



# The Relation of Shari'a, Tariqat, and *Haqiqat* in the Perspective of Badiuzzaman Said Nursi

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Received: April 2022; May 2022; June 2022

## Abstract:

*This study aims to describe how Badiuzzaman Said Nursi views the relation of shari'a, tariqat, and haqiqat and how the concept of Badiuzzaman Said Nursi in his Sufism journey and what is behind the birth of the concept of Sufism. The method used in this research is qualitative with the type of library research. The study results show that Nursi's view of the relation of shari'a, tariqat, and haqiqat cannot be separated from one another because all three are three paths with one goal. Nursi abbreviated several concepts in his Sufism journey with four concepts sourced from the Qur'an, including weakness (al-'Ajz), poverty (al-Faqr), and compassion (al-Syafaqah), thinking and contemplating (Tafakkur). Something behind Badiuzzaman Said Nursi in his Sufism revitalization discourse is due to the rampant deviations committed by Sufistic practitioners in Turkey.*

**Key Words:** Sufism, Shari'a, Tariqat, Reality, Badiuzzaman Said Nursi

## Abstrak:

*Penelitian ini bertujuan untuk mendeskripsikan bagaimana pandangan Badiuzzaman Said Nursi terhadap relasi syariat, tariqat dan Haqiqat dan bagaimana konsep Badiuzzaman Said Nursi dalam perjalanan sufismenya serta apa yang melatarbelakangi lahirnya konsep sufisme tersebut. Metode yang digunakan dalam penelitian ini adalah kualitatif dengan jenis penelitian library research. Hasil penelitian menunjukkan bahwa pandangan Nursi terhadap relasi syariat, tariqat dan Haqiqat tidak bisa dipisahkan antara satu dengan lainnya, sebab ketiganya merupakan tiga jalan satu tujuan. Nursi menyingkat beberapa konsep dalam perjalanan sufismenya dengan empat konsep yang bersumber dari al-Qur'an, diantaranya: kelemahan (al-'Ajz), kefakiran (al-Faqr), belas kasihan (al-Syafaqah), berfikir dan merenung (al-Tafakkur). Sesuatu yang melatarbelakangi Badiuzzaman Said Nursi dalam wacana revitalisasi sufismenya disebabkan maraknya penyimpangan yang dilakukan oleh para pengamal sufistik di wilayah Turki.*

**Kata Kunci:** Sufisme, Syariat, Tariqat, Haqiqat, Badiuzzaman Said Nursi

## INTRODUCTION

The words tariqat and Haqiqat are closely related to Sufism. Most perpetrators and observers of Sufism do not understand these two concepts extensively. When working on tariqat and haqiqat, it seems as if they are letting go of the Shari'a. They carry out the practices of Sufism but set aside the Shari'a. Sufism practices that deviate from the Shari'a, such as praying quickly or praying without bowing, will be dangerous to Islam. Therefore, the harmonization initiated by Badiuzzaman Said Nursi in his book aims to avoid pressure for a one-sided justification (truth claim). The three must go hand in hand and must be practiced in harmony.

Nursi is a well-known Sufi figure and scholar who opposes secularism; Nursi provides a practical path in his Sufism journey. Among them are weakness (al-'Ajz),

poverty (al-Faqr), compassion (al-Syafaqah), and thinking or contemplating (al-Tafakkur) (Bidin & Al-Qodsi, 2020). Most of the Muslim community in Turkey is experiencing the peak of the crisis of faith in the early twentieth century. Nursi saw that there were deviations in the Shari'a by the practitioners of Sufism. They claim that he has become the highest spiritual pole and claim to be the Mahdi who comes towards the end of time and overworks the spiritual. In this context, Nursi is pushing to fix the discourse of Sufism.

In their research, Ihsan & Permana (2021) said that according to Nursi, true love is human love, the Creator. That is if human love for other than Allah is based on love for, for, and for the sake of Allah, this love is eternal. Makrifatullah only achieves this kind of love. Rizal (2021) explains the division of tafakkur in Rasail an-Nur. Because tafakkur is the most critical pillar in the concept of Sufism as a solution to strengthen faith. Among them is a contemplation of the universe on al-Ayat al-Kubra, tafakkur faith, afaki tafakkur (macrocosm), and infusion of contemplation (microcosm), which discusses from the inside of the man himself.

