

# The First Scholar to Practiced Distance Education by Letter in Türkiye: Bediuzzaman Said Nursi

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## Abstract

The history of distance education in the world goes back three centuries. Although distance education studies started in 1927 in Türkiye, it could not be implemented due to the alphabet revolution in 1928. The studies that started in 1957 produced results in 1962. Distance religious education could only be given within the body of Open Education Faculty in 1998. Bediuzzaman Said Nursi prepared the Madrasatu’z-Zahra project to increase the literacy rate in the society and raise the level of education. Although this project was approved by Sultan Reshat, one of the Ottoman sultans, it could not be implemented due to the First World War. This project was also approved by the 1st Grand National Assembly of Türkiye. However, due to the later developments, the project could not be implemented again. After this stage, Bediuzzaman Said Nursi focused his studies on non-formal education by letter. He succeeded in reaching large masses of people in a very short time with the education by letter system he implemented as of 1926. He revised the Madrasatu’z-Zahra project. He delivered his letters to every corner of the country through his students, whom he called "Nur Postacıları" (Postmen of Light). He adopted an education model in which religious and positive sciences were taught together. As a result of this educational model, his works have been translated into more than 50 world languages today. The number of those who read these works and converted to Islam was determined as 32%. In this study, it is aimed to examine the educational theories that Bediuzzaman Said Nursi wanted to implement in the Madrasatu’z-Zahra project. The study is limited to Bediuzzaman Said Nursi's studies of distance education by letter. The study is a qualitative study and data were obtained using document scanning method. The original copies in Ottoman Turkish were taken as the basis as much as possible for scanning the documents.

**Keywords:** Bediuzzaman, Distance Education by Letter, Religious Education, Madrasatu’z-Zahra, Said Nursi

## العالم الذي طَبّق التعليم عن بعد بالمراسلات في تركيا:

### الإمام بديع الزمان سعيد النورسي

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#### المستخلص

يعود تاريخ التعليم عن بعد في العالم إلى قبل ثلاثة قرون. على الرغم من أن دراسات التعليم عن بعد بدأت في عام 1927 في تركيا، إلا أنه لم يتم تنفيذها بسبب تغيير الحروف من العربية إلى اللاتينية في عام 1928. والدراسات التي بدأت في عام 1957 أثمرت في عام 1962. ولم يكن بالإمكان تقديم التعليم الديني عن بعد إلا في الجامعة المفتوحة في عام 1998م.

أعدّ الإمام بديع الزمان سعيد النورسي مشروع مدرسة الزهراء من أجل زيادة نسبة محو الأمية في المجتمع ورفع مستوى التعليم. على الرغم من موافقة السلطان رشاد على هذا المشروع، إلا أنه لم يتم تنفيذه بسبب الحرب العالمية الأولى. تمت الموافقة على هذا المشروع أيضًا من قبل مجلس النواب الأول لتركيا. ومع ذلك، وبسبب التطورات اللاحقة، لا يمكن تنفيذ المشروع مرة أخرى. بعد هذه المرحلة، ركز بديع الزمان سعيد النورسي دراساته على التعليم غير الرسمي بالمراسلات. نجح في الوصول إلى أعداد كبيرة من الناس في وقت قصير جدًا من خلال نظام التعليم عن طريق الرسائل الذي طبقه اعتبارًا من عام 1926. وقام بمراجعة مشروع مدرسة الزهراء. قام بتسليم رسائله إلى كل ركن من أركان البلاد من خلال طلابه، الذين سماهم "رجال البريد". تبنى نموذجًا تعليميًا يتم فيه تدريس العلوم الدينية والإيجابية معًا. نتيجة لهذا النموذج التعليمي، تمت ترجمة أعماله إلى أكثر من 50 لغة عالمية اليوم. تم تحديد عدد من قرأوا هذه الأعمال واعتنقوا الإسلام بنسبة 32٪.

