



# Methods of Badiuzzaman Sa'id Nursi to Understand Hadith in Kitab Rasail Al-Nur

Burhanuddin<sup>1</sup>, Edi Safri<sup>2</sup>, Luqmanul Hakim<sup>2</sup>, Arif Hendra Erizal<sup>3</sup>, Fitriyeni Dalil<sup>3</sup>, Abdul Rahman Taufiq<sup>4</sup>, Muhammad Numan<sup>5</sup>, Muhammad Faiz<sup>6</sup>, Edriagus Saputra<sup>7</sup>, Muhammad Masruri<sup>8</sup>

<sup>1</sup>Department of Hadith Faculty of Usuluddin Al-Azhar University, Egypt

<sup>2</sup>Department of Hadith Faculty of Usuluddin Universitas Islam Negeri Imam Bonjol Padang, Indonesia

<sup>3</sup>Department of Hadith Faculty of Islamic Studies Universitas Islam Negeri Mahmud Yunus Batusangkar, Indonesia

<sup>4</sup>Department of Hadith Faculty of Usuluddin Al-Azhar University, Egypt

<sup>5</sup>Department of Islamic Education Faculty of Education Abdul Wali Khan University Mardan, Pakistan

<sup>6</sup>Department of Islamic History and Civilization Faculty of Ushuluddin, Adab & Humanities Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember, Indonesia

<sup>7</sup>Department of Quran and Tafseer Institut Agama Islam Sumatera Barat, Indonesia

<sup>8</sup>Department of Islamic Studies Center for General Studies and Co-curricular, Universiti Tun Hussein Onn Malaysia, Malaysia

✉ [burhanuddinbasyir98@gmail.com](mailto:burhanuddinbasyir98@gmail.com) \*

## Abstract

The objective of the study is to analyze the method of Badiuzzaman Sa'id Nursi to understand Hadiths in Kitab Rasail Al-Nur. The hadiths are mostly related to *aqidah*, charity motivation, and confusion (*syubhat*) between the materialist group and *abl kitab* in understanding the hadith. The hermeneutic approach of the qualitative method is employed in this study in which both the objective aspect (hadiths in the kitab of Rasail Al Nur) and the subjective aspect (the thought background of Said Nursi) are analyzed. The data of the study is the hadiths in the Kitab Rasail Al-Nur of Chapter One *al-Kalimat*, chapter two *al-Maktubat*, chapter three *al-Lama'at*, and chapter four *Al-Syuat*. Then the data is thematically analyzed by using the NVivo 12 and it is revealed that there are twelve methods of Said Nursi to understand hadiths in the book of Rasail Al-Nur, namely: i) *Al-Din al-Imtihan* (Religion is an exam); ii) *Thabaqah Masail al-Islamiyah* (Various issues in Islam have different levels and positions); iii) *Ma'lumat 'Ulamā Abl al-Kitab* (Information for *abl kitab* Christians and Jews); iv) *Al-Idraj* (Insertion or Merging); v) *Al-Ilhām* (Inspiration); vi) *Al-Amtsal* (analogy); vii) *Al-Tasybihāt al-Balaghīyah* (rhetorical parables); viii) *Hikmah al-Ikbfā'* (wisdom of hiding); ix) *Wijbah al-Masail al-Imāniyah* (some perspectives on some faith issues); x) *Balaghah al-Iryād* (rhetoric art of giving guidance); xi) *Al-Mutasyabihat* (the resemblance); xii) *Ikhtilaf Zawiyah al-Nazhar* (different perspectives). The finding could be initial data for further analysis to study different issues in similar contexts.

## Article Information:

Received January 7, 2023

Revised April 13, 2023

Accepted June 9, 2023

**Keywords:** *Methods, Badiuzzaman Sa'id Nursi, understand Hadith, Kitab Rasail Al-Nur*

## How to cite:

Burhanuddin, B., Safri, E., Hakim, L., Erizal, A. H., Dalil, F., Taufiq, A. R., Numan, M., Faiz, M., Saputra, E., Masruri, M. (2023). Methods of Badiuzzamana Sa'id Nursi to Understand Hadith in Kitab Rasail Al-Nur. *International Journal of Islamic Studies Higher Education*, 2(2), 94-112.

## E-ISSN:

2964-1861

## Published by:

Islamic Studies and Development Center Universitas Negeri Padang

## INTRODUCTION

One of Turkey's famous reformers who has extraordinary intelligence is named Said Nursi. He was born on April 17, 1293 H/1877 AD in the village of Nurs, Bitlis province located in Turkey and died on March 23, 1960 in Isparta, Turkey (Machasin, 2005; Salih, 2021). Sa'id Nursi was born to famous parents *'After'* (guard against suspicious or potentially sinful things) and become a role model in his village. As a child, Sa'id Nursi had attended Madrasah level education and educational institutions scattered around his village, Nurs (Çaksen, 2022; Salih, 2021). Sa'id Nursi had a very extraordinary ability which almost mastered all the knowledge that developed at that time. Until finally, he did not find a teacher who was considered to fulfill his desire to seek knowledge in the Madrasah he intended (Wannes, 2019).

In addition to mastering the sciences, Sa'id Nursi also studied the contents of books available at that time, such as Tafsir, Hadith, Nahwu, Kalam Science, Fiqh, and Logic. But it is recognized that Sa'id Nursi's memorization tactic is extraordinary Alkifahadi, (2012); Muflih, (2016), where he can memorize books and books that he has read before so that he can memorize almost ninety titles of reference books (Çaksen, 2022; Wannes, 2019). In 1314 H/1897 A.D., Sa'id Nursi once visited the city of Van. There he studied diligently various sciences, such as mathematics, falaq, physical chemistry, biology, philosophy, and history until he was able to write books in several different disciplines (AlQodsi & Bidin, 2017; Courtesy & Mudin, 2020). As a form of recognition by scholars of his genius, depth of knowledge, and extensive reading, he was also called by *Badinzzaman* (Miracle of the Times).

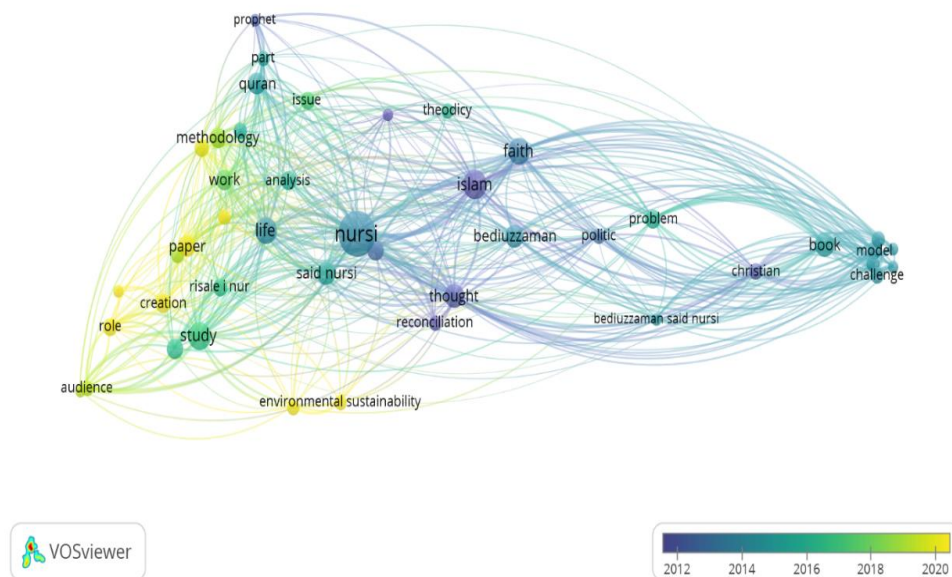
Furthermore, he had also proposed to Sultan Abdul Hamid II to build an Islamic University in East Antolia called Madarasah Al-Zahra (Interest, 2017). The curriculum system in the Madrasa uses the same curriculum system as Al-Azhar University Cairo, Egypt. The style of education in Al-Azhar Madrasa is to support religious education and modern sciences (Noor & Latif, 2012; Rahim, 2017). The works of Said Nursi are contained in the form of books, treatises (epistles), and short writings containing aspects of Islamic teachings based on the Tafsir of the Qur'an and Hadith of the Prophet Muhammad SAW, Said Nursi's views on issues relevant at that time, as well as specific thoughts on actual issues at that time (Noor et al., 2017; Syauqi, 2017).

Said Nursi's works have also been published in Turkish and Arabic and have been printed in various countries. The works of Said Nursi include: *Rasail An-Nur (Risali-i Nur)*; *Lem'arlar (Tabu)*; *Sözler (Words)*; *Mektubat (Letters)*; and *Asa-yi Musa (Stick of Moses)*; *Tarihçe-i Life (History of Life)*. These are only a small part of Said Nursi's famous works, they have had a wide influence on the understanding of religion and Islamic thought among Said Nursi's followers (Alatas, 2010; Salih, 2021).

