

# Transforming Hate into Compassion as an Islamic Nonviolent Thought of Bediüzzaman Said Nursi

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**Abstract:** The study of hatred that emerges as human nature can provide an analytical picture of how hatred arises, develops, and turns into humanitarian incidents. With an in-depth, systematic, and genealogical study, it can come up with a panacea for this hatred. The elixir can turn hatred into compassion, violence into nonviolence, and find creative ways to turn conflict into peace; thus, creating a new, better reality. This qualitative research uses a literature study from *Risale-i Nur* by Bediüzzaman Said Nursi (1877-1960). In this study, Nursi's religious and psychological explanations are compared with religious theories and studies of peace and conflict that are already popular in the Western world. The data in *Risale-i Nur* were analysed using the Mimesis theoretical framework of the philosophical approach. With this analysis there is the prefiguration stage (Mimesis I) about the background of Said Nursi's life, the configuration stage (Mimesis II) about the story of Said Nursi's traumatic experience, and the transfiguration stage about the emergence of the capacity to handle conflict independently with others using nonviolent ideas creatively, thus creating a new reality (Mimesis III). This new reality is "nonviolent Islam," which transforms conflict nonviolently, overcoming hatred with compassion and forgiveness. This statement is based on the argument that hatred is the root of violence, and Said Nursi can escape the trap of hatred through compassion and forgiveness. This study can contribute ideas to the study of moral philosophy and can also be used as a reference for training modules and sharing experiences to reduce conflict in society or between communities.

**Keywords:** Hate studies; nonviolence ideas; positive action; religious studies; Said Nursi; social conflict.

**Abstrak:** Kajian tentang kebencian sebagai sifat manusia dapat memberikan gambaran secara analitis bagaimana kebencian itu muncul, berkembang, dan berubah menjadi insiden kemanusiaan. Dengan kajian mendalam, sistematis, dan genealogis, dapat memunculkan obat mujarab untuk kebencian tersebut. Obat mujarab tersebut dapat mengubah kebencian menjadi kasih sayang, kekerasan menjadi non-kekerasan, dan menemukan cara-cara kreatif untuk mengubah konflik menjadi perdamaian; dengan demikian, menciptakan realitas baru yang lebih baik. Penelitian kualitatif ini menggunakan studi literatur dari *Risale-i Nur* karya Bediüzzaman Said Nursi (1877-1960). Dalam kajian ini, penjelasan Nursi yang bersifat religious dan psikologis dipersandingkan dengan teori-teori keagamaan dan kajian perdamaian dan konflik yang sudah populer di dunia Barat. Data dalam *Risale-i Nur* dianalisis dengan kerangka teori Mimesis, yaitu tahap prefigurasi (Mimesis I) tentang latar belakang kehidupan Said Nursi, tahap konfigurasi (Mimesis II) tentang kisah pengalaman traumatis Said Nursi, dan transfigurasi, munculnya kapasitas untuk menangani konflik secara mandiri dengan menggunakan ide non-kekerasan yang dilakukan secara kreatif, sehingga menciptakan realitas baru (Mimesis III). Realitas baru ini adalah "Islam non-kekerasan" yang mentransformasikan konflik secara nir-kekerasan, yaitu mengatasi kebencian dengan kasih sayang dan pengampunan. Pernyataan ini dilandasi oleh argumentasi bahwa kebencian adalah akar dari kekerasan, dan Said Nursi bisa lepas

dari perangkap kebencian itu melalui kasih sayang dan pengampunan. Kajian ini dapat menyumbangkan gagasan pada kajian filsafat moral dan juga dapat dijadikan rujukan untuk modul pelatihan dan berbagi pengalaman untuk upaya-upaya peredaan konflik di masyarakat atau antar masyarakat.

**Kata Kunci:** Ide non-kekerasan; konflik sosial; Said Nursi; studi agama; studi kebencian; tindakan positif.

## 1. Introduction

After the Cold War (1945-1991), most conflicts were domestic inter-community civil wars (Katano, 2009). Between 1990-2004, there were 57 armed conflicts, including major armed conflicts, and only 4 out of 57 were fighting between states (Stockholm International Peace Research Institute, 2005). Civil war leads to societal fragmentation, so that "people, when threatened, seek security in narrower and more localised identity groups; this often results in conflicts labeled 'ethnic' or 'religious' (Hampson & Lederach, 1998; Stockholm International Peace Research Institute, 2011). Recourse to violent conflict against oppression is significantly less likely to result in sustainable freedom (House, 2005). It contrasts with nonviolent options, which are far more likely to produce democratic outcomes even in the face of state repression. Nonviolence used as a tool of protest has increased the legitimacy of nonviolent movements around the world. Comparing the results of 323 nonviolent and violent campaigns from 1900-2006, that nonviolent resistance methods tended to be more successful (53%) than campaign methods through violence (26%) (Stephan & Chenoweth, 2008).

Nonviolence is a new approach to the fighting strategy that has increased in line with violent political turmoil. The most volatile countries globally, including Eastern Europe, Latin America, Africa, East Asia, South Asia, and the Middle East, have made many peace efforts in nonviolent forms. Making peace efforts such as conflict resolution workshops and training, civil society development projects, resistance and mobilisation of potential nonviolence, and civic education programs are widely carried out. The United Nations (UN) and its regional organizations in Africa and Latin America are at the forefront of developing nonviolent conflict resolution methods (Abu-Nimer, 2003).

Nonviolent action "involves the active process of bringing political, economic, social, emotional, or moral pressure to exert pressure on power in controversial interactions between collective actors" (Schock, 2015). Gene Sharp (Cort, 2006, p. 40) said nonviolent action is "a technique of action in which residents can limit and cut off the source of the power of their rulers or other oppressors and mobilise their potential power to become an effective force." These involve demonstration and persuasion strategies, civil disobedience, even nonviolent interventions.

One of the triggers for violence is hatred (Navarro, Marchena, & Menacho, 2013). In human history, hatred has caused more human misery across the time-space of human life and even beyond political, economic, and religious systems. Hateful acts create serious friction and contact between social groups, which leads to further conflicts. This conflict increases tension, fear, and violence in various communities. It is responsible for weakening community ties with ethnic, religious, racial, and intergroup diversity, which can cause damage to social cohesion (Mohr, 2008).

In a series of four reports, the National Union of Students (NUS) explores the nature of hate incidents among students across the UK. This report focuses on the victims who suffered repeated hatred and suffered the adverse effects of hate incidents during the learning process in schools, which is believed to be motivated by prejudice against specific ethnic and racial in English. The survey results found that hatred is motivated by bias originating from race, ethnicity, belief, disability, sexual orientation, or gender identity. Hate incidents can affect individuals (victims), even reaching out to partners, family, friends, and the wider community. The experiences of hate encourage mistrust, alienation, and suspicion in the individual and the community, creating isolation and social exclusion (National Union of Students, 2012; Ziaulhaq, 2021).

