

ORIGINAL ARTICLE

The Role of Nursi's Risale-i Nur in Psychological Wellbeing

Nur Sakinah Thomas

Department of English Language and Communication, Faculty of Social Sciences and Liberal Arts, UCSI University, 5600 Kuala Lumpur, Malaysia

ABSTRACT

Introduction: This study analyses the role of Bediuzzaman Said Nursi's (1877-1960) collection of works called Risale-i Nur from the linguistic and psychological perspectives. Nursi is an influential Muslim scholar and thinker of the late Ottoman and Modern Turkey who has influenced his audience to implement positive actions. Nursi influences his audience through his persuasive discourse which is rich in metaphorical language that gives a positive impact on them. **Methods:** This metaphorical approach is known in Islamic social science methodology as "tamthil." However, studies on Nursi's thoughts and writings that arouse millions of people within and outside Turkey for psychological wellbeing are scarce. Therefore, this study aims to explain how Nursi persuades his audience in the positive direction that leads to psychological wellbeing through spiritual effects. This interdisciplinary study uses a qualitative research method based on an explanatory case study to analyse how Nursi's audience emerged and developed rapidly through his Risale-i Nur. It is narrowed down to analyse Nursi's metaphorical linguistic expressions from his conceptualisation of life based on Lakoff and Johnson's Conceptual Metaphor theory. Nursi's expressions that induce positive emotions are analysed based on the method of Risale-i Nur from the Quran by inserting Seligman's positive psychological wellbeing theory. **Results:** The findings reveal the role of Risale-i Nur in influencing audience spiritually for a psychological wellbeing. **Conclusion:** This study contributes to the importance of language and persuasion for positive changes and it is expected to benefit speakers, writers and researchers who are analysing similar discourse.

Keywords: Bediuzzaman Said Nursi, metaphorical linguistic expressions, tamthil, psychological wellbeing

Corresponding Author:

Nur Sakinah Thomas, PhD

Email: sakeenahthomas313@gmail.com

Tel: +6019 2098570

INTRODUCTION

The issues of psychological wellbeing has been discussed broadly from the spiritual dimension and research on Islamic psychology is now becoming an emerging scope which outlines a comprehensive way of life incorporating spiritual, psychological, emotional and social aspects with spiritual emerging as an extremely beneficial factor (1). Allah mentions "Indeed, We sent down to you the book for the people of truth (Qur'an 39:41). Said Nursi, a Turkish Muslim scholar who has earned the name Bediuzzaman (wonder of the age) based on his exceptional ability, wrote Risale-i Nur, a unique Qur'anic commentary (2). Nursi is inspired by a Qur'anic verse which states to invite all to the way of God with wisdom and beautiful preaching (Qur'an 16: 125). Nursi who went through difficult situations to save the Ottoman Empire, inspired millions through his writings (3) that brought positive psychological effects through persuasion for optimum spiritual wellbeing (4).

Modern studies on psychology involve concepts such as cognition, emotion and personality but dismiss the concept of the transcendent human nature and the existence of the transcendent Creator (5). Another branch called positive psychology focuses on optimal human functioning such as wellbeing (6) is structured around the wellbeing theory related to psychological factors which are positive emotion, engagement, relationships, meaning and purpose and accomplishment (PERMA) through the strengths of character (7) which consists of universal virtues (8). However, this notion of psychology focuses on mental disorders without considering the human soul and the significance of Islamic approach of spirituality that is needed to bring solace and healing to the 'sickness of the soul' (9). Thus, this study attempts to fill the gap by instilling the spiritual substance that human souls need for psychological wellbeing. Having a secure attachment is linked to over-all wellbeing (10) and having healthy attachment to God is linked to positive psychological wellbeing as "... whosoever puts his trust in Allah, then He will suffice him..." (Qur'an 65:3).

Therefore, this study aims to analyse a Muslim thinker's language that induces positive emotions as there is scarcity of studies on language and psychology. Nursi

uses his conceptual metaphor LIFE IS A SCHOOL to persuade his readers' positive emotions to consistently take 'positive actions' in any kind of situations (11 p172). "Conceptual metaphor is an abstract mapping which connects two distinct conceptual domains" (12 p208). Metaphor is viewed as a matter of conceptual structure from the metaphorical linguistic expressions (13). Conceptual metaphors structure the words we describe abstractions like thoughts, feelings, emotions and ideas (14). Nursi uses conceptual metaphor to influence his audience to implement 'positive actions' based on positive emotions to bring positive changes (11 p197). Eventually, this research attempts to analyse Nursi's social influence by explaining the role of Risale-i Nur for psychological wellbeing from the spiritual dimension, an area least studied in Nursi's works.

