Because al-Qur'an revealed in the past with a certain socio-cultural context and locality, but it still contains the universal values that always suitable and relevant to any era (Sāliḥ likulli mākān wa zamān). As the logical consequence, interpretation method and style that came later are diverse and have various perspectives. Therefore, the methodology and epistemology development of contemporary tafsir is a necessity, as constantly changing and evolving historical process. The style and methodology are also diverse; by relying on the authenticity of the text and contextualized with the current problems, which tend to develop interpretations of the text based on context elasticity with expanding perspective.

There are several Muslim scientists who did the interpretation. And, among the contemporary Muslim scholars who intensely make reinterpretation of al-Qur'an dialectically and encyclopedic patterned, is Said Nursi (Turkish), which looks more applicable in formulating methodology in his tafsir in the Risale-i Nur. The epistemological construction has significant implications for succeeding generations, even for the interpretation development in Indonesia.

The epistemology Construction of contemporary interpretations offered by Nursi looks more robust and unique. When interpreting the Qur'an Nursi did not refer to reference other than the Koran, and combine it with the elasticity of logic that comes from the authenticity of the text, referring to the suitability of dynamic dialectical and context, so that the commentary is more capable to "greet and dialogue" with the times. Moreover, the principle of process logic (mantiq al-sairārah) the integrity of the concept of the al-Qur'an, making its interpretation typology seems more applicable, and has spirit of contemporary. Variables of interpretation authenticity used by Nursi is in line the primary source of truth which is al-Qur'an and Sunnah, as well as the integration of the principles of kitābun mubīn and imāmun mubīn in interpreting verses of the al-Qur'an. Nursi also add two other aspects, the balance between text and context as well as the integration between the dictum harfi logic and ismi logic.
THE EPISTEMOLOGY OF CONTEMPORARY TAFSIR

WITH REFERENCE TO RISALE-I NUR BEDIUZZAMAN SAID NURSI
THE EPISTEMOLOGY OF CONTEMPORARY TAFSIR
With Reference to Risale-i Nur
Bediuzzaman Said Nursi
Praise belong to God, the Effuser of Lights, Unveiler of Mysteries. Praise be to God whose praise should preface every writing and discourse. Praise be to almighty Allah for enabling me to complete this humble contribution on the path to promoting the epistemology of contemporary Qur’anic exegesis.; This book is not only the result of my own research on the subject, but also the outcome a long standing process of my study at Islamic State University Sunan Ampel Surabaya Indonesia. Therefore, I would like to thank several individuals who have instigated me to look into the gate of wide knowledge.

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CHAPTER I

INTRODUCTION

Al-Qur’an, as Iqbal said, although its words are limited, the content meaning is truly unlimited. It is also believed by Sayyid Qutb - considered as a literature tafsir (detail explanation of implicit statement as interpreted from certain perspective) proponent in Egypt - is an infinite horizon, as a guide which contains a universal moral teachings for humankind forever.¹ As *verbum Dei (Kalām Allāh)*, Al-Qur’an has outstanding power beyond the capability of any kind.² From its wording, Al-Qur’an is extremely fascinating and hypnotizing the Arabic people since the beginning when it was handed down to mankind, because the *i”jāz*, and the beauty of its words and literature³. Although the explanations of the Al-Quran are general, the messages contained in it are so original. In order to make the messages contained in it remain original and universal, it needs to be maintained in order to make it not localized temporal, and logo-centrism only based the narrow, rigid and old perspective.

The problem appears in the interpretation of the Al-Qur’an, more to do with the aspects of its reading by commentators; whether or not it is authoritative, objective or more leads to prejudice of it interpretation. Actually, al Qur’an reading should be directed at the
creative reading of contextual and always based on its contextual meaning. In the context of classical scientific understanding, it is necessary to synthesize between protection and projection. Protection, in the way of keep referring to the authority and authenticity of the text (“nassy”), meanwhile the projection by means of appreciating contemporary contextual reading elasticity, which is based on authenticity of its “nass”. Because Al-Qur’an is an interpreter for the universe and as a tool to disclose and unveil the secrecy any hidden name behind every layer of the sky and the earth. Al-Qur’an also is key to any hidden message in all natural phenomenon. It also a speaker faerie found in the real world⁴.

Interpretation of al-Qur’an to a Muslim is an unrelenting sacred duty. Therefore, al-Qur’an is an effort and endeavors to understand the divine message, although merely understanding the context of its eksoteris and has not reached the esoteric level and the deepest essence of al-Qur’an, but the intrepetation is done continously.⁵ In addition, it is necessary to probe the essence of authenticity and elasticity if interpretation is more precise with a strong and accurate epistemology foundation.

The development of Islam and the various increasing of humankind’s problems, strengthen the interest of Muslims to always articulate al-Qur’an as restricted text to the infinite social problems, the spirit and motivation for the study dynamics of contemporary al-Qur’an tafsir. It was because al-Qur’an revealed in the past with a certain socio-cultural context and locality, but it still contains the universal values that always suitable and relevant to any era (Șāliḥ likulli makān wa zamān).⁶ As the logical consequence, interpretation method and style that came later are diverse and have various perspectives. The spirit to study al-Qur’an with tafsir approach, in addition that it is a major science in Islam, because the main object is to study al-Qur’an⁷ and also because of the fast, diverse and complex problem development.
Therefore, the methodology and epistemology development of contemporary tafsir is a necessity, as constantly changing and evolving historical process. The style and methodology are also diverse; by relying on the authenticity of the text and contextualized with the current problems, which tend to develop interpretations of the text based on context elasticity with expanding perspective.

The position of al-Qur’an as a moral edict and guidance for humankind \((\text{hudan li al-nāṣ})\), actually not only has the position of the anchor in Islamic sciences development, but also as the spirit and guidance of all dynamic and progressive aspects of human life. Therefore, to understand al-Qur’an simultaneously and continuously with epistemological reconstruction and development of paradigmatic framework which is in line with the essence of the text of the Qur’an, becomes of very great importance and urgency.\(^8\)

The problem is, How to formulate and construct the methodology epistemological tafsir which can be used to understand al-Qur’an in dialectic transformative way, so that the interpretation is able to address various contemperor religious issues.\(^9\) There are several Muslim scientists who did the interpretation. And, among the contemporary Muslim scholars who Intensely make reinterpretation of al-Qur’an dialectically and encyclopedic patterned, is Said Nursi (Turkish), which looks more applicative in formulating methodology in his tafsir in the \textit{Risale-i Nur}. The epistemological construction has significant implications for succeeding generations, even for the interpretation development in Indonesia.

Nursi, based on the assumption of hoping to make al-Qur’an as social foundation of morals framed in theological paradigmatic framework applicative operations, in order to carry out the mandate of God.\(^10\) He wants to contextualize the restricted texts of al-Qur’an with the limitless current issues. In addition, Nursi considers that it is necessary to formulate the interpretation of the Qur’an in line with the accompanying socio-historical development of various
challenges and current problems.\textsuperscript{11}

Nursi emphasized that the first rays of the Qur’an is its Amazing beauty, that comes from the beauty of the structure and composition of the text, the beauty and perfection of the text, the truth and the power of its meaning and purity and charm of its linguistic.\textsuperscript{12} He built faith belief which dismissed the false perceptions and weak attitudes. Nursi’s awareness and persistence in developing a method of interpretation in the Risale-i Nur, as stated by Ihsan Qasim al-Salihi, Nursi’s bitterness was due to the phenomenon of young generations are no longer proud of the Qur’an. Whereas the verses of al-Qur’an has an integral harmony, verses of al-Qur’an can be explained by other verses. Furthermore, he also often examine the concepts \textit{kauniyah} verse which further strengthens the significance of the verses of the Qur’an.\textsuperscript{13} Nursi also suspected to develop what is called \textit{tafsir al-wihdah al-mawdū’iyyah} or tafsir of al-Qur’an based on critical applicative thematic unity. However there are some people who stated that Nursi uses other methods.\textsuperscript{14}

In developing the method, Nursi gives strength toward scientific interpretation, to appreciate and recognize. According to him, in this universe, There are universal principles; because of the comprehensive nature of Adam, then God teaches and gives him the potential to obtain various information important with regards to science. It is by teaching Adam the names of things (\textit{al-Asmā’}).\textsuperscript{15} That is the reason why Mahmud Abdul Ghafur Mustafa Ja’far, put Nursi under various tafsir who synthesize methods of interpretation; based on the linguistic approach and construct the text.

In contrast to other contemporary commentators, al-Khuli for example, that accentuate more to the literary approach (\textit{al-tafsīr al-adabiyy al mawdū’iy}). Even in his controversial statement, “\textit{awwal al-tajdīd qatl al-qadīm fahman}”\textsuperscript{16}. Updates, usually begin by abolishing an old interpretation. If the old is maintained, certainly the update will not occur. Therefore reform is a form of “murder”,

\textsuperscript{11} Sujiat Zubaidi

\textsuperscript{12} The Epistemology of Contemporary Tafsir

\textsuperscript{13} The Epistemology of Contemporary Tafsir

\textsuperscript{14} The Epistemology of Contemporary Tafsir

\textsuperscript{15} The Epistemology of Contemporary Tafsir

\textsuperscript{16} The Epistemology of Contemporary Tafsir
surely it will lead to resistance from those who maintain treasures of old science. Of course the old is abolished and then revived in other ways, by way of re-interpretation. The methods used by Al Khuli in doing textual reinterpretation by abolishing the old understanding, which diametrically means cutting the substance of the text. This is what creates many controversies and also resistance.

To make the Position of Qur’an as a literature book has spawned methods of literary commentary over the Qur’an. This interpretation is based on the model of the style of personality communicative because of many symbols and meaning to the verses of the Qur’an. The entire supposed interpretation can deliver the deepest meaning of Text al-Qur’an. This is an academic response to the efforts to glorify al Qur’an text, the interpretation of “living” and grounded to uncover esoteric aspects of a tafsir.17

Therefore, he was very enthusiastic to introduce literary interpretation of the Qur’an (al-Tafsīr al-Adabīy li al-Qur’ān). He believes it can deliver Al-Qur’an messages more thorough and may move away from ideological individuality pragmatic and prejudice of a mufassir, by combining text and context, even between context and unite internal relations.18

Indeed, al-Khuli when dealing with the text of the Qur’an, he build a region of text interpretation from the Unthinkable to become thinkable. He treats the text of the Qur’an as the largest book of Arab literature (Kitāb al ‘Arabiyyah al-akbar), so that the linguistic-philological analysis of the text is necessity to capture the moral message of the Qur’an.19 Interrelation Model of literature al-Qur’an in the contemporary era - At least at the middle of the twentieth century -Getting more attention and specialised. This is evident from the pattern of the interpretation in that era. The rich of work can be traced to the work of Sayyid Qutb, Bediuzzaman Said Nursi and Amin al-Khuli.

From tracing, in fact Nursi has a commitment to do literary interpretation and reinterpretation of al-Qur’an text in form tafsīr-
Qur’an li al-Qur’an. However, this study focuses more on thinking and writing interpretation methodology developed by Nursi, because some of the academic considerations, these are:

**First**, Nursi shows the large enough interest in intellectual interpretation methodology, although he remained critical of the various former interpretations. **Secondly**, Nursi accentuates more to the text construction (al-naẓm al-Qur’āniy) and attention on aspects especially on balaghah aspects Ījāz, because of the influence of the literary language of the Qur’ān understanding of the foundation plenary about the essence of revelation/text. He gave an intense discussion on the text construction.

**Third**, Nursi shows inclusive persuasive attitude. For him, intact and holistic understanding toward the Quran will produce more applicable and cordial reason social spiritual values. **Fourth**, Nursi is a modern Islamic thinker who has bright cognitive abilities in studying various classical and modern scientific in in autodidact way, but the pattern of thought and able to contribute present actual ideas in giving - Islamic discourse in written form, so that he created creative, positive and Contextual interpretation, but still based on textual authenticity.

**Fifth**, In interpreting the Qur’ān Nursi started from al-Qur’ān, not from other sources, no other references, and no other teacher but only al-Qur’ān itself. Sixth, appreciative attitude towards shades of ilmi interpretation, which accept variants al-tafsir al-ilmiy by giving several notes to the type of this interpretation.

Regarding this issue, the question that then arises is how the model of al-Qur’ān interpretation developed by Nursi, into a new format of interpretation methodology, by selecting the advantages and eliminating its weaknesses. This is all related to the interpretation of Nursi method that has advantages and disadvantages

In more detail, this study is to explore the epistemology thought of contemporary interpretation of Nursi’s models based on
several reasons: First, to conduct further studies on the interpretation of Nursi especially from an epistemology aspect, which include the nature of interpretation, the basic assumptions, sources, methods and validity. Secondly, Nursi considered representing a region of Turkey (Europe), which has characteristics of its own scientific tradition.

Third, Nursi started from the basic assumption that al-Qur’an as hudan li al-nās, which is methodologically, his thinking has implications for theoretical praxis relating to theological and social reconstruction. Fourth, actually epistemological problem is not merely a sich philosophical problem, but also has problems for all disciplines including Islamic sciences, so for studying Islam - especially in the assessment of al-Qur’an - can always be developed simultaneously. These problems become certain academic problems for the writer, to be confirmed by various authoritative and representative references.[]

**Endnotes**


3 Sayyid Qutb assert that the story in al-Qur’anis not in the factuality of its history But more as a symbol that must be captured moral message and its gudance. See *Al-Taṣwīr al-Fanniy fī al-Qur‘ān*, (Cairo: Dār al-Ma’arif, Cet. XI 1994), 11.


7 Jalaluddin al-Suyuthi stated that the hadits narrated by Umar dari Sya”bi: *Man qara’a al-Qur‘ān fa a’rabahu kāna lahu ‘inda Allah ajru syahīdīn. Al-
Suyuthi commented, that the word “fa a’rabaahu” means interprete. This statement is also emphasized by Al-Asbahani, that the most important knowledge is al-Qur’antafsir. It was stated Asyraf Şinâ‘atîn yata’âthâ al-insân tafsir al-Qur’ân. See Jalaluddin Al-Suyuthi, Al-Itqân fi Ulûm al-Qur’ân, ed. Muhammad Mutawalli Mansur, (Kairo: Maktab Dar al-Turath, 2007), Ed. I, Juz III, h. 195. Compare to Nuruddin Itr, „Ulûmal - QNurûn“uddînal-Karîm, (Damaskus:Itr Maṭba‘ah al-Šâlah,1992), Cet. V, p. 73

8 See Hassan Hanafi, Method of Thematic Interpretation of the Qur’an, dalam Stefan Wild, The Qur’an as Text, (Leiden: EJ. Brill, 1996), 198
12 Said Nursi, Al-Kalîmât, Kulliyât Rasâ’îl-Nûr, dedit oleh Ihsan Qaseem al-Salihi, (Cairo: Sozler li al-Nasyr, 2004), Jilid I, Cet. IV, 142-143
15 Allah teach Adam firt time about komprehensif knowledge “wa ‘allama Ādam al-asmâ‘a kullahâ”. Detail explanation narrated by Farid al-Anshari, that Nursi use a lot term to show the interpretation of causality theory in this universe, such as: Al-Kaun shajarat al-khalq al-kulliyyah, al-Kaun fi Kitâb Allâh al-Manzur; Al-Kaun yafîdu bi al-hayâh, al-Kaun munjadhibun ilâ khaliqîhi biharakât al-mahabbah. Lihat dalam bukunya, Mafâîth al-Nûr fî Mafâihim Rasâ’îl-Nûr (Istanbul: Dar al-Neil, 2010), 160-169
16 Amin al-Khuli, ibid, Manâhij, 231
17 Amin Al-Khuli, Fann al-Qawl, Al-A’mâlâl-Mukhtârah, (Cairo:
Maṭba“ahāral -KutubD al-Miṣriyyah bi al-Qāhirah, 1996), 54

18 Abdel Hakeem, Context and Internal Relationships; Keys to Qur’anic Exegesis dalam Approaches to the Qur’an (edited Hawting and Abdul Kadeer), New York: Routledge, 1993, h. 74-76


20 Nursi very emphasize to be back to Al-Quran dan Sunnah. Nursi makes Al-Quran as the most elevated guide and most holy master (as his sole master) and about prophet habits as the most beautiful way of life, straight, and bright which have to be as role model for Islam people. See Said Nursi, Letters 1928-1932, trans. Sukran Vahide (İstanbul: Sozler Nesriyat, 2001), 419, 526; Sukran Vahide, Bediuzzaman Said Nursi (İstanbul: Sozler Nesriyat, 2000). Further about Nursi toward Al-Quran, can be seen in his creation, Signs of Miraculousness, trans. Sukran Vahide (İstanbul: Sozler Publications, 2004), 89-93 dan dalam The Twelfth Word, The Twentieth Word, The Twenty-Fifth Word. Lihat Said Nursi, The Words, trans. Sukran Vahide (İstanbul: Sozler Nesriyat, 2002), 143-149; 253-275; 375-476.

21 Meanwhile about nursi, it has been admitted by Jane I. Smith. Smith describe that Nursi nurri is able to write with hearth and his imagination as good as his intelectuality, so that the reader can feel Nursi’s feeling and understand his command through translaparant symbol and even ammazing. In the interpretation of al-Quran verse, Nursi did not other references but only al-Qur’an. He want to show that Qur’an tafsir bi al-Quran is still aplicative, suitable for its era and not stagnant. see Sukran Vahide (ed.), The Quranic View of Man, According to Risale-i Nur (İstanbul: Sozler Nesriyat, 2002), h. 255.

22 actually Risale-i Nur, unlike other other scientific work sourced from various references from various field of knowledge. Lā maṣdara lahā siwā al-Qur’ān walā ustādha lahā illā al-Qur’ān walā tarjī‘ā illa ilā al-Qur’ān ...He only sourced from al-Qur’an, there is no teacher but Al-Qur’an, and o not refer to understanding about one verse but from al-Qur’an. There is no in Nursi another reference book when he formulate Risale i Nur, but onlythe guidance from al-Qur’anrevealed by Allah with the stars of its great verses”. See in Said Nursi, Mal aḥiq, 221-222. The interesting thing is that when Nursi intrepretthe verse of Maraja al-bahraini yaltaqiyyān, bainahum barzakhun lā yahghiyān (QS. Ar-Rahman 19-20), that al-bahraini means rububiyah sea in the scope of obligation and ubudiyah in scope of probably, or from world sea to akhirat sea, from real world to virtual world, from the sea of thinking to western edic to eastern understanding. It means, even though Nursi make the base of his interpretation on al-Qur’anwithout other references, but the result of his interpretation is rational and grounded. for more detail, see Said Nursi, Al-Maktūbāt, (İstanbul, Sozler, 2002), 423

23 Even spesifically, Nursi elaborate nine steps and benefit from sufi way,
briefly nine of truly fruits and benefit of the sufi path. Nursi, Letters ..., 533-535.
CHAPTER II
NURSI’S INTELLECTUAL BIOGRAPHY SETTING

Living in a transitional period of two very contrasting systems of government; the end of the Ottoman caliphate and the secular government of the Turkish Republic under the control of Mustafa Kemal Ataturk, Nursi appeared to be a patriotic revolutionary figure who was directly involved in practical politics. In line with Nursi, Al-Attas also said there are three integral components in secularization; First, Disenchantment of nature or negating natural sacralization, a term taken from the Germany sociologist, Max Weber. This kind of belief encourages the birth of atheism or a little more refined than atheism, the agnosticism. Second, Desacralization of politics, namely the elimination of sacred legitimacy of political power, as practiced by the Christian West and Mustafa Kemal Ataturk in Turkey. Third, Deconsecration of values, namely the provision of temporary and relative significance to all cultural works and any value system, including religions.¹

Life experience that Nursi had in two phases - phase of the Ottoman caliphate and the phase of the secular state - affects every
thought and his works. *Risale-i Nur* is one proof of the resistance. It describes the institutional transition of ideological conditions in the country of Turkey at the time, of a caliphate which has a variety of languages, ethnicity, and religions into a secular republic. In a show of disapproval with the concept of a secular state (secularisation of politics) which was rampant in the stretcher at the time, Nursi did it with the resistance ideology that is reflected in each of his writings and not in the form of open rebellion.²

### A. Early Biography of Said Nursi

Nursi came from a Kurdish family in Turkey, and was born in the year 1293 H/1876 AD in the village of Nurs, in the days of the Caliphate of Sultan Abdul Hamid II. Nurs is in the Heizan, Bitlis province, which is located in the eastern part of Turkey. His father named was a Mirza follower of the Sufi Naqshabandi order and died in 1920 and was buried in Nurs. His mother name was Nuriye. She died when Nursi was 9 years old. Known as an ascetic with the slogan - Leave the dubious for things that are not doubtful. However, that principle does not preclude him from learning archery and wrestling, he even had entered the military service during World War I.

Little Nursi was known to love visiting madrasas in the region to listen to the discussion of sheikhs. Such activities coupled with the local culture had a positive effect on his character and his activities in the future. At the age of 9 years old, Nursi began studying the Al-Qur’an. Together with his brother named Molla Abdullah, Nursi went to study in a madrassa located in the village of Tag, near Isparit, a school belonging to Mehmet Emin Molla. Nursi did not feel at home and went back to his village. For a year he only learned with his brother once a week.

At the age of 14 a small Nursi dreamed of meeting with the Prophet Muhammad. He never learned formal education, but his
ability was honed by self-taught teaching and his perseverance to visit and learn from the scholars of one majlis science or another. At 18 years old, he had mastered Ulumul Quran, Usul Fiqh, language and logic. After a layover in some schools, a young Said arrived at the school of Beyazid under the guidance of Sheikh Mohammad al-Jalali. Although it only lasted a few months, but Nursi got the basic knowledge to understand the sciences of Islam that would later become the cornerstone of his thinking and his works.

His intelligence and ingenious brain were could be seen from his wit and ability in mastering the various sciences, such as tafsir, hadith, nahwu, theology, jurisprudence and mantiq. At an early age, Nursi was able to memorize and master almost ninety critical books of various disciplines. This makes him well known among scholars and colleagues in the same level. According to some sources, Bediuzzaman is the name or title given by people, when Nursi was able to beat some of the leading scholars in the council in discussion and debate, although he was only 16 years old. Experience and intellectual journey led Nursi to able to pour out ideas and concepts that integrate education between religious education and secular education.

In 1907, Nursi lobbied Sultan Abdul Hamid II to establish an Islamic university in Anatolia, the essence of the teachings of Islam in order to preach and teach integrated science of religion and modern science. He also mobilized the teachers in a medium named Cemiyet-i Muderrisin, a place to accommodate modernized islamic education ideas. His social generosity was applied by establishing Hilal-i Ahdhar Cemiyet-i, a socio-moral institution that moved to eradicate the use of alcohol and other addictive substances. Nursi did live in an age where science and the logic were taking a very important role.
B. Nursi’s Struggle and Patriotism

Along with the swift currents of nationalism, ideologies such as materialism, positivism, naturalism, and even atheism were also becoming stronger in influencing the thinking of various Islamic countries. Not much different from other Muslim countries, and as a newly independent country from Europe, Turkey as a Muslim country was also experiencing the same problems. Once separated from the United Kingdom, accompanied by the collapse of the Ottoman caliphate, Turkey was flooded by western ideologies, which in some respects were contrary to the spirit of Turkey. Ideological clash between “the West” and “Islam” in Turkey caused frictions that delivered Turkey a “new movement” which begun with Tanẓīmāt (1839-1871).7

In 1909, a year after Sultan Abdul Hamid was deposed by a group of young Turkey led by Kemal Ataturk, Nursi was arrested, because the ruler of this new movement could not tolerate activities that invited the Muslims to return to the teachings of the Al-Qur’an. In the arrest, nineteen people died executed by the authorities. Once sentenced to death with fifteen other followers, the judge, Pasha Hurshid Nursi, turned to Nursi. “Do you also want the force of Islamic law in the country?”, asked the judge. Nursi deftly replied: “If I had a thousand lives, I would gladly sacrifice everything for the sake of Islam. Everything that is far away from Islam, I can not accept. Now I’m waiting for the train that would take me to the afterlife. I was ready to travel to another world, and can not wait to join my friends through gallows tree.”8 When World War I broke out in July 1914, when Turkey and Armenia faced Russia, Nursi became the leader of the volunteers in the battlefield of Caucasus and Eastern Anatolia. Successful in the field of battle, he was praised by the supreme commander of the Turkish army, Usmani.9 In this battlefield, Nursi wrote a interpretation named Ishārāt al-I’jāz. This interpretation was written while riding in the lines and when the
forces were in the defense camp of the Turkish soldiers. In a battle with Russia, almost all the troops in the battalion were killed, along with three or four friends who were still alive, he broke through the three layers of the enemy ranks and hid in a canal. Eventually he was captured by the Russian army and held as a prisoner of war in a camp in Northwestern Russia Kostroma for 2 years. There was an event that is full of wisdom when Nursi was in the prison camp. One day, General Nicholas Nicolavich, head of the Russian army, came to the tent camp of prisoner Said Nursi and walked in front of him. At that time, Nursi could not stand to respect him, when Nicholas Nicolavich asked why he acted like that, Nursi replied: “I am a scholar and in my heart there is faith. Anyone who has faith in his heart is more noble than those who do not have it, and I should not do acts contrary to my faith.”

His thoughts that he poured into his magnum opus, Risale-i Nur, caused Nursi to be in and out of jail often. When the communist revolution erupted in Russia, Nursi escaped from custody. After a long journey, finally he arrived in Istanbul in 1918. He was given a badge of honor for his services in the war against Russia. Nursi was also offered the post of honor, but he rejected the offer. In 1922, Nursi received the honorary title of “Afandi” from Dār al-Ḥikmah al-Islāmiyyah and was invited by the Reich to come to Istanbul. This invitation was also initially rejected, but after constantly urged, finally Nursi came and was welcomed by Turkish Parliament.

Affidavit was brought as a result of which it is amazing to MPs, as he promised to lead an Islamic life and to pray regularly. Indirectly, the effect of the letter failed Kemal Ataturk who had made a plot that had been set up with a Jewish conspiracy to destroy Islam. Once he was out of Kastamonu in 1934, Nursi went on trial in Denizli Court on charges of spreading the message of the existence of God. This time, Nursi and fifty-three of his students were exiled to the area Emirdag under strict supervision and threats.
In 1935, along with 125 of his students, Nursi was tried in front of the Criminal Court in Eskisehir, and then jailed for 11 months. Nursi was then transferred to Kastamonu, for 7 years. Before the trial at Eskisehir, Nursi had to undergo exile in Barla for 8 years. At this disposal, he managed to finish the third chapter of his book Risale-i Nur. The entire text of the book was written by hand stealthily.

At this time the second phase of Said Nursi’s life began. He was named by Saïd Jadîd (New Said). Nursi declared: “I will prove to the world that the Qur’an is a spiritual sun that will not fade and will not be extinguished.”

During his stay in prison, no less than 79 times, an assassination attempt was made against Nursi by putting poison into his food. But all of those efforts failed, thanks to the help of God. By writing Risale-i Nur, I have saved over half a million Turks from suffering the punishment of eternal punishment in the afterlife, he replied he answered as prosecutors brought forth allegations against him.

C. Magnum Opus: *Kulliyat Risale-i Nur*

*Kulliyat Risale-i Nur* is a masterpiece that is very impressive from Nursi which was a shining star in his day. In an effort to defend the values of faith transmitted by the Al-Qur’an in very difficult times. When Nursi must have witnessed the collapse of the Ottoman Caliphate and the establishment of a republic that is secularly-westernized, sponsored by Mustafa Kemal Ataturk with his authoritarian desire to eliminate the Islamic values remaining in the country. Nursi faced a critical transition period in those days. So many obstacles were faced by Nursi and his students in spreading this treatise; to be in and out of jail, moving from one court to another court, being exiled. However, while increasingly pressed and held, Risale-i Nur constantly grew and became widespread in Turkey by
means of its own way. One day, Bediuzzaman paid attention to the ministerial statement, from the British colony regions, Mr. Gladstone, upon his concerns over the dangers of Islam. He voiced out in front of the British parliament: “When the Al-Qur’an is in the hands of the Muslims, then they will always be in our way. Therefore we have to get rid of it from their life”. With the heightened awareness as a believer. Nursi told his companions: “With the name of God, I will surrender myself for the sake of the Al-Qur’an in every inch of my life, even though there is that evil plan set up by British minister.” Since that moment, he was determined to make his whole life to broadcast Al-Quran whenever and wherever.  

Nursi asserts that the Risale-i Nuris not one tarikat of Sufi but it is a reality. It is the light that comes from the light of the al-Qur’an, it is not contaminated with the sciences sourced from the East and the West. Risale-i Nur is a meaning full miracle of the Al-Qur’an that are specific tot his time. When he was asked about the naming *Risale-i Nur*, with very charming and argumentative, Nursi explains:

إن كلمة النور قد جاءتني في كل مكان طوال حياتي منها: قريتي اسمها نورس واسم والدي المرحومة نورية، وأستاذني في الطريقة التقشنيدية سيد نور محمد، وأستاذني في الطريقة القادريّة نور الدين وأستاذني في القرآن نوري، وأكثر من يلازمني من طلابي من يسمون باسم نور، وأكثر ما وضعت كمبي وينموها هو التنظيفات النورية، وأول أية كنهاية النور، ولقيلي وشغفت فكري هو: “الله نور السماوات والأرض مثل نور كمشكوة فيها مصباح .......

Indeed, the word “Nur” has attracted attention so strongly in my life so I named this work with the Risale-i Nur. Among the factors that give stimulation to me is, 1) the village where I was born is named Nurs, 2) the name of my mother is Nuriyah. 3) my spiritual teacher in the congregation of Naqshabandiyah, is named Sayyid Nur Muhammad. 4) my teacher in Qadiriyyah is Nuruddin and 5) my teacher of the Al-Qur’an review is Nuri, 6) the one who
most widely explained my work is Tamthilat Nuriyah. And 7), the first paragraph which really inspired me, and touched my heart is the verse: *Allahu Nūr al-samāwāt wa al-'Arḍ mathalu nūrihi ka misykātin fīhā miṣbāḥ...*”

According to Nursi, the only reference in generating the book Risale-i Nur is nothing but the Al-Qur’an alone. So that we can find some characteristics of the Risale-i Nur as stated by Ihsan Qasim al-Salihi. First, it displays the Al-Qur’an which implies a very perfect clarity. Second, the foresight of the Al-Qur’an greets the audience from all walks of life. Third, it brings the positive aspects of doing affirmations. Fourth, it straightens ethics according to the teachings of the Prophet.

To develop and apply the Qur’anic values as stated by Nursi above, the issues under discussion in his work is interpretation, Mustalah al-Hadith, philosophy, theology and mysticism and various other actual issues. Nursi’s works include notes that are codified, famous as *Kulliyāt Risale-i Nur*. The broad outlines of such codification, namely;

1. *Al-Kalimāt*, contains 33 treatises that discuss common view regarding worship and creed which became the basis of the concept of a Muslim in this world view, about the wisdom of interpretation and Allah’s names, the only one God and nubuwwat.

2. *Al-Maktūbāt*, consisting of 33 treatises explaining the link between faith and the universe, his attitude to politics and power, and a treatise on tasawwuf; both positive and negative toward Muslims reforms.

3. *Al-Lama’āt*, consisting of 30 treatises of the contents related to the position of the Sunnah in Islamic reform level, in which it also contained the treatise of a critique of naturalism (*al-ṭabī’iyyah*).

4. *Al-Shu’ā’āt*, consisting of 15 treatises, containing the basic concept of monotheism as a balanced social system (social monotheism). And some notes while he was in prison.
5. *Ishârât al-I’jâz fî Mażânn al-Ījâz*, is an introductory book of interpretation that explains a lot about the miracles of the Qur’an, written in Arabic during World War II, starting from the beginning of surah al-Fatihah until verse 30 of surah Al-Baqarah.

6. *Al-Mathnawi al-‘Arabi-Nūri*, contains 12 minutes of tasawwuf in Arabic, it is closely related to the process of training yourself to reach the stairs of *ma’rifatullah* and purity of heart (*tazkiyah al-nafs*).

7. *Ṣaiqal al-Islâm* (old Nursi’s manuscript). It contains records of his criticism of science in mantiq science from the book *Sullam al-Munawwarah* written by Al-Khudari, his critique of nationalism and the need for the concept of Shura in ijtihad (*Al-Sanūhât dan al-Munâẓarât*). Then *al-Khutbah al-Shâmiyyah*, a sermon in which he delivered a speech in Damascus on the decline and the weakness of the Muslims. Lastly, *al-Maḥkamah al-‘Askariyyah al-‘Urfiyyah* (on his defense in front of a military court.

8. *Al-Malāḥiq fi Fiqh Da’wah al-Nūri* (Mulhaq Barla, Kostamanu, and Emirdag), is an overview of Nursi interaction with his students, and can be regarded as jurisprudence of Da’wah promoted by Nursi.

9. *Sîrah Dhâtiyyah*, which is an autobiography written by Nursi himself. Risale-i Nur received an overwhelming response among the Muslims of Turkey and also those who were in other countries. The contents themselves have their own features and advantages.

   Although under the threat of the police, the printing of Risale-i Nur was official and open; it was a tremendous victory for Nursi and his students. This work was first printed in a modern printing facility in Ankara and Istanbul in 1957. Now, in addition, despite being translated in Arabic and English, it has also been translated into more than 50 languages.
That paper that was written by Nursi himself was inspiring and moving. When his father, Mirza, was asked how he educated Nursi so that he could grow and develop in a mature way, both intellectual and mental yet spiritual. He replied politely, “Sir, my field is so far. I have to cross the fields and gardens belonging to someone else. If the mouth of the beast of cattle that I pastored was not tied up, perhaps once the animals will eat the results of their fields. I tie them so our food is not mixed with illicit goods.”

Then the teacher asked Nursi’s mother, how she raised up Nursi. Nuriye replied, “When I was pregnant Nursi, I never set foot on the ground without a cleansing ablution. When he comes into the world, never a day I fed him without purifying myself with ablution.” The teacher soon found that as a very fascinating answer on his astonishment on the small Nursi who was so intelligent.

Since childhood, whenever there is an opportunity and especially in cold winter nights, Nursi often strolled to madrassas in the area to listen to the discussion of famous scholars, saints, spiritual teachers, and educated people. That experience, as recognized by Nursi himself, made him proud and amazed with the discussions. These opportunities, along with the culture, had a positive impact on his character and activities in the future.

Spiritually, Nursi seems to have a mystical relationship with Sheikh Abdul Qadir al-Jilani. He mentioned repeatedly that when he was stuck in issues unresolved, he would ask for help to the al-Jilani with his prayers, and the sheikh would help Nursi. But Nursi’s preoccupation on his study of religious sciences prevented his involvement with any congregation including Qadiriyyah.

As written by Sukran Vahide, Nursi’s very authoritative biographer, although Nursi never joined the congregation or followed the order of Sufi, later he explained that Sufism is not in accordance with the needs of modern times- his close relationship with Sheikh Abdul Qadir al-Jilani continued throughout his life. On
many occasions in his life, Nursi received guidance and assistance through the influence of his.\textsuperscript{23} A Sufi atmosphere had been seen early on in Nursi’s personal life. At the age of eleven, when learning from Shaykh Muhammad Celali, Nursi often spent most of his time, especially at night—at the grave of a Kurdish wali and poet, Sheikh Ahmad Hani. Many people said that Nursi in particular received spiritual blessing from Ahmad Hani.\textsuperscript{24}

Retrospectively, Nursi acknowledged that there are some great teachers that characterize the religious complexion of Eastern Anatolia. They are Seyyid Nur Muhammad, Sheikh Abdurrahman Tagi, Fehim Shaykh, Shaykh Muhammad Kufrevi, Sheikh Emin Efendi, Molla Fethullah, and finally Sheikh Fethullah Efendi. From them all, Nursi gained insight into the different religions that gave him his own style to the intellectual and spiritual life.\textsuperscript{25}

However, Nursi also recognizes that culmination point which affected him to run his \textit{wirā‘i} and zahid life is through Abdul Qadir al-Jilani and Ahmad Sirhindi or better known as Imam Rabbani. Fromal-Jilani, Nursi finds spiritual advice through his great work Futuh al-Ghaib. An excerpt from Al-Maktubat will help illustrate Nursi’s recognition:

\begin{quote}
بدأت أقرأ ذلك الكتاب، كأنه يباطني أنا بالذات... كان شديد اللهجة وقد حطم غرورى، وأجرى عمليات جراحية عميقة في نفسي، استفدت منه فوائد جليلة، وأمضيت معه ساعات طويلة، أصبحي إلى أوضاع الطلبة ومناجاته الرقيقة
\end{quote}

I started reading the book (Futuh al-Ghaib), as if he was chatting with me. He actually greeted my mean devenslapped my pride. I felt he had to undergo major surgery in me. I can not bear to feel pain from the surgery, because I feel that the Sheikh’s saying was indeed addressed to me. So, I read almost half, but I was not strong enough to resume. Finally I put the book in the first place. And I feel, it turns out that my pain has begun to diminish. So I got a
big benefit once, then I proceed to read it until I listened to all the suggestions and advice that were in valuable and the soft and very meaningful laments of his munajat.  

As for Ahmad Sirhindi, Nursi examined one of his works, namely *al-Maktūbāt* (letters) with a clear intention. Through the book, Imam Rabbani advises Nursi to only take one course towards the palace supervisor for ultimate truth. Originally Nursi was confused with that advice. But over time, he realized that the only thing that should be a true mentor coach is the eternal Al-Qur’an. Nursi tells with exquisite experience:

“As I was in confusion, with the love of Allah (God), I became aware that the estuary of all the way, is like a sun surrounded by all the planets, is none other than the Al-Qur’an it self which is full of wisdoms, which can unite all directions. Al-Quran is the greatest mentor and leader of the most sacred. ”

Based on the testimony of Nursi in the skeptical era he was in is recognition of the above, Al-Jilani was being a spiritual teacher, healer, as well as a guide for Nursi throughout his work *Futūḥ al-Ghaib*. While Imam Rabbani became a friend, and a sympathetic teacher to his great work *al-Maktūbāt*. From that time until his death, Nursi was only a friend with the Al-Qur’an without other books. Risale-i Nur was his great work created from pure inspiration of the Divine through the Al-Qur’an without the help of other works.

