

NURSETIC CONCEPT OF MULTI CULTURAL PRACTICES: A MODEL OF COEXISTENCE AND GLOBAL PEACE

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Abstract

This study reveals that the world today is under a massive load of bloody wars and political conflicts. Getting people to live and work in peace on this planet is becoming more and more troublesome. Multidimensional integration, religious coexistence and social peace are desperately needed in order to preserve civilization in this age of globalization. Said Badiuzzaman Nursi understood this very well and thought about the problems that arose in the various books and articles he wrote. Through a concentrated study of his books, this study explored some of his insights, such as interfaith dialog or discourse, religious pluralism, radical education reformation, multi-religious studies, tolerance to other faiths, and common understanding and de-secularization of the educational framework. The goal of this study is to remove the method of achieving religious coexistence and inclusive peace in a multi-religious society in which the tranquility of Said Badiuzzaman Nursi is examined. This work adopted the principles of qualitative analysis and turned the findings into practice. Ultimately, it claims that the peace theory of Badiuzaman Nursi is realistic and should be applied to multiculturalism. It can settle all religious disputes and tensions between multi-ethnic religious societies.

Keywords: *Nursetic concept, peace, Semitic Religions, Judaism, Christianity and Islam.*

1. INTRODUCTION

Throughout the history of mankind, religion has always been considered crucial to certain conflicts (Svensson & Nilsson, 2018). The Irish conflict, the Arab-Israeli war, the Fulani jihad in the 1800s, the anti-Muslim development in Myanmar, the renaissance of authoritarianism in Europe, and more recently, the uprisings of Al Qaeda and Islamic State have all been real examples. Because of the emphasis on religious work in public places and personal life, this connection (although not much research) is still considered defensive by many (Svensson & Nilsson, 2018). In evaluating the religious history of the world, we found that in each era, religion played a crucial role in the welfare of humanity, peace, harmony, prosperity, and the right direction (Bercovitch & Kadayifci-Orellana, 2009). Furthermore, there have been numerous clashes and wars occurred based on religion. Hundreds of thousands of people have been killed and many cities and civilizations destroyed (Krause, 2015).

In fact, if it is studied deeply, it will be shown that religious wars or conflicts in the history of the globe have not occurred only because of religion. Actually, there are many reasons for this (Casanova, 2018). Firstly, sometimes the followers of religion have misinterpreted the religious principles because of which religion-based conflicts have occurred. Secondly, sometimes a group of elite selfish people rigged religion for their own benefit (Muzzaki, Joebagio, & Akhyar, 2017). They used religion as a *casus belli* for their war. With the hope of extending the borders of their empires, a couple of imperialists are seen to have circumvented religion which allowed them to wage war against other people. Hitler's killing of millions of Jewish people would be an example in the case (Pedersen, Vestel, & Bakken, 2018).

Even in the modern world, it is observed that people are still involved in a lot of clashes on the basis of religion. For example, Muslim genocide has taken place in Myanmar for religious reasons. In the same way, there is also a

religious influences behind the bloody clashes that exist in Palestine, Kashmir, Bosnia, Chechnya, Syria and China (Dussich, 2018; Mohajan, 2018; Kaleck & Kroker, 2018).

As the observation of socio-politico-cultural conflicts unfolds some arguments involving direct or indirect religious reasons, the article has tried to examine the root cause of misrelating the reasons of conflicts to religion. Secondly, the researcher has attempted to show that every religion has some common features and values especially in Semitic religion (Lapidot, 2018). And every religion invites their followers to peace, safety, and welfare and to lead a peaceful life (Shaukat, 2017). But why followers of each religion are engaged in various sorts of conflicts and wars. And what are the main reasons for this and why the followers of religion refrain from the basic religious teachings and values of their religion. Thirdly, the researcher has further endeavored to propose a common universal platform based on the basic shared ideologies and characteristics of each religion which may foster a tolerate attitude in the minds of the followers of respective religions.

Whereas this article attempts to embody Said Nursi's contributions to promoting world harmony among individuals of all faiths, with a particular focus on his methods to promote peace-building among the followers of multi-religion in the modern world. In this way, the study investigates some notable lessons of Said Nursi's religious pluralist approach, which is reflected in his writings which are relevant to the basis of the current work of how the root of contemporary difficulties and challenges should be better traced and overcome accordingly.

