

The Quranic Da'wah of Bediuzzaman Said Nursi: A Review

Faridah Mohd Sairi^{1*}, Noor Syahida Md Soh¹, Mohd Annas Shafiq Ayob¹,
Mohd Norazri Mohamad Zaini³

¹ Centre of Foundation Studies, Universiti Teknologi MARA,
Cawangan Selangor, Kampus Dengkil, Dengkil, 43800 Selangor, Malaysia

² Academy of Contemporary Islamic Studies,
Universiti Teknologi MARA, 40450 Shah Alam Selangor, Malaysia

*Corresponding Authors
faridah0052@uitm.edu.my*

Received: 19 January 2023

Accepted: 16 April 2023

Online First: 31 October 2023

ABSTRACT

Bediüzzaman Said Nursi, a renowned Islamic philosopher, started composing his Rasail al-Nur collection when he was being held in Barla. His pamphlets became an effective tool for spreading the miracles of Al-Quran and the pillars of faith (Rukun Iman). This study examines the fundamental Quranic teachings used by Bediüzzaman Said Nursi to disseminate his da'wah. This research utilizes a descriptive qualitative study. The qualitative data was obtained via interviews, documents, and analysis. The study reveals six fundamental doctrines of Bediüzzaman Said Nursi's da'wah method, derived from his books, Rasail al-Nur. The six principles served as the foundation for the Quranic methodology that includes first, to serve faith (iman) and the Quran; second, sincerity; third, brotherhood and kinship; fourth, al-'ajzu (weakness), syafaqah (sympathy), poverty, and reflection; fifth, firmness and loyalty; and sixth, resolving and unwavering gratitude. The six Quranic principles underlying Bediüzzaman Said Nursi's da'wah are the fundamental building blocks for comprehending the effectiveness of his da'wah, which has successfully spread throughout the world, particularly in Turkey.



Keywords: Bediüzzaman Said Nursi, da'wah, quranic da'wah, rasail al-nur

INTRODUCTION

In the era of the Ottoman Empire, a well-known figure of da'wah was born, namely Bediüzzaman Said Nursi (1877-1960 CE) (herewith, known as Said Nursi). He was recognized as the 'Mujaddid of Islam' in the 20th century. His magnum opus, *Rasail al-Nur*, has profoundly impacted the lives of numerous people worldwide. Said Nursi's persistent dedication to da'wah significantly contributed to the propagation of Islam in Turkey. He was an esteemed da'wah figure who remained resolute in his mission. The influence of his da'wah extended far and wide, marking a notable success within the secular society of Turkey. Vahide (1992) illustrates the widespread of Said Nursi's preaching efforts in Turkey, which continue to influence to this day. His book *Rasail al-Nur* (meaningful interpretation of the Quran) was widely published and read by millions, and this study delves into the fundamental principles of da'wah he employed that were rooted in the teachings of the Quran.

RESEARCH OBJECTIVES

The aim of this research is to examine the basic principles used by Said Nursi to spread his da'wah.

RESEARCH METHODOLOGY

This study utilises a descriptive qualitative research method, employing data collection from the book of *Rasail al-Nur* as well as interviews. The primary data is acquired through an analysis of related documents including other books by Said Nursi on the concept of da'wah like *The Words*, *The Letters*, and *The Rays*, which was thoroughly examined. The data is analysed interpretatively, employing both inductive and deductive methods to understand the formulation of Said Nursi's da'wah approach in the Quran. Additionally, the study incorporates interviews with Said Nursi's disciples (*tullab al-Nur*) to substantiate the research findings. The results of the interpretation process are then presented through an inductive and deductive process, elucidating the fundamental principles of the Quran preaching advocated by the figure.

