

## The Concept of God According to Sa'id Nursi

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### **Abstract**

*The concept of God is a fundamental concept for every religion, especially Islam. The concept of God in Islam is different from other religions, even emerging from the time of the Greek philosophical tradition and Eastern and Western mystical traditions. Not a few Muslims state that all religions are the same God. This is a problem for the religions of this world. Therefore, Sa'id Nursi clearly stated that the concept of God according to Islam is different from the concept of God according to other religions. The method used by the writer is descriptive and analytical. In this case, Badi'uzzaman has a perspective on the concept of God. God, according to Badi'uzzaman, is one immanent and radiates his light into the universe, thus creating the greatness of the universe and its contents, which is often called Tauhid. Nursi understands monotheism as the basis of ideology and epistemology viewing the universe. So, Nursi's concept of divinity emphasizes the monotheistic aspect, in contrast to the esoteric and exoteric sides.*

*Keywords: Sa'id Nursi, God, Wahdah al-Syuhūd, Wahdah al-Wujūd, Islam.*

### **Abstrak**

*Konsep ketuhanan merupakan konsep fundamental bagi setiap agama, khususnya Islam. Konsep ketuhanan dalam Islam berbeda dengan agama-agama lain, bahkan muncul dari zaman tradisi filosofis Yunani dan tradisi mistik Timur dan Barat. Tidak sedikit umat Islam yang menyatakan*

*bahwa semua agama adalah Tuhan yang sama. Ini adalah masalah bagi agama-agama di dunia ini. Oleh karena itu, Sa'id Nursi dengan tegas menyatakan bahwa konsep Tuhan menurut Islam berbeda dengan konsep Tuhan menurut agama lain. Metode yang digunakan penulis adalah deskriptif dan analitis. Dalam hal ini, Badi'uzzaman memiliki perspektif tentang konsep Tuhan. Tuhan, menurut Badi'uzzaman, adalah satu imanen dan memancarkan cahaya-Nya ke alam semesta, sehingga menciptakan kebesaran alam semesta dan isinya, yang sering disebut Tauhid. Nursi memahami tauhid sebagai landasan ideologi dan epistemologi memandang alam semesta. Jadi, konsep ketuhanan Nursi lebih menekankan pada aspek tauhid, berbeda dengan sisi esoteris dan eksoteris.*

*Kata kunci: Sa'id Nursi, Tuhan, Wahdah al-Syuhüd, Wahdah al-Wujüd, Islam.*

## **Introduction**

The concept of God is a fundamental concept for every existing religion. Every religion has its concept of God. Not all religions can equate the concept of God. In addition, the concept of God is called the main and key concept in the Islamic worldview, this is the background behind the birth of other important concepts in Islam: such as the concept of religion, revelation, nature, prophethood, human, taskhir, human freedom, life, creation, science, happiness, and other concepts. Therefore, every religion has a different concept of God, because the basic building both esoteric and exoteric are different.

This difference also appears in the Greek philosophical tradition and the mystical traditions of both East and West. As Al-Attas explains in his "Prolegomena":

"The nature of God Understood in Islam is not the same as the conceptions of God Understood in the various religious traditions of the world; nor is it the same as the conceptions of God understood in greek and Hellenistic philosophical tradition; nor as the conceptions of God understood in Western philosophical or scientific tradition; nor in that of Occidental and Oriental mystical traditions"

This statement of al-Attas explains that there are significant differences between the concept of divinity in Islam and others. Where in Islam comes from the authentic revelation of the Qur'an, both in lafadz and meaning from Allah and in it there is no doubt, as

explained by Al-Attas in the same work "Prolegomena To The Metaphysics of Islam" page 5. (Al-Attas, 1995, hlm. 5)