2. A Glimpse of Some Common Features of Abrahamic Religions

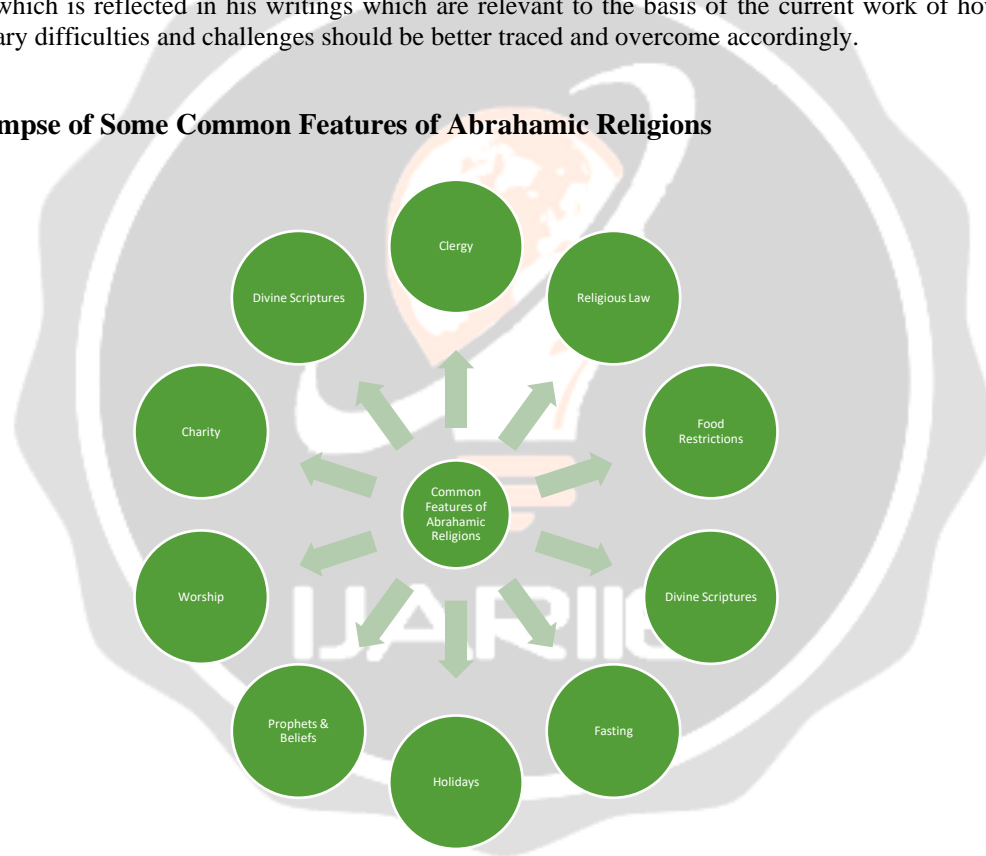


Figure: 1. some common features of Abrahamic Religions

Since the source of Semitic religions is the same, among these three religions, many similarities can be easily found from different angles. Some of them are quoted below:

2.1. Divine Scriptures

The Torah, the Bible, and the Qur'an are three heavenly books on the Semitic religions, which established their beliefs and practical foundations (Ford, 2006). The sacred book for the Jews is the book of the Torah and the Christian blessing book is the Bible, which is considered the sacred text given to Christians. The Holy Quran is a book of Allah for Muslims (Paris et al., 2018). Finally, each of the three Abrahamic religions has a common premise

for obtaining sacred scriptures from sacred sources. It was then very wise that they cooperated with each other in a more coordinated way instead of mocking themselves.

2.2. Religious Law

Each of these three conventions can find some usual strict regulations and laws. In Judaism, these laws are called Halakhah. In Islam, they are called Islamic or Shariah law. In Christianity, a model of Catholicism is called the Canon Law, which is a series of laws used internally by the church. In Judaism, there is a strict law called the "Mitzvot" or commandments (Mashhad Al-Allaf, 2012). In Islam, Islamic law comes from the Qur'an and Hadith (Muhammad's (PBUH) normative practices and lessons). Family issues dealt with by law include legal and illegal issues, marriage, separation, power issues and personal privileges. In addition, other major parts of Sharia law include inheritance, agreements, banking and rules of cleanliness and hygiene (Akhverdiev & Ponomarev, 2018).