تهدف هذه الدراسة إلى دراسة النظريات التربوية التي أراد بديع الزمان سعيد النورسي تطبيقها في مشروع مدرسة الزهراء. تقتصر الدراسة على دراسات بديع الزمان سعيد النورسي للتعليم عن بعد بالمراسلات. الدراسة هي دراسة نوعية وتم الحصول على البيانات بطريقة المسح الضوئي للوثائق. تم أخذ النسخ الأصلية باللغة التركية العثمانية كأساس قدر الإمكان لمسح المستندات ضوئيًا.

الكلمات المفتاحية: بديع الزمان، التعليم عن بعد بالمراسلات، التربية الدينية، مدرسة الزهراء، سعيد النورسي

## **Introduction**

Education started with Adam (asm), the first man and the first prophet, it has a function that spreads to every area of life. This function of education will continue until the end of the world.

Man, by nature, is a being that needs education and is intertwined with education. The world has been undergoing rapid change and development. For many reasons, people cannot get the education they want. One of them is economic reasons. Therefore, people cannot find the opportunity to get the education they need wherever and whenever they want. And these impossibilities make distance education essential.

In this study, the educational methods that Bediuzzaman Said Nursi adopted in the successful distance religious education movement he started and his perspective on education are examined. The study is limited to the distance education studies of Bediuzzaman Said Nursi. The study is a qualitative study and data were obtained using document scanning method. In the scanning model, the object, or the individual within the scope of the research should be defined according to the conditions of the environment (Karasar, 229:1995). The original copies of the Risale-i Nur Corpus, which was authored by Bediuzzaman Said Nursi, were taken as basis in document scanning.

## **History of Distance Education**

The history of distance education in the world goes back to the first half of the 1700s. For the first time, Boston Newspaper announced that it would give "shorthand" lessons by letter in 1728 (Holmberg, 1995, cited in Özbay, 378:2015). Although distance education studies came up in 1927 in Türkiye, it could not find a basis for implementation due to the alphabet revolution in 1928. However, it was implemented in 1957 (Özbay, 378:2015; Kırık, p. 83; Alkan, p. 27). For higher education, the Open Education Faculty was opened within Anadolu University in 1983. On the other hand, studies were carried out at the level of general directorate in 1966 by the Ministry of National Education for primary and secondary education (Bayam and Aksoy, p. 169). These studies were transformed into School for Teaching by Letter (or Correspondence School) in 1974. Since 1998, the Open Education High School Directorate has been established and started to provide education (MEB, AÖL Web).

There are also some universities in the world that provide distance religious education. Universities such as Liberty University and Christian Leadership University provide undergraduate and graduate education in the field of Christianity (Birinci, p.32).

The program, which provides distance religious education in Türkiye, was opened in 1998 as the Associate Degree Program of Theology within the Faculty of Open Education under the academic responsibility of the Faculty of Theology of Ankara University. This program was later incorporated into Anadolu University (AÖF, Web).

### **Bediuzzaman Said Nursi and Madrasatu'z-Zahra Project**

Bediuzzaman Said Nursi was born in Nurs Village of Hizan district of Bitlis Province in 1877 (Nursi, p. 9). He passed away in Urfa on March 23, 1960.

Bediuzzaman Said Nursi's interest in science ('ilm) began in his childhood. His teacher, Molla Fethullah Efendi, defines him as "a rare personality in whom memory and intelligence are combined". He memorized the Qur'an in fifteen days. He was able to memorize 80 volumes of books. He completed his madrasa education at the age of 14, which could normally only be completed in 10-15 years by common students. He proved his scientific competence through scientific discussions with the famous scholars of the period (Tarihçe, Hayrat, v.1, p. 52). He became the sought-after person of the gatherings of knowledge at a young age.