**D. Said Nursi’s Periodicity**

Referring to the dialectical movement between Nursi and socio-political context and cultural setting (his study period and transfer from prison to prison) surrounding it, to borrow a phrase that Berger believes, that the process is decomposed into three cycles; externalization, objectivation, and internalization. And through the process of intensified socialization and internalization, then there
is reciprocity between the two that affect each other, which in Bourdieu, called internalization of external and externalization of internal.\textsuperscript{31} This way of thinking is often called genetic structuralist. Some biographers\textsuperscript{32}, divides Nursi’s life into three according to the activities, methods of his propaganda and rhetorics and style of his work. The division is based on the change in the attitude of Nursi to political developments in Turkey, under the leadership of Prime Minister Adnan Menderes and President Celal Bayar.

1. **Nursi Harakiy (Old Nursi Phase 1877-1920)**

Since 1882, Nursi already studied at a traditional school of Muhammad Affandi, in addition to extra-curricular lessons given by his own brother, Mulla Abdullah. In the same year, he took time to learn from the Sheikh Nur Muhammad and Sheikh Amin Afandi in Bitlis. In this place, Nursi did not get lessons from the Sheikh directly but from his senior disciples. Obviously, this is very unsatisfactory for Nursi, and eventually he moved from Bitlis, and it turned out Nursi also got the same thing at school Hasan Mir Wali. A month after that, Nursi moved to Beyazid in the provinces of Erzurum and Sa’arad to learn at school Fethullah Mulla Afandi, one of his famous teacher.

Only within three years of education, history has recorded intellectual Nursi to be very genial. With his amazing genius, Nursi was able to master the sciences by his self-taught learning style with undoubtful quality and scientific validity.\textsuperscript{33}

In 1892, when Nursi studied to Mulla Abdullah, and was barely 18 months into his students, Nursi was tested by Mulla Abdullah about the content of the contents of the book that had been read - as many as 80 books - and it turned out he could answer with great skill, so he got appreciation from other scholars. Since then, Nursi became known nationally.\textsuperscript{34} After that, Mulla Fathullah tested Nursi about the content of the book ‘\	extit{Maqāmāt al-Ḥarīrī}’” after being
given the opportunity to read it twice. Nursi managed to answer all
the questions very well. Mulla Fathullah finally handed the book of
“Jam’ al-Jawāmi’” and he was given a chance to read it once, and
then asked to memorize and explain it. Again, Nursi managed to
memorize and explain it properly and perfectly.35

In a young age, Nursi had been involved directly in politics. Nursi wrote: Sixteen years before the Constitutional Revolution in
1908 in Mardin, I met a man who guided me towards the truth. He
showed me the right way and was fair in politics. At that time I was
made aware by the famous Kemal’s dreams.36

Thus, at Mardin, this was the first time for Nursi to have an
intense struggle against despotism and constitutional government
who are unjust. In addition to suing despotism and proposing
application of Islamic law, Nursi also proposed to the Sultan Abdul
Hamid II to build the University of Zahra. As stated in al-Munāzarat,
Nursi explained that the purpose of the university is to ensure the
future of clerics of Kurdistan and Turkey, spreading knowledge
through higher education institutions as well as revealing the beauty
of constitutional freedoms and benefit from it.37

As a scholar and thinker, Nursi performed intense intellectual
struggle. Nursi saw modern paganism which is rooted in science
and philosophy, not of ignorance, as stated by previous people.
Emancipatory role shown by Nursi who adorned life was not confined
to the field of politics and education. In the field of military service,
Nursi also contributed concretely. 38For example, during World War
I when the edict was issued, Nursi immediately registered as mufti
in the army and joined the volunteered regiment alongside Habib
Mulla. In the war against the troops of Russia and Armenia, Nursi
was arrested along with his students in Bitlis. After being arrested,
he was then imprisoned for two years.

However, in the chaos of the Bolshevik revolution in Russia
in the autumn, Nursi managed to escape. Upon arrival in Istanbul,
he was welcomed by all levels of society and government like a hero. Therefore, in recognition of his patriotism against Cossak Russians in Eastern Anatolia, governmental Committee of Union and Progress appointed him as one member of Darul Hikmeti Islamiye.\textsuperscript{39} According to the author, Said Nursi’s long life was known as a fighter, a revolutionary, a patriot as well as avant-garde. This is the phase Nursi Harakiy. In this phase, Nursi has a tendency to be an introvert, yet expressive, firmly impressive and straightforward, vis a vis revolutionaire toward the Roman Byzantine colonialism.

2. Nursi Tarbawiy (New Nursi Phase 1921-1949)

In this phase, Nursi was against himself to curb the political impotence that can tempt and try to get closer to Allah (God). Nursi was aware, that the most severe struggle was against himself.\textsuperscript{40} However, Nursi did not forget his role as a scholar who had always waged an intellectual jihad in Turkey. Since his return from exile in Russia and his appointment as one member of Darul Hikmeti Islamiye in 1919, Nursi experienced a spiritual revolution that changed his mindset and life.

But the spiritual intellectual revolution was yet to find shape in new Nursi’s real life. In the midst of turmoil, he found the elixir of sheet Futūḥ al-Ghaib, a work of Shaykh Abdul Qadir Jilani, who said:

\begin{quote}
أنت في دار الحكمة فاطلب طبيبا يداوي قلبك. يا للعجب لقد كنت يوعذ عضوا في دار الحكمة الإسلامية فكأننا جفت إليها لأداوى جروح الأمة الإسلامية
\end{quote}

\textquote{“You are in Darul Hikmeti Islamiye, seek a physician who can treat your heart. It’s amazing, when it was me as a member of Darul Hikmah, it is as if I come to him to treat people wounded”}\textsuperscript{41}

Once the pain healed, Nursi rushed reading \textit{al-Maktūbāt}, a work of al-Shaykh al-Sirhindi, then he discovered this command: “Put the Qiblah (direction) ..Nursi finally concluded that the right
direction is the Al-Qur’an that is capable of delivering every human being towards ma’rifatullah. Nursi’s spiritual forging experience, described in his writing as he following:

“When I face tremendous confusion, suddenly a divine inspiration appeared in my heart while whispering: Indeed, the very beginning of all the way, the estuary of the various tributaries of all the planets and the sun is the Al-Qur’an. So the essence of unification of Qibla/direction will not be achieved except with the Al-Qur’an.”

This spiritual seed of intellectual revolution has spawned a new Nursi that distanced himself from the political and social life to focus on his treatise to reinforce his message, concentrated in education and the writing of the Risale-i Nur. His famous expression; 

*A’ūdhu billāh min al-shaiṭān wa al-siyāsah.* Because of the phase of Nursi Tarbawiy (New Said), he really wanted to cleanse himself of “polusi” and political intrigue that will disrupt and pollute his focus the Al-Qur’an. If the heart has been the focus of Thrall and devoted to the Qur’an, then anything that is able to turn on and even pollute the Al-Qur’an should be abandoned. By this paradigm shift, Nursi dedicated his fight and accentuated the substantial aspects, such as the reform movement of thought as an intellectual jihad optimally.

For him, politics just keeps him away from the creative efforts and escalation to empower and propel Turkey’s spiritual generation. Moreover, the phenomena of friends and enemies in politics, for Nursi, are far from Qur’anic morality, especially when the issue of secularism and communism in Turkey was laden with pragmatic interests. On that basis, he withdrew himself from the world of politics. This is a transitional period and the line of demarcation of
Eski Nursi [Nursi Qadim] to Yeni Nursi [Nursi Jadid].

The themes of the writing of these works followed the flow of the culture and the culture that surrounded the life of Nursi. In the period of Nursi Harakiy, his writings nuanced criticism of the policy of the Ottoman government who was oppressive and repressive in the name of Islam, especially in the constitution. While the period of Nursi Tarbawiy nuanced reflection of his faith as the foundation of personal and community life against atheism and Kuffar, and the period of Nursi al-Zahid (The Third Nursi 1950-1960) is a continuation of the previous period with the works that he wrote in a very colorful service to the interests of the people Islam especially in matters of faith. Broadly speaking, the contents of the Risale-i Nur can be grouped into major themes namely: to raise awareness of Muslims, to confront the intellectual development of nuanced philosophical materialism and positivism, as well as to display the collective consciousness with a turn-based Islamic society.

It can be concluded that Nursi is in the first phase of a long period of struggle and engaged directly with political movements in the administration of the Ottoman Empire. The second phase is a period full of spiritual intellectual contemplation about the fate of Muslims who are dealing with modern ideologies with efforts of faith abrasion systematically. While the third phase reflects Nursi’s life that is focused on tazkiyah al-nafs both himself and the community by teaching the science of the Qur’an to the public about the importance of faith for the realization of the world and eternal happiness hereafter.

The third phase of his life, was not limited to the paradigm shift of political hegemony in Turkey, but also concerned a total idealism that is based on what is referred to by Colin Turner as a positive movement, or by Ihsan Qasim al-Salihi referred to as al-ḥarakah al-ījābiyyah. In fact, in his explanation of the issue of political power, Turner reinforced their periodicity of Nursi perspective in all three
phases of his life, which have the characteristics of each phase.

Indeed, the most prominent thing in this phase is the movement of Said Nursi’s reformation of thoughts covering various aspects;

1. Return to the Qur’an and Sunnah, to sensitize Muslims on the central position of the Qur’an. In this framework, he also wrote a treatise specifically to discuss the majesty and miracle of the Qur’an is *Ishārāt al-I’jāz fī Maẓānīn al-Ījāz*. Description of interpretation contained in the Risale-i Nur is strongly associated with three things at once, a. Miracles of the Qur’an as a sign system, b. Sunnah of the Prophet and c. The reality of modern society.\(^{50}\)

2. Education to human beings. For Nursi, human’s futility becomes one of the main causes of deterioration so Muslims is colonized easily and live at the mercy of foreign nations in their own country. Things to consider in the context of people’s education is to reunite the ethos of religion and modern science.

3. Reforming the community perspective to the problems of political, economic and social issues. For Nursi, the state is a medium for running the values of Islam, so that other aspects of honesty, morality, spirituality and solidarity which become the main orientation, in the improvement of the state.

4. Opening the door of ijtihad is not limited only to the law but also in the social domain. In this context, Nursi insists on aspects of rationality in making conclusions and decisions.

5. Critical of various Western ideas such as secularism, materialism, nationalism, atheism, and so forth. In the view of Nursi’s, Western philosophical thoughts which tend to be materialistic and separate between religion and state which become the root problem.

6. The need for proponent and reformative pioneers, because only the correct ones, Muslims will achieve greatness.
In this phase, it can be seen that inside Nursi himself, there is a transformation and acceleration of the concept of propaganda bi al-ḥāl, and thoughts to be more progressive but still rests on the authenticity of the text. There is a shifting paradigm, there is a shift in orientation and worldview. Nursi used a combination of approaches circularly between spiritual and rational approach. Initially, he was skeptical and sought to eclectic (selecting the best), the circle of practical politics, then broke away and left, then back to the initial idealism; engaged in education and taught Risale-i Nur.

The amount of pressure against Nursi and his students would make the Risale-i Nur more popular, and more beloved. We can be sure that the various movements of religious thoughts in Turkey affected by the Risale-i Nur, which Hakan Yavuz stated as a leading figure of Nursi’s movement known as Hocaefendi.

According to the author, in this Nursi Tarbawiy phase that looks deeply rooted within Nursi is the intellectual jihad even though he had to face various challenges, threats and detention in jail. He is trying to prove the superiority of the Al-Qur’an as the mother of civilization, and guarantee the fulfillment of satisfaction and happiness, both individually and collectively which are facing the danger of atheism and all forms of government despotism. It is, very evident to how the struggle of Nursi in defending the ideas and convictions are argumentative in the face of the storm fanatical secularism in Turkey.


In addition to the intellectual and spiritual motives, Nursi’s attitudes in the previous phase are based on objective facts of the presence of government that is not in line with his ideas. In the 1950 election, the National Republican Party, led by Kemal Ataturk was defeated and Democrats leader, Adnan Menderes, became the holder of power. With this Menderes win, any form of restraints to Nursi
during Ataturk was revoked. However, bureaucracy and government policy line was unchanged. Banning the spread of the Risale-i Nur to grow, until finally Afyon Court ruled that the Risale-i Nur is not contrary to the law.

In the third phase of this\textsuperscript{54}, printing and dissemination of the Risale-i Nur massively began to be seen, so that Nursi’s students named it as a form of meaningful jihad. (Manevi Cihad) \textsuperscript{55}Nursi was to appear as a person who remained consistent, firm in the establishment. His persistence to anything outside Islam, whipped up his soul to continue to hold the resistance in shades of spirituality without boundaries. However Nursi also displayed the personal inclusive, tolerant and extrovert. His movements were cohesive and his attitude toward Western colonialism was eager in jihadi words.\textsuperscript{56}

Earnest publishing of Risale-i Nur after many parts were burned by colonial. Indications of inclusiveness Nursi, can be traced when he received a democratic system for the advancement of Muslim Turkey through a visionaire Islamic education curriculum, global and love-spirited. Everything is projected to preserve the existence of the values and teachings of Islam in the midst of secularization and Westernization in Turkey.

In this phase, a more intense Nursi imparted Qur’anic moral values and tried to implement them in a spiritual movement. Nursi returned to them and confirmed his determination to shape human character, identity and solid \textit{sibghah}.

Asim Alavi mentioned that Mursi in this phase used a moderate approach or methodology of \textit{manhaj wasaṭiy} (middlepath approach).\textsuperscript{57} Some of the characteristics displayed by Nursi in this phase are the personality of the quiet (calm personality), ingenious and capable of socializing tactics (shrewd tactician), taking initiatives and creating opportunities and the right decision (creating opportunities), able to accurately invent and realize positive methodology (inventor of positive methodology). In other words, Nursi is able to actualize his
worldview from the perspective of negation for vigilance towards a positive perspective and openness.\textsuperscript{58}

However, in facing the challenge of the West, Nursi attacked Western philosophy and confronted by describing the evidence on paradigm errors and outlook. Nursi was able to articulate the reality of the fundamental problems faced by the community and offered a new description of their faith which was relevant to real conditions. Although he was often confronted with the regime, but he still preached the values and teachings of the Al-Qur’an as loving peaceful teachings of Islam as an intelligently and far-sighted catalyzing efforts, even with the dialogue between civilizations and remains committed to apply the positively constructive values of the Al-Qur’an.\textsuperscript{59}

When \textit{Cumhuriyet Halk Partition} (Republican People’s Party) was defeated and the victory of the Democratic Party with Adnan Menderes as the leader, in 1950, Nursi appeared radically with the opening of “new bloom” that arouses his desire to withdraw from worldly affairs, he even handed over the affairs of the continuity of the Risale-i Nur to his closest disciples. This is the initial phase of Nursi al-Zahid.

In times of political transition, the Afyon court revoked the banning of Risale-i Nur so that the development of Risale-i Nur reached a very significant stage. Printing and distribution proceedeed mostly without significant interference. Glaring changes also happened to Nursi. He started to go back into passive political sphere, by giving support for the Democratic party. Nursi also clicked endorsing Democratic Party, solely to prevent the old party Cumhuriyet Halk Partition from returning to power.\textsuperscript{60} Nursi gave guidance to authorities, either directly through his letters and indirectly by sending their students to convey messages and criticisms to the government.

Among footage of Nursi’s letters which were sent to the
Since modern western civilization act contrarily to the fundamental laws of the revealed religions, its evils have come to outweigh its good aspects, its errors and harmful aspects its benefits, and general tranquility and a happy worldly life, the true aims of civilizations, have been destroyed. And since wastefulness and extravagance have taken the place of frugality and contentment and laziness and the desire for ease have Overcome endeavor and the sense of service, it has made unfortunate mankind both extremely lazy.61

Sometimes Nursi called Democrats as “Ahrarlar” which is translated as liberals, supporters of huriyet-i sar’iye (freedom in accordance with the Shari’a).62 Thus, in relation to politics, Nursi supported them to create a socio-political environment that can strengthen the faith and resist the forces of anti-religion and their implications, creating a peaceful and natural evolution to a society that is more peaceful and Islamic, through various positive persuasive actions. In addressing the issue of moral and spiritual forms of atheism, permissiveness and weak faith, Nursi struggled peacefully through moral and word forms of jihad (cihad-i manevi).63 If in many Islamic countries, there is a change and a great struggle due to physical revolution that led to thousands of people becoming victims, then the method of Risale-i Nur is a positive effort in strengthening the faith for political stability and peace.

If it has to be compared to Al-Ghazali, Nursi’s pace of life has classification proximity of each phase. If for al-Ghazali, there are three phases; fatrah qabl al-shukūk, (the pre-skeptical phase), in adolescence immature intellectual, fatrah al-shakk bigismaihi (skeptical phase), a rather long period, from teenagers to enter the life of Sufi. The third fatrah al-ihtidā’ (post-skeptical phase), life time of Irfani Sufi, a period of inner peace.64

While in Nursi, there is an emergence and strengthening influence of mindset, worldview with a pattern of political and
intellectual approach to spiritual movement that is reflected in the pattern of his magnum opus, Risale-i Nur. (see table 1).

### Prototype Phase Biography of Nursi (Table 1)

<table>
<thead>
<tr>
<th>Phase</th>
<th>Typology of Thought</th>
<th>Religious social &amp; Struggle Values</th>
<th>Epistemology of Nursi’s Tafsir</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nursi Harakiy</td>
<td>Expressive</td>
<td>Calm personality, Revolutioner and radical</td>
<td>Qur’an bi al-Qur’an. From the Qur’an Only</td>
</tr>
<tr>
<td>Nursi Tarbawy</td>
<td>Skeptical towards progress and confidence</td>
<td>Striking a balance between authenticity and elasticity, between revelation and reason, Shrewd Tactician, Moderate, withdraw from practical politics</td>
<td>The Qur’an and the context from maqashid Qur’an al-Arba’ah</td>
</tr>
<tr>
<td>Nursi Al-Zahid</td>
<td><em>Logic of Process (Mantiq al-Sairurah) Inventor of Positive Methodology (post-sceptical)</em></td>
<td>Engage with the west, to Interfaith Dialogue, High politics, Sufistic, educational ideals and <em>Tazkiyah al-nafs</em> through the Risale-i Nur</td>
<td>Qur’an, reality dialectic with the theme imamun Mubin and kitabun Mubin, harfi logic and ismi logic</td>
</tr>
</tbody>
</table>

It can be said, that in self-Nursi, there is a prototype summarizing some figures that influenced him. In the aspect of Sufi spirituality, it was strengthened by the influence of Abdul Qadir al-Jilani. Whereas in the renewal phase of thinking, he gained influence from Imam al-Ghazali, and in language and literature, there is a flowing effect of Abdul Qahir al-Jurjani.\(^6\) As for the interpretation, it cannot be seen there is any explicit dependency of particular mugassirs, because Nursi interpreted the Qur’an with no reference interpretation or other books, solely from the Qur’an itself.

If we carried out a comparison between the first and second phase of Nursi’s work, it is seen that the first phase of practical politics of Nursi was directly involved in geo-political transition of Turkey. While in the second phase, Nursi withdrew from politics and
intensified devotion to the Qur’an by interpreting and then spreading in the form of teaching and character education for his pupils. Nursi’s teachings is able to evoke the spirit of Islam in Turkey, known as Nurculuk.

The entire contents of his interpretation of the Al-Qur’an is a direct response to the mindset of materialistic, positivistic and even atheistic issues.\textsuperscript{66}

Of the themes of Nursi’s writings, there was a concrete groove that polarized culture and the culture that surrounded the life of Nursi. In the first phase (1877-1923) of his writings, it nuanced criticism of the policy of the Ottoman government who was oppressive and repressive in the name of Islam, especially in the constitution. The second phase (1924-1949) nuanced reflection of faith as the foundation of personal and community life for going against atheism and other products of Western thought. The third phase (1950-1960) is a continuation of the previous period with a very strong touch on the issue of monotheism, practically implementable and tazkiyah al-nafs.

Broadly speaking, the contents of the Risale-i Nur converged on major themes, namely the growing awareness of Muslims, to confront the intellectual development of nuanced philosophical materialism and positivism, in order to display the collective consciousness by turning taulhidik society.\textsuperscript{67}

After passing the patriotic intellectual journey, finally in December 1959 and January 1960, Nursi did various trips to Ankara, Konya and Istanbul. Seen from his age and deteriorating state of health, his long journey is a picture of how strong and high Nursi was struggling and sacrificing to continue the spread of the Risale-i Nur in the midst of difficulties and obstacles it faced.\textsuperscript{68} And on Wednesday at 03.00, March 23, 1960/25 Ramadan 1379, God called him to his final resting. Nursi died in the month of mercy.

When the news began spreading, thousands of people began to enter the city of Urfa. Thus, it was decided that the body will be
buried in Dergah Nursi, where Abraham is buried. Nursi’s body was then taken to the Ulu mosque, where he was buried.

However, the enemy was still not satisfied with the death of Nursi, so they vented their anger by digging the grave after a 5-month anniversary of his death and brought his body to an unknown place. Nursi’s cemetery was taken over by the Government for a new burial in Isparta. The tomb of Nursi’s location remained unknown until now, except by two or three of his closest disciples and also some government officials who are bound to secrecy a oath.[]

Endnotes

2 Mohsen Abdul Hamid, Al-Nursi Mutakallim al-Aṣr al-Ḥadith, (Cairo: Shirkah Sozler Li al-Nasr, 2002), 34
3 Ibid. 71.
10 Ihsan Qasim al-Salihi, Sīrah Dhātiyyah Mukhtasarah li Bādi’izzamān Said al-Nursiy, 73
11 Ian S. Markham and Suendan Birinci Pirin, An Introduction to Said
Nursi, 13.


20 Ibid., 42.

21 Ibid., 5.

22 Ibid., 10

23 Ibid., 23.


28 Nursi, Al-Maktubat, Ibid, 459. This recognition was expressed also by Nursi in Al-Lama’at, tarj. Ihsan Qasim al-Salihi (Istanbul: Sozler YAYINEVI, 1993), 365

29 Vahide, Said Nursi ..., 223. but overall, Nursi was very glorify the great Sufi leaders, such as al-Ghazali. Team of Al-Azhar University, Al-Taşawwuf wa Rasā’il an-Nur Li al-Nursi (Cairo: Sozler Publications, 2006), 231.


32 At least four people biographer Said Nursi; Sukran Vahide, Ian S.Markham, Colin Turner and Ihsan Qasimal-Salihy. Only Ihsan Qasim who did not mention the third phase. The author argues such opinion of the three authors above that divide into three phases.

33 In his youth, Nursi always read every day not less than 200 pages of a monumental work of scientists and scholars’ classics, such as books Tuhfat al-‘Muhtaj fi Sharh al-Minhaj, Sharh al-Mawāqif and others, with his amazing understanding without assistance of others. See Said Nursi, Sīrah Dhātiyyah, 46-51.

34 Ihsan Qasim Al-Salihi, Sīrah, 14-16.

35 Fathullah Mulla said: “Qad jama’a fi hifihi Jam’ al-Jawāmi’ Jam’īhi fi Jum’ātin, Nursi was able to memorize the Book of Jam’ al-Jawāmi’ thoroughly on Friday. See the Ihsan Qasim al-Shalihi, Sīrah,17.

36 The meaning of Kemal here is Namik Kemal, one of the leading figures of the Young Ottoman movement of the 19th century, quoted from Sukran Vahide, The Author, 24-25.

37 Said Nursi, Šaīqal al-Islām, 430.


39 See more in Said Nursi, Šaīqal al-Islām, 133 and Said Nursi, al-Syu’a’at, 515.


42 Said Nursi, al-Maktūbāt, 459.

43 Ihsan Qasim al-Salihiy, Nazraḥ ‘Āmmah ‘an Ḥayāt Badiuzzamān Saíd al-Nursi, (Cairo: Sozler Nuriyet Tic, 2010), Cet. II, 73 See also Colin Turner, The Qur’an Revealed, a Critical Analysis of Said Nursi’s Epistles of Light, with the phrase, “I take refuge to God from Satan and from politics” (Germany: Gerlach


He began explanations in chapter *Politic*, Colin Turner, explains the three phases of the life of Nursi that began with the statement, Nursi is very popular that I take refuge to God from Satan and from politics, More to see Colin Turner, *The Qur’an Revealed, a Critical Analysis of Said Nursis’s Epistles of Light*, (Berlin: Gerlach Press, 2013), First Edition, 537. When the author confirmed to al-Qaim Ustadh al-Salihi about the background of the emergence of the statement, because Nursi was very disappointed about the political behavior of the Turks which only promote the desire to power and ignore political fatsoen.


Although an Arabic authoritative translator of Risale-i Nur, a work of
Said Nursi, Ihsan Qasim al-Salihi (Baghdad), and also in his Nazrah ‘Āmmah ‘an Ḥayāt Badī‘uzzaman Sai’d al-Nursi, not to mention the phase of life of Nursi in three periods, only two period in Dhatiyyah Sirah, but at least there are four other authors who classify Nursi in three phases. The first is Sukran Vahide, in his book The Author of the Risale-i Nur Collection Bediuzzaman Said Nursi. Secondly, Ian S. Markham, in his Engaging with Bediuzzaman Said Nursi: A Model of Interfaith Dialogue. Third, in a book written by Thomas Michel, Insights from the Risale-i Nur Said Nursis’s Advice for Modern Believers. Fourth, the book written by Colin Turner, entitled The Qur’an Revealed, a Critical Analysis of Said Nursi’s Epistles of Light, which is printed in Berlin by Gerlach Press, 2013 also divided into three phases. The author also tended same as the fourth author on, even more so after the author confirmed to one of his students, Sheikh Mehmed Firinci, his real name is Mehmet Nuri Gulec – a husband of authoritative translator of Nursi’s books, Sukran Vahide, the Symposium on the Thought of Said Nursi in Istanbul, the end of June 2013.

55 Nursi began to pay attention to the social aspects of the politics with a different approach and tactics, after nearly 20 years of abandonment. Namely, Nursi did not enter the arena of practical politics directly, but Nursi gave a letter to the government commanding the good and forbidding the evil of how to control the right government.

57 Asim Mohammad Alavi, Seeds of Change, 110.
58 Asim Mohammad Alavi, Seeds of Change, 112-122.
64 Explanation of Solomon Dunya in the introduction to the editor by Al-Ghazali, al-Falasifah Tahafut, (Cairo: Daral-Maarif, 1972), Cet. VIII, 63-64.
66 As a human mutual guide, the Qur’an always appears with the actual
and holistic teachings towards peace and fullness of life. As well as a constructive, reflective and corrective response on various forms and circumstances that are not true. More to see, see Colin Turner, *The Qur’an Revealed, a Critical Analysis of Said Nursi’s Epistles of Light*, (Germany: Gerlach Press, 2013), 327.


68 Ihsan Qasim al-Salihi, Sirah, 142.

CHAPTER III

METHODOLOGICAL BASIS OF NURSI’S TAFSIR IN RISALE-I NUR

Methodological Elements of Nursi’s Tafsir

The most strategic and methodological step in interpreting the Qur’an is, both classical and contemporary, in addition to satisfying the prerequisites of mufassirs, also to have a look into muqaddimah ‘ulum al-Qur‘ān and Tafsir, as a measure of the most standardised competence.¹

Application of the method of interpretation of contemporary, is the development of previous methods of interpretation by Al-Farmawi called into four types: al-taḥlīlīy, al-ijmāliy, al-muqārin, and al-mawdū’iy (thematic), which are relevant and dynamic for their harmony with the present spirit.

Of the four methods of interpretation, as revealed by Fahd Abdurrahman al-Rumi, that the thematic method (al-manhaj al-mawdu’iy)² is now very much developed by the study and interpretation reviewer of the Qur’an. And there are all kinds methods of terminology naming in some other applicable methods;
such as contextual method and method of thematic unity (al-manhaj al-tawhidiy, unity of Qur’an). 

Some contemporary writers, state that the starting point of interpretation renewals in the modern era was conducted by Sheikh Muhammad Abduh in his interpretation _al-Manar_.

He asserted that an ideal interpretation is the interpretation inspired by the text of the content and context of verses from al-Qur’an as a book of guidance for mankind that led to their happiness and in accordance with the most essential _maqāṣid al-Qurʾān_.

In Abduh’s view, an interpretation covers many aspects, among them, theorizing about the structure of words and sentences in al-Qur’an, its various i’rab, connotation and wisdom stories in it, the urgency of monotheism, the laws of syara’, either mu’amalat or worship and so on. At the practical level, the interpretation has two levels; the lowest level, namely to explain the verses globally despite sticking to the authority and authenticity of the text. While the interpretation at the highest level contains two main criteria, First, to understand in depth upon the nature and meaning of the verses of al-Qur’an compared with the language used by Arab society which is not enough just in words. Second, it is to determine the correct structure of words and the historical context of its emergence (_asbāb al-nuzūl_).

There are several principles of contextual interpretation method in the contemporary era, they are:

1. _Al-wiḥdah al-mawḍū‘iyyah fī al-sūrah al-Qurʾāniyyah_, (oriented and accentuated in the thematic unity in Surah of the Qur’an).

2. _Al-wiḥdah al-mawḍū‘iyyah fī al-Qurʾān al-Karīm_, both confirm the main prerequisite of thematic unity in a contemporary interpretation.

3. _Al-Shumūliyyah fī al-‘āyāt al-Qurʾāniyyah_ (keeping the principles of comprehensive and unification of the Qur’an).

5. Rejecting the dogmatic and the entire content of Israiliyat towards change and social renewal.  

   In a critical study of Jansen, in addition to revealing new views and interpretations, Abduh also gives emphasis in view of the Qur’an, as a source of guidance, religious instruction and high spirituality. Not on dogma or event of the opportunity for the reviewer or philology experts to show skills themselves. In addition, the attitude of his hesitation in accepting the materials from outside of al-Qur’an-like israiliyat- as something that is meaningful for the interpretation of the Qur’an. The thing that is added as a value for Abduh, is that one should not have to explain anything that was deliberately not described by the Qur’an, because it includes mubham. 

   Thus, a mufassir is required to explain the text as it is and should not embroider. It is certainly interesting, because Abduh’s typical rational thinking, it turns out that in terms of the interpretation of the mubham verses, he chose to tawaqquf.

   Similar to the style of theological thinking of Ibn Rushd who tends to make scriptural textual interpretation of the rational context. Ibn Rushd Mu’tazila criticizes theology as expressed in his book *Faṣl al-Maqāl*, which use takwil of the verses of the Qur’an. Ibn Rushd, who is classified as a leader of rationality bearers is precisely delivering his critical analysis that the steps taken by Mu’tażilah as a sine qua non is the main causes of polarization and fragmentation of community law in many sects.

   The most typically evident modern interpretation is a rational use of the contextual method. According to Noeng Muhadjir, a contextual term, at least contains three terms; First, the meaning efforts in anticipation of today’s problems, which are generally urgent, so the contextual meaning is identical with situation.
Secondly, meanings which see the relationship with the past, present and future, where something would be viewed from the angle of the historical meaning of the past, the functional significance of the present, and predict meanings that are considered relevant in the future. Third, linking between the central and peripheral, which is the central point in the text of the Qur’an and peripherals, which are the application and interpretation. In addition, this third, is to place the Qur’an as a central of morality.

As the contextual method that is meant is a method that tries to interpret the Qur’an under consideration the analysis of language, socio-historical backgrounds of anthropological prevailing and evolving in the pre-Islamic Arab society during the ongoing process of revelation of the Qur’an when it was revealed, then exploration upon moral values. This method, is similar and close to manhaj tawḥīdiyy (unitary context) which is one method of interpretation of the text that can be set off from the study of language, history, sociology, anthropology and philosophy.12

Contextual interpretation method in the contemporary era, as confirmed by Adnan Muhammad Zarzur, has five characteristics of the firm. First, it has the meaning intact in the surah. Second, the central theme in surah is interpreted. Third, it is integrated with literature review and the beauty of the structure of the word (al-ṭariqah al-adabiyyah, literary interpretation) mutually. Fourth, there is unity between verses or between sura (al-wiḥdah al-mawḍūʿīyyah), and Fifth, it is based on the central discussion of a holistic and not partial one.13

At this point, Nursi implicitly confirms the aesthetic value of discussion in terms of Ulumul Qur’an referred to the principles of harmony (al-munāsabah). With a very confident, Dr. Mustafa Muslim, al-munāsabah reveals that it is correlated very concretely, even as the primary basis for implementing the thematic method (manhaj al-tafsir al-mawḍūʿīy).14 Therefore, by using the principle
of the unity and harmony of this, interpreters will make every effort to make the interpretation of verses of the Qur’an as a complete whole. Some of the characteristics of the methodology of Said Nursi in interpreting the Qur’an:

1. **Method of Thematic (al-manhaj al-maw‘îyyah)**

   At the very least, thematic interpretation method focuses on two interpretations related with entities. First, a discussion of one sura of the Qur’an to make its point general and specific, explaining the link between the various issues it contains so that it displays in complete and careful form. Second, collecting a number of verses from different surahs that discuss the specific issues which are the same, then the verses are classified in such a way and placed in a topic and then interpreted thematically.

   The second form of thematic interpretation of the above, the contemporary scholars tend to popularize the form to define it as a method of collecting the verses of the Qur’an that have a common purpose that is equally to discuss the topic and arranged by chronology and causes the revelation of the verses, interpreters began to give further explanations and conclusions.

   As noted above, that the contemporary interpretation method represented by Muhammad Abduh and his pupil Muhammad Rashid Rida is patterned in al-adabi al-ijtimâ‘iy. Then, proceeded with the typology interpretation literature (al-tafsîr al-adabiyy), which is represented by his student Sayyid Qutb in Fi Zilâl al-Qur‘ân, Aishah bint Shati in al-Tafsîr al-Bayânîy li al-Qur‘ân al-Karîm and Amin al-Khuli, in Min Hudâ al-Qur‘ân. Other muffasirs who use methods of thematic unity in interpretation (al-wihdah al-mawdû‘iyyah) combine with the method of thematic, represented by Muhammad Abdullah Darraz in Dustur al-Akhlâq fi al-Qur‘ân and Abbas Mahmud in al-Mar‘ah al-Qur‘ân fi al-Karîm. At this point, there is a big leap in the development of the Qur’an, the emergence
of thematic method combined with the method of thematic unity.\(^{18}\)

Of the methods of thematic interpretation and application of the principle of this *al-munāsabah*, he developed the method of thematic unity (*al-Wiḥdah al-Mawḍūʿiyyah*) in the interpretation of the Qur’an.\(^ {19}\) Mohammed Mahmoud al-Hijazi has conducted in-depth study on this topic in his doctoral dissertation at the Al-Azhar,\(^ {20}\) reveals the correlative and comprehensive details about this method, inspired by some commentaries that became the basis of his study, *Naẓm al-Durar fi Tanāsib al-Āyāt wa al-Suwar*, a work of Ibrahim al-Biqa’i, *al-Taḥrīr wa al-Tanwīr*, a work of Tahir ibn ‘Ashur, and *al-Asās fi al-Tafsīr*, a work of Sa’id al-Hawwa.

In addition to the thematic unity, this also links historical unity in the sura of the Qur’an. This second typology has a very strong correlative proximity. Although the Qur’an is revealed in different age ranges, or discuss historical problems in different ranges, but it is essentially the same. As in Surah al-Ahzab, there are 14 times in the form of a call (*al-nidā* '). In the form of *Yā Ayyuhā al-Nabiyyu* 5 times, *Yā Ayyuhā al-ladhīnā āmanū* 7 times and *Yā Nisā’ al-Nabiyyī* repeated for 2 times. In the verses, besides all of which, they indicate a historical unity which is also a thematic unity.\(^ {21}\)

Nursi also pointed to the principle of thematic unity in the verses of the Qur’an. Nursi, for example, explained that in the initial four of surah al-Baqarah, there are four points that bind to each other in their principle of al-munasabah and thematic unity that the Qur’an is a guidance par excellence.

First, a verse of *alif lām mim*, indicates the challenges and the need for attention to the existence of an important phrase containing i’jaz. Second, the order to thinking about *dhālika al-Kitāb*, which reinforce the increasing of the ideal and perfect strength,
incomparable. Third, \( \text{lā raiba fīhi} \), which clearly indicates there is no doubt at all, that the Qur’an is the holy book which is illuminated by the light of faith.

Fourth, at the end of the verse, \( \text{hudān li al-muttaqīn} \), in addition to giving guidance to humans, it also shows a straight path. It confirms that a person has got \( \text{nūr al-hidāyah} \). The structure of words in the verse has a beautiful arrangement because, 1). The subject (\( \text{mubtada’} \)) is not there (\( \text{maḥḍūf} \)), resulting in total integration assert, as if the subject was fused in the predicate, there is no separation between one and the other. 2). replacing \( \text{ism al-fā’īl} \) with \( \text{ism al-maṣdar} \) which indicates the existence of nur al-Hidayah to be \( \text{jawhar al-Qur’ān} \). 3). The word nakirah “\( \text{hudan} \)”, suggests the existence of the Qur’an as the pinnacle of human guidance. 4). “\( \text{li al-muttaqīn} \)” expression by ‘ijaz also confirms the aesthetic element in the disclosure and affirmation of the guidance.\(^{22}\)

Based on the above four aspects, Nursi reiterates that the thematic unity (\( \text{al-wihdāh al-mawdū’ ʾiyyah} \)) in the beginning of surah al-Baqarah became increasingly clear. The emergence of aspects of literature beyond human ability as a set out in the points above came out because it is similar to the principle of thematic unity of helping, in which there is a mutual symbiosis secret. The analogy, if you meet three kindness, goodness will be five similar strength. If you meet five kindness, there will be ten, and ten to forty power of good. It is similar to a mirror, if we place two mirrors in the room, there will be many mirror images, or there will be lights emerging from the mirror collection.\(^{23}\) For Nursi, an attempt to understand the thematic unity of the paragraph can be traced and verified with the principles of integrated natural interpretation, so far as long as it will interpret its meaning and secret (\( \text{al-ʾālam yufassir} \)).

