natural because of their persistent rebellion. The Quran refers to this in the following words: "Because of the transgression of the Jews We made unlawful many of the wholesome things that were (previously) permitted to them."²² The word Tayyibaat has a spiritual and physical meaning which includes the physical, mental and spiritual wellbeing.

²⁰ Al-Anbiya' (21): 35

²¹ Al A'raaf (7):157

²² Al Nisaa' (4):160

- iii. Halal creates the capacity within the individual to act righteously. It creates an appetite to be upright and righteous. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "O people! Allah is Pure and, therefore, accepts only that which is pure. Allah has commanded the believers as He has commanded His Messengers by saying: `O Messengers! Eat of the good things, and do good deeds.' (23:51) And He said: `O you who believe (in the Oneness of Allah - Islamic Monotheism)! Eat of the lawful things that We have provided you..." (2:172) ²³
- iv. Halal purifies the heart and mind and opens the doors for the graceful acceptance of our duas and prayers. Prophet Muhammad (PBUH) made a mention of the person who travels for a long period of time, his hair are dishevelled and covered with dust. He lifts his hand towards the sky and thus makes the supplication: `My Rabb! My Rabb!' But his food is unlawful, his drink is unlawful, his clothes are unlawful and his nourishment is unlawful, how can, then his supplication be accepted". Further, Imam Ghazali mentions in Ihya-Ulum-Id-Din that once Sa'ad said to Rasulullah (PBUH): "Pray to Allah that He may accept my invocation." Rasulullah (PBUH) said: "Eat lawful food, your invocations will be accepted." Imam Ghazali also mentions: "If a man eats lawful food for forty days, Allah illumines his heart and lets wisdom flow from his heart through his tongue."
- v. Halal also signifies: Health - Wellbeing, Wholesomeness - Quality -Hygiene not only with regards to the end product but with regards to all related activity from the "farm to the fork"
- vi. Consuming Halal and avoiding suspicious things save one's religion and honor. Narrated An-Nu'man bin Bashir RA: "I heard Allah's Apostle saying: "Both legal and illegal things are evident but in between them there are doubtful (suspicious) things and most of the people have no knowledge about them. So whoever saves himself from these suspicious things saves his religion and his honor. And whoever indulges in these suspicious things is like a shepherd who grazes (his animals) near the sanctuary (private pasture) of someone else and at any moment he is liable to get in it. (O people!) Beware! Every king has a sanctuary and the sanctuary of Allah on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart."
- vii. Consuming Haram is one way of following the steps of Satan, it leads one to the disaster and even shirk. Imam Nursi says regarding the verse in Surah a-Baqarah verse 36: "But Satan caused them to slip out of it (by being successful in provoking Adam and Eve to eat from the forbidden and unlawful tree) and removed them from that [condition] in which they had been. And We said, "Go down, [all of you], as enemies to one another, and you will have upon the earth a place of settlement and provision for a time."

"Through the tongue of allusion, Almighty God (May His glory be exalted) is saying with this verse :But your forefather was once deceived by Satan, and temporarily fell to the earth from a position like Paradise. Beware! In your progress, do not follow Satan and from the heavens of Divine wisdom thus fall into the

²³ Al-Baqarah (2): 36

misguidance of 'nature.' Continuously raising your head and studying carefully Allah's Most Beautiful Names, make your sciences and your progress steps by which to ascend to those heavens. Then you may rise to My dominical Names, which are the realities and sources of your sciences and attainments, and you may look to your Sustainer with your hearts through the telescope of the Names."²⁴

From the very beginning of human creation, Allah has set up the guidelines for the human to follow so he can succeed, and the success in obeying Allah. To follow the right path, Allah has bestowed him with knowledge to refer. The wrong path is also created so human can choose, for this; the reward and punishment have their own values. For this, God bestows a human with the reason and intelligent for the purpose of believing in Him and to strengthen his belief in Him. The knowledge bestowed to human is for him to utilize while he is undergoing the worship as well as overcoming the test. Imam Nursi says:

*"...man's most valuable faculty is intelligence. Through the mystery of Divine unity, it becomes a brilliant key to the sacred Divine treasures, and to the thousands of coffers of the universe. Whereas if it descends to associating partners with God and to unbelief, it becomes an inauspicious instrument of torture which heaps up in man's head all the grievous pains of the past and awesome fears of the future."*²⁵