But among the famous works of Said Nursi, the author will discuss one of his karnya, namely the Book *Ar-Rasail An-Nur (Risale-I Nur)* which was a monumental work in the 20th century (Saleh &; Permana, 2019). This book has been translated from Turkish into Arabic by Ihsan Qasim as many as 10 volumes, except for one volume that he wrote directly in Arabic, namely *Iyārat al-Ījaz*. Kitab Rasail An-Nur covers topics related to religion, theology, Qur'anic exegesis, Hadith, philosophy, science, and social issues (Noor & Latif, 2012; Syauqi, 2017; Vahide, 2017). Furthermore, the book of Rasail An-Nur contains a deep interpretation of the Qur'an, where Said Nursi connects the verses of the Qur'an with his philosophical, scientific and social thoughts (Interest, 2017). Not only that, the book of Rasail An-Nur also discusses various explanations and commentaries on hadiths thematically or in accordance with the theme being discussed (Ahmad & Abdullah, 2021).

On the other hand, the appearance of the book *Rasail An-Nur* also has a very dark history, where this work was made by Said Nursi when he was exiled to Barla, Isparta in the interior of Turkey (Hastuti, 2016). The reason why Said Nursi was exiled to Barla was because of the response from the government and conservative scholars to Said Nursi's thoughts and activities which were considered controversial and could threaten the political and social stability of the community (Salih, 2021; Vahide, 2017). Therefore, after his arrest and imprisonment in 1911, in 1925 the government agreed to exile Said Nursi to the remote area of Barla, in the interior of Turkey, in order to keep Said Nursi away from the center of power in Istanbul and minimize the spread of his influence among the public (Interest, 2017). Therefore, this exile is also an important time for Said Nursi to be able to create an extraordinary and monumental work that can be the basis of his thoughts and teachings (Al-Roubaie & Alvi, 2017; Sempo & Khosim, 2020).

*Rasail An-Nur* is considered an influential work in the tradition of modern Islamic thought. He has influenced many followers and readers throughout the Muslim world. This work also became the foundation for the Nursi Movement, which emphasized a balanced, inclusive, and time-relevant understanding of Islam (Interest, 2015). Therefore, the author is interested in researching or studying in depth about Said Nursi's method in understanding the meaning and meaning of the Hadiths contained in the book *Rasail An-Nur* (Affandy & Zulkifli, 2020; Shahrani, 2010).

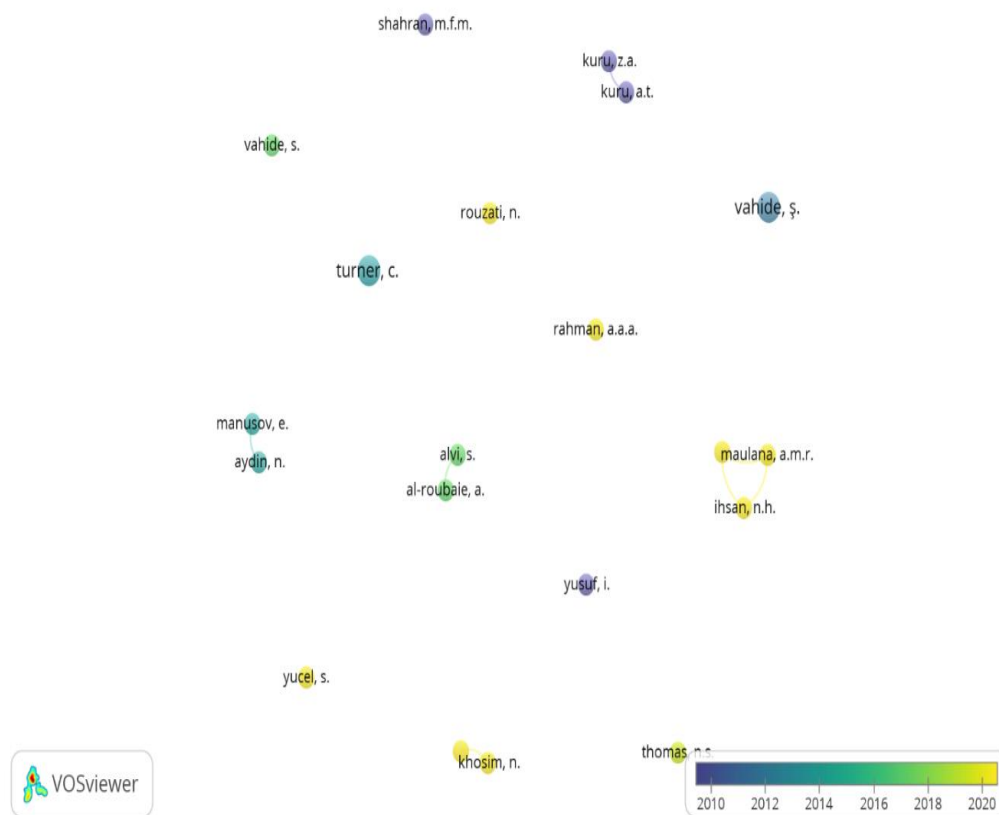


**Fig 1. Analysis VOSviewer Keywords**

Based on the results of VOSviewer's analysis of the title and abstract in the research article that examines the form of understanding of Sa'id Nursi in *Kitab Rasail An-Nur*, that this theme is not a new issue in the field of Islamic science. Where it can be seen that research on this has been studied since 2012 to 2020, while the research in question is international-scale research that has been indexed by Scopus. *Kitab Rasail An-Nur* is one of the popular works among Said Nursi's other works that discusses the interpretation of the Alquran and Syrah Hadith based on Said Nursi's understanding.

The researchers previously discussed the biogara fi of (*life*) Said Nursi from his study until known as Badiuzzaman who had extraordinary thoughts until he was arrested and exiled to a remote island which finally created a work entitled *Rasail An-*

*Nur*, the book discusses (*through*), (*methodology*), (*reconciliation*) Said Nursi in understanding the interpretation of the (*Quran*) in the book *Ar-Rasail Nur* and also Said Nursi has also expressed his thoughts in the fields of (*politic*), religion / belief (*Faith*), (*Prophet*). And the most famous is the study of how Said Nursi sees aspects of Islamic teachings can be applied or understood in accordance with the progress of the times (*Environmental Sustainability*), by trying to unite the thoughts of previous scholars and contemporary scholars by conducting dialogue between figures to look for problems and solutions. But what is interesting is that research on how Said Nursi's method in Understanding Hadith has not been researched until 2020, where most researchers previously discussed Said Nursi's method in understanding Quran interpretation. So it can be concluded that the research on Said Nursi's understanding of Hadith in *Kitab Rasail An-Nur* is research that has not been studied by researchers before or has been researched but has not been indexed by scopus.



**Fig 2. Analysis VOSviewer Authors**

Furthermore, based on VOSviewer's analysis of the author or *Authors* in a research article on the form of understanding Sa'id Nursi in *Kitab Rasail An-Nur* that the range of years is 2010 – 2020. The results of the author's analysis here are the same as the research on the analysis of abstracts and titles, namely research articles indexed by Scopus. Furthermore, the development of the number of authors each year develops stably which can be seen from the cluster of the color of the circle where the color distribution is almost the same. So it can be concluded that many research experts have begun to study this issue and will continue to improve for the next researchers.

## LITERATURE REVIEW

In understanding the Tafsir of the Qur'an and Hadith, Said Nursi tried to connect the two sources of Islamic teachings (Qur'an and Hadith) with deep thoughts scientifically and following the times (Islamiyah, 2013; Vahide, 2017). Therefore, there are several approaches that Said Nursi has in understanding Hadith and Tafsir of the Qur'an including: i) Thematic Approach, which is to group hadiths related to certain topics or themes; ii) textualization, paying attention to the historical, cultural, and social context in understanding hadith and tafsir, meaning that Said Nursi also considered the situation when the hadith was delivered by the Prophet Muhammad (SAW) and the verses of the Qur'an were revealed to understand the meaning and message contained therein; iii) Conformity with common sense, that the teachings of Islam must be rational and understandable by human reason; iv) Synchronization in the Qur'an, where in understanding Hadith and Tafsir Said Nursi ensures harmony and conformity with the teachings of the Qur'an; v) combining modern science, namely in understanding Hadith and Tafseer he tried to connect Islamic teachings with contemporary understanding; vi) Practical Orientation, emphasizing the application of Islamic teachings in everyday life (Al-Roubaie & Alvi, 2017; Çaksen, 2022).

Literally Rasail An-Nur means "Message/Letter/Treatise of Light" (Al-Roubaie & Alvi, 2017; Michel, 2015; Shahrani, 2010). The main characteristics of Kitab Rasail An-Nur include: i) Tafsir of the Qur'an, Said Nursi presents the interpretation of the Qur'an by considering the context of the times and paying attention to the message, spiritual, moral, and social contained in the Qur'an; ii) contemporary understanding, where Said Nursi seeks to explain the relevance of Islamic teachings in social, political and modern contexts; iii) defense of faith, Said Nursi uses rational and scientific arguments to support religious teachings; iv) philosophical and scientific thought, Rasail An-Nur covers philosophical and scientific concepts relevant to Islamic understanding; v) moral and social messages, where Said Nursi emphasizes moral, ethical, and social responsibility messages (Majeed, 2020; Marble, 2007).