Bediuzzaman Said Nursi emphasized three main reasons that divide the society. Ignorance (lack of education), necessity (poverty) and conflict (opinion, sectarian, political, etc. differences). Throughout his life, he has always struggled with these three. Said Nursi is one of those who used the nickname "Bediuzzaman" in the historical process. The madrasa, which started and deepened with the Tanzimat process, aimed to resolve the deep disagreement among the people of the Madrasa, the Sufi Lodge and the Modern School with the Madrasatu'z-Zahra project. He argued that religious and positive sciences should be taught together. In this way, the students of the Modern School will get rid of sceptical thoughts and experimental bigotry by learning religious sciences, they will not see the people of the Madrasa as bigoted; and the people of the Madrasa will get rid of being narrow-minded by learning positive sciences and will not accuse the Sufi Lodge and the Modern School of being irreligious.

Bediuzzaman Said Nursi worked to find a radical solution to education, especially in the East and Southeast of Türkiye. Based on the fact that "the basis of most human and social problems is the education of people..." (Şişman, p. 3), he focused on the project of opening a university named Madrasatu'z-Zahra that would appeal to the region in particular, and the Islamic world in general, at the standard of Al-Jamiu'l-Azhar, with Bitlis as the centre, Van and Diyarbakır as branches. The Madrasatu'z-Zahra model, which Bediüzzaman Said Nursi voiced one hundred and twenty years ago, is an education project that has not yet been implemented even in developed countries such as the USA (Gürbüz, 2014, p. 329). This project was approved by Sultan Reşat. He laid the foundations of Madrasatu'z-Zahra in Edremit, Van. However, with the outbreak of World War I, the project could not be conducted. The same project came to the agenda again in the Grand National Assembly of Türkiye after the National Struggle. The project was approved by the vote of 163 deputies. However, the developing political events made the project inapplicable again. Bediuzzaman Said Nursi, who concluded that the project could no longer be implemented, started the distance education studies, which have become popular today, as of 1926 and tried to turn the country into a Madrasatu'z-Zahra. Considering that the distance education studies started to be implemented in Türkiye after 1957, we can say that Bediuzzaman Said Nursi was one of the first scholars to practice distance education in Türkiye.

Bediuzzaman Said Nursi devoted his life to education. He considered education as a lifelong process. He tried to use many instruments of education methods in order to ensure that education can be taken at all age levels. While giving distance education by letter, he did not surrender to limited conditions. He also used the technological means of the day, such as the printing press and the duplicating machine. He tried to popularize religious education by delivering his letters and books, which he reproduced with these tools, to large masses. He took the principles of the Qur'an and Sunnah as basis in the spread of religious education.

### **Bringing the Madrasatu'z-Zahra Project to Life by means of Distance Education by Letter**

Bediuzzaman Said Nursi wanted to implement the Madrasatu'z-Zahra project to eliminate the factor of ignorance (lack of education), which he identified as one of the three main reasons that divide the society. However, when this project could not find an application area, he activated the education system by letter. He evaluated that the adoption of his letters and views by the masses of the people in a short time was the revival of Madrasatu'z-Zahra. The number of his students

reached thousands in a short time. According to Afyon Prosecutor's indictment in 1948, the number of those who benefited from these trainings reached five hundred thousand students (Tarihçe, Hayrat, Vol. 2, p. 979). Considering that the number of registered students of the Open Education Faculty in Türkiye in 1982 was 29,500 (AÖF, Web), the fact that the number of students in the distance education system established by Bediuzzaman Said Nursi was five 500,000 under the conditions of those days can be considered as a remarkable number.

Distance Learning is “the ability of teachers and students, who are in different environments, kilometres away from each other, to communicate effectively with each other” (Kırık, p. 75). Bediuzzaman Said Nursi established an effective communication network. With this network, the distance education system was activated. He conveyed the epistles, texts and letters he wrote to the people he described as students, friends, and brothers, who were miles away from each other, through the network of "Postmen of Light" he set up from east to west and south to north. According to Bediuzzaman Said Nursi, physical distance does not matter for those who serve the Qur'an and faith. In Sufism, this is called “Üveysilik” (Tosun, p. 400). Due to the unity of ideas and deeds, they are together as one, even if one is in the east, one in the west, one in the south and one in the north, even if one is in the world and one is in the hereafter (Şualar, p. 548).