FINDINGS OF THE STUDY

The Way of the Quran al-Karim

The research findings have shown that the foundations of Said Nursi's da'wah were based on the method of da'wah presented in the Quran. Said Nursi emphasized the exclusive use of the Quran as his sole reference when writing *Rasāil al-Nūr*. According to Said Nursi, there are various approaches of da'wah established from the Quran and *Rasāil al-Nūr* was based on six principles. The first principle is to serve faith (Iman) and the Quran. The second principle is sincerity. The third principle is brotherhood/kinship. The fourth principle is *al-'ajzu* (weakness), *syafaqah* (sympathy), poverty and contemplation. The fifth principle is loyalty and firmness. Lastly, the sixth principle is determination and absolute gratitude. Further elaboration on these principles is as follows:

i. To serve faith (Iman) and the Quran

The purpose of human creation is to believe in the oneness of God and ultimately achieve eternal happiness in the hereafter. Based on these goals, the core of Said Nursi's mission is to serve faith and the Quran, which simultaneously serves as a pathway to protect people from the dangers of blasphemy, sin and heresy. Humanity, according to Said Nursi, is not merely a physical entity and the purpose of life extends beyond the mere fulfilment of physical needs. A fulfilled body occurs only when it relates to the heart and mind. Therefore, when humans contemplate the uncertainties of *Barzakh*, there are high possibility of transgression, thus, it becomes a duty to teach and strengthen the Iman as the key to achieving absolute happiness (Nursi, 1959).

According to Said Nursi (1959) in *Lem'alar*,

“And since the door of the grave does not close, and since the most important question for every individual is anxiety for the future beyond the grave, for sure the duties based on the nation's obedience and respect are not restricted to social, political, and military duties pertaining to the nation's worldly life. Yes, just as it is a duty to provide travellers with a ticket, so too it is a duty to provide both a ticket for travellers on the road to eternity and to provide light on that dark road; no other duty is as important as this duty”

Corrupted societies give rise to significant spiritual turmoil among individuals, with different forms of moral decline witnessed not only in the West but also spreading globally. Western approaches are unable to overcome corruption as blasphemy can never serve as a pillar of faith. Consequently, Said Nursi dedicated all his endeavours to provide a solution for society. Through emphasizing faith and the Quran, he discusses various aspects of societal life, spiritual existence, the human psyche, and the belief in the unified principles of God. The faith rooted in the Quran stands as the fundamental pillar upholding Muslim communities (Nursi, 1996).

According to Ali et. al (2017), Said Nursi frequently relied on arguments based on the Quran's guidance, the Sunnah, and reasoning to establish the purity of faith in Islam, leading to a profound conviction in the soul. Nursi (1994) asserted that the Quran unveils various aspects that engender conviction in the human soul, including Allah's power demonstrated in His creation, natural phenomena, heaven and hell and the narratives of past civilizations serving as lessons for future generations. The Quran is regarded as the most authoritative source for metaphysical knowledge, celebrated for its linguistic elegance and boundless magnificence, while also detailing the actions, attributes, and beautiful names of Allah. Said Nursi affirmed the Quran as the primary and most authentic source of revelation, emphasizing its pivotal role in guiding human beliefs and doctrines. Concurrently, the Sunnah is acknowledged as a source for deriving propositions, endorsed by Allah.

As per Ali et al. (2017), Nursi (1995) acknowledged the significance of human thought as an instrument for uncovering truth, alongside the Quran and the Sunnah. However, the influence of human reasoning in matters of faith is deemed relatively inferior compared to both primary sources. In cases where discrepancies arise between the Quran and the Sunnah concerning matters of faith, conclusions derived from human reasoning do not offer a more comprehensive understanding and are consequently deemed irrelevant. It can be inferred that Nursi's approach to evidential analysis aligns with the methodologies employed by other Sunni scholars, wherein evidence pertaining to all aspects of faith is derived exclusively from the Quran and the Sunnah.

ii. Sincerity

Said Nursi (1992) emphasized that the primary strength of *Rasail al- Nur* is sincerity. Salvation is only achievable through sincere devotion. Every action must be rooted in seeking the pleasure of Allah.

To highlight the significance of sincerity in da'wah endeavour, Said Nursi wrote a treatise titled *Risalah al-Ikhlās*, accompanied by a note above the title “*this treatise should be read at least once in a fortnight*” (Nursi, 2004).