Bidin & Al-Qodsi (2020) explained the thoughts of Badiuzzaman Said Nursi's Sufism on several principles, namely al-'ajz, al-faqr, al-syafaqah, and al-tafkir. Based on some of the studies above, it turns out that the researchers only focused on aspects of the path taken by Badiuzzaman Said Nursi in his Sufism journey, including; weakness (al-'Ajz), poverty (al-Faqr), compassion (al-Shafaqah), and thinking or contemplating (al-Tafakkur). For this reason, this study reveals how Badiuzzaman Said Nursi's views on the relation of sharia, tariqat, and Haqiqat are and what is the background of Badiuzzaman Said Nursi in his Sufism revitalization discourse.

This study will take pictures from an angle that has not been touched by previous researchers, namely by focusing on Badiuzzaman Said Nursi's view of the relation of Shari'a, Tariqat, and Haqiqat and the concept of Sufism as well as something behind Badiuzzaman Said Nursi in his discourse of revitalizing Sufism. As a scraper, this research departs from Badiuzzaman Said Nursi's view of the relationship between Shari'a, tariqat, and Haqiqat. Then what is the concept of Sufism, and what is the background of Badiuzzaman Said Nursi in his Sufism revitalization discourse?

Sufism is a movement embraced by the majority of Muslims throughout the Islamic world. For those who practice it, it has tremendous benefits, one can not only achieve a degree of trust and, please, sincerity in serving God, and it is also possible to become a perfect human being, a perfect human being (Zaprul Khan, 2013). With the many benefits born of Sufism, this is an actual sign. The purpose of this paper is to describe how Badiuzzaman Said Nursi views the relation between Shari'a, tariqat, and Haqiqat, the concept of Sufism, and the background of Badiuzzaman Said Nursi in his Sufism revitalization discourse.

## RESEARCH METHODS

This research was conducted using a qualitative approach which was carried out with problems in real (natural) life with library research (Fadli, 2021). Both in the form of books, notes, and reports on the results of previous causality research without requiring field research which is reviewed holistically and descriptively in the form of language and text in the context of Badiuzzaman Said Nursi's view of the relation of shari'a, tariqat, and Haqiqat and the concept of Sufism as well as something behind Badiuzzaman Said Nursi in his discourse on the revitalization of Sufism.

Data collection techniques were carried out by reviewing several library sources as references in writing this research. The data analysis technique was carried out systematically, starting with the presentation of data from other research results regarding Badiuzzaman Said Nursi's views on the relation of Shari'a, Tariqat, and Haqiqat and the concept of Sufism as well as something behind Badiuzzaman Said Nursi in his Sufism revitalization discourse, so that the data is more specific and provides information. Basic overview of the research results. The last step is drawing conclusions that describe the overall research findings.

## RESULTS AND DISCUSSION

The results of the research show the relation between Shari'a, tariqat, and Haqiqat in Said Nursi's view and what are the positive and negative impacts for Tariqat practitioners, and how is the effective way to reach the Haqiqat station from Badiuzzaman Said Nursi's perspective as follows;

### Shari'a, Tariqat and Haqiqat

Shari'a in language means the path to be followed, the path to the watering-place, the path to victory, as surah al-Mā'idah [5]: 48, al-Syūrā' [42]: 13, and al-Jātsiyah [45]: 18. Meanwhile, in terms of every command of Allah related to human behavior (Bakir et al., 2019). When viewed from the Dictionary of Sufism, it is written that Shari'a is a quality of birth practice. Prayer, fasting, and so on become a form of outward action. The position of sharia is at the core of Islamic teachings as a whole.

Tariqat comes from the Arabic word *tariqah*, which means way. That is the way to get closer to Allah SWT. The *mutashawwafin* (Sufism experts) interpret tariqat with the understanding of carrying out the Shari'a with a sense of caution, namely practicing the fundamental law (*azimah*) and not only choosing the *ruhshah* (which is easy or light) (Mudlofar, 2020).