2.3. Charity

Kindness or charity is the center of Judaism, Christianity and Islam. It is normal for individuals to share wealth with poor, needy or disadvantaged people (Wolfsohn, 2018). In terms of financial contribution, each of these three beliefs calls on its devotees to be interdependent in society. Each of the three beliefs deeply values the management and care of the earth (Cheung & Kuah, 2019). To display charity is more than an act of good will; this character or lifestyle embodies sympathy and love for humanity. These ideas have been deeply established in all three religions. In addition, this concept is used for noble causes or gifts in Semitic religions. For example, the zakat framework of Islam, the tzedakah of Judaism and the tithe of Christianity (Azmi, Hasan, Yusoff, & Mohamad, 2018).

2.4. Clergy

All individuals of these three religions immediately followed their leaders and clergy. Rabbis are religious leaders of Judaism. Imams and Shaikh are religious leaders of Islam. Just like priests, pastors, and religious administrators and bishops are in the Christian religion (Abu-Ras & Laird, 2011). The religious clergy undertake different roles in their respective religions or faiths. Nonetheless, in Semitic religion, there are many comparable tasks and responsibilities for religious leaders (Tracey, 2012). For example, all clergy individuals lead their congregations in prayer, guide those who need, and build relationships among them and perform other religious functions. In addition, most Imams are expert in Arabic, the language of the Qur'an, while the rabbis are well versed in the Hebrew, the language of the Torah. At the same time, many Christian clergy have information about work in Greek or Latin (Abdullah & Mahazan, 2013).

2.5. Worship

Basically, all three monotheistic beliefs have specific worship days. In Judaism, the day of Sabbath, which is the day of worship. For Christine, Sunday is the day of worship when many people to go to church to services (Meer & Noorani, 2008). As well as Friday, this is the day when Muslims pray congregational prayer and other forms of worship especially five times prayers in a day (Munir, Awan, & Hamdani, 2012).

2.6. Prophets and Beliefs

The common principles of the three religions is faith in a God. The beliefs in the Holy Messenger, the Prophet and the Hereafter. Essentially, each of the three beliefs accepts that the Messiah will return to the region where these religions originated (Yusuf, 2019). In addition, in each of the three religious beliefs that the prophets were chosen by their God to spread the message from God. These three religions have the same faith in similar prophets, such as Abraham, Noah, Moses, Jacob, and Joseph (Adekoya, 2019).

2.7. Food restrictions

All religions, especially the strict laws of Judaism, Christianity and Islam, strictly required halal or pure nutrition. Everyone bans the use of pork. In Judaism, kashrut is the name of various Jewish laws governing various edible foods, and is often referred to as legal or pure (Greer, 2019). The nutrition allowed in Islam is called halal food. Just as they should obey the specific measures stipulated in the Quran and Hadith. These three beliefs insist that all nutrition that is strictly restricted should be restrained (Brondz, 2018; Hewamanage, 2019).

2.8. Fasting

As it is observed that in Semitic religion, some type of fasting can be found in each of the three religious customs. In Judaism, one of the most important days of the year is Yom Kippur. On this day, supporters start a fasting time of 25 hours, which begins the night before the Day of Atonement (Greer, 2019). In Islam, the month of Ramadan is a period of fasting and reflection. For a month, Muslims do not eat from dawn to evening. Finally, Lent is the time when Christians make plan for Easter. The lent season is a period of reflection, apology and fasting. In the 40 days before Lent, until Easter, many Christians gave up certain nutrition and some other activities (Akram, 2018; Alghafli et al., 2019).

2.9. Holidays

Among these three religious customs, each has numerous festivals and long-standing religious traditions. These are the seasons of reflection, self-awareness, community gatherings, family and festivals. Although these three conventions may celebrate or make various incidents painful, they all blend together because they all respect their religious history and significance days. (Hirschman, Ruvio, & Touzani, 2010). For example, on some important occasions of Judaism, Jews celebrate various religious celebrations, such as Passover, Hanukkah, Purim, Rosh Hashanah and Yom Kippur. More importantly, Christian culture is also held on Christmas Day and Palm Sunday on December 25 (Practice, 2019). On the other hand, Muslims celebrate two important and religious celebrations, for example, Eid al-Adha is called dedication, symbolizing the end of the journey to Mecca, which is known Hajj and the other celebration is Eid al-Fitr celebrating the end of blessing month of Ramadan. In addition, the Muslims celebrate the day of Ashura and also many major events took place (Golovneva, 2018).

