

Review Article

The Glorious Qur'an as a Guide and Solutions to the Problems of Muslim Ummah: The Perspective of Badiuzzaman Sa'id Nursi

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Abstract: Man has needs and wishes that stretch to eternity, and seemingly insoluble problems. It is the Glorious Qur'an that shows the way leading to man's happiness, both worldly and in the hereafter; it contains the key to his happiness. All those who have busied themselves with the Qur'an since it was first revealed have sought answers in it to man's problems. In short, it is no exaggeration to say that the Qur'an contains everything for those who think and can understand it. Therefore, the **aim** of this paper is to offer the best solutions for the difficulties and tribulations with which Muslims are afflicted in light with the Glorious Qur'an, both potential and actual. The paper also attempts to study the solutions for the Muslim's problems by *Badiuzzaman* Said Nursi, a leading modern scholar, has put forward, and driving them from the Qur'an. Furthermore, the **content** of the paper is to elucidate the solutions *Badiuzzaman* offered for some of the social problems facing Muslim *Ummah* such as backbiting and envy, which Muslim *Ummah* today are bound to encounter in their lives. The analytical **method** is used while collecting data of this research.

Keywords: Glorious Qur'an, Solutions, Muslim *Ummah*, and *Badiuzzaman* Sa'id Nursi.

INTRODUCTION

The Glorious Qur'an shows man how to be truly human. It teaches him how to have good relations in this world with himself, his family, and the society, in which he finds himself, thus showing him how to pass his life happily. It also urges him not to forget the next life. In short, it is not exaggeration to say that the Glorious Qur'an contains everything for those who believe who with it and understand clearly. For example, man in one way or the other cannot do without the matters of belief, and the Glorious Qur'an contains detailed principles for these, mentioning the length the Creator's names and attributes.¹ It insists that Allah alone is fit to be worshipped,² recommends belief in the Angels, Prophets, and revealed scriptures,³ and informs man of life after death, and that he shall held to account for all he has done in this world and receive requital for it.⁴ The Glorious Qur'an deals with so many things as the settling of disputes,⁵ it solves family problems,⁶ relations between Muslims and non-Muslims, and their relations in time of peace,⁷ and their relations in time of war.⁸

¹ Qur'an, 2: 255.² Qur'an, 7: 191.³ Qur'an, 2:136.⁴ Qur'an, 64: 7.⁵ Qur'an, 49: 9-10.⁶ Qur'an, 4: 34-5.⁷ Qur'an, 8:61.⁸ Qur'an, 2: 190.

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The Glorious Qur'an deals with many other matters such as behaviour towards relatives,⁹ meeting evil with good,¹⁰ forgiveness being a virtue,¹¹ encouragement of honesty,¹² faithfulness in trusts,¹³ enjoining justice,¹⁴ avoiding pride and being modest and humble,¹⁵ the undesirability of mocking others and calling them by nick-names,¹⁶ avoidance of suspicion, backbiting, and prying into the affairs of others.¹⁷

In brief the researcher may say that the Qur'an deals with a wide range of subjects, all of which are bound to crop up at one time or another in daily life. Muslim *Ummah* should therefore regard the Qur'an when searching for solutions for their problems.

In this paper the researcher attempt to study the solutions for Muslims' problems by *Badiuzzaman Sa'id Nursi*, put forward, deriving them from the Qur'an. That is to say, when offering solutions for all the problems, he benefited from the Qur'an in the widest sense and set them out in the light of the Qur'an.

In this paper also, researcher will study the solutions offered by *Badiuzzaman Sa'id Nursi* for some of the social problems facing Muslims *Ummah* such as disunity, distinctiveness, backbiting and envy, which many Muslims are destined or bound to encounter in their lives, then the researcher will look into some solutions he forwarded for these problems and so many things will be discussed in this paper Insha Allah.