As stated by Schimmel, quoting Qutbuddin al-Ibadi, tariqat is the path the Sufis took. That path is a path that stems from the Shari'a because the Shari'a is the main road. At the same time, tariqat is a street child (Liwa'uddin, 2018). As a person who wants to go to tariqat, he must first go through the state of the Shari'a by carrying out the commands of Allah that have been determined, then carry out other outward and spiritual practices such as dhikr, sunnah fasting as a form of *istiqamah* tariqat. The above proves the existence of a powerful bond between sharia and tariqat. Several tariqats have developed, especially in Indonesia, including the Naqsyabandiyah Tariqat, Qadiriyyah Tariqat, Tijaniyyah Tariqat, and Syadziliyyah Tariqat (Abidi, 2018).

Haqiqat means the essence of something, the source or peak of something. A study states that Haqiqat is another exoteric aspect of the Shari'a, namely the esoteric (*batiniah*) aspect. In terminology, Haqiqat can be interpreted as a profound secret of all deeds, the essence of the Shari'a, and the end of the journey taken by a Sufi (Rahayu, 2020). Seeking Haqiqat in life is fard for every Muslim who lives it. If only outward practice is emphasized, then the essence of the fruit of Haqiqat will not arrive. What exists, worship or all ritual forms will only be a movement (Yahya, 2022).

To be able to balance between Shari'a and Haqiqat takes the right way in practice. This method is tariqat. This tariqat will bring you closer to Allah SWT. The perfection of Shari'a and Haqiqat will become natural with tariqat and vice versa

(Elmansyah, 2019). As stated by a Sufi, namely Rumi, regarding these three things: "The Shari'a is like a lamp, it lights the way. Without a lamp, you cannot walk. When you are on the road, you are taking tariqat, and when you reach your destination, that is Haqiqat" (Rahayu, 2020).

Abū al-Qāsīm al-Qusyairī, in his work entitled al-Risālah al-Qusayriyyah, also explains that Shari'a and Haqiqat have a solid relationship; it cannot even be separated. Shari'a is related to the consistency of a servant with Allah, while Haqiqat is a witness to Godhood (Muttaqin, 2019):

الشريعة: أمر بالتزام العبودية. والحقيقة: مشاهدة الربوبية

Meaning: "Shari'a is an order always to worship Allah ('ubūdiyyah) while Haqiqat is witnessing the divine element in the sense of living the greatness of God" (rubūbiyyah).

From the description above, the author can take the understanding that the Shari'a is a command that Allah has obligated to His creatures. At the same time, Haqiqat is guarding the heart against dirty things that turn the heart to other than Allah. So the three of them, shari'a, tariqat, and haqiqat, cannot be separated because they all aim to get closer to Allah SWT. Through obeying the orders that have been required. Do not leave one of the Shari'a, tariqat of Haqiqat.

### **Biography of Badiuzzaman Said Nursi**

Badiuzzaman Said Nursi was born in 1824 H. at the same time as 1877 AD in a village called Nurs, Talis, located in Eastern Anatolia, Turkey. (Kholis, 2018) Nursi is descended from a Kurdish family. His father, Said bin Mirza was called a Sufi because of his sanity and piety. Meanwhile, his mother, Nuriyah bint Mula Tahir, is also famous for her piety (Bidin & Al-Qodsi, 2020). Nursi's father was a follower of the *wara* 'Sufi tariqat (Naqṣabandhiyyah), but Nursi did not officially follow his father's tariqat, nor did he follow any tariqat (Suhayib, 2020).

Nursi received Badiuzzaman as "the admiration of the times" (Al-Asy'ari, 2018). This title was obtained for his ability to defeat several prominent scholars in a debating assembly. In addition, he was also a cleric who fought against religious secularism in his time (Ramadlani, 2019). Nursi's new life was marked by his departure from the city of Ankara to the city of Van on 17 April 1923. Nursi left all kinds of political and social life that he had followed. He was alone on a mountain in the City of Van to recite the Koran and began to write the Risalah Nur. This book was translated from 50 languages and contained the reflections of Nursi and contains more than 130 treatises in Turkish and 15 other treatises in Arabic, which explain the teachings of Islam to fortify the creed of Muslims from the scourge of secularism (Faiz, 2017). Moreover, the total interpretation of the Risala Nur of the verses of the Qur'an consists of about 6000 pages (Sahin, 2020).