Finally, from the above discussion it is evident that each religion has different characteristics but there are many similarities and common features among the major religions in terms of religious rituals, characteristics and some common practices. So, if these similarities of all religions are followed by their respective followers, excluding the differences among the different religions, it will play a great role in establishing peace in the world.

3. Position of peace in three Abrahamic faiths

3.1. Definition of Peace

Before we detail the position of peace in the Abrahamic faiths, it would be suitable to define the term peace. Peace, as Oxford Dictionary defines, is a situation or a period of time in which there is no war or violence in a country or an area, state of being calm, of quietude and living in friendship with somebody.

3.1.1. Islam

The word Islam is derived from the Arabic word "silm" and implies peace. One of the characteristics of Allah depicted in the Qur'an is "As Salaam", which means peace and security. In the Quran, the divine direction is compared with the harmonious way (Quran, 5:16). According to Islam, paradise is the ideal dwelling of human beings, and this is called the "House of peace". It is also mentioned that people in heaven would welcome each other with the word "salaam" means 'peace' (Malik, Sheikh, & Zia-, 2016). The basic information of Islam, the Qur'an and the Hadith of the Prophet (PBUH), is full of guidelines and calls for peace and harmony. There countless verses of Holy Quran which invite whole mankind to peace. As the Quran says in Surah Yunus (10:25); "Allah calls the House of Harmony". The Quran also stated in surah A'raf (7:56 & 7:85); "Allah ordained that, do not violate the peace of the earth" (Naskar, 2017).

In Islam, there is no place to kill anyone without any legal reasons as the Quran stated in surah Al-Maida (5:32); "he who kills a person unless it be (in legal punishment) for murder or for causing disorder on the earth will be as if he had killed all human beings and he who saves a life will be as if he had saved the lives of all humankind" (Akhter, 2019). The Prophet of Islam (PBUH) is a man of harmony, peace and compromise. He asked his companions to ask God for peace. Because the basic mission of the Prophet is to convey awesome messages to everyone, and the basis for fulfilling this duty is a harmonious, peaceful and positive attitude. "God rewards for peace, he does not allow cruel treatment" (Muslim: 2593). "Do well to those who hurt you" (Al-Tirmidhi) (Rohman, 2018). Therefore, Islam is basically a peaceful and harmonious religion that has nothing to do with cruelty. Or, to reiterate, the brutality that

prevails in the contemporary world is not supported by the Qur'an or the Islamic Prophet (PBUH). Thus, Islam is a religion of peace and harmony.

3.1.2. Christianity

In Christianity, the word peace is widely used in the Bible. Just like there are no barbarians, it absorbs personal prosperity and happiness (Binsar Jonathan Pakpahan, 2017). The Bible stated: "You have heard that it was stated, Eye for eye, and tooth for tooth. " But I let you know, don't avoid a shrewd individual. On the off chance that anybody slaps you on the correct cheek, accept punishment silently too. What's more, in the event that anybody needs to sue you and take your shirt, hand over your jacket also. In the event that anybody compels you to go one mile, go with them two miles..." (6:29-30) (Ogunbado, Islam, & Sharif, 2017). Morality stands in Christianity, and a large part of Jesus' teaching is moral. When a sincere young man asked him, "What should I do to get infinite life?" Jesus Christ replied according to the old law: "Don't kill, don't humiliate, don't commit adultery, don't steal, don't bear false witness and don't deceive. Respect your Father and mother " (Manu, 2018)

3.1.3. Judaism

Peace is an important idea for Judaism. In addition to truth and fairness, it is one of the three main characteristics of the Jews. Peace in Hebrew is shalom, which is derived from one of God's names and means "total" or "whole". The historical background of Judaism has been over 3,000 years (Bar-tal, 2014). According to Jewish custom, when the Israelis left Egypt to reach the Sinai Desert, God gave them the basic Ten Commandments to supervise their social existence. These laws and decrees are actually intended to serve as consultants to cultivate good relationships with God and others. The Ten Commandments of Judaism include (6-10): {Deuteronomy 5: 6-21) and Exodus, 20:13} "Respect your father and mother, you will not kill, you will not commit adultery, You will not steal you will not covet your neighbor's home, his wife, his servants, his animals or other things he owns" (Anjum, 2017).