Said Nursi (2004) asserted that sincere devotion to the Quran can liberate individuals from detrimental attributes such as hypocrisy, arrogance, envy, and greed. Moreover, the yearning for status and position is identified as a spiritual ailment that can impede the journey of da'wah. Nursi further noted that discord among those advocating the truth does not stem from a lack of truth, likewise those neglecting it does not arise from possessing truth. Rather societal classes are allocated with specific duties and roles, resulting in the demarcation and differentiation of respective functions. For example, the separation of groups according to their backgrounds and interests like politics and education, leads to segregation among societies, and communities. Consequently, there is little common ground for conflict, despite the wrongful paths they may tread, enabling the preservation of unity and concord. Conversely, individuals engaged in religious pursuits, scholars, and adherents of the path are all responsible for the welfare of humanity, with undetermined material rewards and communal recognition. As many vie for similar positions and strive for the same moral and material rewards, conflicts and competitions arise, transforming harmony into discord and agreement into dispute.

According to Said Nursi, the cure and remedy for this appalling disease is sincerity. Sincerity may be attained by prioritizing the worship of God over the worship of one's own desire. By allowing God's pleasure to vanquish over the pleasure of the soul and the ego, thereby manifesting the meaning of the verse:

Verily my reward is from God alone

(Hud, 11: 29)

Additionally, renouncing the material reward from men as manifested in the meaning of the verse:

Naught is incumbent on the Messenger but conveying the message

(al-Maidah, 5: 99)

Moreover, understanding that matters such as garnering approval, making a favourable impression, and seeking public recognition should not be the concern of human beings, but rather within the purview of God. This awareness is pivotal for maintaining sincerity; otherwise, it may dissipate (Nursi, 2004).

iii. Brotherhood

According to Said Nursi (1992), the concept of kinship in the da'wah presented in *Rasail al-Nur* represents an authentic bonding formed among individuals who uphold sincerity. This bond surpasses the conventional relationship between a *Syeikh* and his disciples, or a father and his son. The students of *Rasail al-Nur* are regarded as companions and brothers, fostering mutual assistance, and support emphasized in *Rasail al-Nur* through the term '*fana fi al-Ikhwān*'. They exhibit the willingness to make sacrifices and empathize with one another, striving to compensate for any shortcomings observed. In times of distress, they extend sympathy and practical aid without any traces of arrogance or conceit. This strong bond is founded on trust and affection, united by *Asma' Allah* (the name of Allah), epitomizing the very essence of Islam, which signifies brotherhood. Their unity is not driven by material or superficial interests, nor is it of a political nature. Their brotherhood emanates from the teachings of the Quran, igniting a sense of happiness and enthusiasm within the community.

The essence of brotherhood signifies that just as one hand does not compete with the other, similarly, one eye does not judge the other, nor does the tongue criticize the ear, nor does the heart scrutinize the spirit's imperfections. Each of a person's faculties compensates for the deficiencies of others, conceals their flaws, aids their requirements, and supports them in their responsibilities. Otherwise, their life would be extinguished, their spirit flees, and their body falls apart (Nursi, 2004). Similarly, the various components of a factory's machinery do not engage in competition, prioritize one another, or dominate each other. They do not seek out each other's weaknesses to criticize or undermine each other's enthusiasm for work, leading to idleness. Instead, they assist each other's movements to the best of their abilities, working collectively toward a shared objective, and progressing in true unity and solidarity. Any hint of aggression or dominance would disrupt the harmony of the factory, rendering its products and outcomes futile, ultimately prompting the owner to dismantle the entire facility.

The core of genuine brotherhood, achieved through the profound connection of sincerity, yields countless benefits, serving as a formidable shield

and source of support in the face of fear and even death. In the event of death, it only claims one spirit. However, owing to the authentic brotherhood fostered in the pursuit of divine pleasure through deeds linked to the hereafter. Consequently, if one of them dies, he meets death happily, saying “*My other spirits remain alive, for they in effect make life continue for me by constantly earning me reward, so I am not dying. I live in respect of merit through their spirits; I am only dying in respect of sin.*” And he lays down in peace (Nursi, 2004).

iv. *al-‘Ajzu* (impotence), *syafaqah* (compassion), poverty dan reflection.

