



**THE CONCEPT OF MAKRFATULLAH IN THE BOOK RISALAH
NUR BY BADIUZZAMAN SAID NURSI
KONSEP MAKRFATULLAH DALAM KITAB RISALAH NUR KARYA
BADIUZZAMAN SAID**

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ABSTRACT

This study aims to examine the concept of makrifatullah in Risalah Nur by Badiuzzaman Said Nursi, emphasizing its central position in the purpose of human creation and its role as the pinnacle of faith perfection. The research method used is library research with a qualitative approach. Data was obtained from primary sources in the form of Risalah Nur by Badiuzzaman Said Nursi, as well as secondary sources in the form of related literature discussing his thoughts. Data analysis was carried out using descriptive-analytical methods. The results of the study show that according to Nursi, makrifatullah is not merely theoretical knowledge, but a realization of faith that gives birth to love and true happiness. This concept is built through true tawhid, contemplation of the verses of kauniyah and qur'aniyah, and a Sufi approach that emphasizes 'ajz, faqr, syafaqah, and tafakkur. Nursi rejects the dichotomy of science and religion by introducing the views of ismi and harfi meanings, so that science becomes a path to knowing Allah. At the practical level, makrifatullah shapes individuals with noble character and a society based on ukhuwah (brotherhood), justice, and a superior civilization of faith.

Keywords: Makrifatullah, The Treatise of Light, Badiuzzaman Said Nursi

ABSTRAK (BAHASA INDONESIA)

Penelitian ini bertujuan untuk mengkaji konsep makrifatullah dalam Risalah Nur karya Badiuzzaman Said Nursi, dengan menekankan posisi sentralnya dalam tujuan penciptaan manusia dan perannya sebagai puncak kesempurnaan iman. Metode penelitian yang digunakan adalah studi pustaka (library research) dengan pendekatan kualitatif. Data diperoleh dari sumber primer berupa Risalah Nur karya

Badiuzzaman Said Nursi, serta sumber sekunder berupa literatur terkait yang membahas pemikiran beliau. Analisis data dilakukan melalui metode deskriptif-analitis. Hasil penelitian menunjukkan bahwa makrifatullah menurut Nursi bukan sekadar pengetahuan teoretis, tetapi realisasi iman yang melahirkan cinta dan kebahagiaan hakiki. Konsep ini dibangun melalui tauhid hakiki, perenungan terhadap ayat-ayat kauniyah dan qur'aniyah, serta pendekatan sufistik yang menekankan 'ajz, faqr, syafaqah, dan tafakkur. Nursi menolak dikotomi ilmu dan agama dengan memperkenalkan pandangan makna ismi dan harfi, sehingga sains menjadi jalan menuju pengenalan Allah. Pada tingkat praksis, makrifatullah membentuk individu yang berakhlak mulia dan masyarakat yang berlandaskan ukhuwah, keadilan, serta peradaban iman yang unggul.

Kata-kata kunci: Makrifatullah, Risalah Nur, Badiuzzaman Said Nursi

A. INTRODUCTION

In Islamic tradition, makrifatullah, or knowledge of Allah SWT, is the core of a Muslim's spiritual journey. This knowledge is not merely theoretical, but also a profound experience that touches every aspect of a servant's life. The attainment of makrifatullah, which is often achieved through contemplation and spiritual experience, brings a Muslim to a higher awareness of the existence, greatness, and love of Allah SWT (Syamsuddin, 2021). Throughout the long history of Islam, makrifatullah has been the main goal that has guided Muslims towards sincere servitude to Allah SWT. Its existence has become the starting point for the search for the meaning of life and the purpose of human creation itself.

Since the time of the Prophet Muhammad SAW, the concept of makrifatullah has been a major concern for Muslims. This is reflected in the lives of the Prophet's companions, who greatly valued the divine presence in their every action. At that time, the companions did not only focus on outward worship, but went even further, striving to understand the meaning behind their every movement and action as a form of devotion to Allah SWT (Kholilurrohman, 2020). In other words, makrifatullah at that time was an understanding that encompassed vertical and horizontal dimensions, namely the relationship between humans and Allah and the relationship between fellow humans in order to realize His will.

