

BADIUZZAMAN SAID NURSI'S PERSPECTIVE ON THE NEO-TASAWWUF ISSUE OF *RISALE-I NUR* IN URBAN MUSLIM SOCIETY

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Badiuzzaman Said Nursi's Perspective on The Neo-Tasawwuf Issue of *Risale-I Nur* in Urban Muslim Society Licensed Under a Creative Commons Attribution-ShareAlike 4.0 International License

Abstract

Tasawwuf is a part of the study that can explore mysticism in life to get nearer to God. The modern era has disrupted the essence of the role of religion and metaphysics to be something more material and substantial. As a consequence, there is a development of Islam with socio-moral reconstruction of urban society which is called neo-Sufism. The aim of this research is to see how Sa'id Nursi tried with his '*Aql* (intellect) and *Qalb* (heart) to comprehend the al-Qur'an in order for human beings to reach the *haqiqi* (ultimate) truth. The type of this research is literature research (library research). In this regard, it is more focused on studying, analyzing, researching, and understanding the renewal of Sufism in the book of *Kulliyat Risale-I Nur*. A thematic approach is also employed in interpreting Sa'id Nursi's Sufism. The finding in this study is that Said Nursi had provide neo-Sufism in tasawwuf is by making nature as a mediator between man and God by including an element of *fikr* between *dzikr* and *shukr*, where the other Sufis only use *dzikr* and *shukr* without *fikr*, for achieving *makrifatullah*. Also, it provides a reformation of Sa'id Nursi's tasawwuf in relation to the contextual-conditional factors and the spiritual aridity of twentieth-century urban Moslem society. Therefore, this neo-Tasawwuf could potentially serve a more positive functional role in contemporary society in all aspects.

Keywords: Badiuzzaman Sa'id Nursi; *Kulliyat Risale-I Nur*; Neo-Tasawwuf.

A. Introduction

Practicing concrete actions such as '*uzlah*, *zuhud* and *suluk* are the main doctrines of Sufism to deepen the spiritual dimension of life, and the ultimate goal is to get nearer to God. Furthermore, these three concepts are also acts of abandoning the worldly interaction (Bediüzzaman Said Nursî 1995). Therefore, the understanding of

Sufism tends to be more related to *dzauq* (feelings) because only feelings can leave the world and get closer to God. This is in line with the thoughts of classical Sufism scholars in that Sufism has the highest *dzauq*, which is full of aesthetics and ethics (Hamka 1978). Said Nursi also added that the way to understand the nature of Islam and the Qur'an is by fulfilling the guidance of the Sunnah of the Prophet Muhammad SAW and the spiritual path to reach a process by achieving *Dzauq* from the heart to get closer to the level of *syuhud* to Allah (Bediüzzaman Said Nursî 2002a). Then, these three concepts are seen as an apathetic attitude towards the world in any field (Suhayib, Ramadhan, and Azkiah 2021). However, some Sufism scholars become mobilizers who have an active role in improving spirituality in life for urban society.

The effect of the current era of modernity is to shift the whole essence of understanding the role of religion and metaphysics to things that are more material and substantial. Thus, with this comes the development of Islam and the increasing problems of the people, including the arrival of neo-Sufism in urban society. Fazl Rahman has introduced the term neo-Sufism, and according to him, it is a socio-moral reconstruction of public life. Certainly this is different from the previous model of *tasawwuf* which emphasizes individualism more than society and is oriented towards the Muslim world which appears to be passive (Fazlur Rahman 1970). Believers of neo-Sufism maximize their efforts to achieve spiritual realization; in order to achieve this they would undertake spiritual detachment, which amounted to abandoning the worldly side of life (Azyumardi Azra 2002). Nurcholish Madjid stated that neo-Sufism revitalized Salafi activism and inculcated a positive attitude towards the world (Sudirman Tebba 2011). Furthermore, neo-Sufism acknowledges and accepts the claims of *kashf* or *Ilham* intuitive, but dismisses their claims as being infallible (*ma'sum*) by emphasizing that the dependability of *kashf* is proportional to the purification of incorrect morality from the heart (Nurcholish Madjid 1995). Thus, the issue of neo-Sufism comes from those scholars who want to propose a reformation of *tasawwuf* by incorporating the worldly in the search for spiritual truth for specially in urban society.

The terms neo-Sufism or neo-*tasawwuf*, as used by Fazlur Rahman or modern *tasawwuf*, such as used by Buya Hamka and Ibn Taimiyyah as well as Ibn Qayyim, who were classic reformers, emphasize that neo-Sufism is committed to the authentic teachings of Islam. Neo-Sufism is very strongly associated with *ijtihad*. Ibn Tayyim recognized neo-Sufism's appreciation of drawing near to Allah through the *ijtihad* of *dhikr* and *wirid* performed by neo-Sufism. Ibn Taymiyyah strongly criticized neo-Sufism if *ijtihad* was conducted with practices of worship of the wali and the funeral. This neo-Sufism, in his opinion is dangerously near to *shirk* (Sudirman Tebba 2011). The appearance of Neo-Sufism in the Islamic world is the presence of a religious awakening that rejected an excessive belief in the world of science and technology due to the productivity of the modernism era. Neo-Sufism is the experience and appreciation of spirituality in the lives of Muslims that is different from classical *tasawwuf* (Budhy Munawar-Rahman 2006). In general, neo-Sufism is a kind of *Ijtihad* in the way of approaching God.

The identity problems in order to survive, not to be drowned by the current globalization and westernization, did be a problem of the existence of Eastern nations today. Furthermore, the identity that characterizes the distinctiveness of a nation is determined and tempered from the cultural heritage of the local ancestors. In Islam, real identity is to comprehend, internalize, and implement the values of the teachings of the Al-Qur'an and Sunnah (Simuh 2018).

Said Nursi attempted to understand the problems of society by using the intellect, which consists of philosophy, science, and Western civilization, as well as the

heart, which comprises tasawwuf. Both efforts, however, have not yielded results that can solve these problems. Said Nursi wished that both the intellect and the heart could understand the Al-Qur'ān so that humanity could achieve the *haqiqi* (ultimate) truth (Suhayib 2020). In this way, the Sufi life can be conducted both individually and collectively.

The problem is how to formulate an epistemological and methodological construct of neo-sufism in interpreting religion to understand contemporary tasawwuf in a dialectically transformative manners so as to be able to answer religious issues in the era of Artificial Intelligence in urban society (Simuh 1997). Several contemporary Muslim scholars who are very deep in reinterpreting the reform of Sufism systematically and conceptually are Bediuzzaman Said Nursi, who seems more applicative in his writing *Kulliyat Risale-I Nur*. Said Nursi's epistemological concept of Sufism reform has characteristics and privileges that are different from other Sufis. The argument is based on the Qur'an as a social and moral foundation structured in an applicative theological paradigm to get near to God (Sukran Vahide 2005). The neo-Sufism suggests that Said Nursi had a love for Sufism, which was aimed at improving manners and purifying the soul.