MATERIALS AND METHODS

Rational of study

This study analyses Bediuzzaman Said Nursi's (1877-1960) Risale-i Nur, from the linguistic and psychological perspectives. Nursi's persuasive writing gives a positive impact on his audience (11). Nursi, an influential Muslim scholar and thinker of the late Ottoman and Modern Turkey manages to arouse millions of people worldwide (15). Moreover, there is need to study inspirational scholars like Nursi as he is a remarkable thinker and writer (16). Nursi asserts that the way to defeat civilised people is through persuasion (17) which is the most important aspect to engage audience. Nursi's advice consists of metaphorical language (18) and he is charismatic as he influences many scholars and the masses of his time even after his death in 1960 (18,19).

Risale-i Nur

The main purpose of Risale-i Nur is to revitalise belief and it employs a method derived from the Qur'an based on the affirmation of divine unity (tawhid) (20). Risale-i Nur is designed to offer a direct way, relevant to contemporary needs, to gain awareness, affirmative belief and knowledge of God (ma'rifatullah) through reflective thoughts on "the book of the universe" and the manifestation of divine names under the rubric of spirituality (21). Spirituality is the inner dimension that encompasses the endeavour to increase faith, knowledge and awareness of God (21). Risale-i Nur's method satisfies inner spiritual needs as it saves and strengthens belief by addressing the intellect, heart and conscience. Nursi termed the knowledge of Risale-i Nur as "the sciences of belief (ulum-u imaniye) as he informs that it is the "type of knowledge that the Qur'an teaches" (22 p402), it contains "curative properties for spiritual wound" (23 p422) and it is "the sustenance and light for numerous human inner faculties in addition to the intellect" (24 p65). Nursi characterises Risale-i Nur as a way or method that consists of four guiding principles based on the Qur'an as the source of true knowledge (21).

Psychology from islamic perspective

A spiritual dimension framework is adapted for this study due to limitations in the existing approaches. The main weaknesses of the secular approaches to psychology is how humans are viewed as independent of their Creator while ignoring the spiritual elements (25). There are dangers as these man-made theories may set a person very far away from the straight path that leads to spiritual purification (25). Muslim psychologists are able to restore spiritual vigour to the ailing materialistic behaviourism of modern psychology (26). Islamic psychology includes the study of the soul, ensuing behavioural, emotional and mental processes as the soul is the basic element of life which drives the human's behaviour, emotions and mental processes (1). "...the soul requires a spiritual connection to its source, the Creator, just as the body requires food and water to survive. Without this vital nourishment, the soul will suffer anxiety, depression and despair. Many humans who currently experience mental health problems are suffering from ailments of the soul, not the mind" (1 p35).

Methodology

This study uses qualitative method based on explanatory case study to analyse the metaphorical linguistic expressions from the conceptual metaphor, LIFE IS A SCHOOL in Nursi's Damascus Sermon in his Risale-i Nur (11) based on Lakoff and Johnson's Conceptual Metaphor theory (12). A proposed analytical framework based on the Quran as the source, using the method of Risale-i Nur (21) and Seligman's positive psychology PERMA (7) that leads to psychological wellbeing is used to analyse the metaphorical linguistic expressions.

The spiritual dimension of psychological wellbeing from the method of Risale-i Nur based on its themes of belief in the truths of the Qur'an is a process of purification of the soul through four guiding principles: acknowledging weaknesses (ajz), awareness of neediness (fakr), absorbing compassion (sefkat) and applying reflective thoughts (tefekkur) for spiritual progress (21). This dimensions relate to positive psychological changes through 'positive actions' which is Nursi's life long principle (2). The expressions that indicate the guiding principles are analysed using the framework to identify the positive psychological factors to interpret how it leads to psychological wellbeing from the spiritual dimension.

RESULTS

Nursi uses metaphorical linguistic expressions in his Damascus Sermon through his conceptual metaphor, LIFE IS A SCHOOL as positive ideas in a critical situation that brings positive psychological effects as he influences his audience to consider the urgency to implement 'positive actions.' Risale-i Nur's method inspires positive psychology through the lessons learned from the universal virtues of hope, courage, truthfulness,

love, solidarity and sincerity that are able to cure the dire spiritual sicknesses. The overall results reveals the significant role of Risale-i Nur for psychological wellbeing from a spiritual dimension.