The fourth principle of Said Nursi’s method of da’wah includes acknowledging human limitations: *al-‘ajzu* (impotence), *syafaqah* (compassion), poverty and reflection. The four different approaches of the principle serve as direct pathways to comprehend the essence of God (Nursi, 1998). Sa’id Nursi (1992) explained in the 26th *al-Kalimat*, that understanding one’s limitation (impotence) as a servant of Allah induces a sense of affection and joy, serving as a direct path to attaining Allah’s love through earnest prayer. Additionally, embracing poverty fosters the believer’s connection with Allah as the Most Gracious (*al-Rahman*), while *syafaqah* (compassion) fosters a connection with Allah as the Most Merciful (*al-Rahim*). Moreover, through reflection, believers establish a connection with the All-Knowing attribute of Allah. This approach follows the Sharia and aligns with the teachings of the Prophet Muhammad (PBUH), emphasizing the importance of fulfilling religious obligations, especially the compulsory ritual prayers, with utmost devotion and refraining from major sins. The four approaches can be implemented by following the steps below:

Step One:

“So do not claim yourselves to be pure; He is most knowing of who fears Him.”

(al-Najm, 53: 32)

Said Nursi (1992) defines the concept of impotence (*al-‘ajzu*) by emphasizing the human tendency to prioritize self-interest, often resulting in self-indulgence and egotism. He highlights that many individuals demonstrate a readiness to sacrifice anything for their personal gain, a mindset that can lead them to praise themselves or even deify objects, eventually leading to associating God with others in worship (*Shirk*). This is because the act of simply worshipping anything that meets their desires is as if they are worshipping

themselves. In fact, Allah has given men various senses through the ten faculties to revere, venerate and worship Him the proper way. The ten faculties in a human soul are the heart (*qalbi*), spirit (*ruh*), *khafi*, *sirr*, *akhfa*, *nafs al-natiq*, *kullu jasad*, body, mind and soul.

*“Have you seen the one who takes as his god his own desire?
Then would you be responsible for him?”*

(al-Furqan, 25: 43)

*“Have you seen he who has taken as his god his [own] desire,
and Allah has sent him astray due to knowledge and has set a
seal upon his hearing and his heart and put over his vision a
veil? So who will guide him after Allah? Then will you not be
reminded?”*

(al-Jathiyah, 45: 23)

Hence, the first level of cleansing and purifying the human soul is through feeling utter weakness and powerless in front of Allah the Most Glorified and the Most High.

Step Two:

*“And be not like those who forgot Allah, so He made them
forget themselves. Those are the defiantly disobedient.”*

(al-Hasyr, 59: 19)

The next approach involves cultivating the feeling of *syafaqah* (compassion) towards those experiencing hardship with a commitment to support them in this world and the hereafter. *Syafaqah* is similar to love but with a broader scope and stronger conviction, signifies the path of *rahmat* (mercy). Through his writings in *Rasāil al-Nūr*, Said Nursi communicated with the Muslim community and all humanity demonstrating his deep empathy. He explained a verse from the Quran Surah al-Hasyr: 19:

*“And be not like those who forgot Allah, so He made them
forget themselves.”*

(al-Hasyr, 59: 19)

It warns believers against forgetting Allah and His commands, as it ultimately leads to forgetting oneself. Similarly, he cautions against the tendency to ignore one's responsibility when witnessing the hardships faced by others. He highlights the dangers of a soul consumed by gluttony, worldly

desires, and the pursuit of material pleasures, urging individuals to reflect on their own mortality and the suffering of others to seek repentance and spiritual enlightenment.

Step Three:

“What comes to you of good is from Allah, but what comes to you of evil, [O man], is from yourself. And We have sent you, [O Muhammad], to the people as a messenger, and sufficient is Allah as Witness.”

(al-Nisa', 4: 79)

Said Nursi asserted the principle that every good blessing originates from God, while every misfortune is a result of one's own actions. This understanding aims to cultivate humility and gratitude within individuals, as the human soul, susceptible to the influence of evil forces, often perceives success and comfort as solely attributable to personal efforts. This tendency towards self-attribution can lead to arrogance and pride. By recognizing one's limitations and insignificance, individuals can acknowledge that all the comforts and successes in life stem from the grace of Allah, while any adversity results from one's own shortcomings. This realization encourages introspection and fosters an appreciation for the boundless blessings of Allah, fostering humility and preventing haughtiness.