Similar to interpretations by Nursi, we find in the interpretation of Said Hawwa\(^{24}\), in his interpretation of \( \text{al-Asāṣ fī al-Tafsīr} \), that he interprets the first verses of surah Taha, also interprets in the unity
of theme based on the principle of *al-munāsabah*. What differs is that Nursi did not interpret such verses in a comprehensive sura, but Said Hawwa’s interpreted it in a complete sura, making it more complete and comprehensive. Said Hawwa interpretation is indeed categorized in types of interpretation using thematic analysis method using the concept of *al-munāsabah*.

Not only limited to the thematic unity on specific issues through the structure of the text (*al-naẓm al-Qur’ān*), but it can be revealed through the beauty of literature. As he himself admitted, Nursi was greatly influenced by the type of Abdul Qahir al-Jurjani, in both his work, *Asrār al-Balāghah* and *Dalā’il al-Ījāz*. If it is traced, many contemporary interpretators tend to follow the pattern of Al-Jurjani. Isa Ballatah and Mustafa Muslims both agree, that in addition to the interpretation of thematic and thematical unity as the legitimacy of the *i’jāz al-Qur’ān* from aspects of language and history (unseen news), it is also strengthened with the construction theory (*al-naẓm al-Qur’ān*) as the cornerstone of the meaning of verse.

In the end, Nursi refers to several factors that shape the thematic unity of balaghah and literary aspects of the Qurʾān. Nursi mentions, there are at least eight factors that are interlinked and reinforcing.

1. The structure of the text of the Qurʾān (*Naẓm al-maʾāniy*). Every phrase contains grammatical meaning of Arabic in order to uncover the structure of a unique word. The structure of the text which reinforces the rules of logic, whereas, from the rules of logic, it will link into connective thinking in describing reality. From systematically logical thought, it would bring literary expression (*balaghah*). As a verse which reveals about the creation of a nature or human.
Verily, We created a man from a mingled drop of sperm to test him (with orders and commands), thus We gave him hearing and seeing. (QS. Al-Insan: 2).  

The word *amshāj* is in plural form, while the singular one is *mashaj*. While *nutfah* is singular, and *nuṭaf* is plural. At first glance, it looks like the editorial paragraph is not appropriate, because *amshāj* serves as characteristics/nature of *nutfah*, whereas in Arabic grammar, we must adjust to the nature of the characteristics. It turns out this is not an error, as in the case of *nutfah*, the nature of *amshāj* is not simply mixing two things to unite, but the mixture is so steady that covers all parts of earlier *nutfah*. *Nutfah amshāj* itself is the result of mixing sperm and ovum (buwaidah), each, according to the science of embryology, has 46 chromosomes. So, it is normal if the paragraph above uses the plural form for the characterization of *nutfah* which has a number of chromosomes which are so many.

2. Affirmative wonders (*al-sihr al-bayāni*). Every expression, will bring purposeful gems, and various means to a real object, so even solid objects seemed to have a life, nature has an understanding of motion, and the plants have a reason. Words do have power of meaning, if they lose meaning, they do not mean anything. As in verse:  

\[\text{And It is said: “O earth, swallow your water, and O sky (rain), please stop,” and the waters will be venting, the orders will be completed and the ark anchored on the hill Judiy, and said: “Woe to those who do wrong.”} \] (QS. Hud: 44)
3. Narative Style and Power (*Uslūb wa Quwwat al-Kalām*). Expression of its perfection and beauty is because of its narrative style. The parable phrase is based on their compatibility with other words. Words have the power of meaning, if they lose meaning, thousands of words would not be meaningful. The word has various purposes and meanings, because in it, there is beauty, order, harmony, each of which accentuate the varied meanings. Such as in the verse, 32

\[
\text{And We ordained for manzilah months, so (after he got to the last manzilah) returned him as a bunch of old forms (QS. Yasin: 39).}
\]

The point: those months are in the beginning of the month, a small crescent-shaped, then after occupying manzilahs, He becomes full, then the last manzilah looks like bunches of dried curved.

4. Continuous narrative logic (*mustatba’ā al-kalā*). The richness of the meaning of the word and its vastness, shows the origin of the meaning of the word. Likewise, the word logic flows directed and reflected in the depth of its meaning. As if in every word, there is a story and different meanings according to the connotation and context. As in a verse of “*wa idhā qīlā lahum lā tuṣīdū fī al-ard*”, followed by a verse “*wa idhā laqū al-ladhibā āmanū*.”

5. The meaning of the sentence which is varied (*anwā’ al-maʿānī*). The meaning of the word is drawn from the context and the various conditions and surroundings. Sometimes, it is like the air that can be felt but cannot be seen, or like smoke visible but cannot be held, or like water that can be taken, but not in shape. The meaning of a word, can be felt in the heart and intuition, as many as ambiguous, even vague. A sense of the word is hidden
in a series of stories and all the surrounding context. Such as the meaning of the phrase “innī waḍaʾ tuhā unthā... (QS.Ali Imran: 36), which means wailing.

6. Constructive imaginative source (Nawāt al-Khayāl). An imagination that blends in style, usually always comes from a source that is concrete just like a mirror that reflects every object on him. Philosophy of language also explains the meaning of each word’s harmony as revealed in the discussion of the dictionary or an encyclopedia.

7. The most effective typology is upon aspects of al-munāsabah. Nursi said that the letter which accompanies the word in Arabic has a variety of meanings, such as min, ila, al-ba’, ‘ala and others. The meaning of each letter is dependent on the location after the word. Thus, the original meaning of a letter into the image and style of language is a guide to linguists, how they put it in tune with linguistic and semantic rules. At this point, a user language, needs to be careful to understand the aspects of harmony (al-munāsabah) in each word and letter.

8. Validity of balaghah levels (a’lā marātib al-balāghah) is, as how it is done by the scholars/thinkers of contemporary Qur’anic studies. One reviewer of the Qur’an, must have high competence to recognize, probe in detail the various knot of meanings in a word, and its correlation with a sentence. As the meaning of the verse, “Dhālikal Kitāb lā raiba fīhi, hudan lil muttaqīn”. In that verse, why God uses the cue word away, dhalika, whereas the Qur’an is near us. Because God wanted to assert, on the noble and the high degree of the Qur’an, tanzīl al-qarīb manzilat al-ba’id.

According to Nursi, not only thematic interpretation methods that are developed, but harmony and thematic unity as well that can be a strong basis for the development of literary interpretation which is also increasingly popular, and it is now developed by contemporary interpretators with diverse terminology. For example,
Amin Al-Khuli focused on the interpretation of literature, with a linguistic approach, which is then mixed in *al-tafsīr al-adabi al-mauḍūʿī*. Because according to him, the essence of interpretation is contemplation of the Qur’an as the greatest Arabic book and has the greatest literature (*Kitāb al-Arabiyyah al-Akbar*).\(^{36}\)

According to al-Khuli, the Qur’an is able to preserve the Arabic language from extinction, and as well as a final criterion of grammar and its language style. Thus, the above detail is the first step that must be done prior to the interpretation of the Qur’an. Otherwise, according to Al-Khuli, whoever did it will never arrive at the destination. In short, he said, a contemporary interpretation of literary interpretation is based on an appropriate methodology, completeness and synchronization of distribution aspects of the discussion which shall be proportional.\(^{37}\)

Al-Khuli is known as the Egyptian thinker who introduced a new approach to the interpretation of the Qur’an. As a disciple of Muhammad Abduh, he is regarded as one of the reformers who inherited Abduh reforming ideas that he introduced over the years. One of the contributions of al-Khuli is in the field of methods of interpretation of the Qur’an which is developing methods literature (*al-manhaj al-adabiyy*) in the interpretation of the Qur’an.\(^{38}\)

Al-Khuli is more well known after he led a controversial statement, “*awwal-tajdid qatl al-qadimi fahman*”\(^{39}\). Reformation, said al-Khuli, usually begins with a way to kill an old interpretation. If it is long maintained, of course, the reformation will not happen. Therefore, the reformation itself is a killing form, that surely would lead to resistance from those who defend the old scientific treasures. Of course, when the old is killed and then it will be revived in other ways, namely by way of re-interpretation. The method used by Al-Khuli in doing reinterpretation of the text is by replacing the old understanding, which is diametrically cutting the substance of the text. This is a lot of controversy at a time of resistance, because in
reality, al-Khuli also internalizes the previous interpretation methods.

Positioning of the Qur’an as a book of literature has spawned a literary interpretation methods on the Qur’an. This interpretation model is based on the communicative style of personality because of the many symbols and meanings to the verses of the Qur’an. All those things are projected to be delivered by interpreters on the deepest meaning coherently (related) with the text of the Qur’an. This is an academic response to the efforts to glorify the text of the Qur’an, and exposing the esoteric aspects of an interpretation.

Two important works of Al-Khuli in treading over the literary approach of the Qur’an, namely Fī al-Adab al-Maṣrī and Fann al-Qaul. He began by deconstructing the discourse of Arab literature. Deconstruction was done in two ways.

1. Extrinsic criticism (al-naqd al-khāriji) which is directed at “source criticism”. This resembles a holistic assessment of external factors, the emergence of a masterpiece, either socio-geographic, religio-cultural, or political issues.

2. Intrinsic criticism (al-naqd al-dâkhilî), which is directed at a literary text itself. With careful linguistic analysis, it is expected to capture the meaning contained a text. It resembles the flow of egocentric who sees a literary work from the work itself.

Therefore, he was very enthusiastic in introducing literary interpretations of the Qur’an (al-Tafsîr al-Adabî li al-Qurân). He believes that it can deliver the message of the Qur’an in a more thorough detail and may pull off pragmatic individual ideology and prejudice of a mufassir, which combines text and context, even between context and converging internal relations.

Indeed, when he was faced with the text of the Qur’an, al-Khuli built an area of text interpretation of the unthinkable became thinkable. He treats the text of the Qur’an as a book of the largest Arabic literature (Kitâb al-`Arabiyyah al-akbar), so that the linguistic-philological analysis of the text is a necessity to capture
the moral message of the Qur’an. Although al-Khuli did not intend to align the status of the Qur’an with literary texts of humanity, he intended to find the role of socially cultural spirit of the Qur’an and its guidance, but his study was still biased because the analysis was considered ahistorical, which cut the chain of scholarly interpretation.

Actually, Nursi also did not apply the model of language interpretation, however, the methods used by Nursi as its foundation was very different from Al-Khuli. Nursi just based it on the guidance of the Qur’an alone, and not from other references, especially by basing his interpretation on the strength of reason and intellectual ratio.

Literary interpretation (al-tafsîr al-bayânîy al-adabiyy) focuses more on the social aspects included in clumps of humanities, thus it helps methodologically, so that we can arrive at the desired meaning of the text. This does not mean that the text of the Qur’an will lose its sacrality because of human sciences’ approach. Instead, science is an effective tool that can revive the spirit of religious texts in the constellation of social reality into consideration of the value of philosophical revelation. Positioning the Qur’an as a book of literature has spawned a literary interpretation method on the Qur’an. This interpretation models are based on the communicative style of personality because of the many symbols and meaning to the verses of the Qur’an.

Amin al-Khuli was excited to introduce literary interpretation on al-Qu’ran (al-Tafsîr al-Adabiyy li al-Qur’ân). This model is expected to deliver the message of the Qur’an in a more thorough detail and may pull pragmatically individual ideology of an interpreter. Al-Khuli, criticized the scientific interpretation that forces religious texts to be always in tune with things that are temporary and relative. Scientific interpretation, does not pay attention to “context and text” and “inter-text relations” seriously. In fact, these two things are important considerations for a mufassir when they want to know
what is meant by a text. If they are ignored, according to al-Khuli, an interpreter is actually putting the Qur’an not as a sacred and absolute religious texts.

In addition, the scientific interpretation trap has led to the proliferation of the apologetic attitude of the interpreters because it always tries to campaign for compatibility between religious texts with scientific discoveries that are temporary and changing. According to the author, the opinion of al-Khuli this is not entirely true, because in reality, many interpreters who clung to the precondition of scientific interpretation does not impose interpretation of the Qur’an through scientific theories. The Qur’an remains positioned as fortitude, and reinforcing the scientific phenomena. Prof. Zaghloul Al-Najjar, for example, who wrote the book Qadiyyat al-I’jaz al-’Ilmiy li al-Qur’an al-Karim believes that the Quran is a book of miracles of the aspects of literary language, aspects of the constitution, the information of historicity, and as a light and contains many scientific cues.

For Muslim scientists whose light is given “for free” by God, it may help to know the theory and assumptions of science to the level of a scientific nature, not as an applied science that set them, but rather because there is a scientific gesture in Kitabullah. It means that we have won knowledge with information of the Qur’an and not vice versa, won the Qur’an with the help of science. Herein, it lies the uniqueness and privileges of ilmiy i’jaz theory proposed by Zaghloul al-Najjar.

Besides I’jazz ilmiy is in the Qur’an, there is also a language of high literature. Basically, it is more important to see the spirit of the Qur’an or the verses that encourage to explore science, because the progress of science is not only measured through donations given to the community or a collection of ideas and methods that are developed, but it is also on a set of psychological and social terms embodied, so as to have a positive influence on the progress of science. According to Zaghloul, scientific interpretation in the
Qur’an, instead of being as fortitude evidence to reassure, it is also to strengthen and reinforce confidence, as well as a justification of the authenticity and authority of the Qur’an as revelation from Allah that has harmony with knowledge science. Many scientific gestures are revealed by the Qur’an like tawaf wisdom around the Ka’bah, the meeting of fresh water and sea water, water as the origin of life, the change between day and night, and so on.  

On the other hand, there are at least three things that can be inferred from the Qur’an talking about the phenomenon of the universe:

a. The Qur’an commands or encourages people to notice and study it in order to believe in the oneness and sovereignty of God. This command implied understanding that humans have the potential to learn and utilize the laws governing natural phenomena.

b. The universe and its laws of nature are created, owned, and governed by the statutes of the Lord who is very thorough. He cannot escape from these provisions unless God wills. From here, it is implied that: (a) the universe or its elements should not be worshipped; (b) people can draw conclusions about the general precision-accuracy and binding that govern the universe (the laws of nature).

c. Editors who use the Qur’an in his description of the universe and the phenomenon tend to be short, precise and accurate, so that the understanding or interpretation of the intent-editor editor is very varied according to the level of intelligence and knowledge of mufassirs respectively.

Indeed, the scientific interpretation embryo has existed since the time of the Prophet, for example, when the Prophet was asked about the surah Al-Baqarah 187: “Then you eat and drink until the white thread from the black thread, it is fajar”. The Prophet was then asked by Uday bin Hatim: “Are the two threads like the threads that are already known, namely black and white thread?” The Prophet replied: “A black thread is dark night and a white thread is daylight.
Transition phrases of the meaning of a black thread and a white thread into the dark of night and daylight is changing the meaning of the human into majazi scientific meaning. The methods and style of ilmi interpretation were developed into tafsir literature, as stated by the Quraish Shihab, that there is a link principle of scientific exegesis of the verses of the Qur’an, that leads us to, at least, three things are also to be underlined, namely (1) language/linguistics; (2) the context of the verses; and (3) the nature of scientific interpretation.

Therefore, Ibn Abbas, who is considered the father of interpretation also had done interpretation of language models (literature) in the Qur’an. For example, Sura 2: 266, which means: ”Are there any among you who would like to have a garden of dates and grapes beneath which rivers flow, and then came the old times at the old man, where he has children who are still small. Thus, the gardens contain a violent wind blowing the fire, and were burned!”. This verse is in the context of talks with the previous paragraph, this paragraph is in the context of the parable or metaphorical illustration explicitly mentioned in the previous verse 265: “The metaphor is for those who spend their wealth seeking the pleasure of Allah and for the firmness of their soul that is like a garden located on the plateau watered by heavy rain.

Even Ibn Abbas has said that “If you ask me about the words of the Qur’an which are foreign, then look for them in poetry (pre-Islamic) because poetry is their diwan of Arabic people” This effort seems to have been followed by several scholars such as: Abu Ubaydah, Al-Jahiz, Qadi Abdul Jabbar, Abd Al-Qahir Jurjani, and Al-Zamakhshyari. In fact, the Qur’an is not only interpreted with the approach of literature or just considered a book of Arabic literature, but as a book of instructions that have a wider spectrum so will be able to interpret the deepest essence of the literary perspective better.

Methodologically, Nursi also often referred to the approach of literature, and linguistics. With this approach, it is much more
able to live and pervade the spirit and “soul” of the Qur’an, which is visible from the intense study of the wisdom of repetitions of some verses of the Qur’an.\textsuperscript{53} According to Nursi, among secret repetitions is the belief of the emanative aspects of the Qur’an (\textit{al-fai\textsuperscript{d} al-Qur’\textsuperscript{\textae}ni}), which has always been a guide for anyone who is able to purify himself, as the connotation of verse saying \textit{l\textae}yamassuhu ill\textit{\textae} al-mu\textit{\textae}hhar\textit{\textae}n. Nobody is able to touch the guidance of the Qur’an except those who want to purify the soul, to purify all the elements of humanity. In addition, repetition serves as evidence of the infinite ocean of the Qur’an (\textit{bahr al-mu’\textit{jiz\textae}t})\textsuperscript{54} which is the source of human guidance in all of space and time.

Furthermore, Nursi asserts that the repetition indicated enlightenment (\textit{tanw\textae}r), that the repetition of the prayer to an affirmation (\textit{taqr\textae}r), while reps is called a reinforcement (\textit{tauk\textae}d),\textsuperscript{55} as an affirmation of the thematic unity. It should be emphasized, that the Qur’an was revealed to all walks of life and strata of society, from the clever and foolish, from the most god-fearing and very evil. With that kind of repetition, they were able to absorb all of the substance of the teachings and explanations of revelation in the Qur’an as a whole, equitable and more animate.

Repetitions in the Qur’an are not limited to strengthening and affirmative suppression alone, but rather the fulfillment of material needs in accordance with the proportion of thematic unity in harmony with the content of its meaning. For example, the need or air all the time, the need for water when the stomach has a feeling of thirst, the daily requirement of any creature for food, the need for a fixed monthly period or time or treatment. Likewise, in this aspect of the vertical relationship with God, each time has to rely on and to ask for His help, or in all events by calling on His name. In short, all human activities above should be no repetition tailored towards their needs.\textsuperscript{56}

In principle, the repetition is always meant as reassurance, reinforcement and affirmation.\textsuperscript{57} In addition as a form of admiration,
thus making the verse that is repeated more firmly entrenched in the soul, recalling a repeated long discussion on an issue, intended to be more beautiful, more touching and so on, as in Surah al-Rahman.

The above verse is repeated up to 31 times.58 Or the verse wailun yaumaidhin li al-mukadhdhibin in Surah al-mursalat, confirms the existence of gradations of warning from God about the jinn and mankind’s kufur upon His grace and mercy, by showing a comparison between the very disproportionate rights and obligations.59 Nursi also added and confirmed the theory of al-nāẓm al-qur’āniy (construction of the text of the Qur’an) which is very strong in the verse repetition.

According to scholars studying the Qur’an, repetition in Surah al-Rahman is as much as it can be grouped into four kinds:
1. Related to the wonders of God’s creation which lays on the earth and in the sky as well as the creation in the resurrection, which were repeated 8 times.
2. Relating to torture and hell along with horror, as much as 7 times.
3. Concerning the heavenly host and the various pleasures, as much as 8 times and
4. Mention of heaven not the same as before, repeated for 7 times.60

Indeed, the phrase repetitions in the Qur’an contain a variety of opinions among interpreters both classical and contemporary ones. Such a difference in their outlook of repetitition in the prophets’ story. Some think that it is a repetition, and that there is no difference between one verse to another. However, many also confirm that it implies the mapping of the condition and situation of the power that is accentuated, each aligned with the stages and phases. From Abraham, it is mapped out in two major phases. First, it is the variety of style exposure in accordance with the pre-conditions and focus. Second, it
is the style of dialogue (about monotheism, natural phenomena, the king Nimrod, raising the dead, and about sacrifices).\textsuperscript{61}

The phrase is a critical argumentative written by Nuruddin ‘Itr, that the repetition of verses of the Qur’an story, as a characteristic rhetorical style and Arabic speaking grammarc. Moreover, it is intended as the strength of the construction of text, \textit{i’jāz balāghi} and \textit{i’jāz bayāni}. Itr mentions a few books that explain about this, as written by Raghib al-Isfahani and Muhammad bin Abdullah bin Ahmad al-Tayyar.\textsuperscript{62} Similarly, Abu Su’ud al-Imadi confirms the presence of i’jaz in paragraph repetition because of the variation of conditions requiring re-assertion and strengthening.\textsuperscript{63}

As the analysis is quite rational, functional and argumentative forwarded by al-Kirmani, that wisdom and the secrets of repetitions in the Qur’an, he says, are to show the moral values of the Qur’an and its cosmopolitan existenceof i’jaz.\textsuperscript{64} Al-Quran functions for all strata of society who is heterogenic and very complex, with repetitions necessary to confirm both aspects.

As we know, the verses of the Qur’an are like a diamond, each is emitting light of a different angle to what is emanating from other angles. And it is not impossible - to borrow the term used by Darraz Abdullah - if we allow other people look at it, he will see more than what we see.\textsuperscript{65} From the study of semantics, it will confirm the statement. Indeed, semantics is a branch of theoretical linguistics which deals with meaning, which includes the origin of meaning, how meaning is formed as well as the nature of meaning.

Generally, there are three types of meaning, the lexical meaning (lexical semantics), the meaning of the sentence (sentential meaning), as well as the meaning of the discourse (discoursial meaning).\textsuperscript{66} The definition of lexical meaning is the meaning of every word in a speech, for example, in the Arabic language meaning of \textit{qar’a} is “to read”. While sentential meaning is the meaning of a compound word per word, causing an understanding and meaning.
The discoursial meaning is the meaning produced more than a composed sentence only. Lexical meaning consists of various forms, namely connotative, denotative, homonyms, homophones and others including metaphor or figurative meaning.

Qurʼan semantic discussion is led to the confirmation of the existence of the *Ijāz al-Qurʼān* of Arabic grammar. In a semantic study of the Qurʼan, the discussion about various wordings, root words and meanings are increasingly studied in depth. The meaning is divided into two kinds; basics meaning and relational meaning. The basic meaning is the content of the meaning which remains attached to the vocabulary, although the word is separated from the context of the conversation sentence as an example the word *al-kiṭāb*, it remains essentially “the book”. While the relational meaning is what is produced when an existing relationship with other words or other contexts, For example, the word “*yaum*” means “day”, as lafaz *mushtarāk* (polysemy, homonyms or ambiguous) because this *yaum* is associated with Al-Quran in a worldview, then this “*yaum*” also means a lot, it can be meaningful as we recognize or *al-qiyāmah, al-ba‘th, al-ḥisāb, or al-dīn*.

The initial round of semantic awareness of the Quran begins from Muqatil bin Sulayman (d. 767 AD) whose work became his initial review of semantic consciousness in *Al-Wujūh wa al-Naẓā‘ir fī al-Qurʾān al-Karim*. Muqatil insists that every word in the Qurʼan besides having definitive meaning, it also has some alternative meaning. In this regard, Muqatil states that “someone cannot be said to master the Quran before he realized the importance of recognizing and interpreting a variety of dimensions, which is owned by the Al-Quran.

One of examples is *al-maut* which has the basic meaning of the word “death”. According to Muqatil, in the context of verse discussion, the word can have four alternative meanings, namely 1). Unturned drops, 2). Humans who are wrongly faithful, 3). Barren
wasteland. 4). Missing spirit. Likewise the word “al-yad” which has the basic meaning of the word “hand”. In the context of the Qur’an, the word can have three alternative meanings, 1). Physically hand limbs, 2). Activities or actions, and 3). Generosity.\(^{70}\)

According to Qutb, that interpretation of the literature is necessary to understand the depth of the meaning of the Qur’an. He argued that the literary beauty of the Qur’an must be developed first before continuing on purposes for other interpretations. Qutb asserts that he has written the book that is not to emphasize the sanctity of religiosity of the Qur’an or in the interests of the Islamic propaganda, but also in order to find the elements of artistic beauty of the Qur’an as the most essential one.\(^{71}\)

Sayyid Qutb also emphasized that the study of the Qur’an can be based on artistic perspective (al-wijhah al-fanniyyah al-baḥtah). He emphasized that the main purpose of art is to produce a wide range of emotive effect, spreading the artistic satisfaction, causing a life hidden behind the influence of the text, and to fill the imagination with a real picture. As confirmed by Qutb:

\begin{quote}
وظيفة الفن الأولي هي إثارة الانفعالات الوجدانية وإشاعة اللّهجة الفنّيّة بمجرد الإثارة وإجذابات الحياة الكامة ببعض الانفعالات وتنغذية الخيال بالصور لتحقيق هذا الجمع.
\end{quote}

This artistic purposes, further explained by Qutb, will be found in the styles of expression of the Qur’an, which he referred to as tašwîr (artistic depictions), takhyîl (imaginative creations) and tasykhîş (personification). Here, Qutb received criticism, because he was inserting secular terms in the meaning of the Qur’an.\(^{72}\)

In the beginning, he wrote an interpretation Fī Żilâl al-Qur’ân, and Qutb still carries tašwîr, often referring to two books related to the problem of artistic beauty of the Qur’an, and even introduced a new literary concept, namely the unification of surah in al-Qur’an (al-wiḥdah al-Qur‘āniyyah/the Unity of the Quran) which
is coherent and also surahs of the Qur’an as a whole.\(^{73}\) If you look at both his prefaces, Qutb had moved elaborating his understanding of the Qur’an from “I have lived under the auspices of al-Qur’an.”\(^{74}\) From here, there are transmission and the fundamental transformation of Qutb’s perspective of the Qur’an from the literature aspect to the depth of meaning of the Qur’an as religious texts and propaganda to change society as manhaj al-ḥayāh (way of life).\(^ {75}\) It cannot be separated from the socio-political conditions that drove him from nationalist muslim to ideological muslim.

2. Majaz In the Qur’an

As one element of the discussion of semantics in terms of lexical meaning, majaz is part of the science of linguistics that has an important role in understanding literary texts. Majaz in Arabic means revealing something that does not correspond to the actual words, but replacing or borrowing another word as an expression to be conveyed.

There are different types of majaz used in the Qur’an, among which are:

a. Metaphor (Istiʿārah), according to the classical view of experts, the metaphor refers to the replacement of something that is true with other expressions which are not. It can also be regarded as a transitional basic meaning of a word meaning to another word for a thing, and sometimes beyond the lexical meaning. In the Qur’an, the borrowing of words are easy to digest by reason and based on similar logic.\(^ {76}\) For example;

\[
\begin{align*}
\text{قَالُوا} & \text{،َ} \text{بِيَه،َ} \text{،َ} \text{عَرَّفوا} \text{،َ} \text{وَتَصَرَّفوا} \text{،َ} \text{و} & \text{أَنْبَعُوا} \text{،َ} \text{النور} \text{،َ} \text{الذين} & \text{أَنْزَلَ} \text{مَعهُ،َ}
\end{align*}
\]

So those who believe in Him. Honor Him, help Him and follow the bright light that is revealed to people (the Qur’an), they are
the lucky ones.

The word “nur” in here is borrowed to clarify the mission and prophetic messages, because ‘nur’ or the light was bright and can make things brighter for the explanation of prophetic treatise.

b. *Tashbīh* (art comparison), means comparing something with the other. In this *tashbīh*, there are four basic elements namely; something comparable (*al-mushabbah*), the object of comparison (*al-mushabbah bih*), the reason for the comparison (*wajh al-tashbīh*), and the ratio (*adāt al-tashbīh*).\(^{77}\) Comparison or tashbih may be something real and something that still needs further clarification.

c. In addition, there is *tamthīl* (equation), and it can also mean of equate something with something else, or it can be also mentioned that speech that many people have used to say for those intended to equalize the state of something that is told to state something intended as if between *tashbīh* and *tamthīl* were ambiguous, but Al-Jurjani stated that *tashbīh* is more general in scope, each *tamthīl* is tashbih and not every *tashbīh* is *tamthīl*.\(^{78}\)

Nursi even called ten usabilities contained in this *tamthīl*, amongst them *tah‘īm, taltīf, targehīb* and *tazyin*.\(^{79}\) In Al-Qur’an, there are 3 kinds of *mathal*, namely: *mathal mušarraḥah*, it is a mathal which is described with such *mathal* lafadz QS. 2:19. *Mathal Kāmin* is a *mathal* which is not clearly mentioned in *tamthīl* lafadz, but it shows the beautiful meaning and has its own influence when transferred to a similar one.\(^{80}\) If the Arabs asked, which of the equation is as good as the statement “the best of the best thing is that for people who are in the middle” then, they replied with Surah Al-Baqarah verse 68 or QS. Al-Furqan verse 67.
The phrase of the verse “la faridun wala bikr” and “idha anfaqu yusrifu wa lam lam yaqturu”

d. Mathal mursal is the last part of verse: is dawn near? Because of their arrogance in the land and because of their evil plan, a plan that an evil will not overwrite other than the person who planned it himself. It is nothing for things that they’re looking forward to them coming into effect of God that has prevailed to the people earlier. So once in a while you will not find a replacement of Sunnah of Allah, and never too will you find irregularities in the Sunnah of God.

e. Kināyah (Metonimie) is something or a concept called by not using the original words of the concept but considered to have a logical relationship, Example is in the Qur’an Sura 5: 6

This lāmastum word means “sexual intercourse” or QS 2:18

“It is lawful for you on the night of the fasting month to gather (rafath) with your wives, they are your garments and you are also clothes for them.

Nursi and his attention have tendency towards majaz aspects in the interpretation of the Qur’an that is quite large, because of the influence of Abdul Qahir al-Jurjani that accentuates the beauty aspect of language.
3. Interpretation Objectivity

One of the crucial issues in the interpretation of the Qur’an is the objectivity of interpretation. Many have claimed that it is difficult to find an objective interpretation. It seems, after Amina Wadud Muhsin, who has openly stated that no interpretation was that objective as a statement, “No method of Qur’anic Exegesis is fully objective. Each exegete makes some form of subjective choice” because everything is based on the prejudice of interpreters, Rudolf Bultmann - a German theologian and hermeneutics expert-is more expressive in statement regarding the pre-conception of an interpretation. He said none of the interpretations is in the absence of pre-conception, so it is enveloped by the subjectivity of the interpreters (there can not be any such thing as pre-suppositionless exegesis), because everyone is conditioned by the individuality, bias, and his own interests.

In answer to the thesis of Bultmann and Amina Wadud above, Abdul Rahim Afaki mentions that Ibn Jarir al-Tabari as a mufassir figure who tried to bring multi-pattern quasi-subjective and objective in his interpretation Jami’al-Bayān. It can be seen from the way al-Tabari in a close and aligning (juxtaposition) interpretation of mutashābihat verses (Allegorical verses) and muḥkamat verses (categorical verses), or between nāsikh (abrogating) and mansūkh (abrogated). Al-Tabari is able to juxtapose the two, with the language approach so that it becomes two sides adjacent and complementary, thus it is deprived from the subjectivity of interpretation.

By revealing the various dimensions of the classical interpretation, which is represented by Hamid al-Din Farahi, Abdul Rahim Afaki came to the conclusion that his interpretation style responding to the interpretation of Farahi Naẓm al-Qur’ān and its relevance to ta’wil ilmi on the verses of the Qur’an, an objective interpretation of the typology. Abdul Rahim revealed a similarity of parameters of objectivity in interpretation, if the product rests on
the interpretation of the basic language (literature) and the theory of Qur’an unity (al-wihdhah al-tanāsuqiyah fī al-Qur’ān).  

According to Mustansir Mir, al-Farahi believes every surah in al Qur’an has a central theme that he called *amûd*. All of the verses contained in a surah were connected integrally with their *amûd*, so that a complete disclosure of the purpose clause was only there when its *amûd* is known and the centrality in the surah is legally recognized. Still, according to Mustansir Mir, *amûd* of Surah al Dhâriyât (QS. 51), according to al-Farahi “great retaliation” with emphasis on aspects of the punishment, i.e. surah al Dhâriyât which is divided into seven sections (verses 1-14, 15-19, 20-23, 24-37, 38-46, 47-51, 52-60), all of which fit the theme —“great retaliation”, with the first section stating great reprisals and the next sections that provide and deliver evidence of instructions for its existence.

Al-Farahi stated: “*Each surah is embeded with a specific message as its central theme. The completion of this theme marks the end of the sura. If there were no such specific conclusion intended to be dealt with in each sura there would be no need to divide the Qur’an in surahs. Rather the the whole Qur’an would be a single surah.*” Each sura embed specific message as the central theme. Completion of this theme marks the end of a surah. If no specific conclusion is intended for each sura, there would be no need to divide al-Qur’an into verses. Instead, the overall of al-Qur’an would be a single sura.

When referring to the parameters proposed by al-Farahi and Afaki above, typological interpretation of Said Nursi is based on consistency *maqāṣid al-Qur’ān* as holistic and integrated, so that the style and method of interpretation is coherent with the method of the unification of the topic as well as the harmony of theme interpretation. In addition, Nursi was also basing his interpretation on aspects of language (literature) and construction theory of texts (*al-naẓm al-Qur’ān*), so it can be considered in the interpretation of
the objective, as what was done by al-Farahi.

According to researchers, the claim of interpretation objectivity of Nursi should be clarified again, Because dictum carried by Nursi on the balance between authenticity and elasticity in interpreting verses, is sometimes not visible, because the more dominant elasticity of the authenticity of the text, as in understanding the word al-Bahraini, for example, in the verse:

\[\text{مرَّتُ الْبَحْرَانَيْنِ بَلْقَآيْانِ} \]
\[\text{وَإِذَا قَالَ مُوسَى لِذُرَّةَ لَا أَتْبَغِحُ حَيْثُ أَتْبَغِحُ مَجْمَعُ الْبَحْرَانَيْنِ أَوْ أَمْضِي حَنَّا} \]

He lets the two seas flow then meet, (QS. Al-Rahman: 19)

And (remember) when Musa said to his disciples: “I will not stop (running) prior to the meeting of the two seas, or I will run for years”. (QS. Al-Kahf: 60).

Nursi gives meaning to al-Bahraini with rububiyah sea on the level required and the level of possible ubudiyah sea, or from the sea to the sea of the world hereafter, the real nature of the sea to the supernatural, from the ocean of thought or sects of West to East schools of thought.\(^{88}\)It means, although Nursi was basing his interpretation on verses of the Qur’an without any other reference, but the outcome of rational itself nuanced interpretation.

In the interpretation of this paragraph, the tendency of the power of reason and aspects of the more prominent and strengthening elasticity. So it is not surprising that there are states, in some interpretations, in which Nursi implemented bi al-ra’yi interpretation.

4. Extra Source: Israiliyyat and Embryos of Scientific Interpretation

According to Adnan Muhammad Zarzur, the interpreter at the time - such as al-Tabari and Ibn Kathir - entered Israiliyyat in
his interpretation, to broaden the story, to enrich the unique and interesting story that is integrated with the substance and style of language in his interpretation. According to Abu Syuhbah, there is Israiliyat that is acceptable, although many are not to be accepted.\(^8^9\) In fact, some of the stories of isra’iliyyat are the embryonic development of the scientific aspects of the ilmiy interpretation in the next era, which is the interpretation of the tabi’in era, not knowing the essence and even the correlation between the isra’iliyyat story with the advent of the development mode of ilmiy interpretation. It should be noted, that the story of Israiliyat in interpretation, has not much to do with the laws taklifi, or in connection with lawful and unlawful Shari’a law.\(^9^0\)

From the story of Israiliyat, there is a belief that a permanent punishment inflicted by God to Eve for example, cannot be avoided, especially when she was adjudged that women are inferior in reasoning and religion.\(^9^1\) Besides the creation of the story quoted by Al-Tabari when interpreting surah al-Qalam, verse 1 provides confirmation of the essence of Israiliyat.\(^9^2\)

Nursi also often led to another mode of interpretation, including when addressing the issue of Israiliyat. The emergence of Israiliyat\(^9^3\), cannot be released from any infiltration by Greek philosophical thought of patterns. Although sometimes, he used as a reference for some meaning of verses and Hadith implicitly, but Israiliyat for Nursi is not the essence of the true meaning of the verses and hadith. He, merely believes it is a product of the scripturalist textual interpretation that did not get a reference other than Israiliyat of stories, so that the results of the interpretation, in addition to not being authoritative and accurate, also became biased.\(^9^4\) Nursi did not explicitly and unequivocally reject isra’iliyyat in the interpretation, although he describes several aspects of it’s drawbacks.

Israiliyat stories as an extra source for the Qur’an is a form of interpretation of intertextual,\(^9^5\) which in fact sometimes distorts
the norms of the Qur’an in the creation stories and stories about women. Barbara Stowasser noted, since the 19th century modernist Islamic circles reject the authenticity of israiliyyat while carrying and reaffirming on individual integrity and moral responsibility of women. However, the motion to revoke Israiliyyat status as a source of interpretation is not accepted by all elements of scholars and muslim thinkers. This does not mean they want to maintain a misogynistic story contained in the interpretation, but they found the other side of the stories.

Among other things, the story of that kind adds to and strengthens popular tradition that say the holy places associated with the Prophet in Jordan, Syria, Palestine and elsewhere in the Middle East, thus reinforce modern archaeological research based on authenticity of the story.

At the same time, they also want to make the various stories as an authoritative reference for building an integrated methodology to filter stories that are contrary to the principles and values of the Qur’an, that is according to Adnan Zarzur instead becoming an embryo for the development of scientific methods of interpretation on the Al-Qur’an.

Not to mention that the stories of Israiliyyat are also tested and analyzed with a history of tradition. The important question raised is how the extra context of the Qur’an can be entered in the classic interpretation? Because there is so much controversy surrounding this issue, we might even be tempted to declare that all extra sources of the Qur’an must be disregarded when we interpret al-Qur’an. In addition, there is no authoritative source or other comparable objective narrations with the epistemological certainty of the Qur’an. Although there is a permit for other aspects that give value and other benefits that may come up for the study of scientific interpretation.

In the perspective of Nursi, though he did not agree with elements of *Isra‘iliyyāt* in interpretation, but he stated that the
Qur’an contains collocation which is very high on the content of various scientific aspects and dynamics of the spirit, which is based on the text of the Qur’an. Nursi’s consistency combined with the correspondence of his thought constituted by conformance with four maqāṣid al- Qur’ān; monotheism, nubuwwah, the resurrection (al-hashr) and justice. According to Nursi, at the start and end points are - monotheism and justice - that is, the actualization of the most elementary point in translating a message “sky” become “earth” that is easily digested and understood.