In the academic treasury, several previous studies have been conducted by several researchers, such as Achmad Muzammil Alfian Nasrullah (2021), "*Jalan Panjang Tasawuf: Dari Tasawuf Awal Hingga Neo-Sufisme*" discusses the growth and development of Sufism, which has 4 periods: early Sufism, orthodox Sufism, theosophical Sufism, and neo-Sufism. Meanwhile, according to Hamzah Fansuri and Syamsuddin Sumatrani, Sufism is classified into two types: falsafi Sufism and akhlaki Sufism (Achmad Muzammil Alfian Nasrullah 2021). Moreover, Muhammad Sakdullah (2020), "*Tasawuf di Era Modernitas (Kajian Komprehensif Seputar Neo-Sufisme)*" this comprehensive examination of neo-Sufism, or new-style Sufism, addresses the ways in which this approach can be used to understand the challenges of contemporary living and to gain insights into the values that underpin neo-Sufism in the modern era. (Sakdullah 2020). Similarly, by Nur Hadi Ihsan, et al. (2024), "*Abdurrauf Singkel's Insan Kamil Concept to Answer the Problem of Sexual Consent, Childfree, Nature and Nurture in Urban Society*" A discussion of the concept of the perfect human being leads to the conclusion that Insan Kamil, or "sane complete man," represents the pinnacle of human achievement based on an understanding of human nature. Attainment of the Insan Kamil state enables an individual to align themselves with their intrinsic nature and occupy the appropriate position in society (Ihsan, Sa'ari, and Hidayat 2022). From each of the previous studies does not contain a more comprehensive analysis of Said Nursi's Neo-Tasawwuf perspective which has significant implications for understanding the evolution of urban society.

Thus, the author concludes that the biggest challenge faced by Sufis is in facing the challenges of the era of Artificial Intelligence in urban society. Said Nursi sought the best solution with neo-tasawwuf to this challenge, which is based on the Al-Qur'an and Sunnah. This aspect indicates that Said Nursi's neo-Tasawwuf was systematic and conceptual and inspired by Islamic values. Therefore, this became the basis for researchers to explore the revitalization style of Said Nursi's tasawwuf in more depth.

B. Methods

Considering the above problems and given that this discussion is theoretical in nature, the collection of data is conducted by employing literature research (library research) (Muhammad Iqbal Hasan 2002). This research is mainly focusing on analyzing, studying, and comprehending neo-Sufism within the book of *Kulliyat*

Risale-I Nur. In order to understand the research, the author will employ qualitative data collection related to phenomena, social, cultural, and context through a qualitative descriptive and interpretive approach (Lexy J. Moloeng 2018). The purpose of qualitative research is to generate a descriptive data, related in this case to the phenomena of tasawwuf revival or neo-Sufism or about the practice of modern tasawwuf.

This paper employs a thematic approach. It is the presentation of the doctrine of Sufism with the theme of the ways to get nearer to Allah. Furthermore, according to Nasution, this approach is considered to be more focused on the issue of tasawwuf and is exploratory descriptive in nature (Harun Nasution 1969). Additionally, in this research, the author employed a secondary source of data from the books, journals, and published writings that are relevant to Said Nursi. This study aims to direct the idea of Said Nursi's Sufism renewal thought contained in his published writings. The aim is to undertake a comparative analysis and synthesis of contemporary ideas with those of the neo-tasawwuf tradition, with a view to developing a conceptual framework for understanding and engaging with the complexities of urban society.

C. Findings and Discussion

This part shows several concepts that become variables in this research. First, the renewal is the discovery of new ideas, methods, devices or others that are different from previous ones. It could also be understood as a perspective, attitude and behavior to always innovate in the midst of the plurality of the modern age and digitalization, and especially in religion by emphasizing exploration or utilizing the changes that occur as an opportunity to run a dynamic environmental system. In the Islamic world society that only returns to the text, this is not an option, but a necessity which must keep up with developments (Peter F. Drucker 1996).

Secondly, the development of urban Muslims is a form of response to the trend of modernization. They are surrounded by modernity but thirsty for religious knowledge (Suparta 2024). Therefore, renewal according to Said Nursi is in order to build the soul (*nafs*) from the human being. Thus, being able to improve his personality with knowledge and will result in a good person in the eyes of society. This is where the importance of the renewal of Sufism which remained based on the Qur'an and Sunnah (Bediüzzaman Said Nursi 2004b). The spirit of pragmatic religion is demonstrated without a comprehensive religious learning process. This is a challenge for Muslims, especially in maintaining the principles of Islamic teachings in the midst of the dynamics of digital information (Suparta 2024).

Thirdly, Although the paradigm and characteristics of the renewal of Sufism according to Said Nursi are not far from understanding the epistemology of Sufism itself. Although epistemology is part of the branch of philosophy, it does not change the essentials of the renewal of Sufism which itself has been strengthened from both textual and contextual angles. The epistemology as a way to understand Sufism is more relevant for the contemporary era.

1. Findings

Goals and Principles of Neo-Tasawwuf According to Said Nursi

In general, there are several aspects to identify the construction of the neo-Tasawwuf that was developed recently by Said Nursi. Firstly, Al-Quran and Sunnah as the inspirer of tasawwuf which have most significant elements in the construction of Said Nursi's tasawwuf. This is due to the fact that both of them emphasize that any build of tasawwuf or *ijtihad* sufism has to always be under the guiding light of the al-

Qur'an and Sunnah. This fundamental doctrine is the main source of inspiration for sufistic discourses and experiences. In addition, the Al-Qur'an and Sunnah are the principal sources of tasawwuf which has both inner esoteric and outer exoteric dimensions of Sufism (Ibrahim Abu Rabi' 2008).

Secondly, Then Said Nursi's tasawwuf revitalization project can be observed in his attitude of appreciation towards tasawwuf. For Nursi, tasawwuf is the core of religiosity which must be implemented by every Muslim in his dedication to God. In other words, Nursi renewed Sufism internally. From Nursi's perspective, through the way of Sufism, someone can not only achieve the degree of *tawakkal* and *ridha*, the sincerity of the heart in devotion to God, transforms simple deeds into glorious ones, but can also lead a person to the level of *ainul yaqin* confidence, witnessing the dimension of God through the light of faith, and allowing him to incarnate the perfect human being (Bediüzzaman Said Nursî 2001b).