Bediuzzaman Said Nursi, with the education by letter system he established, went beyond the teacher-student relationship in the classical madrasa system. And there is no sheik-disciple relationship that exists in the Sufi lodge. By establishing a new system, he used the concepts of "classmate", "brother", "disciple", "friend" etc. The fact that the teacher-student relationship provides education in the elder brother-younger brother format (Keskin, p.73) in the madrasas operating today in the eastern and south eastern regions gives important clues in terms of demonstrating the applicability of the education model recommended by Bediuzzaman Said Nursi.

In the letter education system of Bediuzzaman Said Nursi, the subjects consist of judgement, example, truth and the moral. (Tüzün, p. 171). He first gives a measure in a judgement sentence. The subject is explained and understood with examples over this measure. Then, the truth of the concepts given in the example is explained and the morale, and lesson to be drawn are expressed. In the epistles, we see that many subjects are written in "the language of common people". The subject usually starts with a sentence containing a judgement, it is shaped around a story with "the

binoculars of allegory" in order for the subject to be understood, then the allegory in the story is explained and the truth is shown. The morale is highlighted.

We can say that Bediuzzaman Said Nursi succeeded in presenting Islam to the understanding of the century with the inspiration he received from the Qur'an while carrying out these studies. His books have been translated into more than fifty. The fact that the number of people who converted to Islam through these works is 32% is a significant rate (Vahide, p. 187).

We can list some of the educational theories in Bediuzzaman Said Nursi's distance education by letters:

### **Respect for the Elders and Socialization**

One of the most important functions of education is to ensure the socialization of those in education. They should know and respect values such as religion, morality, tradition, parents, school teachers and administrators, which are among the spiritual dynamics of the society (Aydın, p.19; Şişman, p.29). Bediuzzaman Said Nursi is of the opinion that the true Islam and the truths of Islam can only enter the lives of individuals with the right education. He struggled to make "amr bil-maruf wa nahy anil-munkar" (enjoining good and forbidding evil) dominate all areas of life in order to gain the moral values commanded by Islam. He stipulated lifelong studentship (lifelong education) to those who wanted to become his students. He chose the way of correcting the wrong behaviours by bringing evidence from the Qur'an and Sunnah without targeting people themselves. He tried to strengthen his arguments by giving examples from the practices of previous scholars. He attached importance to the respect for the teacher, one of the most important elements of education. His students reported that Bediuzzaman Said Nursi considered a religious teacher of today as a saint (wali) of old times and that he would like to give ten gold coins a day to teachers if he could, because they took on a very important task such as the education of children. (Şahiner, vol. 3, p. 31).

### **Making Students Virtuous Individuals**

Education is the process of transforming people into a mature, virtuous and perfect being by teaching them things and changing their thoughts and behaviours in the desired direction. (Şişman, p. 3). Risale-i Nur is also an activity of "trying to make people's thoughts (i.e. belief) and behaviours compatible with the Qur'an and Sunnah" (Tüzün, p. 84). The purpose of the implementation of this activity is to make the Qur'an and Sunnah leading in all areas of life, and to offer solutions

needed for current problems that touch almost every strata of society and every area of life. Bediuzzaman Said Nursi stated that the factor that will keep the social dynamics alive is the religion and religious values as follows: “Religion is the life of life, both its light and its essence. The revival of this nation comes with the revival of religion” (The Words, p. 342), “The revival of religion is the revival of the nation” (The Letters, p. 501).