Badiuzzaman Said Nursi, a 20th-century Turkish Islamic scholar and reformer, revived the meaning of makrifatullah in a modern context through his monumental work, Risalah Nur. Nursi emphasized that in understanding Allah, it is not enough to rely solely on formal or theoretical knowledge. Recognizing the Creator requires deep contemplation and reflection on the majesty of the universe as a sign or clear verse (Nursi, 2020). The ultimate goal of a Sufi is to get closer to Allah. By always remembering Allah, he can calm his

mind and feel the presence of Allah. Thus, a Sufi possesses inner wealth (Herianti, 2018). By observing and contemplating the beauty and order that exist in nature, humans gain insight into the power, wisdom, and compassion of Allah SWT. Nursi refers to the universe as a great book that must be read by every Muslim who wants to know their Lord more deeply.

In Nursi's view, knowledge of Allah is not only important for the formation of faith, but also plays a major role in shaping a person's morals and character. A Muslim who knows Allah well will find it easier to align himself with the values set by Allah and make faith the basis of every action (Nursi, 2020). Thus, knowing Allah leads to the formation of a person with noble morals, who is honest and responsible for themselves and their environment. Nursi describes knowledge of Allah as a continuous process that requires a person not only to understand religious teachings theoretically, but also to integrate them into their daily lives.

Amidst the growing tide of secularism, Nursi's approach to makrifatullah is highly relevant, especially for a generation living in a modern culture that often separates science and religion. Nursi believes that science must be viewed within the framework of Allah's greatness as the Creator. In Risalah Nur, the universe is a sign that radiates a message about Allah's existence and greatness. Every element of nature, from the smallest atom to the vast galaxy, is a sign of His power, which can be read and contemplated by humans as a means to know Him (Nursi, 2021). Thus, science is not something that stands alone, but a means that brings humans to an awareness of God's existence.

The importance of makrifatullah is even more relevant in this modern era, where life is often trapped in the routine of materialism that causes humans to lose sight of higher purposes in life. Nursi invites Muslims to view worldly life not as the ultimate goal, but as a means to achieve makrifatullah. Thus, every life experience, whether pleasant or difficult, can be interpreted as an opportunity to reflect on the greatness of Allah and deepen one's relationship with Him. Through a deeper understanding of Allah, every Muslim is expected to be able to live a life full of spiritual awareness that leads to a meaningful life.

Nursi's integrative approach to understanding makrifatullah makes a valuable contribution to Muslims. He opens up space for scientific exploration combined with spiritual values, making science a tool for knowing Allah and not merely for intellectual satisfaction.

By making makrifatullah the ultimate goal of science, Nursi restores science to its original function as a means of seeking truth and wisdom.

From the above description, it is clear that Badiuzzaman Said Nursi's concept of makrifatullah not only teaches the existence of Allah, but also educates humans to become individuals who are able to harmonize reason and heart. Through makrifatullah, Muslims are expected to build a life that is not only full of material achievements, but also rich in spiritual dimensions. A deep understanding of this concept enables Muslims to achieve a balance between intellectual and spiritual needs, so that their lives become a meaningful devotion to Allah SWT.

B. LITERATURE REVIEW

Makrifatullah in Islamic Tradition

Makrifatullah is a term that refers to knowledge of objects that is not limited to physical things, but also includes a deep understanding of spiritual aspects that can reveal various divine secrets. This knowledge is not merely the result of accumulated information (Nata, 2010), but is a spiritual experience or insight that involves the deepest dimensions of the human soul. Those who have attained the level of makrifatullah are called 'arif, meaning someone who truly knows Allah SWT with pure and perfect inner awareness (Hamka, 1984). If love for Allah is embedded in a person's heart, this love will give rise to feelings of joy or happiness in all of Allah SWT's actions (Arwansyah & Nur, 2024).

Makrifatullah is considered the highest peak of all knowledge and spiritual states. A person who has reached this maqam no longer experiences intellectual or spiritual shock because they have been gifted with spiritual strength that comes from the iradah and qudrah of Allah SWT. Within them, their heart and mind are filled with Nurullah (the light of Allah), which encompasses all of His attributes and Asma' (Solikhin, 2007).