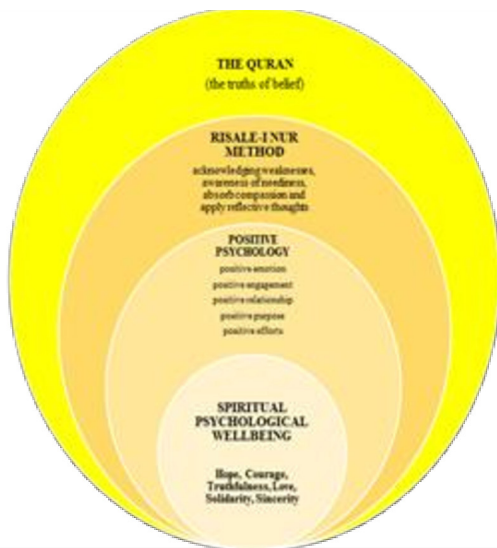


Figure 1: The overall results of the spiritual dimension of psychological wellbeing. The Quran is the main source and it contains the truth of belief. The method of Risale-i Nur: acknowledging weaknesses, awareness of neediness, absorb compassion and apply reflective thoughts are taken from this source. This method relates to positive psychology: positive emotion, positive engagement, positive relationship, positive purpose and positive efforts that lead to spiritual psychological wellbeing which covers universal values of hope, courage, truthfulness, love, solidarity and sincerity.

Conceptualisation of life

LIFE IS A SCHOOL conveys Nursi's concept of life in terms of school through metaphorical linguistic expressions as he prescribes six remedies for six dire spiritual sicknesses which are as follows: hope for distress, despair and hopelessness, courage for despair, truthfulness for deceit, love for enmity, solidarity for disunity and sincerity for individualism by using these expressions: "learns his lesson," "lesson I have learnt," "students" "learnt from studies and researches," "learnt from my lifetime of study" and "support, help and assistance" (11). Nursi uses these expressions to conceptualise life as a school as life contains the characteristics of school where a person learns his lessons. These remedies lead to positive personality which relate to positive psychology (27). Nursi conceptualises life as a school to convey these remedies from the Qur'an for the spiritual sicknesses (17). Nursi's expressions are elaborated in the following paragraphs.

Nursi implies the method of Risale-i Nur as he acknowledges and addresses himself as a learner as he is aware of his neediness. He refers himself as a student who is still learning in life; he likens life as the place where the process of learning the lessons occurs as he understands life as having the features of school. Nursi's expressions refer to the acquired knowledge that he has gained in the learning process of life in the school setting from the lessons in the critical situations, learning

resources and experience. He inspires his audience to acknowledge their weaknesses due to lack of knowledge and create awareness of neediness for positive changes. Furthermore, Nursi expresses that the "lessons" signify the knowledge he has learned based on the social interactions in the situation. He refers to the condition of his audience as they are "arrested" and "kept" due to their weakening in spiritual, moral and material matters that lead to spiritual illnesses. These lessons create a sense of awareness as Nursi reveals his own awareness through his expression "As a consequence of the lesson I have learnt on my own account..." (11 p27). He is aware of the backwardness of the Muslims which causes loss of hope, illnesses of the heart and the neediness to reclaim hope in God's mercy as a resolution as attachment to God is a positive relationship.

Nursi's expressions "...the lesson I have learnt from the pharmacy of the Qur'an, which is like a faculty of medicine. This lesson constitutes the medicine to cure our social life of those six dire sicknesses" (11 p27) inspire his audience to apply reflective thoughts. He prescribes the lessons from the Scripture of God as the solution for the spiritual sicknesses; he persuades his audience to adhere to the guiding principles from the Qur'an that can create positive emotions to make positive actions through positive efforts. He prescribes this remedy as the lessons provide the divine knowledge and entail insightful wisdom as spiritual substance for the purification of the soul to attain psychological wellbeing through positive purpose and positive engagement. He also asserts "one of man's fundamental duties is to gaze on the miracles of dominical power in things and to ponder over them as objects from which lessons may be drawn" (22 p334). Thus, conscious creations would reflect and take lessons (21). Allah mentions in the Qur'an for man to reflect and learn from the lessons and signs (Qur'an 13:2-3) Nursi uses metaphorical expressions to arouse his audience's emotions to inspire them to implement 'positive actions' for each of the remedies as a means for spiritual progress that leads to a positive outcome in a negative situation as it leads to positive changes. 'Positive action' which is based on positive ideas and emotions is Nursi's lifelong principle (2). Nursi persuades his audience to practice 'positive action;' which he strongly practices even in distressful situation (27).