### **Relation of Shari'a, Tariqat, and Haqiqat from Badiuzzaman Said Nursi's Perspective**

Nursi's view of sharia, tariqat, and haqiqat is an external and inner aspect, both of which are ways to get closer to Allah SWT. Shari'a contains ethical and moral teachings, which are the basis of Sufism. Sharia is the first phase of the three existing

levels: sharia, tariqat, haqiqat, and makrifat (Abidi, 2018). Nursi's view of the purpose of a tariqat is to recognize and reach the truth of faith. Nursi stated in his book that the term "Sufism, tariqat, guardianship, and mysticism" has a sacred essence that is conscience, spiritual, and full of pleasure. This has been confirmed by the *kasyaf* experts" (Nursi, 2020).

So the tariqat is the secret and the tremendous human perfection. As Nursi said in the book *al-Maktūbāt*: "Heaven cannot be entered without faith, while many people enter Heaven without tariqat and Sufism. Humans cannot live without bread (basic food), but humans can live without fruit. So *aqidah* and faith are bread, while *tasawuf* and tariqat are fruits) (Hj et al., 2018).

To be able to balance between Shari'a and Haqiqat, takes a proper way in practice. Namely with the tariqat. Tariqat is what will lead oneself to Allah SWT. The pinnacle of tariqat, his position will gradually rise to the highest level in which he reaches the essence of Haqiqat and the secret of tariqat as in the Shari'a. If so, it means that tariqat and haqiqat are part of the great shari'a.

In the view of the Sufis, Shari'a and Haqiqat are two things that cannot be separated. Haqiqat does not support every Shari'a; its business is not accepted. Every Haqiqat without being based on the Shari'a, the business is not successful. Bakir said in his scientific work that Al-Qusyairi and al-Ghazali had the same view as Nursi, namely that the implementation of all worship cannot only concentrate on Haqiqat by ignoring the Shari'a. Vice versa. Views that ignore the Shari'a cannot be accepted and are considered teachings that have come out of Islamic Haqiqat (Muttaqin, 2019).

In my opinion, the author thinks that the implementation of worship is only doing movements and readings without understanding the meaning of the worship like a child is like a person who walks on one leg, only he will walk with a limp (Liwa'uddin, 2018). Therefore, shari'a, tariqat, and haqiqat cannot contradict each other. It was also said by Sheikh Nawawi al-Banani that the three were very closely related. He is very concerned about the balance between Shari'a, Tariqat, and Haqiqat. As in the analogy, sharia is like a sailing ship, tariqat is like the ocean, and Haqiqat is like a diamond.

Thus, the views of Nursi, Al-Qusyairi, al-Ghazali, and Sheikh Nawawi al-Banani have a balanced view that the relationship between sharia, tariqat, and Haqiqat is an interrelated unit that cannot be separated and even contradicts. The meaning contained in this worship is known among Sufism as Haqiqat. Haqiqat, in Sufism's view, is the core of the deepest secret of the Shari'a and the end of the journey taken by a Sufi before entering the *maqam makrifat*. If the movements and readings of prayer are sharia, spiritual dialogue (meeting) between an *abid* (servant) and *makbud* (who is worshiped) is the Haqiqat; if the movements in the readings in the pilgrimage are sharia, meeting with Allah is the truth.

Nursi views a relationship between prophethood and wali in which both complement each other; according to him, this wali is the evidence of prophethood. This is the same as tariqat. Namely, tariqat also proves the truth of the Shari'a (Nursi, 2020). So a prophet is a guardian, and the tariqat precedes the shari'a.

Nursi stated in his book that tariqat and haqiqat must be in their position. Because if you focus only on the two of them (Haqiqat and tariqat), then the deeds of the Shari'a and the *adab-adab sunnah* of the Prophet will be limited so that they are no longer the main concern for a Sufi. It will be a formality because the Sufi's heart is busy

with etiquette and tariqat rituals. In other words, he is busier with halaqah dhikr than prayer (Sahin, 2020).