Thirdly, furthermore, the construction of moderate Tasawwuf is one of the essential aspects in Said Nursi's revitalization project. Nursi's framed the new meaning of Sufism by deriving directly from the Qur'an and Sunnah. This can be found in Nursi's construction of Sufism towards some of the concepts of Sufism, such as *zuhud*, *qana'ah*, *tawakkal* and *'uzlah*. One of the steps of the new Sufism and moderate is recognition of impotence (*al-'ajz*), poverty (*al-faqr*), compassion (*al-Syafaqah*) and reflection (*al-tafakkur*) (Bediüzzaman Said Nursî 2001a; Bediüzzaman Said Nursî 2002b). In this regard Nursi designed four main ways from the Al-Qur'an in constructing moderate Sufism (Bediüzzaman Said Nursî 2001b).

Badi'uzzaman Said Nursi's Biography

Bediuzzaman Said Nursi (1877-1960) was a preeminent Islamic scholar, theologian, and writer, known for his significant contributions to Islamic thought and education in the 20th century. Said Nursi was born in 1293 AH or 1877 AD in the Nursi village (Mustafa Sungur 2020). His whole family lived in Ispart, Hazan City, Bitlis province, and his father was Mirza and his mother was Nuriye. Said Nursi's family was very concerned about education, especially religious education, and upheld Islamic law as the strong foundation (Mustafa Sungur 2020).

During his younger years, Said Nursi studied to develop and improve his knowledge at the Muhammad Afandi Madrasah in the village of Tag in the Ispart region. Nevertheless, Said Nursi only stayed there for a short time and transferred his education to Shaykh Emin Efandi in Bitlis. As his teacher was unable to teach science due to illness, Said Nursi moved to the Mir Hasan Madrasah in Mukus, but he did not last long. He moved to Vaston and ended up in Beyazid. In Beyazid Said Nursi studied basic religion after he deepened Arabic grammar (*Nahwu*) and syntax entitled *Hall al-Muaqqad*, which is a book at the intermediate level, and in the same time, he also learned a book entitled *Izrar al-Azrar* (Mustafa Sungur 2020).

Said Nursi was one who was very strong in *Riyadah*. The term *Riyadah* does not mean that he was strong in sports, but it means that he was strong in spirituality, for example in fasting, eating less, and being less in love with the world. He received some wealth from some nobles which he used in his struggles for the defense of Islam and the others to fulfill his needs. He also had the privilege of reading twice and being able to memorize books, one example is the book *Jam'ul Jawami'* by Imam Subki (Mustafa Sungur 2020).

Several scholars and Islamic figures recognize his expertise in interpreting Al-Quranic verses, despite the fact that his interpretation differs from traditional forms of interpretation. Said Nursi's interpretation is based on *ma'na fii harfi*, which sees the

world as a mirror of God's power as the Absolute Entity, which is then distinguished from *ma'na fii ismi*. *Ma'na fii harfi*, as a system of symbols, assumes every object is directly related to the Creator, thus opening the door to knowledge of the Absolute (Mohammad Zaidin Mat 2003).

Indeed, one of Nursi's most famous writings is *Risalah Nur*. It is unique in its nature compared to traditional classical Qur'anic commentaries that interprets verses in the order in which it appears. This made the *Risalah Nur* more accessible to those who are not religious students or scholars, who could still follow the arguments and understand the topics. For the Muslim scholar and student of religion, it provides a contemporary and fresh take on the Holy Qur'an. This interpretation looks at different themes in Islamic scripture for non-Muslims, provides a thematically organized view of how those topics are conveyed through the text of the Quran. The concept of faith (*iman*) and God, the holy book, the revelation, the aim of life and creation, the afterlife, the responsibility of human beings, justice, and acts of worship are themes that are present in *Risalah Nur* (Mustafa Sungur 2020).

In his journey when he traveled to study, Nursi had implemented a *zuhud* lifestyle, like the practitioners of the *tasawwuf tariqah*. In his daily life only filled with rituals of worship and study. Furthermore, he also had an intelligence above the average of their friends, but also had a high enthusiasm in studying religious science and modern science (Faiz 2020). The views of Said Nursi on *tasawwuf* can be found in the summary book '*Anwar al-Haqiqah*' which features various aspects of *tasawwuf* in his notes, namely *al-talwihat al-tis'ah*. This is similar to the previous discussion that the way to recognize the essence of faith and al-Qur'an is through the path of spirit with the guidance of the *sunnah* of the Prophet Muhammad SAW which starts from the *qalb* to *dzauq* which is a coherence in approaching God (Bediüzzaman Said Nursî 2002a).

Eventually, Said Nursi had to die in 1960 due to his deteriorating physical condition, but many of the Turks came to Urfah to give their last homage to Said Nursi (Mustafa Sungur 2020). Until the end of his life, however, he continued to champion Islam on political, social and educational issues. This eventually led to the formation of a movement called the Nursiyyah movement, which has a loyal follower of Said Nursi. It was inspired by the Al-Qur'anic verse *nur*, or in the Turkish language, *nurcu* which is the most critical symbol in the Al-Qur'an. It has developed not only in Turkey but also in all Islamic countries.

2. Discussion

The Revitalization Construction of Said Nursi's Neo-Tasawwuf in Urban Moslem Society

Tasawwuf (spirituality) helps to build the soul (*nafs*) from within as man consists of the outward (*zahir*) and the inward (*bathin*). An individual can improve himself spiritually with knowledge, devices, environment and other factors, thus producing a spiritually reasonable person in the society's eyes. But only he can know what is going on inside himself. This is where *tasawwuf* comes into play in terms of developing a person's character. Because that which is spiritual is not necessary to be spiritual. There should be a harmony between the outward (*zahir*) and the inward (*bathin*). *Tasawwuf* helps straighten the heart because the heart mirrors one's behavior, if the heart is good then all the body members are good, if the heart is bad then all the body members are bad. In the world of Sufism, it is known as *tazkiyatun nafs* (purifying the soul), by following *suluk* to achieve *makrifat*, with *mujahadah* to pursue *maqamat wal ahwal*, from *taubah*, *zuhd*, *wara'*, *shabr*, to *musyahadah*, and *makrifah* (Bediüzzaman Said Nursî 2004b).

Tasawwuf has an important role in developing human morals with the *akhlaq* values it contains. One of the values of tasawwuf is *taubah*. *Taubah* meaning to return, one wants to return to Allah, admit all mistakes made, both intentional and unintentional, and be determined not to repeat these mistakes, *taubah* means returning to a *fitrah* that is purely holy. One of the values of tasawwuf is the value of *Zuhd*, which means leaving everything that is worldly because of greed, covetousness, and an unlimited number of desires that can close one's relationship with God. Thus, by living a *zuhd* life full of simplicity, a person can be able to share it with others and establish a good relationship, making it easier for him to build a good relationship with God. Tasawwuf is very important in building human character (*akhlak*) through *takhalli*, *tahalli*, and *tajalli*. *Takhalli* is to empty the soul of bad qualities that can damage a person, then fill it, decorate it (*tahalli*) with praiseful qualities. Then this soul is inserted into the realm of the glory of Allah SWT (*tajalli*) (Bediüzzaman Said Nursî 2004b).