Disunity among the Muslim Ummah;

As indicated by Nursi is among the destructive factor of weakening of Muslim *Ummah* and different communities in the world. For the problem of disunity, Nursi prescribed the solution which is called "unity"¹⁸ among people. They should work together and consolidate their relationship instead of fighting against themselves. Also the Almighty Allah in the Qur'an ordered Muslims to unify themselves they should not scattered, Allah says: *And hold fast, all of you together, to the Rope of Allah (that is Qur'an), and be not divided among yourselves....*¹⁹

Distinctiveness among the Muslim Ummah;

The solution that was proposed by Nursi was consultation. In order to show the importance consultation the Almighty Allah stated this good action in the Glorious Qur'an and shows that it is the action of good people where He says:

"And those who answer the Call of their Lord and perform *Al-Salat* and who (conduct) their affairs by consultation, and who spend of what we have bestowed on them."²⁰

He ends his Sermon with these golden words: "In the face of endless enemies and innumerable needs, man can continue his personal life only through the support and assistance proceeding from belief, and can maintain his social life only through the mutual consultation enjoined by the *Shari'ah* that proceeds from the truths of belief. Only thus can he halt his enemies and open up a way to secure his needs"²¹

Backbiting; is a big Problem facing Muslim Ummah in the World today

Backbiting has been defined as "mentioning a person's faults behind his back".²² It is a sickness of the spirit which poisons both the individual and society. Man is a lofty being whom *Allah* has allotted a place on the earth higher than all other living beings. Just as man himself is worthy, so he has high honour and dignity. It is forbidden to insult and degrade him in any way and to broadcast his faults. Almighty *Allah* uses the expression "Woe to..." in order to warn against such conduct:

⁹ Qur'an, 4: 36.

¹⁰ Qur'an, 41: 34.

¹¹ Qur'an, 3: 133-4.

¹² Qur'an, 9: 119.

¹³ Qur'an, 4: 58.

¹⁴ Qur'an, 16: 90.

¹⁵ Qur'an, 17: 37.

¹⁶ Qur'an, 49: 11.

¹⁷ Qur'an, 49: 12.

¹⁸ S. Nursi Damascus Sermon, Istanbul: Sozler Publications.. Vahide, S. (2013) p. 54

¹⁹ Qur'an, 3: 103.

²⁰ Qur'an, 42: 38.

²¹ Badiuzzaman Said Nursi, *ibid*, p. 58

²² Jurjani, Ali b. Muhammad, *al-Ta'aruf*, (Beirut: Dar al Kutub al-'Ilmiyye, 1988), P. 163.

Woe to every (kind of) scandalmonger and backbiter, who piles up wealth and lays it by.²³

Not finding fault with others or speaking against them, and to be someone whom others can trust is considered so commendable that the Prophet (peace be upon him) said that the most virtuous of Muslims were those from the tongues and hands of whom others were safe,²⁴ and that he would stand guarantee in Paradise for those who gave their word and were true to it.²⁵ Yes, in the view of the Muslim there is no difference between verbal aggression, such as backbiting, slander, insult, and degrading words, and physical aggression. For one causes physical harm and the other destroys a person's character. During his ascension, the Prophet (*peace be upon him*) saw a people who were tearing at their faces and chests with iron nails, lacerating them. He asked Gabriel the reason, and was told that they were people who criticize others maliciously behind their backs and broadcast their secret faults.²⁶

Because of its importance, the Qur'an and *Sunnah* lay the greatest emphasis on the ugliness of backbiting, insisting that believers avoid such actions; *Badiuzzaman* Sa'id Nursi described the ugliness of this bad quality in expounding the following Qur'anic verse:

O you who believe! Avoid suspicion as much (as possible); for suspicion in some cases is a sin; and spy not on each other, nor speak ill of each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay, you would abhor it. But fear *Allah*, for *Allah* is Oft-Returning, Most Merciful.²⁷

"...the verse, *would any among you like to eat flesh of his dead brother*. It censures six times. It restrains from backbiting forcibly six times over. It is like this: as is known, the *Hamza* at the beginning of the verse is interrogative. This seeps through all the words of the verse like water. Thus, with the **first Hamza** it asks: have you no reason, the seat of question and answer, that you do not understand how ugly it is? "With the **second**, it asks with the word *like*: Is your heart, the seat of love and hate, so corrupted that it loves the most despicable thing?