Information about natural phenomena in the Qur’an, according to Nursi, is a valid proof of the correctness of the Qur’an as revelation and of a transcendent and eternal point. All realities are in the form of this nature indicating that the creator is Single (one, monotheism) and back to the substance of the Most Single. Anything that contains scientific elements in the Qur’an cannot be separated from the two entities that are interconnected, it is prophetic principle that houses an explanation to the idealization of life, and an eschatological principle, that all men need to prepare to pick and choose various practices with the totality of monotheism leading to immortality form under the guidance of the Prophet.  

The acceptance of the scientific aspects of the interpretation of the Qur’an so, Nursi gives an illustration of the sun which seemed to remain in orbit but basically move even though nobody knew and felt the movement. It was identical to the analogy of the movement of the earth every moment and every day to move quickly, but it looks and feels as if it’s fixed in the place. Similarly, the existence of a cluster of stars, then we consider the rate of rotation and its circular mechanics, it turns out the star’s rotation rate can be determined by spectroscopy, or can be measured more accurately by observing the rate of rotation of the star spots. Magnetic fields and stellar winds slow down the rate of rotation of the stars on the main sequence significantly along with the development of a star in the main
sequence. Nursi said, as if the message of the sky as fundamental values with various formal and shape variants can be understood by the language of the earth.

5. Basic on the Objective of al-Qur’an

An inspiring hypothesis formulated the following: The values of the fundamental teachings of the Qur’an that are universal transcendental, if not practiced in the humanistic spirit of the caliphate, both individual and social, would be an empty slogan. Likewise, good deeds of religious practices which are particularly normative, if they are not based on the values of the fundamental-transcedental Qur’an, they will run without a compass (ethics).\textsuperscript{102}

It is similar to Gerard Radnitzky’s utterance, that the theory of humanity without an ethical framework will reduce the main part, which is basic, like a sailboat without a compass (The theory of human science without reference to ethics would lack of the main part of its fundament, it being like a vessel without a compass).\textsuperscript{103}

Nursi accentuated the moral aspect as he poured in the discussion specifically about \textit{maqāṣid al-Qur’ān}, that without moral ethics that are based on the teachings of Islam, there will be a spiritual void.\textsuperscript{104}

Although Nursi was always consistent with keeping the original interpretation, but he also remained grounded in the principle of \textit{maqāṣid al-Qur’ān} which contains the principle of integrity (wholeness) of four elements that are consistent and coherent in the understanding of the Qur’an, so that the interpretation is not fragmented, partial and piecemeal. The existence of standard interrelatedness, interdependence in Qur’anic values, is based on a spectrum of certainty.\textsuperscript{105}

According to Nursi, the interpretation of the Qur’an always pivots on objective of al-Qur’an (\textit{maqāṣid al-Qur’ān}), monotheism, eschatological and prophetic mission, and principles of justice.\textsuperscript{106}
Nursi accentuates the first and fourth aspects, namely monotheism (tauhid) as a vertical base to God and aspects of social justice as the basis horizontal with creatures. Slightly different from Ibn Qayyim, who stated that all the verses of the Qur’an that have the same purpose at the same time in the same place namely monotheism.

When interpreting the third verse in surah al-ra’ḥmān, Nursi with high consistency explained through a fourth approach of maqāṣid al-Qur’ān above. Before interpreting these verses, Nursi states: “Dear al-wisdom .. we, as a form of existence that comes clearly from the darkness of the world, but with the power of the Most Eternal, toward the bright brilliance of form, and we, as the children of Adam were sent to various orders to carry out the mandate. We came in the stretch of the journey starts from the day of resurrection to the eternal happiness.

So, now we are busy preparing all the necessary supplies to reach happiness with the various preparations as our capital in the latter.107

If this is asked to Nursi, the interpretation of the verses above, he is associating with maqāṣid al-Qur’ān, when parsing surah al-Fatihah. “Bismillah” as an opening of a meaningful-descriptive interpretation saying in every good work, it begins with “Bismillah” as prophetic concept of the Prophet. And the phrase bismillah is indicated as the concept of monotheism. While “al-ra’ḥmān” contains the principles of justice and goodness, which is coupled with “al-ra’ḥim” which is coherent, which have meaningful existence of eschatological principle that must be believed by every Muslim. In the aspect of monotheism, Nursi gave rise to two basic rules to prove the existence of God, namely dalīl al-‘ināyah and dalīl al-ikhtirā’ as a combination of text and context between revelation and ratio.108 Since both theory are gesturex that he understood for the elaboration of the text revelation. Two theories put forward by Nursi are the same as what is revealed by Ibn Rushd, in his book al-Kashf
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‘an Manāhij al-Adillah.\textsuperscript{109}

Nursi is guided by that principle as a basis tauhidlah vertical relationship to God, it is a fundamental element in the implementation of horizontal relationships with humans through implementation of principle of fairness. Clearly, without the principle of monotheism, then there is no application of the principle of fairness in social life.\textsuperscript{110} Therefore, justice is understood in four aspects;

1. Fair is a state of balance. If a society wants to survive, it must maintain a balance with fair behavior. The Prophet has said: “\textit{bi al-‘adl qāmat al-samāwāt wa al-ard}”.
2. The equality is shaped by applying any form of discrimination whatsoever. Here, justice will be dealing with injustice as its antonym.
3. Maintain the rights of the individual and provide their rights in accordance with the levels. Meaningful \textit{I’tā’ kulli dhī ḥaqqin ḥaqqahu}. Thus, justice in this perspective rests on two aspects; a. rights and preferences, b. put something in place proportionally.
4. Maintain a right to continued existence. What is clear, Nursi thus concerns the interpretation clause to always be based on \textit{maqāsid al-Qur’ān} that deals in interconnectively and integratively manner. Not surprisingly, since it is in accordance with the definition of the Qur’an, Nursi’s is such a long and comprehensive one.

Interestingly, Nursi’s interpretation is considered aesthetics, conducted to explain the existence of theorem of \textit{al-munāsabah} with the next verse, \textit{Al-ḥamdulillāh Rabb al-‘Ālamin}. Aside from being an expression to cover every kindness, it also contains four pillars of maqasid above; \textit{Al-ḥamdulillāh}, as a principle of monotheism, \textit{Rabb al-‘Ālamin} as the concept of justice and prophetic, and \textit{Mālikī yaum al-dīn}, explicitly has eschatological significance.\textsuperscript{111} In fact, Nursi developed it by borrowing analysis of Abu Ishaq al-Isfarayini about rules holistic thinking of \textit{tauhidik}, which led to four cycles;
starting from \textit{al-ijād} (to be made existing) and \textit{al-ibqā’} (embodied in the existence of) the world, then \textit{al-ijād} (revived after death) and \textit{al-ibqā’} (turned on in eternity) in the Hereafter.\textsuperscript{112}

There are similarities with the theory analysis of Nursi which is made by Jasser Auda in \textit{maqāṣid al-sharī‘ah} approach. In context, the shari’ah is essentially buildings and placed on wisdom and human well-being, in the world and in the hereafter. Entirely Shari’ah is justice, mercy, wisdom and goodness. Therefore, if there is a rule “on behalf of shari’ah” which replaces justice with injustice, mercy with anathema, beneficiaries with mafsadah, or wisdom with falsehood useless, then the rule was not included shari’ah, though claimed as the shari’ah interpretation of many people.\textsuperscript{113}

Before formulating to reconstruct the concept \textit{maqāṣid al-sharī‘ah}, Jasser did researching and utilizing re-assessment of \textit{maqāṣid al-sharī‘ah} earlier, he stressed a different point, because the starting point was originally also different, starting with the annual report of the United Nations Development Programme, which states that until now, the rank of Human Development Index of the Islamic world is still low. This led him to perform re-mapping and critical study of the theory of maqasid previously using scientific approach to science (methods system) and social science. It beacame the four main pillars in seeing \textit{maqāṣid} benchmarks; Rationality, Benefits, Justice, and Morality Principles (Rationality, Utility, Justice and Morality).

Indeed, there are similarities with the epistemological foundation of Jasser Auda. The difference is, Jasser accentuated the legal aspects more, through a systems approach, while Nursi was more widespreading, which contains in it various aspects. So, if it is associated with the concept of interpretation, the cornerstone of Jasser’s departure is less powerful, because Nursi’s is projecting more on the aspects of rationality and morality, while Said Nursi gives more concentration on the foundation of monotheism. According to
him, if it is based more on the aspect ratio, the parameters become relatively, tentative and multiple interpretations.

However, Nursi sometimes also used *ta’wil ‘ilmiy* in interpreting the verses of the Qur’an. Sadruddin Gumus, mentioned that sense serves as a basis to interpret the clause if it appears there was a contradiction with other verses, because maqasid aspects play as the main foundation, and not on text. The main issues that need to be taken into consideration in istidlal is whether *al-‘ibrah bi ‘umūm al-lafz* là bi khusūṣ al-sabab or otherwise *al-‘ibrah bi khusūṣ al-sabab* là bi ‘umūm al- lafz. In the present reality, that dictum can be shifted into *al-‘ibrah bi maqāṣid al-sharī‘ah*. The substance on the law istidlal maqasid is based as the spirit of the Qur’an. In his explanation, Nursi quipped causes of the decline of Muslims because it does not take away the spirit of the text from the Qur’an, that the Qur’an shall play as a guide. We have been fooled and end up leaving Islamic pearls contained in the Qur’an, which were left an illusion, imagination and hallucinations of the past glory of historical romance ....

According to Gumus, that is from *ta’wil ‘ilmiy*, Said Nursi received typology as one of the scientific interpretation of the spirit and essence of the Qur’an. However, Nursi gave a number of requirements that must be met to receive ilmiy style interpretation. Ilmiy pattern of interpretation can indeed receive a number of conditions, among them:

1. Do not exaggerate in interpreting the Qur’an, so out of context and implications for the interpretation bias.
2. The results of the scientific interpretation is used to sharpen spiritual intuition and strengthens the belief in God with diverse phenomena faulty.
3. Encourage and motivate Muslims towards the revival of people’s dignity and majesty of the Qur’an.
4. The interpretation was intended to strengthen the evidence that
did not affect the validity of the theory in the future as well as the enrichment and expansion of interpretation not as the result of the interpretation of the verse.

As was stated by Hind Shalabiy, that attachment of ilmiy interpretation is as an amplifier and clear proofs of the Qur’an. He gave some aligning notes and amplifier: 118

1. There is existence of a general agreement between the content of the Qur’an and contemporary scientific phenomena.
2. Protects the Qur’an from various scientific theories related to suit the period of time.
3. Modern science is needed to understand the content of the Qur’an, because it does not understand the modern sciences into one of the causes of errors in interpreting the Qur’an.

Although Nursi received the scientific interpretation, with a number of conditions which he pointed out above, but it also remains to criticize the interpretation of ilmiy products using takwil. Modern science is always synonymous with positivism. According to Mermer, vision science to reality is a mistake because the premise and presupposition built on misunderstanding of the interpretation of natural phenomena. Nursi criticism against the interpretation of science, is a form of radical critique that was based on coercion verse as justification for the theories of modern science. (sense of getting at the roots of modern sciences).119

**Text Construction Theory**

Actually, the theory *naẓm al-Qur’an* (text construction) introduced by Abdul Qahir al-Jurjani in sequel books *Asrār al-Balāghah* and *Dalā’il al-Ī’jāz*, is not terminology that was first used by experts in Arabic. The word *naẓm* according to researchers has been used before, by Umar Abu Bakr Al-Jahiz, literary critic and theologian Mu’tazila. However, we recognize the word as a term...
that is used in literary criticism, especially associated with *I’jāz al-Qur’ān* contained in the Book *Naẓm al-Qur’ān*.

Practically, in the Qur’an, there is a linkage and integration between verse and other verses, resulting in the discussion of circularly integral unity. In this context, al-Zamakhshari stated that the verses are arranged neatly and harmoniously in perfect shape, not the slightest doubt and flaws are in it like a sturdy building. Actually, the classical scholars have a lot to discuss and write about the unity of the Qur’an. Among other things, Abu Ubaidah al-Muthanna who wrote about *Majāz al-Qur’ān* (Literature of the Qur’an), Al-Farra‘in his book *Ma‘āni al-Qur’ān*, Al-Jahiz wrote *Naẓm al-Qur’ān* as well as the disclaimer on the opinion of his teacher, Al-Nazzam stating the Qur’an miracle occurs because there is attenuation (*al-Ṣirfah*).


In Nursi’s view, the construction of the text of the Qur’an as a cue for *naẓm al-Qur’ān* was already so evident as the sun at noon. Thus, Nursi gives a concrete illustration of the construction of text (*naẓm al-Qur’ān*) as the description of verse *khatama Allah alā qulūbīhim...* connoted by *lā yu’minūn*, because they have damaged aspects of His blessings, so be punished with their heartclosure door. And that phrase is a metaphor (*isti’ārah*) or the art of comparison (*mathal*) in the literary language al-Qur’an.

Nursi emphasized at this point what lies in I’jaz al-Qur’an. Because it indicates the eloquence of the Qur’an (*faṣāḥah*) that is based on the perspective of stylisticism, art disclosure, in the Qur’an. In line with al-Baqillani stating that I’jaz al-Qur’an lies in three aspects; First, it did not reflect the work of man. Second,
because the Prophet is illiterate (ummi), so the Qur’an may not have the resources previously written. Third, seen from the perspective of style and semantics, thus word structure looks beautiful and rich in meaning, then there will be nothing that can match it.\textsuperscript{126}

Stylisticism is a science that examines the use and style of literature/language or process that analyzes the literature to determine the aspects of beauty to examine the elements of language as the medium of literature, so it looks that there is a development of methods used in expressing ideas.\textsuperscript{127} While the Qur’an’s stylistic point is the science that investigates the use of language in literature of al-Qur’an. Including the style of the narrative of the story, repetition of the story of the Qur’an, and the use of words that are effective.\textsuperscript{128} Although Nursi explicitly does not use either stylistic points and semantics, but Nursi has a depth of understanding of linguistics in the interpretation, which it claims heavily on Abdul Qahir al-Jurjani’s influence.

For the records, the authors describe some characteristics of Nursi interpretation, which explicitly can be studied in his \textit{Ishārāt Ijāż} as follows:

1. Although Nursi receives a plurality of interpretations (\textit{ta’addud wujūh al-tafāsīr}), but it notes and requirements in implementing it. Interpretation still considers the factual condition of society, because in reality there are different levels of understanding, direction, and they are not the same sensitivity, tendency and their character is varied and very heterogeneous. It could be the attitude and outlook of a person or group of people that is considered good but in the other group might not.\textsuperscript{129} Nursi saw the need for a wise attitude and measurable in the interpretation of the Qur’an that has a different perspective. He filed several prerequisites, 1). it does not negate the interpretation of the rules of Arabic and ulum al-Qur’an, 2). balaghah attention to aspects and elements, and 3). refers to the science of \textit{maqāṣid al-sharī’ah}
and *maqāṣid al-Qurʾān*.\(^{130}\)

2. An axiomatic belief, in the qadha and Qadar of Allah, but humans still have the ability to make efforts that God has given them power to execute (*al-qadr al-ilāhi wa al-juzʾ al-ikhtiyāriy*).\(^{131}\)

**Significance of Interpretation *Risale-i Nur* in the Contemporary Era**

Discussing magnum opus Nursi in *Risale-i Nur* brings to a reality and at the same time there are real consequences that some people have questioned whether the *Risale-i Nur* can be incorporated into the work of interpretation. Because the results of the interpretation, it is not the interpretation of the Qurʾān in 30 chapters’ comprehensively, but rather an interpreted verses and choice of surahs. However, according to the interpreter’s contemporary interpretation, precisely herein lies the power of the interpretation of Nursi, for review and interpretation of depth, framed by the thematic unity of the methodological framework that is argumentative and contextual.\(^{132}\) Some interpretations of Nursi are significant in the contemporary era the author mentioned the following:

1. **Revitalization of Faith Motivation**

   Among encyclopedic charge of Nursi’s thought, the revitalization of faith motivated people who are under the shadow of secularization westernization and liberalism is very prominent.\(^{133}\) Adib Ibrahim al-Dabbagh describes the extent of vision of Nursi’s thought that managed to keep the pillars of the faith community. Stated: If *Iḥyāʾ Ulūmuddin* is able to carry out its mission in preventing millions of Muslims to fall to the valley of atheists and skepticism, the *Risale-i Nur* should play its role of service to the people to preserve their religion and faith. And as *Iḥyāʾ* is a tower of faith enlightening to those who have lost identity, the *Risale-i Nur*
has replaced *al-Iḥyāʾ* in carrying out the task.\(^{134}\)

2. **Maintaining Plurality of Civilization**

Another significance of Nursi’s thought encyclopedic aspect is no less important that the ability to encourage humankind to understand each other a plurality of civilization as well as to avoid the clash of civilizations (clash of civilizations) that could threaten social harmony. This idea is seen explicitly from efforts to establish al-Zahra University in eastern Anatolia. Nursi states: “Establishing the university as in other continents is very important, so that racism is not devastating people in various Arab regions, India, Iran, Turkistan and Kurdistan. It is to foster the spirit of Islam which is characterized by true, noble and universal nationalism. In addition, it is to create harmony among various religious philosophy, embody the harmony between European civilization and the nature of Islam, as well as the established cooperation between modern schools with religious schools in Anatolia.\(^{135}\)

3. **Developing Vision of Applicable Religiosity**

Nursi believes that the religious attitude of a person would be devastating for the independence of a social order and even the nation. Insights and these beliefs can be listened in Nursi’s following statement: “Indeed, weakness in actualising religious rituals can lead to weakness of a nation. And that weakness lures the enemy and raises their courage to destroy the Muslims.\(^{136}\) Therefore, turn the insights and vision of diversity for Nursi means reviving the nation and life.

This vision must be implemented by all Islamic countries. Because of westernization and neo-colonialism is still going on and people’s lives. As we see now, almost all Islamic countries are paralyzed helplessly in the face of pressure and the desire of the West.\(^{137}\) In fact, many Muslims are still colonized in their motherearth
and their own country, because they do not develop and realize the vision of applicative and operational diversity.

4. Aligning Negative Nationalism

On the pretext of nationalism, most Muslims have a principle that is rigid and an exclusive attitude due to excessive fanaticism. Fanatic and a priori principle of this kind is certainly very negative and destructive. Therefore, Nursi reminded: “Truly hate and have antipathy between Muslims of various ethnicities because nationalism is a great destruction. Because, all these elements need each other, to reduce the burden that happened as a result of tyranny, ignorance and poverty which are abandoning them and other nations for their intervention. It has devastated their lives. Therefore, the view of the nationalists against their neighbor with hatred, is a major disaster which is unimaginable. Even this is a madness that is similar to the madness of someone who is noisily broken only by a mosquito, regardless of vicious snakes around him.\(^\text{138}\)

Nursi’s rhetoric denouncing the blind fanaticism is very interesting and striking. With a tone of sarcasm, Nursi creates an analogy like a crazy feeling simply because he is bitten by a mosquito, while he does not bother to the greater danger in the vicinity. On the pretext of defending nationalism, we berate another tribe or nation. So that they are labeling the negative stigma and stereotypes against Islam. That’s why Nursi asserts: “Indeed Westerners think that Islamic law continues to turn with the strong despotism. Of course, that assumption is not correct, because the real ignorance and fanaticism are mushrooming within Muslims that makes the West assume incorrectly that it is Islamic law that always led to the birth of despotism.\(^\text{139}\)

5. Developing a Positive Attitude for Tolerance

Al-Nur movement in developing its mission is not only in the State Turkey alone, but expands to foreign countries. Nursi has indeed
been instilling the values of tolerance and an open-minded view to the future (clear vision and foresight) in a pluralistic society (plural).

Sheikh Abdul Halim Uwais said in a symposium: “Significance of Nursi’s thought is viewed and measured from the proliferation of scientific studies and various seminars on the work of Nursi Risale-i Nur. Moreover, the spread of Risale-i Nur in various parts of the world is rapid. In fact, the Risale-i Nur itself has been taught at several churches in Europe, because in it, there are the values of positive dialogue and tolerance.”

However, Nursi is insoluble in the flexibility and elasticity of interpretation as developed by the modernists, who many regard the text as something relative and falsifiable, even deconstructing based on *maqāṣid al-sharīʿah* within social conditions of local communities. However, he will continue to rely on the substance of the text when it is confronted with the context. Nash (text) is placed as a commander and as a sense amplifier for factual truth of the text.

Motto: ‘*Ḍiyāʾ al-qalb huwa al-ulūm al-dīnīyyah, wa nur al-ʿaql huwa al-ulūm al-ḥadīthah, Fa bi imtizājīhimā tatajallā al-ḥaqīqah.*” (Light of heart is the religious sciences, whereas the light of reason is a contemporary modern sciences. And the combination of the two comes the nature of science).

### Principles of Said Nursi’s Tafsir

If talking about principles of interpretation, we inevitably have to discuss theoretical and methodological concepts used by interpreters. Because it is an essential part of the basics of pistemology built as a foundation step in interpretation. In addition, the methodology is also seen as a part of the logic that examines the proper rules and systematic reasoning, while also reviewing the assumptions underlying the method. In other words, talk about the methodology means discussing and exploring the principles,
methods, approaches, analyzes, processes and procedures how the interpretation of the Qur’an was done.

1. The principle of *Al-Tarīdūf / al-Tashībuh*

Prolonged discourse occurs, among the scholars about synonymy in Arabic and the Qur’an. Many of them, like Amr ibn Usman (known as Sibawayh), Al-Ma’arri, Ibn Khalawaih and Al-Asmu’i state that there are aspects of synonymy in the Qur’an. While most other scholars, such as Abu Ali Al-Farisi, Ibn Faris, and Ibn Ziyad al-‘Arabi, Abu Hilal al-‘Askariy rejected the synonymy both in Arabic especially in the Qur’an. Ibn Faris states “ْمَا ْيَذَّنُ ْفِي ْالْدِّرَّاضَةِ ْالْإِلْغَحْوِيَّةِ ْمِنَ ْالأَمْتَرَدِيْفَةِ ْهِوَا ْمِنَ ْالأَمْتَرَدِيْفَةِ” (what is regarded as the words that are synonyms in language study, in fact, they are not really synonymous but there are differences in particularly stressed points).

Nursi has a view of the synonymy in the Qur’an as the word ْيَفْقِهُ ْوَجَدَوْبُ ْيَلْعَمِّسُ ْفِي ْالْبَقْيَةِ, ْفَاقِعَةِ, ْالْقَبْرَةِ, ْالْقَبْرَةِ, ْفَاقِعَةِ, ْالْقَبْرَةِ, ْالْقَبْرَةِ. Synonyms are also contained in ْأَفْلَى and others. Synonymy in the Qur’an increasingly has the confirmation and justification of the scholars and interpreters themselves.

In addition to Nursi, one of the contemporary scholars who allege synonymy or *tarīdūf* in the words of the Qur’an is al-Imam Abdul Hamid al-Farahi who also wrote an interpretation entitled *Niṣām al-Qur’ān wa Ta’wil al-Furqān bi al-Furqān*. He called several word synonym in the Qur’an.

Admittedly, there is a long discourse on this issue. Mufassir that addresses differently; upon synonyms and polysemy in the words of the Qur’an; between negation and affirmation, both scholars of classical and contemporary. Examples of the word ْعَسَسُ ْفِي ْالْبَسْبُوبِ by Raghib al-Asfahani means come and go, or disappear, the word ْشَجَبُ ْمَعْنَى ْعَسَسُ ْفِي ْالْبَسْبُوبِ, means greed and fear. As in the verse ْمَا ْلَكَُّمُ ْلَا ْتَرْجُنَا ْلِلْهِ ْوَقَرَأَنَّ (71:13), means fear.
While on the other verses *Faman kâna yarjû liqā’a Rabbihi fal ya’mal ‘amalân şâlihan* (18: 110) means expecting, then the word is polysemy significantly between fear and hope. In addition word it means death as in verse (9:55), and it means to come, as the verse *وَقَلْ جَبَئُ الْحَقَّ وَشَهِيقُ الجَبَّالَ* (17:81).148 Word, means past happening and the remaining (*العَبْدَة*, *لمشي وشقيق*). And a few words in the Qur’an which are suspected as word antonyms, polysemy and non synonymy.

Ibn al-Anbari in his *Kitâb al-A’dâd*, as quoted by Salwa Mohammed al-Awwa, confirms the existence of an element of polysemy in the words of the Qur’an. Al-Anbari states: there is a very strong correlation between *al-fâz al-mushtarak* and *al-fâz al-A’dâd*. Because aspects of the letters in the *al-A’dâd* depends on the letters contained in the sense that is diversed, although not to the extent of sometimes contradictory meanings.149

Nursi’s view, is sometimes we find in the Arabic word, meaning polysemy recurring elements, because Arabic is the language which rich in meaning. Even among the Arabic words, meanings are different from each other. Such *بِكَةَ هْ* is doubting as in verse *إن هم إلایضن* (al-Baqarah: 5), Second, is to believe, as the verse, *الربه يظى بن أوهم ملاقا رئهم* (al-takwir: 24), Third, mean assumption,verse *ومبى على الغيظئيه* (al-Najm: 28).150

Kind of contemporary thinkers like Muhammad Shahrur, rejected the synonymy, because if we had to acknowledge this principle, it means to deny the historicity of language development, even though in the level of reality, the language experienced a gradual diachronic evolution. According to him, every word in the Qur’an has a sense of each. Such words in the Qur’an are not the same as the term in al-Kitab al-Furqan and others. The Qur’an is the holy book a very careful and meticulous one in choosing diction or
editorial words. Shahrur, it seems like he owes a lot to the theory developed by Ibn Faris - one of the classical scholars - who rejected the theory of synonymy.\textsuperscript{151}

However, not all contemporary thinkers reject polysemy in the verses of the Qur’an. Fazlur Rahman for example, accepts the principle of polysemy, synonymy or at least similarity (similarity) words in the verses of the Qur’an. It can be seen from the steps of Rahman when the method of thematic interpretation, which interprets the concept of ethics is taken from the terms of faith, Islam and piety. According to Rahman, those three terms have relationships and similarities of meaning in the concept of ethics in the Qur’an.\textsuperscript{152}

Actually, Shahrur himself expressly states that the principle of anti polysemy in the Qur’an is not an absolute thing, because he thinks that it can still be reconstructed and falsified in accordance with the development demands of the times.\textsuperscript{153}

2. The Principle of the Qur’an’s Thematic Unification

In interpreting the Qur’an, according to the writer, Nursi does not use various approaches of interpretation of verses of the Qur’an, he uses one of these literary approaches and asserts that the universality of Islamic literature is actually seen in many verses of al Qur’an. In interpreting the verses, Nursi stained by Abdul Qahir al-Jurjani, which used semantic analysis. For example, when interpreting the verse, “On as complete darkness in a vast deep ocean, overwhelmed by the waves, on (also) which the waves, on it (again) there are clouds; pitch dark that is overlapping, when he put out his hand, never will he be able to see it, Nursi states: “Once, I was at the top of the mountain “Jam”. There, I saw the sky in a state of calm and clean, a moment later, conceived in the hearts and the strength of my imagination, as if in dialogue with the star of stars directly.\textsuperscript{154} Or at Surat al-Anbiya’46, when explaining the composition of editorial and diction of the
Qur’anic text below, Nursi showed his skill in the science of balaghah that has never been presented by his predecessors. It is not surprising if Nursi is called khādim al-Qur’ān adīban.\(^{155}\)

As a philological-semantic study that is presented by Said Nursi when interpreting Surah al-Anbiya, verse 46: “and Indeed, if they are overwritten by little punishment of your Lord, they would say: “Ah, woe to us, that we are the people who persecuting ourself”.

a. the word “if” (إن) in Arabic rhetoric implies semantic presupposition of something or an event that is not necessarily going to happen. In contrast to the word (ذإ) which gives more inevitable meaning. Uncertainty is getting stronger with the addition of the letter lam taukid on the word نإ.

b. the word etymologically is interpreted with “to touch”. This diction describes the frequency of the torment that is smaller than the other words as words (overwrite) used in other passages.

c. the word with grammatically tanwin plays as nakirah (indefinitive) that suggests the meaning khayāli (false/pseudo). In addition šīghat (morphological form) is as maṣdar marrah showing meaning “little”.

d. the word in the Arabic language contains several meanings. In the context of this verse, min shows the meaning of the tab’idiyyah “a part of” (not all).

e. the word etymologically means “torture”. Diction indicates the type of sentence that is lighter than other words such as word (curse) that is used in other verses.

f. the word etymologically is derived from the verb which can be interpreted as “to educate” or “to take care”. The word is certainly more to give the feel of coolness and affection rather than a synonym for God asthma such as Al-Qahhār (Supreme Conqueror), Al-Jabbār (Forcing Almighty) or Al-Muntaqim (Avenger Almighty).
From the philological-semantic analysis of the diction and the composition of the editorial of the above verse, Said Nursi is as if to convey that the Qur’an is so genial and brilliant in describing the torment of God to the unjust torture that is so painful, terrible and devastating. Imagine, with a form of torture from God that is the lightest and smallest (touch + little + of + torture + Your-God), consequently it will be so painful that they came pleading and wailing “O woe to us, that we are people who persecuted ourselves.” If torture is so small and light and it already makes them moaning and wailing, especially if it is given that more severe torture is inevitable. According to the author, there is imagination effect in Nursi’s interpretation on the text of the Qur’an.

3. Principle of the Tadabbur al-Qur’an

According Zamakhshari: “Tadabbur is the assessment of the meanings of verses with a full appreciation. It applies with necessary knowledge so as to achieve the purposes of paragraph’s meaning behind the verse which is based on the results of valid and relevant meaning from ta’wil.”156 While al-Qurtubi stated that tadabbur is to think deeply on the verses and their meaning.157

Meanwhile, according to Abu Hayyan al-Andalusi, it was tafakkur version of the verses of the Qur’an, doing ta’āmul by having regard to the purpose implied for a verse.158 while Muqatil bin Sulaiman confirms tadabbur is to assess and address (al-ta’āmul) the meaning of the verses and the deepening of the meaning of the ideas that are based on the essence, the implied intentions, and needs.159

In another description, it is stated that tadabbur is prominent characteristics in the interpretation of the Qur’an and becomes an integral part of the theory of al-wiḥdah al-mauḍū’iyyah.160

The rules formulated by scholars who study the Qur’an, for example Hanbannakah al-Maidani, a tadabbur is a high value on the results of its study to the revelations of Allah. However, according to
the author, the term *Qawā’id al-tadabbur* is employed less precisely. The use of the term, which refers to “the tadabbur rules” or special disciplines to better match the terms *manhaj al-tadabbur*. The author is more inclined to term it, because it’s closer to *tadabbur of al-Qur’ān* which uses various ways, perspectives, different stages and the ability for everyone who interacts with the Qur’ān. A natural thing to say is that everyone has various techniques and their own way in an effort to understand and appreciate the intention of the verses of the Qur’ān. Perhaps, the idea *Qawa’id al-tadabbur* was born from the idea of an author that became the basis of his belief in finding ways and approaches interacting with the Qur’ān.

In the interpretation of the cornerstone issues, Nursi more often used the concept to address and interact with the causes (*al-ta’āmul bi al-asbāb*) against various phenomena, because Nursi was guided by efforts to ground the interpretation products.  

As when he interpreted the verse of al-Rahman al-Rahim in surah al-Fatihah, Nursi said, given the nature of rahmaniyyah of God in the form of grace aligned with benefit and nature of the womb of his form nature is Forgiving aligned with rejecting harm, because someone has to fulfill obligation, to confirm all praise to Allah in total without reserve.

Nursi would like to emphasize, that the will of God is based on how big and strong will and human effort is in realizing the ideals and His will. He stated:

\[
\begin{align*}
\text{إِنَّ اللهُ أُودَعَ بِمَشیئَهُ فِي الکَائِنَاتِ نَظَامًا بِرِیْطُ الَّاسْبَابِ بِالسِّبْیّاتِ وَأَحْکَامَ الْإِنْسَان} \\
\text{بِطَیْعِهِ وَوَهْجِهِ إِلَیْ أَنْ یَرَعِی ذَلِکَ النَّظَامَ وَیَرَبْطِ بَهُوَ وَکَلّفَ الْإِنْسَانَ اِعْتَقَادًا وَغَلْطًا} \\
\text{بِأَنَّ یَرَعِی ذَلِکَ الٍحَدِيثَةَ بِوُجْهَهُ وَوَرَبْطَ بِجَزَا. فَفِی الْدِّنْیَا دِیْارَةَ الْأَسْبَابِ غَالِبَةٌ عَلَیْ} \\
\text{دِیْارَةَ الْاعْتِقَادِ وَفِى الْأَخْرَی تَجْلَیِ حَقَّاقَ الْتَوْحِیدِ غَالِبَةٌ عَلَیْ دِیْارَةَ الْأَسْبَابِ.}
\end{align*}
\]

Indeed, God made His willingness in this world as the provisions of the causes, and makes man with character and imagination and
attention dependent on the provision. And God told man to have confidence and faith in total attention to aspects of instinct and conscience and everything that is related to it. Currently in the world, more dominant causal aspects of the conviction while in the Hereafter aspects of belief and faith are more dominant than the causes. (sz)

Nursi mentions the existence of a very significant correlation between rights and obligations, in relation to the mentioning na’budu nasta’inu. Humans have to uphold the obligations that will then get rights. Or this verse, Nursi said that just as law of give and take, wages and devotion, because the worship of God is the duty of the creature, and giving aid is evidence of the love of God which was won by his servant after dedicating obligation to worship Him.

This is where the prevailing dictum on how a person interacts with the causes, God will interact with it. The more powerful, intense and true ways to interact, the stronger also God will aid him.\(^\text{163}\)

In the Risale-i Nur, Nursi did interpretation of the Qur’an with a rational approach and adopted contextual interpretation methods, to do tadabbur of the Qur’an to maintain and fortify the confidence of ideologies’ naturalist.\(^\text{164}\) Even a distinctive, differentiating Nursi’s interpretation of existence and entity are based on the shari’ah and prophet, who saw overall as a reflection of the power of God. The essence of all existence, as the teachings of the prophets, that God, the Absolute Entity; while the whole of creation is the verse (sign) of all of his Great power. Nevertheless, an entity outside God also exists, but is very dependent on the relative and the absolute entity. Nursi understands the whole of creation as indication (harfi) of the substance to the absolutism (Seismic).

However, as his confession, Nursi was addressing and interpreting the verses pertaining to \(af’al al’ibad\) with dynamic perspective mutualist.

Depending on how the human efforts, works, and prayers, God will realize and make them happen. In this context, Nursi
emphasizes contextualization and text elasticity. While the issue of afaq Allah, Nursi interprets it more with reference to the authenticity of the text which tends to be taken for granted. As the interpretation of verses theodicy, al-'adl al-ilahiy, that all the good deeds of God’s existence are there, none of His are bad deeds.

In conjunction with the growing Islamic thought of today, Nursi strongly criticized the current way of thinking or secular liberal outlook and traditional conservatives. According to Nursi, the error view of this secular flow, is they regard the Qur’an as a narcotic, similar to Karl Marx who regarded religion as the opium of the people, because it prevents people going forward. In fact, they failed to fulfill its promise to provide modernity to the public. In addition, they have also done hegemony and hinder public expression of plurality.

On the other hand, Nursi criticizes the traditionalists flow. They do not make fundamental changes in accordance with the spirit of Islam, they even change the message of the Qur’an as a universal message that becomes temporal, narrow and rigid, and local. Moreover, they do sacralization against the Islamic heritage of the past. Nursi felt unfortunate that the Messages of the Qur’an that are original and universal sometimes covered by absolute logocentrism and blind fanaticism, making it less able to take the spirit and “nur” of the Qur’an that are always capable of illuminating the human heart, wherever it visits.

**Said Nursi’s Interpretation Themes**

In this section, researchers will reveal the interpretation themes of Said Nursi, by selecting several themes as the representation of Nursi’s thought on his Risale-i Nur. As for some examples of Nursi’s interpretation it is a matter of theology, gender and Islamic law.
1. Theological Issues (Faith and the Qur’an)

As one of the disciplines of Islam as well as playing an important role in the development process of the treasures of Islamic scholarship, until now, theology becomes an inherent in Islamic studies. No wonder if Muhammad Abduh called it as; *rukn al-‘ilm al-shadīd*, because he was in charge of cementing the faith of the community (*ilm taqrīr al-‘aqā’id*) about God and the truth of the prophetic treatise. It is inevitable if Nursi, in the interpretation of many, accentuated the theological aspect of the verses, with a different approach from previous mutakallimin.

Moreover, judging from the interpretation of the verses of theological perspectives used by Nursi in converging on the following characteristics: First, as it is understandable, in the discourse of the classical understanding of the Qur’an, there are two opinions, the Qur’an was *qadīm* (uncreated because uniting with God’s intrinsic) and the Qur’an was *ḥādīth* (created in a shaped sound that is verbalized). However, Nursi did not want to engage in polemics. He is more focused on efforts to formulate the functional meaning of the Qur’an, thus becoming “center station” which the entire discussion in the Risale-i Nur rotates around being functional. In the explanation of the meaning of terminology that is long enough about the Qur’an, Nursi states:

![Image Description](image-url)
“Al-Quran is the pre-eternal translator of the mighty book of universe, the post eternal interpreter of the various tongues reciting the verses of creation. The commentator of of the book of the worlds the Seen and the Unseen. The revealer of the treasuries of the devine names hidden in the heavens and on the earth, the key to the truths concealed beneath the events, the tongue of the Unseen World in the manifest World, the treasury of the post eternal favours of the Most Merciful and of the pre-eternal addresses of the most Holy one, that come from the World of the Unseen beyond the veil of this Manifest World, it is the sun, foundation, and plan of the spiritual world of Islam the sacred map of the worlds of the hereafter, the expounding word, lucid exposition, decisive proof, and clear interpreter of the divine essence, attributes, names, and functions, it is the world of humanity the light and water of Islam the macroanthropos the true wisdom of mankind, and the true guide and leader urging humanity to prosperity and happiness it is a both a book of law, and a book of prayer, and a book of wisdom and a book of worship, and a book of command and summons and a book of invocation and a book of thought, it is unique, comprehensive sacred book comprising many books to which recourse may be had for the needs of all mankind it is revealed scripture resembling a sacred library that offers treatises suitable for all the various ways and different paths of the all the saints and the veracious ones and the wise and the learned, which is appropriate for the illuminations of each way and enlightens it, and is suitable for the course of each path and depicts it. (sz)"
From that long definition of the Qur’an, detailed and holistic above, researcher proved that Nursi is a genial thinker in the field of the Qur’an. There are at least five main themes of the Qur’an according to Nursi; namely

1. Tauhid, contains faith to the magical aspect, and as a source of divine wisdom, guidance for mankind. It is the compass of life and civilization.

