

# Reinterpretation of Tarekat and the Teachings of Sufism According to Said Nursi

*Cemal Sahin*

Hayrat Fondation, Istanbul, Turkey  
hayratcemal@gmail.com

*Zaimul Asroor*

Universitas Islam Negeri Syarif Hidayatullah, Jakarta, Indonesia  
asroraim7@gmail.com

## Abstract

*In this modern-contemporary era, Muslims are often faced with the question, "Is it necessary to follow the teachings of the tarekat? Didn't the tarekat (especially after al-Ghazali criticized the philosophical tradition) cause Muslims to decline and lose their critical power?" Moreover, some sufism teachings such as wahdatul wujud, wahdatus syuhud etc. Often considered as deviating from the pure teachings of Islam, especially by the Wahabi group. In order to answer some of these questions, the writer tries to present how Said Nursi responds in the interpretation of Risalah Nur. Nursi said that, "The present time is not the time of the tarekat." If it is not understood comprehensively, it will cause the reader to be inaccurate in concluding that generally Nursi rejects tarekat and some sufism teachings. That is why the writer wants to present which side of the teachings of tarekat and sufism that Nursi criticizes and what is his new offer. The research method that the author uses is library research with a socio-historical and descriptive-analysis approach using Risalah Nur as the primary source and several supporting books that are still related to the theme as a secondary source. The writer finds*

*Zaimul Asroor, Cemal Sahin*

*that sufism and tarekat are still important parts of Islamic teachings according to Nursi. But, he believes that what is more important now is to understand well the essence of religion rather than following the sufism path. He also concludes that the peak stage of sufism is ma'rifatullah.*

**Keywords:** *reinterpretation; sufism; tarekat; Said Nursi; Risalah Nur.*

## **Reinterpretasi Tarekat dan Ajaran Tasawuf Menurut Said Nursi**

*Cemal Sahin*

Hayrat Fondation, Istanbul, Turki

hayratcemal@gmail.com

*Zaimul Asroor*

Universitas Islam Negeri Syarif Hidayatullah, Jakarta, Indonesia

asroraim7@gmail.com

### **Abstrak**

*Di era modern-kontemporer ini umat Islam sering dihadapkan pada pertanyaan, "Perlukah mengikuti ajaran tarekat? Bukankah tarekat (terutama setelah al-Ghazali mengkritik tradisi filosofis) menyebabkan umat Islam merosot dan kehilangan daya kritis mereka?" Terlebih, beberapa ajaran tasawuf seperti wahdatul wujud, wahdatus syuhud dll. Sering dianggap menyimpang dari ajaran Islam yang murni, terutama oleh kelompok Wahabi. Untuk menjawab beberapa pertanyaan tersebut, penulis mencoba memaparkan bagaimana respon Said Nursi dalam tafsirnya Risalah Nur. Nursi mengatakan bahwa, "Saat ini bukanlah waktu untuk tarekat." Jika pernyataan ini tidak dipahami secara komprehensif akan menyebabkan pembaca tidak akurat dalam menyimpulkan bahwa umumnya Nursi menolak tarekat dan beberapa ajaran sufisme. Untuk itu penulis ingin memaparkan sisi mana dari ajaran tarekat dan tasawuf yang dikritik Nursi dan apa tawaran barunya. Metode penelitian yang penulis gunakan adalah studi pustaka dengan pendekatan sosio-historis dan analisis deskriptif dengan sumber utama Risalah Nur dan beberapa buku pendukung yang masih berkaitan dengan tema sebagai sumber sekunder. Penulis menemukan bahwa tasawuf dan tarekat masih menjadi bagian penting dari ajaran Islam menurut*

*Nursi. Tapi, dia yakin yang lebih penting sekarang adalah memahami dengan baik hakikat agama daripada mengikuti jalan sufisme. Ia juga menyimpulkan bahwa puncak sufisme adalah ma'rifatullah.*

**Kata kunci:** *reinterpretasi; sufisme; tarekat; Said Nursi; Risalah Nur.*

## INTRODUCTION

Nursi is one of the most influential Muslim thinkers of the 20th century, especially for Turkish society. Nursi's influence can be seen from two sides: First, from his book *Risalah Nur*, which is almost studied by the majority of Muslim communities in various countries, including Indonesia. Second, from movements or groups acting on behalf of Nursi's followers, especially in Turkey. This group is known as the Nurcu group (a group whose main focus is to study and implement the teachings contained in *Risalah Nur* and have no political intention).<sup>1</sup>

Since childhood, Nursi has been in touch with the "world of the tarekat". For example, this can be proven by the geographical location of the area he lived in, Eastern Anatolia, where the traditions and teachings of the tarekat were developing and were followed by most of the people at that time. Nursi got a positive influence from these sufism teachings, so it is not surprising that he has great respect for sufi figures. For this reason, some researchers argue that Nursi was a Naqshbandi follower.<sup>2</sup>

---

<sup>1</sup> M Hakan Yavuz, 'Towards an Islamic Liberalism?: The Nurcu Movement and Fethullah Gülen', *The Middle East Journal*, 1999, 584–605.

<sup>2</sup> J. Spencer Trimingham, *The Sufi Orders in Islam*, 1998; Kemal H Karpat, *The Politicization of Islam: Reconstructing Identity, State, Faith, and Community in the Late Ottoman State* (Oxford: Oxford University Press, 2002); Elisabeth Özdalga, 'Worldly Asceticism in Islamic Casting: Fethullah Gülen's Inspired Piety and Activism', *Critique: Critical Middle Eastern Studies* 9, no. 17 (1 September 2000): 83–104, <https://doi.org/10.1080/10669920008720169>; Zeynep Akbulut Kuru and Ahmet T. Kuru, 'Apolitical Interpretation of Islam: Said Nursi's Faith-Based Activism in Comparison with Political Islamism and Sufism', *Islam and Christian-Muslim Relations* 19, no. 1 (January 2008): 99–111, <https://doi.org/10.1080/13510340701770311>.

Although *Risalah Nur* generally focuses more on the issue of confirming and strengthening the faith of a Muslim, it cannot be denied that Nursi also pays a lot of attention to the tradition of Sufism and the tarekat. For example, he had great respect for the Sufi teachings of Ahmad as-Sirhindi (who he himself recognized as his teacher),<sup>3</sup> as well as respected Sheikh Abdul Qadir al-Jailani.

In the context of this research, Nursi's comments about "the world of tarekat" and Sufis are very important. He clearly stated that "Now is not the right time for (teaching) tarekat." His comments were inseparable from Nursi's milieu at that time, where Muslims were getting worse and more backward after the collapse of the Ottoman Empire. The position of the Muslim community that was left behind was also later "exacerbated" by several Sufi teachings and tarekat which seemed to encourage people to ignore world affairs (to be alone).

Facing the reality of the Muslim world like that, Nursi then tried to formulate that actually Sufism should not make Muslims retreat and not stay away from the world (as a whole). He also proposed that Muslims must advance, the key is how Muslims can use the rationality side of religion and leave Sufism and tarekat teachings that are irrelevant to the needs of the times (while respecting existing traditions). This research aimed to analyze tarekat and sufism in the light of Nursi's thought. The structure of this article can be explained as follow. This section introduces research background, second section deals with research method. Third section explore results and its discussion and last section concludes the research findings.