Although often interpreted as spiritual knowledge, the scope of ma'rifatullah is not limited to that. In Sufi tradition, the terms al-'ilm al-ruhi (spiritual knowledge) and al-'ilm al-bathini (inner knowledge) are also used to indicate a similar meaning, namely inner knowledge that is spiritual in nature. In the process of makrifat, a person is able to grasp divine reality directly within themselves. Through makrifatullah, authentic inner communication and connection with the Absolute Reality, namely Allah SWT, is created (al-Baghdadi, 2023).

Furthermore, no matter how extensive a person's formal religious knowledge is, it cannot necessarily be called ma'rifatullah. Even a deep understanding of Sharia law does not automatically lead its owner to the maqam of ma'rifatullah. A person may know about Allah and His attributes through studying books or teachings from a teacher, but without an internal experience that connects the heart to Him, that understanding is not complete. Therefore, in order to achieve ma'rifatullah, consistent spiritual practice is necessary. In Sufi language, ma'rifatullah is the fruit of suluk, which is the process of a servant's journey towards Allah SWT.

Thus, ma'rifatullah is the process of recognizing Allah through purification of the heart, deep contemplation, and spiritual appreciation. This recognition leads humans to an awareness of their purpose in life, which is to worship and serve Allah alone.

The levels of ma'rifatullah are as follows:

1. Ma'rifat al-Tawhid (Common Level) The first level of ma'rifat is the recognition of Allah through tawhid, which is based on the testimony of faith without complex rational inquiry (Hamka, 2016). However, this kind of gnosis is still valid and legitimate in the framework of faith, because it is the basis of every spiritual journey towards Allah SWT.
2. Makrifat al-Hujjah wa al-Bayan (Special Level) At this level, gnosis is obtained through logical reasoning and rational proof (Siregar, 2000).
3. Makrifat Sifat al-Wahdaniyah wa al-Fardhiyah (Khawas al-Khawas Level) The highest level of makrifat is makrifat Sifat al-Wahdaniyah wa al-Fardhiyah, which can only be achieved by true Sufis and saints. At this level, servants not only know the attributes of God theoretically, but also experience direct witnessing (musyahadah) (Siregar, 2000).

Makrifatullah can be achieved through two main paths, namely knowledge obtained through study and understanding of revelation and the attributes of Allah, and hal, which is a spiritual experience born from the clarity of the heart and divine grace. Both must go hand in hand, because knowledge without feeling is dry, while feeling without knowledge can be misleading. Thus, true knowledge of God is the harmony between enlightened reason and a deeply cultivated heart.

The Theory of Integration of Knowledge and Spirituality

The integration of science and spirituality is an important issue in understanding the existence of humans and the universe as a whole, especially in the context of achieving ma'rifatullah. In the

history of Western thought, there has often been a sharp separation between the rational realm of science and the belief-based realm of spirituality. This separation, known as the secularization of science, has led to a crisis of meaning and fragmentation in human understanding of life (Nasr, 1991).

Science, which should be a means of uncovering ultimate truth, is often limited in its function as a tool for fulfilling material needs alone. Conversely, spirituality has become alienated from the real world. As a result, modern humans often lose their direction and the true meaning of life because their understanding of God and the universe is no longer fully integrated. Therefore, bridging this dichotomy is very important, especially in the effort to know God (Makrifatullah), where the process of recognition is not only through the spiritual dimension, but also through the revelation of His verses in the universe through science.

This integration means reuniting two dimensions that have been artificially separated, the rational and objective dimensions of science with the intuitive and subjective dimensions of spirituality, in a comprehensive understanding. In Islamic tradition, the idea of integration is not new. From the beginning, science in Islam has been rooted in revelation and aims to lead humans to makrifatullah, which is a deep understanding of Allah SWT. Science is not seen as separate from God, but rather as a path to understanding His greatness and wisdom in His creation.

Badiuzzaman Said Nursi, through his monumental work *Risalah Nur*, offers a concrete integrative approach. Said Nursi lived during a period of intense secularization in Turkey and responded to this challenge by inviting people to read the book of nature, namely the universe, as the verses of God. According to him, every natural phenomenon, no matter how small, is proof of God's existence, power, and wisdom. Modern scientific discoveries in astronomy, biology, and physics actually strengthen faith and deepen knowledge of God. He unites rationality and spirituality, using reason to observe and conclude the signs of God, the heart to love and witness His presence, while revelation serves as the main guide in uniting the two. Said Nursi's approach is a concrete example of how reason and the heart can work together in understanding the universe as signs of God that lead to knowledge of God (Nursi, 2010).