The turbulence of life at the time of Said Nursi, which was overwhelmed by concepts coming from the West, made him feel a very serious threat that would afflict the religion of Islam in a special way and the life of the Turkish Muslim community in general. This was not far from the role of Freemasonry during the era of Khalifa Abdul Hamid II, and it continued till afterwards. They were members of the Young Turk Movement and the Committee of Union and Progress (Muhammad Marif Afdhal 2020). The Freemasons brought secularism, which is an ideology that separated religious life and public life. Freemasonry made the dearabism movement, by replacing the adhan in the language of Arabic with the language of Turkish, and this is part of one of their movements to make the territory of the country as a whole secular (Bediüzzaman Said Nursî 2004b). Additionally, the freemasonry also influenced other doctrines under the guise of freedom of expression by permitting Turkish women not to wear the *hijab* (headscarf). Under the guise of advancement, they removed Islamic Religious Studies from school and replaced it with Western-based studies (Bediüzzaman Said Nursî 2004b).

The movements of secularism, liberalism, dearabism, communism, all produce the same value, which is to produce an atheist, a godless person. There are two truths that are placed side each other by the freemasonry movement, namely truths based on religion, and truths based on science. The truth that can be proved rationally and empirically is acceptable, while the truth based on God's revelation is just empty chatter. In this way Said Nursi said that religion is currently being examined by the age of modernism, the actual accidents are the accidents that befall the religion of Islam today and not the accidents that befall each individual. Thus, the Turkish Muslim community is in a position of confusion, between following western progress or adhering to the teachings of Islam.

Rasaail Al Nuur is a tafsir. Rasaail Al Nuur is a threat to freemasonry because it counters their destruction of religion. Rasaail Al Nuur is a tafsir. Rasaail Al Nuur is a threat to freemasonry because it counters their destruction of religion. The truth that Said Nursi included in Rasaail al Nuur can be accepted rationally and empirically. The truth that Said Nursi included in Rasaail al Nuur can be accepted rationally and empirically. That the truth brought by the Al-Qur'an (*al haqaaiq al iimaaniyyah*) is higher than the truth of science (*al haqaaiq al ilmiyyah*) (Bediüzzaman Said Nursî 2001b).

In the book Rasail Al-Nur, Said Nursi builds a new relationship in tasawwuf, namely the relationship between man and his God through the tafakkur of nature. Furthermore, Said Nursi provides the latest method in tasawwuf, namely with *al jam'u baina al thariiqah wal haqiqah fii akhdaanil qur'aan*, the integration between thariqat and the essence (haqiqah) of the truth of science in the arms of the Qur'an (Bediüzzaman

Said Nursî 2004b).

Said Nursi made a formulation in the world of *tasawwuf*, which with the formulation of *tasawwuf* in building the soul (*nafs*) is not simply *tazkiyatun nafs*, but made the soul (*nafs*) gives strength to avoid the doubts of the mind that leads towards *ilhad* (atheist) and does not admit God. The power of this formulation exceeds the power of weapons, the power of matter, the power of creatures both *jinn* and humans. This formation is in the *nafs* which is always bound to its Lord through His holy book, the Al-Qur'an. This formulation of the *nafs* will not die, even if the body that occupies the *nafs* dies; because he will always live. Said Nursi's *nafs* formulation has come out of the dimensions of the senses and intellect. In the formulation Said Nursi combines *dzikr*, *fikr*, and *shukr* (Bediüzzaman Said Nursî 2004a).

Firstly, *Dhikr* is to mention the name of Allah SWT (*basmalah*) because Allah is the Creator, the Author of this book of nature. Said Nursi analogized someone who wants to travel, by carrying the name of the King, the name of the sovereign, he will be safe. "*Bismillah*" has a very deep meaning, an inexhaustible treasure, with *bismillah* your poverty (*faqr*) will be bound by His Mercy which is vast beyond the vastness of this world, with *bismillah* your frailty (*'ajz*) will be bound by the Qudrah power of Allah SWT who is in the control of a small and a large form (Bediüzzaman Said Nursî 2004a). All those who act with *bismillah* - such as acting in the name of the state - will not feel fear, he says in the name of the law, in the name of the state, able to carry out all his obligations. All beings in nature move with *bismillah*, trees grow large with *bismillah*, produce fruit with *bismillah*... hence, as long as everything that exists in nature utters the meaning of "*bismillah*" and relishes the blessings of Allah SWT and gives them to all of us, then we too must say *bismillah* (Sukran Vahide 2005).

Secondly, *Fikr* is reading, observing, these amazing favors of Allah SWT, and finding out that they are miracles from Allah SWT, gifts from His immense mercy. Thirdly, *Syukr* is expressing gratitude to Allah SWT (*hamdalah*), which is the highest praise, for all the blessings that Allah SWT gives; because no one owns that praise in essence except Allah SWT, because everything that exists is a gift from Allah SWT (Bediüzzaman Said Nursî 2004a).

In developing this methodology, Nursi considered a number of factors, including the sources used, the methods applied, the interpretative approach, and the tendency of his interpretations within a socio-historical framework. In his methodology, Said Nursi draws upon two principal sources: The Qur'an and nature are regarded as a 'book of creation'. For Nursi, the Qur'an represents the pinnacle of truth and wisdom, while nature serves as a tangible manifestation of God's greatness, showcasing the divine signs that attest to His existence. His methodology places significant emphasis on the interconnection between divine revelation and the natural world. It posits that all creatures, from the smallest insect to the largest animal, communicate the phrase "*bismillah*," which is evidence of God's existence. He proposed an analogy between the universe and an open book, thereby implying the oneness of God. He further suggested that every natural phenomenon leads humans to a deeper knowledge of the Creator (Bediüzzaman Said Nursî 2002b).

Nursi's socio-historical context was the period of transition from the Ottoman Empire to the Republic of Turkey, a time characterized by aggressive secularization and modernization that posed significant challenges to the spiritual values of Islam. In response to this context, Nursi developed Sufism, a thought system that sought to unite spirituality and rationality. This approach combined traditional Islamic values with the demands of modernity. His interpretative tendency was to seek a balance between faith and reason, and to emphasize the importance of a rational and

scientifically explicable faith. Additionally, Nursi aimed to establish a framework that linked tawhid, rububiyyah and uluhiyyah, with the objective of integrating all aspects of life – social, political and economic – with the recognition and acknowledgement of God's oneness (Bediüzzaman Said Nursî 2001b).