---

<sup>3</sup> Said Nursi, *Mektûbat* (Istambul: Altinbasak, 2011), 355.

## RESEARCH METHODS

This research used library research as its main method to analyze Nursi's thought on tarekat and sufism. This method relied most on collecting relevant bibliographies, and critical analysis to the sources.<sup>4</sup> *Risalah Nur* was the primary source of this research and other relevant books authored by Nursi were also used. This research used socio-historical and descriptive-analysis to analyze the sources on Nursi's thought.

## RESULTS AND DISCUSSION

### 1. Biography of Nursi: In Accordance with Sufism

Badi'uzzaman Said Nursi (1876-1960) has the real name Said bin Mirza, he is an important figure behind the emergence of the Nurcu or Nurculuk movement (Said Nursi's students). The movement, numbering around six to nine million – mostly Turks – has the same view on non-violent dialogue and tries to implement the teachings contained in the Qur'an. It is important to know that Nursi lived in Three Eras at once; The Late Era of the Ottoman Empire (1924), the Secular Era (1925-1950), and the post-1950 era led by the Democratic party.<sup>5</sup> Because of that, he felt how the Turkish world was in the era of the Caliphate until it turned into a secular republic.

---

<sup>4</sup> Joe MacKall, *Research and Information Management*, 2nd Edition (J. G. Ferguson Publishing Company, 2004).

<sup>5</sup> Hakan Çoruh, 'The Life of Said Nursi and the Risale-i Nur Collection: A Review', in *Modern Interpretation of the Qur'an: The Contribution of Bediuzzaman Said Nursi*, Palgrave Series in Islamic Theology, Law, and History (Basingstoke: Palgrave, 2019), 21–41, [https://doi.org/10.1007/978-3-030-15349-6\\_2](https://doi.org/10.1007/978-3-030-15349-6_2); Edi Amin, 'Pemikiran Dakwah Bediuzzaman Said Nursi', *Dakwah: Jurnal Kajian Dakwah Dan Kemasyarakatan* 22, no. 2 (2018): 137–50; Ustadi Hamsah, 'Membaca Pemikiran Bediuzzaman Said Nursi Tentang Signifikansi Agama Dan Identitas Bagi Kemajuan Sosial', *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 8, no. 2 (2018): 351–72.

Nursi was born in a village called Nurs, a village in the Bitlis region located in the East Anatolia region. His father was named Mirza, a great Sufi who was quite famous. The Nursi family lives with the Kurdish community which is in the geographical Ustmani known as the Kurdistan community. His family was also likely members of the Khalidiyah branch of the Naqsabandi which spread rapidly in the region in the 19th century.<sup>6</sup>

Hakan Coruh notes that even though Nursi lives in a traditional scientific environment, he puts forward the essence of what Islamic disciplines put in different forms. Therefore, Nursi's works can be seen as something revolutionary. Among them are Nursi's approach to several sciences such as hadith, *fiqh* (Islamic law), *kalam* (Islamic theology), *tasawuf* (sufism), qur'anic interpretation, and philosophy.<sup>7</sup>

As Nursi experienced the collapse of the Ottoman Islamic state and the emergence of a new Turkish Republic, he finally responded with a different attitude. This response then led him to three different phases of life and thought: Old Said, New Said, and Third Said.<sup>8</sup> Old Said (1876-1925) can be understood as the phase in which Nursi entered politics in the Ottoman Empire. Old Said is also very active in supporting efforts to constitutionalization. This constitutionalization was an attempt to save the Ottoman Turks, which at that time had experienced various setbacks. The aim of the efforts made by Nursi was none other than to advance Islamic civilization by making Islamic

---

<sup>6</sup> Şükran Vahide, *Islam in Modern Turkey: An Intellectual Biography of Bediuzzaman Said Nursi*, ed. Ibrahim M Abu-Rabi' (Albany: State University of New York Press, 2005), <http://site.ebrary.com/id/10579119>; Mohd Safri Ali et al., 'Said Nursi's Theological Thoughts in the Light of Sunni Doctrine', *Pertanika Journal of Social Science and Humanities* 25, no. Special Issue (March 2017): 71-78.

<sup>7</sup> Hakan Çoruh, 'Tafsir in the Modern Period and the Risale-i Nur Collection', in *Modern Interpretation of the Qur'an: The Contribution of Bediuzzaman Said Nursi*, Palgrave Series in Islamic Theology, Law, and History (Basingstoke: Palgrave, 2019), 43-62.

<sup>8</sup> M. Hakan Yavuz, 'Towards an Islamic Liberalism?: The Nurcu Movement and Fethullah Gülen', *Middle East Journal* 53, no. 4 (1999): 584-605.

Sharia (in the meaning of Islamic teaching values) as the basic core of the constitution.<sup>9</sup>

In the middle of 1920-1921 Nursi experienced a spiritual crisis – a phenomenon which bears a resemblance to al-Ghazali. This crisis is what ultimately made Nursi withdraw from the crowd and isolate himself. He also resigned from his political life in Istanbul. So, in 1922 can be said to be the start of the New Said phase.<sup>10</sup> The first thing Nursi looks for is asking for help (wasilah) to Sheikh Abdul Qadir al-Jilani, more precisely through his book, *Futuh al-Ghoib*. When he opened this book, his eyes immediately fell on the sentence which reads, “You who are in Darul Hikmah, find a doctor to treat your heart.” This is quite surprising because at that time Nursi was indeed in Darul Hikmah Islamiyah.<sup>11</sup>

The second book which was very influential in the transformation of Old Said to New Said was a book entitled *Maktubat* by Ahmad as-Sirhindi, better known as Imam Rabbani. After Nursi opened the book, his eyes fell on two treatises entitled “Mirza Badi'uzzaman”. Nursi was surprised because he felt that as-Sirhindi was talking directly to him. As it is known that Mirza was the name of Nursi's father and Badiuzzaman was the nickname of Old Said and Nursi believed that as-Sirhindi's message was aimed at Mirza in his era who was also looking for “medicine”.

Nursi then read the book and saw that as-Sirhindi suggested that it was enough for him to take one goal (*qiblah*), which is to take one teacher and then follow him, not busy with others. The reason for this

---

<sup>9</sup> Çoruh, ‘The Life of Said Nursi and the Risale-i Nur Collection: A Review’.

<sup>10</sup> Zeynep Akbulut Kuru and Ahmet T. Kuru, ‘Apolitical Interpretation of Islam: Said Nursi's Faith-Based Activism in Comparison with Political Islamism and Sufism’, *Islam and Christian-Muslim Relations* 19, no. 1 (1 January 2008): 99-111, <https://doi.org/10.1080/13510340701770311>.