4. Concept of Peace in other minor Religions in the world

We have endeavored to find out from holy texts of major religions regarding their teachings on peace, restrictions on violence and the social phenomena that contribute to creation of peaceful atmosphere among individuals and communities.

The Hinduism,

Harmony is the basic content of Hinduism. A famous quote from Valmiki Ramayan said: "To be honest, to say what is good, but not to say frustrating truths and stay with peace." Manual 4: 138. Vedic prayer: "May there be peace in the heavens, the environment be peaceful, and the world be peaceful, let the water cool and restore the strength of the herbs; the harmony emanating from the trees will allow the planets and plants to live in peace. The stars and the eternal message are flawless! I can find satisfaction in everything I know! Let peace appear everywhere! Let me experience this peace with my heart "(YajurVed, 36:17). Ahimsa (important belief in Hinduism) means trying to fight injustice and demons, but without using any physical strength. Bhagavad Gita (2:31) said: "You should also consider your obligations and not waver. For the soldiers, there is nothing more useful than fighting in a righteous war for peace." (Sharma, 2016).

The Buddhism

In this religion, there are some good methods of basic reasoning or moral lifestyle. "A person must revoke all desires and all contemplations on desires, acuity and coldness. A person must not harm any living animals. A person must avoid all killings. A person must engage in something that benefits others without harming anyone Occupation (Upadhyaya, 2015). "And five commandments of Buddha include; Do not kill any living creature, do not take anything that was not given to you, do not lie, do not drink intoxicating beverages, do not humiliate and do not commit adultery. "He also said this," Scorn never Contempt and tolerance. Contempt is only mediated by love (or non-hostility). This is an eternal law. (Vers 5/423) In this way, people should restrain themselves in different ways by great efforts, "(6 Chapter, section 2)." (Bradley, 2007).

The Jainism

This religion is a living belief in the Indian subcontinent, and its doctrine claims universality (Rubin, 2018). Jain's doctrine system is optimized according to the principles of three kinds of jewels (ratnatraya), including: correct belief, correct knowledge and correct behavior. These are the main factors for achieving peace (Flygel, 2005). The proverb of Mahavira is: "Truth, non-violence, penitence and peace are the roots of religion". And in Sikhism, there is a sanction against oppressive war. Sikhs also approve any actions that promote human rights and harmony. Guru Nanak (the first guru) wrote: "No one is a foreigner; with all I am at peace. The God within us prevents us from hatred and prejudice" (Flügel, 2006).

Therefore, it can be summed up from the above discussion clearly that every religion has come to the world with the message of peace. Every religion calls its own followers to peace. But even then, the world is full of conflicts. Because the people of the world have moved far away from the norms and values of religious education. Thus, in this conflicted world, absolute peace can be restored by following the only religious ideologies and values.