DISCUSSION

Nursi delivers his Damascus Sermon, a persuasive speech in 1911 at Damascus, Syria as he prescribes six remedies from the Qur'an to cure six dire spiritual sicknesses (28). He analyses the spiritual sicknesses of mankind and mentions the cure and purification of the soul through adhering to the guiding principles in the Risale-i Nur which have universal values (29). Each of these principles is inspired by a verse from the Qur'an where a person may find a way leading to God in everything (29).

Six remedies and positive actions

Nursi prescribes six Words as remedies for the six spiritual sicknesses as he inspires his audience to apply reflective thoughts as man is weak and always needy. He inspires them to practice ‘positive actions’ from each of the remedies as positive efforts through a positive purpose for a positive outcome. He appeals to his audience’s emotions through his expressions to establish a positive relationship with God and mankind and always be engaged in good thoughts for their spiritual development. How Nursi’s expressions induce positive emotions that inspires his audience to make positive changes through ‘positive actions’ which eventually leads to positive psychological wellbeing is explained in the next few paragraphs.

The first word, hope

Nursi quotes the verses “Do not despair of God’s mercy” (Qur’an 39:53) in the initial stage of his Sermon to make his audience reflect on God’s words and consider His infinite mercy. Then, Nursi prescribes hope as the remedy for despair, distress and hopelessness. Nursi implies through his expressions the lessons of hope that bring happiness through two ‘positive actions’ which are nurturing hope in God’s mercy and submitting to Him. Nursi uses anaphoric and cataphoric references which are “true dawn” and “sun of happiness” which positively evoke the solution of hope for these sicknesses. He also uses “strong hope,” “good news,” “brilliant future” and “perfect capacity” that positively evaluate the solution of hope and eventually strengthen his persuasive manner. They reflect the signs of bright future and good progression through happiness when placing expectation on God’s mercy. Nursi appeals to his audience to implement the ‘positive actions’ of hope which relate to positive emotions that inspire a person to be focused to achieve happiness as the positive outcome. Hope is a positive motivational state that is based on an interactively derived sense of successful agency (goal directed energy) (30) and “pathways (planning to meet goals)” (31 p8).

Hopelessness is a psychiatric disorder that can serve as a useful predictor of eventual death by suicide (32) while hope focuses on reaching a specific outcome with the ability to achieve goals in the future in a positive mental state that relates to positive psychology (33). Happiness leads to positive wellbeing as it relates to contentment with a good, meaningful and worthwhile life (34). Nursi appeals to his audience to be engaged in a strong relationship with God through ‘positive actions’ which induce positive emotion of happiness for spiritual progress. Nursi uses his expressions to reveal the positive results of hope which implies the contentment of a positive spiritual wellbeing through hope in God’s infinite mercy as a powerful spiritual shield.

The second word, courage

Nursi is aware that despair still exists due to the weakening

in spiritual matters as he senses the seriousness of despair as “the most grievous” sickness which causes severe negative outcomes if it is still ignored. Moreover, despair is considered within forensic psychology as it is associated with suicide and self-harm (35). Nursi expresses about the lessons that he has learned from his life experience in the critical condition of despair that has severely affected the Muslims. He prescribes implicitly the remedy of courage as the solution for despair. He appeals to his audience to reflect on their condition as they have “abandon the courageousness of belief and fail to perform” their responsibilities as believers. He inspires them to acknowledge their limitations as men are weak and he wants to bring awareness of the urgency of the situation by appealing to them to practice courage, perform Islamic duties, give up despair by standing together to resist despair and disseminate God’s ‘Words’ with courageous belief as ‘positive actions.’ Nursi expresses “...the heroic army of Islam will unfurl the banner of the Qur’an in every part of the world” to arouse positive emotions as a means to influence his audience to practice courageous hope. He advises his audience indirectly to overcome despair and arouses their emotions as he persuades them to strengthen their hope in God’s mercy with courage as he believes they are capable of being mediators of change by bringing positive changes in the critical situation. Nursi appeals to his audience to implement courageous ‘positive actions,’ which bring positive changes as positive outcome. Courageous people engage in constructive courageous actions (36). Courage can overcome the emotion of fear and the effectiveness of the virtue of courage is undeniable and it is willingness to act toward a moral despite the presence of risk, uncertainty and fear for a worthwhile goal (37). Thus, Nursi persuades his audience to practice courage which can strengthen their hope to have the braveness to overcome despair by depending on “God’s mercy” through ‘positive actions’ for consistent spiritual progress.

