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ABDULLAH GÖKHAN AKAR,

Istanbul Technical University, Sinan Pasha Madrasa (Istanbul, Turkey)

e-mail: gokhanakar@gmail.com, ORCID 0000-0001-6094-4431

OVERCOMING THE PSYCHOLOGICAL EFFECTS OF ILLNESSES AND CURING VIA QUR'ANIC RELIEF BY COMMENTARIES IN RISALE-I NUR

The experience of overcoming negative psychological consequences of illnesses, existed in different religious systems, becomes crucial especially under the circumstances of the global pandemic of COVID-19. The author appeals to the Islamic tradition, particularly fixed in the collection "Risale-i Nur". The collection "Risale-i Nur" is the Tafsir (Commentaries on the Qur'an) written by the Turkish theologian, philosopher and religious leader Bediüzzaman Said Nursi (1876-1960). The author explains his appeal to the first book of collection "The Words" with the fact that Said Nursi analyzes the Islamic sources of belief as well as considers the peculiarities of personal life in the light of Islam. The considerations and life details facilitate to practice the daily deeds according to the norms of the Qur'an and use it for overcoming the negative emotions in difficult life situations. The author proves that the tough experience of humanity, including the pandemic of COVID-19, is God's message to people with the guidelines that the opportunities to overcome impossibility should be found, people should donate to become rich, should listen (be obedient) to accept God's mercy. Following abovementioned guidelines, the believers may overcome psychological stress during illnesses and tough life situations faster as the author illustrates with the numerous examples.

Key words: *Risale-i Nur; Bediüzzaman Said Nursi; psychological effect; daily life according to the norms of the Qur'an.*

Introduction

The main event of 2020 was the worldwide New Corona virus (COVID-19) Pandemic. Some of the psychological results of the coronavirus pandemic which are not desired as follows:

1. Fear of Death
2. Fear of Lonesomeness
3. Anxiety of losing relatives
4. Panic Attack
5. Fear of Pandemic
6. Unemployment anxiety
7. Hygiene obsession

Psychologists will add some more results to the list day by day. According to the Tafsir (Commentaries on the Qur'an) named as Risale-i Nur Collection written in a period of 1910s-1950s (*Wikipedia, 2020*) by Said Nursi (1877-1960) (*Badilli, 1990*), life is easier than we think. Even if it hurts us, it is not our enemy.

The effect of consolation on patients about their sickness and psychological support can not be omitted. Some studies showed these positive effects are obvious. For example a study of Naimi et al (2020) showed that the prayers enhanced quality of life of patients and reduced pain, anxiety and depression. Another study from Jonathan Koffman et al (2008) shows that there are evidences which show religion and spirituality affect psychosocial treatment to cancer. And a study from Patryk Stecz and Jozef Kocur (2015) showed that religiousness caused better psychological functioning.

The purpose of this article is to summarize the religious experience accumulated by Risale-i Nur Collection to overcome the negative psychological consequences of illness.

Results and Discussion

The point of view of Risale-i Nur for bad things

Said Nursi is a Turkish religious scholar, who lived between 1877-1960 (*Badilli, 1990*). The collection of books he wrote are named by him is Risale-i Nur. Within this collection, he aimed to cause people to find the answers of "Who am I? Where am I coming from? Where am I going to?" by believing in Allah, His Unity and other pillars of Islam declared in the Holy Qur'an.

There is only power which is Allah's power in the Qur'an's point of view. Either bad or good, everything is created by Him. But why are bad things created by the Merciful God, is not it a contradiction?

Owing to the Qur'an, Said Nursi explains that "Creating bad things is not bad, committing bad things is bad." (*Nursi, 1978: 70*). He mentions that creating something covers all the conclusions. While the existence of a bad thing is a start point of many good things; creating bad thing is good because of its good conclusions. For example; fire has hundreds of beneficial outputs, if some people misuse fire and make it harmful for themselves, they can not classify fire as a bad thing in real. Even, the creation of Satan is good whilst it causes an exam to separate and demonstrate the good souls and bad souls. By this separation diamond-like souls are separated from coal-like souls (*Nursi, 2016: 70*).

Said Nursi says in his book collection named as Risale-i Nur: "Belief is both light and strength. Yes, one who acquires true belief may challenge the whole universe and be saved from the pressure of events in accordance with the strength of his belief. Saying, "I place my trust in God," he travels through the mountainous waves of events in the ship of life in complete safety. He entrusts all his loads to the hand of power of the Absolutely Powerful One who is Allah, voyages through the world in ease" (*Nursi, 2016: 320-321*).