5. Nursetic Concept of Multi-Religious Approach for World Peace

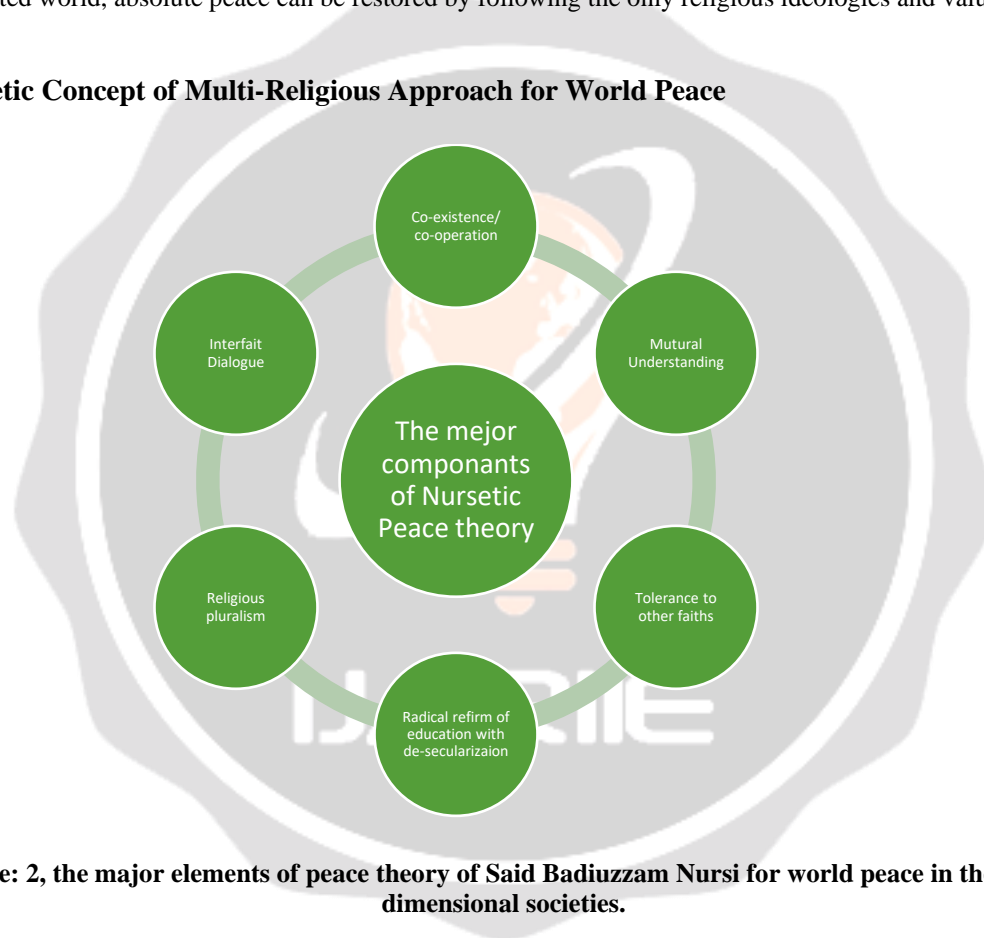


Figure: 2, the major elements of peace theory of Said Badiuzzam Nursi for world peace in the multi-dimensional societies.

A multi-religious society is a community with diverse religions, such as Islam, Christianity, Judaism, Buddhism, Hinduism, etc. In order to live in a peaceful and harmonious society, every follower should practice some fundamental components to understand and respect each other, which is of great significance in a particular pluralistic social order. According to Syed Badiuz Zaman Nursi the Fundamental elements of sustaining multi-religious harmony and peace are as follows;

5.1. Interfaith Dialogue

Inter-faiths discourse indicates to cooperate between various faiths, such as Muslims, Christians, Hindus and Jews (Basuki, 2018). However, inter-religious dialogue requires an open manner rather than defensive attitudes. There is a soul with a humble mind to think about each other, and do not feel that they are the most correct. This is basically the basic ability of religion (Biljana, Zhanet, & Pablo, 2017). Moreover, conducting inter-faiths discussions in an open square is intentional or unintentional. When discussing in cultural and interfaith communication, it can ensure

that this is the common concern and understanding of people of various faiths, so that they can cooperate and live together. Despite the differences between them, these terms imply a positive and beneficial connection in inter-religious societies (Mohamad et al., 2016; Othman, Dakir, & Samian, 2012). According to the Syed Nursi, Multi-cultural discourse searches to develop understanding and confidence to overcome and prevent tensions and to break the barriers and generalizations since they can prompt doubt, and extremism (Ahmed, 2018). Inter-faiths dialogue is not only at the official or academic level, but also in daily life, the different religions and social gatherings of each day are legally integrated with each other, and the pressure between them is the greatest (Husni & Hasan, 2011). Therefore, the inter-faith dialogue technique allows them to understand the wise tasks of other people's religions and establish a sense of settlement and resistance to belief.

5.2. Religious pluralism

The term pluralism originated from the Latin "pluralis", which means "multiple" (Syed et al., 2017). However, Religious pluralism implies a variety of religious cultures and customs within the social territory, and it also represents an example of the peaceful combination between different religious actors, people, social order, and countries around cultural, social, monetary, and political programs (Ndayambaje, 2017). Then, Understanding religious pluralism in this way, giving people of many societies the right to treat other religions with intimacy and free manner, rather than separating and flattening them in bad and good conditions (Murray & Agyare, 2018).