2. Treatises of the prophetic (prophetic mission), motivator, inspiration in the shadow of divine revelation.

3. Justice and civil society, contains the teachings of tauhidik humanism, the source of moral teaching and social pillars of piety.

4. Science, with its natural interpreter of the phenomenon, as the sun is a source of scientific information.

5. Eschatology, faith in the resurrection or life after death.

Indeed, it is not limited to Nursi readers, reviewers and interpreters, but also as a revolutionary thinker and a visionary reformer who sought to translate and outline the role of the functions of the Qur’an that are applicable. He is also an expressive interpreter of the Qur’an into deep translation and meaning. Thinking product line includes various personal and social life. In addition to outlining the teachings of monotheism that exist in the Qur’an as the foundation of faith, he also explained the significance of monotheism as a foothold of real life.

After revealing the definition of the Qur’an at length about the substance of the content of the Qur’an, Nursi likens the Qur’an as an ocean of God’s nature that includes the secret of the universe and all creation. Finally Nursi describes about theology:

“Theology experts have written many books, but because they tend to favor the sense of the text of the Qur’an as the Mu’tazilah, eventually they are weak and not able to explain the benefits and
blessings of ten verses of the Qur’an, a valid and comprehensive explanation that can soothe the soul of reason and reassuring. This condition is because they like to dig a spring at the foot of the mountain that much. Then from there, they move water through the pipes to the lower plains. Then, they establish the existence of the spring there. After going through a long process, they only establish the existence of God, and the knowledge of divinity, which is where it is like water which is the source of life”. Each verse of the Qur’an is like a stick of Moses which is capable of emitting water in where he struck, and was able to open a window that leads to the understanding of the Creator. That is what Nursi would like to emphasize: “Many roads to get to know God.”

Nursi continued, that faith is not produced through a particular science, because in the human body, there are various organs and systems and each has a role in generating faith. Like the digestive system, when the food has reached the stomach, it will be distributed to each organ of the body. Likewise, the problem of faith is generated through science. When the system goes into the brain and reasoning, then every part of the human system will take the appropriate knowledge and level or section.

Through a process of interaction and positive interrelation with the Qur’an, Nursi was able to observe the real purpose of the theological aspects. According to him, monotheism is not limited to the foundations of faith on matters of metaphysics and the occult, but also as the main foundation built upon patterns of social interaction, between man and nature that is formed in the fabric of synergistic and mutualist. Nursi states: then to monotheism, the true intention of the desired God in every part of the universe will become clear. In the next stage, this kind of monotheism to enlighten about the wisdom tucked behind each and every living creature that has feelings.

Third, Positive Tauhid, Nursi’s Motion in criticizing groups that are thought to have deviated from the path of monotheism that is understood as “wiḥdat al-wujūd” pioneered by Ibn Arabi. This
ideology, including “wiḥdah al-Shuhūd”, is one element in the understanding of Sufism that has the view that between creatures and God, they can come together in a special relation of language. When it reaches this level, they stated that what “exists” and “seen” by only Allah, alone. Thus, according to Nursi, the knowledge generated through the path of Sufism still has many shortcomings, when compared with the knowledge obtained through the method of the Qur’an directly. Therefore, someone like Ibn Arabi who said “la maujūda illā Huwa” in order to arrive at ḥudūr al-qalb before God, to the extent that Ibn Arabi with the perception that denies the existence of the universe and everything in it. While others in order to achieve the degree of ḥudūr al-qalb also stated ‘lā mashhūda illā Huwa” in this condition, they also seemed to forget the whole universe is essentially a creation of God.

Nursi apparently has directional agreement with previous opinion by the scholars in theology aspects such as Ibn Taymiyya, Ibn Qayyim al-Jauziyah, until Muhammad Abduh who understand the doctrine of waḥdat al-wujud literally not symbolicly. Nevertheless, Nursi still respects the figure of Ibn Arabi as a great Sufi figure though critical of the doctrine of waḥdat al-wujud declared. Nursi acknowledges that Ibn Arabi did not deceive people but Nursi got deceived. Sufi Ibn Arabi was a figure who received guidance but was not able to give instructions to others through his works.¹⁷⁰ Nursi used the metaphor in formulating his criticism of the doctrine of waḥdat al-wujud.

Nursi took the sun as a metaphor to elaborate his point. According to him, when the sun is visible in a mirror, the mirror will then load the image and the shape of the sun at the same time of its properties.¹⁷¹ That is, from one side, there is the mirror image of the sun and from the other side of the mirror so that he decorates the mirror becoming shining and bright. Then, when the mirror is in the form of a camera lens, he will be able to move the sun’s image
onto a paper in permanent form. The sun that looks at the camera before, the essence and its properties are drawn on paper, the sun is not actually true, but it is a manifestation of the sun which appeared in another form.

The opinion that said “what is in the mirror is the real sun”, for Nursi, it can be said to be true if a mirror has been regarded as the holder only and if it is the sun that is present in the mirror, it is the reality that is outside. But if it is said that the image of the sun on display in the mirror and the image that are transformed into paper is regarded as the sun, the statement is, indeed, wrong.172

That is why, in the aspect of theology, Nursi remained determined to refer to the connotative meaning of the text, because it is sure to be the absolute truth of the Qur’an.

To that end, Nursi asserts that knowledge can be guided only from the Qur’an. Nursi asserts: “As for the knowledge derived from the Qur’an, it will give a sense of the presence of their heart simultaneously and continuously without having to leave the whole of nature and punishing with absence and not imprisoning human negligence. Precisely, al-Qur’an saves people from negligence and meaninglessness of the universe toward God. Every corner of its nature will be made “word” and “reflection” which produce ma’rifatullah, and used as a form of window to get to Him. 173

According to the researcher, theological concept is patterned by applicative Nursi’s positive theology, because he recognizes the harmony between the concept of God and the universe. This kind of theology can grow in anthropocentric monotheism which has implications for the attitude of a man towards his creation. Because God as God of man’s creator, is seen to be “lovingly caring” with nature. It is unlike the concept of God that is more likely to theocentric, the position of God as the sole form without involving the relationship with the creatures.

What is interesting to note is that the interpretation of the
theological verses in Nursi are relatively more dynamic, because he was able to show the various paths to God, to the concept of ‘tauḥid al-qiblah’ (uniting qibla’) towards an understanding of the Qur’an in a holistic context.  

2. Gender Issues (Feminism) 

Talking about feminism today is certainly a matter of actual, warm and phenomenal. Nevertheless, the problem of feminism that has been studied is still yet substantialy symbolic. The issue of the veil (hijab) and polygamy for example, including a small part in feminism. Various approaches and methodologies that have been carried out by Muslim intellectuals and thinkers still lose insight in soothing. If seen from his works, Nursi did not pay attention to the discussion in this aspect. However, we will get the angle and paradigms of alternative interpretations of Nursi which were quite interesting. 

a. Hijab (headscarf)

Issues surrounding the hijab (veil) is an interesting theme to be discussed and debated by many. There are those who believe that wearing the hijab is obligatory. However, there is also a community who rejected the headscarf, because it is only sourced from local culture and traditions of the Arabs which does not necessarily have to be followed by the non-Arab. In terminological point of view, as quoted by Abid Taufiq al-Hashimi, hijab is a cloth used to cover the head, to show the face and both palms. While veil, is a kind of brackets of airy clothes that can close the head, face and chest. 

Basically, Nursi was not interested in explaining the definition of hijab or headscarf. It was, for Nursi, two terms that are understandable (ma’lūm bi al-ḍarūrah fi al-dīn), then he immediately goes into a discussion of the concept of sociological philosophical hijab, explaining the function and purpose of the hijab as a rule that has been described by Al-Qur’an. Nursi began by citing the verse:
“O Prophet! Say to your wives, your daughters and wives of the believers: “Let them garments over their bodies”. Such it is, so they are easier to be recognized, therefore they are not disturbed, and Allah is Forgiving, Merciful.” (QS. Al-Ahzab: 59)

According to Nursi, this verse is quite loud and clear that in general, the hijab for women is an obligation ordered by Islam. But strangely, since the development of modern civilization that is lagging, it makes people careless and they do not obey the divine law. They no longer see the hijab as a matter of nature for women. Even the hijab is considered as a form of shackles, restraints and binders that restricts women’s freedom.177

Said Nursi did not provide an explanation diction of the word “jilbab” used in the editorial verse above, etymologically, semantically, and terminologically. However, by reading the explanations of Nursi in his work, we know that what is meant by Nursi with the word hijab in the verse above is the hijab. Thus, the use of terms “hijab” in the view of Nursi is the veil as the verse above. Regardless of the issue terms and the terms of debate, Said Nursi seems to pay greater attention to the explanation and the wisdom behind the obligation of hijab for women. Nursi asserts: “revealing hijab and opening the nakedness of a woman’s body that should be covered, it is contrary to the moral and human nature. Because the hijab is an obligation in Islam to guard women from the humiliation, degradation of ethics and demoralisation.178

The argument about the urgency of wearing hijab, actually has many been revealed by the interpretators. If we read the literature about the interpretation of veil VERSE (33:59), we will find the philosophy and maqāṣid al-tashri’ from veiled liability. Fakhruddin al-Razi for example, explained that in the period of ignorance, ladies mingled with adulterer women or a woman who did not have a good track record. These conditions are unhealthy prejudices from the public. Then, there came the command to be veiled as a way to
differentiate the two groups of women, so that a lady’s reputation and credibility is maintained.\textsuperscript{179}

Nursi’s statement above is still relevant and shows more urgency, when decadence and dehumanization is increasingly struck and clutched toward civilization of a nation. Nursi repeatedly emphasized that the veil is not just the Arab’s cultural past, which is not relevant to apply to the present. Because of the hijab or head covering is not simply continuing the traditions of the past, but rather a divine teaching laden with wisdom and human values which are sublime.

Nursi revealed: “Physical beauty is God’s blessings to be grateful and maintained properly, it should not be used as the driving sin.”\textsuperscript{180} Supposedly the beauty of it should be styled and is used in harmony with the teachings of religion and nature. Because sanctity is ornate and moral upon woman who is a symbol of the guard of honor and self-esteem and attitude of elegance. Even the attitude of tenderness of a woman is a symbol of perfection.\textsuperscript{181}

More pointedly, Nursi reminded that the veil is a natural tendency for women. Because they are created under conditions of weakness but full of tenderness. It is normal if they need a man who would take care of her, A husband who is responsible for their children.

By wearing the hijab, they are awake from baseness, depravity, and acts of harassment against the dignity of women. Nursi wanted to liberate women from the clutches of liberalism and capitalism that make women as commodities and materials.

Straight forwardly, Nursi reminded again when interpreting the verse (33:59), \textit{“dhālika adnā an yu’rafna falā yu’dhaina”}. That is so they are easier to be recognized, (as a hurrah woman), therefore they are not disturbed. According to Nursi, substance and liabilities of wearing hijab contains a social dimension and nature of femininity. Besides, the hijab does not only protect women from the
physiological aspects alone, but also takes care of the psychological aspects that form the soul of peace and quiet.\textsuperscript{182}

Nursi also gives more attention to women who are married. For a wife, she should really maintain order not to sell her beauty or let alone her private parts in public. A wife can only dress up and reveal the beauty of the body in the presence of her husband. Nursi reminded, “trust, mutual respect and affection that husband has will be dimmed and disappear when the wife shows the beauty and allure of hers (al-tabarruj) publicly. Because it would give rise to suspicion, jealousy and negative judging from her husband.”\textsuperscript{183}

Nursi would like to emphasize, that the obligation of hijab is not only personal, but with regard to social ethics which implies building the affirmation of household between husband and wife. Immortality and domestic harmony are not only built on compassion alone, but also fidelity to the inner and outer complementarity between the two.\textsuperscript{184} With the hijab, a wife will be protected from slander and negative issues that could destabilize domestic life.

b. Polygamy

It should be recognized, that polygamy is a crucial debate as well as an interesting phenomenon that is not depleted to be discussed. This theme became a social phenomenon that is interesting to study. Polygamy became negative icon for women who claimed to have marginalized their role and dignity. Because women are considered as objects of gratification of men. The opponents of polygamy argued that past conditions were different from the present, viewed from various aspects; social and cultural.

Presumably, no one is forgotten by opponents of polygamy, Islam is not a religion that first made the concept of polygamy. However, according to Ridwan Zainab, actually long before Islam came, polygamy already existed.

He revealed: “If elaborated further on its historical chronology, the issue of polygamy is not a new debate, not only discussed in the
present and does not occur in Islam alone, but it has been present since ancient times, the Jewish and Arab communities of ignorance. And it continues to evolve to other countries such as Russia, Yugoslavia, Germany, the Netherlands and others.\(^{185}\)

As with the study of Miriam K. Zeitzen, which dissects the relevance between polygamy and modernity, that as the impact of modernity, the issue of polygamy is strengthened to occur in Africa.\(^{186}\) When the European countries and the Christian missions were to colonize Africa, polygamy was becoming a painful issue. They considered the Africans as inferior human/sub-humans who were made gradually to become ‘perfect man’ with the implementation of polygamy in accordance with the European way.

Judging from the motivation of male polygamy, according to Maha AZ Yamani, there are two main factors. First, as a husband and wife who’s needs are not met by his first wife, so it is disturbing their relationship, for example, a sick or infertile wife. Second, a change in the condition of the husband as his responsibility and work are for a long time and in different places or locations.

And, the most likely factor is the appeal to new couples.\(^{187}\)

More specifically, an orientalist Gustave Le Bonn expresses a statement in contrast to the majority of Western societies who are against: “Indeed, I see the beginning of the emergence of the legal provisions of polygamy in Islam as good, because it is able to elevate the moral standards of society, and make family ties even stronger, and give respect and happiness to the wife more than is visible in the European community.\(^{188}\)

In his research in Indonesia, Nina Nurmila divides a mixed response by her husband’s polygamous women into three categories, 1). Accomodating Polygamy (the Textualist), 2). Resisting Polygamy (Semi Textualist), 3). Rejecting Polygamy (the Contextualist).\(^{189}\) The modern path and contextual ways of thinking of the wife, the stronger she is to reject polygamy. Indeed, there are three streams in
the issue of polygamy;
1. The flow which allows polygamy is absolutely the number of a maximum of four wives. It is usually represented by a majority of the classical and medieval interpretators.
2. The flow which allows polygamy with the requirements that are very strict and in emergencies. It is usually represented by the contemporary modern interpretators.
3. The flow which absolutely prohibits polygamy, represented by liberal feminists who consider the practice of polygamy in the present context as a very gender biased and a discriminatory fact against women.

According to Muhammad Abduh’s perspective – a modern contemporary interpretator - though there is no command on polygamy, if it is worrying to do justice to his wives, then a man should stick with one wife. Abduh also asserted, in fact, polygamy is a very tight space, because there is quite a difficult requirement to be met by the husband, so as though the Qur’an forbids polygamy.¹⁹⁰

Addressing the issue of polygamy, Nursi stated textually that the Qur’an does not prohibit polygamy, but the restriction that is only four by requiring the enforcement of the principle of fairness. For Nursi, actually the verses on polygamy is a response to the social conditions of Arab society at the time.¹⁹¹

On the other hand, Nursi departed from the arguments of rationality and empirical social fact. Namely by looking at the state of society being no good, or very poor condition and the increasing of moral decadence. Prostitution is rampant and the population more and more women than men. Nursi states that polygamy is permissible because it has a social function, that contains the benefit of personal and moral obligation. Wisdom and function of polygamy is not merely the taste of lust, but contains the values of ethics and social functions, so that the problems in society can be resolved.
Shari’a does not require polygamy from one to four, but minimize the number of polygamy from nine to four.\(^{192}\)

Observing the interpretation and Nursi’s interpretations on polygamy, according to researcher is interesting to observe. Like the drama, the opponents of polygamy usually start by showing Islam gives the right to a man, to marry more than one woman. As a director, they do not show the plot or plot the history of polygamy before Islam. Thus, viewers who have not seen the previous episode would assume that Islam is not fair. However, if the plot is shown before -that is so terrible and very degrading to the dignity of women, indeed, people will have a very different assumption, because Islam has been minimizing the practice of polygamy to the smallest numbers.

Furthermore, Nursi said -the real domestic life is the central point for the life of the world and the point of happiness and peace of mind as well as a strong fortress. There is no domestic happiness besides mutual respect and mutual trust between family components. Mutual respect and mutual trust will not be realized without a harmonious and sustainable relationship between them.\(^{193}\)

Explicitly, there are really only two verses of the Qur’an that talks about polygamy, namely QS. Al-Nisa (4: 3):

“And if you fear you will not be able to do justice to the rights of female orphans (if ye marry), then marry other women you love, two, three or four. Then, if you fear you will not be able to do justice, then marry only one, or the slaves which ye have. That will keep you from doing wrong”.\(^{194}\)

However, the verse is often interpreted as a partial fragmentary and even less, so it will be misunderstood because it is not uncommon to override the context of the fall of the verse’s moral ideal and what is really behind the verse.\(^{195}\)

Nursi also reminded that there are other verses which should be considered before making polygamy, which is the main
prerequisite that must be put forward and the precedence that is to do justice, as affirmed in the Qur’an:

“And you never will be able to do justice between husband and wife, even if you really want to do so, because it does not be too inclined (to which you love), so you let others in limbo. And if you hold the repair and nourish themselves from fraud, Allah is Forgiving and Merciful (Qur’an, al-Nisa ‘(4): 129). 196

A cursory look will see this as if the two verses are contradictory. However, Nursi was trying to elaborate both at the meeting point of the mutually reinforcing. That polygamy is allowed by promoting the moral ideals that must be upheld, namely justice. Nursi wanted to strike a balance between formal legal force with moral ideals in one location at a time.

According to researchers, the Qur’an’s moral ideals are not recommended for polygamy, because it is feared that it cannot do justice, because it is difficult to do. If he had to do polygamy, his spirit is based on the social and moral motivation of the personal, such as care for orphaned children or abandoned children and helping widows.197 Or because the conditions for sustainable forced descent, because his wife is ill and unable to fulfill the rights to the husband. Nursi seems consistent to use the thematic method based on the logical concept of verses related to polygamy, so as to obtain a complete picture, holistic and comprehensive.

Models of thought and interpretation of Nursi was strongly influenced by the three phases of his life. Also, in the epistemology of knowledge and interpretation. Because Nursi’s phase of life, each provides a prototype and thought that are very significant in characteristics. Although initially, Nursi was very consistent in the interpretation of the Qur’an bi al-Quran and there is no reference of interpretation other than the Qur’an, but in the middle phase, Nursi was using contextual interpretation in most interpretation.
Interpretation methodology applied by Nursi in Risale-i Nur is improvised and evaluated for the methods of previous interpretations. Nursi improvisation lies in strengthening the foundation beneath the thematic method. Nursi gives the main runway as the interpretation shaft in *maqasid al-Qur’an*, centered on monotheism and justice aspects. While the interpretation of the evaluation was conducted, it is aimed at literary interpretation by the linguistic approach, because it would negate the functions of the Qur’an as a guide and greatest miracle. Why Nursi changed its interpretation paradigm, and how unique epistemology Nursi interpretation, so as to color the interpretation of contemporary style. In the following chapters, the researcher will describe the epistemological aspect on Nursi’s interpretation.

Endnotes


2 As stated by Al-Farmawi, he formulated at least seven methodical steps in interpreting it; 1). determining a discussion of the Qur’an thematically, 2). Track and collect the verses fitting the theme, 3). Reforming the verses in chronological order along with larat behind the decline in verse 4). Knowing and al-munasabah correlation between verses, 5). Develop theme of discussion within the framework of systematic flow, 6. Completing the discussion with the relevant Hadith, 7). Studying these verses as a whole by way of collecting the verses that have the same meaning, or a compromise between the ‘Âmm and khâṣ, or mublaq and muqayyad, and so on. See Abdul Hayy al-Farmawi, *Al-Bidâyah fi al-Tafsîr al-Maudû‘îy*, (Cairo: Al-Ḥâḍârah al-Ḥadîthah, 1976), 49-50. Although in practice the procedure, it must follow all procedures are rigid. As exemplified by Farmawi itself, when reviewing the topic “Protecting orphans according to al-Qur’an”. First he stated the protection of orphans and their wealth based on makkîyah verses, then he continued studying moral development and education of orphans, regarding their property, and orders to sympathize and love them based on madaniyya verses.

3 Etymologically, the word comes from the English contextual context, which means that part of the text and statements that include words or specific written part that determines its meaning. And a situation in which an event occurs. While the term “contextual” means something related or dependent on context. See Jost, *The American Heritage College Dictionary*, 301.

4 Explicitly, Fahd al-Rumiy describes operationalisation of thematic method which became the basis of contemporary interpretation method development. See more at Fahd Sulaiman bin Abdurrahman al-Rumi, *Manhaj al-Madrasah al-‘Aqliyyah al-Ḥadîthah fi al-Tafsîr*, (Riyadh: Idârah al-Buḥûth al-Ilmiyyah wa al-İfta‘ wa-Da’wah wa al-Irshâd,

5 Can be read in the Introduction Tafsir al-Manār, a work of Muhammad Abduh and Muhammad Rashid Rida, Volume I, 17.


9 Muhammad Rashid Rida, Tafsir al-Manar, (Cairo: Dar al-Manar, 1367), Vol 1, 324.

10 Read more for Ibn Rushd saying his criticism:

(Mu’tazilah has been doing ta’wil of the verses and the hadith, and they deliver the results of ta’wil to the public. Likewise, it was carried out by al-Ash’ariyah, although not as much as Mu’tazilah. So with takwil, they took the publicon the condition of a mutual disarray and envy. They also dopolarization of shari’ah and laws and they actually break the unity among the people). See Ibn Rushd. Fāsl al-Maqāl fi mā Baina al-Hikmah wa al-Shārī’ah min-Ittisāl, edit Muhammad Imirah, (Cairo: Daral-Maarif, 1969), 63.


13 Zarzur review tightens thevery inherent characteristics in a more contemporary interpretation typology refers to the existence of a thematic unity, based on the linguistic aspects of the discussion that is integral and intact. See Adnan Muhammad Zarzur, ʿUlūm al-Qurʾān wa Ḥiṣbuh wa Tārīkh Taʿwīliyyih, (Amman: Daral-I’lam, 2005), Pub. I,451-456.

14 Thematic method would not meet the standard analysis and the study of integral interpretation that would even tend to be partial, if not, guided by the principle of unity and harmony between verses or between sura. See Mustafa Muslim, Mabāḥith fi al-Tafsir al-Mawdū’iyy, (Damascus: Dar al-Ilm, 2005), Pub. IV, 57.
As quoted by Jalaluddin al-Suyuti, that al-Naisaburi is one of the classical scholars who was so intense in revealing the principles of this harmony. Whenever Al-Naisaburi sitting on a chair and reading the Qur’an, he said: “Lima ju’ ilat hādhīhi al-Âyah ilā jānbī hādhīhi, wa mā al-ḥikmah fī ja’li hādhīhi ilā jānbī hādhīhi al-sūrah??”


His dissertation is entitled *al-Wihdah al-Mawḍū’īyyah fī al-Qur’ān*, making a very deep and thorough study. The work of al-Hijazi was later published by Dar al-Pole al-Hadithah, Cairo. In addition, in-depth study in the form of a dissertation is also carried out by Amir Faishol Fath entitled *Naziariyyat al-Wihdah al-Qur’āniyyah ‘inda Ulamā’ al-Muslimin wa Dauruhā fī Fikr al-Islām*, which has been translated into Indonesian edition entitled *The Unity of al-Qur’an*, (Jakarta: Pustaka Al-Kawthar, 2010). Pub. I.


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15 As quoted by Jalaluddin al-Suyuti, that al-Naisaburi is one of the classical scholars who was so intense in revealing the principles of this harmony. Whenever Al-Naisaburi sitting on a chair and reading the Qur’an, he said: “Lima ju’ ilat hādhīhi al-Âyah ilā jānbī hādhīhi, wa mā al-ḥikmah fī ja’li hādhīhi ilā jānbī hādhīhi al-sūrah??”


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23 Said Nursi, asserts: “İdhā ihtama’a ḥusnub thalāthi ashya’ in sāra kakhamsah, wa khamsatun ka’ ashara, wa’ asharah ka arba’ bisirr al’in ‘ikās, kamā idhā jamā’ la baina mir, ‘atain tatarā’ fī fihim marāyā kathirah au nawwartaḥumā bi al-miṣbāḥ yazādū diyyā’ u kullin bi in’kās al-ashti’u’ah”. See Ishārāt al-I’jāz fī Mazānn al-İfāz, ibid, 47.

24 The full name is Sa’id ibn Muhammad Daib Hawwa. Born in the city of Hamat, Syria in 1935. His involvement with the Brotherhood began in 1952 when he was still in high school. In 1963, he graduated at the University of Syria. Among his teachers were Shaykh Muhammad al-Hamid, Sheikh Mohammad al-Hasyimi, Sheikh Dr. Mustafa al-Siba’ie, Dr. Mustafa al-Zarqa. In 1973-1978, he was thrown into prison by the Syrian government (during the prison, he wrote a magnum opus of the famous interpretation of *Al-Asās fī al-Tafsīr* in 11 volumes).


26 There are three main clusters of discussion in Surah Taha. First, strung in harmony of interpretation, the first five verses of surah al-Baqarah, namely (alif lām ming up
to ulāika ‘alā hudan min Rabbihim wa ulā ’ika hum al-muṣliḥūn). The second cluster, surah al-Anbiya’s verse (Inna al- ḍadḥiḥa kafārī sawā’un ‘alaihim up to wa lahum ‘adhābun ‘adim). The third cluster, in Surah al-Hajj as explanatory of Al-Baqarah, verse (Ya ayyuhā al-Nās u’budū Rabbaḵum Wa antum tu’lamūn). In interpreting these verses, Said Hawwa, often use the concept of al-munāṣabah so it looks characterized by using the method of thematic unity verses clearly and thematically.

27 Mustafa Muslim, Mabahith fi I’jaz al-Qur’ān, (Damascus: Dar al-Qalam, 2003), Pub. 4th, 115-122. In addition to visits from the above aspects, I’jaz can also be seen from the flow of interpretation, such as Sayyid Qutb characterized in al-Taswir al-Fanniy in interpreting verses of the Qur’ān. See next Isa Ballatah, I’jaz al-Qur’ān al-Karim “Abr al-Tarikh, (Beirut: Al-Mu’assasah al-Arabiyyah li al-Dirasat wa al-Nasr, 2006), Pub. I, 297-302

28 Said Nursi, Isharat al-I’jaz fi Mazann al-Ijaz, ibid, 116


30 See more in Said Nursi, Al-Kalimat, 433.

31 Ministry of Religious Affairs of the Republic of Indonesia and Khadim al-Haramain Fahd bin Abdul Aziz, ibid,

32 Ministry of Religious Affairs of the Republic of Indonesia and Khadim al-Haramain Fahd bin Abdul Aziz, ibid,

33 Said Nursi, Isharat al-I’jaz fi Mazann al-Ijaz, ibid, 117-121.


35 According to the affirmation of Al-Khuli: Inna al-tafsir al-yauma –fima afhamuhu-huwa al-dirasah al-adabiyyah, al-sahih al-manhaj, al-kamilah al-manahi, al-


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41 Abdel Hakeem, *Context and Internal Relationships; Keys to Qur’anic Exegesis in Approaches to the Qur’an* (edited Hawting and Abdul Kadeer), New York: Routledge, 1993, p. 74-76


45 To avoid confrontation (*al-jadal*) and sow dialogue (*al-hiwar*), it needs to use a method of interpretation of literature. See Navid Kermani, *From Revelation to Interpretation: Nasr Hamid Abu Zayd and The Literary Study of the Qur’an*, (Germany: Frankfurt am Main, 1996), 171.


53 Among the variant repetitions (*al-takrār*) in the Qur’ān as mentioned by the interpretators and experts in classical languages, such as al-Farra’, Abu Ja’far al-Zubairi, Al-Zamakhshyari, Abu Hayyan al-Andalusi, is First; *al-takrār al-lafzi al-muttaṣīl*, like Kallā saufa ta’lāmūn, thumma kallā saufa ta’lāmūn, or aulā laka fa aulā thumma aulā laka fa aulā, and so on. Second, *al-takrār al-lafzi al-munfaṣīl* as in Surah al-Rahman, *Fa biyyi Ālā’i Rabbikum tukadhdhibān* repeated for more than 30 times, which is separate from the
other verses), Third, \textit{al-takrār al-	extit{ma’nawi}}, it is a number of stories of the prophets in the Qur’an that is being repeated in other verses.


57 Repeatedly Said Nursi asserts in his books about repetition (\textit{al-takrār}) in the Qur’an other than those stated in al-Mathnawi,. Nursi states: \textit{Inna al-takrār li al-masā’il al-imānīyyah bi asālib shattā, lahu hikam kathirah, ka al-taqrīr wa al-	extit{iqnā}’ wa al-	extit{taḥqīq}.. See more in the book \textit{al-Lama’at}, 42. See also al-Mathnawi, 322.

58 Al-Qadi Abdul Jabbar and Al-Zamakhsyari do not say that the verse despite repeated up to 31 times as \textit{al-takrār} (repetition). Because, they showed various favors which God has bestowed on both (jinn and men). As an expression of one person who will decide silaturrahim by saying “Will you go to leave him, but you know its virtues? Are you going to decide silaturrahim with Umar when you know their shalih? And it is repeated, it is not considered a flawed, it is a privilege. As it is in al-Zamakhshari, \textit{al-Kashshāf}, \textit{an Haqā’iq al-Tanzil} wa ‘


60 Also, as revealed by Ahmad al-Sawi al-Maliki in \textit{Ḫāsyiah Tafsīr al-Jalālīn} (Egyt: Al-Matba’ah al-Azhariyyah, 1345). See also the description of Quraish Shihab, \textit{Tafsīr al-Mishbah; Pesan, Kesan dan Keserasian al-Qur’an}, (Jakarta: Lantern Heart, 2009), Volume 13, 288-289.


64 Taj al-Quorra’ Mahmud ibn Hamzah al-Kirmani, \textit{Asrūr al-Takrār fi al-Qur’an al-Musamma Al-Burhān fi Tāujih Mutashābih al-Qur’an limā fihi min al-


66 Jerrold J. Kadz and Jerry A. Fodor, The Structure of the Semantic Theory,
THE EPISTEMOLOGY OF CONTEMPORARY TAFSIR


Qutb asserts that the Qur’an is not a work of fiction, which is created or merely based on the imagination (*mulaffaq, al-mukhtara’aw al-qāmil ‘alal-khayl*), but that the term of art is attributed to al- The Qur’an for its beauty in the context of delivery, execution, and efficiency in the production of meaning (*jamāl al-‘ard, tansiq al-adā’ wa barā’at al-ikhrāj*). See Sayyid Qutb, *Al-Taṣwīr al-Fanniyy*, (Cairo: Der al-Shuru) Ed. XVI, 255.


In the preface of the book *al-Taṣwīr al-Fanniyy*, he stated “laqad wajadtu al-Qurʾān”, p. 7 and in the introductory interpretation Fi Žilāl al-Qurʾān, he said - “Isytu Fi Žilāl al-Qurʾān” p. 15.


He asserted that during this time, there is no method and interpretation content
which are completely objective, because the interpreters are often stuck with prejudices of their own. See Amina Wadud, Qur’an and Woman, and Rereading the Sacred Text from a Woman’s Perspective, (Oxford: Oxford University Press, 1999), 8


83 In explaining the verses of Allah al-ṣamad, al-Tabari interprets al-ṣamad as a substance that is always there (al-bāqī), did not die (lā yafnā), and perennial (al-dām). Al-Ṣamad also significantly depends on Him (yasmadu ilaihi) and nobody is above Him (lā aḥad fawqahu)” Further see Abdul Rahim Afaki, Multi-Subjectivism and Quasi-Objectivism in Tabari’s Qur’anic Hermeneutics, Journal of Shi’a Islamic Studies, Vol.2, No. 3, 2009, 296-299.

84 As Said Nursi, in his interpretation, Farahi does not interpret the Qur’an as a whole, but only to interpret the 12 surahs only; al-Fāṭiḥah, Al-Dhāriyāt, al-Tahrīm, al-Qiyāmah, al-Mursalāt and some surah Juz Amma. In the introduction to his interpretation, Farahi asserts that the interpretation was based on the thematic unity, which was dug out of the interpretation of the Qur’an by the Qur’an. That the first interpretation is the Qur’an itself, then the interpretation of the Qur’an with the hadith and Qur’an with qaul al-Sahabah. See more Al-Imam Abdul Hamid al-Farahi, Tafsir Nizām al-Qur’ān wa Tā’wīl al-Furqān bi al-Furqān, (New Delhi: al-Da’īrah al-Hamidiyyah Madrasah al-Islah, 2008), Ed. I, 23-24

85 Abdul Rahim Afaki, Farāhī’s Objectivist-Canonical Qur’ānic Hermeneutics and its Thematic Relevance with Classical Western Hermeneutics, an International Journal form of Comparative Philosophy and Mysticism (London: Trancendent Philosophy, 2009), 241

86 Jabir al-Ulwany mentions that the scholars ulum al-Qur’an state that for building unity (al-wi‘dah al-binā‘iyyah), it shall be supported by a central shaft (al-‘amūd), which is supported by three fundamental aspects; monotheism, purification of the soul, and development. See Taha Jabir al-Ulwany, al-Wi‘dah al-Binā‘iyyah li al-Qur‘ān al-Majīd, (Beirut: Dar al-Shuruq, 2005), 61

87 Hamid al-Din al-Farahi, Exordium to Coherence in the Qur’an, translated by Tariq Mahmmod Hashmi, (Lahore: Al-Mawrid, 2008), 60.


89 See Muhammad bin Muhammad Abu Shuhbah, Al-Isrā‘i‘liyyāt wa al-Ma‘dū‘āt fi Kutub al-Tafsīr, (Cairo: Maktabah al-Sunnah, 1408), 22.

90 Adnan Muhammad Zarzur, Ulūm al-Qur‘ān wa Iʿjāzuwa Tārikh Taʿāthiqi, (Amman: Dar al-A‘lam, 2005), 336-338. Among them, Israiliyyat story is the story of Adam and Eve discharged from heaven, having tempted by Satan to eat the forbidden fruit, and finally their aurat is open. This story, as presented by Imam Al-Tabari from Wahab ibn Munabbih - a rabbi who converted to Islam - appears as an interpretive story (tafsirīyyah) and justificative (ta‘līliyyah). From this story, it is to justify two natural phenomena that are now part of the discussion of medical scientific science. First, the phenomenon of menstruation and pain that accompany pregnancy and childbirth on the other side. The second is a snake that slithers to justify substantial phenomenon. And the relationships that have developed between Eve and the serpent that did not happen at the level of mere etymological, but in communion both in its efforts to help the devil tempted Adam, so he
committed adultery and expelled from paradise. From this story, there is a belief that a permanent punishment inflicted from God to Eve that cannot be avoided, in particular she was sentenced that women are inferior in reason and religion.

91 The full story is: God said to Adam: “Why did you do what causes you to disobey Me? Adam replied: “Because of Eve, My God.” Then God said: “I will make her bleed once a month, as issuing a tree sap, and I will make her stupid, although previously I make wise (sensible) and I will make her feel pain when she is pregnant and giving birth, although previously I made her pregnant and gave birth easily” A narrator notes to this story and said: : “If not for reinforcements’ that befell Eve, the women in this world will not menstruate. And on the contrary, they will become an intelligent and give birth easily”. See Ibn Jarir al-Tabari, Tafsir Jāmi’ al-Bayān ‘an Tā’wīl Ā yi al-Qur’ān, (Beirut: Dar al-Fikr, 1984), 237.

92 It is reported that ‘arsh is above the water, and water is the first creation. Because God wanted to create the creatures, He created a cloud of water which was then placed just above the water. Clouds lies through the sky. And, from the freezing water, He created the earth and from the earth, He created seven other earths. When the earth was created, the earth was on shark (Hut). The fish that is intended by God in His good word , “Nun, for the sake of the Pen. When the Hut in the water, while the water is above the large stone. See al-Tabari, Jāmi’ al-Bayān, Ju XXVI, 14-16 ‘. Compare with Adel M.A. Abbas book, His Throne was on Water, (Maryland, USA: Beltsvills Amana Publications, 1997), a translation by Burhan Wirasubrata, Singgasana-Nya di Atas Air, (Jakarta: Lantern Basritama, 2000), 191.


100 Ibid, 171-174.

101 Ibid, 172.
See explanation from Shanar Dilak, Manhaj Manhaj wa Tarîqah Rasâ’il al-Nûr wa Ghâyatihâ, a collection of writings in the International Mu’tamar Renewal of Islamic Thought of Said Nursî, (Istanbul: Istanbul, SOZ busin Yayin: 1992), 124; see also Said Nursî, al-Lam’a ât, 160. Further, similar studies were also found in M. Amin Abdullah, Visi Keindonesiaan Pembaharuan Pemikiran Islam Hermeneut, Journal of Episteme, No. 2, 1999, 7-8. Compare also with Gerard statement in the following: ‘.... The theory of human science without reference to ethics would lack the main part of its fundament, be like a vessed without a compass’. Gerard Radnitzky, Contemporary School of Metulasciences, (Götheborg: Akadmiforlaget, 1970), 161-165.