<sup>11</sup> The highest scientific assembly which was part of the Islamic Ulama Council during the Ottoman Empire. See Said Nursi, *Al-Maktubat (Translation)*. (Tangerang Selatan: Risalah Nur Press., 2017).



recommendation was that Nursi was looking for the essence of reality. And there are various ways to get it, some are through the Sufi life (which emphasizes more on the aspect of the heart), or through the path of mysticism, which is a way that tries to combine the heart and mind. Finally, Nursi found the antidote for his heart. Not through the path of Sufi or mysticism, but through the way of the Qur'an.<sup>12</sup> The Third Said (1950-1960) was generally marked by several things, such as the increasing spread of Risalah Nur's work in society and the opposition to the ideology of communism. Nursi also finally paid more attention to political developments (not in the sense of joining practical politics). However, in these years the influence of secularism was still felt.

Looking at the brief journey of Nursi's life and some of the socio-political dynamics that surround him, including his change in attitude from Old Said and New Said, it can be said that the emergence of Nursi's thoughts on tarekat and Sufis in a more serious manner began when he was in the transition of Old Said and New Said, more precisely after he feels dissatisfaction with what is in himself and the environment around him.

## **2. Sufism and Tarekat: A Brief Description**

Before discussing Nursi's views and comments on Sufism, as well as the sect, the author will briefly review the two meanings that sometimes feel overlapping. Related to Sufism,<sup>13</sup> both in language and

---

<sup>12</sup> Çoruh, 'Tafsir in the Modern Period and the Risale-i Nur Collection'.

<sup>13</sup> In the Western world, the term Sufism is also often known as Muslim mysticism. Moreover, in the Christian tradition, mysticism means passive, and it is more interpreted in some cases which are very individual. Meanwhile, sufis, however, actively make efforts and work hard to achieve spiritual realities. The term mysticism which is equated with Sufism has also generated various opinions. Among those who disagree with the term mysticism is Ali Masyhar. According to him, mysticism – which originally emerged from the Western tradition – was not sufficient to represent the broader meaning of sufism and was not only mystical or occult. In this case, the authors take a

terminology, the scholars' views are quite diverse. However, Abdul Fattah Sayyid notes that he is more likely to agree with the view that says the word *Sufi* is actually taken from the word *suhuf* (rough wool). This is because according to him linguistically the meaning is very close and appropriate.<sup>14</sup> In addition to Sayyid, there are some scholars who have similar views. For example as-Saraj at-Tusi in *al-Luma'*, Ibn Khaldun in *al-Muqaddimah*, Ibn Taymiyyah in *Majmu' al-Fatawa*, as well as Hamka in his book *Perkembangan & Pemurnian Tasawuf*.<sup>15</sup>

In terms, according to Hamka, Sufism can be interpreted as an effort to cleanse the soul, educate and raise the level of mind, suppress all greed, fight excessive lust.<sup>16</sup> He also defines Sufism as a science that explains how people try to cleanse the soul from the influence of objects and nature, so that it is easy for them to reach Allah.<sup>17</sup>

As for tarekat, it comes from Arabic *طريقة* which is a *mashdar* (noun form) of the word *طرق يطرُق طريقة* which means *الكيفية* (path, way), *الأسلوب* (method, system), *المذهب* (madzhab, flow, bow), and *الحالة* (state).<sup>18</sup> There are two general definitions of tarekat. First, the way of moral and mental education for those who lead a Sufi life (view in the 9th and 10th centuries AD (around the 1st and 2nd centuries of Hijri). Second, after the 11th century AD (3rd century of Hijri) the tarekat had

---

middle ground and agree more with those who say the term Muslim mysticism as expressed by Geofroy. This is because the addition of the word "Muslim" automatically implies the Islamic aspect, the Islamic aspect in the matter of mysticism means sufism itself. See Ayman Shihadeh, *Sufism and Theology* (Edinburgh University Press, 2007); Aly Mashar, 'TASAWUF: Sejarah, Madzhab, Dan Inti Ajarannya', *Al-A'raf: Jurnal Pemikiran Islam Dan Filsafat* 12, no. 1 (2015): 97-117; Eric Geoffroy, *Introduction to Sufism: The Inner Path of Islam* (World Wisdom, Inc, 2010).

<sup>14</sup> Abdul Fattah Sayyid Ahmad and Muhammad Muchson Anasy, *Tasawuf Antara Al Ghazali Dan Ibnu Taimiyah* (Jakarta: Khalifa, 2005).

<sup>15</sup> Hamka, *Perkembangan & Pemurnian Tasawuf*, 2016.

<sup>16</sup> Hamka, *Tasawuf Modern* (Jakarta: Republika Penerbit, 2018).

<sup>17</sup> Hamka, *Perkembangan Tasawuf Dari Abad Ke Abad* (Jakarta: Pustaka Panjimas, 1992), 77.

<sup>18</sup> Ahmad Warson Munawwir, *Kamus Al-Munawwir Arab-Indonesia Terlengkap* (Surabaya: Pustaka Progressif, 1997), 849.

the meaning of a movement that provided spiritual and physical training to a group of Muslims according to certain teachings and beliefs.<sup>19</sup> The definition of a tarekat as a structured *dhikr* group and its teachings began to exist in the 5th century Hijri. Sometimes there are also tarekat that emerge from a combination of one tarekat with another, such as the Qadiriyyah wa Naqsyabandiyah tarekat which was educated by Sheikh Khatib Sambas.<sup>20</sup> From this, it can be concluded that the tarekat emerged later than that of Sufism. In terms of goals, they both function as a way to draw a servant closer to Allah.

### **3. Nursi's Perspective on Sufism and Tarekat**

Nursi wrote quite a lot of treatises on Sufism. He also highly respects all the thoughts and views of the Sufis that originate from the Al-Quran and Sunnah. However, he frankly said that he did not represent any of them (certain teachings and groups of Sufism).<sup>21</sup> If so, this also rejects the opinion of Trimmingham,<sup>22</sup> who believed that Nursi was following the Naqshbandi tarekat.<sup>23</sup> The most important thing for Nursi is not to be involved in a certain Sufi or Sufism order (it can also be interpreted as tarekat), but how to achieve an essential truth.<sup>24</sup> Nursi strongly adheres to one of the expressions or messages of Sheikh Ahmad Sirhindi, a scholar known as Imam Rabbani, *Mujaddid al-f al-Tsani* of the Naqsyabandi tarekat who said, "Hakaik-ı imaniyeden bir tek meselenin inkişafı ve vuzuhu, benim indimde binler ezvak ve kerâmâta müreccahtır".<sup>25</sup> Which means "I prefer the

---

<sup>19</sup> Asmaran As, *Pengantar Studi Tasawuf* (Jakarta: RajaGrafindo Persada, 1994), 97.

<sup>20</sup> Rahmawati, 'Tarekat Dan Perkembangannya', *Al-Munzir* 7, no. 1 (1 May 2014): 83-97, <https://doi.org/10.31332/am.v7i1.271>.

<sup>21</sup> Said Nursi, *Lem'alar* (Istanbul: Altinbasak, 2006), 188.

<sup>22</sup> Trimmingham, *The Sufi Orders in Islam*.

<sup>23</sup> Kuru and Kuru, 'Apolitical Interpretation of Islam', 1 January 2008.

<sup>24</sup> Said Nursi, *Mektûbat* (Istanbul: Altinbasak, 2011), 627.