Alternatively, even he deviates from the Shari'a so that his activities are contrary to the Shari'a. This occurs in deviant tariqat organizations. Examples of heretical teachings in Indonesia include promising the safety of the hereafter and being distributed heaven cards as a sign of membership with various rates with varying values ranging from Rp. 10,000 to Rp. 50,000. This contradicts the Qur'an (Surah Ali-Imran: 51) "Verily Allah, my Lord, and your Lord, therefore worship Him. This is the straight path". al-Sa'diy commented on this verse, "This is the straight path," namely by worshiping Allah, fearing Him, and obeying His Messenger. This is the straight path that leads to Allah and His Paradise; other than that; they are roads leading to the Hellfire. Ibn Kathir said in this verse, "Verily Allah, my Lord, and your Lord, therefore worship Him," that you and I are the same in terms of *ubudiyah* to Allah, submission and tranquility to Yes, this is the straight path, not by promising a heaven card, he will survive the hereafter (Rahman, 2018).

If a person is in a condition like this, then things that are believable and deny the truth of the Shari'a are a sign of destruction. This could be due to an uncontrollable situation, or it is under the control of a *latifah* who is not subject to the Shari'a. However, this attitude does not arise because it rejects sharia law. However, he left the law forcibly without any will from him. The second is those intoxicated by various spiritual *dzauq* obtained from tariqat and Haqiqat (Zaprulkhan, 2013). They do not care about the Haqiqat Shari'a, higher than their spiritual *dzauq*. Some think the Shari'a cannot lead to spiritual feelings because they cannot achieve them (Nursi, 2020). This does not seem right, far from the teachings of Islam.

A person who does tariqat incorrectly will end up in danger, such as some Sufis who are not experts in Haqiqat often slip into the abyss of danger by considering the level of sainthood and miniature as the essential, universal, and genuine level (Nursi, 2020). Even though many verses read, "The life of this world is just a deceptive pleasure" (Surah Ali Imrân [3]: 185). This verse shows that one fruit provided hereafter is worth more than a thousand fruits in this mortal world and is not universal or even essential.

Therefore, to save themselves from danger, they are obliged to make the basics of faith and the Shari'a as a guide and guidance. So that the practice of tariqat has a positive impact; for example, The truth of the faith is exposed to the level of 'inul yaqin through the intercession of the correct and straight tariqat. As well as enabling him to become a perfect human being, a perfect human being (Zaprulkhan, 2013). And not feeling lonely in his spiritual journey and getting meaningful peace in the life of the world and the *barzakh* realm by treading one of the tariqat series on his way to the *barzakh* realm and the hereafter (Nursi, 2020). As in (Surat Ar-Rad: 28) "(namely) those who believe and their hearts find peace in the remembrance of Allah. Remember, only in the remembrance of Allah do hearts find peace". With dhikr, because dhikr has the effect of feeling calm and comfortable. Peace of mind here is the fruit of one's deep faith. So the more substantial the truth of one's faith is the fruit of one's tariqat, the more tranquility one will get (Khaer, 2021). So Nursi views Shari'a, Tariqat, and Haqiqat, which cannot be separated because they are three of the goals' names. The perfection of the Shari'a and Haqiqat will manifest with tariqat and vice versa.

## The Background of the Revitalization of Sufism and the Concept of Sufism Badiuzzaman Said Nursi

Most of the Muslim community in Turkey is experiencing the peak of the crisis of faith in the early twentieth century (Sahri, 2022). As the supreme leader of the country is, Mustafa Kemal, there were many radical changes: state laws that smelled like Islamic law were replaced with Swiss law, the caliphate was abolished, Arabic letters were replaced with Latin letters, and the call to prayer was sounded in Turkish, and so on (Zaprul Khan, 2013). This is what makes the peak of the crisis of faith.

Nursi saw deviations made by the practitioners of Sufism in Turkey. They claim that they have become the highest spiritual pole and claim to be the Mahdi who comes towards the end of time and does excessive spiritual work even out of the Shari'a (Zaprul Khan, 2013). The spiritual reality deludes these people they live in. In this context, Nursi encouraged the revitalization of Sufism by returning to the principles of Sufism based on the Qur'an and the Sunnah of the Prophet.

Sahin (2021) says that the way of Sufism in the past, at least a person took forty days or sometimes even forty years. However, in the Nursi era and now, the situation is very different. Therefore, according to him, the path to taking Sufism must be faster (Sahin, 2020). Nursi has a positive attitude towards Sufism, although he is still critical of the existing tariqat deviations and fixing new Sufism discourses based on the Qur'an and Sunnah.