From this point, Fethullah Gelen who is called by one of Nursi’s students, Sheikh Mehmed Firinzi (husband of Sukran Vahide, Nursi books’ translators), is known as someone who applies the concept of Nursi about hizmet, (khidmah, service, social aspects). Here, it is emphasized as the importance of the ethos of dedication, civic service to foster the spirit of altruistic and voluntarily that led to the social services without a reserve, or as said by Ali karramaullah wajahah: “qîmat al-mar’i bi qadri mûsinuha.” Or in the Qur’an Boze, it is mentioned “Inna Allaha isytar min al-mu’min anz anfusahum wa amwâlahum bianna lahum al-jannah.” QS. Al-Tawbah 9: 111.


Dr. Soetomo warned in his scientific papers: “When weath is lost, nothing is lost, when health is lost something is lost, but when character is lost, everything is lost”. See A.M. Saifuddin, Desekularisasi Pemikiran, Landasan Islamisasi, (Bandung: Mizan, 1993), 46.

Said Nursî, Ishârât al-I’jâz fi Mazâ’n al-Î’jâz, editing and translation by Ihsan Qasim al-Salihîy, (Cairo: Sozler Publications, 2003), 22-24 or in the language of expression KH Ahmad Sahal - one of the founders of Pondok Modern Gontor Trimurti - in Javanese: Wong urip iku ngenteni Patine, sajeroning urip toto-toto pirantine (every living person was dying his death, for it is in this life should be provision for death later).


More to see, see Said Nursî, Şaiqal al-Islâm, 113-114. Ibn Rushd who has confirmed two theories proving the latter with the same terms as those terms are used by Nursi. In fact, the arguments put forward Nursi are also not much different from the Ibn Rushd. According to Ibn Rushd dalîl al-’inâyah built on two pillars; First, every creature that is in the world is designed so that it is suitable and useful for humans. Secondly, it happens because of suitability and design axiomatic scenario created by God, and not occur by chance alone. While dalîl al-ikhtîrâ’, as the existence of the natural objects. This theory
is analogous to the theory of causality and the theory of motion. It all indicates the existence of God (kullu mutaharrik lahu muharrik). As the dalil al-‘ināyah, the theory of al-ikhîrā is also built on two main aspects. First of all these things exist because its existence is created and maintained. Second, each of which that is created there must be created. Ibn Rushd came to the conclusion that if we carefully see the verses of kauniyah, there are three shades; passages which contain explanations with dalil al-‘ināyah and verse with dalil al-ikhîrā and verse that combines the two. See more in Ibn Rushd, Al-Kashf ‘an Manâhîj al-Adillah fi ‘Aqâ’d Ahl al-Millah, (Lebanon: DirÉsat al-Markaz al-Arabiyyah WiÍdah, 1997), 24-28 and 152.

110 Said Nursi, Ishârât al-I‘jâz, 83-84.
111 Ibid, 22.
112 In the fourth cycle, Nursi revealed the detail accompanied by five suras. The first chapter is al-Fâ‘îthah, followed by surah al-An‘âm in the al-Íjâd al-awwal, while surah al-Kahfî indicates the first life (al-ibqâ’ al-awwal). Followed by al-Íjâd al-thâni described in Surah Saba’, and al-ibqâ’ al-than in Surah al-Fatir. Begun with a surah al-Fâ‘îthah as a summary of the integrally fourth sura before revealing the next, everything begins with al-hamdulillâh. Thus, we can see the existence of al-munâsabah very beautifully, that the above fifth sura begins with the phrase al-Íamdulillâh. For details, see Said Nursi, Êaqâl al-Islâm, editing and translation by Ihsan Qasim al-Salihi, (Cairo: Sozler Publications, 2013), Ed. VII, 27-28, and Ishârât al-I‘jâz, 23.
116 Said Nursi, Êaqâl al-Islâm, 22.
120 Scholars agree that the book al-Jahiz is not saved, and so far not found. See for example the description Zaghloul in his book, Asrâr al-Qur‘ân fi Ta‘awwur al-Naqd al-‘Arabi, (Cairo: Dar al-Ilmi, 1987), 34.

Al-Jahiz also reveals that the miracle of the Qur’an lies in the power of language style, the regularity of the disclosure, said laying accuracy and fluency of language styles used to produce synergy and harmony between words and verses perfectly. Such as the use of the word that although synonymous but never have the same meaning. As said *al-matār* and *al-ghaith*, both mean rain. However, the use of the first word is always associated with the doom and the second word is used in the context of grace. See Al-Jahiz, *Al-Jahiz*, *Al-Bayān wa al-Tabyān*, ed. Abdussalam Mohammad Harun, (Cairo: Matba’ah al-Khanji, 1998), Volume I, 20-22.


Oftenly, we do not find the equivalent word that fits with the expression used in the Qur’an. Hence, Jalaluddin al-Suyuti states that an expression/lafaz in al-Qur’an often cannot be found in its equivalent with other languages, such as *wa al-laili idhā ‘as ‘as wa al-Šuḥḥi idhā tanaffūs*.

*Al-Baqillani, I’jaz al-Qur’an*, 61.


Ibid, 77-81

Some authors of Ulumul Qur’an and contemporary interpretation stating that Nursi’s works can be categorized as an interpretation, the author can specify the following; Wahbah al-Zuhaili, Muhammad Said Ramadan al-Buthi, Ashrati Sulayman Abdul Ghafur Mu’i Abdul Jafar Mustafa Mahmud, Muhammad Bayyumi. From the West such as Colin Turner, Oliver Leaman, and Thomas Michel.


The first group Sibawaihi, expressed the word *dhahaba wa iṇalaqa*, for example, contains synonyms. While those who refused, essentially it is a name, and if there is nothing like that to say, it is the nature of the course. When Ibn Khalawaih said to Abu Ali al-Farisi: Memorize the various words of al-saif as many as 50 kinds. Al-Farisi replied: “No, O Khalawaih, the word al-saif (sword) was only one,”. Ibn Khalawaih said: “What about the synonyms, *Al-Mihannad*, al-Øarim and others? Al-Farisi immediately replied: “It’s just the nature of the words, Syeikh”. See in Yusuf al-Shaidawi, *Baiqah al-Dk, Naqd li Kitāb al-Kitāb wa al-Qur’ān*, (t.tp: al-Matba’ah al-Ta’awuniyyah, tt), 61.


Long detail by quoting Ibn Faris’ statement: *mā yuzannu fi al-dirāsāt al-lughawiyyah min al-mutarādīfāt huwa min al-mutabāyināt* (what is regarded as the words
that are synonyms in language study, in fact, they are not really synonymous but there are differences in particularly stressed points). More details can be found in Muhammad Shahrur, *Al-Kitāb wa Al-Qurʿān, Qirāʾāh Muʿāṣirah*, (Damascus: Al-Ahali li al-Nashr wa al-Tauziʿ, 2001), 24.


171 Nursi was often wrapping each argument up through comparison, imagery, metaphor or allegory. Sometimes he used a philosophical allegory of the king and his subjects, the metaphor of the palace and its visitors, the illustration of the ship, and a parable.
in the form of the sun which is the most numerous and most often used by Nursi. Almost in the majority of his Risalah Nur, an allegory of the sun appears in the various themes to uncover the secrets of divinity, including in criticizing ideology of wahdat al-wujud.


176 The definition set forth by the team of translators of the Qur’an from Ministry of the Republic of Indonesia, View *Al-Qur‘an dan Terjemahan bahasa Indonesia* published by the Ministry of the Republic of Indonesia in the verse of veil (33:59).


178 Said Nursi, al-Lama‘at, 300.


182 One empirical evidence of this case is the testimony of Sara Bokker, a former model and actress from Florida and South Beach Miami USA. As generally the American girl, she pleased herself to live glamorously, Bokker always thinks how to maintain its performance in order to stay fit. Finally Sara felt that she had been captured as a slave mode. Herself as a prisoner of her appearance. Finally, she was attracted to Islam, then she wore Muslim clothing. Bokker recounts: “After I wear Muslim clothing, I feel really like a woman. I feel the chain that had been shackled and bound to me, now is separated and eventually I became the person who is free.” See, Fordian, *Visi Emansipatoris al-Qur‘an, Perspektif Said Nursi* (Cairo: Sezler Publicationa, 2010), 162.


Methodological Basis of Nursi’s Tafsir in Risale-i Nur


187 Maha A.Z. Yamani, Polygamy and Law in Contemporary Saudi Arabia, (United Kingdom: Ithaca Press, 2008), 210-211.


189 Interestingly, Nina shows research results based on differences in the wife’s perspective to the interpretation of the Qur’an. Accommodative groups that allow or at least allow the husband to do polygamy because they consider that the Qur’anic verses on polygamy is final, and the human interpretation of temporal (Qur’an is divine, while its interpretation is human). While the groups who refused state that, they were looking at the verse of the Qur’an that should be interpreted contextually in harmony with the conditions and realities of contemporary society (The need for a contextual approach in reading the Qur’an). Further, see Nina Nurmila, Women, Islam and Everyday Life, renegotiating Polygamy in Indonesia, (London: Routledge, 2009), 99-104 and 146-148.

190 Muhammad Abduh, al-A’māl al-Kāmilah, (Cairo: Dar al-Shuruq, 1993), Ed. I, the Section V, 163-164. Zainab Ridwan noted, Although Abduh seems to reject polygamy, but Abduh also underlines, polygamy is permissible in emergency situations. Conditions that cover two things; his first hit by severe pain that can not meet the rights of the husband. Secondly, his wife as in a state of sterility, while the husband wants the next generation offspring, but still with the permission of the first wife. See Zainab Ridwan, ibid, 152.

191 Polygamy is not carelessly can be done by a person with the aim of lasciviousness, to the detriment and oppress women. The legalization of polygamy in the Islamic system should be appreciated positively. For it is to address social issues and not as polygamy before the coming of Islam. See Said Nursi, al-Kalimāt, 478.

192 Said Nursi, al-Kalimāt, 474.


195 Said Nursi, ibid, 124.

196 MORA, ibid, 143

197 QS. Al-Nisa’4: 127
CHAPTER IV

EPISTEMOLOGICAL BASIS OF NURSI’S TAFSIR

In the evolution of thinking and the field of interpretation, Nursi emerged as a phenomenal figure. In addition to his unique intellectual history – he had never been taught in formal religious institutions, but directly learnt from scholars with authoritative scientific specifications – also his genial scientific and autodidact way. Nursi wrote a book *Ishārāt al-I’jāz* at war with riding horse.¹ When writing his magnum opus the *Risale-i Nur*, Nursi did not refer to other references but nearly entirely on al-Quran, although there were some rational contextual interpretations.

A. Underlying Factors of Nursi’s Tafsir Epistemology

1. Internal factor

Recognized by several writers and scholars, Nursi has amazing internal capability. As written by Mohammad Asim Alavi, there are several outstanding characteristics which summarized his moderate approach (middle path approach),² such as, calm personality, has the
ability to tactically socialize (Shrewd tactician), taking initiative and make the right decisions (creating opportunities), smart and careful with positive methodology (inventor of positive methodology). The above characteristics provide reinforcement basic philosophical epistemologic on Nursi, in interpreting al Qur’an.

Universal vision promoted by Nursi makes the complexion of his interpretation more contextual and contemporary. Afifi Sami Hijazi, regarded it as a strong base and the characteristics of his epistemology, because a unity principle creation of the cosmos (the unity of creation), as a symbol and indicator of unity among humans.3

a. Sincerity and simplicity dimension of Monotheism

In interpreting the act of God, af’āl Allah and al-a’dl al-ilāhiy, Nursi was consistent with his thought that anything done by God is good, there is no element of badness within, when interpreting the verse wa in min shai’in illā yusabbiḥu biḥamdih, explicitly Nursi states:

The existence of evil is not a creation by God, but doing something bad, that’s the nature of evil. According to Nursi, ‘create’ leads and relies on all results, while ‘do’ depend on specific results because the related directly. For example, the results caused by rainfall totaled thousands. All the results are good and beautiful. When one of them exposed to the danger of rain as a result of bad actions, it can not be said that the creation of rain does not give grace, he can not say that the creation of rain is a harmful. (sz)4
As similar as fire, it contains a lot of benefit, existence of goodness. However, if anything exposed by fire as a result of bad behavior and misuse, he can not say, ‘creation’ of fire is a bad, because the fire is not only created to burn something. However, the mistake was while he enters his hands into the fire that was supposed to cook the food.

Indeed, a little is harm acceptable to get lot of kindness. If badness that brings in a lot of goodness is discontinued, so the little badness did not occur, it would appear as a greater badness. Example, when troops were dispatched for jihad there will arise a small number of dangers and badness both materially and physically. As its known, jihad will bring much goodness because Islam is saved from the kufr. If jihad was abandoned because of fear of danger and a small amount of harm that will appear, so it will just hamper even more and potentially hinder of counteract the emergence of many benefit.

Thus, the creation of demons and other evil are not badness, because it leads to a number of overall greater results. It was caused by the misuse and the human action itself. He returned to the human action; not to the creation of Ilahi or *afʿālullāh*. Many people fall in to kufr because the temptation of the devil, whereas the prophets had been dispatched, it is justified the creation of evil is an evil, and Prophet was sent to earth as there is no benefit of the evil itself.

To answer the question above, Nursi gave interesting illustrations. The main parameter in judging something is quality. That referred to the majority leads to quality; not the quantity. For example, hundred seeds of dates, but not buried underground and not watered, so there is no chemical interaction, and no effort towards life, they remained a hundred date palm seeds. If the seeds were planted in fertile soil and watered, but partly as a result of this eighty seeds were damaged and only twenty-growing into palm trees. Can it be said that the act of watering the seed as act of badness as?
course not. Therefore, the twenty seeds that grew are equal to twenty thousand seeds. It is said lucky, for having twenty seeds that lived even while losing the eighty seeds.\(^8\)

Furthermore, a hundred peacock eggs is equal to 500 dirham. After being cared for twenty of them incubate baby peacocks, while the remaining eighty die, thus it can be said that a great danger has occurred, or it is evil, or attempt to incubate peacock eggs is a badness?! Of course not, because the peacock and the eggs have gained dressing from twenty peacocks that is more expensive instead of the number of broken eggs.

Researchers see Nursi as consistent and coherent in interpreting the verses of the Quran and has always centered on aspects of monotheism, which became an embryo for the method of his interpretation based on \textit{harfi logic}.\(^9\) Explanation about the nature of good and bad, as an interconnective interpretation with a holistic understanding for Al-Isra ‘44:

\begin{quote}
...وإن من شيء إلا يسبح بحمده ولكن لا تفقهون تسبيحهم إنه كان حليما غفورا
\end{quote}

\textit{There is not a thing but celebrates His praise, but you do not understand their glorification. Indeed He is all-forbearing, all-forgiving.}\(^{10}\)

What is regretted by researchers, Nursi did not give a comprehensive explanation about the context of the bad in the form of large-scale massive disaster; for example catastrophic volcanic eruptions or great deadly earthquakes, tsunami that swept and destroyed some of the mainland, endemic diseases such as pestilence as known the Black Death in Europe or a pandemic spread of a wider region, such as El-Tor cholera strike in India, Europe, Russia including Indonesia.

This is the point of difference from the perspective of the \textit{mutakallim} since the emergence of sects in Islam. No wonder, if
one inserting Nursi as a fatalist sect in interpreting some theological verses, although the interpretation of *af‘āl al-ibād*, Nursi tends to interpret ‘free will’ and ‘free act’.

b. The Needs of Altruistic and Minimize of the world (minimized needs)

In principle, Nursis dedicated pace and struggle as a servant of the Qur’an is (*khādim al-Qur’ān*) totally. The credo is based on various activities in order to minimize his dependence and needs to the world, then directed to serve fellow man and humble to community beneficiaries, also known as *hizmet* term (*khidmah*). Advance altruistic principle, through upholding the social services aspect.

Attitude and altruistic principles inherent in Nursi as a mirror principle of worship to God in any circumstances, because Nursi is sure of God’s omnipresence (God’s Presence), or The Ubiquity of Submission, as a form of total resignation in serving Him. Therefore, the main purpose of worship is to be fully aware towards His pleasure in total submission. (Conscious worship or authentic worship).

Moreover, Nursi asserts that it is more pleasurable to take a journey towards God in worship through four ways; *al-‘ajz* (impotence), *al-faqr* (poverty), *al-shafaqah* (compassion), and *al-tafakkur* (reflection), each of was introduced and adapted from the verses of al Qur’an.

It makes the outcome of Nursi’s interpretation, oriented on attempts to answer the demands of contemporary times, and basing on interests of the authorities and expecting the willingness of the human (reduce expectation from people). Wahbah Zuhayli, confirmed that Said Nursi is a prominent Turkish, proponent reformer and agent of change through his commentary.
2. External Factors

a. Political conditions

When Sultan Hamid II came to power in the 1876 y, the Ottoman empire was weak and backward, surrounded by various other kingdoms with strong intention to power. During the period of his reign, Sultan Abdul Hamid II was facing the toughest challenge ever encountered by the Ottomans at that moment.\(^5\) First, Conspiracy of foreign countries such as France, Italy, Russia and others required the destruction of the existence of the Ottoman Caliphate. Secondly, Separatism exhaled Western countries through the idea of nationalism, which resulted in the Balkans; Bosnia Herzegovina, Croatia, Kosovo, Bulgaria, Hungary, Romania, Albania, and Greece to secede.

As a result, The balkans which was known as the area “Munitions Camps” due to the existing conflicts in the region which could explode at any time especially the involvement of the superpowers at that time (the Kingdom Ottoman, Austro-Hungarian Empire, English, French, German Empire and Russia). The conflict exploded during World War I, World War II a crisis in the area known as the former of Yugoslavia in 1990s.

Sultan Abdul Hamid II acted decisively on transforming politics by launching Pan Islamism throughout the Islamic world, pushing the Hijaz railway project as well as trying to save Palestine from Zionist conspiracy. Another drawback around Sultan Abdul Hamid II was the main traitor, was from among the mast closest and trusted, namely Midhat Pasha. It was a true expression of al-Tughra’i one Daula Abbasid poet, \(A’dā\ aduwwika adnā wathiqa bihi\).\(^6\)

Nursi lived in two eras, in a very complicated and crucial pointin turkeys path – the end of the Ottoman caliphate and in the early period of the Republic of Turkey – showing the dynamics of the political, social and religious which greatly affects the pattern of thought. In the Ottoman era, Nursi realized the weaknesses of the Ottoman institution which be came worse, but he fought to his
optimal to stop it. Before World War I, Nursi considered that the revival of the Ottoman as the revival of Islam. The fact, World War I, changed all constellation of political, social and economic. Thus, Nursi took another step, by focusing all resources and efforts to preserve the Islamic ethos as well as maintaining Muslim identity in the political and social religious that had changed drastically.

This condition can be seen in Nursi the religiousness post Ottoman, or at the beginning of the Republic of Turkey. Nursi was really determined to fight all out and to his optimum, even willing to sacrifice their lives for preserving Islam from the influence of secularization that was built by Mustafa Kemal Ataturk. This resistance was the main discussion in his magnum opus Rısale-i Nur. It should be noted, Nursi never interpreted their resistance as a form of open rebellion against the Turkish government system, anytime, anywhere. In principle, he could stand along with the secular Turkish state system, as long as the main cornerstone of the Islamic faith is not threatened by the State system.

b. Science and culture

It is undeniable that Nursi’s science era is very prominent, ranging from Zawiyah, congregation study and formal education. The emergence of various non-formal educational institutions, it becomes a unique style in the Turkish State transition period of the Ottoman dynasty to the Republic of Turkey. Nursi, spent much of his time in examining a variety of science in a nomadic way, moving from teacher to teacher, to explore the disciplines of a person, face to face, not through formal education.

Supported by a conducive intellect, Nursi learnt from leaders and authoritative scholars in their fields. Some of the figures who helped form a scientific character, is Sheikh Muhammad Amin Afandi, Sheikh Sayyid Nur Muhammad, Sheikh Muhammad al-Jalali, Sheikh Muhammad al-Kafrawi, Sheikkh Abd al-Rahman, Mulla Abdullah, Mulla Ali al-Sawran and Mulla Fathullah. Nursi
moved from one place to another, such as to Tagh, Birmis, Nurshin, Arvas, Muks, Gewash and Bayazid. In these places, Nursi studied with several prominent scholars until he mastered in-depth the various sciences. Not just mastered many of the main books, but Nursi was also capable and proficient in articulating social life.

Nursi realized the importance of keeping Islamic intellectual tradition alive and to evolve in this modern era. At the same time he seriously highlighted out the issue of modernity and its influence on Muslim society in the 20th century. Nursi’s wish was that Islamic treasure could be reconstructed and revived in order to give a real contribution and provide solutions for various problems. One major concern of Nursi was how to revive ethics and the Islamic values in a secular world in Turkey.

Nursi’s Islamic thought – as stated in his writings – the post-Ottoman period, fundamentally opposing the majority of Muslim scholars at that time. Contemporary thinkers such Muhammad Iqbal, Abul A’la Mawdudi, Hasan al Banna and Sayyid Qutb can be said to be supporting the revival of political Islam but not Islam as a faith. After World War I, Nursi was not interested in politics as a means to maintain and develop Islam. Thus, it is easy to understand why Nursi was not so popular in the West, because he does not support the implementation of Political-Islam.

c. Nursiyah Political Movement (Nurcu Movement)

Nursi clearly created subject ideas, which was very urgent for the development of the community’s way of thinking. Therefore, thought is the root starting point for a culture, whereas a culture of progress or setbacks will be shaped by the degree of socialization and internalization of these ideas as an entity. Berger and Luckmann firmly give elaboration that although this kind of culture can exist, but it will be volatile (precarious) and uncertain (insecure), it requires legitimacy. This legitimacy can be in the form of a belief system, tradition, or ideology, which could have been sourced from
social institutions, whether religious, state or even the power of the thought of someone who has experienced institutionalization in the community. This is by Berger and Luckmann, called universe of meaning, which is a social product, and vice versa create society.\textsuperscript{20}

As the antithesis of the political movement of Mustafa Kemal, Nursi extend Nursiyah movement (Nurcu Movement), where Nursi’s followers make his attainment as a locomotive as well as the spiritual religious transformation of exclusive traditional Sufism, it became prophetic applicative phenomenal movement that was driven by Said Nursi.\textsuperscript{21} This movement is able to exist in revitalizing religion that developed in Turkey until the end of the 20th century.

Nursi finally understood the main problems faced by Turkey was a crisis of faith and belief in religion. The crisis is because of Islam not being seen as a way to deal with problems facing the country in the social, economic and politic.\textsuperscript{22} Hereby, Nursi has put all his efforts to realize the strength and moral movement with the Nursiyah movement by optimization teaching and values implementation of the Risale-i Nur to fortify followers and every Muslim in Turkey from a secular ideology and atheists who were very influential.

\section*{B. Typology of Nursi’s Tafsir}

When discussing the essence of interpretation, it requires us to discuss the issue ontologically; including the question of the nature and reality of interpretation by rational reflection and analysis of the logical synthesis. If you follow the technical paradigm or theoretical,\textsuperscript{23} tafsir is a science that examines the technical and procedure pronounced in the Quran, what is indicated by the pronunciation, laws, either as stand alone or composed in one sentence, and examines the meanings contained therein.\textsuperscript{24}

To analyze the perspective and methodology of Nursi interpretation, the author will base it on methods used in several
works of his masterpiece *Risale-i Nur*, especially his book *Ishārāt al-I‘Jāz fī Maẓāān al-Ijāz* and *al-Maktūbat*. Of his works, the author can group a few typology pillars below:

1. **Al-Quran as Hudān li al-Nās**

   An irrefutable dictum, that the Quran was revealed to Muhammad as a guide for people who are cautious. This context means that any form and narration in the Quran, it is *hudan li al-nās*, including the stories in the Quran dominating text and its content.

   In a study of Musa Al-Basit,\(^{25}\) it stated that wanted want to reinforce the wisdom behind the historical narrative verses for lessons and a warning (instruction and admonition) for humans towards the creation of planning a good life. Within the scope of even the smallest, various events related in the stories of the Quran, clearly indicates the universality vast life principle. The verses of the Qur’an then extended into Insight and judgment, Nursi is able to polish the face of the story in the actual storyline thus finding a lot of implicit meaning.

   However, Nursi did not turn on the views that conflicted to the essence and the substance of the story then interpret it freely and not unfounded. He remained committed and concentrated on the meaning to be taken from these stories. Nursi argues, if the main purpose of the story is to give an example, warn and instruct, it should not make us excessively riveted to the details of the story.\(^{26}\)

   We should be able to take the spirit of the story accurately and refer to the narrative text, hence the story gives wisdom.

   In addressing the stories in the Qur’an, Nursi analogizes the Qur’an opens the guidance for human benefit in this life, as well as a glass reflector most effective for giving lessons for anyone who seeks to achieve happiness at the end of his life, by *i’tibar* essential morality values of past stories.\(^{27}\)
Nursi did not see stories in the Quran as an historical perspective, but he made it as vital historical dynamics of mankind, a basis for moving forward after turning back historicity. The story in the Quran contains at least four benefits.\(^{28}\)

1. Exalting human character, morals, work ethic and spirit.
2. To understand the importance of various material and immaterial factors for the progress of the people in referring to past stones.
3. Abstain from all elements that cause the fall and destruction of civilization and humanity.
4. Increase in understanding of natural laws and the iron law of history applies to all nations, both salvation and destruction.

Muhammad Abduh in his comment also describes Quran contextual story. Abduh was able to combine the classic rational and modern socio-political consciousness being further elaborated in the social literature method that has its own modern genre. Firstly, Abduh namely rational quasi interpretation,\(^{29}\) by making a distinction between historiography and the story of the Quran. Historiography is a science that uncovers and analyze the investigation of criticism, from historical data, testimony, aspects of geology, geography and others.\(^{30}\)

In line with Abduh, Nursi also reveals the wisdom behind the story as a list of strong engagement with contextual meaning of literature method. For example the creation of Adam, God wants to show that the level of height and dignity of human superiority over other creatures, or not negative or positive? because of aspects of scientific reason. Indeed every perfection, art and form of progress is a high reality, because progress and the height of human dignity is totally based on the spirit of \textit{al-Asmā’ al-Ḥusnā}.\(^{31}\)
2. Limited Text and Unlimited Context

Quran is the primary source and the first teaching of Islam, basically it invites all human beings to devote and dedicate themselves himself to God with faith and shari’ah, and be noble both to God and to fellow human beings and other creatures. As the basis orientation of human life, the Quran refers to the direction of growth inspiration that is reflected in the paces, attitudes and behavior inherent in the existence and human life processes as the most perfect creature.

At this time, contextualization of the Quran becomes important. Human development, which keeps promising prosperity, even the happiness of life in the world and hereafter, is an interaction process of a series of activities which leads to human life improvement in quality, both from the aspect of education, health, economic, environmental, politics and especially religious. Potential, profession and various religious and social insights are arranged in a system and directional mechanism by simultaneous balancing. Besides, every Muslim should be able to sort out which as qaṭ'iy which are ẓanniy, or which a fixed aspect (tauqifīy) and which the subject to change (ijtihādiy).

Yusuf al-Qaradawi called out the importance of sorting out to close no changed areas (al-inghilāq) and accept the changeable area (al-infitāh). Similarly, Hasan al-Banna calls it bipolar typology in dealing with religious texts, al-thawābit and al-mutaghayyirāt. The same terminology by Hasan al-Banna, Salah al-Sawiy gives, comes up with affirmation with some more concrete parameters. While Adonis, prefers to use the terminology al-Thābit wa al-Mutahawwil.

Both of the above methodological terminology incorporated in the theory of Scientific cum doctriner, which combines text and context, between the established and dynamic, the sacred and the profane. Any competent Muslim thinker in the field of study of the Quran and tafsir should be able to integrate various abilities to
understand the classic treasures and scholarship in various integral disciplines, equipped with a mastery of relevant methodology to be able to process old concepts. The convergence between theory within the text framework (naṣṣy) and methodologies in the level context (siyāqiyy), will be integrated in a more functional and contextual interpretation. Nursi also keeps the interpretation of the Koran from the aspect of the text (naṣṣiy) and context (siyāqiyy) proportional and balanced, or between authenticity (al-aṣālah) and elasticity (al-murūnah).

Similar with thesis developed by Imre Lakatos who offers dwiteorema, bipolar or binary theory; the hard core as negative heuristic and protective belt as a positive heuristic. Furthermore, Lakatos focuses on the theory gathered from several general ideas or core basic program (hard core), which can not be falsified.34

In the interpretation context, Nursi always underlies the interpretation of the two sides that reinforce each other, taking a balanced distance between al-aṣālah (authenticity) because the text is seen as the authoritative basis and a solid basis to find diverse branches and interpretation, and al-murūnah (elasticity) by using the approach I‘Jāz al-Qur‘ān (aspects of language) and special methods about stories of the Quran in integrative thematic unity. Indeed, if observed, many other classical commentators apply the principle of integration (aljam‘) between the two sides, although they do polarization into two poles as the table below.35

<table>
<thead>
<tr>
<th>Figure</th>
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<tbody>
<tr>
<td>Said Nursi</td>
<td>Al-Asalah (authenticity)</td>
<td>Al-Murunah (elasticity)</td>
</tr>
<tr>
<td>Yusuf al-Qaradhawi</td>
<td>Al-Inghilāq</td>
<td>Al-Infitāh</td>
</tr>
<tr>
<td>Hasan Al-Banna</td>
<td>Al-Thawābit</td>
<td>Al-Mutaghayyirāt</td>
</tr>
<tr>
<td>Fazlur Rahman</td>
<td>Normative Islam</td>
<td>Historical Islam</td>
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<tr>
<td>Adonis</td>
<td>Al-Thabit</td>
<td>Al-Mutahawwil</td>
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</tbody>
</table>
From the table above, each contemporary Muslim thinker has his own concepts and terminology to reveal ideas in response to the problems of contemporary Islam. Fazlur Rahman for example, state in *Islam and Modernity*, it is necessary to distinguish between normative and Historical Islam. Normative Islam is Islam according to scriptural text, such as in the Quran and Hadith. Meanwhile, the historical Islam is understood and practiced by Muslims throughout history. The distinction was necessary to look at the extent to which tradition that was developed by earlier Muslims will be accepted by the next generation of Muslims.36

Both of these terms, we can find implicitly in terms used by Karl Popper, who put forward an idea of falsification and demarcation as the antithesis of verification, namely abortion theory through the facts. According to him, the verification process is very weak, because it just works through inductive logic, which is to conclude a general theory of proving the facts particular. So the focus of scientific research evidence is not positive, but negative evidence. The focus of the study is to prove that a general theory is one of the thrust proof.37

Popper’s falsification is used as a line of demarcation that distinguishes between the sciences from pseudo-science. This is what distinguishes Popper from other positivism thinkers, where verification they created means deciding whether or not it is a theory. For Popper, the demarcation made by Postivism group has limited knowledge on the scientific only, while the social sciences (especially religion and myths) considered scientific, and thus meaningless. By falsification, Popper gives clear boundaries between scientific knowledge (science) and semi-scientific (pseudo-science).38 Unlike positivism, Popper still considers pseudo-sciences as a source of knowledge and remain significant in each study circle.

As antitesa to integrate Kuhn and Popper theory above, Imre Lakatos socializes his ideas, with a hard core, as an assumptions
Epistemological Basis of Nursi’s Tafsir

for the basis of an assessment or interpretation of? Not dear the underlying, which can not be denied or falsifiable. In the rule of methodological, core is referred to negative heuristic which is formed as a basis for the other elements because it is decisive.

The Protective belt consists of auxiliary hypotheses on the early conditions. In articulating a protective circle it must withstand criticism and testing, even a change and turnover, to maintain the hard-core. In the methodological rules, this protective circle called positive heuristic shows how core principal study (hard-core) is equipped to be able to see real phenomena, can not be denied or falsified.

In the interpretation of context, it applies the two entities; text and context, between absolute, interpretable and dynamic. Contextual interpretation, is interpretation to understand religious issues as an instrument both universal and dynamic. The both classical and contemporary commentators are often grounded in various rules for interpreting the Quran. For example, the rules of Al-ibrah bikhusus al-sabab lā bi umūm al-lafẓ (meaning that provision is based on particular (specificity) causes, and not on universality (generality) text.

For Muhammad Abduh, accentuation of interpretation must be in harmony with function of Quran hudan li al-nas. Naturally when a stronger hue commentary rid the of various pollutants in the form of israiliyyat, review science of nahwu, balagah sciences, theological debate, the science of usul fiqh, legal inference, interpret model of the Sufis, and of fanaticism of a particular group, but Abduh’s emphasis is a lot on the balance between reason and revelation, text and context.

Recognized by Muhammad Abduh, commentators discuss the points of concern in terms of the instructions of the Quran, which is not an easy issue. However, each Muslim strives to understand based on each of their abilities.
In line with his teacher, Rashid Rida also stressed that in the verses of the Quran is the principle of balance in harmony between text and context, even the structure and composition of the Quran are mutually reinforcing as solid fort or as strong castle tower, with harmony strengthening each other.\textsuperscript{43}

3. **Unification of Qur’an (Unity of al-Qur’an)**

The scholars do not fully acknowledge the unity and correlation between the verse with others or between surahs with another surah in the Quran or the surah and it’s context; in accordance with the group; whether including \textit{ṭiwāl}, \textit{miʿīn}, \textit{mathānī} or \textit{mufaṣṣal}.

Discussion on thematic unity with \textit{munasabah} analysis, had less attention from most commentators, but eventually discussed in depth and thoroughly. According to Said Hawwa, in interpreting Quran are need to understand the contextual thematic unity of a verse or sura. This is the crucial problem faced by the commentators and Quran reviewers nowadays.\textsuperscript{44}

However, some scholars and commentators look for the principle of unity and harmony in the Qur’an. Among these, is Imam Abu Bakr al-Nisaburi, which is regarded as the founder and pioneer of harmony and coherence in the Qur’an, which was later called \textit{ilm al-munāsabah}. In the form of commentary, also Imam Tahir Ibn Ashur in his book \textit{al-Taḥrīr wa al-Tanwīr}, also very has a thick discussion the unity of the Qur’an and \textit{al-munasabah}, among the construction of the text, foresight text examines the connotation construction, firm and straightforward explanation about wisdom reps and polysemy (ambiguous word) in the Qurran.\textsuperscript{45}

Imam al-Suyuti wrote three special works on this subject, namely \textit{Marāṣid al-Maṭāli’ fi tanāsub al-Maqāṭī’ wa al-Maṭāli’}, \textit{Tanāsuq al-Durar fi Tanāsub al-Suwar} and \textit{Qaṭf al-Azhār fi Kasyf al-Asrār}. In addition, Abu Ja’far bin Zubeir and Abu Hayyan al-Andalusi who wrote a book \textit{al-Burhān fi Munāsabāt Tartīb Suwar}

It is undeniable, as expert commentary, Al-Biqa’i has performed a great work which has not been done by previous scholars, even by scholars afterwards. He studied a lot of interpretation with approach *al-munāsabah* (harmony) between inter-sura or verse, in his commentary *Naẓm al-Durar*. Even, Quraish Shihab argued, the problem of correlation between the verses of the Qur’an (*al-munāsabah*) is worthy of serious attention, because of two reasons;

1. One of the issues on the Quran which often rings hollow, as orientalists said, that systematic sequencing verses and suras are very chaotic. they moved from one sequence to another, although the first description remained unresolved, while the next description frequently has no connection with the foregoing description.

2. The interpretation of the occurrence in Quran is partially (not exhaustive), *Al-Biqa’i* known as a leading proponent who discusses *al-munāsabah* of the Quran, gains strong legitimacy and answers the misunderstanding oforientalists.\(^{46}\)

Scholars who disagree with the discussion of thematic unity, such as Izzuddin bin Abdissalam, states that a person who tries to connect the unity of discussions in the Qur’an is a futile effort, and produces fragile theories.\(^ {47}\) In line with Izzuddin, Imam al-Shaukani explicitly stated, that the Quran reduced gradually and separately, has very diverse contexts and causes, unlikely there is a relationship among verses or by other surahs. Al-Shaukani asserted, that the religious scholar as throws himself into the deepest and not swimmable ocean, due to the discussion of, the principles of unity and harmony of the Quran are very complex and difficult.\(^ {48}\)
The principle of unity and harmony in the Qur’an is undeniable. If traced back, less agree with the two scholars who reject the theory because it doe’s not describe arguments accurately. Imam Al-Shaukani is not consistent with his opinion that reject al-munāsabah. It was the evident;

1. He writes in his commentary to review surah al-Baqarah : 21-22, which signaled the existence of a relationship between the verses and surahs in the Qur’an.

2. He praised and gave high appreciation to Ibrahim al-Biq’a’i on his comment on Naẓm al-Durar: “People who examine this interpretation, would know if this book contains the science of the extremely valuable, because it specifically addresses the relationship between the verses and surahs in the Qur’an, intelligently arranged and successfully integrate ratios and text. In fact, I found many benefits answering the difficulties I faced.\textsuperscript{49}

During this development, the theory of thematic unity of the Quran, has synergy with shades of contemporary Islamic thought, especially if it is associated with the interpretation of the Quran. The way Nursi expresscs the theory was based on maqāṣid al-Qur’ān the first principle, namely dalīl al-tauḥd, which mean the two sides at once.

1. All we see in this world is a strong indication of the tauhid holistical concept. Wherever this creature goes towards and will rotate all boils down to one point, back on one substance; God.

2. The existence of mutual and sustainable help between heaven and earth, gives rise to a variety of fruit and food to feed humans as well as animals and other creatures. The suitability of all components in nature and harmony all over the complementary and regularity of micro and macrocosm and the cycles in all aspects, the readiness of all the elements to serve others is a real indicator on the thematic unity of the Quran in the whole cycle cosmic.\textsuperscript{50}
On theory of the Unity of al-Quran, Nursi emphasized although Quran is derived periodically in accordance with the conditions and needs of the revelation in a span of 23 years, but the integration and harmony as demoted in the same time, have very close relationship of aspects caused verse declined, whereas he revealed in very different distance ranges. The Quran also seemed simultaneous and mutual continuously answering the same subject, whereas the Quran responds various issues at human and social level are not the same.\(^{51}\)

If traced, there are at least three factors explaining the existence of the unity of Quran.

1. The Quran is from God. God has power to put them in various related structures, although in the same word. As the dust, explained as basic of early perfect life through all His omnipotence.

2. The relationship and accuracy of the Quran’s composition. Many classic and contemporary commentators stating that Qur’an is a miracle, with the word redaction and magnificence shown accurately interconnected between one another.