“He has succeeded who purifies it”

(al-Syams, 91: 9)

When humans finally embrace the insufficiency and dependence of their souls, they will understand that within imperfection lies perfection, within weakness exists strength, and within poverty resides richness. This realization signifies that irrespective of their circumstances, whether favourable or unfavourable, those who attain this level of spiritual awareness will remain unperturbed by their material state. They will be content, acknowledging that the perfection, wealth, and strength of Allah are ever-present and encompassing.

Step Four:

“Everything will be destroyed except His Face.”

(al-Qasas, 28: 88)

Reflection (*al-Taḥkīr*) serves as a cognitive tool for contemplating issues from a broad perspective, involving deep and meticulous analysis. There are various ways of reflection presented in *Rasāil al-Nūr*. One of them involves contemplating the knowledge bestowed by Allah regarding humanity and the world, with the purpose of reaching a higher level of spiritual awareness and opening the heart to the secrets of Allah. Said Nursi (1996) highlights that some individuals claim self-existence (not through creation), are free and independent, and possess a certain 'power' while denying the existence of Allah. Through deep and critical reflection on the universe and its relationship with the Quranic verse above, the soul can be liberated from heretical ideologies promoting the independence of man from Allah. Furthermore, by recognizing the universe as a perfect mirror reflecting His excellence and a testament to His existence, humans can grasp their inherent non-existence. This stage of soul purification involves *dhikrullah* (remembrance of Allah), leading to a transformative realization. However, if one is arrogant with himself and the nature of his own existence, he will fall into eternal darkness with no light. If he were to discard all egotism (*ananiyyah*) in himself, then the light of wisdom would take its place. For people who only consider one *Wajib al-Wujud* (absolute and independent existence), which is the existence of Allah, and that this world is only His solid manifestation (*tajalli*) for all His creations, then they will achieve such profound wisdom.

According to Ahmed & Bidin (2017), the reflection (*al taḥkīr*) represents a fundamental practice that defines the life of Said Nursi, rooted in the guidance of the Quran that encourages deep thinking and analysis. As described by Ihsan Qasim al-Salihi (2009), contemplation entails seeking the hidden truth. Said Nursi's concept of *al-taḥkīr al-imani al-musil ila ma`rifah Allah* (thinking with the faith that can deliver the truth) allows him to foster a profound understanding of faith through observation of the natural world. He constantly encouraged his followers to engage with their surroundings and instructed them to contemplate the various aspects of God's creation. Nursi's disciples were guided to embrace scientific knowledge that deepened their faith through a practice of attentive contemplation (*tadabbur*) parallel with the approach of "reading the open book of nature."

i. Fidelity and constancy are the ways of *Rasāil al-Nūr*

The commitment of students of *Rasāil al-Nūr* lies in their unwavering dedication and perseverance in upholding the dignity of Islam. Sincerity, patience, loyalty and a positive attitude are the ways to reach excellence when serving the faith and the Quran. Based on historical records, those who are loyal, and firm become heroes and icons in their struggles. Said Nursi

emphasized the significance of fidelity and constancy in the da'wah mission, highlighting that these traits are fundamental in the pursuit of excellence in serving faith and the Quran (Nursi, 1996). Nevertheless, these virtues and characters are often misunderstood especially during challenging circumstances. Fidelity and constancy are indicative of the unity and sincerity demonstrated by the *Tullab al Nur* (students of *Rasail al-Nur*) in their da'wah efforts.

The doctrine of *Rasail al-Nur* is to remain steadfast in serving the obligation until death, regardless of the circumstances without wavering and adhering to the six principles in the book while upholding the sanctity of Islam. The essence of the call to Islam is intertwined with fidelity and is sustained by it. Said Nursi's unwavering faithfulness was of the utmost degree, as evidenced by his own words, which sufficiently demonstrate his unwavering commitment and heroism (Nursi, 1996).