Musthafa Shanghur said in the treatise "*al-aayat al-kubra*" mentioned that to find facts Said Nursi asked all existing creatures, to know his God, with *wijdan* (intuition) of His existence, then all creatures gave thirty-three ways and facts of truth to the degree of '*ilmul yaqin* and '*ainul yaqin*. Said Nursi used his intellect, his heart, his imagination in adventuring through time and space on earth and in the sky, exploring the wisdom of the Qur'an, at times the wisdom of philosophy, until it seemed as if he was seeing the truth in the same way as the actual facts (Bediüzzaman Said Nursî 2004b).

Musthafa Shanghur also mentioned that in '*al-Mu'jizat al-Qur'aniyyah*' (the miracles of the Qur'an), Said Nursi presented arguments that show that the Qur'an has a high level of truth. The Al-Qur'an is able to show the meaning of *i'jaz*, which means that the Qur'an is able to maintain (*al muhafadzah*) equilibrium in the explanation of Tawheed, and the categories (*aqsaam*), and the sequence (*maraatib*), and the derivations (*lawaaazim*), are all equal. Consequently, the Qur'an is able to maintain a harmony (*al-muwaazanah*) between all divine truths (*al-haqaa'iq al-ilaahiyyah*). In contrast, the Qur'an is also able to collect (*al jam'u*) the laws that are born from *al-asma al-ilahiyyah* (names of perfection for Allah SWT) while maintaining the suitability, harmony between these laws. Similarly, the Qur'an is able to gather the matters of *rububiyyah* and *uluhiyyah* with a perfect equilibrium. "*Al Muhaafadzah, wal muwaazanah, wal jam'u*" is something that is not found in all the essays composed by human beings, or the thoughts of the leading philosophers, or the essays of the *awliya* (Bediüzzaman Said Nursî 2004b).

Based on the description above Said Nursi tried to present the renewal of Neotasawwuf with the formulation between *dzikr*, *fikr*, and *syukr*. This formulation becomes a balanced religion and the world in getting near to God. *fikr* became a renewal after *dzikr* and *syukr* in ordered to understand the meaning of Allah and interpreted easily.

Badi'uzzaman Said Nursi's Impact on Modern Sufism

In the modern era, Said Nursi's teachings on spiritual reform are particularly pertinent. His approach to Sufism is not limited to ritualistic practices; rather, it emphasizes inner transformation, grounded in a profound understanding of faith. In the context of the challenges posed by modernity, including materialism, secularism and existential crises, Nursi advocated for a form of Sufism that would reinforce faith and spirituality in a manner that is more pertinent to the contemporary era. This approach transforms Sufism into a means of addressing the anxieties of the contemporary era while maintaining the core tenets of Islamic spirituality. Nursi's Integration of Reason and Spirituality introduced an innovative approach to Sufism, placing significant emphasis on the role of rationality in spiritual practice and belief systems. This emphasized that faith should be comprehensible through reason, rather than solely through mystical experience. In contemporary Sufism, this approach enables adherents to align Sufi teachings with contemporary scientific understanding, thereby enhancing the relevance of Sufism in a world characterized by a dominance of rationality and science (Sukran Vahide 2005). Nursi's work introduces a novel perspective to modern Sufism by focusing on the interconnectivity of rationality, social roles, and environmental responsibility. This approach contextualizes the teachings within the contemporary era, rendering them more relevant and applicable to present-day realities.

Said Nursi is one of the figures of Islamic renewal in Turkey who shows intellectual interest in tasawwuf, he wanted to combine tasawwuf with modern scientific understanding according to the modernization of thought. Said Nursi emphasized that tasawwuf is an important dimension in Islamic teachings that can teach a deep understanding of the relationship between humans and God, besides combining tasawwuf and science. In order to support tasawwuf's relationship between man and God and the connection between tasawwuf and science, it is necessary to have the right education to understand the teachings of religion and *din*.

In the construct of the epistemology of tasawwuf, when referring to intuitive knowledge, it will have several references, including intuition, *dzauq*, or *ilham*. The knowledge of intuitive is obtained through direct observation, not about external objects but the truth and essence of faith (*haqiqah al-Iman*) and *kalamullah*. Thus, to be able to achieve the essence of faith, there is a connection between *dzauq* and spiritual perception (Bakir 2019). For this reason, there are several models of tasawwuf epistemology with different names such as Suhrawardi by name *Hikmah Ishraqiyah*, Ibn 'Arabi gives the title of *laduni* science, al-Ghazali mentions it with *al-ma'rifah* (M. Amin Syukur Masyaruddin 2002). It is a study that investigates the method, validity, structure and source of actualizing knowledge (Muhammad In'am Esha 2010), which relates to Said Nursi's tasawwuf.

According to Syukur and Masyaruddin, the instruments in the epistemology of tasawwuf are two matters related to science, which are intellect and intuition (M. Amin Syukur Masyaruddin 2002). Meanwhile, intuition in *dzauq* according to al-Ghazali is a means of obtaining knowledge characterized by an unlimited feeling of awareness (Abu Hamid al-Ghazali, n.d.). The implementation of the methodology employed in the study of tasawwuf is more likely to be open with the intention of not attaching a specific thought pattern relationship as for example in the paradigm of falsafi and sunni tasawwuf, but there is also tasawwuf which is contextualized in spirituality and mysticism. Essentially, epistemology is still prioritizing the use of logic as the basis of science even if intuition (*Dzauq*) is still used (Sudirman Tebba 2003). Thus, the epistemology of tasawwuf is a study which has a relationship between *shari'ah* and *hakikat* in this case in terms of knowledge or spiritual experience related to *wahyu*.

Basically, Said Nursi's epistemology of tasawwuf, everyone is able to realize the essence of existence (*haqiqi*) in himself if he manages to control every member of his senses and physical body in carrying out the primary task which is the main reason for worship to only Allah. Through tasawwuf is able to avoid himself from alienation in the spiritual journey towards the primary goal of Allah and feel the connection between the hearts of the *kafilah* of the tasawwuf journey in the shades of true affection (Bediüzzaman Said Nursî 2002a).

The definition expressed by Said Nursi in the renewal of tasawwuf aims to achieve the essence of faith and the nature of *kalamullah* as the basis of life guidance. Therefore, to get this level requires a Sufistic journey which is called *suluk* to get to the level of tasawwuf discipline with the stages of *muraqabat* or *taqarrub* to Allah and *ma'rifat* Allah. For this reason, a person's spirit can live and move dynamically when doing *tafakkur* in depth, so that this activity can eliminate the fears and alienation at the stage of the human soul (Bediüzzaman Said Nursî 2002a).