3. The composition of verses and surahs in the Qur’an is \textit{tawqīfiy}. The scholars agree that Quran is composed based on the direct instructions of Prophet who received guidance from Allah through Jibril.\(^{52}\)

In context of the unity of the Quran, Nursi has a different belief, although he also acknowledged the existence of \textit{al-wiḥdah al-mawḍūiyyah} and \textit{al-munāsabah} in \textit{Al-Qur’an}. Nursi departed from the presence of \textit{maqāṣid al-Qur’an} summarized in four dimensions – monotheism, prophetic mission, eschatological and principles of justice – integrated and complete, it confirms a tough justification and arguments on the principle of unity and harmony in the Qur’an.

According to Nursi, in essence, verses of the Koran would lead to the fourth explanation \textit{maqāṣid}.\(^{53}\) In fact, when explaining
the Quran in terminological, Nursi describes in detail, so it looks as an explanation of Quran is long and detailed.\textsuperscript{54} Nursi shows consistency and coherence on the principle of \textit{maqāṣid al-Qur’ān}, synergistically integrative. On that terminology, Nursi wanted to give a complete description, not only unity of verses and surahs but also coherent and harmony thematic unity refers to one pole, namely monotheism. See Table 1-a.

\begin{center}
\begin{tikzpicture}

\node (T) at (0, 0) {\textit{Tauhid}};
\node (P) at (-3, -2) {Prophetic mission};
\node (E) at (-3, -4) {Escalatogyst};
\node (S) at (3, -2) {Sura has thematic unity, integrative and comparative};
\node (J) at (3, -4) {justice};
\node (C) at (-3, -6) {Containing construction text (\textit{Al Nazm al-Qur’āni}) \textit{Ijaz}};
\node (S1) at (3, -6) {Special method Stories (\textit{Al-Qasas al-Qur’āniy})};

\draw[->] (T) -- (P);
\draw[->] (T) -- (E);
\draw[->] (T) -- (S);
\draw[->] (T) -- (J);
\draw[->] (P) -- (C);
\draw[->] (E) -- (C);
\draw[->] (S) -- (S1);
\end{tikzpicture}
\end{center}

Nursi gets justification in the foundation of the methodology, as the preface of the book \textit{Al-Burhān fi Tanāsūb Suwar al-Qur’ān}, Abdullah bin Abdul Muhsin al-Turkiy, stating that argumentative described by Al-Thaqafy in the book besides discussing the compatibility of verse with verse, or between surah by anothers surah, equal intense diametrically discusses \textit{maqāṣid al-Qur’ān} and position and argument of \textit{al-munāsabah}, also described suitability an integrated and integral topic. It discusses the significance of \textit{al-munāsabah} that mostly fundamental.\textsuperscript{55}

There are similarities in the view of Nursi about the content of The Quran, with the opinion of Imam al-Razi, who states that the purpose of all the contents of Quran is a set of four subjects; divinity, hereafter, prophetic and \textit{Qadha Qadr}. It is based on the content of surah al-Fatihah – \textit{umm al-Kitab} – which contains those four subject. According to al-Razi, the second and third verse, contain \textit{tauhid}
principle, fourth verse, of the Hereafter, fifth verse, refers to Qadr-Qadha aspect that shows freedom and no coercion. The sixth and seventh verses point to the prophetic.\(^{56}\)

In contrast to Nursi and Al-Razi, Imam Ghazali in *Jawāhir al-Qur’ān*, insists the verses and various surah of the Quran contains three teaching principals; that is to know God, to know the way to know God and to know the Hereafter, something which connects themselves with Him, while others falsifies one of the three.\(^{57}\) While Ibn Qayyim al-Jawziyya, insists all the content of the verses of the Koran boil down to a single dimension; namely monotheism. Everything is summarized in *al-tauḥīd al-ilmi al-khabari* – combination of *rubūbiyyah* and *al-asma’ wa ṣifāt* – equipped with *al-tawḥīd al-irādiy al-ṭalabiy*, contain an invitation to worship and discard any God besides Allah.\(^{58}\)

Other scholars who uncoverd this problem was Sheikh Waliyullah al-Dahlawi, in *al-Fauz al-Kabīr fi Uṣūl al-Tafsīr*. According to him, there are five main issues on content of the Quran; The first is legal sciences related to the disciplines of jurisprudence. Second, theology contains *al-ithbāt* (affirmation) and *al-nafyi* (negation). Third, the science related to the understanding of the verses of Allah. Fourth, the science of history associated with the knowledge of days and time, and Fifth, the science of Death.\(^{59}\)

Which includes of thematic unity in the Qur’an whsich is attachment verses on a theme, caused of the Qur’an is the Arabic scriptures book contain no misappropriation, distinction and contradictions. Thus, it may be asked, what is the basis of the disclosure of the same theme in a separate verses and turn in another surah in the Quran? No reasons and other arguments but based on the principle of thematic complementary unity, although it is separated in different suras.\(^{60}\)

The existence of elements of *al-munāsabah* and *al-wiḥdah aliyyah* (harmony and unity theme) in the Qur’an affirms that the
verses and suras of Quran are a collection of holistic theme. Like the *al-munāsabah* between *Surah al-Isra’* with *Surah al-Naḥl*. If *Surah al-Naḥl* describes His Grace commonly, *Surah al-Isra’* confirms the special grace of God, starting with his grace to Muhammad in *mi’raj* to an audience with God directly in *Sidrat al-muntahā*. Thus, viewed from the end of *Surah al-Naḥl*, it showed two elements of human dignity; *taqwa* and *ihsan*, that drove him to reach degrees *qurbah* and *ma’iyyah* with Allah, Allah carry His servant form the al-Aqsa mosque to *Sidrat al-Muntahā*.

Studies and other assertions revealed by Muhammad Mahmud Hijazi, what is the most amazing if the verses unit revealed to the topic are specifically collected by other verses unit that contains a different topic, it will look like linkages between these units, thus creating relationships that are mutually reinforcing and refining and deliveing unity of matching topics. The example is the problem of God’s divinity in all Quran verses Koran always in step with the verses that explain the problem of human nature, creation and development. It seems that all of these verses form one unified thematic structure in the divinity topic.

Currently, the principle of thematic unity in the Qur’an has become the most important part of the methodology of contemporary interpretation, as an integral part and complete methodology from previous thematic interpretation. Therefore, scholars gave attention to this principle and make it as a subject and main object of which is explored in their works. Some are incorporating these principles in their commentary method as practiced by Sayyid Qutb in *fi Zilāl al-Qur’ān*.

That is why, Shaikh Tahir bin Ashur in the introductory of *al-Tahrīr wa al-Tanwīr* states: “Each surah has a purpose and the principal theme, as a shaft distribution for other themes.” He continued, “every time I mention a surah, I immediately explain all the content of its meaning, so that the commentary reader does not get
stuck in a vocabulary explanation, the meaning of the sentence, and take it as a separate section, spin around the beauty of its structure, thus blocked from beauty of the phrases.”

Other contemporary commentators, are persistent in breaking down the principles of unity thematic on Quran is Sheikh Abdul Hamid al-Farahi al-Hindi – cousin from the well-known historian-theologian Shibliy Nu’maniy – wrote a comment *Niẓām al-Qur’ān*, *Takwil al-Furqān bi al-Furqān*. Al-Farahi was convinced that unities thematic exist in all the verses of Quran and occur in all surahs. According to him, we know spontaneously that the beauty of the composition and sentence is the best quality of a sentence. We already understand the miracle of Quran. Therefore, its eligible if not giving attention to the Quran’s beauty of the composition and redaction, so can we neglect to understand linkages and relationships of the meanings of the Qur’an with other meanings, and firmness of sequence and it structure?

Al-Farahi stressed that the Quran should be practically considered as *Mizan* (weighing truth) and *Furqan* (separator between the haq and the falsehood) contained in Quran itself. Thus there is no narrative story that changing or modifying the intent of Quran. Narrative story – about al-Qur’an meaning– should be interpreted from Quran itself. It is the result of the Quran which are persistently guided by al-Farahi as having unified text (univocity of the Qur’anic text).

With his in-depth analysis on the Qur’an, al-Farahi directed to uncover *naẓm* (coherence) al-Qur’ān in a unique way. Namely taking into account the three constituent which *naẓm*, including the order (order/tartib), compliance (proportion / munāsabah) and unity (unity/wiḥdah), al-Farahi proves that the unity of interpretation of verses of al-Qur’an is able to.

Al Farahi stated: “Each surah imparts a specific message as its central theme. The completion of this theme marks the end of the sura. If there were no such specific conclusion intended to be dealt
with in each sura there would be no need to divide the Koran in surahs. Rather the whole Koran would be a single sura.”

In addition to the commentators above, there are some contemporary commentators intense parse this topic, among them is Said Hawwa, in his Tafsir al-asās fi al-Tafsīr, Abdul Muta’al al-Su’a’idi through his work al-Niẓām al-Fanny fi al-Qur’ān. Muhammad Inayatullah As’ad Subhani in his work entitled Al-Burhān Niẓām fi al-Qur’an, similar to the terms used by al-Farahi al-Hindi, and Muhammad Hasan Bajwadah wrote his work entitled Al-Wiḥdah al-Mawdū’iyyah fi Sūrah Yūsuf.

Not different from Nursi, and other contemporary commentators, Muhammad Abdel Haleem said that the Qur’an explains the meaning of paragraph or sentences in other verses of Qur’an, Al-Qur’an explains itself (Qur’ān yufassir ba’ḍuhu ba’ḍan, some parts of the Qur’an explain others) as recorded in Surah al-Rahman. Haleem also confirmed the need of internal mutual relationship, based on the context of contemporary issues, in order to afford a solution to the various contemporary problems. This can be achieved by modern linguistic method. So Qur’ān yufassir ba’ḍuhu ba’ḍan (different parts of the Qur’an explain one another).

On different perspective, Abdullah Darraz in the introduction of his book Dustūr al-Akhlāq fī al-Qur’ān, asserts Quran is not the study of philosophy, because it did not use the rules of philosophy and does not follow the pattern of teaching of the philosophers – the use and promoting rational methods in terms of terminology, classification, verification, and the exception to the arguments developed only at the level rational aspects, Quran uses a genial method, no comparison, because it is expressed with unity of comprehensive themes and objects of the two domains that are mutually reinforced; ratio and heart.

Agreeing with them, Mustansir Mir also confirmed the pattern interpretation of the twentieth century and the twenty-one marked by
numerous commentators who tend to reveal the Surah as a Unity. This interpretation is represented well by Sayyid Qutb in *Fī Ţilāl al-Qur‘ān*, Said Hawwa in *al-al-asās fi al-Tafsīr*, Ali Tabataba’i in *Tafsīr al-Mīzān* and others. Mustansir also acknowledged that this method has become a longstanding method (indigenous to the Muslims intellectual world). In fact, Mustansir asserted, Western Quran studies, such as Theodor Noldeke, Richard Bell and Montgomery Watt also conduct this assessment, they only reproduce and develop methods of the classical commentators.\(^74\)

Citing the opinion of Abdul Ghofur Mahmud Mustafa Jafar, many classic *mufassir*, particularly rational contextualist, which was adopted by Muhammad Abduh in *Manhaj Tafsir Adabi Ijtima‘i* - the base thematic method in the next period – have studied thematic unity.\(^75\) Contemporary thematic interpretation method, a method of integration of thematic and thematic unity method (*wiḥdah mawdū‘iyyah*) and (*al-manhaj al-tajmi‘iy al-takāmuli li al-mawdū‘ al-wāḥid*) which is a blend of historical context and linguistics.\(^76\)

Carried out a comparative study, the authors note at least four distinguishing points between *al-munasabah* and thematic interpretation or thematic unity:

1. The new thematic comments appear widespread and systematic methodological of modern era contemporary with the analysis that is focused on the theme, so as to display a holistic thematic unity.

2. *Al-munasabah* has emerged since the classical period, in which most commentators have conducted a study based *Al-munasabah* both among verses and surah, which confirms the strengthening of the al-Qur‘an’s *I‘jaz*.

3. Thematic interpretation pattern as a strong systemic epistemological identified with some of coherent terms such; thematic unity, organic unity or constructive unity.

4. *Al-munasabah* science has become one of the discussion *Ulumul al-Qur‘an*, in the contemporary era, developed as integrative
interconnective with literary interpretation methods as the basis on thematic method.

Many commentators or Ulumul scholars study Quran and writing Al-munasabah, like Abu Ja’far ibn Al-Zubair (al-Burhān fī Tanāsub Suwar al-Qur’ān), Sheikh al-Ghimari (Jawāhir al-Bayān fī Tanāsub Suwar al-Qur’ān), Jalaluddin al-Suyuti (Tanāsuq al-Durar fī Tanāsub al-Suwar), and other, then follow the trend of contemporary interpretation methodologies which are called tauhidi method (the unity of al-Qur’an). Thematic interpretation in the works of classical and modern scholars are not as fast and clear as al-munāsabah, then the contemporary mufassir reconstruct methodological methods of thematic unity interpretation( al-wiḥdah al-mawdū‘ iyyah).

4. Logical Process (Manṭiq al-Sairūrah)

Time becomes an important element in delivering humans to interpret the existence and intellect of humanity. Period or time has a strong correlation with the various variables of positive philosophical thinking, dynamic efforts of human life, both intrinsic and extrinsic. Many Muslim thinkers and philosophers poured ījtihād as the essence of period/time.

On the meaning of time, Nursi was quoted by Ashraf Sulaiman, take the spirit of the interpretation of the verse; “Afālam Yasīrū fi al-Arḍ fayanẓurū kaifa kāna ‘aqibat al-mukadhdhibīn”. It appears terms “mantiq al-sairūrah/logic proses” Process as an ongoing simultaneous effort towards the dynamics and the better change. In the Qur’an and Hadith it explained about period and its contents are always productive operations. Nursi gives hit points on human effort optimally leads to changes in dynamic and positive conditions. They were able to optimize their potential, according to Nursi, they will be able to grow and progress.
Nursi strongly emphasizes a person is not stuck in shortage and the his weaknesses but possible of a better future. Nursi condemned a man who dwells only on the activities of domestic areas while immersed himself in his not creative personal or passive Sufism life. However, a man must be able to break out of the various challenges, as facing the enemy in front of him. So he always chanted: now we do not drown in the vortex of time, but it should come out to survive, attack and thrive.\textsuperscript{80}

From this perspective, Nursi analyzes the time comprehensively as a manifestation of the evidence of God’s power and His majesty. Nursi reiterated several applicative rules can lead us on success, managing time gradually, which is the essence of the logical process.\textsuperscript{81} First, recognize the ability to manage time. Secondly, draw up priorities and realize the time urgency. Third, correct the mistakes in perceptions of managing time, and Fourth, knowing the techniques for optimizing spare time.

In essence, Nursi wanted to affirm in cosmology the logic process above, that human beings are seen as dynamic creative. Humans have the power and capability to grow and develop both mental and physical properties of the actual process and self creative. Therefore, there is a dynamic process in the form of creativity and the emergence of wider new alternatives. In the process of infra-human growing, internal determination is stronger. As being a dynamic, new human being earnest live or live his life simultaneously on active form. Human “exist” and constantly “become”. For Nursi, in accordance with the principle of “prosess”, the essence of someone’s presence, lies in his active, creative, and innovative harness potential for a new manifestation in life that gives more intensity of deep rooted living experience.
C. Characteristics of Nursi’s Tafsir

Inside his intellectual struggle, Nursi learned from some teachers from different backgrounds, confirming the character of his broad-minded and confined ideas and co-opted in the *al-fikr al-mudayyaq* even *al-aql al-mughlaq*. Terms written by Louis Wirth in his book “The Ghetto” and Jeremy Seabrook book which was later adapted by M. Amin Abdullah with the term “Ghetto Minded”, In this context, the term ghetto used to isolate a life group. In etymology, Ghetto means waste dumped on the outskirts of the island, which is used as a symbol of marginalization of the mind or the closure of person thinking.

Although Nursi tends to keep the authenticity of the consistency in the text and classical literature, he was not co-opted by a Ghetto mind, even incarnate as a credible person, upholding the values of the prophetic with fixed universality maintaining the authenticity of the Islamic values. No wonder, if Nursi has a coloring scientific mindset style, including his methodology of interpretation. Nursi required, a number of mufassir qualification before being able to interpret the verses of Quran which bounces in style, patterns and methods of thinking.

Nursi requires, a *mufassir* must qualify freedom of thought in the verses interpretation, because without it, it will reduce an important aspect of the objective study of Quran as expected. Nursi asserts:

ضرورة توافر الحرّية الفكرية للمفسّر، إذ بدونها يختلّ جانبا مهمّا فى الدراسة العلمية الموضوعية المرجوّة

“Freedom of thought is necessary for a *mufassir*, because without it will lose important elements in order to produce the correct interpretation and objective as expected.”
It can be observed how Nursi interprets the Quran;

1. Using a Sufistic approach/methodology of Irfani isyari. *Risale-i Nur* is concrete evidence of high level Quran interpretation. Only, in his interpretation, sometimes Nursi uses *burhāniy rūḥiy* methods, and interprets it using *dhauqiy ‘irfaniy* approach. Thus, it is not surprising if the reviewers see a strong influence in the *isyariy* interpretation.\(^{86}\)

2. Integrating the methods of *al-tafsīr al-isyāriy* and *al-tafsīr al-ma’thūr* which are based on *burhāniy rūḥiy*. Nursi was intensely combining the explicit textual meaning and implicit contextual meaning.\(^{87}\) For example, when the meaning of verse “*Maraja al-baḥraini yaltaqiyān, bainahumā barzakhun lā yabghiyān.......*”.\(^{88}\) or verse “*la abraḥu ḥattā ablughā Majma’a al-baḥrainī au amḍiya ḥuqubān........*”\(^{89}\) *al-Baḥraini* interpreted as *Baḥr ubūdīyyah* interpreted in the level of mandatory *qat‘i*, and *Baḥr ubūdīyyah* in undoubtedly *zanni* level. Oceans and seas of hereafter, natural ocean physical manifestation of the real with the supernatural metaphysics, or natural ocean Eastern and Western thought.......\(^{90}\)

3. Using a strong argument *aqli Burhani*\(^{91}\) integrated with various aspects based on the capabilities, sublime personal integrity. For example, in the style of other interpretations, Nursi pointed out the human potential to act as a representative of God and make the angels acknowledge the status of man as a creation with honor and respect. In the Quran cosmology, the angels are endowed with limited knowledge of God, and they worship God with sincerity and perfect consciousness, they do so because they do not have free will to disobey Him.

Then, on the other hand, humans are given not only knowledge of the entire name of God, but also with free will: if humans using knowledge of the *asmā‘ al-husnā* to worship God on his own accord, he climbs degrees above the angels and fulfills his destiny as the jewel and the crown in the creation of the cosmos.
However, if he did not breach the knowledge and failed to fulfill their mandate to God; he will sink into the position described by the Qur’an as the ‘lowest of the low’. The ‘trust’, then offered to anyone who receives the ability to know God with a beautiful name in the properties of perfection.  

Whoever receives the trust must also perform the responsibility either to uphold or discard what is given to him in accordance with the donor’s wishes. In the context of trust offered by God, the responsibility which is important, the purpose of actually practicing that reflect God’s properties and act not only in behalf of His name, but also fit with His will. Only when people grasp the importance of trust it means, in practice to accept with effort, that could be seen why cosmic phenomena like the sky and the mountains – both symbolizes the power and majesty – but refused the offer of responsibility.

4. Although Nursi performs a comprehensive interpretation based on various social reality (wāqi’ al-umma), issues of faith, weakness, deislamisation, deconstruction of Shari’ah, mental degradation and demoralization, but he does not do any free interpretation/liberal or exaggeration in the isyari interpretation as we find in several Sufi isyari interpretations.

5. Carefully and detail in interpreting the verse, because he always connects and even interconnect with real issues based on the concept of faith and shari’a in inductive argumentation, thus seen intact building in each interpretation. Not to mention, Nursi also laid the foundations of new interpretation in this book as an example of critical literature analysis, fascinating contemporary comment observers of language and I’Jāz al-Qur’ān.

6. Aspects of rationality and elasticity done in a holistic and balanced approach, Nursi’s interpretation as seen in paragraph “wa ‘allama Ādam al-asmā’ā kullahā thumma ‘araḍahum ‘alā al-malā’ikah....” Nursi, parse rationality arguments on four basic
segments: First, on the first verse he woke terrorist assumptions on the human creation, *khalq* Adam. Second, strengthen with the functions of leadership and caliphate man, occupies the highest position. Third, the power of thought and human rationality in the power function of reason placing on the top position of the angels. Fourth, the advantages in performance and profile of Adam humanity, a very adequate and real proof, and perfect appearance against all living beings. “*asma*” taught first to Adam justify the basis of human capital to increase the potential of rationality simultaneously continuing for means the development and dynamics that can not be separated from God’s guidance and instructions.\(^\text{95}\)

By Colin Turner, this type is referred to a thought and intertextual reading.\(^\text{96}\) Intertextual is an approach to understand a text as inserts from other texts. Intertextual also understood as a process for connecting verse/text comprehension of the past with the present reading. Intertextual also compared, align, and contrast a transformative text with its hipogram. The purpose of the study is providing more intact textual meanings to the context of the Quran’s verses. Interpretation and exegesis as a scripture verse is often to do with the historical elements thus giving more meaning, if associated with various elements of a full life

7. Nursi emphasizes in his comment on the construction aspects of the text (*al-naẓm al-Qur’āny*), knitted in *I’Jāz lughawiyy* and *balaghah* science. *I’Jāz al-Qur’ān* will be obvious in the construction of the text. Reinforced with a full explanation of the aspects of harmony (*al-munāsabah*) verse with other verses or surah by another surah.\(^\text{97}\) As recognition of Muhsin Abdul Hamid, the characteristics of the commentary are very visible in the strength of it’s *balaghah*, literary wording, intertextualisation explanation of details on the various words in the Qur’an. Nursi does have a very strong influence of al-Jahiz in his book *Naẓm*

8. As an example of how Nursi is very skillful in the interpretation of literature by using structural texts analysis in the Qur’an (nazm al-Qur’ān), interpreting the verse, wa mimmā razaqnāhum yunfīqūn...  

Besides, in a very fascinating study also explained in detail about the construction of text (nazm Qur’āniy) in paragraph “wa la’ in massathum naḥfatun min ‘adhābi rabbika...”  

9. This interpretive approach views the text of Quran as a final text but yet requires interpretation. The scholars, contemporary Islamic thinkers eager to approach with varied methods; such as linguistics, philology and literature. Western scholars’ who use this method are Angelika Neuwirth, AH. John and Thomas Hoffmann. By using literary historical method, Neuwirth considers that the text of Quran as the past. However, he did not assert that the Qur’an as an artificial/imitation from other texts. As the story contained in surah al-Rahman can not be seen as an imitation of the Psalms 136, because of the linguistic aspects and the contents are significantly different in surah al-Rahman. This statement is also shared by AH. John and Thomas Hoffmann. Although similar in shape, but Nursi has a Methodological foothold with special characteristics in his commentary  

10. Describing two different entities between al-Qadr al-ilāhi and al-juz ‘al-ikhtiyāry, Nursi uses a unique rational approach, logic transcendent, as the antithesis of liberal logic that is used by Mu’tazila. In view of Mu’tazila, human being have the power to create his actions, which raises a material outlook. These were rejected by Nursi, because God is empowered to create action of humans, and humans ability to utilize most of the power that is given from Allah. According to Nursi, there are two-dimensional perspectives. First, the dimension of human ownership (milkiyyah), which is seen from the visible aspect.
Second, aspects of Rabbani (*malakātiyyah*), which is seen from the invisible aspect. Although sometimes humans look ugly, it could be good in essence (*al-Qadr al-ilāhiy*), because creation destined to perfect other system or cosmic cycle, it will look harmonious and beautiful.

Among the characteristics of Nursi’s most prominent interpretation is not using a source of interpretation of any literature except from the light (*faiḍ*) of Quran. Almost all the work of his magnum opus *Risale-i Nur*, was written by Nursi in nomadic movement from prison to prison, and one of his *Ishārāt al-I’Jāz* actually written during the war against Russia’s while horseback riding. It is not surprising, if the pattern and prototype interpretation is based on the originality of thinking that by Ihsan Qasim al-Salihi is called as a source from divine inspiration (*mulhimah ilāhiyyah*).106

The prominent features in the interpretation Said Nursi are:

1. Making Quran as the main master (*ustādhiyyat al-Qur’ān*). Quran is the only teacher, counselor for Nursi, and he never turned to other books or used other literature while writing his book.107

2. Bring up and interpret the Qur’an completely. The Qur’an is the book which contains all the sacred nature of science. Thus, Nursi requires for a *mufassir* to master the various disciplines in depth, linguistics, theology and science of science. An interpreter must have a comprehensive and broad horizon of thinking and sharp analysis, and based on total sincerity and diligence firm with excellent intellectual capabilities. However, still have to abstain from the elements and personal motives that pollute the purity of interpretation

3. *Ikhlas*. Nothing else in the interpretation except for seeking His pleasure. Interpretation completely oriented and dedicated to God, and there is no interest whatsoever - both material and immaterial – as illustrated by Nursi on the spirit of paragraph
“wa lā tashtarū bi āyātī thamanān qalīlān”.

4. Dialogue of Quran with all levels and elements of society. Quran appeared as the face of civilization to address the needs and challenges of the times, as if it was demoted by God for every period. So an ideal interpretation according to Nursi is capable to discuss Qur’an with all of society’s demands with various conditions of ethnic, religious and socio-geography.

The interpretation of the Qur’an is not just for the sake of a human community, but rather global humanity indefinitely. At this point, Nursi interpretation has elastic characteristics and accommodating contextual, but still rests on the authenticity of the text.

5. Positive Affirmations. Various evidence used by commentators in providing confirmation and affirmation of the faith principle in Qur’an permanently is a concrete and strong evidence of the Quran unwavering transcendental truth. Then no longer referring to scientific theories whose truth is relative and always changing from time to time.

6. Align morals. As the Prophet’s message oriented to form a good public, then the content of the Qur’an is to improve the low morale, due to faith residues originating from various insanity.

7. Free from various personal motives, and not afraid to die. Nursi pledged, he will remain the voice of and content with Quran despite any risk he faced. Nursi gave the title *Khādim Qur’ān*. An interpreter of Quran must have the courage in uncovering the truth, with a strong mentality and solid faith.

1. **Between Context and Internal Relationships**

One thing that stands out in the style of Nursi’s interpretation is his tenacity to interpret Quran from only Quran itself. According to Nursi, the universe and the Quran is a written by divine power. So, the interpretation pattern provides confirmation on holistic
thematic aspects. Nursi reveals that this is natural by all sides, has an interpretation (*al-kaun yufassir*) with a very clear thematic unity to humans.\(^{109}\) Essentially, this nature as God’s verses are visible and create (*al-Kitāb al-Mukawwan*), and the Qur’an is god’s written verses. (*al-Kitāb al-Mudawwan*)

As a logical consequence, an explanation of the verses are visible, far away? more variants and diverse of the written verses. Thus, the central textual written passages (*al-mudawwan*) are a base of exploration and interpretation on the content of the visible contextual verses (*al-mukawwan*). The term contextual is the situation that surrounds the reader.\(^{110}\) In the dictionary of *al-Mawrid*, Munir al-Ba’albaki interpret that context with:

1. *al-qarīnah* (indication), or *siyāq al-kalām* (linkages, background of case statement),
2. *Be’ah* (atmosphere) *muḥīṭah* (which includes, circled). then contextual interpreted as *qarīniy, mutawaqqif ‘alā al-qarīnah* (consider indications and conditions).\(^{111}\)

In the context of Quran interpretation, the assumptions built interpretation is similar with the assumption of textual interpretation, namely *ṣāliḥ likulli makān wa zamān*. However, this interpretation differs in understanding the meaning and substance of excavation ways. This contextual interpretation type of Quran is implicitly with the spirit of substantive, dynamic and solutive.

It is seen from the relation between text (*al-mudawwan*) with a context, the Quran interpretation can be classified into two; namely top-down interpretation that departs reflection (text) to the practical aspects (context), and a bottom-up interpretation that departs from praxis (context) to the reflection (text).\(^{112}\) According to the mapping of the scholars since the beginning of the first half of the 20th century, Quran interpretations are colored with the topdown model. However, in line with the demands of contemporary times, the interpreters
started to apply a bottom-up model of interpretation. One form is applicable interpretation which can be defined as an interpretation that chooses focus on contemporary humanity problems.

Related to Nursi’s, commentary style in the *Risale-i Nur* it can be formulated the theoretical foundations and philosophical at the same time.

1. Starting from the accentuation of human liberation from the shackles of atheism, secularism, positivism erroneous and false rationalism. Nursi firmly leads people’s modernity to spiritual emptiness and morality. Inequality and unrest in modernity, Nursi parses the emancipatory vision of Quran to provide a solution to the humanity problem holistically. It departs his position as a Muslim which is convinced of the truth of the teachings of the Qur’an and its relevance as an all age solution.

2. Nursi also gave ideas and thoughts for reform, both in terms of *akidah, shari’ah* and morality. Creed is the spirit that determines motives and the philosophy of human behavior. Nursi initiated *maqāṣid al-Qur’ān*; emancipatory monotheism and God’s relationship with the universe. While *shari’ah* serves as the basis and guide governing human attitudes and behavior in order not to digress with an explanation of *maqāṣid al-sharī’ah*. Aware of ethical and moral relativity, Nursi actualizes main objectives of the Quran as a process of a harmonious life creation and dignity.

3. Using rhetoric theological by using the three entities potential human; intellect, emotions and conscience to understand the doctrine of the text. This matter seen for example on the issue of the veil. Although Nursi stated that wearing the veil is obligatory, but he said it can not be enforced, but through a persuasive cognitive approach. In the case of polygamy, Nursi also built arguments that the explanation is more comprehensively philosophical and multidimensional. Likewise about feminism, explained integrally by Nursi, in contrast to the issue of feminism echoed
by the activists of radical feminism that is packaged in a partial vision, so Nursi stated it appears polemical and problematic.

Researchers saw there were some points of the pattern and style of interpretation developed by Nursi.

1. Not busied himself in theoretical linguistics and etymology, it was not too intense. This can be seen in interpreting veil verses, polygamy and the division of inheritance and cutting off hands laws. Nursi gave more rationalization and argumentation focused on text messages and *maqāṣid al-sharī’ah* (spirit of law) rather than disclosure lexical meaning of the text, as he said not touching the deepest essence.

2. If Nursi study semantics, it was to reveal the assertion meaning of the text of *maqāṣid kulliyah li al-Qur’ān* (objectives principal of The Koran). However, Nursi reminded, though we need to take a variety ways and means to arrive at the four main objectives,¹¹⁵ yet should not be too busy with the means and forget the purpose. Indeed, Nursi insists that the urgency of interpretation not on Quran interpretation perword, but how can ground the interpretation of the Quran and act an the function. So, not surprisingly, Nursi bustles about and puts attention on the real problems of the people, as a positive movement (*ḥarakah ījābiyyah*), altruistic and positive movement transnational inspired by the basic teachings of Quran in the expression of rhetorical questions “*mā lakum lā tanāṣarūn...*”¹¹⁶ Altruistic attitude will find each other helping in goodness *khidmat al-ghair*, or known with hizmet.¹¹⁷

3. In interpreting Qur’an, Nursi did not use reference books apart from emanation of spiritual experience and Quran (*faiḍ al-Qur’ān*). And, also was not keen to reveal the meaning of the Qur’an in the study of lexical words and terms, letting Scholars showing dissent on various issues. From explanation and analysis above, Researchers believe that the interpretation of patterns and
accentuation more geared by Nursi to the devotional aspect of social, rather than individual piety.\textsuperscript{118}

2. Contemporary Tafsir Paradigm

For some groups, tafsir paradigm that reflects to characteristics of a particular interpretation era, since it is not revealed explicitly and clearly. Many considerations and analysis used within the parameters paradigm of contemporary interpretation. There are a number of trends and characteristics of the paradigm of contemporary interpretation that we can see\textsuperscript{119}:

1. Interpret Quran in the Perspective of Enlightenment Rationalism. Among this type of interpretation is \textit{al-Tahrîr fi Uṣūl al-Tafsîr}, Sir Sayyid Ahmad Khan. According to him, the metaphorical interpretation (\textit{ta’wil}), is not a secondary reinterpretation of the text, but the reconstruction of the original meaning. God himself has chosen to use a metaphorical expression in the text of the Qur’an.

2. The scientific Tafsir al-Quran (scientific exegesis). Some interpretations of this kind called, \textit{Al-Islām wa al-Ṭibb al-Ḥadīth} of Abdul Aziz Ismail (1957), \textit{Mu jizāt al-Qur’ān fī Wasf al-Kā’īnāt} works by Ahmad Hanafi (1960), \textit{Al-Qur’ān wa al-Ilm al-ḥadīth} by Abdurrazzaq work Nawfal (1959). However, not all contemporary commentators agree with this scientific interpretation. Some commentators who oppose this method are Muhammad Rashid Rida, Sayyid Qutb, Amin Al-Khuli and Mahmud Shaltut.

3. The literature interpretation of Quran (literary studies), spearheaded by Amien al-Khuli. He stated in \textit{Manāhij al-Tajdīd}, that al-Qur’an “\textit{Kitāb al- ‘Arabiyyah al-Akbar al-Adabiyy atharuhā wa al-a’dam}” (the greatest book of the Arabic Language and most important literary work). Among this type of commentary is the work of Sayyid Qutb, \textit{al-Tahwîr al-Fanniy fî al-Qur’ān}; Shukri

4. Development of New Methods: historicity study of the Qurʾan. Some kind of contemporary Muslim thinkers such as Muhammad Daud Rahbar (God of Justice), Fazlur Rahman (Islam and Modernity in the theory of double movement), Nasr Hamid Abu Zayd (*Mafhūm al-Naṣṣ*) and Alla al-Fasi (*al-Naqd al-Dhātiy*)


6. Thematic Interpretation (*al-Tafsīr al-Mawḍūʿiy*). In contrast to the classical commentators, the contemporary ones tend to use various approaches, inter-disciplinary or interconnective in a variety of disciplines. However, so many methods developed in the contemporary era, thematic method seems to be the most desirable and used method. Abd al-Hayy al-Farmawi, giving concrete steps of interpreting methodological thematic. First, choose or define the problem of the Quran to be thematic studied. Secondly, track and collecting the verses pertaining to issues have been established, *makkīyyah* and *madaniyya*. Third, compose coherent verses according to chronology decline in paragraph, accompanied knowledge with the background of the decline in verse or *asbāb al-nuzūl*. Fourth, determine the correlation and harmony (*al-munāsabah*) of verses mentioned in suras. Fifth, arrange the theme of discussion in frame fitting, systematic, perfect and intact. Sixth, complete discussion and description of *hadith* if necessary, so that the study and analysis is increasing sharply and clearly. Seventh, learn verses as thematic and comprehensive manner by collecting the similar
verses, a compromise between the verses ‘amm and khāṣ, between muṭlaq and muqayyad, synchronize verses that seems contradicted, thus the verses were met without distinction and contradiction.\textsuperscript{121}

Thematic interpretation method (\textit{al-mawḍū'iy}) has several advantages. First, the thematic method tries to uncover Quran verses as a whole (unity of Qur’an), possible to obtain a thorough understanding of the Quran concept on a particular topic. At the same time, a \textit{mufassir} is able to remove the contradiction perceived and no preconception of the Quran verses. Thus, the understanding of the results with this model will be very different from the traditional method which tends to be atomistic and partial. Secondly, the method in accordance with the spirit of modern era demands enable us to produce a law derived from the Quran in the legal form of the material and practical law which is easily understood. Third, thematic method is practical, so can be applied directly. This way is easier, very effective and efficient because it can leave other verses that have nothing to do with the studied issues.\textsuperscript{122}

Another case Hassan Hanafi, developed a method of thematic interpretation by focusing on social reality.\textsuperscript{123} This commentary is more focused on the present condition of society in various dimensions. Thus, resulting in temporal interpretation that does not necessarily fit if applied to a different case. For him, interpretation is not just reading the text, but the transformation effort and handed solution to the social problem happening.

According to Hanafi, the objective meaning of the Quran, desired by the contemporary Muslim thinkers, as Fazlur Rahman and Amina Wadud, may not be achieved. According to Hanafi, the great distance between times is why? the Qur’an descended to our present condition. Interpretation results are always covered by presupposition and \textit{mufassir}’s interest respectively. In fact, according to Hanafi, the nature of interpretation must be impartial, solution-
based, productive and transformative. Moreover, reaffirmed that the product of interpretation, must cover whole, circular and related to each other; individual (being, sein), and other individuals (being with others, mitsein), and individuals with nature (being in the world, *In-der Welt-Sein*).

Hanafi formulates eight steps must be carried out by commentators who will interpret the Quran. First, commentators should have concern and a strong commitment to make changes on social conditions of the community. Second, to formulate concrete objectives, commentators did not enter a vacuum space without knowing what he was looking for. Third, inventory and make a synopsis of verses that are specifically discussing a theme. Fourth, make classification of the verses on the basis of linguistic forms. Forms of language can be classified, verbal and nominal, verbs based on time, amount, possessive adjectives, and vocalizations. Fifth, build the right structure by means of the target. The meaning and the object is an internal matter of two sides. Meaning is a subjective object, while the object is objectively subject. Sixth, analyze the facts and identify the actual problem in a social community. Seventh, make a comparison between ideal and reality. Connecting the ideal structure is a result of the text deduction of factual problems through concrete statistical calculations. Eighth, describing forms of action which resulted in the formulation of practical as the final step of the process interpretation transformative.

Moreover, the interpretation of Quran is often based on internal relations between words and melody sounds, such as ḥuṭamah, humazah and lumazah. ḥuṭamah interpreted in accordance with the harmony of words in a Surah.

They acknowledge the principle of harmony and conformity (*al-munāsabah*) between words in the Qur’an. Order vocal integrative and bringing a very solid symbolic meaning (intertextual).
An Interpretation model that develops in tune with the contemporary paradigm within a discipline will bring the methodological assumptions. Assuming it’s used to analyze and dissect the issues of science. According to Thomas Kuhn, as quoted by Ian Barbour, a theory in science depends on the paradigm. As similar, the development of disciplines is strongly influenced by the development of a paradigm.