"With the **third**, it asks with the words *one of you*: What has happened to your social life and civilization, which receives its vitality from the community, that it finds acceptable an act which thus poisons your life? "With the **fourth**, it asks with the words to *eat the flesh*: What has happened to your humanity that you tear apart from your friend like a savage beast? "With the **fifth**, it asks with the words *your brother*: Have you no compassion and fellow-feeling that you unjustly tear with your teeth at the character of the one injured, your brother in so many respects? Have you no reason that you bite at your own limbs like a madman?

"And with the **sixth** it asks with the word *dead*: Where is your conscience? Is your nature so corrupted that you do the best repulsive thing to the most respected person, your brother, like eating his flesh? That is to say, backbiting is censured and despised by the reason, the heart, humanity, the conscience, human nature, and social national solidarity. So see how this verse restrains from this crime in six concise degrees, on six miraculous levels!"²⁸ *Badiuzzaman* says too that:

"Backbiting is the vile weapon most commonly used by the people of enmity, envy and obstinacy, and the self-respecting will never stoop to employing so filthy a weapon".²⁹

Badiuzzaman interestingly linked backbiting to politics, and said that politics in his time were largely based on backbiting. He said:

"The reality of the verse *No bearers of burdens can bear the burdens of another*,³⁰ which is one of Islam's many fundamental laws, is this: no one, nor his friends and relations, can be held responsible for another person's crime. Whereas due to the

²³ Qur'an 104:1-2.

²⁴ Al-Bukhari M. I. *Sahih al-Bukhari*, Muhsin, M. (trans.): Beirut. Daru al-Arabia, (2009), Hadith No. 4.

²⁵ Ibid, Hadith No. 23.

²⁶ S. A. Abi Dawud, *Sunan Abi Dawud*, A. Abdul-khair et-tal (eds.), Dar al-Hadith. (2003), Hadith No. 35 see also Ahmad bn Hanbal, Hadith No. 224.

²⁷ Qur'an, 49:12

²⁸ S. Nursi *The Words: on the Nature and Purpose of Man, Life and all Things*. (Trans.). Istanbul: Sozler Publications.. Vahide, S. (2008), PP. 391-2

²⁹ Nursi, *Badiuzzaman* Said, Nursi Mektubat (Istanbul: Envar Nesriyat, 1993) 276 Letters 1928-1932 (Eng. Trans) (Istanbul: Sozler Publications, 2nd edn. 1997) P. 327.

³⁰ Qur'an 6:164.

partisanship of the present-day political parties, they show approval for numerous innocent people suffering harm because of one criminal's crime. The supporters or relatives of a criminal are subject to gross slander and degradation due to his crime, and because the single crime is thus multiplied a hundredfold, it gives rise to terrible grudges, enmity, and reprisals. This is a poison throwing the life of society into utter confusion, as well as preparing the ground for the intervention of external enemies".³¹

The majority of people today fall into the serious error of not supposing what they do to be backbiting. They say it is not backbiting because they are only saying behind the people's back what they have in fact done. But according to Islam, this is exactly what backbiting is. If they have not done what is imputed to them behind their backs, this is slander, not backbiting. In Hadith narrated by Abu Hurayra, *Allah's Messenger (peace be upon him)* asked: "Do you know what backbiting is?" they replied: "*Allah* and His Messenger know better". Whereupon he said: "it is someone saying something about his brother that would not please him". When one of those present said: "But if I said something true about him, (would this be backbiting)?" *Allah's* Messenger replied: "If you say what is true, you are backbiting. If you say something untrue about him, it is slander".³² *Badiuzzaman* expounded this as follows:

Backbiting consists of saying that which would be a cause of dislike and vexation to the person in question if he were to be present and hear it. Even if what is said is true, it is still backbiting. If it is a lie, then it is both backbiting and slander and a doubly loathsome sin.³³

He said too that backbiting "is like a fire that consumes good deeds like a flame eating up wood".³⁴ One should therefore avoid backbiting at all costs, but "if one has engaged in backbiting, or willingly listened to it, one should say: 'O *Allah*, forgive me and him concerning whom I spoke ill', and say to the person who was the object of backbiting whenever one meets him: 'Forgive me'.³⁵ A person who always keeps these criteria in mind will not easily succumb to backbiting.

Envy or Jealousy; Is another Big Problem Facing Muslim *Ummah* in the World Today

Envy is a person wanting for himself the good things or virtues belonging to another,³⁶ or the person desiring that the other person should not possess these superior qualities or good things, or that the other should not possess them and he himself should. By nature everyone feels envy to an extent. Moreover, when the emotion is utilized as it should be and in measured fashion, it plays a significant role in man's progress, and this is called *ghibta* or envy without malice. This emotion does not desire that others should not possess the superior qualities or things, but that one should also possess them oneself.

The true meaning of envy desires that one possessing some virtue, bounty or quality should not possess them, and that one should possess them in his stead whether he wants this or not and not be able to endure that others should possess these things. Then, even if the envier be offered the things the envied person has, he would not want them, and would be pleased if he were to lose them, even if he cannot have them himself. If the thing that is envied is personal virtues and qualities that cannot be seized, then the envier becomes inimical to those virtues, and wants to console himself with the elimination of the one he envies.³⁷ The conflicts in society are to a large extent caused by this negative attitude of people. The Qur'an alludes to the evils of envy with the verse, *And from the evil of the envier when he envies*.³⁸

Said Nursi States That There Should Be No Rivalry, Envy Or Jealousy In Matters Relating To Religion Or The Hereafter. He Says:

The reason for envy and jealousy is that when several hands reach out after a single object, when several eyes are fixed on a single position, when several stomachs hunger for a single loaf of bread, first envy arises as a result of conflict, dispute and rivalry, and then jealousy. Since many people desire the same thing in the world,

³¹ Nursi, *Badiuzzaman* Said, Emirdag Lahikasi (Istanbul: Envar Nesriyat, 1992) ii, 172

³² I. H. Muslim, *Sahih Muslim*, Siddiqui, A. (trans.): Beirut. Daru al-Arabia, (2008), Bab Al-Birr, Hadith No. 70; see also *Abu Da'ud*, Adab, Hadith, No. 40; and Tirmidhi, Bab Al-Birr, Hadith, No. 23.

³³ S. Nursi, *The Letters: 1928-1932*. Vahide, S. (Trans.). Istanbul: Sozler Publications, 2nd Edition Nesriyat A. S. (1997), P. 327.

³⁴ *Ibid*, P. 328.

³⁵ *Ibid*, P. 328.

³⁶ Firuzabadi, M. M. Y. *al-Qamus al-Muhit* (Beirut: Mu'assasat al-Risala, (1993), P. 353.

³⁷ Elmalili, H. Y. Hak Dini Kur'an Dili (Istanbul: Azim Dagitim, (n.d) x, PP. 172-3.

³⁸ Qur'an, 113:5.

narrow and transitory as it is, cannot satisfy the limitless desires of man, people become rivals of each other.³⁹

***Badiuzzaman* says that the Qur'an has resolved the problem of enmity caused envy by commanding the payment of *zakat* and prohibiting usury and interest. He explains it like this:**

“*First Phrase*: ‘So long as I’m full, what is to me if others die of hunger.’ “*Second Phrase*: ‘You work so that I can eat’.