The relationship between this theory of integration and knowledge of God is very profound. Recognition of Allah cannot be achieved through only one path. Dhikr and worship alone without knowledge can result in vague understanding and weakness in the face of doubt. Conversely, knowledge without spirituality will lose its

direction and purpose, rendering knowledge meaningless. In Islam, the two reinforce each other, namely ma'rifatullah is obtained through dhikr, tafakkur, tadabbur, and knowledge directed towards knowing Allah SWT.

C. METHOD

The method used in this study is library research as the main basis for exploring and analyzing the concept of makrifatullah in Risalah Nur by Badiuzzaman Said Nursi. This method was chosen because of the exploratory and interpretive nature of the research, with a deep focus on understanding the meaning and spiritual values contained in the work. The approaches used are philosophical, theological, and Sufi. The data processing and analysis techniques used are inductive and deductive.

D. RESULT AND DISCUSSION

Short Biography of Badiuzzaman Said Nursi

Badiuzzaman Said Nursi, known as one of the great mujaddids of the 20th century, was born in 1293 AH or 1877 AD in a small village called Nurs, in the Bitlis region of eastern Anatolia. The family environment in which he grew up was known for its deeply religious life. His father was named Mirza and his mother was named Nuriye, both of whom were known as pious, devout individuals who were influential in shaping Said Nursi's spiritual character from an early age (Murid-murid Said Nursi, 2020).

Said showed intellectual brilliance and an extraordinary enthusiasm for learning. He studied at a number of traditional madrasas in the surrounding area. However, his sharp mind enabled him to quickly master the standard curriculum at every madrasa he attended. He felt that many teachers were unable to satisfy his intellectual thirst, so he often moved from one institution to another until he finally chose to study independently.

During this period of seeking knowledge, he managed to memorize nearly 90 reference books in various fields such as interpretation, hadith, fiqh, nahwu, kalam, science, and mantiq (Murid-murid Said Nursi, 2020). After a life filled with trials and struggles, Badiuzzaman Said Nursi passed away on the 25th of Ramadan 1379 H, corresponding to March 23, 1960, in the city of Urfa, Turkey.

The Concept of Makrifatullah in the Book Risalah Nur

In the intellectual legacy of Badiuzzaman Said Nursi, ma'rifatullah, or knowledge of Allah SWT, occupies a central position as the highest goal of the creation of the universe and the greatest fruit of

human nature. This concept is not merely theoretical knowledge, but rather a deep realization of faith and firm conviction (*iman tahqiqi*) that gives rise to love (*mahabbatullah*) and spiritual pleasure (spiritual enjoyment).

Said Nursi emphasizes that all true happiness, pure joy, and incomparable pleasure can only be found in *makrifatullah* and *mahabbatullah*. Without this true recognition, humans, even if they become rulers of the entire world, will remain miserable creatures, tossed about in a fleeting life without finding a true foundation. Conversely, when a person finds his Lord and knows Him correctly, the world that seems wild and frightening will turn into a pleasant garden and a profitable field of the hereafter (Nursi, 2020).

The main foundation for achieving *ma'rifatullah* in *Risalah Nur* is *tawhid*, but not just ordinary *tawhid* (outward *tawhid*), but true *tawhid* (*hakiki tawhid*). Nursi sharply distinguishes between the two. Outward *tawhid* is the general acknowledgment that Allah is One, that He has no partners, and that the entire universe belongs to Him. Although correct, this understanding still leaves room for the unconscious reliance on other causes. True *tawhid*, on the other hand, is a belief that approaches the level of witnessing (*'ainul yaqin*), where a servant sees directly that everything, from the smallest particle to the largest galaxy, comes from His power alone. At this level, an *'arif* will see the stamp of *rububiyah* and the engraving of His pen on every creation, so that every entity becomes a window that opens directly to the light of His gnosis (Nursi, 2021).