He also acknowledges within this document: "But do not misunderstand this, reliance on God is not to reject causes totally; it is rather to know that causes are a veil to the hand of power and have apply to them" (*Ibid*). He says that knowing that attempting causes is a sort of "active prayer", it is to seek the effects only from Almighty God, recognize that the results are from Him alone, and to be thankful to Him" (*Ibid*).

He makes a metaphor of those who place their trust in God and those who do not, resemble the two men in this story which can be a mirror of humans' current situation:

"One time two men loaded heavy burdens onto both their backs and heads, and buying tickets, boarded a large ship. As soon as they boarded it, one of them left his load on the deck, and sitting on it guarded it. The other, however, since he was both stupid and arrogant, did not put down his load. When he was told: "Leave that heavy load on the deck and be comfortable," he replied: "No, I won't put it down, it might get lost. I am strong, I'll guard my property by carrying it on my head and back." He was told again: "This reliable royal ship which is carrying you and us is stronger; it can protect it better than you. You may get dizzy and fall into the sea together with your load. Anyway you will gradually lose your strength, and by degrees those loads will get heavier and you are bent back and brainless head will not have the power to bear them. And if the Captain sees you in this situation, he will either say that you are crazy and deport you from the ship, or he will think you are ungrateful, accusing our ship and distrusting and insulting us, and he will order you to be put into prison. Also you are making a fool of yourself in front of everyone. For the perceptive, see that you are displaying weakness through your conceit, impotence through your pride, and abasement and hypocrisy through your pretence, and have thus made yourself a laughing-stock in the eyes of the people. Everyone's laughing at you" (*Nursi, 2016: 323*).

The unfortunate man came to his senses, whereupon. He put down his load on the deck and sat on it. He said to the other:

"Ah! May Allah be pleased with you? I've been saved from that difficulty, from prison, and from making a fool of myself."

"O man who does not place his trust in God! You too come to your senses like that man and place your trust in Him, so that you may be delivered from begging before all the universe, trembling before every event, from pride, making a fool of yourself, misery in the hereafter, and the prison of the pressures of this world..." (*Nursi, 2016: 323*).

He continues to explain as: "Just as belief is a light which illuminates man and makes legible all the letters of the Eternally Besought One inscribed upon him, so too it illuminates the universe, and delivers the past and the future from darkness (*Qur'an, 2:257*)".

It was like this:

"I saw in a vision, an awesome bridge built between two high mountains situated opposite one another. Beneath the bridge was a valley of great depth. I was on the bridge. A dense darkness had enveloped every part of the world. I looked to my right and saw a vast grave inside an unending dense gloom, that is, I imagined it. I looked to my left and as though saw violent storms and calamities gathering amid terrifying waves of blackness. I looked beneath the bridge and imagined I saw a deep cliff. I had a dim torch in the face of this terrifying darkness. I used it and could see a little with its light. A very horrific situation appeared to me. In fact, such awful dragons, lions, and monsters appeared around me and on the bridge in front of me that I exclaimed: "Oh! This torch brings me only trouble!", and I angrily threw it to the ground and broke it. Then by crashing it, the darkness suddenly dispersed as though I had turned on the switch for a huge electric lamp that lit up the whole world. Everywhere was filled with the lamp's light. It showed everything as its real situation. I saw that the bridge I had seen was a highway through a plain passing over even ground. The vast grave I had seen on my right I realized consisted from top to bottom of beautiful, green gardens and gatherings for worship, service, conversation, and the remembrance of Allah under the direction of luminous men. The precipices and peaks on my left which I had imagined to be stormy I now saw fleetingly to be a vast, lovely, and elevated place of feasting, recreation, and enjoyment behind mountains that were adorned and pleasant. And the creatures I had thought to be terrifying monsters and dragons, I saw were familiar domestic animals like camels, oxen, sheep, and goats. Declaring, "All praise be to Allah for the light of belief," I recited the verse, Allah is the Protector of those who believe; He leads them out of darkness into light, and I awoke from my vision" (*Nursi, 2016: 318-320*).