<sup>25</sup> Nursi, 355.

disclosure of one issue about the nature of faith than thousands of karamah". At the same time, Nursi also based his views on the statement described by Sirhindi, "The aim and result of all paths is the development and disclosure of the essence of faith".<sup>26</sup>

Nursi shared that in his past, when he was looking for a way to get to the nature of the truth, he experienced difficulties. In this phase also, Nursi experienced a period of doubt (*syak*) in his search for the truth. When in this condition, he tries to find a "cure" by understanding works such as *Futuh al-Gayb* from Sheikh Abdul Qadir al-Jailani and also the work of Sheikh Sirhindi (*Imam Rabbani*) in his work, *al-Maktubat*. Uniquely, when he opened *Maktubat* for the first time, Nursi's view was immediately fixed on Syeikh Sirhindi's advice, which reads, "Be oriented to tauhid and follow one teacher. On the other hand, don't concern yourself with other teachers".<sup>27</sup> Through Syeikh Sirhindi's statement, Nursi was finally freed from his problematic condition. He too is able to find peace and satisfaction. Nursi believes that the Qur'an is the source of all teachers and the highest guidance among the paths of Sufism. The true *qiblah* of *tawhid* is in it. Apart from that, as he said, those words or lights, which all come from the Qur'an, do not only discuss and explain intellectual matters, but also issues that discuss the heart and soul. Therefore, those who wish to attain truth at any level, first and foremost must apply it with a sincere, sincere intention and with full attention.

The author so far can see that there are several important principles in Sufism which were initiated by Nursi, namely Sufism which is more constructive and dynamic in nature. Moreover, Nursi's views on Sufism are largely contained in his two major works of *Sözler* and *Mektubat*. In Nursi's view, spiritual journeys in sufism, tarekat, and suluk carried out by sufis are generally acceptable ideas. This is

---

<sup>26</sup> Nursi, 355.

<sup>27</sup> Nursi, 355.

because some of the things above contain the sacred nature which is widely depicted in the works of the *kasyaf* and *dzauq* experts who emphasize the intuitive and inspirational aspects of their thinking. Specifically, according to Nursi, tasawuf when used in a more technical sense can be interpreted as “The highest secret of humanity and its main purpose is *ma’rifat*. As for the *dzauq* (intuitive) and the actuality of the nature of faith are part of the result of a spiritual journey with the heart under the shadow of the *mi’raj* of the Prophet Muhammad and his conscious arrival of the essence of the Qur’an and faith.<sup>28</sup> In other words, the spiritual journey in sufism aims to lead the sufis to perfection by taking a long spiritual journey that leads to the manifestation of the truths stated in the Qur’an. Nursi is of the view that this sufi journey can occur through the heart which is the core and center of manifesting the infinite nature of nature. All kinds of microcosm or the small world are concepts that are widely used by sufi scholars. Allah, as the creator of the heart, asks man to use his heart and implement it into actions with his strength. The heart, like the mind, should be operated only as a means of remembering Allah during the spiritual journey. This is of course to support the nature of faith.

According to Nursi, in order for the heart to take a Sufistic path, it must add the concept of *tafakkur*<sup>29</sup> and *dzikr* to Allah. For him, these two elements are the key to enhancing the spiritual aspect. Both are also sources of peace in the world even in the hereafter. Even in social life in urban areas or in a community, sometimes it does not always provide a spirit of friendship and entertainment, but it is only a temporary search. So, according to Said Nursi, a person whose life is far from desires will find true happiness, serious friendship and closely related contemplation and remembrance of Allah. Thus, they

---

<sup>28</sup> Nursi, 433.

<sup>29</sup> Nursi, *Lem’alar*.

really understand that they are not alone because there is God everywhere, and also that life is only meaningful when they remember Allah.

Nursi said that there is a fundamental relationship between prophethood and guardianship (*kewalian*) that both complement each other. According to him, this guardian is a proof of prophethood, the order also proves the truth of the sharia.<sup>30</sup> Guardianship (*wali*) is also to justify everything that the Prophets brought with their hearts and minds, with inspiration and with contemplation (*tafakkur*). So wherever there is guardianship, there is also prophethood. And where there is tarekat, there is sharia. In addition, he continued, the path of sufism also serves as the most effective way to strengthen the spirit and brotherhood in the Islamic world. Nursi saw that he was obliged to respond to the negative attitudes of certain people who were always hostile to the tarekat. For him, something perfect and flawless happened very little. Therefore, judging a particular tarekat by looking at the mistakes made by some sufis or certain groups that are less accurate in understanding the tarekat is a tyranny (*dzalim*). The mistake is usually made not by the tarekat teachers or by the students who are not fully competent, but by inexperienced beginners.<sup>31</sup> Therefore, the path of sufism can not be declared as something wrong or deviated just because there are bad things related to the behavior of certain groups that have named themselves as followers of the path of tarekat but in the wrong way. Because in fact they are far beyond the limits of the sharia. In this case, it is clear that certain errors of the order can not be generalized to include all other teachings of sufism.

According to Nursi, starting a spiritual journey in sufism is something very secret and valuable. However, the path taken is very narrow and dangerous. Because of the difficulties that exist, those

---

<sup>30</sup> Nursi, *Mektûbat*, 2011, 444.

<sup>31</sup> Nursi, 445.

(sufis) who drive on this road sometimes “die of drowning”, fall and sometimes they can also make other people out of the way of sufism.<sup>32</sup> In general, Nursi stated that the path of sufism was a long, narrow and very dangerous road.

According to Nursi, sufism occupies the third place in Islam. The first level is the Qur'an and the second is the sunnah of the Prophet. Before beginning to study and involved into sufism and the tarekat, one must protect and secure oneself in the matter of faith. Because according to Nursi, faith is the only way to obtain eternal happiness. So, according to him, if Sheikh Abdul Qadir al-Jaelani known as Ghoutz al-A'dzom, the founder of the Qadariyah tarekat (470/1077-561/1166),<sup>33</sup> Sheikh Naqsyabandi (Muhammad Bahauddin Naqsyabandi, the founder of the Naqsyabandi tarekat, died in 791 H/1389 M)<sup>34</sup> and great sufi teachers such as *al-Mujaddid alf ats-Tsani*, Ahmad bin Abdul Ahad as-Sirhindi or *Imam Rabbani* (971-1034 H) are still alive today, they will spend their efforts to strengthen the faith and principles of Islamic teachings. Moreover, many people enter heaven without entering the Sufi tarekat, however, no one enters heaven without faith. Nursi gives a description of this matter like a human being who can not live without rice, but he can live without fruit. Sufism is the fruit, while the essence (*haqiqat*) of Islam is like bread/rice.<sup>35</sup>

For the outhor, Nursi's words “The present time is not the time of the tarekat” should not be understood as his denial and rejection of the tarekat as a whole. On the contrary, it must be understood that Nursi was actually seeing the problem according to the needs of his time. He also stated that “The present era is not the age of the tarekat

---

<sup>32</sup> Nursi, 768.

<sup>33</sup> Some of his books are: *al-Ghuniyah*, *Futuh al-Ghoib*, *al-Fath ar-Rabbani*.

<sup>34</sup> Born in Bukhara, one of his books are: *Risalah al-Waridah*, *al-Aurad al-Baha'iyah*, *Tanbih al-Ghafilin*.