### **Education in the Family**

In the Qur'an it is said "O believers! Protect yourselves and your families from a Fire whose fuel is people and stones" (Surat at-Tahrim, 6). The family is accepted as a pre-school education institution (Şişman, p. 106). Bediuzzaman Said Nursi emphasized the importance of education in the family. He considered the mother the chief master in shaping the education. “I got my truest lesson from my mother. I built other sciences on it” (The Flashes, p. 200). He states that the education to be received in the family will also form the basis of the next educations. He lists some other criteria as follows: “If a man has family of four or five, he should turn his household into a small madrasa of light. If he does not have a family, if he is alone, let three or four people from his neighbours, who are interested, come together. And they should refer the house as a small madrasa of light. At least, if they busy themselves with reading or listening to or copying the Risale-i Nur even a little time, even for five or ten minutes, when they have no work or duty, they will receive the rewards and honour of the true student of knowledge” (Lem'alar, p. 175).

### **Student, Friend, Brother**

In Bediuzzaman Said Nursi's distance education model, there is the concept of student, friend and brother. He defined “the student” as follows: "Let him feel and protect the Risale-i Nur as his own property and writing. And let him know its spreading and service as the most important duty of his life." The definition of “a friend” is as follows: "Let him be a serious supporter of the Risale-i Nur and our service of lights of the Qur'an. And let him not be a party to injustice, innovations and misguidance from his heart. Let him try to benefit from it himself." The definition of “a brother” is as follows: "Along with seriously working towards the spreading of the Risale-i Nur, performing the five obligatory Prayers and not committing the seven grave sins" (The Letters, p. 169). As it can be understood from the definitions, Bediuzzaman Said Nursi kept the field of education system he



built wide. He did not want anyone to be left out of education. Everyone can find a place for themselves in this education system.

### **Using Writing and Written Materials**

Education by writing is as old as human history according to Şişman (2018): One of the individual aims and functions of education is to gain learning skills, basic literacy skills, applied and technical skills, social skills, and practical skills (p. 33). Studies show that there is a consensus that the act of writing is a learning process (Karaca, p. 22). “Today, many countries have included writing in their programs as a learning tool” (Günel et al., 2009, cited in Karaca, p. 22). In addition, in the area where many educators see writing as an educational tool, students are asked to copy the teacher's writing exactly (Mason & Boscolo, 2000, cited in Karaca, p. 23). In distance education, “written and printed materials should be used” (Özbay, 2015).

One of the education and training methods that Bediuzzaman Said Nursi emphasizes is learning by writing. He used to send the letters and epistles he wrote to his closest student, Ahmed Hüsrev Altınbaşak, for editing. And Ahmed Hüsrev Altınbaşak, after completing his work, would send those texts to “Sav Village, where a thousand pens work” in order to be reproduced, through the postmen of light. In the following years, it was preferred to reproduce the epistles by copying over the written text on light tables. The size and height of the tables, the grip of the pen, the consistency of the ink, the light ratio, and the structure of the paper should be such as to enable learning (Yazır, M., B., c. 1, pp. 183-193). With the text to be copied underneath, the empty paper is written on the right side at a 45° angle to the left, paying attention to the sitting style (Yılmaz, p. 323). Since the writing is in the letters of the Qur'an, it is written from right to left, and the right hand is suggested to be used.

According to Dale's Cone of Experience, while 75% of learning by speaking and writing is remembered, 90% of learning by doing and teaching others remains in mind (Tayyar, p. 82; Günay, p. 11). A person who learns by writing epistles also considers it his duty to teach writing to someone else by doing the writing activity.

The letters of the Qur'an are the letters on which Bediuzzaman Said Nursi bases his books in writing and printing. In other words, they are the letters of the Ummah (Yazır, M., B., Vol. 1, p. 18). He set the use and preservation of the letters of the Qur'an as the first condition for his students. “The most important duty of the

person who adheres to the Risale-i Nur is to write it or have it written, and to help its dissemination. The one who writes it or has it written takes the title of student of Risale-i Nur” (Kastamonu Attachment, p. 25).