In Indonesia, hate's violent content has a higher number than pornography, hoaxes, gambling, radicalism, and terrorism. SARA content and hate speech peaked in January 2017, totaling 5,142, and

the DKI Jakarta Governor Election slowly decreasing to 94 in July 2017. During the Presidential Election of 17 April 2019, the total hoax validated by the Ministry of Information became 1,731 hoaxes in the period August 2018 to April 2019. In addition to political issues, hoaxes also target health, government issues, and specific slander individuals. Also, hoaxes were found related to crime, religious matters, international issues, fraud and trafficking, and educational issues (Ziaulhaq, 2021).

Various studies have confirmed that, internationally, acts of terrorism, genocide, and massacres are rooted in hatred (George, 2017a; Sternberg, 2003; Weiss & Ephross, 1986). Throughout the twentieth century, terrorist attacks have increased (Glasser, 2005), and acts of genocide are considered a hallmark of this century (Bartrop, 2002; Verdeja, 2002). Although defining hatred is difficult, just like defining terrorism (Maskaliunaite, 2002) and genocide (Rubinstein, 2014), the study of hatred can bring different views on hatred, namely broadening our understanding not only about hatred (Mohr, 2008).

The statements above indicate that there is always an element of deliberate effort to make hatred which creates a feeling of offense into an act of controlled hatred. Steps to generate hate incidents aim to arouse emotions and actions of hatred used and controlled for specific purposes. So far, expressions of contempt have impacted minor to severe human rights violations, always initially only with words, both on social media and through leaflets. But the effect can move the masses to trigger violent conflict and bloodshed (George, 2017a). Research on nonviolence and hatred can develop holistic and effective methods to combat them, especially in multidisciplinary religious studies. The involvement in religious studies is to grow and strengthen insight and reasons for compassion towards other groups. It is a form of resistance to hatred in human life. It is very likely to be done in cases of personal animosity. In contrast, in cases of group hatred, where hatred is wrong, a vital element for building social identity and solidarity, of course, has a broader challenge (Ziaulhaq, 2021).

As something inherent in humans, religion can be a panacea for psychological ailments such as hatred (Nwangama, 2019; Wahid, Paige, & Rahman, 1998). It is rare for a religious scholar to research hatred so extensively as Bediuzzaman Said Nursi. Also, Nursi's life experience, which was very rich in suffering, giving rise to the idea of compassion and forgiveness just to survive. Nursi's study with a religious approach is still very relevant today because hatred still exists in humans who undermine peaceful civilisation in human life.

Therefore, the study of nonviolence and hatred reconstructed from Bediuzzaman Said Nursi's thoughts is fascinating to do for religious studies. Said Nursi was a central figure in the contemporary Nurculuk movement and a Turkish Muslim thinker of the early 20th century. Nurculuk is a faith-based movement known among various religious group movements and other modern Muslim ideologies. One of his activities, namely Nursi's approach in dealing with hatred and the deconstruction of jihadist interpretations, greatly influenced his thoughts and movements. Said Nursi greatly influenced Turkey's various nonviolent movements during the Ottoman era until Turkish democracy (Haq & Ziaulhaq, 2021). The theoretical context for this study is coming from social psychology and religious studies that a person with experience in socialising with various parties (Ma, 2017) and being a teacher for many people can make that person broad-minded and love humanity (Hollinger, 2020; İlğaz, 2019). It is what happened to Said Nursi, who can then be used as a model of typical Islamic thought on hatred and conflict between humans.

This study uses a qualitative approach; as a research procedure that produces descriptive data in written or spoken words from people and actors that can be observed. This approach is used because it is easier to adapt to actual needs, present the relationship between researchers and data/respondents, and is more sensitive and adaptive to value patterns (Mufti & Rahman, 2019). This qualitative research uses methods library research and hermeneutics. Literature study is used for Said Nursi's work written in the *Risale-i Nur* collection, complemented by published articles examining Said Nursi. Meanwhile, the hermeneutic method with a phenomenological-hermeneutic model from Paul Ricoeur's modification is called Mimetic Theory (Ricoeur, 1982). Ricoeur's hermeneutic-phenomenological approach puts the properties of text into human action (Ricoeur, 2013). Like text that is frozen discourse, action is originally discourse. Action events that occur in a time spell involve certain actors (subjects or objects of action) and have a specific purpose. However, steady action makes the action independent

of certain events so that further actions are treated as characteristics in the text. The theory of Mimetic in hermeneutic-phenomenology has three stages, namely: (1) Prefiguration, namely human action with a pre-existing meaning structure; (2) Configuration, namely stories that have been selected according to the rules; (3) Transfiguration, namely action through creative imitation of the story. This research uses field studies for an in-depth research of Said Nursi's thoughts. It was carried out through interviews and involvement in online studies of *Risale-i Nur* with the official representative institution of Tulabun Nur of Turkey in Indonesia, represented by the Nur Semesta Foundation and Risalah Press Ciputat, Tangerang.

## 2. Compassion and Forgiveness

### *Mimetic Theory Framework*

Bediuzzaman Said Nursi has done nonviolent conflict transformation, namely overcoming hatred with compassion and forgiveness. This statement is based on the argument that hatred is the root of violence, and Said Nursi can escape from the hatred trap through compassion and forgiveness. This finding is based on the analysis that the Mimesis theory framework structures the *Risale-i Nur* data. Namely the prefiguration stage (Mimesis I) about Said Nursi's life background, the configuration stage (Mimesis II) about the story of Said Nursi's traumatic experience, and the transfiguration stage (Mimesis III). Said Nursi's selected levels are examined with conflict transformation theory at the transfiguration stage: the transcend method. A meeting between Said Nursi's horizons and the researchers' horizons (fusions of horizons) creates a new reality. They were making peace as a shared vision, having the capacity to handle conflict independently, using nonviolence done creatively. This new reality is "Islamic nonviolence," taken from Bediüzzaman Said Nursi's thoughts (1877-1960).

The term "Islamic nonviolence" in this study confirms that Islam in Bediüzzaman Said Nursi's thinking has been proven through its struggle using nonviolent methods, either informs curative or preventive. In the study of peace and conflict, nonviolence has an essential role in developing peacebuilding, namely to create and grow constructive relationships between humans by transcending gender, ethnicity, religion, caste, or social class boundaries. Nonviolence studies are beneficial in integrating nonviolent potentials in the fighting process in the community. The choice and commitment of individuals (peacemakers) to the principle of nonviolence as social capital can form nonviolent communities, which have waves of change and greater power in the process of fighting, from personal transformation to social transformation. At this point, nonviolence based on religion is an important part, either instrumentally (pragmatism) or principle (pacifism), in the efforts to fight for peace. Islamic nonviolence in this study states that Said Nursi has a way to overcome hatred, namely through compassion and forgiveness.