Yes, the upper and lower classes in human society, that is, the rich and the poor, live at peace when in equilibrium. The basis of that equilibrium is compassion and kindness in the upper classes, and respect and obedience in the lower classes. Now, the first phrase has incited the upper classes to practice oppression, immorality and mercilessness. And just as the second has driven the lower classes to hatred, envy and to contend the upper classes, and has negated man’s tranquility for several centuries, so too this century, as the result of the struggle between capital and labour, it has been the cause of the momentous events of Europe well known by all. Thus, together with all its societies for good works, all its establishments for the teaching of ethics, all its severe discipline and regulations, it could not reconcile these two classes of mankind, nor could not reconcile these two classes of mankind, nor could it heal the two fearsome wounds in human life. The Qur’an, however, eradicates the first phrase with its injunction to pay *zakat*, and heals it. While it uproots the second phrase with its prohibition on usury and interest, and cures that. Indeed, the Qur’anic verse stands at the door of the world and declares usury and interest to be forbidden. It reads out its decree to mankind, saying: ‘if you want to close the door of strife, first close the door of usury and interest! It forbids its students to enter it.’⁴⁰

In Another Place, *Badiuzzaman* Discusses This Matter In A Wider Expression As Follows:

Friend! The most important element of the order preserving the life of society is there being no vacuum between the classes of people. The upper classes should not grow distant from the lower classes, nor the rich from the poor, to the extent that the lines of communication are broken between them. What maintains communication between the classes are *zakat* and mutual assistance. Because they do not comply with the obligatory payment of *zakat* and the prohibition of usury and interest, the tension between the classes steadily increases, the lines of communication are cut, and no unity remains. It is because of this that instead of respect, obedience, and love ascending from the lower classes to the upper classes, shouts of revolution arise, and shrinks of envy and cries of hate and revenge. Similarly, instead of kindness, generosity, and favour descending from the upper to the lower classes, the fires of tyranny and oppression, and volleys of insult rain down on them. While the qualities of the elite should be the cause of modesty and compassion, unfortunately they give rise to pride and arrogance. And while the powerlessness and poverty of the poor necessitate kindness and benevolence, they lead to slavery and degradation. If you want a witness for what I say, take a look at the civilized world; there you will find as many witnesses as you could wish for.⁴¹

Badiuzzaman considers envy to be a manifestation of egotism, and says it should be avoided at all costs. *Badiuzzaman* offers a remedy for envy through considering it from the Qur’an view:

Let the envious reflect on the ultimate fate of those things that arouse his enmity. Then he will understand that the beauty, strength, rank, and wealth possessed by his rival are transient and temporary. Their benefit is slight, and the anxiety they cause is great. If it is a question of personal qualities that will gain him reward hereafter, they cannot be an object of envy. But if one does envy another on account of them, then he is either himself a hypocrite, wishing to destroy the goods of the hereafter while yet in his world, or he imagines the one whom he envies to be a hypocrite, thus being unjust towards him.⁴²

It is seen from this that *Badiuzzaman* analyses the reasons for envy and its evils, suggests ways of avoiding it, and offers remedies for it, all in the light of Qur’anic verses.

³⁹ S. Nursi, *Lemālar* [Flashes]. Istanbul: Sozler publications, Söz Basım Yayın. (2003), P. 284.

⁴⁰ S. Nursi, the words, Op, Cit. PP. 421-2.

⁴¹ S. Nursi, *Sign of Miraculousness: The Inimitability of the Qur'an's Conciseness*, Vahide, S. (trans.). Istanbul: Sozler Publications A. S.(2004), P. 45.