Bediuzzaman Said Nursi considers using the letters of the Qur'an as a cultural heritage that should be passed on to future generations. He gave evidence from the Qur'an and the Sunnah that the ink expended in the Qur'anic and imanic education will earn a person a spiritual reward by the measure of the blood of the martyrs on the Day of Resurrection. (The Flashes, p. 175). The great scholar Elmalılı Muhammed Hamdi Yazır used expressions that support this idea while interpreting the first verse of Surah al-Qalam: "Nūn, by the pen and what they write." He explains that "al-" (the) in the verse refers to not all pens, but those who write the right and good things (vol. 8, p. 264). Considering the conditions of the period, the fact that Bediuzzaman Said Nursi stipulated writing to his students is important in terms of the texts' being memorable and making the knowledge permanent through learning by doing. It is aimed to transfer the texts to the next generations without being distorted, by copying the risale copies handwritten by Ahmed Hüsrev Altınbaşak. Thus, each student will practice “learning by writing” by using their own pen.

### **Description and Visuality**

Bediuzzaman Said Nursi included descriptions in his discourse. He skilfully describes the positive examples, but he discusses the negative examples without confusing the pure minds (History, p. 691). The allegorical stories and examples in the first eight words - known as the Short Words - of The Words, are covered in a storyline. In addition, he reflects the visuality to the text in the process of writing. He praised the behaviour of his students, who were upset because of their bad writing, and considered it a blessing to have students with good writing. In the texts, he employs a visual element that is not seen in previous books; he drew groups of lines in a logical sequence above the words in the lines on every page.

He used parentheses decorated with motifs such as flowers around the subject titles and at the introductions of letters, and "U"-shaped parentheses with different motifs added to them. “Even illiterate people can comment on the visual elements in the book” (Yaşaroğlu, p. 171). Bediuzzaman Said Nursi attributes a spiritual meaning to the writings and the lines drawn above some words. He stated, “Your writings, which are the documents of not leaving the Risale-i Nur, and your lines on the image of the world which indicate that you keep your religion far above the world,

and that you always persevere in the service of faith, and your signatures that are like certificates (...)” (Kastamonu Appendix, p. 160).

### **Teaching Religious and Positive Sciences Together**

One of the issues that Bediuzzaman Said Nursi focused on is teaching religious and positive sciences together. He masterfully treated the connection between religious sciences and positive sciences in his books. While religion and religious education were seen in all areas of education until the Tanzimat period, religious lesson began to take its place in schools as a lesson among others with a separation came with the Tanzimat (Meydan, p. 220; Kaya, p. 44). The efforts to isolate religion from education, which started with the Tanzimat, led to the emergence of deep differences of opinion between Madrasa, Takka and Maktab institutions. However, it is religion and science that illuminates the mind and conscience. While positive sciences illuminate the mind, religious and moral sciences illuminate the conscience. With the union of reason and conscience, the truth emerges. Otherwise, the reason and conscience’s moving on separate lanes can bring many negative things. The product of a conscienceless mind, unaware of religious sciences, will be deficient and lacking in national, spiritual and moral values. The conscience, which is not equipped with positive sciences, can enter the whirlpool of bigotry (Tepe, p. 3).

### **Scientificity**

Bediuzzaman Said Nursi focuses on the requirements of the commands of the Qur’an such as "Do you not think?", "Do you not reason?", "Do you not contemplate?" in his works and in many of his letters. He stated that each miracle given to each prophet determines the final limit of technique and technology for humanity (Zülfikar, p. 160). Allah Almighty gave many blessings that made life easier through miracles to a prophet who was devoted to Him with complete surrender. He states that if humanity progresses through the path opened by the prophets, humanity can attain many blessings.