The transfiguration stage with the transcend method, where the conflict's transformation is examined by targeting the intensity of hatred (attitude), violence (behavior), and context of contradiction to create new, more creative horizons. It is in the form of an Islamic nonviolent approach. This theoretical approach is extracted from Said Nursi's best practice, which then becomes imitation best practice a creative in nonviolent ways (peace by peaceful means). This new reality resulting from the meeting of two horizons makes peace a shared vision, can handle conflict independently, use nonviolence, is done which comes from the treasures of Said Nursi's Islamic thought. This research's new reality is called "Islamic nonviolence," which is taken from Said Nursi's ideas and movements standardised in the text *Risale-i Nur*.

Said Nursi has carried out self-transformation to deal with traumatic experiences of conflict in a creative and nonviolent manner. Said Nursi's creative conflict transformation has a vision of peace with sustainable, peaceful ways, which everyone can do to change the conflict's traumatic experience, even before the agreement is reached. This traumatic experience changes due to peace as a point of reference, so that each party starts talking about something new; old conflict problems begin to evaporate and recede. Said Nursi provides creative ways so that everyone starts to have better goals, withdraws from conflict, and begins to build a better capacity for conflict transformation (Nursi, 1996, 2020).

### *Hate, Conflict, and Nonviolence*

As previously described (prefiguration and configuration stages), Said Nursi has gained experiences related to attitudes of hatred, acts of violence, and conflicts between himself and parties who disagree with Said Nursi's thoughts and movements, both from the authorities and another group in Turkey in the era 1877-1960. In that era, either directly or indirectly, Said Nursi experienced violence from the Ottoman Caliphate, the war in World War I against Russia and the Armenian uprising, the destruction of the Ottoman Turks due to the defeat in the WWI, the secular government of Mustafa Kemal (Atatürk) through Cumhuriyet Halk Partisi (People's Republican Party), as well as pressure from Kemalist during the reign of the Democratic Party led by Adnan Menderes (1950-1960). This traumatic experience, within the framework of conflict theory (ABC Triangle), the victim is very likely to seek revenge and further violence, such as creating an attitude of hatred (A) towards the perpetrator and creating acts of violence (B) and hostility (C) to the perpetrator, so that the cycle of violence continues to rotate.

This new reality, because of the meeting of two horizons, makes peace a shared vision, can handle conflict independently, use nonviolence, is done creatively, which comes from the treasures of Said Nursi's Islamic thought. This research's new reality is called "Islamic nonviolence," which is taken from Said Nursi's ideas and movements standardised in the text *Risale-i Nur*. In Galtung's opinion, the goal of peace and freedom from conflict is not the final solution but the building of individual capacities to change the traumatic experience of competition in a nonviolent and creative way. As Galtung emphasised, "The goal is not any final solution, but to transform the conflict and build the capacity for the parties themselves to handle conflicts nonviolently and creatively" (Galtung, 2000, p. 32).

Therefore, in general, conflicts cannot be completely resolved. However, it is a mistake to think that an all-out war is still occurring. Each party must still have unresolved goals or incompatibilities, so conflicts always exist. But conflict does not have to be the same as violence, and every conflict has positive aspects. Friction due to direct violence has an excellent opportunity to create better meta-conflicts. However, in contrast to structural and cultural violence, these two types of violence are not seen directly, resulting in greater danger (Galtung, 1969). Empathy, Nonviolence, and Creativity is a conflict transformation approach from the triangle-ABC (Conflict theory) (Galtung & Fischer, 2013). An alternative mindset in transforming conflict is to overcome a culture of violence, violent behavior, and obstructive attitudes.

Conflict is complex, but many factors come to the fore in understanding conflict and violence between theory and practice. The learning process takes time for transformation to produce better creativities so that the more new creative ideas emerge, the more time it will take for everyone to get used to the idea. Creativity in presenting a new and better alternative reality requires stage brainstorming to generate more potential from various creativities. The birth of new ideas that come as a leap from quantity to quality; requires good conditions and the best time, as stated Galtung, "... And all of a sudden, the idea is there, like in science and arts. Press yourself to the utmost, then relax, then wait. And hope. Pray. Meditate. Remember, perfect ideas are usually new ideas, outside the mainstream discourse" (Galtung, 2000, p. 10).

In other words, creativity is related to the scientific process; it is related to creativity, and creativity is associated with a paradigm shift. The term creativity is also used for negotiation. It reflects feelings of relief, such as a mouse struggling in a maze to find a way out, and then suddenly finding a way out (small solution), or jumping off, finding that the labyrinth has no ceiling (big solution) (Galtung, 2009). Creative action may not introduce new elements, only put them together in a suitable space and time in new ways. Galtung emphasised that from creativity to transcendence (from imagination to distinction), "transcendence" is meant to create a new type of reality that can become an empirical reality. Then, from transcendence to transformation, transcendence introduces new facts, opens up new landscapes (Galtung, 2009). In other words, transforming conflict means moving it to a new, better reality. Conflict transformation means going beyond the conflicting parties' goals, defining some other purposes, raising the war from the conflicting parties, including discourse to ensure that

incompatibilities are insurmountable (contradictions non-Transendable), then embedding them where they are, more promising (Galtung, 2009).

In this research, Said Nursi successfully faced contradictions and conflicts by expanding his creative space in his life. He structured it creatively with a new reality that is better and more peaceful for the long term, which is emphasised in this study by Islamic nonviolence. Thus, as Galtung noted, nonviolent methods must always be tried first so that various obstacles to peace can be overcome by peaceful means (Galtung, 2009). As stated in the conflict transformation theory above, nonviolence has an essential function in dealing with violence. Nonviolence is the dual capacity to resist acts of violence; and suggests nonviolent solutions to violent conflict, perhaps partly drawn from past experiences or as new ideas.

In peace studies, nonviolence is a new approach to a fighting strategy that proliferates in the wake of violent political turmoil. This unique, interdisciplinary academic program is also beginning to confer official degrees in the field of combat and conflict resolution. Although initially dominated by Western models that developed in the United States and Europe, recently, the area of peace studies has increasingly involved intervention and analysis methods derived from local contexts and cultures. Peacemaking efforts, such as workshops and conflict resolution training, project development of civil society, nonviolent resistance and mobilisation potential, and civic education programs carried out. The United Nations (UN) and its regional organizations in Africa and Latin America are at the forefront of developing nonviolent conflict resolution methods (Abu-Nimer, 2003).