Imam Bediuzzaman goes on deeper in the meaning of assigning partners to God, as a biggest act of wrongdoing, it can either be worshipping idols or any form which is a sort of imitation of idol worship. Just as the Qur'an severely prohibits the worship of idols, so it forbids the worship of images, which is a sort of imitation of idol-worship. Whereas civilization counts the representation of forms as one of its virtues, and has attempted to dispute the Qur'an in this matter. But represented forms, whether pictorial or concrete, are either embodied tyranny, or embodied hypocrisy, or embodied lust; they excite lust and encourage man to oppression, hypocrisy, and licentiousness.²⁶

CONCLUSION

Consuming Halal promotes good morality and decency. It has strong relationship with worship and civilization. Allah has forbidden Prophet Adam and his wife from approaching the tree so that they wouldn't become wrong doers. It also assures that keeping oneself in the limit of permissible things shows one's obedience and modesty. The first instance of human lapse resulted in the exposure of nudity, as Allah said in surah Al A'raf "When they had tasted (fruits) from the tree, their private parts became revealed to them and they began to cover their private parts with leaves from the garden." This verse establishes the nexus between Halal food and modesty. The consumption of Haram resulted in the exposure of their private parts, this exposure is the symbol of being uncivilized which was the result from not obeying Allah by consuming unlawful things.

The Hadith mentioned before has also explained that the supplication of a person who is nourished with unlawful things is not accepted and his life is not blessed, any effort made in this life to be civilized will be in vain. As have been stated by Imam

²⁴ Nursi, The Words, 271

²⁵ Ibid, 24

²⁶ The Words Collection, 25th Word, 422-3

Nursi that the basis for the advancement of civilization of a nation is to stick to the Lord's guidance, once His guidelines are neglected and not any more followed, there will be no civilization on earth.

REFERENCES

Alquran al Kareem

Abu Rabi Ibrahim, *A Chronology of Said Nursi's Life*, in *Islam at the Cross Road*, State University York New York Press, 2003

Al Bukhari , Muhammad bin Ismail Abu Abdullah, *Saheh Al Bukhari*, edited by Salih bin 'Abd al Aziz bin Muhammad bin Ibrahim Ali Al Shaikh, 3rd Edition, Darus Salam, Riyadh, 2000

Al Ghazali, Abu Hamid, *Ihya 'Ulum al Deen*, Dar Al Ma'rifah, Beirut, n.d

Al Nasai, Ahmad ibn Syuaib ibn Ali ibn Sinan Abu Abdurrahman, *Sunan Al NasÉi* edited by Salih bin 'Abd al Aziz bin Muhammad bin Ibrahim Ali Al Shaikh, 3rd Edition, Darus Salam, Riyadh, 2000

Al Tirmidzi, Abu Isa Muhammad ibn Isa ibn Sarwah ibn Musa ibn Dahhak al Sulami, *Jami' At Tirmidzi*, edited by Salih bin 'Abd al Aziz bin Muhammad bin Ibrahim Ali Al Shaikh, 3rd Edition, Darus Salam, Riyadh, 2000

Fred A. Reed, *Anatolia Junction*, Talonbooks, Canada, 1999
 Sukran Vahide, *The Author of the Risale-i Nur Bediuzzaman Said Nursi*, Reyhan Ofset, Istanbul Turkey, 2004

Muslim, Abul Husayn, *Sahih Muslim*, edited by Salih bin 'Abd al Aziz bin Muhammad bin Ibrahim Ali Al Shaikh, 3rd Edition, Darus Salam, Riyadh, 2000

Nursi, Bediuzzaman Said, *The Words* , Translated from Turkish by Sukran Vahide, Sozler Publication, Istanbul, Turkey, 2008

_____, *The Flashes* , Translated from Turkish by Sukran Vahide, Reyhan Ofset, Istanbul, Turkey, 2004

_____, *The Rays* , Translated from Turkish by Sukran Vahide, Reyhan Ofset, Istanbul, Turkey, 2006

_____, *The Letters* , Translated from Turkish by Sukran Vahide, Reyhan Ofset, Istanbul, Turkey, 2005

_____, *The Signs of Miraculousness* , Translated from Turkish by Sukran Vahide, Reyhan Ofset, Istanbul, Turkey, 2007

_____, *The Damascus Sermon* , Translated from Turkish by Sukran Vahide, Sozler Publication, Istanbul, Turkey, 2008

_____, *The Staff of Moses*, Translated from Turkish by Students

Vahide Sukran, *The Life and Times of Bediuzzaman Said Nursi*, The Muslim World, Vol LXXXIX, No 3-4, 1999, p.208

Vahide Sukran, *About the Risale-i Nur, The Words and their Author*, in the Words, Sozler Publication, 2008, 803

<http://www.oxforddictionaries.com/definition/english/civilization>

<http://www.thepenmagazine.net/imam-nursis-vision-for-islamic-unity/>

<http://www.thefreedictionary.com/civilization>