“If I had heads to the number of the hairs on my head and every day one was cut off, I would not withdraw from this service to belief. If you set fire to the world of my head, I will not bow before atheism this head, which has been sacrificed for the truth of the Quran” (Nursi, 1996)

ii. **Absolute enthusiasm and gratitude**

The contents of *Rasāil al-Nūr* instil within its readers an unwavering zeal and a profound sense of gratitude. Within its text lies a message of hope, urging individuals to embrace determination and positive motivation when confronted with both joyous and sorrowful experiences, as well as times of hardship and ease, ensuring that the notion of giving up is entirely dismissed. According to Said Nursi, surrendering to despair is an impediment to attaining excellence and fulfilment. His own unwavering perseverance despite facing numerous challenges and trials throughout his journey of da'wah serves as a testament to this belief. Furthermore, the concept of gratitude signifies the humility, acceptance, and modesty of the human soul. Nursi emphasized that Allah desires His servants to express thankfulness and appreciation. He underlined the significance of performing the five obligatory prayers as the most pivotal demonstration of a servant's gratitude to his Lord, emphasizing that ingratitude leads to the lowest state of existence (Nursi, 1996).

Said Nursi, in *The Letters*, articulates that contentment, prudence, and a sense of fulfilment are the indicators of true gratitude. Conversely, the signs of ingratitude manifest in the form of greed, extravagance, and disrespect, as well

as the consumption of both lawful and unlawful sustenance. Just as ingratitude leads to loss and debasement, greed brings about similar consequences. Said Nursi draws a parallel with the ant, a creature crushed underfoot due to its insatiable greed, despite a handful of wheat being sufficient for its yearly sustenance. On the contrary, the blessed honeybee, content with what suffices, hovers above, following the divine command to provide humans with honey for consumption. Nursi further underscores that the attribute of the All-Merciful, the name that signifies the divine essence and is second only to the name of Allah in greatness, is attained through expressing gratitude for sustenance (Nursi, 2004).

Similarly, the attribute of All-Merciful can be best understood as that of the Provider. Moreover, the expression of gratitude can take on various forms, with the most comprehensive being the performance of the prescribed prayers. These prayers serve as a universal indicator of the diverse ways in which gratitude can be manifested. Furthermore, the act of expressing thanks encompasses a pure form of belief and an earnest acknowledgement of God's oneness. When an individual partakes of an apple and proclaims, "Praise be to God!" he is essentially declaring through his expression of gratitude that the apple is a direct gift from the hand of divine power, a token from the storehouse of mercy. By embracing this proclamation and truly believing it, he attributes everything, both specific and universal, to the hand of divine power. He acknowledges the manifestation of mercy in all things, thereby affirming his genuine faith and sincere belief in the unity of the divine (Nursi, 2004).

Gratitude has the remarkable power to transform temporary provisions into enduring delights and everlasting rewards. Conversely, when bounty is met with ingratitude, it can turn from its finest form into something deeply unappealing. For the indifferent individual, sustenance that initially offers fleeting pleasure eventually becomes nothing more than waste matter. Indeed, sustenance is inherently worthy of love, and this worthiness is most clearly perceived through expressions of gratitude. However, the insatiable desire of the misguided and heedless for sustenance resembles mere animal instinct. Said Nursi also emphasized that gratitude serves as the means to elevate humanity to "the best of forms," representing the highest position achievable through this comprehensive understanding. Should one fail to express gratitude, they risk falling to "the lowest of the low" and perpetrating a significant transgression (Nursi, 2004).

DISCUSSION

Said Nursi's six principles of da'wah shed light on the essence of Sharia and the profound wisdom of the Quran. The primary pillar of his da'wah methodology involves purifying the soul as per the Quranic teachings. This process necessitates the utmost sincerity and self-honesty, while also acknowledging that only Allah has the power to impact oneself, dismissing the influence of any other being. Despite the general and universal nature of these six principles, their implementation represents the simplest and most secure approach, fostering an authentic sweetness of faith that aids in attaining a genuine understanding of Allah. Moreover, Nursi's universal da'wah method embodies a message of da'wah (*mawdhu'*) that suits the intended audience in society. Nonetheless, the fundamental message in his da'wah efforts is *tawhid*. The Shahada, "*La ilaha illa Allah*" (there is no God but Allah), takes centre stage in *Rasāil al-Nūr*. Concentrating on the subject of faith, the discussions are derived from the *Asma' Allah al-Husna* or 'the beautiful names and attributes of Allah', encompassing the entirety of his treatise (Nursi, 1992).