In Islam, the concept of God can be called tauhid, which implies that the purpose of human life is nothing but worship of Allah SWT. (Al-Jauziyah, 1996, p. 179) Because tauhid is the key to all Islamic teachings. In other words, that God is the center of all human life and Kuntowijoyo calls it the theocentric concept. (Kuntowijoyo, 1998, hlm. 228–229) Nursi interprets the sentence of tauhid more meaningfully. He explains a lot of things in terms that are appropriate to the conditions of life. Therefore, it can prove the form of the oneness of God by touching every aspect of life. In this discourse, Nursi has a very interesting idea about the concept of God, which he often calls tauhid. According to Sa'id Nursi, this tauhid is not only the oneness of God but also as a manifestation or implication for all human actions in this world. Like the happiness and human morality contained in his monumental work "Risalah Nur". (Nursi, 2006, hlm. 231) (Badi'uzzaman Said, t.t., hlm. 132)

When discussing Islamic worldview concepts, Nursi describes everything as a series of great truths that radiate the oneness of Allah, the Creator for mankind to witness. According to Nursi, that the discussion about the concept of God is very important, then starting from the explanation above, the author will raise in this paper, what is the concept of God according to Sa'id Nursi?

## Results and Discussion

### *The Biography of Sa'id Nursi*

His real name is Sa'id Nursi Bin Mirza. He was born in Turkey in 1876/1877. (Nursi, 2004c, hlm. 13) He was born in the remote village of Nurs. Nursi is the fourth child of the Kurdish couple Mirza and Nuriyyah. (As-Shadiq, T.Thn, hlm. 20) (Nursi, 2004c, hlm. 35) (Shalihi, 2010, hlm. 14) The other siblings are Duriyyah, Khanim, Abdullah, Muhammad, Abd al-Majid, and Marjan. And he had never seen his parents when he was 9 years old and was also abandoned by his sisters when he was 15 years old and his brothers when he was 50 years old. According to some sources, that Nursi's descendants came from Isbartah, western Turkey.

Nursi was given the title Badi'uzzaman which means "Miracle of the Century" because of the greatness and height of his knowledge.

This is because Nursi's mastery of science is not only limited to traditional sciences he is also studying modern science. With the nature of genius and perseverance that is in him, he has mastered the fields of mathematics, history, geology, geography, physics, chemistry, philosophy, astronomy, and so on in a very short time. His greatness is in debate and dialogue where he can answer all the questions raised in various branches of science. In his thinking, he is also a logical (mantiq) expert, as well as a philosopher was to refer to the Qur'an. (Nursi, 2004c, hlm. 30) Therefore, he is more famous with the title "Badi'uzzaman".

After being traced from several authentic sources, since childhood, he began to wander in search of knowledge since he was nine years old. His struggle in mastering science caused him to often move from one place to another. Among the places that became the destination of his knowledge were Tagh, Birmis, Nurshin, Arvas, Muks, Gewash, and Bayazit. It was in these places that al-Nursi studied with several prominent scientists at that time. Among those who have been instrumental in shaping Sa'id Nursi's scholarship are Shaykh Muhammad Amin Afandi, Shaykh Sayyid Nur Muhammad, Shaykh Muhammad al-Jalali, Shaykh Muhammad al-Kafrawi, Shaykh Abd al-Rahman, Shaykh Fahim, Mulla Abdullah, Mulla Ali al Sawran, and Mulla Fatullah (Vahide, 1992, hlm. 30)

Besides being nicknamed Badiuzzaman, he has the qualities of pious, wara', mujahid, taqwa, zuhud, tawadu', and civilized. In addition, he was also a great and wise poet and thinker (mufakkir). In addition, he is also an expert on Islamic thought who is very wise in the modern era. A great and consistent person in conveying knowledge related to Islam in the modern world.

### *The Periodization of Sa'id Nursi*

Looking at the Sa'id Nursi movement and the socio-historical politics and culture that surrounds it. So many biographers divide Nursi's life journey into three periodicals according to his activities, methods of preaching and rhetoric, and the style of his work. First, Nursi Harakiy (Old Nursi 1877-1920), this phase is marked that Sa'id Nursi is still persistent in practical political movements for Islamic da'wah missions, in this phase Nursi is a fighter, revolutionary, as well as a patriot in the vanguard for being involved in a direct war against Russia.