Researchers and academics pay great attention to the study of peace and conflict to deal with the phenomenon of global violence, including the study of nonviolent movements in world societies. To date, conflict researchers have ignored nonviolent movements, in which civilians can fight back in conflicts that occur in various parts of the world. Erica and Kathleen emphasised nonviolent resistance as the application of unarmed civilian power using nonviolent methods, such as protests, strikes, boycotts, and demonstrations, without using or threatening physical harm to the opponent. Civil society challenges the State through nonviolent struggles with irregular political tactics, moving outside the State's channels as political participation modes. Nonviolent organizations use it for various purposes, from challenging the regime to self-determination in fighting discriminatory practices in their lives (Chenoweth & Cunningham, 2013). In academic studies, the debate around pacifism's nonviolence and its compatibility with Islam is like the debate around human rights and Islam. Muslims have a wide range of views on rights - from asserting that human rights are fully compatible with Islam to the notion that international human rights are products of Western foreign culture and depict values that denigrate Islam (Abu-Nimer, 2003).

In Islamic values regarding nonviolence and peacebuilding based on the Koran and Hadith, as two of the most reliable and accepted religious sources in Islam. It aims to portray the basic principles and beliefs of nonviolence in religions and traditions and their daily practices at the social and political levels. Many Muslim and non-Muslim scholars mention Islamic principles and values such as unity, the love of the creator, love, control of lust, and accountability for all actions. Many verses of the Qur'an instruct believers to behave fair and sincere in their treatment of fellow human beings. Love, kindness, compassion, forgiveness, and generosity are recommended as a true believer's noble qualities. Other Islamic values directly related to nonviolence and peacebuilding are *'adl*, *ihsan*, *rahmah*, and wisdom. Different values, discussed by Abdul Ghaffar Khan, are *'amal*, *yaqin*, and *muhabat* (devotion, faith, and love). Islam also emphasises social justice, brotherhood, human equality (the abolition of slavery, racial and ethnic barriers), tolerance, piety to God, and recognition of others' rights. These values are repeatedly emphasised in the Qur'an and Prophet Muhammad's traditions (Abu-Nimer, 2003). Abu-Nimer's view shows that Islamic nonviolence principles are fundamental to prove that nonviolence principles in Said Nursi's perspective based on Islam are an essential part of building Islamic nonviolence.

*Letting Go of the Hate Trap: Compassion and Forgiveness*

In the prefiguration stage, Said Nursi had a very long traumatic experience of 52 years; since he was accused of insanity, then put in a psychiatric hospital, then in prison (1908) with various charges of treason, accompanied by exile and attempted murder. All orders ended in 1956 through the final decision of the Afyon court. However, Said Nursi's pressure was still carried out until the end of his life, even though his grave was moved and hidden by the government (1960) even though this was Said Nursi's hope that his followers would prioritise *Risale-i Nur* over himself. The main aim of the individual consumed by hatred is to destroy his object, the specific object of the unconscious fantasy, and the conscious derivative of this object: against the target object.

However, it is different from Said Nursi, who tries to escape from the bondage of hatred, revenge, and violence, even though he has become the target of hatred and has received acts of hatred as written in the *Risale-i Nur*. As Said Nursi admitted in defense of the trial in Istanbul, 1952:

The second charge raised by the previous regime that wronged and made me miserable was disturbing security and stability. Because of these false accusations and worries, they exiled me for twenty-eight years. They expelled me from one village to another, dragged me from court to court, and threw me from one prison to another. They isolated me from the outside world, poisoned me, and committed various insults against me... Even though we Tulabunnur, numbering five hundred thousand people willing to sacrifice, carry out voluntary spiritual safeguards for security and stability in this country. The biggest sin is to make accusations like this against us; even though we are wronged, we avoid feelings of hostility and the desire for revenge... (Gündüzalp & Sungur, 2020, pp. 885–887).

Like violence, hatred can develop one step at a time. Discrimination against someone in an educational setting or exploiting someone at work may develop hatred and intolerance. Intolerant attitudes lead to acts of violence because of the fear (heterophobia) within oneself of the presence of "the others." Inner fear tends to see others as a threat. Belief in the potential threat will turn into violence to reduce phobias. Heterophobia, also known as autophobia, has created inner fear because the "other" is threatening and frightening (Hardiman, 2020). According to Navarro, intolerance is complemented by hatred formed during childhood and adolescence and will be challenging to deal with later in life (Navarro et al., 2013).

In the face of acts of hatred, Said Nursi chose to cure himself to turn on compassion to be able to forgive everyone who wronged him, as he emphasised in *Al-Maktûbât* that:

Love is the softest, most beautiful form of divine grace, the best, and the most delicious is elixir (panacea). It is much sharper than just love. It is also the fastest means of getting to Allah SWT. Yes, just as majestic and worldly love turns into true love through the many difficulties the owner finds Allah SWT, so too with compassion. But without any difficulties. He makes the heart linked to Allah to lead the owner to Allah SWT the fastest way and the clearest form (Nursi, 2017, p. 135).

In *al-Khutbah al-Syamiyah*, Said Nursi said that compassion is one of the potential strengths for humans to get spiritual and material will. Especially for Muslims, where the power of faith accompanied by the heart is a powerful force. Said Nursi said that: "Fourth Strength: This the fearlessness arising from belief, which is decked out with compassion. That is, neither to demean oneself nor to be servile to oppressors and despots nor to oppress and be arrogant towards the unfortunate; these form the foundations of the freedom which is accordance with the Shari'a" (Nursi, 1996).

By animating love and compassion in everyone, Said Nursi wants each individual to break free from the bonds of hatred that arise from various traumatic experiences and pressures, strive to act well based on faith's power, and create a social life. Said Nursi emphasised that "What I am certain of from my experience of social life and have learned from my lifetime of study is the following: The thing most worthy of love is love, and that most deserving of enmity is enmity" (Nursi, 1996, pp. 49).

Said Nursi pays excellent attention to hatred and enmity that will destroy human life personally and socially. As he noted in *Al-Maktubat*:

Fanaticism, stubbornness, and jealousy that cause division, hatred, and hostility among believers are evil and injustice. These qualities cannot be justified in terms of nature and wisdom. It is not according to the teachings of Islam, which represents the great spirit of humanity. Also, these enmity qualities can destroy personal life, social life, and meaningful life. It is a deadly poison for the lives of all humankind (Nursi, 2017, p. 440).

Said Nursi's thoughts above emphasise that hatred and enmity are destructive, capable of destroying human beings, destroying social order, and even covering up all goodness and virtue in others, especially those who are the target of hatred. Regarding this thought, in psychoanalysis, hatred is the most common motive for destroying other objects (Ulusoy, 2010). Hatred is a complex, aggressive influence, which causes a person to be destructive. While the reaction to anger is acute, and the cognitive aspects of anger can vary, the mental parts of hatred are chronic and stable. It is a complex effect that can overshadow other aggressive products, such as envy, as an aggressive impulse (Ulusoy, 2010).