Please note that although the book of Rasail An-Nur contains Tafsir of the Qur'an and an explanation of Sharh Hadith. However, this book does not meet the classical criteria to be called a book of Qur'anic Tafsir or a specially structured Book of Hadith. Because the book of Rasail An-Nur is a collection of writings that combine the interpretation of the Qur'an, theological thoughts, and moral messages from the point of view of Said Nursi (Alkifahadi, 2012; Marble, 2007). Therefore, this book is more accurately described as a collection *Treatise* or epistle covering various topics related to Islamic teachings, theology, Qur'anic exegesis, philosophy, science and social issues.

The themes of Hadith discussed in the book of Rasail An-Nur are: i) Futuristic Hadith, which is a hadith that explains the signs of the great doomsday such as the appearance of the Dajjal and Prophet Isa (as), the appearance of Imam Mahdi, the walls of Zulkarnain and Ya'juz and Ma'juz; ii) Hadiths about allusion e.g. the hadith of the earth sinking on bulls and fish; iii) Hadiths about the conflict of reason or religious norms such as the hadith of the Prophet Moses that struck the eyes of Malikat Izrail; iv) Hadith about fadhail amal, such as the hadith of the primacy of the surahs in the Qur'an and the Hadith of the creation of the Prophet Adam (as) according to the form ar-Rahman (Machasin, 2005; Sempo & Khosim, 2020).

Actually Many scientists have researched the works and thoughts of Sa'id Nursi in the form of articles and books (Baihaqi, 2016; Marble, 2007; Muflih, 2016). If on a global and international scale, Nursi's thinking is familiar, not so in Indonesia Amelia, (2021); Baihaqi, (2016); Noor et al., (2017), It can be said that the research that discusses

Said Nursi's thoughts is still small. One of them is the results of research [Machasin, \(2005\)](#) who tried to collaborate Said Nursi's ideas on Sufistic discourse with the influence of Sufi figures or ideas, such as Ghazali, Abdul Qadir al-Jilani, and Imam Rabbani and where Nursi stood ([Alqadsi, 2017](#); [AlQodsi & Bidin, 2017](#)).

Intensive research has previously been conducted by [Vahide, \(2017\)](#); [Shahran, \(2010\)](#); [Alatas, \(2010\)](#); [Çaksen, \(2022\)](#); [Majeed, \(2020\)](#) which elaborates Nursi's concepts of religious tolerance so as to form a plurality of religions. As for previous researchers who discussed the method of interpretation of Nursi in *Al-Nur Leaflet* ([Syauqi, 2017](#); [Islamiyah, 2013](#)); [Muflih, 2016](#)); [Noor et al., 2017](#)). While there is still little study on Sa'id Nursi's method in understanding hadith in the book *Rasail al-Nur*. Therefore, the author is interested in researching the principles of understanding the Hadith Sa'id Nursi.

## METHODS

This research uses Qualitative method [Bartlett & Vavrus, \(2016\)](#); [Bolton, \(2021\)](#); [Gustafsson, \(2017\)](#) with a Hermeneutic approach (Hermeneutics). According to [Crowther et al., \(2017\)](#); [Kakkori, \(2020\)](#); [Shept, \(2019\)](#) Hermeneutics is an approach or method of interpretation that interprets texts, cultures, and experiences that focuses on the process of interpretation, expression of meaning, and subjective understanding of the text or context under study. Therefore, in the Hermeneutics approach, the author analyzes from two aspects, namely the objective aspect (Hadith) and the subjective aspect (the background of Said Nursi's thought). Where in the process of finding objective data (Said Nursi's method in understanding and interpreting the Hadiths contained in Book Rasail An-Nur), the author also balances the process by analyzing from the subjective aspect (personal figure of Said Nursi), which is based on the form of thought that influenced Said Nursi in understanding the Hadith in the book of Rasail An-Nur ([Affandy & Zulkifli, 2020](#); [Marble, 2007](#)).

The source of data in this study is the hadiths contained in the Book Rasail An-Nur. Then the data is grouped by themes (*Thematic Analysis*) in accordance with the purpose and needs of research data. According to [Clarke & Braun, \(2018\)](#); [Herzog et al., \(2019\)](#); [Neuendorf, \(2019\)](#); [Terry et al., \(2017\)](#) Thematic analysis is one of the analytical techniques that researchers can use in analyzing the results of the analysis so that it can be seen clearly and easily understood by readers ([Arifin et al., 2023](#); [Engkizar et al., 2017](#)). As for analyzing the theme, the author uses the NVivo 12 Software analysis application. The use of NVivo 12 Software analysis aims to make it easier for researchers to display research results (themes) ([Crowe et al., 2011](#); [Terry et al., 2017](#)).

## RESULT AND DISCUSSION

According to Said Nursi, Sunnah is a means to get closer to Allah (*murāqabah al-Ilāhi*) that can change simple habits (*Abshatu al-Mu'amalah al-'Urfi*) Become Worship ([Shamsuri et al., 2022](#); [Wannes, 2019](#)). Sa'id Nursi explained that for love for Allah through his Messenger are two relationships *ijābiyyah* and *salbiyyah* which both have *natijah* of the two premises ([Adeni & Alfandi, 2023](#)). He said, "If you love God then you must follow his beloved (*ijābi*), and if there is none *Ittiba'* (follow the Prophet) then it is not called love to Allah (*Salbi*)." According to the author, in Sa'id Nursi's view there is an absolute requirement for *Murāqabah* to Allah, that is, follow the Sunnah. By definition, Sa'id Nursi's view of the Sunnah is the same as that of the Hadith scholars. This can be proved in his book *al-Sunnah al-Nabawiyah* he says:

ان السنة رسول الله الاعظم ثلاثة منابع هي اقواله وافعاله واحواله وهذه الاقسام الثلاثة هي كذلك ثلاثة " اقسام : الفرائض والنوافل و عاداته "

It means: "That the sunnah of the Messenger is found in three sources, namely words, deeds, and *ahwal* Rasul. These three matters are also divided into three, namely: *fardhu*, *nawafil*, and the habits of the Prophet".

Furthermore, Said Nursi also gave views on the Hadith of Mutawatir and Sunday. According to him, the Mutawatir hadith is a hadith whose position is undoubted and convincing. According to [Islamiyah, \(2013\)](#) The hadith mutawatir is divided in two. *First*, which is *sukuti*, that is, showing an attitude of acceptance in a way that is not discussed and questioned. Thus, their silence shows that the events they heard were indeed true ([Machasin, 2005](#)). *Second*, their agreement is jointly related to the information available although the history varies ([Saleh & Permana, 2019](#)). That is, in general, the incident is mutawatir in terms of eating where it gives birth to beliefs and is not affected by differences in the form of history ([Michel, 2015; Noor & Latif, 2012](#)).

As for the Sunday Hadiths, Sa'id Nursi gives the same evidence as the majority of Hadith scholars where the position of hadiths Sunday as a dalil in blasphemy. In fact, in this consolation Sa'id Nursi is taqlid to the scholars *Jarh of Ta'dil* and the scholars of hadith who have six books (*Al-Kutub al-Sittab*) ([Ihsan et al., 2022; Rahim, 2017](#)). Therefore Sa'id Nursi is a scholar *mutawassith* (moderate) in judging a hadith. This is evidenced when Sa'id Nursi criticized Ibn Jauzi's excessive attitude in dealing with the law of one hadith excessively, such as his comments to Ibn Jauzi in understanding hadith *maud'u*. He commented, "Hadith *maud'u* are words that are not from the Prophet Muhammad (peace be upon him); but it means that the hadith is vanity or corrupt." ([Sempo & Khosim, 2020; Syauqi, 2017](#)).

Likewise, when Said Nursi understood the Hadiths summarized in the book of Rasail An-Nur, he argued that the hadiths contained in the book were included in the Musykil Hadith ([Islamiyah, 2013; Michel, 2015](#)). According to Said Nursi, Musykil Hadith is a Hadith whose meaning is not yet clear due to the existence of *Majaaz* (parable), *Isra'iliyyat*, *Kemutasyabihan* Hadith *Mudraj*, expert understanding *Kasyaf* which is wrong, and understanding from different scientific backgrounds. The motive for the emergence of this understanding is based on the scholars who end the Hadith, where a Hadith can be said to be Saheeh or Dhaif only seen from sanad, without looking at the aspect of Matn Hadith ([Baihaqi, 2016; Shamsuri et al., 2022](#)). Therefore, Said Nursi also tried to understand the Musykil Hadith to focus on exploring the wisdom contained in it rather than debating whether this hadith is shahih or not.