Moreover, one of the survey shows that religious diversity is a challenged term and found the importance of considering discussing about ideas comparable to qualities such as tolerance, religious harmony and freedom (Field, 2018). As Syed Nursi stated that religious pluralism develops the inter-religious understanding and a the harmonious livable life among multi-cultural societies (Montero, Costa, Nobre, Wasser, & Talcott, 2018; Zarkasyi, 2018). Finally, religious diversity is one of the forms that make individuals aware of the conditions of religious participation in multiple religious social orders. It has paid attention to the consideration and focus of religious representation and has worked hard to learn for multi-religious understanding (Amaya, 2017; Mutalib et al., 2018). Therefore, religious pluralism will provide new initiatives and alternatives for more stringent individuals in multiple social orders, leading to a peaceful life.

Radical reform of education with de-secularization

Implementation of secular concept, or secularist ideas in any education system is the great dangers for faith based people because they do not hold or support religious beliefs and the way of religious lifestyles (Ahmad, Ismail, & Tekke, 2016) (Ahmad et al., 2016). As Syed Badiuzzaman Nursi stated that the conventional education system in our society is based on the secular concept and the secular education system does not acknowledge the existence of religion (Howard, 2018; Mohd. Jamshed, 2016). But most of the people in the society believe in their own religion. Secular based education system takes people far away from religious and social values honesty and moral values. As a result, people forget their religious and social values and engage in various unjust and immoral activities (Ibrahim, 2016; Mayes, 2019).

Said Nursi also stated that the bad impact of secular education the people even engage in various wars and conflicts that destroy humanity. So, the education system has to be reorganized based on religious values. And new syllabuses and textbooks must be provided based on religious doctrines and values (Genç, 2018; Sahin, 2018). Through that education system a student or a follower of any religion will be able to acquire religious and social values. And they will be able to learn about each other's religions and also able to learn to respect and honor each other's religions (Bhat, 2017) therefore, all kinds of injustices will be removed from the society and people of all religions will be able to live in the same society with great peace.

Tolerance to other faiths

In multi-religious perspective, Tolerance is an idea of respecting the beliefs of others despite the self-knowledge about one's basic religion (Negeri & Demak, 2017). However, Alxinger says, tolerance indicates to open-mindedness, willingness to learn the good things from other religious people (Muda, Tohar, Yacob, & Rahman, 2018). One of the surveys shown that the trend of multi-cultural individuals to promote the religious tolerance when they are able to understand the proper meaning of religious tolerance. Understanding the religious tolerance among various social orders is of great significance for the consistency of social peace and harmony (Firdaus, 2018). As Said Nursi stated that Tolerance is a culture in which religious multi-cultural integration is established in a multi-religious environment. If the religious tolerances are considered a common practice, through the formation of

friendship, personal good relations, contact and agreement for extensive cooperation, it is the best way to support a tolerant lifestyle in a religious multicultural societies (Majeed & Zanib, 2016; Mohamed & Said, 2019).

The basic guideline for masking estimates of religious tolerance is to give knowledge of research and application of communication standards. It is similar to the corresponding relationship. For example, when you do not want to be pinched then do not pinch; if you do not want to be injured, do not injure others. This is based on a lack of consideration or vicious tendencies towards individuals who have multiple beliefs with individuals (Nugroho & Java, 2018). In addition, in a differentiated social order where various beliefs and religious conventions occur, tolerance can be seen as a prerequisite to facilitate this human nature. Accurate tolerance can be achieved by leaving free space for different beliefs, tolerating and cherishing their way of thinking, separating themselves from others, and realizing their religion (Mohamad et al., 2018; Mohamed & Said, 2018).

Mutual understandings

Every person who lives in a multi-cultural society should understand and recognize religious diversity (Ikhwan, Zulkefli, Endut, & Tony, 2018). However, Understanding the faith and lessons of other religious people may prompt one to recognize and respect the beliefs of other religions (Singh, 2018). All religious festivals in a pluralistic society is a sign of the existence of multiple religious followers under pluralistic environment. However, when multi-religious individuals do not understand the beliefs of different religions, they may exacerbate the misunderstanding of the concept of religious tolerance (Flensner, 2018). Said Nursi stated that the existence of respecting religious diversity can increase political and national stability. By recognizing the existence of multiple gatherings, a respectful attitude can also improve the relationship among multi-dimensional society. When living in a multi-ethnic and multi-religious society, the value of mutual respect, collaboration, tolerance, understanding and altruism are notable components which should be practiced by all individuals. (Embong et al., 2017). Therefore, the followers of all religions should consider the teaching of other religions. The common respect among multi-religious followers is also considered to be an important principle for saving a peaceful and harmonious society in multi-cultural atmosphere.