Said Nursi describes the complex influence of hatred, as he says in *Şualar* (The Rays), that: My Brothers! I have formed the firm conviction that the evil eye affects me severely and makes me ill. I have experienced it on numerous occasions. I want with all my heart and soul to be a companion to you in all circumstances, but following the famous rule, "The evil eye puts the camel in the cooking pot and man into his grave," the evil eye influences me. For those who look at me, do so with either violent hatred or appreciation. Both these are present in the looks of some people who possess the ability to affect with the evil eye. Therefore, I have formed the intention that I shall not always accompany you while going to the court (Nursi, 2013, p. 345).

Said Nursi has a strong belief that the evil eye can affect him and make him sick, as "The evil eye puts the camel in the cooking-pot and man into his grave; the evil eye was able to put a camel into a pot and a man into his grave." Evil can influence an individual, whether it does so with an expression of hatred or appreciation; both were present in the appearance of several people who could control with the evil eye. The expression evil eye is a metaphor for those who hate Said Nursi, are hostile to him, and always follow Said Nursi's every move until the end of his life. On every occasion, many methods were used to make Said Nursi tricked, imprisoned, tortured, and even died. Said Nursi was very aware of this situation, as stated in the *Al-Lama'ât* (The Flashes): "Just at that point, when in those freezing conditions I was in most need of rest and not catching a cold and not thinking of the world, I was overcome with anger and vexation at those who had sent me into this intolerable exile, isolation, imprisonment, and oppression, in a way that spelled out their hatred and ill-intentions" (Nursi, 2009, p. 327).

Said Nursi explained clearly the importance of love and affection to face the trap of hatred and enmity, that:

Since love and energy are contrary to one another, they cannot combine like light and darkness. The opposite of whichever is predominant in the heart cannot at the same time be genuinely present. For example, if love is truly present, then enmity will be transformed into pity and compassion. It is the position towards the believers. Or if animosity is genuinely current in the heart, then love takes on the form of feigned approval, not interfering, and being friendly. It may be the position towards unaggressive people of misguidance (Nursi, 1996, pp. 50–51).

For Said Nursi, affection will always be opposite to hostility; the two will never merge like light and darkness. For example, if love is truly engraved in an individual's heart, hatred will transform into love and compassion. On the other hand, if enmity lives in the heart, affection will turn into craziness, false friendship and destroy peace (Nursi, 1996).



After animating Said Nursi's love, Said Nursi then made love as the basis for forgiveness. Forgiveness is part of the noble values highly respected in Islam and has an essential function in nonviolence, even beyond justice (QS.42: 40, QS.24: 43) (Abu-Nimer, 2003). Forgiveness can overcome hatred and anger. People who believe are encouraged to forgive even when they are angry. Forgiveness is also spelled out prominently in the Koran as the way people should interact with one another: "Keep forgiving (O Muhammad) and call for kindness and turn away from ignorant people" (QS.7: 199). An interpretation says, "the most commendable act of forgiveness to the enemy is from those who can take revenge" (Abu-Nimer, 2003). Therefore, Said Nursi practiced this forgiveness to those who wronged him by still believing in God's intervention in this process, he said;

People who have punished my students and me for twenty-eight years. The public prosecutors no longer hesitate to defame us and slander us in court, but we are patient and continue our journey on devotion to the faith and the Koran. We forgive the cruelty that the people of the past brought against us. They have been rewarded in kind, and we have earned our rights and freedoms. We are grateful to Allah, who has made it easier for us to get the opportunity to speak before judges who are just and faithful like gentlemen. And, of course, these are all gifts from my Lord (Gündüzalp & Sungur, 2020, p. 889).

Thus, everyone is expected to initiate the process of restoring their relationship as part of their nature and position in God's commandments and must act responsibly towards one another to obtain God's forgiveness. In the *Al-Lama'ât* as quoted above, Said Nursi stated;

Indeed, one should forgive numerous bad points because of a single laudable virtue. However, due to the vein of tyranny in nature, at Satan's promptings, the person forgets others' hundred virtues because of a single bad point; he is hostile towards his believing brother and commits sins. Just as a fly's wing covering the eye conceals a mountain, so too, the veil of hatred makes man conceal virtues as great as a mountain due to a single evil resembling a fly's wing; he forgets them, is hostile towards his brother believer, and becomes a tool of corruption in the life of society (Nursi, 2009, p. 126).

Said Nursi has practiced that forgiveness can see traumatic experiences and parties who abuse him objectively, do not assign blame to others, and make individuals refrain from any actions that are considered detrimental to him. It was done when Said Nursi was in a helpless state due to exile, accompanied by surveillance and pursuit that limited Said Nursi's relationships with other people for forty years. In one of his letters to Said Nursi's visitor during the Emirdag trial period, when he was seriously ill, Said Nursi wrote a response letter to one of the officials who received pressure from the past rulers (Republican People's Party) to ban *Risale-i Nur*, especially regarding "Bediüzzaman's Biography," as he wrote:

I have forgiven the previous party for all the acts of persecution imposed on me, besides *Risalah Nur* has done excellent service for security and stability in Anatolia and the East where this collection of treatises has set the alarm in everyone's heart like meaningful police and reinforce the practice of the principles of the Koran which reads "And a person who sins cannot carry the sins of others (QS.al-Isra [17]: 15), the consequence is that if someone commits a crime, the responsibility cannot be carried out charged to other people, to the party, to their family or relatives (Gündüzalp & Sungur, 2020, p. 952).

Said Nursi's thoughts in *Risale-i Nur* want to state that *Risale-i Nur* prohibits exaggerating parties' mistakes and some people in the past who have the power and authority in persecuting Said Nursi, *Risale-i Nur*, and the Tulabunnur. *Risale-i Nur* prohibits transferring the mistakes committed by five percent of people to ninety-five percent of other people. It is at this point that the power of Said Nursi's thoughts through *Risale-i Nur*, which comes from the light of the Koran, can awaken each individual to remain objective in assessing the mistakes of others so that thousands of people at that time do not

become accused of crimes committed by a handful of people. As a result, *Risale-i Nur* maintained public order stability and security in the Anatolian region and East Turkey.

#### *The Hate Trap: Hatred as the Root of Violence*

In history, hatred has caused more human misery across the timeline of human life and even beyond political, economic, and religious systems. History records that acts of hatred cause serious friction and contact between social groups, leading to further conflicts (Weiss & Ephross, 1986). This conflict increases tension, fear, and violence in various communities. It is responsible for weakening society's bonds with ethnic, religious, racial, and intergroup diversity that can cause damage to social cohesion (Mohr, 2008). As said by Said Nursi in *al-Khutbah al-Syamiyah* (1911): "In other words, the nature of love that provides a sense of security and creates happiness in human social life is the worthiest of being loved. On the other hand, hostility and hatred that upend social life are harmful and dangerous traits that most deserve to be hostile and shunned" (Nursi, 1996, pp. 49–50).