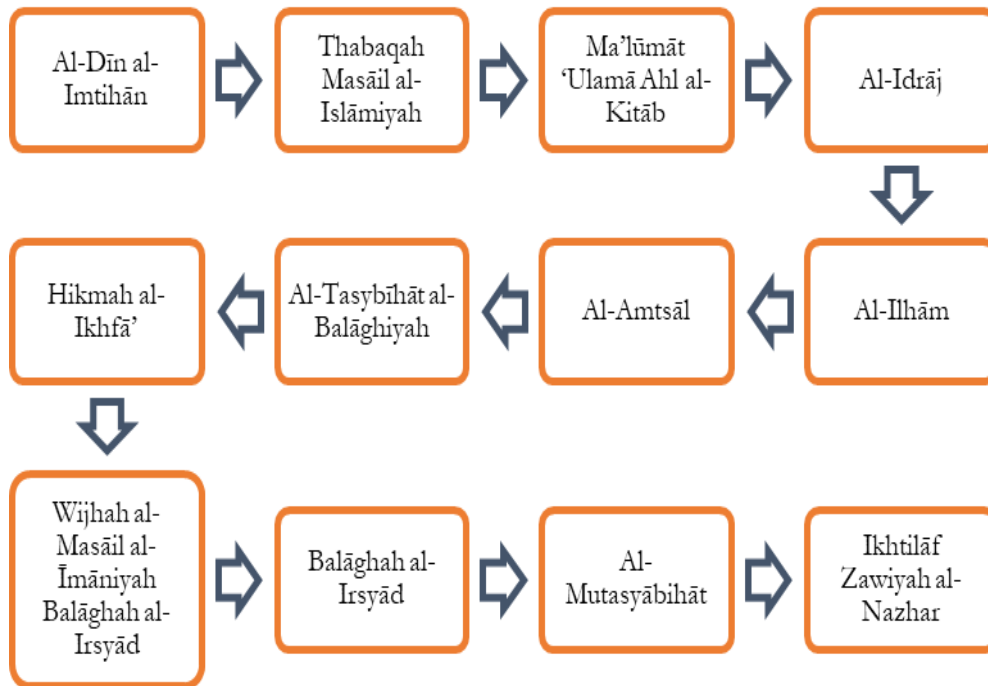
For this reason, there are four concepts of Said Nursi in assessing and also understanding the Musykil Hadith including: *first*, focus more on paying attention to context *Matn* Hadith than criticism of sanad. *Second* not hastily judging a hadith to be a false Hadith or *Mardud* (rejected) even denies the Hadith of Musykil which because the hadith is contrary to human reason. *Third* in understanding Hadith *Musykil* Must look at it from different points of view. *Fourth*, the purpose of understanding the Hadith of Musykil is to explore its wisdom ([Islamiyah, 2013; Marble, 2007; Sempo & Khosim, 2020; Turner, 2008](#)).

### Said Nursi's Methods in Understanding Hadith in Kitab Rasail An-Nur

As found in the book *Rasail al-Nur*, the author finds the word *al-Ushulu fi Fahmi al-Ahadistin al-Nabawiyah* which literally means "principles in understanding the Hadiths of the Prophet Muhammad (SAW)". Based on Sa'id Nursi's understanding of hadith, the

author will focus on discussing several volumes of the book of Rasail An-Nur, namely in volume one *al-Kalimāt*, volume two *al-Maktubāt*, volume three *al-Lama'āt*, and volume four *Al-Shuāt*.

As for the four volumes of Kitab Rasail An-Nur, the author found 12 (twelve) methods of Said Nursi in understanding Hadith. The method talks about how to overcome problems around creed, motivation to worship and confusion (*syubbāt*) materialist thinking in understanding the Hadith *Musykil*. To make it easier, the author will describe 12 methods of Sa'id Nursi in understanding Hadith in Kitab Rasail An-Nur:



**Fig 3. Twelve Methods of Said Nursi Understanding Hadith in Kitab Rasail An-Nur**

*Al-Dīn al-Imtihān*. (religion is a test), *Al-Imtibān* In this context it is about testing or challenges, while in carrying out these challenges or tests humans are given the ability to think (Marble, 2007; Muflih, 2016). Where in the book Rasail An-Nur He explained a number of events that will be witnessed by humans in the future but with vague and difficult to understand explanations, and not necessarily easy to believe.

The book explains that "if the signs of the end are explained as axiomatic so that man must confess them, then in such a condition there is no difference between charcoal and diamond, the secret of God's assignment and the results of the trials are in vain". The truth is that if Allah Almighty tells mankind about all the doomsday matters of the event as a whole, then what will happen is that people will find it difficult to believe and sort out which news is genuine and which news is only made up by humans. Then the quote about "the test is in vain" is the absence of human effort as a thinking being to study and find the true truth that has been explained in the Qur'an and Hadith (Ihsan et al., 2022; Wannas, 2019).

The hadith that explains the signs of the great apocalypse include the appearance of al-Mahdi and al-Sufyani. As among these hadiths, there are many opposing legal views due to the diversity of history. But Said Nursi was able to digest this with logic followed by *ibktiyār* others to choose (Adeni & Alfandi, 2023). From the above, in this first method, Sa'id Nursi explains that the hadith on the subject of al-Mahdi and al-



Sufyani belongs to the hadith '*alamātu al-Sā'ah* (signs of the doomsday), where each other supports each other and each other becomes *al-Tawāabi'* and *Shawāhid*. For others, the law of blasphemy is indisputable even though the legal status of the hadith varies.

***Thabaqah Masā'il al-Islāmiyah.*** (Islamic issues have a number of levels and positions.) In the aspect of Aqidah, when a postulate requires a strong proposition (*burhān qoth'i*) then the solution is simply to be convinced by strong conjecture (*Ghalabah al-Zhan*), and an attitude of acceptance without rejection (*Al-taslim*) (Kuru & Who, 2008; Machasin, 2005). Therefore, there is no need for a strong argument to explain these events, because they do not fall into the foundation of faith, so it is enough to believe and not reject (Aden & Alfandi, 2023; Majeed, 2020).

From the information above, this second principle explains the need to distinguish between the postulates to be used *Argument*, so that it can be distinguished between problems that are not in nature *ushuli* (not core) with problems that *ushūli* (core). When the problem is only *furu'i* on the issue '*aqidah* whose postulates are not from hadith *mutawātir* that *Qath'i al-Tsubūt*, then according to Sa'id Nursi, it is enough to argue with *Ghalabah al-Zhan* (holding on with strong guesses). For example, when someone does not believe in the descent *Dajjāl* in the last days, it is not said to be out of Islam. Because the postulate is still in the realm of *Zhanni al-Tsubut*, but Said Nursi suggested that it is good to be a human being who believes in Allah SWT enough to torment *taslim* (accept without rejection) (Bidin & Al-Qodsi, 2020).

***Ma'lūmāt 'Ulamā Ahl al-Kitāb.*** (Information of scholars of the book (Christians and Israelis)". Sa'id Nursi explained that many scholars from among the Children of Israel and Christianity during the time of the Companions converted to Islam. They converted to Islam with some information they had before. Not a few of the information they brought was contrary to reality which was then considered part of Islam (Affandy & Zulkifli, 2020; Baihaqi, 2016).

In this method, Sa'id Nursi refers to what we know in the Science of Hadith, namely narration *Isrā'iliyāt*, where Sa'id Nursi explained that one must be selective in assessing a hadith, let alone to be used as a source of evidence so as not to easily accept the Hadith whose news content is classified as *Isrā'iliyāt* (Zaidin, 2017).

For example, the Hadith postulates about being on paradise there is still '*Arsh* Allah. As for the hadith there is a mistake from the kalam expert who states '*Arsh* is *Falakun Mustadir* or *Al-falak at-taasi'* (ninth galaxy), where this galaxy covers all nature from all sides. Indeed, '*Arsh* Allah itself is so great compared to the heavens of the earth and galaxies in this world. The seat or '*Arsh* Allah cannot be called a galaxy (*Falak*). Salaf scholars say that '*Arsh* is the place where the feet of Allah rest. While the chair is located in front of '*Arsh* like a *Mirqah* (*ladder*) leading to '*Arsh*.

Therefore Ayub et al., (2020); Baihaqi, (2016) Sa'id Nursi has his own views on this case as summarized in the book *al-lama'at*; i) Mistakes from scholars *Bani Isrā'il*, where when he converted to Islam, it was returned to his personal not to Islam. The point is that when they decide to convert to Islam, but the information that makes them convert to Islam, the source is not from the Islamic religion itself. So it's not that they're illegal to be Muslims, but the offense is returned to themselves. ; ii) Over time a substance can change as it moves from the pious generation to the next generation who are ignorant. This is likened to the flow of water in a river, where when the flow of water from above is clean, but when it reaches below the water is not as clean as the water above. So with information, when the information is conveyed from the main source, then the information will definitely change when disseminated to everyone. Therefore it is necessary to sort out information and not easily believe an information

that is not from the original source (Affandy & Zulkifli, 2020).

**Al-Idraj.** (Insertion or merge). According to Sa'id Nursi *al-Idraj* is the narrator's statement or the meaning they take from understanding in understanding a hadith which is then included in the hadith's matn (Majeed, 2020; Muflih, 2016). This is because human nature is inseparable from errors, causing words or conclusions that contradict reality, thus weakening the position of the hadith.

Hadith *mudraj* is part of one of the hadiths *dha'if*, why Sa'id Nursi discusses science *musthalab*. The hadith has two reasons (Islamiyah, 2013). *First* to beware of the hadith *mudraj* because it is alleged that there is an addition from one of his statures so that the position of the hadith is questionable. *Second* when is the hadith *mudraj* combined with other hadiths that are shahih and can be accepted by criticism sanad and matan, hence the hadith *mudraj* will be upgraded to hadith *dha'if yanjabir* (Al-Roubaie & Alvi, 2017; Shahrani, 2010). Therefore, it can be understood that, *al-Idraj* (insertion) of either words or meanings outside the context of the Hadith itself is strictly prohibited because it can change the intention of the Hadith itself in understanding the Hadith. Therefore, according to Said Nursi, to understand the hadith, you must understand the rules – *kiadah* in *the science of Musthalab* Hadith in order to avoid mistakes that can cause heresy among people.