Then Said Nursi continues to explain the metaphor as follows:

"Thus, the two mountains were the beginning and end of life; that is, this world and the Intermediate Realm. The bridge was the road of life. To the right was the past, and to the left, the future. As for the small torch, it was the human ego (Nafs), which is egotistical, relies on what it knows, and does not listen to the heavenly revelation. The things imagined to be the monsters were the events and strange creatures of the world. Thus, one who relies on his ego, who falls into the darkness of heedlessness and is afflicted with the blackness of misguidance resembles my first state in the vision, which, like with the pocket-torch and due to deficient and misguided knowledge, saw the past in the form a huge grave amid darkness imbued with non-existence. It showed the future to be a stormy and desolate wasteland governed by coincidence, and events and beings, which are all submissive officials of One All-Wise and All-Compassionate to be monsters. Such a person as though manifests the verse, And those who reject belief, "their protectors are the evil ones; they lead them out of light into darkness" (*Qur'an, 2:257*).

"But if such a man attains to Divine guidance and belief enters his heart, and if the tyranny of his soul is smashed and he heeds God's Book, he will resemble my second state in the vision. Then the universe will suddenly take on the colour of day and be filled with Divine light. The world will recite the verse, "God is the light of the heavens and the earth" (*Qur'an, 24:35*).

"Then he will see with the eye of the heart that the past

is not a vast grave, but where the groups of purified spirits who each century having performed their duties of worship under the leadership of a prophet or saint exclaim, "God is Most Great!" on completion of the duties of their lives, and fly to elevated abodes, moving on to the past. He will look to the left, and through the light of belief distinguish in the distance a feasting-place of the Most Merciful set up in palaces of bliss in the gardens of Paradise, beyond the mountainous revolutions of the Intermediate Realm and the hereafter. And he will realize that the storms and earthquakes and tempestuous events are all submissive officials, and understand that they are the means for instances of wisdom which though apparently harsh are in fact most gentle, like the storms and rains of spring. He will even see death to be the introduction to eternal life, and the grave, the door to everlasting happiness. You can deduce further aspects for yourself" (*Nursi, 2016: 321*).

In this sample Said Nursi explains the above mentioned verses from the Qur'an.

From the metaphor, the Covid-19 is like a monster seen in front of the bridge. So by this way of thinking, Corona Virus is also a submissive official commanded by The Everlasting Merciful God, and the virus cannot go anywhere by its will, even an inch!

At this point what might be the main message from God to human beings by this pandemic? What might be sent sent by this microscopic messenger?

Said Nursi stands on the belief of Muslims which is "Nothing happens coincidentally". He tells at seventh word from his book "The Words".

"If you want to understand what valuable, difficulty-resolving talismans are the two parts of the phrase "I believe in God and the Hereafter" said by believers which solve both the enigmatical riddle of creation and open the door of happiness for the human spirit, and what beneficial and curative medicines are reliance on your Creator and taking refuge in Him through patience and plea, and supplicating your Provider through thanks, and what important, precious, shining tickets for the journey to eternity - and provisions for the hereafter and lights for the grave - are listening to the Qur'an, obeying its commands, performing the prescribed prayers, and giving up serious sins, then listen and pay attention to this comparison:

One time a soldier fell into a terrifying situation in the field of battle and examination, and in the round of profit and loss. It was as follows:

The soldier was wounded with two deep and terrible wounds on his right and left sides and behind him stood a huge lion as though waiting to attack him. In front of him stood a hanging gallows which was putting to death and destroying all those he loved. It was awaiting him too. Besides this, he had a long journey towards him: he was being exiled. As the unfortunate soldier thinking about his fearsome trouble in despair, a kindly person shining with light like Khidr appeared. He said to him: "Do not despair. I shall give you two talismans and teach you them. If you use them properly, the lion will become a docile horse for you, and the gallows will turn into a swing for your pleasure and enjoyment. Also I shall give you two medicines. If you follow the instructions, those two bad smelling wounds will be transformed into two sweet-smelled flowers called the Rose of Muhammad (PBUH). Also, I shall give you a ticket; with it, you will be able to make a year's journey in a day as though flying. If you do not believe me, experience a bit, so that you can see it is true." The soldier did and affirmed that it was true" (*Nursi, 2016: 41-42*).

Then Said Nursi continues:

"Yes, I, that is, this unfortunate Said, affirm it too. For I experimented and saw it was absolutely true.