The Sufism that Nursi brought is very different from the general Sufism style, which usually builds the context of Sufism by having to participate in the tariqat and be accompanied by a murshid. However, Nursi wants to build a context of purifying oneself by practicing the Sufi tariqat in the context of his teachings without a murshid by practicing his concept, which is in his Risalah Nur. So the Sufism he brings is inclusive, where everyone can do Sufism based on the Qur'an (Munandar et al., 2020).

For this reason, Nursi named his Sufism concept Haqiqat, not tariqat. Because these four concepts are inclusive and moderate (Suhayib, 2020). Nursi has taken this path from the abundance of the gifts of the Qur'an, including the path of helplessness, poverty, compassion, and *tafakkur*.

First, al-'Ajz (powerlessness) The first stage is based on surah al-Najm/53: 32 "Do not say that you are pure." It is a trait that a servant needs to have by feeling himself in need and weakness; then, he will praise his all-powerful Lord, and in that way, he will not deify other than Him (Suhayib, 2020). More than that, a servant should realize the strength behind weakness, namely (Allah), so that they surrender completely only to Allah SWT (Ihsan & Permana, 2021).

Second, al-Faqr (poverty) based on the surah al-Hasyr / 59: 19, "And do not be like those who forget Allah, then Allah makes them forget themselves.", namely by finding himself in his lack and dependence on Allah SWT. Nursi also views that the actual task of human beings is to pray, be obedient, ask for Allah's help, and hope in Him by absolute weakness and poverty in his soul to Allah, who fulfills all desires. Things like this are a function of using the wings of *al-ajz* and *al-faqr* to fly above the high *ubudiyah* maqam (Bidin & Al-Qodsi, 2020).

Third, al-Syafaqah (compassion) based on surah al-Nisa/4: 79 "Whatever blessings you get is from Allah, and whatever befalls you, it is from your fault." The meaning is the way of mercy that conveys a person to Allah most shortly and easily by realizing that God is the Most Gracious and Most Merciful Essence. From this

perspective, the qualities of compassion and compassion for Allah's creatures will be born. Says Sa'id Nursi: Every time there is an increase in compassion, the soul will be spacious and will encourage to increase kindness and respect for fellow humans, also encouraging to help (Bidin & Al-Qodsi, 2020).

Fourth, *al-Tafakkur* (thinking) is based on surah al-Baqarah 2:1 "Indeed in the creation of the heavens and the earth, the alternation of night and day, the ark that sails in the sea with what is beneficial for humans, and what Allah sends down from the sky is water, then with it, He gives life to the earth after it dies (dry) and He spreads on the earth all kinds of animals and the movement of the winds and clouds that are controlled between the heavens and the earth; Indeed (there are) signs (oneness and greatness of Allah) for a people who think. This verse encourages us to meditate on the formation of the heavens and the earth along with all the creations in them because Allah SWT has a purpose and purpose in creating all of it for those who want to contemplate it. Nursi also explains that the journey to know God is made by looking at and contemplating His creation (*tafakkur*). Looking at every artistically designed object in this world shows that all of them are the work of the maker and the actions of the Creator (Ihsan & Permana, 2021). Nursi meditated based on the guidance of the Qur'an, which called for thinking and researching. *Tafakkur* is looking for secrets like that which Nursi conveyed with the term *al-Tafkir al-Imani al-Musil ila Ma'rifah Allah*.

## CONCLUSION

Nursi stated that Shari'a, Tariqat, and Haqiqat are three things that are interrelated and cannot be separated. All three are stairs to Allah SWT. A Sufi must acknowledge the truth of the Shari'a first before reaching the maqam of tariqat and Haqiqat. Do not just ignore one of them. Nursi abbreviated several concepts in his Sufism journey with four concepts sourced from the Qur'an, including weakness (*al-'Ajz*), poverty (*al-Faqr*), mercy (*al-Syafaqah*), thinking or contemplating (*Tafakkur*). If explored extensively, the discourse on the revitalization of Sufism voiced by Nursi originated from the conditions in the setting where Nursi was. Nursi saw that there were deviations in the Shari'a by the practitioners of Sufism. They claim that they have become the highest spiritual pole and claim to be the Mahdi who comes towards the end of time. They overwork the spiritual. This condition prompted Nursi to fix a new path of Sufism.

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