**Al-Ilham.** (Inspiration). According to Sa'id Nursi several meanings *ilham* expressed by hadith experts from among *guardian* and experts *Kasyaf* which they regard as a Hadith (Noor et al., 2017; Vahide, 2017). This appears among believers who believe that there are people other than the Prophet who received Hadith.

Examples of the meaning of Hadith:

حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ. رَضِيَ اللَّهُ عَنْهُ. قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَقَدْ كَانَ فِيمَا قَبْلَكُمْ مِنَ الْأُمَمِ مُحَدِّثُونَ، فَإِنْ يَكُ فِي أُمَّتِي أَحَدٌ فَإِنَّهُ عُمَرُ " (رواه البخاري: 3689، في الباب مناقب عمر الخطاب أبي حفص القرشي العدوي رضي الله عنه)

It Means: "Yahya bin Qaza'ah told us, Ibrahim bin Saad told us, from his father, from Abu Salamah, from Abu Hurairah (ra) the Prophet (peace be upon him) said: "There was a hadith among the nations before you, so if anyone in my country, it is 'Umar." (Shahih Bukhari No. 3689 vol.5 book 57,).

According to Said Nursi the word "Hadith" means "inspiration", because if this hadith is understood with the naked eye, it can potentially lead to errors that result in conflicts between Hadith scholars about the existence of hadith whose sources come other than the Messenger of Allah, namely hadith received by saints and companions (Islamiyah, 2013; Noor et al., 2017). Therefore, Said Nursi interprets the word "Hadith" with "Inspiration" which is obtained from the process of experience of getting ideas, ideas, or insights spontaneously or unexpectedly but this is not part of the hadith.

From this information, the author understands that Sa'id Nursi was a reformer who had various different disciplinary backgrounds, so he was very selective in accepting hadith. Evidently, although Said Nursi was born from a Sufi family, he already had his own understanding of the term *ilham* which is the intuition of a shaleh person (Salih, 2021; Vahide, 2017). Where this cannot be used as a handle for the problem of hadith history even though he himself did not dare to reject it directly because there is a shahih hadith which explains that he (Umar) was awarded Hadith by Allah SWT even though he (Umar) was not a Prophet or Messenger (Courtesy & Mudin, 2020).

**Al-Amtsal.** (Example) According to Sa'id Nursi, there are a number of known stories in the midst of society where the story becomes a kind of parable (Alatas, 2010;

Syamsuri et al., 2022). But what is seen in the parable is not the true meaning, but the purpose behind it. Therefore, in some hadiths there are mentions of a number of stories, figurative stories, and parables that have been widely known as forms of guidance and teaching. If there is a lack of meaning in the matter, it is returned to 'urf (habits) that exist, as well as on the stories that develop widely in their midst (Rahman, 2021; Zaidin, 2017).

As for the example of the hadith 'Urf (custom) which explains about determining the size of the weight of the scale, as the hadith is as follows:

أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنِ الْمَلَائِكِيِّ، عَنْ سُفْيَانَ، ح وَأَنْبَاءَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ، قَالَ أَنْبَاءَنَا أَبُو نُعَيْمٍ، عَنْ سُفْيَانَ، عَنْ حَنْظَلَةَ، عَنْ طَاوُسٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الْمِكْيَالُ عَلَى مِكْيَالِ أَهْلِ الْمَدِينَةِ وَالْوَزْنُ عَلَى وَزْنِ أَهْلِ مَكَّةَ " . وَاللَّفْظُ لِإِسْحَاقَ . (رواه النسائي: 4594)

It Means: *Has narrated to us ishaq ibn ibrahim, from Mulaaii, from Sufyaan, and told us Muhammad ibn Ibrahim, has narrated to us Abu Na'im, from Sufyan, from Hanzhalah, from Thaawus, from Ibn Umar, has said the Prophet (peace be upon him): The weight measure (scale) used is the weight measure of the Meccan expert, while the size of the content used is the size of the content of the Medina expert. Lafz of Ishaq (Narrated by An-Nasa'i No: 5594 Vol.5 book 44).*

Based on the hadith above, this means an affirmation from the Prophet SAW, on the professional conditions of the residents of Medina as date and grain farmers so that in carrying out buying and selling transactions, they are directed to continue to use the dosage. To the residents of Makkah whose average profession is as a trader. The Prophet (peace be upon him) insisted on continuing to use scales (Syamsuri et al., 2022; Syauqi, 2017). Thus, this shows that the Prophet (peace be upon him) gave legitimacy to the traditions prevailing in Medina and Mecca. And not erasing or imposing the traditions of one region must be applied in other regions (Alkifahadi, 2012; Islamiyah, 2013).

Based on this principle, Sa'id Nursi uses an approach to hadiths containing *tamtsilan* and analogy, and return the matter to the meaning agreed upon by 'urf (society) (Noor & Latif, 2012; Saleh & Permana, 2019). The author adds that if these hadiths are acceptable in degree, they are acceptable. *sanad* and *kill*, but if it cannot be accepted in *sanad* and *matan* and the quality of the hadith is very weak, then this hadith is rejected. The intention is rejected, it does not mean that the hadith is damaged like the hadith *maudhu'*.

**Al-Tasybihāt al-Balāghiyah.** (Parables in rhetoric). Sa'id Nursi described many parables and rhetorical examples that are positioned as essence (Al Faruqi et al., 2021; Noor et al., 2017). This happens because of the development of science that causes assumptions or parables that can be accepted by logic so that it becomes a truth or essence.

For example, the Hadith is as follows:

عن أبي هريرة رضي الله عنه قال: كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ سَمِعَ وَجِبَةً، فَقَالَ: «هَلْ تَدْرُونَ مَا هَذَا؟» قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «هَذَا حَجْرٌ رُمِيَ بِهِ فِي النَّارِ مُنْذُ سَبْعِينَ خَرِيفًا، فَهُوَ يَهْوِي فِي النَّارِ الْآنَ حَتَّىٰ انْتَهَىٰ إِلَىٰ قَعْرِهَا فَسَمِعْتُمْ وَجِبَتَهَا (حديث صحيح - رواه مسلم)

It means: "From Abu Hurairah -Radhiyallahu 'Anhu-, he said: "We were once with the

*Messenger of Allah -Sallallāhu 'Alaihi wa Sallam-, then suddenly there was a roar. Then he asked: 'Do you know what this is?' We answered: 'Allah and His Messenger know better.' He said: 'This is a stone thrown into hell since 70 (seventy) years, it continues to float into hell now until it falls into its hole, then you hear its bang''.* (Saheeh hadith is narrated by Muslims).

This hadith tells that once the companions were accompanying the Prophet (peace be upon him), then they heard the sound of something falling. So, the Prophet (peace be upon him) asked: "Do you know what that sound is?" They said: "Allah and His Messenger know better." He replied: "It is a stone that has been thrown into hell since 70 (seventy) years, it continues to float into hell until now it reaches its crust, so you also hear the vibration of hell due to the stone reaching its bottom".

Sa'id Nursi tried to illustrate the event, where if the companions who heard this hadith understood without knowing the essence of eating, surely the companions would deny the hadith (Majeed, 2020; Sempo & Khosim, 2020). However, this understanding would have been correct if the Companions had known a clear fact that soon one of them came to tell the Prophet that a famous hypocrite had just died, when it could be known that through his extraordinary rhetoric the Prophet (saw) described the figure of the hypocrite who had been seventy years old rolled like a stone rolling to the bottom of hell, where his whole life is falling into kufr and to the lowest level. Then Allah Almighty uttered the voice exactly at the time of the hypocrite's death, and made it a sign of His power (Affandy & Zulkifli, 2020; AlQodsi & Bidin, 2017; Bidin & Al-Qodsi, 2020).

*Tasybih* is an important subject in science *Balaghah*. Can the author understand that a *mubaddits* on duty *mentakbrij* Hadith message must master knowledge *Balaghah* (Michel, 2015; Turner, 2008). The incident narrated in the hadith message above is *About* (the situation) of the hypocrites, this is also included in the miracles of the Prophet Muhammad SAW and we as his people should accept and believe what he has *tasybikan* from what he said (Hadits) (Islamiyah, 2013).

**Hikmah al-Ikhfā'.** Sa'id Nursi's understanding of this method is the purpose of Allah SWT to hide some events because behind it there are a number of wisdom and *Mashlahat* (Çaksen, 2022; Marble, 2007). For example when Allah Almighty describes the events of the night *Lailatul Qadr* where the event occurred in the last ten months of Ramadan, but in the Qur'an Allah SWT does not explain specifically on what night the event will come, and only explains the virtue of mankind worshipping at night *Lailatul Qadr* This is by explaining the signs of the emergence of the event (Baihaqi, 2016; Rahman, 2021). In addition to the events of the night descent *Lailatul Qadr*, there are also events that are also not specifically explained such as human death, the story of Wali Allah SWT, the appearance of the Day of Judgment (Imam Mahdi, Prophet Isa, Dajjal, and Ya'jud and Ma'jud) and others (Al-Roubaie & Alvi, 2017; Baihaqi, 2016).