Some time later he saw cunning as the Devil, sly, drunk, deceptive man, coming from the left bringing with him much ornamented finery, decorated pictures and fantasies, and many alcohol included drinks. He stopped before the soldier, and said: "Hey, come on, my friend! Let's go and drink and make merry. We can look at these pictures of beautiful girls, listen to the music, and eat this tasty food". Then he asked him:

"What is it you are reciting under your breath?"

"A talisman," was the reply.

"Stop that incomprehensible nonsense! Let's not spoil our present fun!" And he asked a second question: "What is that you have in your hand?"

"Some medicine," the soldier replied.

"Throw it away! You are healthy; there is nothing wrong with you. It is the time of cheer." And he asked:

"What is that piece of paper with five marks on it?"

"It is a ticket and a rations card."

"Oh, tear them up!", the man said. "What need do we have of a journey this beautiful spring?"

He tried to persuade him with every sort of deceptions, and the poor soldier was even a bit persuaded. Yes, man can be deceived.

Suddenly from the right came a voice like thunder: "Beware!", it said. "Do not be deceived! Say to that trickster: 'If you have the means to kill the lion behind me, remove the gallows from before me, brush-off the things wounding my right and my left, and prevent the journey in front of me, then come on and do so! Show that you can and let us see it! Then say, come on, let's go and enjoy ourselves. Otherwise be silent!' Speak in the same way as that Khidr-like God-inspired man."

O my soul, which laughed in its youth and now weeps at its laughter! Know that the unfortunate soldier is you, and man. The lion is the appointed hour. As for the gallows, it is death, decline, and separation, through which, in the alternation of night and day, all friends bid farewell and are lost. Of the two wounds, one is man's infinite and troublesome impotence, while the other is his grievous and boundless poverty. The exile and journey is the long journey of examination which passes from the world of spirits through the womb and childhood to old age; through the world and the grave and the intermediate realm, to the resurrection and the Bridge of Sirat. As for the two talismans, they are belief in Almighty God and the hereafter. Yes, through the second sacred talisman, death takes on the form of a mastered horse, a vehicle to take believing man from the prison of this world to the gardens of Paradise and the presence of the Most Merciful One. It is because of this that the wise who have seen death's reality have loved it. They have wanted it before it came. And through the talisman of belief in God, the passage of time which is decline and separation, death and decease and the gallows, takes on the form of the means to observe and envisage with perfect pleasure the miracles of the All-Glorious Maker's various, multicoloured, ever-renewed scenes, the wonders of His power, and the manifestations of His mercy. Yes, when mirrors reflecting the colours of the sun's light are changed and renewed, and the images of the cinema changed, better, more beautiful scenes are formed" (*Nursi, 2016: 42-43*).

As for the two medicines, one is trusting in God and patience, and the other is relying on the power of one's

Creator and having confidence in His wisdom. Is that the case? Indeed it is. What fear can a man have, who, through the certificate of his impotence, relies on a Monarch of the World with the power to command: "Be! and it is" (*Qur'an*, 2:117). For in the face of the worst calamity, he says: "Verily, to God do we belong, and verily to Him is our return" (*Qur'an*, 2:156), and places his trust in his Most Compassionate Sustainer. A person with knowledge of God takes pleasure from impotence, from fear of God. Yes, there is pleasure in fear. If a twelve-month baby were sufficiently intelligent to be asked: "What is most pleasurable and sweetest for you?", it might well say: "To realize my powerlessness and helplessness, and fearing my mother's gentle smack to at the same time take refuge in her tender breast." However the compassion of all mothers is but a flash of the manifestation of God's mercy. It is for this reason that the wise have found such pleasure in impotence and fear of God, ultimately declaring themselves to be free of any strength and power, and have taken refuge in God through their powerlessness. They have made powerlessness and fear an intercessor for themselves.

The second medicine is thanks and contentment, and plea and pray, and relying on the mercy of the All-Compassionate Provider. Is that so? Yes, for how can poverty and need be painful and burdensome for a guest of an All-Generous One Who makes the whole face of the earth a table of bounties and the spring a bunch of flowers, and Who places the flowers on the table and scatters them over it? Poverty and need take on the form of a pleasant appetite. The guest tries to increase his poverty in the same way he does his appetite. It is because of this that the wise have taken pride in want and poverty. But beware, do not misunderstand this! It means to be aware of one's poverty before God and to plead Him, not to parade poverty in front of the people and want as a beggar from them.