The study also highlighted that Said Nursi had a profound understanding of the circumstances faced by the people he encountered, as evidenced by his direct approach to content selection for his da'wah targets. Said Nursi divided his life into two different stages. First, '*Sa'id Qadim*' or 'the old Said' was the time in his life before he experienced spiritual enlightenment, meanwhile, '*Sa'id Jadid*' or 'the new Said' was the time in his life after he experienced spiritual enlightenment. It was during that time he had several spiritual and ideological changes. During the *Sa'id Qadim* era, Nursi produced various written works encompassing his views on politics, society, literature, logic, and faith. Notably, these writings included *Muhkamat* (discusses methods of interpreting the Quran), *Ta'liqat* (addressing matters of logic), *Sanuhat* (discussing the miracles of the Quran, justice, caliphates and civilisation), *Munazaraf* (contains dialogues and debates between Said Nursi and the eastern Turkish folk concerning constitutional governance), *musyawarah* (contemporary Islamic jurisprudence), *Divan-Harbi Orfi* (contains Said Nursi's explanation for the Istanbul public revolving issues in politics), *Hutbe-i Syamiyyah* (a written sermon about the social ills that befell the Muslim Ummah and the solutions for them) and *Hutuvat-i Sitte* (a written work about his resistance against the British when they occupied Istanbul). Nursi's writings resonated with the challenging circumstances faced by Turkish Muslims during the dissolution of the Ottoman Empire, the outbreak of World War I, and the subsequent division of Turkey into various regions. Consequently, his works were notably relevant to the prevalent societal and political challenges encountered by Muslims during that period (Güleg, 2009).

In the *Sa'id Jadid* era, Said Nursi composed *Rasāil al-Nūr* in both Turkish and Arabic, comprising various sections. The Turkish version encompassed sections such as *Mektubat* (A Collection of Letters), *Su'alar* (A Compilation of Questions), *Sozler* (A Collection of Words), *Lem'alar* (Collections of Light) *Asa-yi Musa* (The Staff of Moses), *Iman ve Kufur Muvazeneleri* (A Discourse Regarding Faith and Blasphemy), *Sikke-i Tasdiki Gaybi* (Expressing the Truth of the Unseen Realm) and *al-Malahiq* (Said Nursi's fiqh in da'wah through his letters to *Tullāb al-Nūr*). Besides that, the two books that he wrote in Arabic were *Isyarat al-I'jaz* (The Signs of Miracles in The Quran) and *al-Mathnawi al-'Arabi al-Nuri* (A Short Discourse on The Contents of *Rasāil Al-Nūr*).

Furthermore, numerous independent short-written works from his magnum opus were published including *Risalah Mursyid al-Syabab*, a collection of guidelines and Islamic livelihood, which offers recommendations, advice and guidance for young individuals to face life in times of trials and tribulations. Next, *Risalah Mursyid Akhawat al-Akhirah*, discusses women's issues such as the attributes of *syafaqah* and *hannan* among women, the *aurah* of women, the roles and responsibilities of women as educators of children and managers of the household as well as contemporary rulings concerning *nafkah* for unwed women (Nursi, 2008). *Risalah al-Hijab* which talks about the code of dress for Muslim women (Nursi, 1993), *Risalah lil-Maridh*, offers twenty-five methods of spiritual treatment for patients (which are, the approaches that patients can use to face their ailments) along with Said Nursi's letter of condolence for a father who lost his child as well as a letter for a doctor who longs for Nursi's *Rasāil al-Nūr* (Nursi, 2008).