This problem is analogous to Sa'id Nursi as follows: "If the time of man's death had been known, he would have spent half his life in negligence and half in fear like a man who is led step by step to the gallows (AlQodsi & Bidin, 2017; Turner, 2008). It aims to maintain a balance between the world and the hereafter and to maintain the eternal benefit of man where his heart is between hope and fear where at any moment man is faced with the possibility of dying or staying alive (Amelia, 2021; Machasin, 2005). Thus, twenty years of the age of unknown death is better than the age of a thousand years whose death is known."

Therefore, it can be understood that Sa'id Nursi tries to bring the reader to the values of wisdom from the lesson *Sufism*, that the believer is between *Al-Khauf* and *al-*

*raja'* with the meaning of fear of the torment of Allah SWT and full of hope for his mercy. Even so, Sa'id Nursi has his own opinion on the fact of al-Mahdi and Sufyani, which consists of various hadiths about '*Alamatu al-Sa'ah*' (Al-Qadsi, 2017; Vahide, 2017).

***Wijhah al-Masail al-Imaniyah.*** According to Sa'id Nursi, most of one's faith problems point to a number of things related to the narrow and limited nature, while others point to nature *Ukbrawi* which is spacious and free (Bidin & Al-Qodsi, 2020; Ihsan et al., 2022). This opinion arises because part of the hadith of the Prophet SAW there are problems *Fadhail al-a'mal* which has been described in a rhetorical language style as a form of motivation and threat. So, for people who are not careful in thinking that a number of hadiths of the Prophet (peace be upon him) are excessive, this is actually not the case. All of that is true and is a fact and there is nothing superfluous in it (Alkifahadi, 2012; Ayub et al., 2012).

According to the author Sa'id Nursi tried to explain how to understand the hadith *Fadhail al-a'mal* with an approach *Sufism*, which is seen behind Sa'id Nursi's word "an essence" which is the equivalent of the word "shari'a" (Ahmad & Abdullah, (2021); Alatas, (2010) This is shown in the hadiths relating to *Fadhail al-a'mal*. Indeed, so far mankind still sees this from the aspect of *Sharia*, so that even the spiritual aspect becomes superficial and humans only make hadith as a machine that can blacken and whiten a problem (Al Faruqi et al., 2021; Wannan, 2019).

Furthermore, in understanding the Hadith about *fadhail al-a'mal*, an inaccurate person will think that the hadith is *Dhaif* or even *Maudhu'* because he considers it an exaggeration. Like the following hadith example:

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ سُلَيْمَانَ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَوْ كَانَتِ الدُّنْيَا تَعْدِلُ عِنْدَ اللَّهِ جَنَاحَ بَعُوضَةٍ مَا سَقَى كَافِرًا مِنْهَا شَرْبَةَ مَاءٍ " . وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ . قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ . (رواه الترمذي: 2320)

It Means: *Having reported to us Qutaibah, has told us Abdul Hamid bin Sulayman, from Abu Hazim, from Sahl bin Sa'id, has said the Prophet (peace be upon him): "If the world in Allah's side is comparable to the wings of a mosquito Allah does not want to give unbelievers even a sip of water". (Narrated by Tirmidhi, No. 2320, Vo.4 book 10).*

The purpose of the Hadith according to Said Nursi does not mean to compare mosquito wings with this large nature, but Said Nursi compares a finite world with this age is worth the same as mosquito wings if that age is used to sin (Islamiyah, 2013; Syaumi, 2017).

***Balaghah al-Irsyad.*** Sa'id Nursi explains that some human individuals have extraordinary abilities in large groups. If this extraordinary human figure surpasses other human individuals in terms of goodness and shalehan, then he will be a pride for his circle. And vice versa if not, then it will be a warning informing of disasters and misfortunes upon them. Each of these special individuals grows as a meaningful figure in each community. While others try to imitate his attitudes and deeds and strive to achieve his goals (Alqadsi, 2017; Machasin, 2005).

So, what Said Nursi meant was the figure of a ulama figure, as it is known that ulama are human beings who are experts and understand the context of religious science. Whether it is from the aspect of worship, social, spiritual which of course whatever they convey, command and do will definitely be used as a reference and role model by Muslims (Kuru & Who, 2008; Majeed, 2020; Vahide, 2017). On the other

hand, the role of scholars in determining the argument of a law is also influential, so being a scholar is not as easy as just knowing this law and that law or only limited to memorizing the Qur'an and Hadith, but they also have a very extraordinary mindset or understanding in interpreting a certain thing both from the aspect of law, worship according to the era they are going through without coming out or contradicting the context of the proposition *Naqli* (Alquran and Sunnah) (Al-Roubaie & Alvi, 2017; Rahman, 2021).

Like the hadith about the law of storing paintings or pictures as home decoration.

أَخْبَرَنَا عَلِيُّ بْنُ شُعَيْبٍ، قَالَ حَدَّثَنَا مَعْنٌ، قَالَ حَدَّثَنَا مَالِكٌ، عَنْ أَبِي النَّضْرِ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، أَنَّهُ دَخَلَ عَلَى أَبِي طَلْحَةَ الْأَنْصَارِيِّ يَعُوذُهُ فَوَجَدَ عِنْدَهُ سَهْلَ بْنَ حُنَيْفٍ فَأَمَرَ أَبُو طَلْحَةَ إِنْسَانًا يَنْزِعُ مَطًّا تَحْتَهُ فَقَالَ لَهُ سَهْلٌ لِمَ تَنْزِعُ قَالَ لِأَنَّ فِيهِ تَصَاوِيرٌ وَقَدْ قَالَ فِيهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا قَدْ عَلِمْتَ . قَالَ أَمْ يَقُلْ " إِلَّا مَا كَانَ رَقْمًا فِي ثَوْبٍ " . قَالَ بَلَى وَلَكِنَّهُ أَطِيبٌ لِنَفْسِي . (رواه النسائي : 5349)

It Means: *Ali bin Shu'aib, has told us Ma'nun, has told us Malik, from Abu Nadhar, from Ubaidillah bin Abdullah, that he visited Abu Talha al-Ansari to visit him. There was Sahl bin Hanaij, then Abu Talhab ordered someone to remove the mat under him, seeing this Sahl asked: "Why did you take it off? Talha replied: because on the mat there is a picture, and the Messenger of Allah has said about the prohibition of storing images, as you know. Sahl again said, did not the Prophet say: "except for the picture on the clothes? Abu Talha replied again: "Yes indeed, but removing (the mat) better calm my heart". (Narrated by An-Nasa'i, No. 5349 vol 6, book 48).*

So it can be understood that the haram in storing images agreed upon by scholars only applies to images or writings of living beings that have a form (jism) or have a shadow and are glorified by their owners (Kuru & Who, 2008; Marble, 2007). Meanwhile, in addition to the image on these criteria, scholars still differ in applying the law, there are some scholars who justify it and some scholars argue that it is forbidden. But actually, we are allowed to choose one of the various opinions of these scholars, as long as the choice of opinion is not in the way of denigrating religion and still considers the judgment of society. But the exact law of whether or not the image is allowed is still a matter of debate among scholars (Aden & Alfandi, 2023; Courtesy & Mudin, 2020; Sempo & Khosim, 2020).

Therefore, this method is related to the value of a character and role model who can be an inspiration and example for others when the person is really sincere in charity. This method is also a continuation of Sa'id Nursi's discussion in understanding the hadiths of *fadhail al-a'mal*.

***Al-Mutasyābihāt***. (Which resembles). According to Sa'id Nursi, as in the Qur'an there are a number of verses *mutasyābihat* in need *takwīl* or demand an attitude of absolute acceptance (Amelia, 2021; Noor et al., 2017). This also happens in the Hadith of the Prophet SAW, where there are a number of issues that also require careful interpretation and information. This is analogous to Said Nursi as follows (Islamiyah, 2013):

"The condition of the person who wakes up from sleep can explain the dream of the sleeping person, while the sleeper who listens to the people who wake up around him sometimes manifests their words through one form in his sleep so as to explain

according to his condition during sleep." O one who is put to sleep by negligence and the philosophy of materialism, O non-objective one, the one whom Allah Almighty says, "His sight does not turn away from what is seen and does not (also) transcend it." He also said of himself, "My eyes sleep; But my Kalbuku did not sleep", completely awakened. Don't deny what you see. But explain it, find the explanation in your sleep, and look for the interpretation. Because, if a mosquito bites a sleeping person, then its effect is as if it were wounded in war. When after waking up it was not explained, of course he would say I was involved in a bloody war. The weapon has hit me." While the people who are awake around him make it a mockery. Thus, the view of a sleeping negligent person similar to the philosophical thinking of materialism cannot be in line with the prophetic nature".

Based on the above expression, Said Nursi describes how materialist philosophers judge an issue from their point of view, which is likened by Sa'id Nursi like a sleeping person who dreams of fighting, even though they do not know what exactly is happening (Alatas, 2010; Çaksen, 2022; Saleh & Permana, 2019). The reason for the materialist philosophy's disappearance is not knowing the wisdom with the approach *takwīl* and *tasybīh* found in the Islamic religion (Islamiyah, 2013; Turner, 2008).