Hatred is extreme and emotional dislike. Hatred is often associated with a hostile disposition towards the object of hatred and can lead to extreme behavior such as violence, murder, and war. Hatred is a strong negative feeling towards the object of hatred. Haters see their hatred as wrong, immoral, dangerous, or all these together (Navarro et al., 2013; Staub, 2005). Said Nursi is aware of the danger of hatred that will destroy humans' souls and bodies because an attitude of hatred maintained continuously will cause endless hostility and growing injustice. Said Nursi in *al-Khutbah asy-Syamiyah* (1951) emphasised that: "The period of hostility and conflict has ended. The First and Second World Wars have shown how great tyranny and destruction are due to hostility. Hostility is of no benefit at all. Therefore, the enemy's vices and mistakes should not make us hostile to them if we don't transgress. It is enough for the divine punishment and hellfire (in return)" (Nursi, 2020, p. 51).

Violence is also an act of hatred based on strong negative perceptions accompanied by the desire to hurt, destroy, or even make you suffer. Hatred is based on others' perceptions, but it also has a strong connection with us, our personal history, and its influence on our personality, feelings, ideas, beliefs, and identity. Particular difficulties in our life can trigger and intensify resentment: jealousy, failure, guilt, and the like.

Based on Said Nursi's experience in the previous description (the prefiguration stage), these acts of hatred in their most extreme form will demand; a) the physical deletion of the object, as in killing, for example, or; b) radically devalues things using acts of destruction or removal which are other manifestations of hatred, and; c) sometimes the target of the destruction of hatred can be generalised to be symbolic of all objects of hate, including destroying all relationships with others deemed significant about the object of contempt. Sometimes hatred is expressed in suicide; the self is identified with the thing that is hated. Based on a certain level of hostility, hatred can be expressed in a tendency towards sadism; that is, a person desires to make the object of hatred suffer and is accompanied by a deep sense of pleasure over that suffering. Sadism can take the form of a sexual deviation that causes physical harm to the object, even to a sadomasochistic level. The hatred that creates a symptom of sadism is characterised by the desire not to remove the object but to maintain a relationship with the hated object, the relationship between the perpetrator and the victim. The desire to cause pain and pleasure is central to the hatred expressed by sadism (Ulusoy, 2010).

Hate statements as the root of violence have several arguments about the complex effects of hatred, namely: 1) The complex influence of hate: Moral and spiritual disease, 2) Heritage of hate: The Creation of inheritance of hate, 3) Mobilizing hate: The spread of hatred based on social identity and legacy of hate, 4) Entrepreneur of hate: The occurrence of hate management based on hate speech to hate spin.

#### *The Complex Influence of Hate: Moral and Spiritual Illness*

According to Said Nursi, individual lousy behavior is a moral and spiritual disease that will impact the underdevelopment of a society's civilization. It was conveyed in 1911 when he went to Damascus and gave one of his most memorable speeches at the Umayyad Mosque. This famous sermon is called the Damascus Sermon (*Hutbe-i Şamiye*). In his address, Nursi explained these diseases, namely: (1) the

prevalence of life without hope and despair (*Ye's*), (2) the loss of truth in social and political life (*Sıdkın, Ölmesi*), (3) love and enmity (*Adavate Muhabbet*), (4) ignoring the bonds that unite and strengthen believers (*Rabıtaları bilmemek*), (5) exposure to despotism that affects people's lives, whether at home or among other members of society (*İstibdat*), and (6) individual focus on exclusive personal enhancement (*Menfaat-i Şahsiye*, egocentricity) (Nursi, 1996, p. 27). In other words, Said Nursi (the Old Said) emphasised that the source of the Muslim world's problem is moral and spiritual and the bad behavior of the human individual as the actor of the damage rather than external factors. These six diseases are closely related to Said Nursi's thoughts (during the New Said era), in which hatred and enmity will become a destructive force against individuals and society at large. As previously identified by Old Said, humans' moral and spiritual diseases grow to love and animosity (*Adavate Muhabbet*).

As stated above, hatred is the root of violence. Hate becomes a dominant and prominent attitude concerning subsequent acts of violence. It happens because hatred has a complex influence that can overshadow other aggressive attitudes, such as envy as a form of aggressive impulse, and hatred which has become a person's essential attitude, making this hatred a natural and cultural perspective (Ulusoy, 2010). For Galtung, cultural violence will legitimise each of these acts of violence (Galtung, 2009; Galtung & Webel, 2007). Thus, one of the moral and spiritual diseases mentioned by Said Nursi, namely love and enmity (*Adavate Muhabbet*) is part of the complex influence of hatred that arises in individuals. The six moral and spiritual diseases found by Said Nursi (1911) manifested themselves as an effort to destroy the potential of human relations with the need to waste reality and communication between individuals in society.

Envy and hatred influence each other as another aggressive attitude. Jealousy is one of the perspectives that strengthen hatred; it was first identified as a significant characteristic of psychopathology patients (Klein, 1949; Ulusoy, 2010). For Said Nursi, is an attitude capable of creating hatred and enmity, as he said in *Al-Maktûbât*:

Fourth Principle: People whose hearts are filled with envy and enmity towards fellow believers, in addition to persecuting his fellow believers, he is wronging themselves. More than that, it transcends Divine compassion. For, with this envy and enmity, he threw himself into grievous suffering, and it grieved, even more, when he saw his enemy find pleasure; he too was tormented by the fear of the enemy. When enmity arises as a result of envy, the reward is a painful torment. It is because jealousy makes the snorer sicker than envy. Envy can burn the perpetrator with fire, while the envied person is not harmed or only suffers a slight loss (Nursi, 2017, p. 446).

In Klein's (Klein, 1949) research, envy is the effect of anger arising from the belief that the object of desire has another person, which causes pain to see it and try to take it from them. The lively and happy scenes of the desired object's owner give them pain so that only others' misery can please them. Therefore, all efforts to satisfy envious people are in vain because their jealousy springs from within. Thus, they will always find an object for envy. Envy and hatred mingle together in several ways. Hatred essentially arises as an attempt to destroy the potential of human relationships satisfactorily. If the object-desire considered valuable cannot be obtained and is beyond one's limits, jealousy causes hatred (Ulusoy, 2010). It is described by Said Nursi as follows:

Oh, my brothers! The most dangerous side of egoism in our devotion is envy and jealousy... You must not envy one another. But each of you should feel proud and excited about the excellence of your other brothers. There is one thing left. That is the most dangerous thing: the existence of jealousy and jealousy towards yourself or your friends towards your poor brother. It is the most challenging thing ... Even though his heart loves Risalah Nur and his intellect admires him. Still, he harbored enmity that originated from jealousy of knowledge and hoped to humiliate Risalah Nur so that his work of thought can match and spread widely like him (Nursi, 2017, p. 714).

The characteristic of hatred is the need to humiliate the victim even more (Staub, 2005). The other most dominant feature is a strong desire to maintain a bond with the object of hatred. Individuals who experienced trauma and had not resolved the trauma effectively become obsessed with the people who

have hurt them. They feel intense hatred for the person who traumatised them, becomes obsessed with them and tries to prolong their attachments by persistently nurturing hatred. People who have not effectively resolved their traumatic experiences become the most violent people because of this attachment.