Co-existence/ co-operation

Coexistence is a state in which at least two parties live with each other to respect their differences and resolve disputes in a peaceful manner (Islam, 2018). In multi-religious perspective, Coexistence indicates to a comprehensive way for different group of multi-faiths people, ideologies and background to stay harmoniously with recognizing and tolerance of each other (Vaezi, 2018). It is also deeply indicated to a kind of participation that depends on common confidence and respect, and plans to achieve the goals set by the parties who desire to obtain unanimous consent, but to fully believe and practice it through freedom and decision (Kiani, Kiani, Karimpour, Khodadadi, & Yousefi, 2017). The main focus of coexistence is the feeling of multi-religious individuals participating in the realization of human peace and prosperity (Sains, 2016). Some scholars argued that Multi-religious coexistence emphasizes the social peace and harmony, religious tolerance and generosity, which is the sing of physical, spiritual, mental peaceful state of individuals in a in the multi-cultural societies (Joseph, 2019). As Said Nursi stated that the concept of multi-religious co-operation is also essential to establish a good relationship among the multi-cultural disciples. In their multi-religious lives, with this concept, they will respect and tolerate different religious adherents (Sofi, 2018). Thus, all living individuals in the multi-religious societies should tolerate and cooperate with one another.

Therefore, from the above discussions, it can be summarized that the mutual recognition (Ta'aruf) in strengthening interpersonal relationships is therefore regarded as the main idea of universal harmony and a consensus of multi-social dimension. The common understanding (tafa'hum) is the main criteria for developing interpersonal relationships in the multi-religious societies. Living together (ta'aYush) in multi-religious societies with a peaceful combination is the foundation of peace and prosperity, especially in the current pluralistic social environment.

Research methodology

Qualitative research methodology has been used in this study. This article collects data and information from various sources. Such as different research articles, books, magazines, book reviews and review articles. This article originally focused the Nursetic Concept of World Peace which can be restored through the practice of religious norms and values in this conflicted planet. This study also collected data and information from the books, articles and different writings of Said Nursi which related with peace and harmony in the multi-religious dimension in

world. This research further included a variety of data, especially the Peace of Statements of the great religious scriptures along with their common features that can make a significant contribution to the establishment of world peace.

6. Conclusion

As observed above all religions share some common teachings in terms of establishing peace and cultivating individual minds in line with noble virtues and precepts. Hence a close study of different religious scriptures yields the proposition that lack of due understanding of respective religions is principally responsible for the happening of religious conflicts and fanaticisms. Hence the author is inclined to conclude that only a thorough realization of teachings through exact understanding of respective faiths would be of greater use to deal with the faith-based conflicts. And Said Nursi's accommodative approach would facilitate to ensure the conviction of global peace, mutual understanding and coexistence. With that caveat in mind, the present work is tempted to offer a couple of recommendations which would prove quite effective in terms of the realization of global peace.

6.1. Recommendations

In the light of the above discourse, the following recommendations are hereby proffered to promote peace, security and sustainable development through religious education, multi-faith coexistence. We have to take some practical steps to establish religion-based peace and harmony world-wide.

1. The radical reform of education: In the present world, the biggest enemy of religion is secularism, this secular education system is the biggest and main obstacles to keeping people away from their religious rituals, religious principles and ideals. Therefore, the education system should be de-secularized and reethicalized which would allow the students to equip themselves with better understanding of respective religions and noble values.
2. Multi-religious studies should be introduced and mandated up to a certain level of education which permits them to grow an inclusive attitude towards other faiths and help them to dispel any misconception over others' faiths.
3. As Islam is the major player in the context of present world, a comprehensive teaching of Islamic religious treatment may be disseminated among its followers especially and the people of other faiths generally which allow them to know Islam with a sense of inclusivity and, easily respect each other's socio-cultural practices. It would be hoped that such understandings may trigger the conviction of both local and global peace.

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