***Ikhtilāf Zawiyah al-Nazhar*** (differences in viewpoints in the understanding noticed). According to Sa'id Nursi, views on prophethood, tawhid, and faith can be seen from various essences from aspects *Ulubiyah*, *Afterlife*, and the unity of nature (Alqadsi, 2017; Rahim, 2017; Rahman, 2021). As for empirical nature and philosophy see everything from the side of so many material causes and lead to them (tawhid), therefore the distance between the two points of view is very wide (Amelia, 2021; Noor & Latif, 2012).

For example, an object can be very large and tall for philosophers, but very low and almost invisible when measured from the aspect of understanding ulama ushul and kalam science. That way empirical scientists must be able to recognize these scientific objects in depth in order to understand how detailed the form of these scientific entities in assessing issues from their respective points of view (Alatas, 2010; Islamiyah, 2013).

On the other hand, this ability is mostly possessed by materialist philosophers and empirical scientists, while Muslims in general are only focused on worship without being accompanied by studying sciences such as theological science and knowledge related to *Ukbrani* (Ayub et al., 2012; Machasin, 2005).

But Sa'id Nursi has a different view on this, where those who think that Islamic scholars have left behind scientists and philosophers of materialist philosophy are mistaken. In fact, for them everything can only be digested by the intellect which is only limited to the eye, and to think of what they see and immersed in the world of beings (AlQodsi & Bidin, 2017; Muflih, 2016). But did not have the courage to achieve the inheritance of the Prophet (peace be upon him) to achieve various noble divine goals and occupy a high rank in eternal life (hereafter).

From the two opinions above, it certainly gives birth to two facts that are also different and can be likely both true. But the most important thing that must be understood is that the true scientific nature, will not contradict the essence of the Qur'an and Sunnah (Al-Roubaie & Alvi, 2017; Rahman, 2021). It can be understood that in this method Sa'id Nursi talks about the nature of uniting the Islamic view with the views of materialist philosophy by finding a meeting point between the views of the two groups with an astronomical approach by analogy, as well as a combination of *Naqli* and empiricists who silence the matrealists and raise the image of Islam, that Islam is a religion that can tell stories with the science of progress in this modern century (Alatas,

2010; Kuru & Who, 2008; Saleh & Permana, 2019).

## CONCLUSION

According to Sa'id Nursi, learning teachings derived from the Qur'an and Hadith is a very noble and great value, let alone practicing it in the midst of the decline of the times. From Said Nursi's twelve methods in understanding the Hadith, it can be seen that as a person who is an expert in many scientific fields, he never has a skeptical view of a person's view, especially in understanding Hadith, because everyone will judge a side according to their respective scientific fields that are influenced by environmental background. But what Said Nursi did was to find a middle ground in order to find the middle point between the two views. Furthermore, he discussed the hadiths in the book of *Ar-Rasail Nur* (Maudhu'i) or based on topics with philosophical, logical, and contextual approaches and combined Sa'id Nursi's spiritual experiences which had a great influence on his simple, real, and meaningful mindset. The shortcomings of the Book of *Rasail al-Nur* are where Sa'id Nursi mentions or explains many hadiths of the Prophet Muhammad (SAW), but does not mention the source of the book that is his reference or reference. but he only says that if there is an error in the redaction of the hadith, as he said, please correct or take the meaning of the narration only.

## REFERENCES

- Adeni, A., & Alfandi, H. . (2023). Spiritualization of New Media With Islamic Values of Sa'id Nursi Thingking in The Media Field. *Khobar: Komunikasi Dan Penyiaran Islam*, 5(1), 1–14. <https://jurnal.staibslg.ac.id/index.php/khabar/article/view/482>
- Affandy, M. Y. bin M. I., & Zulkifli, F. bin. (2020). Ketokohan Sa'id Nursi Dalam Penafsiran Berhubungan Sunnah: Kajian Teks Dalam Rasail Al-Nur. *Proceedings of the 7 Th International Prothetic Conference (SWAN)*, October, 29–30. <https://oarep.usim.edu.my/jspui/handle/123456789/6960>
- Ahmad, I. N. S., & Abdullah, M. N. (2021). Literature Review of the Numerical in Quran: A General Review Paper. *BITARA International Journal of Civilizational Studies and Human Sciences*, 4(2), 105–119.
- Al-Roubaie, Am., & Alvi, S. (2017). Globalization in the light of bediuzzaman said nursi's risale-i-nur. An exposition. In *Globalization, Ethics and Islam: The Case of Bediuzzaman Said Nursi* (pp. 136–147). Routledge: Taylor and Francis.
- Al Faruqi, A. R. H., Husnul, M. R., & Nurfaiza, F. (2021). The Concept of God According to Sa 'id Nursi the main and key concept in the Islamic worldview , this is the such as the concept of religion , revelation , nature , prophethood , and the mystical traditions of both East and West. *International Journal Ihya'ulum Al-Din*, 23(2), 194–209. <http://repo.unida.gontor.ac.id/id/eprint/1965>
- Alatas, S. F. (2010). An Agenda for Nursi Studies: Towards the Construction of a Social Theology. *Asian Journal of Social Science*, 38(4), 523–531. <https://doi.org/10.1163/156853110X517764>
- Alkifahadi, L. S. (2012). Pengaruh Modernisasi di Turki terhadap Penafsiran Bediuzzaman Said Nursi. *Refleksi: Jurnal Kajian Agama Dan Filsafat*, 13(2), 44. <http://repository.uinjkt.ac.id/dspace/handle/123456789/31324>
- Alqadsi, A. S. . (2017). Pemikiran Tasawwuf Badiuzzaman Said Nursi Dalam Dakwah [University Kebangsaan Malaysia]. In *Simposium Pembelajaran Diperibadikan, Kumpulan Pendidikan Diperibadikan* , (Vols. 25-26 Janu). <http://eprints.unisza.edu.my/id/eprint/1669>
- AlQodsi, A. S. A., & Bidin, S. N. (2017). The Elements of Sufism in the Da`Wah of



- Bediuzzaman Sa'id Nursi. *International Journal of Academic Research in Business and Social Sciences*, 7(4), 142–150. <http://dx.doi.org/10.6007/IJARBS/v7-i4/2794>
- Amelia, S. (2021). *Musibah Menurut Said Nursi [Studi Penafsiran Kitab Al-Lama'at Pendekatan Psikologi]* [Institut Ilmu Alquran (IIQ) Jakarta]. <http://repository.iq.ac.id//handle/123456789/1506>
- Arifin, Z. et al. (2023). The Problems of Students and Teachers in P'rab Learning at Islamic Boarding School. *Istawa: Jurnal Pendidikan Islam*, 7(2). <https://doi.org/http://dx.doi.org/10.24269/ijpi.v7i2.4587>
- Ayub, M. N., Hartini, S., Hassan, M., & Yakob, M. A. (2020). Gagasan Madrasah al-Zahra': Pemikiran Said Nursi dalam Pendidikan. *Journal of Contemporary Islamic Studies*, 6(1), 11–135. <https://ir.uitm.edu.my/id/eprint/42958>
- Ayub, M. N., Sbjani, M. A., Ramli, A. R., Taha, M. M., & Hassan, S. H. M. (2012). Manhaj Pendidikan Menurut Badiuzzaman Said Nursi Dalam Risalah Al-Nur. *The 9 Th Regional Symposium of The Archipelago 2012*, 669–679. <https://ir.uitm.edu.my/id/eprint/50846>
- Baihaqi, Y. (2016). Isra'iliyyat dan Pengaruhnya Terhadap Kitab Kulliyat al-Nur Karangan Said al-Nursi. *Jurnal Ijtima'iyya*, 9(2), 97–119. <http://ejournal.radenintan.ac.id/index.php/ijtima'iyya/article/view/951>
- Bartlett, L., & Vavrus, F. (2016). Rethinking case study research: A comparative approach. *Rethinking Case Study Research: A Comparative Approach*, 1–132. <https://doi.org/10.4324/9781315674889>
- Bidin, S. N. B. S., & Al-Qodsi, A. S. A. (2020). Pemikiran Tasawwuf Badi'uzzaman Sa'id Nursi Dalam Dakwah (Badi'uzzaman Sa'id Nursi's Tasawwuf Thinking in Preaching). *Journal of Personalized Learning*, 3(1), 24–30.
- Bolton, W. (2021). *Measurement Case Studies, Instrumentation and Control Systems* (3rd ed.). Mara Conner.
- Caksen, H. (2022). A Guide for Youth. From the Risale-i Nur Collection, (in Turkish). *Journal Muslim of Minority Affairs*, 42(1), 269–171. <https://doi.org/https://doi.org/10.1080/13602004.2022.2064052>
- Clarke, V., & Braun, V. (2018). Using thematic analysis in counselling and psychotherapy research: A critical reflection. *Counselling and Psychotherapy Research*, 18(2), 107–110. <https://doi.org/10.1002/capr.12165>
- Crowe, S., Cresswell, K., & Robertson. (2011). Methods. *Business Communication Quarterly*, 1.
- Crowther, S., Ironside, P., Spence, D., & Smythe, L. (2017). Crafting Stories in Hermeneutic Phenomenology Research: A Methodological Device. *Sage Journal: Qualitative Health Research*, 27(6), 826–835. <https://doi.org/10.1177/1049732316656161>
- Engkizar et al. (2017). Behavior and factors causing plagiarism among undergraduate students in accomplishing the coursework on religion education subject. *Journal of Islamic Education*, 1(1), 98–112. <http://dx.doi.org/10.24036/kjie.v1i1.8>
- Faiz, M. (2015). Unsur Sufisme Dalam Konsep Pendidikan Said Nursi. *Nizham: Jurnal Studi Keislaman*, 3(2). <https://ejournal.metrouniv.ac.id/index.php/nizham/article/view/892>
- Faiz, M. (2017). Risalah Nur Dan Gerakan Tarekat Di Turki: Peran Said Nursi Pada Awal Pemerintahan Republik. *Al-A'raf: Jurnal Pemikiran Islam Dan Filsafat*, 14(1), 23–46. <https://doi.org/https://doi.org/10.22515/ajpif.v14i1.588>
- Gustafsson, J. (2017). Single case studies vs. multiple case studies: A comparative study. *Academy of Business, Engineering and Science Halmstad University, Sweden*, 1–15.