⁴² Ibid, P. 315

Neglecting Of Children since From Young by Some Muslims Today

Whatever a seed is for the perpetuation of a species of tree, children are the same in the perpetuation of human species. Nations which neglect their children are doomed to decline, while those nations that leave them open to the influence of foreigners and their culture, are doomed to lose their own character. The children of today will constitute the most active and productive sections of society in thirty to forty years' time. Those who look on children as unimportant and worthless should realize their willful neglect of an important element of national life, and should shudder.⁴³ Because children are vulnerable and cannot grasp the reality of situations, they are strongly affected by the things that happen around them. A death they witness, or their losing their parents or a close relative, or a close friend suddenly being buried under the ground, may wound their spirits irreparably, or cause depression, or lead to mental crises. In order to preserve children from suffering such anguish. *Allah* Almighty lays emphasis primarily on the idea of the hereafter and Paradise, thus showing that death is not extinction and nothingness, but that those who die will meet with the other dead in another world. *Badiuzzaman* Sa'id Nursi expresses this as follows:

It is only with the thought of Paradise that children, who form almost a half of mankind, can endure all the deaths around them, which appear to them to be grievous and frightening, and strengthen the morale of their weak and delicate beings. Through Paradise they find hope in their vulnerable spirits, prone to weeping, and may live happily. For example, with the thought of Paradise, one may say: 'My little brother or friend has died and become a bird in Paradise. He is flying around Paradise and living more happily than us.' The frequent deaths before their unhappy eyes of other children like themselves or of grown-ups will otherwise destroy all their resistance and morale, making their subtle faculties like their spirits, hearts and minds weep in addition to their eyes: they will either decline utterly or become crazy, wretched animals.⁴⁴

Children, who form a quarter of mankind, can live a human existence only through belief in the hereafter, and sustain their human capacity. They otherwise live only childish, empty existences, blunting their grievous pains with trifling playthings. For the effect of the constant deaths around them of children like themselves on their sensitive minds, and weak hearts which in the future will nurture far reaching desires, and their vulnerable spirits, make their minds and lives into instruments of torture. But then, through instruction in their belief in the hereafter, in place of their anxieties, and the playthings behind which they hid so as not to see those deaths, they feel a joy and expansion, and say: 'My brother or my friend has died and become a bird in Paradise. He is flying around and enjoying himself better than we are. And my mother died, but she has gone to Divine mercy. She will again take me into her embrace in Paradise and I shall see her again.' They may live in a state befitting humanity.⁴⁵

Scarcity of Having Good Future in the Mind of Youths among the Muslim *Ummah*

Whether or not nations advance or retrogress, and whether they have secure futures or dubious ones, is dependent on their training and educating their young people. For they are the most dynamic and unrestrainable section of society. Youths who are not properly guided who do not have explained to them their duties and responsibilities, and do not have imbued in them a good sense of religion. Resemble nothing more than a bomb in society ready to explode. *Badiuzzaman* describes this aspect of youth as follows:

It is only the thought of Hell-fire that checks the turbulent emotions of youths, the most vigorous element in the life of society, and their violent excesses, restraining them from aggression, oppression and destruction and ensuring that the life of society continues tranquility. If not for fear of Hell, in accordance with the rule of 'might is right' in pursuing their desires, those drunken youths would turn the worlds of the wretched weak and powerless into Hell, and elevated humanity into base animality.⁴⁶

Badiuzzaman Sa'id that some of the worst problems facing youth were their chasing after evils, being captive of their caprices, and oppressing the weak and unsupported. He warned them that men would indubitably be held to account

⁴³ Sahih, M. Abdulfettah, *Kriterler* (Izmir: Caglayan A.S. 1991) ii, P. 58-9.

⁴⁴ S. Nursi, *The Words*, Op. Cit. PP. 109-10.

⁴⁵ S. Nursi, *Asa-yi Musa* (Istanbul: Evar Nesriyat, 1996) 42 / *The Rays Collection* (Istanbul: Sozler Publications, 1998), 244.