Second, Nursi Tarbawiy (Nursi Jadid 1921-1949), in this phase Nursi saw a change and transformation of the concept of da'wah bi al-ḥal, and thinking that was more progressive but still based on the authenticity of the text. And increasingly, Nursi withdrew from his practical politics and concentrated on increasing his faith and devotion to the Qur'an by interpreting it and then spreading it in the form of teaching and education. Third, Nursi Az-Zahid (Third Nursi 1950-1960), in this phase Nursi only concentrated on the Sufistic aspects of ideological and political contemplation. (Zubaidi, 2015, hlm. 28-32)

On Wednesday, May 23, 1960, along with the 25th of Ramadan 1379H, the Turkish people have mourned the loss of a very influential figure in Turkey, he experienced a high fever which resulted in Sa'id Nursi's death in Urfah (Urfa).

### *Nursi's Thoughts on God*

God in Sa'id Nursi's view is a substance that has majesty and perfection that can not be matched by anything. His majesty and perfection are incarnated or manifested in the face of the universe so that it can be a reference that can be read by the human mind. (Nursi, 2004a, hlm. 325) In addition, the perfection of Allah in all its great and great aspects to being understood through the human mind which is very weak, but the perfection of Allah can be manifested in the records of the universe through His Attributes, Names, and Majesty, which is very potential to be traced. by the power of human reason. (Nasr, 1991, hlm. 58) Globally, Sa'id Nursi's view of the concept of God can be described in several ways as follows:

First, that God in Sa'id Nursi's view is a substance whose perfection and majesty cannot be compared. He has absolute perfection and majesty in all His names, attributes, and deeds so that none can be compared with Him. Perfection and majesty that makes what appears in the universe, owned by humans, angels, and jinn only a pseudo-image of His absolute and essential perfection. (Nursi, 2004a, hlm. 645)

Second, all manifestations of knowledge, command, and God's will for all species are called the laws of nature. (Nursi, 2003c, hlm. 144) It is evident that Allah knows everything and has such a comprehensive will, that whatever God will happen and whatever He does will not happen. He is very powerful over everything with absolute power

which includes everything necessary for His divine essence. (Nursi, 2003c, hlm. 158)

In addition, Sa'id Nursi also explained that God in Islam or often referred to as tauhid can be described in his work "al-Matsnawi al-'Arabi al-Nuri" in fourteen discussions. Where is Sa'id Nursi's proof of the concept of divinity in Islam? (Nursi, 2011c, hlm. 56-70)

Other philosophers, al-Kindi for example, also said that metaphysics is the basis for building the concept of God. Because according to him, God does not have a form, genus, species like creatures, nature, and others. (Supriyadi, 2009, hlm. 56) So that the being of God cannot be understood by human reason at all, then the prophet is sent down as a messenger of God who brings revelation to explain things that are not able to be grasped by the human mind. However, there are several aspects that al-Kindi's explanation of the attributes of God is still influenced by the Mu'tazilah and Aristotle such as the phrase "no or not", that God is not like humans. (Nasr & Leamen, 2013, hlm. 213)

He also explained that God is the True Being who has never existed before and will never exist forever; that existed from the beginning and will always exist. God is a perfect being who has never been preceded by another form and will never end and there is no other being but through His intercession. So, according to al-Kindi, God is the creator of the One and Azali universe whose form is perfect and never lasts forever. (Nasr & Leamen, 2013, hlm. 210) (Mustofa, 2007, hlm. 109)

Meanwhile, al-Farabi said that Allah is a perfect being and who exists without a cause, because if there is a cause for Him, it means that God is not perfect because it depends on him. Al-Farabi referred to Allah as "the First" i.e. the cause for all existing creatures. Allah as the "First" is free from all flaws, and He is Eternal, Manifested with His substance without any cause, He does not matter and has no form because the form is only for the matter. It does not move, nor is it preceded or his successors. (Al-Farabiy, 1968, hlm. 32)

The conclusion is that Sa'id Nursi's view of God is based on a metaphysical basis as evidenced by the perfection of the essence and power of God, who share the same view as al-Kindi and al-Farabi. In Sa'id Nursi's concept of God, there are several more detailed explanations about the oneness of God (Tawhid) in which there is an

explanation of God's being, both ontologically and cosmologically. It ends with an explanation of Sa'id Nursi's critique of *wahdah al-Wujud*.