- Hastuti, F. (2016). Peranan Bediuzzaman Said Nursi Pada Keterlibatan Turki Utsmani Dalam Perang Dunia I (1914-1918). *Risalah*, 3(12), 6. <https://journal.student.uny.ac.id/index.php/risalah/article/view/4919>
- Herzog, C., Handke, C., & Hitters, E. (2019). *Analyzing Talk and Text II: Thematic Analysis*. Palgrave Macmillan, Cham. [https://doi.org/https://doi.org/10.1007/978-3-030-16065-4\\_22](https://doi.org/https://doi.org/10.1007/978-3-030-16065-4_22)
- Ihsan, N. H., & Mudin, M. I. (2020). Paradigma Kalam dalam Konservasi Lingkungan Menurut Said Nursi. *Tasfīyah: Jurnal Pemikiran Islam*, 4(1), 27–46. <https://doi.org/10.21111/tasfīyah.v4i1.4052>
- Ihsan, N. H., Permana, R. F., & Maulana, A. M. R. (2022). Bediuzzaman Said Nursi and the Nature of Human Creation in his Major Works: Considering a New Breakthrough in Islamic Philosophy. *Journal of Islamic Thought and Civilization (JITC)*, 12(1), 114–137. <https://doi.org/10.32350/jitc.121.06>
- Islamiyah, A. (2013). *Metode Pemahaman Hadits Prespektif Said Nursi (Studi Analisis Buku Risalah Nur)*. Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember.
- Kakkori, L. (2020). Hermeneutics and Phenomenology Problems When Applying Hermeneutic Phenomenological Method in Educational Qualitative Research. *Paideusis: The Journal of Canadian Philosophy of Education Society*, 18(2), 19–27. <https://doi.org/10.7202/1072329ar>
- Kuru, A. Z., & Kuru, A. T. (2008). Apolitical Interpretation of Islam: Said Nursi's Faith-Based Activism in Comparison with Political Islamism and Sufism. *Islamic and Christian - Muslim Relation*, 19(1). <https://doi.org/10.1080/13510340701770311>
- Machasin. (2005). Bediuzzaman Said Nursi and The Sufi Tradition. *Al-Jami'ah: Journal of Islamic Studies*, 43(1), 21. <https://doi.org/10.14421/ajis.2005.431.1-21>
- Majeed, S. (2020). An analytical study of bediuzzaman said nursi's intellectual development and composition of risale-i nūr (A thematic qur'ānic exegesis). *Journal of Islamic Thought and Civilization*, 10(2), 170–189. <https://doi.org/10.32350/jitc.102.10>
- Mermer, Y. B. (2007). The hermeneutical dimension of science: A critical analysis based on said Nursi's Risale-i Nur. *Muslim World*, 89(3–4), 270–296.
- Michel, T. (2015). The Risale-i Nur: An Islamic Alternative to the “Islamic State.” *Hawwa*, 13(2), 184–197. <https://doi.org/10.1163/15692086-12341280>
- Muflih, B. K. (2016). Bediuzzaman Said Nursi's Methodology in the Discourse of Moral Education in His Thematic Exegesis, Rasā'il Al-Nūr. *Jurnal THEOLOGIA*, 24(1), 55–86. <https://doi.org/10.21580/teo.2013.24.1.316>
- Neuendorf, K. A. (2019). Content analysis and thematic analysis. In *Advanced Research Methods for Applied Psychology* (1st ed., pp. 211–223). Routledge.
- Noor, M., & Latif, F. A. (2012). Tajdid Pendidikan Badiuzzaman Said Nursi dalam Kitab Rasail An-Nur. *Journal of Al-Tamaddun*, 7(1), 135–147. <https://dx.doi.org/10.22452/jat.vol7no1.9>
- Noor, M., M., S., S. S., A. K., Abdul Razak Q., A. N. A., & Mohd Aziz, M. K. N. (2017). Metodologi penulisan isu kenabian menurut Badiuzzaman Said Nursi dalam kitab Rasail al-Nur. *2nd International Islamic Heritage Conference (ISHEC 2017) 14-15 November 2017*, 21–33. <https://ir.uitm.edu.my/id/eprint/19943>
- Rahim, A. A. (2017). An Alternative Method toward Educational Reform in Turkey in the Light of Said Nursi Badiuzzaman ( 1877-1960 ). *Journal of Islam in Adia: International Islamcin University Malaysia (IIUM)*, 14(3), 326–340. <https://doi.org/10.31436/jia.v14i3.636>
- Rahman, A. A. A. (2021). Free Will Versus Belief in Qadr? The Response of Sa'id Nursi

- and Its Modren Relevance. *Afkar*, 23(1), 139–166.  
<https://doi.org/10.22452/afkar.vol23no1.4>
- Saleh, S. Z., & Permana, R. F. (2019). Qadhaya-l-Mar'ah fi-l-Qur'an inda Bediuzzaman Sa'id an-Nursi fi Risale-i Nur. *Studia Quranika : Jurnal Studi Alquran*, 3(2), 14.
- Salih, J. (2021). Said Nursi : His Life and His Thoughts. *Journal of South Asian and Middle Eastern Studies*, 40(1), 46–65. <http://doi.org/10.1353/jsa.2016.0021>
- Sempo, M. W., & Khosim, N. (2020). Said nursi's thoughts on environmental sustainability in risale-i nur. *Afkar*, 2020(Special Issue 2), 107–132.  
<https://doi.org/10.22452/afkar.sp2020no2.4>
- Shahran, M. F. M. (2010). Said Nursi's Theologico-spiritual Framework in Risale-i Nur: Revivalism of a Religious Worldview through a Contemporary Approach. *The International Journal of the Humanities*, 8(5), 269–278.  
<http://dx.doi.org/10.18848/1447-9508/CGP/v08i05/42918>
- Shept, G. (2019). Hermeneutics and Its Problems. In T. Nemeth (Ed.), *Contributions to Phenomenology* (1st ed., pp. 1–304). Springer Cham. <https://doi.org/10.1007/978-3-319-98941-9>
- Syamsuri, Fawaid, A., & Khoir, N. (2022). The Relation of Shari ' a , Tariqat , and Haqiqat in the Perspective of Badiuzzaman Said Nursi. *Jurnal Islam Nusantara*, 6(1), 58–67. <https://doi.org/10.33852/jurnalnu.v6i1.345>
- Syauqi, M. L. (2017). Mengenal Risalah Nur Karya Said Nursi dan Metodologi Penafsirannya. *MAGHZA: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 2(1), 109–124.  
<https://doi.org/10.24090/maghza.v2i1.1547>
- Terry, G., Hayfield, N., Clarke, V., & Braun, V. (2017). Thematic Analysis. In B. Taylor (Ed.), *The SAGE Handbook of Qualitative Research in Psychology* (2nd ed., pp. 17–36). SAGE Publications Ltd.
- Turner, C. (2008). The six-sided vision of said Nursi: Towards a spiritual architecture of the Risale-i Nur. *Islam and Christian-Muslim Relations*, 19(1), 53–71.  
<https://doi.org/10.1080/13510340701770295>
- Vahide, S. (2017). Bediuzzaman Said Nursi and The Risale-I Nur. In *Globalization, Ethics and Islam: The Case of Bediuzzaman Said Nursi* (pp. 3–35). Taylor and Francis.  
<https://doi.org/10.4324/9781315254067>
- Wannes, M. H. (2019). بديع الزمان سعيد النورسي و منهجه في تحقيق الكمال الإنساني. *Tasfiyah: Jurnal Pendidikan Islam*, 3(2), 73–108.  
<https://doi.org/10.21111/tasfiyah.v3i2.3499>
- Zaidin, M. (2017). Menangani Konflik Peradaban Melalui Pintu Dialog Menurut Pemikiran Badiuzzaman Said Nursi. *The International Sesiminar On Islamic Jurisprudence In Contemporary Society (Islac 2017)*. <http://eprints.unisza.edu.my/id/eprint/1606>

**Copyright holder:**

© Burhanuddin, B., Safri, E., Hakim, L., Erizal, A, H., Dalil, F., Taufiq, A, R., Numan, M., Faiz, M., Saputra, E., Masruri, M. (2023)

**First publication right:**

International Journal of Islamic Studies Higher Education

**This article is licensed under:**

**CC-BY-SA**