

Dear Participants,

I desired to share my thoughts on why RINAP (Risale-i Nur Research Platform) was established. When I examined the life of Bediuzzaman Said Nursi, the Risale-i Nur work of 6000 pages, observed his followers, and saw the direction of the science, I made some determinations.

Firstly, when Bediuzzaman died, he did not appoint a successor, he constantly put his books forward, he bequeathed his grave to be hidden, and he became a model that was not politicized, commercialized, and not earthly concerned. In his ordeal life, he objected to mistakes, but did not rebel; he even wrote to his students in his letters to support the public order with the "method of positive action". So, he has escaped being called "The Great One." As I wrote the details in my book *Conscience of the Age*, the success of being able to give new answers to old questions today is very meaningful.

Secondly, when I examined his works, he revealed the unity and complementarity of religious sciences and natural sciences, which is a very difficult synthesis, with a high level of evidence. By interpreting the Quran as understood by the Western mind, he expressed the difficult issues of the science of Qalam in a way that people at primary and secondary education levels could understand though. Thus, he met the need to dispel doubts about belief and existence in the minds. As I mentioned in my book *Journey from Mind to Heart*, it is very surprising that he has mastered and gracefully processed reasoning methods in his works. It is a very difficult skill to synthesize learned science, insight, and wisdom according to this age; Risale-i Nur works were able to achieve this. The fact that Pakistani Madrasahs, which only deal with religious sciences, are bigoted and the western education system that only provides science education causes insecurity, suicide, divorce, violence, and intellectual crisis, confirms this thesis.

Thirdly, in his works as a remedy for social illnesses, he made extraordinary predictions that selfishness and secularization would harm in an interesting way. In the last period of the Ottoman State, his claims to the Constitutional Monarchy on religious grounds and liberal views were misunderstood, but he did not give up his claim. It is possible to read in his works titled "Munazarat" (Debates) and "Hutbe-i Shamiye" (The Damascus Sermon) that the direction of the world is in the direction of freedom and that the religion of Islam is not suitable for autocratic systems. It has occurred just 100 years later, that he had an innovative and forward-looking sight.

Fourthly, he contributed to spreading it in society by using Ottoman Turkish very skillfully. He has served in an extraordinary way to the Turkish language. He always reminds me of Confucius: "If you rebuild a society, I first start with the concepts in the language for those who say what would you do? If the word 'Mom' only means to give birth, it must change, and I would invent a word called 'Mmom' and made it to be used". At least in his books, he managed to achieve the most fundamental stance against cultural imperialism, the stance of preserving the language. With many forgotten Sunna, he has revived some values. He pioneered the Jawshan al-Kabir, which existed in the Shia culture, to become a tradition in Anatolia today.

Fifthly, I have a field of science that deals with human psychology and mental health. Third-wave psychotherapies and neuroscience-based approaches recommended by science for major life events such as death, misfortunes, diseases, and epidemics in this field were exactly in line with Bediuzzaman's approach. We could see a solid belief of oneness (Tawhid) in these works. I was wondering about the opinion of a religion that says "Read" to its Prophet, according to Socrates' famous saying, "*I am looking for a meaning that death cannot change!*". Bediuzzaman came out, offering options to the search for science with the "Have Refinedness" (The Air: A Window Onto Divine Unity), Patients, and the Elderly Treatises. He combined science with Anatolian Knowledge. He described reading as searching and meditating, that is to say, contemplation. Even Hz. Mawlana would adopt this method if he would be alive today I thought. Because there was teaching to achieve the same goal in the shortest and easiest way. We needed a platform to share our observations and experiences.

We decided to build a 'Platform', a legal common form of various NGOs, with my friends and teachers who shared all these observations with me. As a university, we have established an infrastructure that can work in other languages within the scope of internationalization and meet the needs of humanity with scientific methods. In doing so, we took care not to enter into organic ties with any congregation or group.

The crisis of existence of our era was supposed to give living humanity a new option and to find activities for it; it was an iniquity for us not to do it. If we didn't take steps for this, our children and grandchildren would say, "Shame on you!". That's how we set out. May God won't embarrass us.

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**Prof. Dr. Nevzat Tarhan**  
**Founder Rector and President of the Supreme Council of Management**  
**Uskudar University**