As for the ticket and voucher, it is to perform the religious duties, and foremost the prescribed prayers, and to give up serious sins. Is that so? Yes, it is, for according to the consensus of those who observe and have knowledge of the Unseen and those who uncover the mysteries of creation, the provisions, light, and vehicle for the long, dark road to post-eternity may only be obtained through complying with the commands of the Qur'an and avoiding what it prohibits". And Said Nursi mentions the worlds and includings' light reaches only as far as the door of the grave.

He mostly prefers to give advice to himself, just like he is talking to himself. Because he says "one who does not reform his own soul cannot reform others. So, I shall begin with my own soul" (*Nursi*, 2016: 276). Let us turn back to the seventh word:

"O my lazy nafs (soul, ego)! How little and light and easy it is to perform the five daily prayers and give up the seven deadly sins! If you have the sanity and it is not corrupted, understand how important and extensive their results, fruits, and benefits are!

Say to the Devil and that man who were encouraging you to sins and dissipation: "If you have the means to kill death, and cause decline and transience to disappear from the world, and remove poverty and impotence from man, and close the door of the grave, then tell us and let us hear it! Otherwise, be silent! The Qur'an reads the universe in the vast mosque of creation. Let us listen to it. Let us be illuminated with that light. Let us act according to its guidance. And let us recite it constantly. Yes, the Qur'an is the word. That is

what they say of it. It is the Qur'an which is the truth and comes from the Truth and says the truth and shows the truth and spreads luminous wisdom..." (*Nursi*, 2016: 44).

The point of view of Risale-i Nur on illnesses

At the "twenty-fifth flash" named section of the book "Flashes" whose author is Said Nursi written in 1934 within only four and half hour (*Risale-i Nur Külliyyatı'nın...*, 2006, URL), he studied the goodness of illnesses.

There are twenty-six subsections which are also named as "Remedy" within that section (*Nursi*, 1996: 205). Just to understand his approximation via Qur'anic Relief, we can summarize and give some examples as follows. He says;

- The fact that whoever gets born into this world one day dies, the youngs get old, facing some troubles, the world is not just for enjoy and fun.

- We control only -say- one percent of our intentional activities such as eating, speaking, thinking. This shows that our human bodies are not ours. We did not buy or get it, it is obviously given and its owner can act on His possession whatever he wants (like in the property law).

- Illness is a trustful advisor especially for young people. It prevents the youth behavioral intoxication which may cause harmful attitudes for own themselves and for society.

- When a trouble gets away from you, it also leaves a relief and a kind of happiness to be away from it, because "End of grief is happiness". So this illness will bring you the happiness in the end. Try to be patient until you get the happiness.

- "Everything is understood by its opposite". For example you can understand the temperature of heat as much as coldness included. Or light is known by the degree of darkness. If there were no darkness, there would not be levels of light. So sickness does not remove the flavor of health blessing, it rather cause you taste and understand the health blessing.

- Prophet Mohammad says "The treble in sickness drops the sins you committed, just like you shake a fruitful tree". So for a believer, a sickness is a redemption for sins, it cleans you like a soap. That is; tangible sicknesses rescue from intangible sicknesses. It saves the "moral you" from the mistakes of "body you", then it is a treasure for believers.

- For a person who knows God, he or she does not get afraid of any illnesses which may result death. Because death is a meeting and being together with former beloved beliver people; and while death time is written in fate, sometimes nursing helper dies but the sick one continues live; and death is end of duty of life and it is a relief. Death is an eternal darkness for unbelievers, not for believers!

- Anxiety, makes the sickness harder to suffer. Maybe just a light sickness will be ten times harder to bear. And also anxiety is also kind of illness.

- Patience should not be scattered. While we are sick, the time we are living or suffering pain is in the present time, neither future nor past. From the time view, the only existing pain of trouble is in present time, others are in fact non-existent, absent. Due to suffering an absent thing is nonsense, we should face the trouble at the current time. If we do not send our patience to past or future, our psychological power will be stronger and enough to face it today. Consequently, Allah does not load us more than we can.

- If you are upset for being unable to perform your habitual worships during the sickness (but still should perform obligatory worships as far as it is possible with patience and continue relying on Allah), their reward will be given just like they are done as stated in a Hadith (Prophet's words) from Prophet Mohammad (PBUH). And also by the sickness, man understands the weakness and incapability of himself, he prays by the languages of his devices such as lung, kidney, eye, stomach etc. in a sincere manner. This situation is a good teacher of the verse:

"Say: What would my Lord care about you if there were not your supplications?" That can also be commented like: "Say: You are not precious except your prayers".