Al-Ghunaymi argues that the epistemological pattern of tasawwuf is based on gnosis (*'irfani*) and thus not based on the logic of deduction, induction, and empirical experience. In the age of modernization, it is referred to as 'emotional mystics' which leads to the language of modern psychology. According to al-Taftazani, the only path to acquiring such knowledge is through mystical intuition and this is what in the world

of tasawwuf is called *kasyf*. It has been stated by al-Taftazani that tasawwuf has characteristics that are moral, psychological, and epistemological (Abu al-Wafa al-Ghunaimi al-Taftazani, n.d.). This is similar to Abu al-Hasan al-Nuri who states that tasawwuf is not the result of conceptual formulation or rational construction of science, but focuses on efforts to live a spiritual life that is as pure as it can be until it can level by level *ahwal* and *maqamat* (Ahmad Mahmud Subhi, n.d.).

Shaykh Abu Bakr Muhammad bin Ali bin Muhammad al-'Arabi al-Tha'I al-Tamimi al-Andalusi explained in his book *Futuh al-Makkiyah* that, "Whoever takes a spiritual journey without the guidance of a trustworthy Sheikh and is not *wara'* (keeping himself) from what is forbidden by Allah SWT. surely he will not get to the level of *ma'rifah* even if he worships as diligently as the age of Noah." (Abd al-Wahhab al-Sya'rani, n.d.). It is the dimension of spirituality that is reflected in the form of behavior that is important in tasawwuf. Therefore, it is not exaggerated if Said Nursi's tasawwuf is more prone to the renewal of tasawwuf.

In this regard, there are globally at least three major points of contribution made by Said Nursi's Neo-Tasawwuf in the modern era.

a. Contribution of Said Nursi's Historical-Philosophical Methods

This method allows for an understanding of the historical development of neo-tasawwuf ideas and their influence on modern thought. This analysis will connect the development of Sufism ideas in various periods and examine the impact and changes that occurred in the social, political, and cultural context of the modern era. The historical-philosophical method can be understood through an examination of the characteristics of Sufism as described by Said Nursi. This method focuses on two key entities: firstly, discussions related to the Qur'an, which are presented in both general and specific terms, and secondly, an explanation of the relationship between the various elements contained within it. This enables the Qur'an to be displayed as a whole, facilitating an accurate understanding of Sufism. Secondly, a number of verses from different surahs of the Qur'an are selected which address a specific issue. These verses are then classified and grouped together under a single topic, and finally, they are interpreted in the context of that topic (Ahmad Syukri Saleh 2007).

Integrating this thematic approach with the historical-philosophical method enhances the interpretative framework by grounding these themes within the broader historical and intellectual development of Islamic thought. The historical-philosophical method examines how Qur'anic themes have evolved over time and how scholars have philosophically engaged with these ideas in different contexts. For instance, when interpreting themes related to justice or divine attributes, this method situates the discussion within the intellectual tradition, examining how past scholars like al-Ghazali or Ibn Rushd have approached these concepts. Moreover, this integration allows us to see how modern thinkers, especially in the context of neo-tasawwuf (neo-Sufism), have re-engaged with these classical themes. The historical-philosophical method facilitates a deeper understanding of how the Qur'an's thematic unity not only speaks to its time but also remains relevant across different eras. It connects the theological, legal, and ethical concerns of the Qur'an to contemporary issues, showing how modern interpretations can evolve without losing their essential connection to classical scholarship (Ahmad bin Muhammad al-Sharqawi 2001). The thematic unity also has a historical relationship in the surah of the Holy Qur'an; thus, it will have a very strong correlative approach. Although the revelation of the al-Qur'an has a different period of time, it is essentially the same thing. Therefore, all of them show historical unity as well as thematic unity (Imran Samih Nizal 2006).

Thematically unified in the verse (*ayat*) of the al-Qur'an is also implemented by Said Nursi. He also provides an example in surah al-Baqarah in verses (*ayat*) 1 to 4 as a thematic unity in the Al-Qur'an. Said Nursi asserted that thematic unity in the verse (*ayat*) of the Qur'an has become clearer, there is a mutual symbiosis between the relationship between verses (*ayat*) and other verses (*ayat*) that are mutually coherent. As an analogy, if you meet three kindnesses, it will be the power of similar kindnesses. If you meet five kindnesses, it will become ten and a tenth will become forty powers of kindness. This is similar with a mirror, if we place two mirrors in a room, it will be seen a lot of shadows in the mirror, which appears from the collection of mirrors. According to Said Nursi, the effort to unify verses (*ayat*) thematically can be traced and proven by the principle of interpreting an integrated universe, which will interpret the meaning and secrets of nature.

Eventually, Said Nursi mentioned the formation of thematic unity from the aspects of *balaghah* and literature in the al-Qur'an, such as; firstly, the structure of the al-Qur'anic text that strengthens the rules of logic, while the rules of logic become the connector of the way of thinking in describing reality. Secondly, the affirmative magic that will bring up the gem of purpose and various meanings into real objects, if it loses meaning, it means nothing. The third is the style and power of narrative that is perfect in expression and beauty in narration that has a harmony of words with others. Fourth, narrative logic that is continuous so that meaning and logical flow have a certain purpose and aim as well as adjusting to connotations and contexts. Fifth, a varied meaning of sentences whose words are taken from the context and various conditions surrounding them. Sixth, the imaginative source is constructive between the unified language style and the concrete reference. Seventh, the typology that is most effective is the aspect of *al-munasabah*, which is understanding the aspects of harmony in all words and letters. Eighth, validity of the level of *balaghah* that is always used by the contemporary Muslim scholars because it has the potential to recognize, investigate in detail the various symbols of meaning that exist in a word and its correlation with a sentence (Bediüzzaman Said Nursî 2013).

Moreover, Said Nursi methodologically referred to the linguistic approach to be able to internalize and absorb the spirit and '*ruh*' of the al-Qur'an. This could be proved by a more in-depth study of the wisdom of repetition of some of the verses (*ayat*) of the Qur'an. According to Said Nursi, one of the secrets of repetition is the belief in the emanative element of the al-Qur'an which is always a guide for anyone who is able to purify himself, as in the connotation of the verse (*ayat*) *Lā yamassuhū illal-muṭahharūn*. No one will be able to access the al-Qur'anic guidance except for those who are willing to purify their souls, purifying the elements of their humanity. Moreover, the repetition is evidence of the existence of an ocean of the Quran that is the unbounded source of human guidance in all time and space (Sujiat Zubaidi 2019).

This is confirmed by Asim Alavi's argument in the characteristics of Said Nursi's tasawwuf based on philosophy by interpreting the al-Qur'an. Between the characteristics of Said Nursi's tasawwuf, i.e. calm personality, shrewd tactician, initiative taking and creating opportunities, intelligent and meticulous with inventor of positive methodology (Mohammad Asim Alavi 2013). Thus, Said Nursi's views made his interpretation more textual and contemporary in dimension.