Those who are oppressed are at one time and will become oppressors at the same time because their consciousness has internalised their oppressors (Ziaulhaq, 2021). Therefore, Said Nursi tried to make his thoughts in *Risale-i Nur* able to break free from the trap of hatred, so Said Nursi said that: "*Iman* [faith] calls for two things: 1) It is not permissible for a Muslim to demean others and themselves. It is because a servant of God cannot be another servant; 2) It is not permissible for someone to make some others a god apart from Allah ... Namely, faith requires not humiliating others by committing arbitrary actions, nor being humiliated by others and humbling oneself for unjust people..." (Nursi, 2020, p. 64).

When hatred increases, it is straightforward for sure fanatics to feel obliged to get rid of the person or group of hatred objects (Opotow, 2005). At the end of the process, the object of hatred loses all moral consideration or humanity in the haters' eyes by doing everything possible so that hatred can spread and suppress the object of hatred, one of which is using slander. Said Nursi expressed it in *Al-Maktûbât*: Slander is a vile weapon most commonly used by people who are hostile, jealous, and stubborn, and self-respect will never give up on using such an unclean weapon ... Slander consists of saying what would be a cause of dislike and annoyance for the person concerned if he or she is present and hears it. Even if what is said is true, it is still slanderous. If it is a lie, then it is slander and a sin that is disgusting double (Nursi, 2008, p. 322).

This process causes the individual to fall into the trap of hatred. It is because hatred arises as a reaction to very opposing offenses by another person or group. It can be an emotional reaction to an event (e.g., an outright hate incident) but often occurs as a sentiment (long-term emotion), generalising from one event to an individual or group's traits. An extreme violation can generate many negative emotions, such as insult, disgust, anger, or retaliation (Fischer, Halperin, Canetti, & Jasini, 2018). For Fischer, there is an overlap between these negative emotions, especially these emotions that may often arise as a reaction to the same event to appear simultaneously or sequentially.

From a functional perspective, hate is part of the self-defense system by eliminating the target of hate. Outside members threaten a person's group identity in the intergroup context, and self-defense implies membership. As a result, exposure to hatred is very susceptible to spreading at the level between these groups because it helps defend oneself by strengthening ingroup ties and blaming insecurity and violence on other groups. Furthermore, the fulfillment of the emotional goal of hatred is carried out to reduce these emotions, such as taking revenge for suffering. Once the action has been determined, the feeling of revenge decreases (Ziaulhaq, 2021).

Individuals hate people and groups more for who they are than for their actions and background. When hatred is spread among group members, it can spread rapidly to conflict zones, namely when people are exposed to hate-based violence, further increasing hate consumption. Said Nursi said in *Al-Maktûbât*, "Solidarity in a society results in harmony in all its activities, while mutual envy causes all its activities to come to a standstill; Solidarity in society produces harmony in all its activities, while mutual envy causes all activities to stop" (Nursi, 2008, p. 536).

### *Heritage of Hate*

Another influence of hatred is the birth of a legacy of hate. From the hatred that is individual to hatred which is a group in nature; From personal violence to structural violence, it has even become cultural violence when this hatred has been passed down from one generation to the next. In expressing this statement, Said Nursi has the thought that hatred can destroy all the virtues of the person who is hated (the hate target), even extends to other people around the target of hatred, as he said in *Al-Maktûbât*: "O people, one whose heart is filled with hatred and enmity towards a believing brother. O, unfair people! Imagine that you are in a ship or house with nine innocent people and a criminal ...

Because no rule allows you to sink the boat if there is one innocent person, even though there are nine perpetrators in it" (Nursi, 2017, p. 440).

Said Nursi's thoughts which he wrote in *Al-Maktûbât* (Twenty-Two Verses) are an insight that proves that the hatred of an individual who is nurtured will create hatred outside the individual, it can even cause the first hate incident. In the study of hate, the term unbridled hatred is *misia*; it comes from the Greek word for hatred, *miso*. Uncontrolled group hatred can be called *genomycia*. People who suffer pathological hatred can be called *misia*. Like fear, the hatred that Said Nursi is talking about can be studied scientifically. Studying missions can help us understand hatred, just as phobias' study has helped us know fear (Michener, 2012). Therefore, based on Barkow's (Barkow, 1989) research, Michener (Michener, 2012) believes humans have a remarkable capacity to study hatred for other groups. The tendency to hate stems from imitating the hatred of others. Humans can imitate others' hatred, just as children imitate their parents (Grande, 2020; Ziaulhaq, 2021).

The hypothesis proposed by Michener can analyze Said Nursi's concerns if individuals cannot escape from traumatic experiences and memories that tend to strengthen attitudes of hatred and hostility and create tyranny that is passed on from one party to another, from one generation to the next. This is described by Said Nursi in *al-Khutbah asy-Syamiyah* (1911 & 1951) that:

A person's badness now does not remain imperfect, but it can grow and become a hundred bad things. Likewise, with ignorance, it is not always one kind of good. Still, it can multiply into thousands ... Just as if one family member commits a crime, then the whole family member becomes accused and becomes an enemy in the view of other families who are hostile to him. Based on this essence, at present, especially 40-50 years later, ugliness and wickedness are not limited to the perpetrators but will affect millions of other Muslims. The number of examples will be seen in the next 40 or 50 years (Nursi, 1996, p. 52).

Said Nursi's thinking above, in Michener's hate study approach, can be traced from the revenge factor nurtured through inherited hatred, which is often applied to people who are not perpetrators. Still, they are considered part of the perpetrator's group. Through inherited hatred, a person can react as he believes that if one perpetrator commits violence, then the group will or will do the same thing: One did it/they all did it. The term one did it/they all used by Michener becomes a fundamental belief symbolised as "enemy," namely a category of specific group identities inherited through hatred and will hinder the empathy between groups. However, if feelings of hostility are innate and spontaneous, they are not that strong, so it is possible to overcome hatred but still need a solid reason. Like, conscience can give reasons, but it should be acknowledged that moral systems require hatred, and there are ethical systems that condemn hatred. Compassion can provide a solid basis for eliminating resentment, especially in cases of personal animosity. Said Nursi stated that hatred, hostility, and revenge are very dangerous for one's life, as in *Al-Maktûbât*, one should not give opportunities for the nature of hostility and revenge which is very dangerous for personal life to penetrate your heart. Even if both have already entered and resided in it, you should ignore them both (Nursi, 2017).