### *Oneness of God (Tawhid)*

Worship of God is something that is considered important by humans. It includes what is glorified, worshiped, expected to provide benefit or joy. Dr. Alwi Shihab conceptualizes that the worship of God contains the sentence *Lā ilāha illā Allāh* which is following the words of Allah SWT QS. Muhammad [47]: 19. (Shihab, 2016, hlm. 16) That is, God is a single being, Supreme Perfect, Noble, Great, and One. The oneness of God is an absolute requirement in the concept of divinity in Islam. So that the highest ontological power is in the substance of God, and none of them resemble God. This is following the implementation of the meaning of the two sentences of the creed which states that there is no god but Allah and Muhammad as His messenger. Following Q.S al-Nahl [16]:2. (Karim, 2017)

The conception of God in Islam is known as *tawhid*. *Tawhid* is a basic and crucial concept for Islam. In addition, this concept is the greatest mission of the apostles and prophets to be preached to mankind. (Afrizal, 2018, hlm. 42) In more detail, *tawhid* means belief in a single reality, without any partners for God in the substance, nature, and actions of God and there is no one like God.

According to Badi'uzzaman Sa'id Nursi, he believes that Allah is one, which cannot be equated with others. This is as stated in the Q.S. Al-Ikhlās [112]:1 "Say that He is God Almighty". This was also conveyed by other scholars, both from the Salaf and Khalaf scholars.

Nursi continued, *tawhid* leads to submission which will strengthen *tawakkal* and then facilitate the path to happiness in both this world and the hereafter. For him, the happiness of the hereafter begins with faith and monotheism or *aqidah*. In Sa'id Nursi's work, he divides monotheism into two. First, *tawhid* which is general, namely all misguidance, negligence is still mixed in this monotheism group. Second, the true *tawhid*, namely Allah is the only God, there is no god but Allah. It is seen as a sign of God's power over all things and assigns to God with full awareness. This *tawhid* is not easily overshadowed by error and falsehood. (Nursi, 2011c, hlm. 12-13) (Nursi, 2004a, hlm. 326) From these two divisions, it seems that Sa'id Nursi does not want to mix right and wrong.

For the most part, the content of Sa'id Nursi's work on the invitation to monotheism is human awareness of the oneness of the Creator. The description of tawhid is explained at length by Nursi in his work *Al-Matsnawi an-Nuri*. In his work, Nursi opens his explanation of tawhid by referring to Surat *az-Zumar* 62-63; *Yasin* 83; and *Hud* 56. Nursi sees the various phenomena of the universe as a sign of God's power. Tawheed will be far from misguidance when you can live it full of faith. (Nursi, 2004a, hlm. 326)

The same goes for perspective and intentions. Both change the essence of all things by turning evil into good as the earth is turned into gold. In this case, intention can also change the natural sciences into divine knowledge. If you look at it with the measure of cause, it is stupidity, but if you see it with the measure of Allah, it is divine knowledge. (Nursi, 2011c, hlm. 88) Nursi also mentioned that monotheism is the peak of people's happiness because they have surrendered to God.

According to Nursi, tawhid is part of faith, in Islam it is a fundamental teaching aspect. (Wahyudin, t.t., hlm. 26) Because the issue of faith is very important in the life of this world. Nursi's statement in the book "*Mursyid Ahl al-Qur'an*" explains that humans will never be saved without faith, while many people who enter heaven are not because of Sufism. (Nursi, 2004b, hlm. 54-55) According to the author, this statement is an affirmation that how important faith is, to the point that it is more important than Sufism itself.

In addition, this is a statement by Sa'id Nursi about Sufism and tarekat as things that are not a determining factor for the safety of Muslims in living their lives, especially in the hereafter. In this case, Nursi described faith as like bread (staple food), which is likened to that humans can't live without staple food. While Sufism is likened to fruits, humans can live without fruits (supplementary food). (Nursi, 2004b, hlm. 54-55) The concept of faith echoed by Sa'id Nursi departs and is in line with the concept understood by Imam al-Rabbaniy, the leader and figure of the Naqsyabandiyah tarekat. According to him, faith is something that must be prioritized compared to other secondary problems or things that are *furu'*. The Sufism order as a whole is to explain the nature of faith.