In his principle, Said Nursi dedicated his struggle as a servant of the al-Qur'an (*khadim al-Qur'an*) in totality (Ja'far Abdul Ghaffur Mahmud Mustafa 2007). His persistence in studying the al-Qur'an for his various activities to minimize his dependence and need for the world, and then directed to serve and dedicate himself to the people's welfare known as *hizmet* (Fathullah Gulen 2013). Said Nursi prioritizes the

altruistic principle as an activity supporting the social service aspect. Altruistic attitude is an act of reflection of the principle of worship to God under any circumstances, because Sain Nursi believes in His presence.

In the concept of Said Nursi emphasized that the above repetition indicates enlightenment, that tasawwuf is an intermediate (*wasilah*), not as an end destination in the Sufistic journey. This means that Said Nursi emphasizes the achievement of the essence of tasawwuf through al-Qur'an as an affirmation of thematic unity until achieving a more in-depth proximity to Allah with the stages of *muraqabat* Allah and *Ma'rifah* Allah. Said Nursi emphasized that the spiritual journey of faith in the Creator was by means of *al-'ajz* (impotence), *al-faqr* (poverty), *al-shafaqah* (compassion), and *al-tafakkur* (reflection), each of which was an adaptation of some of the Al-Qur'an verses (Colin Turner 2013).

b. The Foundations of Sa'id Nursi's Neo-Tasawwuf

For some scholars in the realm of tasawwuf renewal paradigm became something that reflects the characteristics of a particular tasawwuf, because this is not revealed explicitly and clearly. There are some trends and characteristics in the paradigm of contemporary tasawwuf that can be seen, i.e., a. Modern Tasawwuf Paradigm, b. Neo-sufism Paradigm, c. Philosophical Tasawwuf Paradigm, and d. Neo-Tasawwuf Paradigm.

If observed comprehensively, the reform of Sufism voiced by Said Nursi departed from the contextual conditions in Turkey. In fact, Said Nursi found Sufism practitioners who claimed to be the spiritual highest pole and that they were the promised Mahdi at the end of time, as well as people who made exaggerated spiritual statements that were outside the established standards of Shari'ah (Bediüzzaman Said Nursî 2001b). Moreover, the phenomenon they witnessed may have been true, but it was their judgment and claims that were incorrect. Thus, Said Nursi encouraged them to consider all behaviors in accordance with the laws of shari'ah based on the al-Qur'an and the Sunnah of the Prophet.

One of the issues of Sufism that became the estuary of Said Nursi's criticism is the doctrine of *wahdat al-wujud* or unity of being that was rolled out by Ibn 'Arabi. Said Nursi responded strongly that Allah is the Creator who created absolutely everything objectively-factually, so that the existence of all these creations is not an illusion as stated by the adherents of the doctrine of *wahdat al-wujud*. But all beings are created in the circle of space and time, consequently impermanent, but only temporal (Bediüzzaman Said Nursî 2001b).

Said Nursi sees that there is spiritual anxiety faced by most Muslim communities in Turkey. The existence of Mustafa Kamal At-Taturk as the supreme leader of Turkey made a significant impact such as abandoning the caliphate system, state laws based on Islamic shari'a were replaced with the Swiss law, Western civilization became a role model as an advanced civilization and was applied by the Turkish nation, the Adhan must use the Turkish language, Arabic texts were transferred to Latin texts, and several other fundamental changes (Sukran Vahide 2005).

In the era of modernism, Mustafa Kamal implemented total secularism, which led to spiritual restlessness in Turkish Muslim society (Sukran Vahide 2005). Said Nursi recognized their spiritual aridity and tried to give answers that were sufistic in nature. He also recognized that it is necessary to present Sufism that is relevant to the needs of contemporary times, because the fundamental problem for the majority of Muslims, especially Turkish Muslims in the 20th century is to save faith and strengthen their faith which has been increasingly hit by a crisis due to the incessant attacks of

secularism and materialism (Bediüzzaman Said Nursî 2001a).

In general, his monumental *Risale-i Nur* can be seen to integrate the teachings of Sufism with rational and scientific thought, thus offering solutions to the spiritual and intellectual problems of the modern era. One of his principal contributions is the emphasis he places on the importance of faith in addressing the crises of modernity, including materialism, secularism and hedonism. Nursi emphasised that faith is not merely a theological conviction; rather, it must be manifested in action and translated into the daily life of the believer. In this context, Nursi's neo-tasawwuf introduced an approach that combines spirituality with modern reason, thereby enabling individual Muslims to adhere to Islamic values while engaging with the modern, rationalised world. Furthermore, Nursi advanced the notion of *hizmet* (service to the community), which encourages Muslims to actively engage in the educational, social, and cultural realms. This concept is pertinent to contemporary issues such as social inequality, corruption, and the decline of public morality. Nursi believed that Muslims could play an important role in collectively improving social conditions through moral and intellectual education grounded in spirituality (Bediüzzaman Said Nursî 1995).

Furthermore, there are several aspects to map the paradigm of Said Nursi's Neo-tasawwuf reform, such as the al-Qur'an and Sunnah as the inspirer of tasawwuf. In this case Said Nursi made the al-Qur'an and Sunnah of the Prophet as a fundamental source in constructing his Sufism discourses (Ibrahim Abu Rabi' 2008). In this case, he views the al-Qur'an as possessing a universal and holistic vision in capturing the truth that is unlimited and absolute (Bediüzzaman Said Nursî 2002b). In this case, the al-Qur'an can describe the relationship between the dimensions of God, including the nature, name, function and powers of God with a perfect equilibrium. Said Nursi made the al-Qur'an as an essential guide in building Sufism discourses. This is similar to the Sunnah which consequently directly follows the commands of the al-Qur'an. This argument is included in surah al-Imran: 31 which states that the love of Allah should be followed by following the Sunnah of the Prophet and the love of Allah is only realized by doing the actions that are approved by God (Bediüzzaman Said Nursî 2000).

The values of tasawwuf internalization, Said Nursi stated that he appreciated Sufism personally by recognizing the positive results of Sufism. He also argues that the way of Sufism not only achieves the levels of tawakal and ridha, sincerity in dedicating to God, transforming ordinary deeds into more honorable ones, but also leads humans to achieve the level of belief, i.e. 'ainul yaqin, experiencing witnessing to the divine dimension through the light of faith, and allowing them to incarnate the perfect human being (Bediüzzaman Said Nursî 2001b).

c. The Contribution of Existential Peace

To further elucidate the contribution of existential peace in Said Nursi's thought, this paper can explore the concept's relevance to contemporary humanitarian and environmental issues. Said Nursi posits that genuine peace, at both the individual and social levels, can only be attained through a synthesis of faith, reason, and morality. His concept of existential peace is founded upon the conviction that a profound comprehension of faith, particularly through a powerful connection with the divine, can provide a solution to the existential distress that is frequently experienced by modern individuals (Faiz 2020). In the context of humanitarian issues, such as conflict, social injustice, and identity crises, this concept is of significant relevance. Nursi posited that the attainment of inner tranquillity (*sakina*) and social peace is contingent upon the fulfilment of the role of caliph on earth with moral responsibility by human

beings. His philosophy encourages dialogue, tolerance and a sense of responsibility to improve human relations. This concept can be applied to contemporary issues such as the refugee crisis, economic inequality and the identity crisis that arises from globalization (Bediüzzaman Said Nursî 1995).