The third word, truthfulness

Nursi’s expression “learnt from the studies and researches” signifies learning from analysing and evaluating man’s conditions that relate to the values and success of their spiritual lives. He senses the critical situation that causes the alternating periods of good and bad fortune and the high and low spirits as challenges in life, so he prescribes truthfulness as the remedy to overcome the causes of deceit. Nursi inspires his audience to apply reflective thoughts to evaluate the challenging situation and the importance of truthfulness as the basic and foundation of Islam to overcome deceit and for a strong spiritual growth. Moreover, being truthful and altruistic are virtues directly linked to a suite of positive health outcomes such as increased psychological well-being (38).

Nursi expresses “...support most unfailing is honesty... the strongest chain with which to be bound to salvation is

honesty" which positively evokes his audience's positive emotion. Nursi's expression implies that truthfulness is understood in terms of strength as it indicates the characteristics of the strength of connection that relates to man's relationship with God. The powerful link through the connection that gives strength by strong belief in God enables men to attain strong spiritual strength which is a great support from God. He also inspires his audience to put positive efforts to build positive relationship with one another as truthful and peaceful society. Thus, Nursi appeals to his audience to practice truthfulness and honesty as 'positive actions' to cure moral and spiritual sicknesses.

The fourth word, love

Nursi prescribes love for the sickness of enmity or hatred because he has learned from his experience. Nursi's expression "learnt from my life-time of study" signifies the lessons of the causes of love and the causes of enmity which have been his life long experience. The psychological effect of hatred is deep and it is considered as a strong, negative feeling as the hater sees the object of their hatred as bad, immoral or dangerous (39). Nursi realises of the negative consequences, so implies the virtuous qualities of love which are "worthy" and rewarding as love is based on the concept of belief that solves social life crisis, secures life and brings happiness. Nursi mentions that the characteristics of Islam are love, friendship and affection and these attributes create the bond that connects the believers (40). He considers the significance of love as he mentions "We are the guardians of love, we have no time for enmity" (41 p60). He expresses the message of love as the most effective and agreeable way that brings positive outcome to his audience as he mentions the virtue of love as a strong principle of life. He expresses "...the causes of love.is as great as a mountain..," "the causes of love ...are strong and luminous chains and immaterial fortress." "...the causes of love ...are immense as the mountain.." The implied message that can be learned from the lessons of love is when love gets greater it reaches an ultimate height. Nursi emphasises on compassion in his *Risale-i Nur*. The attribute of compassion needs to be absorbed as it leads to the name of All-Compassionate (Rahim). Nursi implies that compassion is the ultimate height of love for three reasons, first, it is gentle and pure, second, it is wide and embracing and third, it is sincere and pure and wants nothing in return (21). Compassion and love are considered as positive thoughts as they inspire and rise our hope, courage, perseverance, passion, patience and inner strength. Nursi appeals to his audience to implement 'positive actions' as follows: practicing the attributes of love which are justice, gentle, concord, unity, responding with forgiveness, pardon, magnanimity and abstaining from enmity, hostility, revenge, egotism, fame-seeking.

The fifth word, solidarity

Nursi senses the spiritual sickness of disunity and

prescribes solidarity as the implied remedy. His expression "...bound to each other with a luminous chain" implies the need for unity. Nursi expresses about the lesson he has learned from life in the critical situation. He observes the lesson that he has learned from "mutual consultation" and his expression "the lesson I have learnt" signifies the acquired knowledge of solidarity in Islamic brotherhood from the school of life. Moreover, it is significant to consider negotiation from an Islamic perspective as it a constructive tool (42). Nursi obtains beneficial knowledge of solidarity through the constraint of Islamic brotherhood which is based on support, help and assistance. He appeals to his audience to practice 'positive actions' which are assisting one another morally and materially and bounding to one another to create a luminous chain. Nursi's energetic expression "luminous chain" signifies the qualities that reflect the features of brotherhood which also reveals the positive results of unity. He encourages his audience to establish positive relationship in mutual understanding. He reveals the features of solidarity that create a sense of unity as a response to disunity as he mentions the sacred bond of the people of Islam as a single tribe from different Islamic groups and also the connection of Islamic brotherhood as solution for unity.

The sixth word, sincerity

Nursi is aware of his audience's condition as due to their ignorance and weaknesses in spiritual matters, they are influenced by negative factors that causes individualism. He expresses the lesson he has learned which is the "key to Muslim's happiness" through his experience in the life of Islamic society which is "mutual consultation enjoined by the Shari'a." Nursi senses that Muslims have restricted their efforts for own personal benefits and have not considered the benefits of shared values and mutual support. He refers to his *Treatise on Sincerity* to assert the implied negative attributes of the disease of individualism and the virtuous positive attributes of the virtue of sincerity which have collective personality and self-sacrificing characteristics. Thus, Nursi prescribes sincerity as the solution: "Now the cure and remedy for this appalling disease is sincerity" (40 p202). He implies the attributes of sincerity as "the greatest strength, the most acceptable intercessor, the firmest point of support, the shortest way to reality, the most acceptable prayer, the most wondrous means of achieving one's goal, the highest quality and the purest worship" (40 p213). Nursi reminds his students to attain real sincerity by adhering to 'position actions' and restraining from egoistic tendencies that lead to self-centredness (41).