CONCLUSION

The six Quranic principles underlying Said Nursi's da'wah form the fundamental basis for understanding the profound impact of his da'wah, which has extended globally, specifically in Turkey. Over time, his inspirational work, *Rasāil al-Nūr*, has been translated into multiple languages and has been cited across various spheres of life and academia. Engaging with *Rasāil al-Nūr*, particularly the segments concerning *tawhid* (the oneness of God) and spiritual reinvigoration, fosters a renewal of faith. It appears as if our faith experiences a notable transformation, leading to an enhanced state compared to previous days—a spiritual reformation. Said Nursi's elucidation on the essence of faith and *tawhid* acts as a purifying force, bringing together the mind, heart, soul, desires, spirit, and *laahifah* (subtler aspects of the human soul, leading to a profound sense of contentment). This essence resonates deeply within every human spirit—the truth of *tawhid*, that there is no God but Allah.

ACKNOWLEDGMENT

Appreciation is extended to the Centre of Foundation Studies and Academy of Contemporary Islamic Studies, Universiti Teknologi MARA as well as the Istanbul Foundation for Science and Culture (IIKV), Istanbul, Turkey, for their support and assistance.

CONFLICT OF INTEREST

The authors declare no competing interests such as financial or personal relationships regarding the writing of this article.

AUTHOR'S CONTRIBUTION

Author 1, Co-author 1 and 4 designed the study and gathered the literature. Author 1, Co-Author 2 and 3 analysed the results and wrote the article.

REFERENCES

- Ahmed, S.A. Al Qodsi & Bidin, Sharifah Norshah Bani Syed. (2017). The Elements of Sufism in the Da'Wah of Bediuzzaman Sa'id Nursi, *International Journal of Academic Research in Business and Social Sciences* 2017, Vol. 7, No. 4
- Ali, Mohd Safri, Embong, Rahimah, Mohamad, Mohamad Zaidin, Din, Nik Murshidah Nik & Abdullah, Berhanundin. (2017). Said Nursi's Theological Thoughts in the Light of Sunni Doctrine, *Pertanika Journal Social Sciences & Humanities* 25
- Nursi, Badi' al-Zaman Sa'id. (1413H/1993). *al-Luma'at Ihsan Qasim al-Salihi* (terj.). Istanbul: Sozler Yayinevi
- Nursi, Badi' al-Zaman Sa'id. (1415H/1995). *al-Malahiq fi Fiqh al-Da'wah al-Nur*, Ihsan Qasim al-Salihi (terj.). Istanbul: Sozler Yayinevi
- Nursi, Badi' al-Zaman Sa'id. (1416H/1995). *Saiqal al-Islam*, Ihsan Qasim al-Salihi (terj.). Istanbul: Sozler Yayinevi.
- Nursi, Badi' al-Zaman Sa'id. (1419H/1998). *al-Kalimat*, Ihsan Qasim al-Salihi (terj.). Istanbul: Sozler Yayinevi
- Nursi, Badi'al-Zaman Sa'id. (1419H/1998). *Sirah Zatiyyah*, Ihsan Qasim al-Salihi (terj.). Istanbul: Matbaah Suzlar
- Nursi, Bediuzzaman Said. (1959). *Lem'alar*. Istanbul: Sinan Matbaasi
- Nursi, Bediuzzaman Said. (1992). *Mektubat*. Istanbul: Enver Nesriyat
- Nursi, Bediuzzaman Said. (1996). *Tarihce-I Hayati*. Istanbul: Enver Nesriyat
- Nursi, Bediuzzaman Said. (2004). *The Flashes Collection*. Istanbul: Sozler Publication

Nursi, Bediuzzaman Said. (2008). *Mursyid Akhawat al-Akhirah*. Kaherah: Sozler Publication.

Vahide, Şükran. (1992). *The Author of The Risale-i Nur Collection: Bediuzzaman Said Nursi*. Istanbul: Sozler Nesriyat.

Interviews

Güleg, Mehmet Nuri (Mehmet Firenji Abe). *Tullāb al-Nūr* and a friend of Said Nursi. The Istanbul Foundation for Sciences and Culture (IFSC), Istanbul Turkey. 9 April 2009.

Ihsan Qasim al-Salihi was done on 21st April 2009 at his home in Uskudar, Anatolia. He is the author of Badiuzzaman Said Nursi biography and the arabic translator of Rasail Nur.

ONLINE FIRST