

## ENLIGHTENMENT IN THE LANGUAGE OF THE PEOPLE: THE MEANING OF THE LANGUAGE OF RISALE-I NUR

Salahattin ALTUNDAĞ<sup>1</sup>

*"Oh, brother! You asked for some advice from me. Since you are a soldier, let's listen together to a few truths through the representations of military service and eight little stories. Because I see myself in dire need of advice more than anyone else. Once, I told myself eight words that I benefited from eight verses, a bit long-windedly. Now, I will express it briefly and **in the language of the people to myself. Whoever wishes may listen along.**"*

I want to share some thoughts on the criticism often expressed as **"The language of Risale-i Nur is heavy, we cannot understand when we read,"** suggesting that the language of these masterpieces should be seen not as an obstacle, but rather as an opportunity.

The term **"in the language of the people"** at the beginning of the "Words" book, which is the first masterpiece of Risale-i Nur Collection, signifies that Bediüzzaman Said Nursi aimed to write the Risale-i Nur works in a language that everyone could understand. This phrase could also be translated as "the common people's language" or "ordinary people's language". **Therefore, the intended meaning here is that these works are written in a language comprehensible not only by an elite class or educated individuals, but by a broad swath of society.**

This serves two significant purposes:

**First**, it makes knowledge and enlightenment accessible to everyone. Risale-i Nur embraces everyone instead of catering only to a specific class, group, or individuals.

**Second**, it allows people to encounter a text they can understand at their own level. This ensures the universality and inclusivity of the works.

To give a more specific explanation, Bediüzzaman, when discussing matters related to religion, philosophy, and the life of this world and the hereafter, did not resort to a language only theologians or philosophers could comprehend. Instead, he preferred to employ a language that every reader could interpret according to their level. This language could serve as a tool for a person with higher education to understand a complex theory, just as it could be a path for a person with simpler education to understand a religious principle or concept.

Thus, the phrase **"in the language of the people"** emphasizes that Risale-i Nur can be understood by a broad readership and that readers can derive meaning according to their education, age, and cultural background. This demonstrates that Risale-i Nur possesses both universal and inclusive qualities.

We've mentioned that Risale-i Nur deals with complex philosophical and religious matters. But what does this mean? **This means that Bediüzzaman Said Nursi addressed the intricate and often hard-to-**

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<sup>1</sup> Dr. Assistant Professor, Dicle University, Turkey

**solve problems that have puzzled humanity since the inception of its existence.** These problems typically include topics such as human nature, the meaning of life, death, the afterlife, the existence and oneness of God, the meaning of worship, and prophecy.

Reducing these subjects, each requiring deep thought and knowledge, to a level understandable by a wide readership is quite a challenging task. However, Bediüzzaman possessed an exceptional skill: **the ability to explain complex and high matters in a simple, understandable language of the common people. This is his great achievement.**

**This achievement enables any reader, no matter their level of knowledge, to derive meaning from Risale-i Nur.** For instance, a university professor might utilize Risale-i Nur as a tool to understand a philosophical theory, while a farmer or a laborer could also make use of Risale-i Nur as a path to understand a religious principle or concept. In both cases, the reader can derive meaning according to their own level and needs.

Risale-i Nur is written in a language that everyone can understand. Although some parts contain complex and difficult subjects, it doesn't alter the fact that the text is a work accessible to everyone, from which they can derive meaning according to their level. In this case, it might require the reader to put forth a bit more effort to show the need for that knowledge, and perhaps to read the text a few more times. But eventually, with the reader's effort and patience, the meanings and truths hidden within the depths of Risale-i Nur will reveal themselves.

The Turkish language used in the time when Risale-i Nur was written displays some differences with the Turkish we use today. Language, like society itself, is in a constant process of evolution and change. Turkish has undergone various evolutions influenced by social, cultural, and especially political changes over time. This evolution has affected both the vocabulary and the structure and usage of the language.