Nursi shares the positive results of "mutual consultation" that bring benefits to the Muslim community as he mentions abandoning the causes of individualism when he states about the need to abandon self-interest through mutual support with the working spirit solely done for God as respecting Him (43). He expresses mutual consultation as positive purpose as it brings positive

results as they have shown “progress” which explicitly signifies the advanced stage of development and thus it positively evaluates the solution. He tries to make his audience aware of their internal weakness and neediness when he asserts man needs “support’ and “assistance” to signify the implied message of overcoming individualism through collectivism.

Thus, Nursi expresses the essential need for encouragement based on sincerity in the learning process of life. He also evaluates the outcome of mutual consultation when he expresses “noble-minded” and “compassion” which positively evaluate the solution. He also arouses his audience’s emotion to establish their mind, engage them and to create a sense of anxiety to consider the negative consequences of those who do not recognise God when he expresses “someone who does not recognise God, piles worries on his own head.” Consequently he inspires his audience to be sincere believers who are God-conscious by implementing ‘positive actions’ which are stated in his Treatise on Sincerity and they are as follows: serving belief and the Qur’an, work with all the strength to gain, instil and preserve sincerity and avoid things that harm sincerity.

Nursi uses LIFE IS A SCHOOL to appeal to his audience to adhere to the Islamic guiding principles as he reflects on the meaningful lessons and challenging conditions in the rhetorical situation that can affect their lives as believers. He implies that learning is a lifelong process which signifies the implied message that humans have weaknesses and neediness. Thus, believers need to increase the strength of resistance to negative actions, they need to stay on the right principles of life by adhering to God’s teachings, implementing ‘positive actions’ and support each other. Nursi addresses himself and the audience as the “students of the Qur’an” as the Qur’an is the source where they obtain insightful wisdom, their guide in the learning process and they are the learners in the school of life.

Nursi appeals to his audience to implement the ‘positive actions’ in the rhetorical situation by upholding hope, courage, truthfulness, love, solidarity and sincerity which have universal values. He also appeals to them to adhere to the right-guidance as a means to attain “peace and wellbeing” as these remedies can cure their spiritual sicknesses (17). He appeals to their emotions to make them be engaged in order to create a strong sense of hope in God’s mercy through ‘positive actions.’ He advises his audience to strengthen their belief in order that they can meet their needs and expectations and concludes that man needs belief to secure his spiritual needs and hinder the influences through mutual support to be free from spiritual illnesses. Nursi expresses through spiritual strength, man is able to “halt his enemies and open up a way to secure his needs” to signify being free from

internal weaknesses of “six dire sicknesses” of despair and hopelessness, deceit, enmity, disunity, distress and individualism and the negative external influences of the causes of oppression, hatred, hostility and ignorance as men make positive changes by following the right-guidance that brings peace as the final positive outcome.

This study supports the research on metaphors as it will contribute to its effective use in influencing (44). Linguistics studies suggest that metaphorical language is pervasive (45). Risale-i Nur is rich in metaphorical linguistic expressions which can influence readers for positive outcome, so this study also analyses how these expressions and positive emotions function within a persuasive discourse effectively. Metaphor plays an essential role as it evokes emotions and credited with the magnitude to create new knowledge, structure and transformation (46). This study also supports the positive effect of Nursi’s persuasion which eventually reveal his life-long principle of ‘positive action’ through a method of guidance in his writings which is based on knowledge, learning, persuasion, love and compassion conveyed through the true teachings of Islam (47). Eventually, Nursi’s ‘positive action’ brings positive changes as a positive outcome. Those who take positive efforts and have positive effects are able to be engaged in better social interactions with others in the community (48). Thus, positive emotions induce positive actions and they reveal that human’s positive efforts are becoming an indispensable part of the study on human cognition in discourse analysis.