- We must not complain from sicknesses, because it is not known when we will die. Sickness can be a treasure for some. Death could catch us while we are committing sins. So sicknesses are good advisors for Hereafter.

- From the social relations angle of view; illnesses make people feel closer, mercy to patients. Also if the patient is arrogant in healthy life, he or she will be more respectful to the people who serve. And his or her friends will call or visit or ask his/her health which will repair or strengthen the relations and cause mercy.

- We already do not have a right to complain to God and leave being thankful. He gave us numberless blessings; notice that He did not have to create us. Stones are also created by God, but we have life. Plants have life, but we also have soul. Animals also have soul, but we have plenty of God-given feelings and organic devices like a catalog of all kinds of animals. We had appetite, health before. You can continue this series of blessings to infinite. If you lost one of your eyes, look at blinds. If you do not have one of your hands, you still have one hand. You cannot complain about your situation because of your misuse or wrong decisions you did then you lost your health. Complaints are thanklessness.

- Sicknesses at children are like vaccines to foster and make their soul stronger ready for the difficulties they will meet in their life.

Conclusion

Said Nursi sees the Universe as a group of officials of God. At this point, each trouble, illness, even the Covid-19 pandemic is a message from God to us. God firstly teaches us that we are ultimately incapable but he gives us the capabilities, we are ultimately poor unless he donates us. So unless we read and obey the directives sent, the troubles might continue and get harder unless He sends his mercy or disregard which is sadder. Of course, Allah knows the whole message; hopefully, we soon understand what he meant.

For a while imagine that you are walking with your dear friend and he is on the street and a fast car is coming towards him. You say him to come to pavement. If he does not hear, you shout to get him safe. If he insists going on the road with that jeopardy, and if you still regard him, you might pull him towards the pavement. He might insist stay on the car road, but you will continue pulling. He can get angry with you, because he thinks that he is struggling with you, but you are protecting from the big danger.

Whenever he understands the main reason of your behaviour, the struggle and jostling will end.

By this way of thinking the believers might recover to health condition faster and overcome the psychological stresses easier than unbelievers. This thesis still needs to be proven via controlled experiments by accredited experts, but by the facts we face mentioned above, it does not seem to be inaccurate or insane.

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Абдулла Гехан Акар,

Стамбульський технічний університет, Сінан-паша Медресе (м. Стамбул, Туреччина)

e-mail: gokhanakar@gmail.com, ORCID 0000-0001-6094-4431

ПОДОЛАННЯ ПСИХОЛОГІЧНИХ ЕФЕКТІВ ХВОРОБ ТА ЛІКУВАННЯ ЗА ДОПОМОГОЮ КУРІЙЧНОГО ОТРИМАННЯ КОМЕНТАРІВ У РІСАЛЕ-І НУР

В умовах глобальної пандемії COVID-19 особливої актуальності набуває переосмислення наявного в різних релігійних системах досвіду подолання негативних психологічних наслідків захворювань. Автор звертається до ісламської традиції, зафіксованої, зокрема, в колекції "Рісале-і Нур". Колекція являє собою тафсір (тлумачення) на Корані, написаний турецьким богословом, філософом і релігійним діячем Бадіуззаманом Саїдом Нурсі (1876-1960). Автор статті пояснює своє звернення до цієї колекції, і зокрема до першої книги колекції "Слова" тим, що Саїд Нурсі не тільки аналізує ісламські джерела віри, але й роздумує і осмислює з точки зору Ісламу подробиці власного життя. Ці роздуми і деталі допомагають людині, на думку автора, навчитися практикувати повсякденні дії за нормами Корану й використовувати Коран для подолання негативних емоцій та важких життєвих ситуацій. Автор статті обґрунтовує, що важкі випробування для людства, в тому числі й пандемія COVID-19 - це послання Бога до людей з настановами на те, що треба шукати можливості, аби побороти неспроможність, треба жертвувати, аби збагачуватися, треба слухати (упокорюватися), аби отримати милість Божу. Слідуючи цим настановам віряни, як обґрунтовує автор статті з наведенням численних прикладів з Рісале-і Нур, можуть швидше долати психологічні стреси під час хвороби і важкі життєві ситуації.

Ключові слова: Рісале-і Нур; Бадіуззаман Саїд Нурсі; психологічний ефект Рісале-і Нур; повсякденне життя за нормами Корану.

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