<sup>35</sup> Nursi, *Mektûbat*, 2011.

but the era of the congregation (*ukhuwwah*).<sup>36</sup> This view also bring out to the concept of *Fana' fi al-Ikhwān* in *Risalah Nur*.<sup>36</sup> That is, Nursi does not want sufism or tarekat teachings that often cause a person to be busy with himself (busy with worship) but in the end forgetting life and brotherhood with others. The tarekat for Nursi is also a spiritual journey that has been designed to ensure that believers and pious people generally have fulfilled their religious obligations (*fardhu*) and have strong faith. That is why Nursi cited the statement from Imam Rabbani, one of Nursi's spiritual teachers, who said, "Those who do not have faith and who have disabilities in carrying out their religious obligations will not be able to reach the tarekat journey".<sup>37</sup> So, from this it can be understood that Nursi is trying to say that a person will not be able to carry out the tarekat properly if he is unable to carry out his religious obligations properly and still has weak faith.

#### **4. Reinterpretation on Tarekat and Sufism**

##### **a. Nursi, Tarekat Naqsyabandi and Qadiriyyah**

Ahead of the collapse of the Ottoman caliphate, there were several tarekat that developed in Turkey at that time, namely the Rifa'iyah, Madaniyah, Qadiriyyah, Shadziliyyah, Naqshabandiyah, Maulawiyah, and Khalwatiyyah tarekat, all of which were popular (*mu'tabar*) and recognized by the Ottoman sultanate.<sup>38</sup> However, in the study of Turner and Horkuc, there are only two tarekat, namely: Qadiriyyah and Naqshabandiyah which are still growing in East Anatolia at the end of the Ottoman caliphate. These two tarekat

---

<sup>36</sup> Said Nursi, *Emirdag Lâhikası* (Istanbul: Yeniasya Nesriyat, 2016).

<sup>37</sup> Nursi, *Mektûbat*, 2011.

<sup>38</sup> Khalil Inaljik, *Tarikh Al-Dawlah Al-Uthmaniyyah Min Al-Nushu' Ila Al-Inhidar*, trans. Muhammad Al-Arnaut (Beirut: Dar al-Madar al-Islami, 2002).



influenced Nursi's life and thoughts through his teachers in the Eastern Turkish region.<sup>39</sup>

As has been mentioned a little above, Nursi did grow in an area very close to the tradition of tarekat, especially the order of Naqsyabandi and Qadiriyyah. In his area, Nursi also learned from several ulama' or sheikhs. Among them was Sheikh Naksyi Muhammed Küfrevî who was born in the village of Küfre, Siirt in 1775. Nursi as a young man studied with Muhammed Küfrevî for several years. Especially related to scientific knowledge and about faith. Nursi said that the remembrances (*dzikir*) of Naqsyabandi succeeded in killing the "microbes" of egoism. For him, the followers of the Naqsyabandi tarekat have succeeded in killing the lust of anger which is the command of Satan and the "microbes" of egoism by conquering the heart through the literal remembrance that they express in the privilege of remembrance. The followers of the Qadiriyyah tarekat have also succeeded in destroying the habit of thagut with its *dzikir jahar*.<sup>40</sup>

Said Nursi's assessment of tarikat such as Naqsyabandi and Qadiriyyah generally had a positive tone. However, he notes that some of the teachings of this tarekat are not able to meet the needs of this century. Even Nursi believed – as mentioned earlier – that if Shaykh Naqsyabandi and Sheikh Abdul Qadir al-Jailani lived at this time, both of them would use methods that emphasize the aspect of strengthening the essence of faith rather than the tarekat method.<sup>41</sup> Nursi argues that in the past it took people 40 days to 40 years to find the essence (*haqiqat*) and *ma'rifatullah*, but now one only takes 40

---

<sup>39</sup> Colin Turner and Hasan Horkuc, *Said Nursi: Makers of Islamic Civilization* (London: I. B. Tauris, 2009), <https://www.bloomsbury.com/us/said-nursi-9781845117740/>.

<sup>40</sup> Said Nursi, *The Letters: Epistles on Islamic Thought, Belief and Life*, trans. Huseyin Akarsu and Ali Unal (Clifton: Tughra Books, 2007).

<sup>41</sup> Nursi.

minutes to achieve it. Therefore it is very unfortunate if they do not use it properly. Nursi said, “Those who read the 33 treatises in *al-Kalimat* carefully will admit that they have opened up that short Qur’anic path (ie it only takes 40 minutes)”<sup>42</sup>

The Qur’anic path that Nursi found above was the result of his old contemplation after he had a period of confusion in determining which tarekat or *murshid* was suitable for him to cleanse his heart and draw closer to Allah. This experience he expressed in *al-Kalimat*,

However after I thought for a long time about “Who should I follow? Is this teacher, or some other? I was still confused, because each of them has characteristics. One (teacher / tarekat) is not enough for me. Although confused, my heart was finally enlightened by God’s mercy that the leadership of these various ways (tarekat) is the wisdom of the Qur’an—the single true qibla can be found in it (al-Qur’an).”<sup>43</sup>

Nursi’s personal experience above finally led him to give positive views and comments on the Qadiriyyah and Naqsyabandi sects. However, because then Nursi have his own views on the issue of sufism and his new order based on the Qur’an, then he could not be recorded as a follower of Sufism or a particular tarekat.

### **b. Nursi's Perspective and Criticism about Wahdatul Wujud**

Said Nursi has written the concept of *wahdatul wujud* (unity of being) in various works.<sup>44</sup> From all of that can be understood that Nursi explained his opinion on this matter when he answered various questions of his students about Ibn ‘Arabi and the concept of *wahdatul*

---

<sup>42</sup> Nursi, *Mektûbat*, 2011.

<sup>43</sup> Said Nursi, *The Letters (1928-1932)*, trans. Sukran Vahide, Risale-i Nur Collection (Istanbul: Sözlere Neşriyat, 1997).

<sup>44</sup> Muhyiddin İbn Arabi, *Fususul-Hikem*, trans. Ekrem Demirli (Istanbul: Kabalcı Yayınları, 2016), 134; Nursi, *Mektûbat*, 2011, 774–76.

wujud. Like Muhammad Iqbal,<sup>45</sup> Nursi strongly opposes *wahdatul wujud* in the sense of pantheism.<sup>46</sup> He also rejects the understanding of the followers of *wahdatul wujud* based on the philosophical understanding. However, the two are different in their attitude towards the notion of *wahdatul wujud* by Ibn 'Arabi. For Iqbal, there is nothing in the book *Fushus al-Hikam* by Ibn 'Arabi except the teachings of heresy (*bid'ah*) and atheism.<sup>47</sup> However, Nursi stated otherwise, that the path used by Ibn 'Arabi is the path that is also used to achieve a *maqam* achieved by the *auliya'*, which is a position that will not be understood and obtained only through science. Nursi does not think that this position is the highest position. According to him, when the members of *wahdatul wujud* have made progress in *tawhid*, they are left behind in the names of Allah by ignoring "asma" in meditation.<sup>48</sup> In this case the level of *wahdatul wujud* is not the highest point in the level of faith.