CONCLUSION

This study provides the initial effort to analyse the richness of Risale-i Nur and explains its effectiveness in influencing audience spiritually for a psychological wellbeing. It also contributes to the method of analysing an interdisciplinary study as it defines how conceptual metaphors play a crucial role in bringing positive changes and psychological significance for wellbeing from spiritual effects. This study will have implications for researchers, authors and experts who need to influence their audience to bring positive social changes. Nursi advises his audience as he believes that there would be “true dawn bringing true happiness, progress, and civilisation for mankind” (28 p91). Nursi earnestly expresses that providing light for those traveling toward eternity that is full of darkness is an essential duty (49). Eventually, this study signifies the unique role of Risale-i Nur from the language and psychological perspectives for wellbeing from the spiritual dimension.

ACKNOWLEDGMENT

My heartfelt thanks to Prof Emeritus Dr. Alparslan Açıkgenç from Üsküdar University, Turkey and Dr Hakan

Gülerce from Harran University, Sanliurfa, Turkey for their guidance, support and words of encouragement.

REFERENCES

1. Aisha Utz. *Psychology from the Islamic perspective*. Riyadh, Saudia Arabia: Islamic International Publishing House. 2011
2. Vahide, S. *Islam in Modern Turkey: An Intellectual Biography of Bediuzzaman Said Nursi*. (I. M. Abu-Rabi', Ed.). New York: Suny Press. 2012
3. Abu-Rabi', I. M. (Ed.). *Islam at the Crossroads: On the Life and Thought of Bediuzzaman Said Nursi*. Suny Press. 2003
4. Vahide, S. *Jihad in the Modern Age: Bediuzan Said Nursi's Interpretation of Jihad*. Third International Symposium on Bediuzzaman Said Nursi The Reconstruction Of Islamic Thought In The Twentieth Century And Bediuzzaman Said Nursi. 1995
5. M. Al-Mahdi Jenkins & A. Aziz Azzimullah. *Positive Islamic Psychology*. Excellent Ummah Development Association. Selangor, Malaysia. 2016
6. Seligman, M.E.P., & Csikszentmihalyi, M. *Positive psychology: An introduction*. American Psychologist. 2000. 55, 5–147.
7. Seligman, M. E. *Flourish*. North Sydney, N.S.W.: Random House Australia. 2011
8. Peterson, C., & Seligman, M. E. *The Values in Action (VIA) classification of strengths. A life worth living: Contributions to positive psychology*. 2006
9. Badri, M. *Contemplation an Islamic psychospiritual study*. Istanbul, Turkey: Mahya & IIT. 2018
10. Bowlby, J. *Maternal care and mental health*. Geneva: Monograph World Health Organization. 1952
11. Thomas, N. S. *Rhetorical Situation, Rhetorical Appeals and Conceptual Metaphors in Nursi's Damascus Sermon*. Universiti Putra Malaysia. 2017
12. Lakoff, G. *The contemporary theory of metaphor*. In A. Ortony (Ed.), *Metaphor and thought*, New York, NY, US: Cambridge University Press. 1993. 202-251
13. Kovecses. *Metaphor: A Practical Introduction*. Oxford University Press. 2010
14. Geary, J. *I is an Other*. Harper. 2012
15. Turner, C., & Horkuc, H. *Said Nursi: Makers of Islamic Civilization*. New Delhi: Oxford University Press. 2009
16. Markham, I. S., & Pirim, S. B. *An Introduction to Said Nursi: Life, Thought, and Writings*. Surrey, United Kingdom: Ashgate Publishing, Ltd. 2013
17. Nursi, B. S. *The Damascus Sermon From the Risale i Nur Collection Trans (Turkish 'Hutbe-i Şâmiye', Şükran Vahide, Trans)' (Second (re). Istanbul, Turkey: Sözlere Neşriyat A.Ş. Istanbul. (Original work published 1911). 2012*
18. Sairi, F. M. *Metode Dakwah Bediuzzaman Said Nursi Dan Pengaruhnya Di Turki*. Universiti Malaya, Kuala Lumpur. 2012
19. Yusoff, K., Yilmaz, O., & Ebrahimi, M. *Transition in Turkey: An overview of Bediuzzaman Said Nursi, His Life and Works for Medreset'z-Zehra*. *International Journal of West Asian Studies.*, 5(2), 2014. 667-677
20. Vahide, S. *A survey of the main spiritual themes of the Risale-i Nur*. In I. M. Abu-Rabi' (Ed.), *Spiritual Dimensions of Bediuzzaman Said Nursi's Risale-I Nur, Turkey*. 2008. 1-22
21. Abu-Rabi', I. M. *Spiritual Dimensions of Bediuzzaman Said Nursi's Risale-I Nur*. Suny Press. 2008
22. Nursi, B. S. *The Words (Turkish Sozler, Sukran Vahide, Trans)*. Istanbul, Turkey: Sozler Nesriyat Tic.ve San.A.S. 2008
23. Nursi, B. S. *The Letters (Turkish Mektubat, Sukran Vahide, Trans)*. Istanbul, Turkey: Sozler Nesriyat Tic.ve San.A.S. 2010
24. Nursi, B. S. *The Emirdag Letters (Turkish Emirdag Lahikasi)*. Istanbul, Turkey: Işık Yayıncılık Ticaret. 2014
25. Zarabozo, J. *Purification of the Soul: Process, Concept and Means*. Denver, CO: Al-Basheer Company for Publication and Translation. 2002
26. Badri, M. *The Dilema of Muslim Psychologists*. Kuala Lumpur, Malaysia: Islamic Book Trust. 2016
27. Sayilgan, M. S. *Constructing an Islamic Ethics of Non-Violence: The Case of Bediuzzaman Said Nursi*. University of Alberta, Canada. 2012
28. Vahide, S. *The Author of the Risele-i Nur Bediuzzaman Said Nursi*. Istanbul, Turkey: Sozler Publication. 1995
29. Vahide, S. *A Survey of the main spiritual themes of the Risale-i Nur*. In I. M. Abu-Rabi' (Ed.), *Spiritual Dimensions of Bediuzzaman Said Nursi's Risale-I Nur*. State University of New York Press. 2008
30. Snyder, C. R., Harris, C., Anderson, J. R., Holleran, S. A., Irving, L. M., & Sigmon, S. T. *The Will and the Ways: Development and Validation of an Individual-Differences Measure of Hope*. *Journal of Personality and Social Psychology*, 60(4). 1991. 570–585
31. Snyder, C. R. *There is Hope*. In C. R. Snyder (Ed.), *Handbook of Hope Theory, Measures and Applications*, Academic Press, San Diego. 2000. 3-21
32. James C. Overholser, Lauren Fisher, Abby Braden, Nicole Peak. *Despair Beyond Repair? Severity of Hopelessness in Depressed Psychiatric Inpatients*. *Journal of Depression and Therapy*. 2015.1(1):1-10
33. Lopez, S. J. *The Encyclopedia of Positive Psychology*. New Jersey, USA: Wiley-Blackwell Publishing. 2011
34. Lyubomirsky, S. *The How of Happiness: A New Approach to Getting the Life You Want (Reprint ed)*. UK: Penguin Books. 2008