Additionally, with regard to environmental concerns, Nursi perceives nature as a manifestation of the divine (verses *kauniyah*). It can therefore be argued that the protection of the environment is an integral part of humanity's spiritual obligation. This perspective offers a robust theological foundation for the environmental movement in the contemporary era, where the exploitation of nature and climate change represent significant global challenges. Nursi's thought can contribute to an ethical and spiritual approach to the environmental crisis, emphasizing the importance of caring for the earth as a divine mandate (Bediüzzaman Said Nursî 2004b).

Generally speaking, there are two points of contribution that Said Nursi's Neo-Tasawwuf could have played in contributing existential peace to contemporary society. Firstly, the *Zuhud* dimension, where *Zuhud* is a person's internal condition of not being attached to anything other than God himself. Said Nursi's formulation that the intrinsic faculties of human beings that reside in their heart, soul and intellect, are not given to them for the purpose of temporal and insignificant worldly life. In human beings, there are spiritual devices that if used for any narrow material worldly orientation, these devices will inevitably be destroyed (Bediüzzaman Said Nursî 2002b), which in today's contemporary world scientists have called spiritual restlessness or existential emptiness (Martin E.P. Seligman 2002). For this reason, their avarice for all material phenomena must be treated and counterbalanced with an orientation towards things spiritual.

While the biological needs or physical aspects of humans will never be satisfied if the psychic dimension is set to the exclusion. External or physical interests are a necessary condition, but that alone is insufficient, without being accompanied by the fulfillment of spiritual needs. Because it is the internal needs that will fulfill or satisfy the sufficient condition (Kuntowijoyo 1997). It is a natural paradox that humans who already have all their material desires such as money, magnificent houses, high positions, pretty wives, and luxurious vehicles, but still feel miserable in the form of spiritual emptiness. Nursi summarized this painful phenomenon beautifully "In short, whoever makes this fleeting life his purpose and aim is in fact in Hell even if apparently in paradise" (Bediüzzaman Said Nursî 2002b).

Secondly, as a continuation of the first aspect mentioned above, the aspect of *zuhud* that is only oriented towards God must be based on the motive of love for Him. One of the elements of Said Nursi's Neo-Tasawwuf is love for God (Bediüzzaman Said Nursî 2002b). Nobody and no one today are exempt from the tendency to love absolute beauty and perfection. When this tendency is directed towards purely material objects of love such as money, worldly luxuries, positions, and delicious food, it will never be satisfied.

On this point Nursi once again emphasized, "If we rely on our physical abilities and nature to make worldly life our goal and focus on its delights, then we will be suffocated in a very narrow circle" (Bediüzzaman Said Nursî 2002b). Because according to Nursi, "Such abundant abilities and potentials were not given to us for a temporary, inconsequential worldly life" (Bediüzzaman Said Nursî 2002b). For this reason, today's society must reorient its object of love towards material things that are full of falsity and flaws towards the true object of love, which is Allah as the ultimate peace, fulfillment, and eternity.

However, since human beings, besides having an intrinsic tendency to love God, also have an extrinsic tendency to love temporal things, their love for material things must be linked to their love for God. Their extrinsic tendencies must be grounded in their intrinsic tendencies. In other words, all human activities related to their activities in the universe cannot be separated from the motive of love for the Creator and it means that it must breathe a spiritual dimension in every temporal worldly activity (Bediüzzaman Said Nursî 2002b).

This was what Muhammad Iqbal long ago, in the early 20th century, called for in his monumental book, "The Reconstruction of Religion Thought in Islam": Humanity needs three things today a spiritual interpretation of the universe, spiritual emancipation of the individual, and principles of a universal import directing the evolution of human society on a spiritual basis" (Sir Muhammad Iqbal 1981). In line with Sa'id Nursi, the great poet and philosopher from Pakistan is still quite relevant to answer one of the problems of contemporary society.

D. Conclusion

Tasawwuf is one of the esoteric dimensions that is significant in the discourse of Islamic thought until this modern era specially in urban moslem society. Starting from tasawwuf which is related to the supra-rational dimension, then not a few in tasawwuf cause various problems that seem contradictory. On the one hand, Sufism becomes an appreciation and practice for human life which has spiritual and physical aspects. But on the other hand, the practice of tasawwuf in the modern era has also deviated from the essence of tasawwuf so that it is anchored in false spiritual desires.

For this reason, the study of tasawwuf should not stop and must always be revitalized in accordance with the needs of contemporary society today in urban Moselm society. Moreover, most of the people of the post-industrial era or the information age whose activities are all related to machines and speed, often lose meaning and need an intrinsic foundation to create harmonious relations between the beliefs they profess. Therefore, any ijthad Sufism, both classical and modern era as done by Sa'id Nursi must be seen as a creative response to various problems in accordance with their respective socio-historical contexts that require reinterpretation or ijthad Sufism again.

In this context, Sa'id Nursi has revitalized tasawwuf with Neo-Tasawwuf and formulated moderate discourses of Sufism while still breathing the al-Qur'an and Sunnah so that it can be applied by the majority of the public. In fact, Sa'id Nursi's Neo-Tasawwuf voices the significance for contemporary society in the form of Neo-Tasawwuf, which is with the method of thematic unity that can defends objective-empirical and rational reality, the foundation of Neo-Tasawwuf based on the Qur'an and Sunnah, and the contribution of existential peace in urban moslem society.

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F. Author Contributions Statement

We have attached the following contributions to the writing of our scientific article; Tonny Ilham Prayogo is a student of Doctoral Program at Darussalam Gontor University who is the main author of this research. Saidil Yusron as a Doctoral Program student at Darussalam Gontor University who had a writing contribution in this scientific paper by helping to collect references and process data in research as well as being a discussion partner in research to achieve the purpose of making articles. In addition, he also had direct experience in Turkey to learn about the civilization of Badi'uzzaman Sa'id Nursi within 2 weeks. Assoc. Prof. Dr. Sujiat Zubaidi Saleh, M.A as a supervisor in this research who is a Sa'id Nursi research expert and supervises the Sa'id Nursi Corner institution as a forum for research and study of the Kitab Risalah-El-Nur. Thus, this research did not escape the contribution of our supervisor who also helped in processing data and compiled and revised the draft of our scientific paper article. In addition, he was also a lecturer on our Islamic epistemology subject. All authors collaborated in collecting data, analyzing data, and reading to agree on the final manuscript.

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