This situation could mean that some parts of Risale-i Nur might be somewhat challenging for today's reader. **However, this should not be seen as an obstacle. On the contrary, this should be viewed as an opportunity to better understand the depths of the work and to discover the richness of the knowledge it offers.**

**The profound truths and ideas addressed by Bediüzzaman cannot be fully expressed with today's simple and narrow Turkish.** This has to do with the complexity and depth of these truths and ideas. However, this situation requires the reader to exert more effort to understand these depths of Risale-i Nur and perhaps to expand their vocabulary and comprehension skills to understand the work at a higher level.

Indeed, the language of Risale-i Nur may be perceived as somewhat heavier compared to our language today. However, this is an opportunity to explore and understand the depths of the work. **This situation is an opportunity for the reader to broaden their understanding capabilities, and perhaps to gain a new language skill.** The language of Risale-i Nur will become understandable with the reader's effort and desire.

In today's world, most people want to acquire knowledge quickly and easily. This tendency often leads us to prefer exchanges of information with simpler expressions that do not require thought. **However, to fully understand a work carrying profound meanings like Risale-i Nur, deeper thinking and analytical abilities are required.**

**This may well be the greatest challenge for today's reader. This is because we are generally used to simpler, easily digestible information.** However, a little more effort and desire, and most importantly a sense of need, are necessary to reach the depths of Risale-i Nur.

Bediüzzaman's phrase "**Whoever WISHES may listen along**" perfectly encapsulates this situation. This phrase emphasizes the desire and effort required to understand the meanings of Risale-i Nur. **That is, the only thing necessary to understand and analyze the depths of Risale-i Nur is to make some effort and genuinely want to understand.**

The language of Risale-i Nur may indeed seem somewhat heavier compared to our language today. However, this is an opportunity to explore and understand the depths of the work. **This situation is an opportunity for the reader to broaden their understanding capabilities, and perhaps to gain a new language skill.** The language of Risale-i Nur will become understandable with the reader's effort and desire. This reminds us once again how important Bediüzzaman's phrase "**Whoever WISHES may listen along**" is.

The only thing required to understand Risale-i Nur is some effort and a genuine desire to understand. And this is something everyone has at their disposal. Therefore, the best response to the statement "We read Risale-i Nur, but we don't understand it because the language is heavy" might be "**Yes, given today's conditions and the level some readers are at, the language may seem a bit heavy, but with some effort and desire, it can become understandable**".

In conclusion; The language of Risale-i Nur offers much more than a simple text on the surface. This requires looking at the text from a broader perspective, rather than just seeing it as a carrier of meaning or information. Risale-i Nur also serves as a tool to develop the reader's thinking, analysis, and understanding skills. **Thus, the language of this masterpiece is not just a means of communication, but also a tool for learning and development.**

Struggling to understand the language of Risale-i Nur should not be a barrier to our understanding. **In fact, this difficulty could be an opportunity rather than an excuse.** This difficulty can be utilized as a tool to enhance the reader's own understanding and analytical capabilities.

**With some effort and desire,** it is possible to understand the meaningful and profound expressions of Risale-i Nur. This is an opportunity for the reader to broaden their own knowledge and understanding. More importantly, during this process, the reader can also improve their own thinking and analytical skills.

Therefore, the statement "We read Risale-i Nur, but we don't understand it because the language is heavy" should perhaps be seen as an opportunity rather than an excuse. This is because this statement expresses the reader's effort and desire necessary to understand the depths of Risale-i Nur. And this is an opportunity for the reader to improve their own understanding and analytical skills.

So, even though the language of Risale-i Nur might be a bit heavy, this does not mean that it is an incomprehensible work. With just a bit of effort and desire, anyone can explore and understand the depths of Risale-i Nur. And in this process, they can also improve their own thinking and analytical skills. This reminds us that Risale-i Nur is not just a text, but also a tool for the reader to improve their own understanding and analytical abilities.