35. Joanna Gee, Del Loewenthal, Julia Cayne, Psychotherapy and despair in the prison setting. *International Journal of Prisoner Health*, 11(3), 2015. 141-156,
36. Rate, C., Clarke, J., Lindsay, D. & Sternberg, R. Implicit theories of courage. *The Journal of Positive Psychology*. 2007. 2, 80–98.
37. Biswas-Diener, R. *The Courage Quotient: How Science Can Make You Braver* (1st ed.). United States of America: Jossey-Bass. 2012
38. L. ten Brinke, J.J. Lee, D.R. Carney, *The Physiology of (Dis)Honesty: Does it Impact Health?*, COPSYC. 2015
39. Staub, E. The origins and evolution of hate, with notes on prevention. In: R. Sterneberg (Ed.) *The Psychology of Hate*. Washington. 2005. 51-66
40. Nursi, B. S. *Uhuvvet Risalesi*. Istanbul, Turkey: Sözlür Neşriyat. 2011
41. Nursi, B. S. *Denizli ve Emirdağ Lâhikaları*, (Mektup strası 26). Retrieved from nur.gen.tr. 2015
42. Zuhaili, A.W., *Negotiation in Islam*. International Institute for Applied Systems Analysis, Laxenburg, Austria. 2003
43. Nursi, B. S. *Lem'alar*. RNK Neşriyat. 2013
44. Sopory, P., & Dillard, J. P. The Persuasive Effects of Metaphor A Meta-Analysis. *Human Communication Research*. 2006. 382–419.
45. Deignan, A. *Metaphor and corpus linguistics*. Amsterdam: John Benjamins. 2005
46. Semino, E. *Metaphor in discourse*. Cambridge, UK: Cambridge University Press. 2008
47. Basar, A. *A Lifelong Principle: Positive Action*. International Bediüzzaman Symposium Papers in Turkey (English). 1995
48. Watson, D, Clark, L., Mc Intryro, C.& Hamaker, S. Affect, Personality and social activity. *Journal of Personality and Social Psychology*. 1992. 1011–1025.
49. Nursi, B. S. *The Flashes* (Turkish Lem'alar, Sukran Vahide, Trans). Istanbul, Turkey: Sozler Nesriyat Tic.ve San.A.S. 2011