### **Outward from the Centre**

Bediuzzaman Said Nursi gives the example of concentric circles for the methods to be applied in education. He places the self (nafs) in the central circle. And he says the most important duty is in that circle. As the circles widen, the duty becomes smaller accordingly. He says, "he who does not correct himself cannot correct someone else" (The Words, p.93). He struggled in the first place to live the Qur'an

and the Sunnah in his life. When talking about him, his contemporaries used the expressions "a believer who keeps the Age of Bliss alive in his self in the twentieth century, a Muslim of the Age of Bliss" (History, Envar, p. 626). He has made himself accept to live in frugality. He did not accept anything from anyone, even under the name of a gift. Leading a dignified and honourable life has made him a role model for Muslims. Bediuzzaman Said Nursi, while explaining a subject in many of his epistles and letters, makes an explanation first addressing his own self.

### **Prioritizing Spiritual Reward**

Bediuzzaman Said Nursi thinks that spiritual rewards in education will keep the morale and motivation of the students alive and reinforce their commitment to their cause. Addressing his students with different names and titles, he rewarded them spiritually. He encouraged other students to be like them. He used the expression "Hüsrev, the captain of the rose factory" (The Rays, p. 260) for his student Ahmet Hüsrev Altınbaşak. He referred to persons such as Hafız Tevfik from Sham (Damascus), Sıddık Süleyman, Hulusi Bey, Hüsrev, Rüştü, Re'fet as "the first rank" (Tarihçe, Hayrat, v.1, p.322), The fact that he gave the title "the six senior" to his students such as Sarıbiçak Büyük Mustafa, Büyük Ruhlu Küçük Ali, İmamoğlu Hafız Mustafa (History, Hayrat, c.1, p. 332) encouraged other students to serve like them. He rewarded some of his students by sometimes using their hometown as a title and sometimes by addressing them with their moral qualities.

### **Conclusion**

The studies on Bediuzzaman Said Nursi are not yet considered adequate. The studies carried out are the studies carried out only in recent years. The publication of the Risale-i Nur Corpus by the Presidency of Religious Affairs of Türkiye is one of the studies carried out in recent years.

The books written by Bediuzzaman Said Nursi have been translated into more than fifty languages. It is necessary to introduce this scholar, who has such an inclusive and visionary feature, to our young people, to bring them together with his books and to ensure that he is a role model for the youth. It should be the duty of the today's people to convey the struggle of Bediuzzaman Said Nursi for the Qur'an and Sunnah - which he wanted to lead life and expressed that with great courage - to future generations.

It is an important effort that Bediuzzaman Said Nursi tries to raise individuals and society with faith-based awareness, who research, question and have awareness, by

distance education by letter in the conditions of the day. By adapting Bediuzzaman Said Nursi's efforts and distance education method to today's conditions and making use of technology, we can reach wider audience, and we can catch the opportunity to make illiterate people literate.

Bediuzzaman Said Nursi's books and ideas, inspired by the Qur'an, can be used in the curricula of all levels of primary, secondary and higher education in order to pass them on to the next generations. Some of the topics that can be used in the curriculum can be as follows. The first eight words from the Words can be taken into primary school programs. "The Epistle on Brotherhood", which is about brotherhood, national unity and solidarity, can be used in programs at all levels. The epistle on "Muhammadan Messengership" (ASM), which deals with the superior characteristics of our Prophet, for the lesson of the Life of Prophet Muhammad (ASM) at Secondary Schools; parts that are on the interpretation of "Surah al-Fatihah" for Arabic lessons; relevant chapters in epistles such as "the Epistle on Nature", "the Sixth Proof of Faith" and "the Tenth Proof of Faith", which are about proving the existence of the Creator of the universe, for the lessons of Aqaid and Kalam; "the Resurrection Epistle" for the programs of the Faculty of Medicine; relevant sections of epistles such as "the Epistle on Frugality" can be used in the programs of the Faculty of Economics.

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