To prove this true monotheism, Said Nursi introduced a central concept that he called the seal of oneness (*sikke-i ahadiyyah*) or the seal of singularity (*khatam al-wahdaniyah*) (Nursi, 2021). This seal is a unique and inimitable mark placed by the Creator on each of His creatures, which clearly shows that the Being who created one creature must also be the Being who created the entire universe. For example, consider a flower. The flower is a seal for its designer. Whoever owns the stamp of that flower must also be the Owner of all similar flowers scattered across the earth. Furthermore, because the flower is part of a garden, the garden is also His writing. Thus, every single thing will return everything to one Creator, revealing the manifestation of Allah's oneness, which is so brilliant and magnificent (Nursi, 2021).

The knowledge of God in the *Risalah Nur* is realized through contemplation of the manifestations of the Beautiful Names in the universe. Every natural phenomenon is a reflection of one or more

of His names. The cleansing process that occurs throughout the universe, from eagles cleansing the land, white blood cells cleansing the body, to the wind and clouds cleansing the atmosphere, is a magnificent manifestation of His name al-Quddus (The Most Holy) (Nursi, 2018).

The extraordinary balance in everything, from planetary orbits to the population of living creatures on earth, is a reflection of the name Al-'Adl (The Most Just and Balanced) (Nursi, 2018). The order and purpose found in every creation, no matter how small, is a manifestation of His name al-Hakim (The All-Wise) (Nursi, 2018). Thus, knowing His creations deeply means knowing His names, and knowing His names is the way to attain makrifatullah.

The path to knowledge of Allah outlined by Nursi is firmly rooted in the Qur'an, which he refers to as a shortcut. Unlike philosophers who take long and complicated paths, or theologians who build their arguments on the concepts of huduts and imkan, which are sometimes far from direct experience, the Qur'an opens a window of knowledge on everything. Said Nursi likens the manhaj of the Qur'an to the staff of Prophet Musa (Moses). It can bring forth water wherever it is struck, without the need to build a pipeline from a distant place. Every verse of the Qur'an and every creature in the universe is like the staff of Musa. If contemplated correctly, it will bring forth the spring of gnosis (Nursi, 2003).

The Integration of Science and Spirituality According to Badiuzzaman Said Nursi in Achieving Makrifatullah

Within the framework of Badiuzzaman Said Nursi's thinking, the path to knowledge of God cannot be traversed through a single path that negates other paths. He firmly rejects the dichotomy between science and spirituality, a contradiction that is characteristic of Western modernity. According to him, science and religion are not two opposing entities, but rather two sides of the same coin of truth, both serving as methods to read and understand the Great Book of the Universe.

Science, with its empirical and rational methods, serves to reveal the order, laws, and grand mechanisms at work in nature (Nursi, 2019). Meanwhile, spirituality, guided by the light of the Qur'an, serves to give meaning and purpose and to reveal the Creator behind all these mechanisms.

Said Nursi introduced two ways of looking at nature, namely looking at it with ismi meaning and looking at it with harfi meaning. Modern materialistic science tends to view nature with ismi mean-

ing, which is to see each entity as something that exists for itself, disconnected from its Creator, and working based on blind laws inherent in itself.

On the contrary, a believer who walks the path of ma'rifatullah must view nature with harfi meaning, that is, seeing every creature and phenomenon as letters, words, and sentences that do not refer to themselves, but always refer to and introduce their Author, namely Allah SWT. Thus, knowledge studied within the framework of literal meaning will not stop at the discovery of natural laws, but will ascend to the recognition of the Lawgiver (al-Hakim and al-Hakam) (Nursi, 2019).

This concept places the universe as the Created Qur'an (al-Qur'an al-jismani) and the Qur'an as the Eternal Translation of the universe. Both are manifestations of Divine power (qudrah) and will (iradah) that explain each other. When someone reads the verses of kauniyah through the lens of science, they are examining the physical details of this great book. However, without guidance from the verses of the Qur'an, this reading will be mute and meaningless, and may even lead to misguidance. Conversely, it is the Qur'an that voices the great meanings behind creation, transforming nature from a collection of lifeless objects moving without purpose into a grand mosque where all creatures prostrate and glorify God (Fahmi, 2017).