⁴⁶ S. Nursi, *The Words*, Op. Cit. P. 110.

for what they had done in this world,⁴⁷ that this world was fleeting,⁴⁸ and that their youth was bound to leave them one day.⁴⁹

Your youth will definitely leave you, and if you do not remain within the bounds of the licit, it will be lost, and rather than its pleasures, it will bring you calamities and suffering in the world, in the grave and in the hereafter. But if, through Islamic training, you spend the bounty of your youth as thanks honorably, in uprightness and obedience, it will in effect remain perpetually and will be the cause of gaining eternal youth.⁵⁰

And He Advised Them To Be On Their Safeguard Against The Evils Of This World. He Also Addressed Young People Saying:

“... there is no doubt that youth will depart; it will change into old age and death as certainly as the summer gives its place to autumn and winter, and the day changes into evening and night. All the revealed scriptures give the good news that that it fleeting, transient youth is spent on good works, in chastity and within the bounds of good conduct, it will gain for the person immortal youth.

If, on the other hand, youth is spent on vice, just as murder resulting from a minute's anger leads to millions for minutes of imprisonment; so quite apart from being called to account in the hereafter, and the torment of the grave, and the regrets arising from their passing, and sins, and the penalties suffered in this world, the unlawful pleasures of youth contain more pain than pleasure; every youth with sense will corroborate this from his own experience.

For example, the pains of jealousy, separation and unreciprocated love transform the partial pleasure to be found in illicit love into poisonous honey. If you want to know how they end up in hospitals due to illnesses resulting from their misspent youth, and in prison due to their excesses, and in bars and dens of vice and the graveyard due to the distress arising from their unnourished hearts and spirits not performing their right functions, go and ask at the hospitals, prisons, bars and graveyards. More than anything, you will hear the weeping and sighs of regret at the blows of youths have received as the penalty for abusing their youth, and their excesses and illicit pleasures.

Foremost the Qur'an, with numerous of its verses, and all the revealed scriptures and books, give the glad tidings that if spent within the bounds of moderation, youth is an agreeable Divine bounty and sweet, powerful means to good works, which yields the result of shining, immortal youth in the hereafter. Since the reality is this, and since the bounds of the licit are sufficient for enjoyment, and since an hour of unlawful pleasure leads sometimes to a punishment of one, or ten years' imprisonment; surely it is absolutely necessary to spend the sweet bounty of youth chastely, on the straight path, as thanks for the bounty.⁵¹

In short, there is an institution offering the most satisfactory solutions for the problems of youth, and that is religion, or to put it another way, the Holy Qur'an, the source of religion. There is no possibility that youth without religion will find happiness themselves or bring happiness to their surroundings. Academic studies point to this same conclusion:

Deficiency in Respecting the Elderly People among the Muslim *Ummah* Today

The Prophet Muhammad (*peace be upon him*) said that everyone in this world resembles a traveller, who after resting in the shade of a tree will return to his native land.⁵² The journey from the world of spirits, to this world, childhood, youth, old age and death... that is to say, old age is a halt on the journey which everyone will stop by at. Old age is a time of numerous difficulties: the bodily organs slowly cease to function properly, a person is incapable of meeting his essential needs even, very often the elderly are handed over by the children they so tenderly to the care of 'homes;' every instant they feel the cold breath of death close at hand. Islam offers to the vulnerable elderly different solutions for their difficulties. Said Nursi puts it like this:

It is only through the life of the hereafter that the elderly, who form half of mankind, can endure the proximity of the grave, and be consoled at the thought that their lives, to which they are firmly attached, will soon be extinguished and their fine worlds come to end. It is only at the hope of eternal life that they can respond to the grievous despair they feel in their emotional child-like spirits at the thought of death.⁵³

⁴⁷ Qur'an, 4:123.

⁴⁸ Qur'an 2:212.

⁴⁹ Qur'an, 2:243.

⁵⁰ S. Nursi, *The Words*, Op. Cit. P. 158.

⁵¹ S. Nursi, *The Rays Collection*, Op. Cit. P. 225

⁵² A.I. Muhammad, (n.d.), *Al-Jami al-Tirmidhi*, A. Al-Sababity (ed.), vol. 7 Daral-Hadith al Qahirah. Hadith No. 44.