#### *Mobilizing Hate: Social Identity and Inherited Hatred*

Personal hatred exposed to group members is very likely because humans can learn and imitate others' hatred, just as children imitate parents. Through this imitation, revenge becomes a kind of legacy of hatred (Michener, 2012). Revenge from the first source of conflict is perpetuated through hate and fear of other groups. Michener calls it third-party revenge from members of the group (ingroup) who are not directly related to the initial conflict. Still, they continue to be hostile towards other groups (outgroups) that have been designated as enemies through inherited hatred by their predecessors. Based on the ability to imitate humans, the personal animosity passed on to others will become group hatred. This group hatred does not just happen. There is a process of identity and solidarity created in the inheritance process, or other terms, mobilising hate to transform personal animosity towards the group.

There are two arguments about this mobilising hate: First, the togetherness of group members changes the relationship between individuals in such a way as to allow for the creation of coordinated and effective collective action. So, when someone sees other people belonging to the same category as them, then: (a) They are more likely to trust, respect, and cooperate with them; (b) They are more likely to help, and solidarity; and (c) They are more likely to seek agreement with them. All of this will increase organizational efficiency in mobilising hate (Reicher, Hopkins, Levine, & Rath, 2005). Second, when people categorise themselves as members of a group, a process of self-stereotyping is taking place (Reicher, Haslam, & Hopkins, 2005). It means that people try to ascertain the norms, values, and understanding that characterise the group, then adjust themselves to the agreed criteria for group attributes. For Reicher, this is where individuals share identities, share values, and priorities as symbols of togetherness. In other words, a shared identity makes leadership possible to enhance further group capabilities directed in the most effective way to achieve group goals. In short, social identity is the essential basis of social power; social identity is the basis of social control (Reicher, Hopkins, et al., 2005). Sometimes, strong leadership can ignite hatred as an effective way to fulfill groups' interests with solid social identities.

#### *Entrepreneur of Hate: Hate Speech to Hate Spin*

The term Entrepreneur of Hate is based on the social identity tradition's principles to describe mass communication's psychological model against hatred (Reicher, Hopkins, et al., 2005). This statement is centered on the way people interpret their social identity and the meaning of events related to that identity. Then, study the workings of social identity used to mobilize collective support for acts of genocide and collective resistance to genocide (Ziaulhaq, 2021).

For Said Nursi, jealousy is related to the Men's *Manfaat-i Şahsiye* disease (egocentricity). That jealousy and envy can quickly arise for high egoism; the envied object becomes the object of his hatred. Said Nursi said this in *Al-Maktûbât*:

My brothers! The most dangerous aspect of egotism in our work is jealousy. If it is not purely for God's sake, jealousy interferes and spoils it. Just as one of a person's hands cannot be jealous of the other, and his eye cannot envy his ear, and his heart cannot compete with his reason, so each of you resembles a sense, a member, of the collective personality of the body we constitute. Your essential duty springing from the conscience is not to compete with one another but to take pride and pleasure in each other's good qualities (Nursi, 2008, p. 489).

Based on the hatred spread intentionally to persecute indirectly, slander is one of the disturbances that can undermine society's integrity, especially in a democratic system that provides space for civilians to express their opinions in the public sphere. A study on hatred states that hate has been used in various cases in the democratic process and can be used to win democracy in undemocratic ways (George, 2017b). In practice, there are expressions of hatred in the form of hate speech that can be used in the form of hate spins as an insult and offense that is deliberately created and is used as a political strategy that exploits group identity to mobilise supporters and suppress opponents (George, 2017b). Hate speech is the act of communication carried out by an individual or group in the provocation, incitement, or insult to other individuals or groups in various aspects such as race, color, gender, disability, sexual orientation, nationality, religion, and others (Brown, 2018). Thus, Said Nursi states the importance of being careful of ego traps that can block the truth, as he emphasised in *Al-Maktabat*:

O, my brothers! You must be careful that they do not trap you through the seed of pride. Today's heretics ride on the "ego," which then leads them to the valley of error. Meanwhile, those devoted to the truth cannot defend the truth except by leaving the "ego." Even if they are right in using the "ego," they still must leave it not to resemble the heretics above. It is because they can both be worshiping themselves. Therefore, this is an insult to the service of truth (Nursi, 2017, p. 712).

The research on nonviolence and appeasement which is developed holistically and effectively is significant in multidisciplinary religious studies. It is hoped that Nursi's religious studies approach will

be able to grow and strengthen the insights and reasons for the compassion of religious followers towards other groups. In addition, from Nursi, we also know of the Nurculuk movement, a peace-loving religious-based movement (Idharoel Haq & Ziaulhaq, 2021). Nursi has shown that Islam has a formula that can lead to peace. Nursi's solution was similar to Galtung's solution, namely that the goal of peace and freedom from conflict was not the final solution. What must be built in the individual's capacity to change the traumatic experience of conflict in a nonviolent and creative manner (Galtung, 2000).

Thus, Nursi's solution can conceptually reduce hatred in humanity. It can reduce the consequences that arise from hatred such as acts of terrorism, genocide, and massacres (Sternberg, 2003) Weiss & Ephross (1986) and Goerge (2017) (Glasser, 2005) and acts of genocide are considered the hallmarks of this century ( Bartrop, 2002; Verdeja, 2002). Here the study of hatred can broaden our understanding not only about hate (Mohr, 2008) because hatred can also lead to terrorism (Maskaliunaite, 2002) and genocide (Rubinstein, 2004). Also, the effect can move the masses to trigger violent conflict and bloodshed (George, 2017a). Nursi attempts to halt the spread of hatred towards humans, even when hatred arises from an individual (Yucel, 2018). It is because expressions of hate can have an impact on minor to severe human rights violations. He always started with just words, both on media and through leaflets. He is also recognised as an advocate of a form of Islam that is strongly committed to non-violence and constructive engagement with the West and Christianity. He has six million followers - the Nursi community - mainly in Turkey (Ozdemir, 2017). Thus, this study is solutive to maintain human mental health, both for oneself and others, because that is how this hatred can be relieved.

### 3. Conclusion

In Nursi's opinion, to reduce hatred in life, we should love, forgive, and give justice to humans. Then, as an effort to prevent hate from becoming an explosion of human conflict, it is to avoid committing crimes, avoiding egocentricity, avoiding jealousy, and avoiding pride in oneself. Based on the description above, the phenomenon of hatred is significant to be studied more deeply, especially in religious studies and peace and conflict studies which can provide wisdom and contribute to enriching and promoting hate studies in Indonesia. The two scientific disciplines can provide positive insights to the community, especially by illustrating a religion-based nonviolent approach to overcoming hate-based conflicts. This study states that several theories closely related to religious studies' discipline can reconstruct Said Nursi's thinking. This reconstruction becomes a new, creative reality in transforming hate-based conflicts by using the treasures of virtue in belief and religion, building the idea of nonviolent Islam. Of course, the development of research on hatred and nonviolence requires many parties' involvement to jointly strengthen the transformation of religious-based conflict in caring for and managing society's plurality in today's democratic climate.

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