From the faith, a person can know Allah SWT, which then leads to love Allah and in the end will feel happiness and pleasure when



humans come to love Allah "mahabbatullāh". This is what is explained in his book entitled "Anwār al-Ḥaqqīyah: Mabāḥith fi Tasawuf wa al-Sulūk.

In the book he says:

*Ketahuiilah dengan pasti bahwa tujuan yang paling mulia bagi makhluk dan hasil yang paling mulia bagi fitrah manusia adalah Iman kepada Allah. Ketahuiilah juga bahwa makrifatullah atau pengenalan terhadap Allah yang diperoleh dengan melalui Iman itu adalah derajat yang paling tinggi bagi manusia dan tempat yang paling mulia bagi manusia. Ketahuiilah bahwa mahabbatullah atau cinta kepada Allah yang diperoleh melalui ma'rifatullah itu adalah wasilah menuju kebahagiaan yang paling tinggi bagi manusia dan jin, dan kenikmatan yang paling manis. Dan ketahuiilah bahwa allazatul ruhiyyah (kenikmatan spritual) yang memancar dari mahabbatullah itu adalah kesenangan yang paling suci bagi jiwa dan hati manusia."(Nursi, 2006, hlm. 37)*

This indicates that tawhid according to Nursi is an absolute must for a Muslim because, with tawhid, a person can be calm and comfortable in his heart so that he can lead someone to ma'rifatullāh and mahabbatullāh.

### *Existence of God*

#### *Ontological Argument*

By nature, invoicing the greatness and oneness of God, Nursi described the microcosm of the animate and the inanimate. All the entities that exist in this universe, down to the atomic particles that are visible and visible, all pledge their testimonies in their natural language about the form of God Almighty. As stated by Nursi:

"فكل موجود إنما هو منه تعالى وهو الذي يوجدُه، وليس كل موجود هو، حتى يقال: لا موجود إلا هو."

(Nursi, 2011a, hlm. 51)

The statement above that every being is from God, but in every being it is not a being of God, until in the end, it states that nothing exists except God.

Another statement was also made from his work:

لا إله إلا الله الواجب الوجود الذي دلّ على وجوب وجوده في وحدته: الجوّ بجميع مافيه، بشهادة عظمة (Nursi, 2011d, hlm. 140) إحاطة حقيقة: التسخير والتصريف والتنزيل والتدبير، الواسعة المكملة بالمشاهدة

Existence is the main concern in the system of thought of the philosophers, and mutakallimun. Epistemologically, the existence in Mulla Sadra's thought can only be achieved through intuition. However, this intuition is applied with a rational procedure as clear in his book "al-Asfār al-'Aqliyah".

Sa'id Nursi's analysis that the existence of God can be proven by the existence of forms in this universe of course some created it. The following is Sa'id Nursi's statement in his work:

أن كل موجود من الموجودات يدل على وجوب وجود الله سبحانه ويشهد على وحدانيته بخمسة وخمسين لسانا. (Nursi, 2004a, hlm. 325)

Al-Faruqi emphasized that it is impossible for there to be two Gods by quoting Q.S. Al-Anbiya':22. Contains that God in the Islamic conception is one with the belief and testimony that "there is no God but Allah." The sentence contains the greatest and richest meaning in all the treasures of Islam. (Al-Faruqi, 1988, hlm. 9) In another statement, Nursi also stated almost the same thing to strengthen his argument about the existence of God:

لا إله إلا الله الواجب الوجود الذي دلّ على وجوب وجوده في وحدته: الأرض بجميع ما فيها وما عليها، بشهادة عظمة إحاطة حقيقة: التسخير والتدبير والتربية والفتاحية وتوزيع البذور والمحافظة والإرادة والإعاشة لجميع ذوي الحياة، والرحمانية والرحيمية العامة الشاملة المكملة بالمشاهدة. (Nursi, 2004a, hlm. 141)