There are some aspects that Nursi considers less accurate in *wahdatul wujud*.<sup>49</sup> First, *wahdatul wujud* considers the world and all creation as an illusion and therefore rejects some *asma'ul husna* (The

---

<sup>45</sup> In Iqbal's view, pantheism is a foreign item that has no roots in Islamic teachings. Pantheistic Sufism for him is a recent development which is a "transplantation" of Persian and Greek metaphysics. Suhermanto Ja'far, 'Panenteisme Dalam Pemikiran Teologi Metafisik Moh. Iqbal', *Kalam* 6, no. 2 (31 December 2012): 273-96, <https://doi.org/10.24042/klm.v6i2.407>.

<sup>46</sup> Maftukhin, 'Reposisi Konsep Ketuhanan: Tanggapan Muhammad Iqbal Dan Said Nursi Atas Perjumpaan Islam Dan Sains', *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 12, no. 1 (17 June 2017): 77-102, <https://doi.org/10.21274/epis.2017.12.1.77-102>.

<sup>47</sup> Ja'far, 'Panenteisme Dalam Pemikiran Teologi Metafisik Moh. Iqbal'.

<sup>48</sup> Said Nursi, *Risale-I Nur Külliyyatı'ndan* (İstanbul: Saldamar Yayınları, 2007), 212.

<sup>49</sup> Nursi, 383-86; M. Khoirul Hadi al-Asy'ari, 'Dakwah Lintas Iman Perspektif Said An-Nursi dalam Risala-i Nur dan Relevansinya dengan Gerakan Dakwah Lintas Iman di Indonesia', *Jurnal Dakwah* 19, no. 1 (3 July 2018): 1-29, <https://doi.org/10.14421/jd.2018.19101>; Alkan Junaidi, 'Eksistensi Tuhan Menurut Said Nursi (Studi Terhadap Kitab Risalah Al-Nur)', *Manthiq* 1, no. 1 (1 May 2016), <https://doi.org/10.29300/mtq.v1i1.304>.

Beautiful Names of Allah). The function of creation is as a glass that reflects these names. Therefore, it would be impossible to see these names if the creation was considered non-existent. In Nursi's words:

The Divine Sovereignty in reality requires many holy names such as the Most Merciful, Provider, Creator, Doer, Extraordinary, and Merciful. True and actual names require a true "mirror". Because *wahdatul wujud* people say: "There is nothing but Him," they reduce the reality of beings to the level of the imagination. As a result, the manifestations of names such as Merciful, Provider and Creator will not be real, they are only hypothetical.<sup>50</sup>

In relation to *wahdatus syuhud* (unity of witnessing),<sup>51</sup> Nursi believes that both are good roads and the fact is very high that it is not possible for everyone to reach this degree. According to him, the public is not able to understand *wahdatul wujud*, and people who can not understand it, they can not even criticize it. At this time (in Nursi's time), the subjects of *wahdatul wujud* cannot be taught to the community. Therefore, at present it is impossible to understand. If *wahdatul wujud* misunderstood then the consequences can lead to disbelief. That is why (the society) should stay away from *wahdatul wujud*.<sup>52</sup> Nursi finally judged that *wahdatul wujud* is an acceptable

---

<sup>50</sup> Nursi, *The Letters (1928-1932)*, 107.

<sup>51</sup> The concept of *wahdatus syuhud* can be interpreted as seeing a single substance (dzat) or stating that there is nothing but a single substance (dzat). The doctrine of *wahdatus syuhud* was developed by Ahmad Sirhindi and Shah Waliyullah. In Indonesia itself this concept was introduced by Nuruddin ar-Raniri. In this case he was influenced by the views of as-Sirhindi Azyumardi Azra, 'The Transmission of Islamic Reformism to Indonesia: Networks of Middle Eastern and Malay-Indonesian "Ulama" in the Seventeenth and Eighteenth Centuries' (New York, Columbia University, 1992), 1; Rusdiyanto and Musafar Musafar, 'Ajaran Wujudiyah Menurut Nuruddin Ar-Raniri', *Potret Pemikiran* 22, no. 1 (1 July 2018), <https://doi.org/10.30984/pp.v22i1.756>.

<sup>52</sup> Nursi, *Risale-I Nur Külliyati'ndan*.

level and high value for the guardians (*auliya'*), but for him this is not the end point in spiritual progress.

The second criticism from Nursi about *wahdatul wujud* is more related to modern conditions.<sup>53</sup> He claims that in this age of materialism *wahdatul wujud* may be accidentally and paradoxically confused with pantheism, which claims that the universe is God, and materialism, which denies the existence of the supernatural. *Wahdatul wujud* denies duality and separation between Creator and creation in order to glorify God at the expense of the material universe. It may be misunderstood and manipulated by pantheists and materialists, who deny duality and the separation between Creator and creation for the sake of the material universe and at the expense of God. For these two groups, who see materiality as the source of everything, the unity of existence can mean the absence of God and the divinity of the material universe, even though *wahdatul wujud* claims to be the opposite.<sup>54</sup>

Third, in relation to the pillars of faith (*rukun al-Iman*). As it is known, there are six pillars of faith. Apart from the pillars of faith in Allah, there are other pillars of faith, for example, faith in the Last Day. All these pillars of faith require possible entities (creatures). This means that these valid pillars will not be established on an imaginary basis. Therefore, for Nursi, adherents of this concept or school should not have this view and should not practice the consequences of this concept when awakening from the subconscious. He also must not change this school (which is digested by heart, intuition and taste) into things that are digested rationally, verbally and scientifically. The reason is, rational signs are not able to accept and implement this school.<sup>55</sup>

---

<sup>53</sup> Kuru and Kuru, 'Apolitical Interpretation of Islam', 1 January 2008.

<sup>54</sup> Nursi, *Mektûbat*, 2011.

<sup>55</sup> Nursi, 347-570.

From some of the above criticisms, Nursi considered that this concept (*wahdatul wujud*) was only right for the *khawas al-khawas* (very special person) when they were in a state of “ecstasy”, when they were separated from the material world and when they broke their relationship with everything other than Allah. On the contrary, if it is explained in a scientific and rational form to those who are “immersed” in causality, busy with world life and who are trapped in the philosophy of materialism and naturalism, then they will fall into the hole of the material world and far from the essence of Islam.<sup>56</sup> So, for some of these reasons, Nursi did not blame and preach the concept or teachings of *wahdatul wujud* which were popularized by Ibn ‘Arabi. However, he saw that this concept was not appropriate for the challenges facing the present era.

### c. Nursi’s Reinterpretation on Ma’rifatullah

One of the concepts known in the world of Sufism is *ma’rifatullah*. The above has been briefly commented that according to Nursi *ma’rifatullah* is the highest peak for a believer in his efforts to achieve true faith. Therefore, here it is important for the author to express how new ideas about *ma’rifatullah* in Nursi’s view and why *ma’rifatullah* is the highest faith of a believer – not *mahabbatullah*, *wahdatul wujud*, etc.