⁵³ S. Nursi, *The Words*, Op. Cit. P. 110

Another of the tribulations of old age is those who look after them looking on them as burdens and their making them aware of this. In such situations the elderly are of course distressed and upset at giving such people trouble. Said Nursi points out that the Qur'an has solved this problem with two of its verses, and warns those with old people in their care that they should avoid such an attitude:

All living creatures, all their species, declare through the tongues of their beings the truth expressed by the following verse:

*For Allah is He who give (all) sustenance, Lord of Power and Steadfast (forever).⁵⁴
How many are the creatures that carry not their own sustenance? It is Allah who feeds (both) them and you;⁵⁵*

They state this munificent truth. In fact it is not only elderly relations, certain creatures like cats, who are a friend to man their sustenance also comes in the form of plenty, sent within the food of the human beings.⁵⁶

There is another matter which is more important than the plenty the elderly bring and that is Almighty Allah's repelling disasters because of them. Said Nursi mentions this as well, as follows:

O man! If an animal which is as through wild is the means of plenty when it comes as a guest to the house of a human being, you can compare for yourself what a means of plenty and mercy will be man, the noblest of creatures, and the believers, the most perfect of men; and the powerless and ailing elderly, the most worthy of respect and compassion among the believers; and relatives, the most worthy of deserving of kindness, love and to be served among the ailing elderly, and parents, who are the truest and most loyal friends among relatives, if they are present in a house in their old age. According to the meaning of, 'If it was not for the elderly, bent double with age, calamities would be visited on you in floods,'⁵⁷ you can see what an important cause they are of disasters being repelled.⁵⁸

Badiuzzaman says also that just as looking after the elderly is a very good deed, so to look after one's parents and receive their blessing is a good deed earning great reward both in this world and the hereafter.⁵⁹ It is also a Qur'anic command to look after one's parents:

"... with its verse: whether one or both of them attain old age in your life, say not to them a word of contempt, nor repel them, but address them, but address them in terms of honour. And out of kindness, lower the wing of humility and say: 'My Sustainer! Bestow on them your mercy even as they cherished me in childhood.'⁶⁰ The All-wise Qur'an summons children most miraculously in five ways to be kind and respectful towards their elderly parents..."⁶¹

In the light of the above points, it is impossible for the believers to act badly towards his parents. Similarly, the elderly person will not be troubled by his old age, or feel hopeless and despairing.

CONCLUSION

As the researcher said to start with, it would have been impossible to study in this short paper all the solutions and remedies *Badiuzzaman* Sa'id Nursi put forward in the light of the Qur'an for man's problems. The researcher therefore discussed the questions of backbiting and envy, which pose a major problem for many people and are the cause of conflict and misunderstandings. We studied too the chief problems facing children, young people, and the elderly, who form a large section of society, and the analyses and solutions *Badiuzzaman* thus pinpointed today's problems and put forward important solutions for them in the light of the Qur'an, which was sent with its universal message for all times and places. It is well-known by everyone that in the societies of today, which are dominated by materialism, for the most part people try to solve the above mentioned questions materially and with a materialist ethical approach. *Badiuzzaman*

⁵⁴ Qur'an, 51:58.

⁵⁵ Qur'an 29:60.

⁵⁶ S. Nursi, *Letters*, Op. Cit. P. 309.

⁵⁷ Al-Haythami, *Majma al-zawa'id*, x, 227; Bayhaqi, *al-sunan al-kubra*, iii, 345 'Ajluni *kashf al-khafa*, ii, P. 163.

⁵⁸ S. Nursi *Letters*, Op. Cit. PP. 309-10.

⁵⁹ S. Nursi, *The Flashes Collection*, Op. Cit. P. 284.

⁶⁰ Qur'an, 17:23.

⁶¹ S. Nursi, *The Flashes Collection*, Op. Cit. P. 302.

had a clear understanding of this, and therefore dealt with these questions more from a spiritual and moral point of view, and emphasised moral sanctions rather than material ones. What falls to those responsible is to spread then truths that this pre-eminent scholar discussed in the light of the Qur'an, and to offer them for the benefit of humanity.

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