From some of Nursi's statements above explaining the sentence *Lā ilāha illā Allāh*, it proves the *wajib al-Wujūd* of God with all that is on earth and everything in it with the perfect nature of God, as well as the existence of one and only God. So, all entities testify that Allah is the One who must exist and the Only overall species, pillars, members, parts, particles, cells, and atoms. (Nursi, 2004a, hlm. 141)

### *Cosmological Argument*

The existence of God according to Nursi *wājib al-Wujūd*, where the existence of God is always there, although the meaning of "being"

here is not seen from the empirical side, but metaphysically. The existence of God is a very important discussion even in the discussion of peripatetic philosophers. Wājib al-Wujūd in this discourse is the sole creator of the first cause of everything in this universe, the dependence of all creatures, the relative perfection, and the uniqueness of each creation. (Nursi, 2011d, hlm. 135-156)

The oneness of Allah can be proved by some of the beautiful and interesting languages in this universe. In Nursi's work "Risalah Nur", it is proven by the small shape of the atom that is invisible to the human eye physically and the five senses become a mirror of the oneness of God. In addition, the system of organisms and blood cells in the human body radiates the light of the oneness of God, even how the mute world, plants, animals and universe can speak with *lisān al-ḥāl*, the language of reality regarding the oneness of the actions of the Sovereign of the universe. The breadth of *Risālah al-Nūr* in discussing the form of God is due to Nursi not only presenting *naqliyah* theological reasons (al-Qur'ān and al-hadīth) but also accompanied by *aqliyah*-philosophical arguments. (Shalihi, 2003, hlm. 4)

"The treatise of al-Nur states that everyone who wants to understand this created world as it should, and not by his will and imagination, will surely conclude "lāilāhaillāllāh". He will see harmony and order, beauty and balance, justice and mercy, divinity, continuity, and majesty. He will see that this created world is a book of names, an index, which tells of its Owner." (Nursi, 2003d, hlm. xxvi-xxvii). The greatness and power of God according to Nursi can be proven by the existence of nature in this world and its attributes, but from all of that it will still come to the sentence "lāilāhaillāllāh".

The existence of God is proven by all the attributes of God which are perfectly reflected in human beings. Sa'id Nursi said in his work "The Word" that seeing all events and phenomena in the universe, from the smallest to the largest, phenomena visible to the naked eye to the unseen and invisible reveal the names of Allah such as Ar-Rahman (The Most Merciful), Ar-Razzaq (Supreme Giver), Most Ruler of things, Al Hafizh (Supreme One), although it is not explicitly stated. Therefore, God according to Sa'id Nursi, the most perfect substance cannot be compared with other perfections in this universe, and the majesty and perfection of God is incarnated on the sheets of this universe, both at the macrocosmic and microcosm levels. (Nursi, 2002, hlm. 718)

Sa'īd Nursi gave an example of the king and his people, the palace and his visitors as examples of the existence of God and humans, while also applying the parable of the sun to describe God's unique creativity in all of God's creations. (Nursi, 2003b) (Nursi, 2003a) As he describes in his work in *al-Maktūbat*:

أما للذات الواجب الوجود المسمى بالله، فإن لفظ "الله" يدل دلالة إلتزامية على الواجب الوجود لأنه لفظ جامع لسائر الأسماء والصفات، وإنه الإسم الأعظم، ولأن واجب الوجود لازم ضروري للألوهية وهو عنوان الملاحظة الذات الجلية. (Nursi, 2011b, hlm. 396)

That the essence of the *wājib al-Wujūd* is called Allah. Where the *lafadz 'Allah'* proves the existence of proof that must exist because all the *lafadz* for all series in nature and this universe.