In general *ma’rifatullah* means knowing and recognizing Allah. Knowing and recognizing Allah has many degrees, commands, and degrees.<sup>57</sup> *Ma’rifatullah* can also be interpreted as a process of knowing the existence of Allah. If a knowledge can lead someone to know Allah, this knowledge is called *ma’rifatullah*. However, if a knowledge does not lead people to know Allah, this means that according to Nursi it is not called *ma’rifatullah*.

---

<sup>56</sup> Nursi, 776.

<sup>57</sup> Said Nursi, *Sualar* (Istanbul: Altinbasak, 2010), 249.

Al-Qur'an describes the knowledge of *ma'rifat* in such a way that apart from the existence and oneness of Allah, the Qur'an operates the manifestations of *Asmaul Husna* and its attributes in the human veins, and ultimately affects them down to feelings, hearts and minds. He gave *ma'rifat* lessons in every incident by showing His *uluhiyah* and *'ubudiyah*.<sup>58</sup> Related to this, Nursi gave a description, "The firefly animal is destined to be in complete darkness because it relies on a little light and defies the sun. The philosophers, because they do not surrender to the "sun of revelation" and rely on their own knowledge, they find it difficult to obtain *taqlidi* faith. Ibn Sina said, "It is impossible and unreasonable to think from reason, because of that we give up and believe in faith." Ibn Sina's statement shows how weak and stupid the mind is in understanding events. But when humans give up the role of reason, then turn to revelation, it is like a key that unlocks the best and wisest things of the universe. So, the mind becomes the supreme servant of the universe. In other words, a pure and abstract mind, which is far from revelation and does not enter into the question of revelation, cannot know God in a perfect way. Besides, he will not reach the level of *tahqiqi* either. Therefore, thought must be accompanied by faith in revelation, otherwise it will disappear in the "swamps" of *kufr* and *syirk*." That was the view that Nursi was trying to give.

Nursi continued, basically there are two types of evidence in knowing Allah properly and leading to faith. If a person carries out these two evidences well and then puts them into practice in his life, he can attain the position and degree of *ma'rifat* that are not limited. These two forms of evidence have been described as *ayat-i afaki* and *ayat-i enfüsi*.<sup>59</sup> The meaning of the *ayat afakiyat* is all the rules and the universe that are beyond human control. The sun, moon, stars,

---

<sup>58</sup> Nursi, *Lem'alar*, 35.

<sup>59</sup> Said Nursi, *Sozler* (Istanbul: Iivk Yayinlari, 2005), 658.

planets, gardens, parks, water, earth, air, etc. are proofs of afaki which show the existence and oneness of Allah. All objects in this universe are Allah's way of describing to us about inayah, hikmah (wisdom), and introducing His qudsi names and adjectives. Most of the verses mentioned in the proof of the Qur'an about *tawhid* or faith are of this type. Most of the writings of *Risalah Nur* discuss the evidences of the *ayat al-kubra* treatise.<sup>60</sup>

While the *Ayat Enfüsiye* is the evidence that exists in the "inner world" of man. Just as the great universe witnessed the Existence and Oneness of God, the natural and spiritual aspects of man, which is also a small universe, witnessed the existence and Oneness of God. At a time when the universe is a macro proof for the Existence and Oneness of God, man is His micro-proof. While the universe is a majestic and sublime sign of monotheism, the human "inner world" is a simple sign that is easy to understand and read. While the universe is a proof of *wahdani*, man is a proof of *ahadi*. Conscience, soul, heart, emotions, and *latifah* in human beings are like windows that are all open to God. If one sees the windows of this *anfusi* with the light of faith and guidance, he will attain the enlightenment and love of Allah. Furthermore, he was able to ascend to the infinite *maqam of ma'rifat*.<sup>61</sup>

Regarding *ma'rifatullah* and its relationship with modern contexts, Nursi commented that to reach *ma'rifatullah* (in the past), at least one person took 40 days or sometimes even up to 40 years. However, in this era (Nursi's era and now) things are very different. Therefore, according to him, the way to achieve the essence of faith must be faster. This path was what Nursi tried to express through his master-piece, *Risalah Nur*, a work that was expected to help people reach *maqam ma'rifatullah* more quickly. In this context, when he was accused of teaching Sufism and establishing a tarekat, he replied:

---

<sup>60</sup> Nursi, *Sualar*, 99.

<sup>61</sup> Nursi, *Sozler*, 535.



“Islam is important and essential, but now is not the right time for the tarekat”.<sup>62</sup> On the other hand, it can also be interpreted that Nursi, when asked, always answers that he focuses on issues of truth and faith (*iman*).<sup>63</sup> In this case, as long as a person accepts the method and guidance of the Qur’an, his views are correct and acceptable.

Looking at the aspects Nursi describes, it seems that all the means of this “path” are based on the Qur’an, and this path is relatively short and safer than others. The Sufism “path” introduced by Nursi contains four levels. First, *al-‘Ajz* (weakness). When man can understand his weakness before Allah, then he can finally understand the mercy of Allah SWT. Second, *Faqr* (poverty). That is, if humans think of themselves, they will realize that they are poor and finally understand the *rahman* and *rahim* of Allah (not much different from *al-‘Ajz*). Third, *syafaqah* (affection). If man understands his weakness and poverty, then he will give compassion for creatures and also understand the meaning of the words *as-Syafiq*, *al-Hannan* and *al-Mannan*. Fourth, *Tafakkur*, if he has gone through these three things, he will arrive at this level. For example, he can think about how people who are still very weak such as children are still given sustenance etc. If humans can understand and master these four things, according to Nursi, he will quickly reach the essence (*haqiqat*) and *ma’rifatullah*.<sup>64</sup>

## CONCLUSIONS

For Nursi, sufism and tarekat are important parts of Islamic teachings. It is a way of getting close to God. Nursi admitted that there were several inaccurate teachings brought by one of the sufis. However, Nursi saw that this could not be used as an excuse to reject sufism.

---

<sup>62</sup> Nursi, *Sualar*.

<sup>63</sup> Nursi, *The Letters (1928-1932)*.

<sup>64</sup> Nursi, *Risale-I Nur Külliyati’ndan*.

As for his expression that “The present era is not the right era for teaching tarekat”, it is related to Nursi’s belief that what is more important now is to understand well the nature of religion rather than following the sufism path. As his description shows that “Man cannot live without rice, but he can live without fruit. The essence of Islam is the bread/rice, while sufism is the fruit.” Besides that, Nursi’s efforts to discover this essence (*haqiqah*) led him to a conclusion that the most important and the highest in the level of sufism is *ma’rifatullah*.