Therefore, every discipline of knowledge in Nursi's view is a specific path to knowing one of the Asmaul Husna. Every science is a window that opens onto one of His manifestations of perfection. Said Nursi asserts:

كُلُّ كَمَالٍ وَعِلْمٍ وَتَرْقٍ وَفَنٍّ لَهُ حَقِيقَةٌ عَالِيَةٌ مُنْتَهِيَةٌ تَسْتَدِينُ إِلَى اسْمٍ مِنْ أَسْمَاءِ اللَّهِ الْحُسْنَى

Translation:

Every perfection, knowledge, advancement, and discipline of knowledge has a high and noble reality. That reality rests on one of His noble names (Nursi, 2017).

For example, engineering and architecture are essentially revelations of the manifestations of Allah's names al-Muqaddir (The All-Determining), al-Munazhzhim (The All-Organizing), and al-'Adl (The All-Just and Balanced). The precision, structural balance, and design efficiency studied in these sciences are but a small reflection of the perfect order and balance that Allah has spread throughout the universe, from planetary orbits to the structure of insect wings. Similarly, medical science at its peak will lead to the recognition of His name as-Shafi (The Healer). The universe is a giant pharmacy

where Allah stores all kinds of medicines with perfect measurements and compositions in plants and minerals, waiting to be discovered by human reason. Without spirituality, a doctor may only see medicine as a chemical compound, but with the light of faith, he will see it as a manifestation of the mercy of the True Healer (Nursi, 2018).

The integration between science and spirituality deepens when scientific observation is directed towards seeing the phenomenon of universal cooperation in the universe. Nursi argues that one of the most irrefutable proofs of the existence and oneness of the Creator is the cooperation, mutual assistance, and mutual responsiveness among all entities, from the smallest particles to the largest galaxies.

Modern sciences such as ecology and systems physics confirm this close relationship. However, Nursi elevates this observation to the level of gnosis by stating that the wise cooperation between elements that outwardly lack consciousness, knowledge, and compassion, such as the sun, clouds, air, and soil, which work together to grow a seed, is impossible without the command of a Most Gracious and Most Wise Commander (Ayathurrahman & Shodiq, 2023).

Thus, the path to achieving gnosis of Allah according to Said Nursi requires a harmonious synthesis between reason and the heart. Reason, through the tools of science, examines and analyzes the verses of nature spread throughout the universe. It observes the order, wisdom, and beauty in creation. However, this observation of reason must be surrendered to the heart that has been enlightened by the light of faith and the Qur'an. It is this heart that is able to feel the presence of the Creator, love His beauty, and be grateful for His mercy. It is the integration between rational proof (tahqiq) and spiritual witnessing (syuhud) that transforms knowledge into gnosis, and gnosis into love. This is the path of the successors of the prophets, who do not imprison the universe in non-existence, but rather make it a mirror to constantly behold the divine majesty at all times and in all places (Nursi, 2017).

E. CONCLUSION

Badiuzzaman Said Nursi was a great scholar and thinker of the 20th century who devoted his life to preserving the faith of Muslims amid the challenges of modernity, secularism, and colonialism. His religious background, intellectual brilliance, and spiritual courage made him a figure who combined religious knowledge and modern

science in an integrated educational vision. Through his monumental work *Risalah Nur*, he presented an argumentative, logical, and heartfelt interpretation of the Qur'an, which served as a bastion of faith and enlightenment for Islamic civilization. The repressive socio-political context of Turkey did not weaken his struggle; rather, it gave birth to an intellectual jihad that had a widespread influence across generations and nations. Thus, Said Nursi's thoughts and works are not only a scientific legacy but also an inspiration for the spiritual awakening of Muslims in the modern era.

The concept of *makrifatullah* in *Risalah Nur* occupies a central position as the highest goal of human creation and the fruit of deep faith. Nursi emphasizes that *makrifatullah* is not merely intellectual knowledge, but rather an experience of faith that gives birth to love, true happiness, and liberation from inner suffering. Its main foundation is true monotheism, in which every creation becomes a stamp of Allah's oneness, both on a universal scale (*wahidiyyah*) and a particular scale (*ahadiyyah*). The path to *makrifatullah* is traversed through contemplation of the book of nature, the manifestation of *asmaul husna*, and *tafakkur* combined with awareness of *'ajz* (weakness) and *faqr* (poverty).

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