Nursi also revealed in his work '*al-Syua'at*':

هذه الربوبية الجلية الظاهرة وما تظهر ضمن فعاليتها من حقيقة جلية مركبة من التسخير، والتدبير والإرادة والتنظيم والتنظيف والتوظيف تشهد على وجوب وجود خالق تلك السماوات وعلى وحدته. (Nursi, 2011d, hlm. 136-170)

The statement above shows that the existence of God according to Nursi is manifested by the existence of God's creation in the universe. It is different from al-Kindi that to prove the truth of God's existence with four arguments, namely first, based on the principle of cause and effect. (Atiyeh, 1983, hlm. 55) Second, based on the principle that everything (the universe) cannot be a cause of itself. (Al-Kindi, 1950c, hlm. 207) Third, based on the similarities between the universe and humans. (Al-Kindi, 1950b, hlm. 174) Fourth, it is based on the teleological argument, are *dalil al-Ināyah*. (Al-Kindi, 1950a, hlm. 215)

It turns out that this is also similarly stated by Ibn Rushd, who argues that the universe was created because of the existence of the One who is the Creator and Regulator is Allah. (Ibn Rusyd, 1997, hlm. 24-28) Ibn Rushd proposes two concepts that are close to al-Kindi as well where the integration between rationality and the text is the *dalil al-'Ināyah* and the *dall al-Ikhtirā'*. According to him, the *dalil al-'Ināyah* is built based on two main pillars. First, all creations that exist in this universe are designed in such a way according to their use for humans. Second, the suitability occurs because of axiomatic scenarios and designs created by Allah (*ḍarūrah*) and not by chance.

So, according to the author's view, Nursi's theory of God's existence is also the same as what was expressed by earlier Muslim philosophers, al-Kindi and Ibn Rushd, and even Imam al-Ghazali. That the universe (macrocosm), humans (microcosm), and so on were created because of the existence of the Supreme Creator, is Allah.

### *Nursi's Criticism of Wahdat al-Wujūd*

Nursi also criticized many groups that were seen as having deviated from the path of aqidah, namely wahdat al-Wujūd which was famously pioneered by Ibn Arabi. This understanding includes wahdat al-Syuhūd which is one of the understandings in Sufism that has the view that between creatures and God can be united in the language of special relations. When they reach this level, they claim that what is "being" and "visible" is Allah. So, the knowledge according to Nursi, generate through Sufism still has many shortcomings, when compared to the knowledge obtained through the direct method of the Qur'an. Because someone like Ibn Arabi who says "lā maujūda illā Huwa" means denying the existence of the universe and everything in it. While others say "lā masyhūda illā Huwa" in this condition they also seem to forget the whole universe which is essentially God's creation. So, from here, according to the author, Nursi can elaborate on the harmonization between the concept of divinity and the universe, which can foster an attitude of tawhid which has implications for the attitude of a human being towards God's creation.

Thus, according to Sa'id Nursi, three big problems arise, misunderstandings and deviations in interpreting wahdat al-Wujūd as he explained in "al-Lama'āt" namely: First, interpreting wahdat al-Wujūd as a denial of the existence of nature and other creatures in the world. Side of the existence of the Essence of Allah SWT, but when it reaches the hands of negligent people (ahl al-ghaflah), especially those who have been swept away in the understanding of materialism, they make denial of divinity and glorify material things.

Second, wahdat al-Wujūd vehemently rejects divinity other than Allah SWT so that this understanding rejects existence other than Allah SWT and also rejects the existence of lust, anger, and anything other than that. However, in this day and age, materialistic understanding has gripped the Islamic world and the lust for ammarah (despicable), especially for those who have begun to be

willing to lift and make the lust of ammarah as God other than Allah SWT.

Ibn 'Arabi explained about the issue of *wahdah al-Wujūd* where the highest degree of faith is, he focused on the study of explaining the dangers of understanding *wahdat al-Wujūd* for ordinary people according to Sa'id Nursi's view as well as an explanation of a higher and higher level than *wahdat al-Wujūd* as he expresses in his *Risalah Nur*.

## Conclusion

The God according to Nursi, is permanently one, and radiates the light of his nature into the universe, thus creating the greatness of this universe and its contents. In Islam, it can be called *Tawhid*, where Nursi understands monotheism as the basis of ideology and epistemology in looking at the universe. In addition, it is also sourced from the authentic revelation of the *Qur'an*, both in *lafadz* and meaning from Allah, and in it, there is no doubt. Therefore, God in Islam is certainly different from the gods of other religions both esoteric and exoteric.

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