## REFERENCES

- Ahmad, Abdul Fattah Sayyid, and Muhammad Muchson Anasy. *Tasawuf Antara Al Ghazali Dan Ibnu Taimiyah*. Jakarta: Khalifa, 2005.
- Ali, Mohd Safri, Rahimah Embong, Mohamad Zaidin Mohamad, Nik Murshidah Nik Din, and Berhanundin Abdullah. ‘Said Nursi’s Theological Thoughts in the Light of Sunni Doctrine’. *Pertanika Journal of Social Science and Humanities* 25, no. Special Issue (March 2017): 71–78.
- Amin, Edi. ‘Pemikiran Dakwah Bediuzzaman Said Nursi’. *Dakwah: Jurnal Kajian Dakwah Dan Kemasyarakatan* 22, no. 2 (2018): 137–50.
- ari, M. Khoirul Hadi al-Asy’. ‘Dakwah Lintas Iman Perspektif Said An-Nursi dalam Risala-i Nur dan Relevansinya dengan Gerakan Dakwah Lintas Iman di Indonesia’. *Jurnal Dakwah* 19, no. 1 (3 July 2018): 1–29. <https://doi.org/10.14421/jd.2018.19101>.
- As, Asmaran. *Pengantar Studi Tasawuf*. Jakarta: RajaGrafindo Persada, 1994.
- Azra, Azyumardi. ‘The Transmission of Islamic Reformism to Indonesia: Networks of Middle Eastern and Malay-Indonesian “Ulama” in the Seventeenth and Eighteenth Centuries’. Columbia University, 1992.

- Çoruh, Hakan. 'Tafsîr in the Modern Period and the Risale-i Nur Collection'. In *Modern Interpretation of the Qur'an: The Contribution of Bediuzzaman Said Nursi*, 43–62. Palgrave Series in Islamic Theology, Law, and History. Basingstoke: Palgrave, 2019.
- — —. 'The Life of Said Nursi and the Risale-i Nur Collection: A Review'. In *Modern Interpretation of the Qur'an: The Contribution of Bediuzzaman Said Nursi*, 21–41. Palgrave Series in Islamic Theology, Law, and History. Basingstoke: Palgrave, 2019. [https://doi.org/10.1007/978-3-030-15349-6\\_2](https://doi.org/10.1007/978-3-030-15349-6_2).
- Geoffroy, Eric. *Introduction to Sufism: The Inner Path of Islam*. World Wisdom, Inc, 2010.
- Hamka. *Perkembangan & Pemurnian Tasawuf*, 2016.
- — —. *Perkembangan Tasawuf Dari Abad Ke Abad*. Jakarta: Pustaka Panjimas, 1992.
- — —. *Tasawuf Modern*. Jakarta: Republika Penerbit, 2018.
- Hamsah, Ustadi. 'Membaca Pemikiran Bediuzzaman Said Nursi Tentang Signifikansi Agama Dan Identitas Bagi Kemajuan Sosial'. *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 8, no. 2 (2018): 351–72.
- İbn Arabi, Muhyiddin. *Fususul-Hikem*. Translated by Ekrem Demirli. Istanbul: Kabalci Yayinlari, 2016.
- Inaljik, Khalil. *Tarikh Al-Dawlah Al-Uthmaniyyah Min Al-Nushu' Ila Al-Inhidar*. Translated by Muhammad Al-Arnaut. Beirut: Dar al-Madar al-Islami, 2002.
- Ja'far, Suhermanto. 'Panenteisme Dalam Pemikiran Teologi Metafisik Moh. Iqbal'. *Kalam* 6, no. 2 (31 December 2012): 273–96. <https://doi.org/10.24042/klm.v6i2.407>.
- Junaidi, Alkan. 'Eksistensi Tuhan Menurut Said Nursi (Studi Terhadap Kitab Risalah Al-Nur)'. *Manthiq* 1, no. 1 (1 May 2016). <https://doi.org/10.29300/mtq.v1i1.304>.

- Karpat, Kemal H. *The Politicization of Islam: Reconstructing Identity, State, Faith, and Community in the Late Ottoman State*. Oxford: Oxford University Press, 2002.
- Kuru, Zeynep Akbulut, and Ahmet T. Kuru. 'Apolitical Interpretation of Islam: Said Nursi's Faith-Based Activism in Comparison with Political Islamism and Sufism'. *Islam and Christian-Muslim Relations* 19, no. 1 (January 2008): 99-111. <https://doi.org/10.1080/13510340701770311>.
- MacKall, Joe. *Research and Information Management*. 2nd Edition. J. G. Ferguson Publishing Company, 2004.
- Maftukhin. 'Reposisi Konsep Ketuhanan: Tanggapan Muhammad Iqbal Dan Said Nursi Atas Perjumpaan Islam Dan Sains'. *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 12, no. 1 (17 June 2017): 77-102. <https://doi.org/10.21274/epis.2017.12.1.77-102>.
- Mashar, Aly. 'TASAWUF: Sejarah, Madzhab, Dan Inti Ajarannya'. *Al-A'raf: Jurnal Pemikiran Islam Dan Filsafat* 12, no. 1 (2015): 97-117.
- Munawwir, Ahmad Warson. *Kamus Al-Munawwir Arab-Indonesia Terlengkap*. Surabaya: Pustaka Progressif, 1997.
- Nursi, Said. *Al-Maktubat (Translation)*. Tangerang Selatan: Risalah Nur Press., 2017.
- — —. *Emirdag Lâhikası*. Istanbul: Yeniasya Nesriyat, 2016.
- — —. *Lem'alar*. Istanbul: Altinbasak, 2006.
- — —. *Mektûbat*. Istanbul: Altinbasak, 2011.
- — —. *Risale-i Nur Külliyyatı'ndan*. İstanbul: Saldamar Yayınları, 2007.
- — —. *Sozler*. Istanbul: iivk Yayinlari, 2005.
- — —. *Sualar*. Istanbul: Altinbasak, 2010.
- — —. *The Letters (1928-1932)*. Translated by Sukran Vahide. Risale-i Nur Collection. Istanbul: Sözlér Neşriyat, 1997.
- — —. *The Letters: Epistles on Islamic Thought, Belief and Life*. Translated by Huseyin Akarsu and Ali Unal. Clifton: Tughra Books, 2007.

- Özdalga, Elisabeth. 'Worldly Asceticism in Islamic Casting: Fethullah Gülen's Inspired Piety and Activism'. *Critique: Critical Middle Eastern Studies* 9, no. 17 (1 September 2000): 83-104. <https://doi.org/10.1080/10669920008720169>.
- Rahmawati. 'Tarekat Dan Perkembangannya'. *Al-Munzir* 7, no. 1 (1 May 2014): 83-97. <https://doi.org/10.31332/am.v7i1.271>.
- Rusdiyanto, and Musafar Musafar. 'Ajaran Wujudiyah Menurut Nuruddin Ar-Raniri'. *Potret Pemikiran* 22, no. 1 (1 July 2018). <https://doi.org/10.30984/pp.v22i1.756>.
- Shihadeh, Ayman. *Sufism and Theology*. Edinburgh University Press, 2007.
- Trimingham, J. Spencer. *The Sufi Orders in Islam*, 1998.
- Turner, Colin, and Hasan Horkuc. *Said Nursi: Makers of Islamic Civilization*. London: I. B. Tauris, 2009. <https://www.bloomsbury.com/us/said-nursi-9781845117740/>.
- Vahide, Şükran. *Islam in Modern Turkey: An Intellectual Biography of Bediuzzaman Said Nursi*. Edited by Ibrahim M Abu-Rabi'. Albany: State University of New York Press, 2005. <http://site.ebrary.com/id/10579119>.
- Yavuz, M Hakan. 'Towards an Islamic Liberalism?: The Nurcu Movement and Fethullah Gülen'. *The Middle East Journal*, 1999, 584-605.

*Zaimul Asroor, Cemal Sahin*