It is also true in the social sciences including interpretation developed in the contemporary era, which has a variety of different assumptions assuming the commentary of the previous era, Quran is a living text and always interpreted newly. That is what is referred to as a renewal paradigm interpretation, a paradigm shift.

Actually commentary renewal is not to transform and revitalize text or change the substance of the text associated with the times. Subjecting verses of Quran is vis a vis modernization with *ta’wil* analysis as a medium to express “its intellectual excercise”. However, the true growing and changing is the ratio of man power if honed and optimized to think. Or be mature if it is consistent with intensive and deepening (*tadabbur*) the study of Quran. Renewal scope in the interpretation is based on the true faith (*ṣiḥḥah al-i’tiqād*), refers to the rules of correct interpretation, principled *Rabbany*, and equip themselves with a solid scientific basis of Islam.

Some contemporary Muslim thinkers have conducted a Quran study using varied approaches. Sayyid Qutb and Hamid al-Din al-Farahi for example, offer a literary approach in an effort to understand the Quran. In this case, the Qur’an is understood not be separated from the aspects of linguistics, text and historically. Therefore, a thorough understanding is also not be separated from the third elements, all of which depart from the context of the seventh-century Arabic culture based on the downs of external context of historical verses background.
As what Nasr Hamid who wanted to convey that guarding against *turath* (tradition) is not only done by avoiding tradition from “threat” of change, with the sacred and considers its interpretation to have reached the final point. Nasr, pointed to three levels of verses meaning. First, the meaning of which refers to a historical fact can not be interpreted metaphorically. Secondly, the meaning of which refers to a historical fact can be interpreted metaphorically. The third meaning can be expanded based on the significance of the context revealed socio-cultural in which the text appears.\(^{131}\)

In addition, the study of contemporary interpretations takes *bayāni* interpretation methods. This method is a development method of literary interpretation offered Bint al-Shati’ were introduced from Amin Al-Khuli with *al-Manhaj al-Adabiyy fi al-Tafsīr* or literary interpretation method, which includes two aspects: the study of contextual Quran and textual study or the manuscript of the Quran itself. Studies Quran Contextual in general will deal with the following tasks: First, identifying the text of Quran and to describe the chronology of historical aspects. Second, dig up information on the current situation and the Quran background is revealed. While the textual study or Quran manuscript, start with pronunciations study of Quran. A *mufassir* should understand evolution as the meaning of each term and phrase in the Quran as well as the implications of the linguistic.

In order to an accurate understanding of a word, first, a mufassir should test lexicography on every word he wants to interpret, to find possible definitions of vocabulary and to determine whether that’s an original Arabic word or not. If it’s not an Arabic word, the interpreter must know the meaning of origin and of its use. After that, al-Khuli requires an interpreter to return to the Quran itself finding the meaning and usage of same word in other verses in the Qur’an.

Second, an exegete must perform a grammatical test (*nahwu*) on each word in the Qur’ an verses.\(^{132}\) Al-Khuli stated this study
requires exegete devices such as *nahwu, balaghah* and others. But these sciences are used only for the purpose of understanding and determine the meaning of sentences or phrases in their context and not as standard for all uses.

Bint al-Shati’ attempts to apply the methods of al-Khuli in his commentary. Method which was built by her husband, developed into a new method that includes four steps: First, dig the exact meaning of each word and expression and style as much as possible through literary studies with full accuracy. Second, Building a correct understanding of the text of Quran through Arabic spirit, based on the style of the Quran itself. In other words Bint al-Shati’ in his case considers that the Quran is criterion in judging differences of *mufassir* opinions. Third, lay Quran studies on a thematic approach to collecting the verses in a theme of various surah. This is one reason why she chooses fourteen surahs which clearly show the unity of the topic. Fourth, Track chronology decline in a paragraph (*asbāb al-nuzūl*) in order to know the context of space and time to avoid additions of narrations *Israiliyat*, and *mazhab* fanaticism.

Uslub used by Bint al-Syathi’ in her commentary is very good, clear and easy to understand. Elaboration is often reinforced by traditions and discussed in verses which she interpreted to find the orientation and to understanding a surah or verse. Likewise with previous scholar’s opinions, Bint al-Shati’ always refers and introduces the interpretation and the understanding of expert scholars language and religion as al-Tabari, al-Nisaburi, al-Razi, al-Suyuti, al-Zamakhshari, Ibn al-Qayyim, Muhammad Abduh and others, and then she decided on her own opinion. But somehow, interpretations patterned *bayani* do not reflect as coherent and integrated in the teachings of the Quran’s fundamentals, because a *mufassir* sometimes get’s stuck in dialectics and hegemony literature that lulled.

Nursi also uses a literary approach based on interpretation of the thematic unity method (*al-wiḥdah al-mawḍū‘iyyah*). Some
characteristics of Nursi’s interpretations can be summarized in the elaboration of the following: First, Nursi did not interpret all the verses of Quran completely, but he interprets them partly to sharpen the discussion relevant to contemporary issues. For him, interpreting the whole of Quran is a difficult task to be carried out by commentators individually.¹³⁴

Second, to do indepth exploring of the meaning of the Quran and trace the essence of the beauty should have to reveal aspects of the literary/art and correlation with the modern science, it is done by the capable and credible scholars in its field, with foresight and a width of insights and outlook in interpreting the Quran.

Third, do not justify the particular method of interpreting Quran as the other commentators. However, Nursi combines various methods of interpreting Quran. In fact, as readers of Nursi interpretation, assume that using ishāriy/implicit method, and do qur’ani interaction is dhawqiyy. In fact, once again Nursi did not stay bound with any style of interpretation in interpreting Quran.¹³⁵

Nursi confirms the need for qualifying someone who will interpret the Quran is strictly a must:¹³⁶  a). Meet all the intellectual requirements of Ulumul Qur’an. b). Making Qur’an as the cornerstone-primary teacher or supervisor c). Stay awake from various influences of individual and communal, free from intrigue and personal interes when interpreting Quran d). Dedicate his self as loyal and sincere only to God e). Think positive and objective to underpin his method of interpreting Quran. f). Keep away from ego, ujub and intellectual snobbery g). Free from their personal interest, or the strong influence of sectarianism especially primordial elements.

According to Fahd Al-Rumi, a contemporary interpretation methodology, consist of three kinds: al-manhaj al-bayāniy, al-manhaj al-mawdū’iy, and manhaj al-tadhawwuq al-adabiyy,¹³⁷ each represented well by Aisha Abdurrahman (Bint Shati’) for the first category, Mahmud Abbas Al-Aqqad for the second, and Sayyid Qutb
to the third category. While Nursi, chose combining the second and third for adaptation and improvisation methods in interpretation

3. Variable of the Truth Nursi’s Tafsir

In context of Quran interpretation, the main problem and crucial issue is determining the parameters of truth/objectivity of interpretation. So a product can be restrained and guided in its interpretation. Without the concrete parameter, the result of interpretation will be difficult to be determined objectively and scientifically. In fact, some have claimed the results of Quran interpretation as nothing objective, because it is based on presupposition and prejudice of interpreters. So then, locating and defining benchmarks to find a science foothold of objectivity becomes important and urgent.

No doubt, the criterion of truth is very relative and intersubjective. However, there is no harm for researchers to formulate parameters of the interpretation validity based on a scientific theory in philosophy science. Referring to the literature of the philosophical science, a truth measure of thinking called by Ralph CS Walker with “theories of truth”, three things inside; coherence, correspondence and pragmatism.

Although the three of theories used to test empirical science of false theories, but all three can be used and implemented in testing interpretation validity, certainly in the context of Nursi’s interpretation. In the Risale-i Nur, it could be argued that Nursi using the methodology of interpretation that can be assessed from the logical and methodology consistency, and indicates the principle of coherence (tafsir al-Āyat bi al-Āyat).

Researchers can be pointed out here that, first, assessment results of Nursi use many interpretation methodologies which can be weighed parameters, assessed and studied aspects of logical consistency. This reflects to the coherence theory. Second, the results
and interpretation of Nursi confirms the elementary strength as an effort to apply and ground various divine concepts in the text of the Qur’an with contemporary development problems, for proving the existence of a strong correlation between the Qur’anic texts with context based on normative values of metaphysical truth with concrete historical empiric. Third, Nursi has an axiological mindset, so interpretation results are able to provide alternative solutions for most present people’s issues. This reflects the pragmatism theory. With three theories of truth, the author tries to see and weigh the methodological interpretation of Nursi.

a. Symbiosis of Text and Context

Indeed, many reviewers of the Quran set various formulas and parameters of truth, especially in the context of interpretation. It is seen from differences that arise in providing a benchmark interpretation, based on two fundamental aspects, first referring to al-athar, second, on al-ra’yu and the third is a symbiosis of both. From the variety of interpretations, Salaf scholars and the majority of the classical commentators stated that the tafsir al-Qur’ān bi al-Qur’ān is the highest rank because it was most favored by the Prophet. That is why, the Salaf scholars are very strict with the various requirements to receive bi al-ra’y method, because man takallama fi al-Qur’ān Bira’yihi fa aṣāba faqad akhṭa’a. Whoever interprets Qur’an with the opinion of his ratio, although its true, it remains as mistake. (HR. Abu Dawud and Tirmidhi).

Ibn Taymiyyah was also one who thought this. As a prudence, he confirmed four kinds interpretation of the Al-Qur’an text; First, the interpretation that is only known by the Arabs, Second, interpretation of the text that is not known and understood by humans because of limited knowledge. Third, is the interpretation known by scholars, commentators and intellectuals. And fourth, the interpretation that only God knows the actual nature. According to him, on the third level, mufassirs search the meaning of Quran text and explore
content of meaning remain grounded in the correct text and context.

Abdurrahman al-Sa’di mentions in detail the terms and rules interpreting Quran. In early chapters, he describes six basic points. First, basically no verses of Quran are contrary to (ta’āruḍ), if it is suspected there is a conflict, the because of inaccurate understanding of the Quran. Second, the vague notion referred to the obvious. Something doubted can not disregard something reassuring. Third, all verses which raises doubt but it has an answer. Fourth, reconcile verses mutashabihat and mukkamat. Fifth, ‘alif lam’ on adjectives and ism al-jins refers to all the senses are covered. Sixth is al-nakirah in the context of al-nafyi and pointed general sense.

So many rules needed for considering commentators of the Quran. Al-Sa’di said man must understand and follow signs in order not to lose direction in interpreting Quran. Moreover, interpretation according to Quraish Shihab, is an explanation of the word of Allah in accordance with human ability to be stratified by different propensity. Differences in interpretation outcomes also vary due to the cultural differences and surrounding intellectual commentators.

Moreover, the verses of Quran— borrowing an analogy of Abddullah Darraz – are Like a diamond in each corner which emits a different light is emanated from another angle. And it is possible, if we invite others to look at it from another angle. He will see more, compared to what we see.

Furthermore, debate between the text and context into a discourse continuously occured. Sa’adia tried to unravel the tension of two groups. He was very aware of the consequences that may arise from deviation meaning of the Quran. According Sa’adia, mufassirs led dialectically to choose, either to interpret it freely in context by taking the point meaning (esoteric interpretation) or stand to the text (exoteric interpretation). The decision is an important part of the interpreter, that can not be exclusively claimed takwil al-Qur’an method it is better, but we need to realize there are other methods
which can complement each other. Then, commentators keep moving between two parameters; reason and revelation. Revelation does not become a closed corpus of herself receiving interpretation, as well as sense should not be free to do interpretation of revelation.\textsuperscript{147}

The solution provided by Ibn Jarir al-Tabari who more inclined referring to the meaning of esoteric literal textual, also unsatisfactory parties who tend to connotative contextual meaning. In this issue, Tabari reiterated \textit{wa-taujīh maʾānī kalām Allah ilā al-ashhar aulā mā lam tathbut al-ḥujjah bi-khilāfīhi} (directly interpreting God’s word to its commonest meaning is more appropriate as long as no proof has been established to the contrary).\textsuperscript{148}

Epistemological paradigm based on the method of interpretation textually oriented rests on the verbal-tekstual frame, with explanation guided by \textit{bayani} reason, namely framework that construct the meaning through comprehensive textual verbal in accordance with normative language. The interpretation method is contextually oriented based on a framework developed in contemporary social methods.\textsuperscript{149} Truth is measured by consistency with product interpretation, is it able to answer the question of socio-religious or not.

The most fundamental parameter of the two typologies lie on the principles it stands for. Methods of textual interpretation are adhered to the rule of \textit{al-ʿibrah bi ʿumūm al-lafẓ la bi khuṣūṣ al-sabab} (provision’s meaning based on the universality of the text, and not on the particularity. So that powerful linguistic factors combined with the deductive \textit{bayani} reasoning in which the position of Quran text is the basis of interpretation and language as the main tools of analysis.

While the method of contextual interpretation is based on the principle of \textit{al-ʿibrah bi khuṣūṣ al-sabab lā bi ʿumūm al-lafẓ} (meaning provision is based on particularity causal, instead of the universality of the text). The implication of this theory, which is
first to understand the original meaning of a text, then browse the elements historically that cause a decrease in the text. After that, contextualization carries the meaning of the faced problems. In fact, the application of contemporary interpretations are not frequently used the principle of *al-ibrah bi maqāsid al-shari’ah*. These rules seek creative synthesis in interpreting the text which is based on the goal mandatory a religious doctrine.\(^{150}\)

Indeed, students of Quran and many contemporary commentators emphasis on the contextuality, which are based on the spirit of wisdom of Ali bin Abi Talib: “al-Qurʾān baina daftay al-muṣḥaf lā yanṭīq, wa innamā yanṭīqu bihi al-rijāl.”\(^{151}\) However, the crucial issues which are found in the two methods is emergence of confusion methodology and parameters truth and objectivity of a product interpretation. Due to disorientation and the infiltration of Western interpretation and hermeneutics methodology applied over the Quran interpretation.\(^{152}\)

In this position, Nursi retain the principle of contextual interpretation. According to him, the idea needs consideration on the context in understanding Quran verses actually like what has been initiated by the previous scholars such as the science of *asbāb al-nuzūl*. For example, two works are very popular *Asbāb al-nuzūl* by Abu al-Hasan Ali ibn Ahmad al-Wahidi,\(^{153}\) and *lubāb al-Nuqūl fī Asbāb al-Nuzūl* by Abdurrahman Jalaluddin al-Suyuti.\(^{154}\) However, as seen in various literature books of tafsir, the commentators tend not to be so maximized in utilizing the narrations *asbāb al-nuzūl* as interpretation of the analytical framework that is the dialectic between historical context and semantic lack of adequate appreciation.

Furthermore, patterns formed in the interpretation of Nursi’s characteristics which are becoming more open. Authenticity and elasticity of interpretation can be mapped by Nursi into four characteristics: a). Piety (patience and chastity), b). Think simple but strong in character (do not expect award from human), c). Use
moderate approach (quiet, futuristic/foresight, smart in taking the initiative), d). Always in the forefront and engage with the west.\textsuperscript{155}

When associated with the perspective of contemporary interpretation, Nursi did not dismiss scientific interpretation patterns, although there are a number of requirements expressed by other commentators. The requirements of scientific interpretation according to Nursi:\textsuperscript{156}

a. Moderation in interpreting Quran, did not take out of context and implications for the interpretation bias.

b. Results of the scientific interpretation to sharpen intuition and spiritually strengthen the belief in God with diverse phenomena not clear faulty?.

c. To encourage and motivate Muslims towards awakening people’s dignity and the to grandeur of the Koran.

d. The interpretation intended to strengthen the evidence, has no effect to the theory validity, as enrichment and expansion of interpretation not as the result of the interpretation of the verse.

Although Nursi received the scientific interpretation, with a number of conditions which he pointed out, but he also criticizes the scientific interpretation using hermeneutics method. Modern science is always synonymous with positivistic. Real vision science is a premise and pre-suppositional error cause built upon a misunderstanding interpretation of the phenomenon of nature. Nursi’s criticism to the interpretation of science is an effort to fit the verse by a growing scientific gesture. And this is a form of radical critique based on a sense of getting at the roots.\textsuperscript{157}

b. \textit{Ismi Logic and Harfi Logic}

In addition to holding three validity principles of truth, which is framed by introducing two primary approaches; \textit{bi al-ma’thur} and \textit{bi al-ra’yi}, Nursi also use \textit{isma} logic and \textit{harfi} logic mainly to criticize
the interpretations of *ilmi. Ismi* logic, nursi expressed as stems from inductive logic that explains natural phenomena as diverse facts and a very complex multiplicity. As described in the paragraph:

O mankind! Listen to a parable that is being drawn: Indeed those whom you invoke besides Allah will never create [even] a fly even if they all rallied to do so! And if a fly should take away something from them, they can not recover that from it. Feeble is the seeker and the sought. (Qur’an, 22:73).

While *harfi* logic, based on the fact of various phenomena and events surrounding beings are basically signs of the greatness of Allah as repeatedly stated in the Quran. It is repeatedly stated about the function of the creation of human and jin creation just to worship Him. Nursi expressly stated:

“*The Aspect which looks to review their Maker (mana-yi ismi) and (mana-yi Harfi), they are explained at the start of all books on Arabic grammar. Moreover, there are enough explanations of them, together with comparation. Thus, in the first instance, the mirror glass is the meaning that looked to the thing itself while Re’fet “significative is its meaning” (al-ma’ma al-maqṣūd). In the second instance, the glass of the mirror is “the unsignificative meaning, that is looked at not for itself but for another meaning (ma’na ghair maqṣūd), that is the reflection.”*158 Aspects mean to see their Creator (mana-yi ismi) and (mana-yi Harfi). They said that the past is in accordance with Arab grammar. In addition, there is an explanation of them, as a comparative one. Thus, it can be argued an example, the mirror glass and objects that bounce from it is what emerging from the object itself “meaning that explicitly indicates” (al-ma’nā al-maqṣūd). In another example, the mirror is ‘implicit meaning, looking not for itself but for other meanings (ma’na ghair maqṣūd). The reflection of implicit meaning intended.
No doubt, from the consistency of the interpretation based on the *harfi* logic, Nursi asserts that is Quran in tune with modern science to answer the problematic questions of contemporary people. Model of *harfi* logic produce contextual interpretation, but remain grounded in *ismi* logic (explicit textual).

Harfi Logic shaped triadic circle triangular circular, while *ismi* shaped bipolar circle from two different directions.

Quran is the holy book as “discourse” formed by reality. Therefore, reading Quran in the modern era should refer to the moral functions that have been produced of Quran discourse. Nursi saw the whole Quran as expressions to represent “mental elements” and not all can be displayed by language systems, it should be interpreted in accordance with the spirit expressed in “moral” language. Moreover, in the present era, Quran is the basic core to deal with “material element” a culture which at the time of the Prophet did not exist, especially culture that resist to the idea of Quran such as communism.
and materialism. Discourse ideology of communism and materialism stimulate Nursi, Nursi interpreting the Quran should be a present to dissolve the ideologies.¹⁵⁹

For Nursi, the Quran is a sign of God’s existence, and then he started looking at the entire ecosystem as a system of signs. The first step is seeing the existence of the natural, including humans. The relationship between God and nature is the *harf* relation, means nature is a sign (*harf*) whose existence is meaningless without the presence of God (*ism*). *Harf* existence requires *ism*, so it is indicative. Therefore it is natural to be meaningful when it is attached to the *ism*, namely God. The logic then called *harfi* logic.¹⁶⁰ Nursi, drew a line of demarcation between the sign which serves as a marker and the marked. God is the One who is positioned as the Absolute Being, while nature as a marker.

Nevertheless, God still exists even without a marker, while the nature of existence is known of his position as a marker of God existence.¹⁶¹ Ibn Sina underlined this relationship with “testimony” relations, means independent of God’s existence while nature is highly dependent, so nature necessitates entities to rely on, namely God. The existence of nature on the other hand is an entity that marks the existence of God to be known as His whole creation.

Qur’an as one of the signs, as well as nature, is a system of signs of the existence of God, according to Nursi, Quran should be interpreted in the corridors of the mutual relations testifying the existence of each. The dynamics verse occur while its dynamics mutual describes Quran as *qawliyah* paragraph and nature as *kawniyah* paragraph. Neither nature nor Quran together represent *ayatollah* (sign of Allah). Both also have existence, but nature is relative highly dependent on the existence of God. Nursi said, they bear witness to all of God’s Absolute supremacy.

Quran is a medium of communication of God as the absolute reality to humans, in addition to the universe. Therefore Quran is
often understood as *qawliyah* verses of Allah, while the universe as a paragraph *kawniyah*. Both are just a witness to the existence of God. Thus viewed that Quran should be in accordance with the line through which the prophets that is trusted by God as a carriers of signs of His power in *qawl* form. Yet, the Prophet Muhammad also adhered to the culture of Arab society bringing diverse cultures in deciphering the nature of verse. Therefore, as an expression of the Qur’an that the Prophet speaks with his people’s language (QS. Ibrahim [14]: 4), the prophet Muhammad tolerated the existence of seven “readings” (Qira’ah al-sab’ah, sab’ah aḥruf) and facilitated the understanding of the Koran by elaborating “how thinking” which is based on different cultures. The Prophet himself serves as *Balagh* verses, because the interpretation will be highly developed and dependent on summarizing context.

With this understanding, Nursi further wished to affirm Quran verses – Quran function as a marker for the absolute reality of God unreachable by human capacity -, Quran, speak of the greatness of God with a very fascinating (*al-Qur’an al-Mu’jiz*). Quran always faces different times and places, it must be interpreted in accordance with the conditions of the times without diminishing the spirit of authenticity it carries.

The Philosophical foundation built by Nursi is, the existence of God and human existence is very different. Therefore, both the existence communicates to confirm each other’s identity; it needs media as a system of signs and symbols. Because the sign and symbol phrase does not describe the whole of what is actually both desired, the human being as an entity which is also included in the system of signs and the symbol as a whole, to be interpreted what is actually desired by God.

Therefore, all consisted in the verses of Allah must be explained in order to reinforce the existence of each. According to Nursi, to understand the flow of thinking, Quran should be interpreted within
the framework of the functions of the Quran itself. Indeed, at first glance it appears as the model such very theocentric interpretation, but when and how Quran and also the universe is explained through the basics of ethics in human capacity, and location of human existence is very prominent. All the strands of harfi logic thinking is human-centered. Therefore, the human ego wrapped up, did not know where to go, the function of prophets and messengers in this case is very significant.

With such interpretation models are least two in the horizon to understand the Qur’ an, which are the power of human reason and the traditions of the Prophet. Human reason in the philosophy of naturalism and positivism, is only able to understand the self ego (ismi logic) and will cease to him, therefore he will not become an “origin” from which man comes and “the end” of human running. In such conditions the prophetic tradition serves as a guide understanding the ego in order to arriving at an explanation of human origins.

Synergy of two horizons as a basis of interpretation of Quran by Nursi, the descriptions of the various issues have always been associated as oriented in the testimony of the existence of an absolute God. This matter is reasonably occurs because the culture that shaped the character of Nursi’s thinking, are the advancement of science and technology that negates the existence of God as the ruler of this nature. In interpreting paragraph, Nursi departed from reality, then correlated, with verses of Quran and explained the verse of two different horizons as a direct manifestation of harfi logic, so it looks as thematic interpretation.

The main orientation of Nursi’s interpretation is a counter argument to philosophical positivism and naturalism which places humans as central natures dynamic. This view, will emerge the interpretation of the verse, either created or are unspeakable, in human capacity without any ties with the transcendence of God as human creator. In turn, these interpretations can deliver humans
“conflict of interest” with other human beings, and this is the source of what Nursi called the European face of evil.\textsuperscript{171}

As in modern interpreters in other countries, such as India, Egypt, and Indonesia, Nursi also utilizes the powers of language in the Qur’an as a tool for interpreting the verses. Therefore, after seeing human existence, Nursi entered the language used by humans to communicate. In this case Nursi describes the meaning the language of the texts then correlated it with constellation age. Yet it seems to be away from the bonds of \textit{asbab al-nuzûl}, so the interpretation of verse by verse in a specific theme directly linked to the original meaning of the verse, he saw the \textit{balâghiyah al-kalam wa al-kalimah} of Quran.

For example when interpreting QS al-Ḥujurāt [49]: 12, Nursi’s emphasis is on hamzah letters function on lafaz-lafaz in this paragraph.

أيحب أحدكم أن يأكل لحم أخيه ميتا فكرهتموه

Will any of you love to eat the flesh of his dead brother? You would detest it.

“\textit{ayuḥibbu, Aḥadukum, an ya’kula laḥma akhīhi, maitan}” namely as \textit{istifhâm inkāriy} [interrogative], then the message brought the verse there are six letters used in this verse, namely questioning the existence of the human ego: 1) The man has intellect and mind to weigh the good and bad deeds, but doe’s not use it, 2). Good heart and tempered man who had broken with pleasure on something most hated, 3). man’s position in the public community have been damaged by despicable actions, 4) human nature : the human is enemy to the other, which can reappear by bringing up the issue, 5) human heart’s worth has been destroyed by moral harm, [6] the corpse is a form that must be respected in a manner well cared for and buried, it will be eaten; as a symbol of contemptuous expressions such as exposing other people’s mistakes?\textsuperscript{172}
By formulating a signs system of the dynamics of nature and the Quran in human life, Nursi builds harfi logic, as the assumption that the whole universe is a reality or said to be impossible to affirm existence without any other existence meaning resting place selfhood. Another is the existence of the independent and absolute to give meaning on it’s self. With the process “present” to other existence, the nature will only be meaningful as the reality, when attached to the absolute existence. So nature is attributive, not absolute, relative and dependent on the absolute reality, so its function is as a marker for the existence of which is absolute. This is the logic of harfi process.¹⁷³

The Qur’an as one of the realities that in addition to include within nature and also independently served as a marker of another existence which -small-verbal form writing text. The massive universe show’s “sign” of absolute existence in mechanical articulation “natural laws”, Qur’an display in statements as meaning of congruent with nature, but articulate differently, namely “signs” and it appears in the form of gaps (discrepancies) between the texts paragraph with reality. This is where the logic of harf is very significant in attracting hyphens between text and reality.

“Sign” Elements of the Quran verse in the form of grammatical aspects, semantics, morphology and other aspects of the language, and the implied meaning express the entry point of the interpretation model made by Nursi. Comparing the pattern of postmodern interpretation, Nursi has many similarities with what has been done by postmodern thinkers’ which is always looking hyphens between the “real” and “representation”.

For Nursi, the Quran served as signs and symbols in the form of speech and writing system, The scope of human culture, while what is described by Allah in the Quran verses is a phenomenon that is not enough expressed through verbal and writing systems, it is necessary to be interpreted in the context of humanity. In this regard
the Prophet gave the prototype for the way of interpreting, which by Nursi called “the way of prophet”, namely *shar’i*. Shari’ah for Nursi was not only in the form of laws, the formal legal nature, but more than that *Shari’ah* for him is the entire will of God contained in the Qur’an as a universal spirit, and this has been articulated in the way of the prophet in Islam called *sunnah*.174

The first step is to see the existence of Nursi’s nature, including humans. The relationship between God and nature is *harf* relation, meaning that nature is a sign (*harf*) whose existence is meaningless without the presence of God (*ism*). Harf existence requires ism, so it is indicative. Therefore it is natural to be meaningful when it is attached to the ism, he is God. Logic is then called *harfi* logic.175

As quoted by Yasmine B. Marble, Nursi drew a line of demarcation among signs that serve as markers and marked. God as the One who marked and positioned as The Absolute Being, while nature is a marker. Nevertheless, God still exists.176

The human mind in the philosophy of naturalism and positivism, is only able to understand the ego self (*ismi* logic) and will cease to himself, by therefore he will not arrive at “origin” from which man comes and “end” human walking. In such conditions prophetic tradition serves as instructions to arrive at an understanding of the human ego in order to arrive at human origin.

The main orientation of Nursi’s interpretation of the Koran with logic *harfi* is a counter argument against naturalism and philosophical thinking positivisme which man becomes the central positioning of the dynamics of nature.177 This view, for Nursi, will emerge to the interpretation of the verse, either created or the unspeakable, in the capacity of human beings without any ties with the transcendence of God as the creator of man. So pronunciation paragraph will be deprived of meaning and context.178

*Harfi* method gives a factual explanation, what we observe is to water the plants through the roots, then they grow. But in the
philosophy of science, it is recognized that water is not the main factor that makes the plants grow, there are other, more dominant factors, namely God.\textsuperscript{179} examples:

\begin{quote}
الذي جعل لكم الأرض فراشا والسماء بناء وأنزل من السماء ماء فأخرج به من الثمرات رزقا لكم فلا تجعلوا لله أندادا وأنتم تعلمون
\end{quote}

He who made the earth a place of repose for you, and the sky a canopy, and He sends down water from the sky, and with it He brings forth crops for your sustenance. So do not set up equals to Allah, while you know.


Nursi also illustrates the interpretation of the verse, “\textit{wa in min syai’in Illā yusabbihu biḥamdih}”. None except glorify with praise. If we look in the mirror, we will look at the mirror, which reflects image according to the object, as a whole persistent and consistent. As a result the image reflected by clear and good mirror, which encourages us to thank God “\textit{fa tabāraka ahsana al-khāliqīn...}”, The Holy God, Creator of the Most Good. Glass here as the first objects mean as ismi logic, while images bouncing off the mirror is harfi logic.\textsuperscript{180} The Nursi interpretation, focused on unity thematic interpretation as well as the antithesis on liberating interpretation of the philosophers.

نظرة القرآنية إلى الموجودات تجعل الموجودات جميعها حزفاً أي أصلا تعبر عن معنى في غيرها بمعنى أصلا تعبر عن تجميلات الأسماء الحسنى والصفات الجليلة للخلوق العظيم المتجلى على الموجودات. أما نظرية الفلسفة الميتة
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Nursi interprets the difference between love and affection. The feeling towards the Prophet Yaqub to Yusuf is not love. However, it is more than love a hundred times brighter, wider, and higher than love. Yes, all types of love are smooth and clean. Therefore, a father who loves his children also loves all other children. In fact he also loves all creation. He becomes a kind of mirror for al-Rahim that covers everything. Love limits the views on what he loves. He was willing to sacrifice everything or indirectly degrading the other to lift the degree of something he loves.

While compassion is sincere; He did not demand anything from the beloved. He also does not expect any change or rewards. The proof is affection that accompanied the sacrifices that are giver by the parent animals in which it is the level of affection at the lowest. Like a mother who always gives affection to their children and does not expect a reply back from them. she does not expect anything from her affection, or love wage demands and rewards. Means of people who are in love are one proof that he demanded wages and remuneration. So, Prophet Ya’qub’s affection that is the most brilliant sparkling light in the most shining Qur’an, surah Yusuf, shows about al-Rahman and al-Rahim, and explained that the affection is the way to grace in a very broad and deep sense.
Another clearer description is by using *harfi* logic, when Nursi explains the distinction between *imâmun Mubin* and *kitâbun Mubin*. Most commentators argue that both have the same meaning but according to some other they are different. They interpret the nature of both in various forms. The conclusion is *imâmun Mubin* and *kitâbun Mubin*, is symbol of divine knowledge. With the outpouring of Remembrance I feel very confident and believe that *imâmun Mubin* is the symbol of knowledge and the divine command where it is directed more to the supernatural rather than leads to the real world. It is directed more to the past and future than the present. In other words, it is a record of divine destiny looking to the base and pieces of everything, as well as the roots and seeds, rather than to outer side.

*Imâmun Mubin*, a symbol of knowledge and divine command. It means the creation of the base and roots of something in the form of something very beautiful and indicates that the arrangement that takes place in accordance with sign posts of the divine knowledge. In addition, yield and product is of small note to the divine command where it contains a number of programs and the index of what would be realized from entity. Thus it can be said that seed is an explanation of the program and the big tree is a concrete index of all the construction set and determines the order of creation design.

In conclusion, *imâmun Mubin* is index and creation of tree, roots, and branches that lie in the past and the future. *Imâmun Mubin* is in the sense of divine and His notes and signs. As *kitâbun Mubin*, interpreted as real world rather than faerie. That is, he would look into the present rather than to the past and the next. It is more a symbol of power and will of God rather than the symbol of knowledge and His command.

In other words, if *imâmun Mubin* is a record of divine destiny, then *kitâbun Mubin* is a record of divine power. So regularity and
neatness found in all things, whether on its form, substance, nature, or on the circumstances indicating that the form attached to the something, determined the shape, size specified, and in particular models given by the signs that perfect power and the will of the applicable law. *Qudrah* and *iradah* the divine thus have universal signposts and stored in a glorious record. The existences of records have mentioned “Divine destiny and human will is limited” as described on *imâmun Mubin*.¹⁸⁴

Thus, through the dictation of *imamun Mubin*, through the law of divine destiny and the signs of His force, *Qudrah* happen, write each entity circuit as a sign of God’s power. He delivers and moves the particles in which a “record” imaginary sheet for time travels.

In other words, the movement of the particles is how the movement entity passing from earlier writings, from the copy, and from the spirit world to the real world, or from knowledge to power. “sheet record” is a record that continues to shift from the greatest *lawh Mahfudz*. Report sheet is in the possible region of creatures. That is, a record that continues to unfold towards death and life, towards mortal and form. That was the essence of the times. As everything has nature, then what we call the era that continues to flow like a stream, a long river in nature or as a sheet of paper and ink of His power.
Of the two approach’s meanings – *kitabun Mubin* and *imamun Mubin* and *ismi* logic and *harfi* logic – mentioned above, there are several theories that appear in interpretation of the verse: 185

1. Verification: need to be verified on the water and surrounding. If the water as an agent, it must be proven empirically. However, we do not ever see the water that makes the plants grow. Empirically can verified, there is no correlation between the external object with horizontal clause or between “water” and “plant.”

2. Justification. There is no absolute clause, that water causes the plant to grow. “To justify the proposition” A causes B “was necessary proving the relationship between A and B, it’s a required priory. Logically, there is no reason why an event should be derived as antiseden in time; This is the same as connecting around in time and space as both are equal. They unite into a four-dimensional continuum; “here” and “there,” “before” and “after” is a relative necessity.

3. Falsification: when there is a statement, “water causes the plant’s growing” it affirms the reverse logic that plants can grow without the presence of water. However, there is no claim that he is not in accordance with empirical aspects. The problem, instead we have
is starting with an empirical experience point. But, we need to associate the experience with underlying logic, as interpretation which is always based on logic, both *ismi* and *harfi*. Without the foundation, it will be rejected by reason. Nursi bases the argument as stated in the Qur’ân, as in the following two paragraphs:

\[
\text{لاَّ قَدَّ ذَرَّنَا لِجِهَتَنِّكُمُ الْكَبِيرَةَ فَمُنَّاٰ إِلَّا} \text{ أنَّ أَنَاَ وَالْإِنْسِ هُمُ الْقَلُوْبُ لَا يَفْقَهُونَ} \text{ بهَا}
\]

\[
\text{وَهُمْ أَعْيُنُ لَا يُبْصِرُونَ بَيْنَا وَهُمْ وَاهْدَاً لَا يَسْمَعُونَ بَيْنَا}
\]

and in another verse

\[
\text{حَتَّى إِذَا بَلَغَ بَيْنَ أَيْدِيَنِّي وَجَدَ مِنَ دُوُبُهَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلاً}
\]

Both two verses, the first ... *lahum qulūbun lā yafqahūna bihī*, and second, *lā yafqahūna qawlan*, can be done sorting through heart distinctive point between rationality (*harfi* logic) for the first paragraph, the heart’s intelligence and rationality *nafs* (*ismi* logic), intelligence/reasoning, described below:

The explanation of the text versus context, is associated with a interpretation pattern, needs a comparative explanation. Cited by Clifford Geertz in to do distinction between worldview and ethos,
worldview is a normative perception of reality constructed by the Muslims in the normative culture historically which symbolically associated with semantic and empirical knowledge in certain contexts. While the ethos concerning the life of the actual community form, the way of thinking, attitudes and behavior as personal characteristic and concrete social existence.\textsuperscript{186} Basically, Quran cosmology symbols are translated as a worldview while aspects of the action in real life are called as ethos.\textsuperscript{187}

Furthermore, Martin realizes that talking about the text issue always face polemic context. He questioned the premise of the majority of Quran verses that the meaning of the text is what is meant by the context in original speech. He also questioned whether the scientific interpreter of Quran texts should be able to find the essence meaning that debate, because it seems to imply the importance of Quran for Muslims in the rate history of civilization and culture that requires a relevant meaning to contemporary demands.\textsuperscript{188}

Observe the articulation between the text and the context is always causing controversy. On the one hand, the context remains to be grounded in the text, on the other hand, it should be based on the context and the nuances of contemporary conditions in accordance with the value of usability, pragmatism or based on \textit{maqāṣid al-sharī‘ah}, and it is out of text. In the second group, the contemporary interpreters offer an alternative formula meaning. Hassan Hanafi, for example, states that the text of the revelation is not outside the context of the unchanged study, but in the context of the changes for the sake of change.\textsuperscript{189} He argued although Quran as normative \textit{kalamullah}, but also the existence and \textit{tanazzulāt} always coupled with historical reality.

It is then corroborated by Wansbrough with some argument. First, God’s revelation through the use of Arabic as a typical medium expression, of course, encompasses various inherent elements in therein, including aspects \textit{I‘jaz} Arabic language and linguistic
structure that can not be apart from the thinking development of the Arabs. Second, Muhammad as the recipient of the revelation on the one hand and as an interpreter on the other hand, a bit coloring the interpretation disclosure with Prophet’s. Third, the existence of gradualism (installment) is a dialectic process between revelation and the cultural realities are very real, such as gradual prohibition of wine (al-tadrāj). The principle is a concrete indication of the how Quran was not alive in a vacuum of history. Fourth, although not all the verses, but many revealed, show the Qur’an had a dialogue with reality.

Many verses were revealed to answer questions or for certain events. Thus, the presence of al-Quran is contextual and has a strong relevance to the condition of the community. In fact, many obtained nomenclature and vocabulary in the Qur’an show similarities to the place where it was demoted.

Endnotes


5 Indeed, the crime does not exist. Crime is a situation where someone
experience the absence of God in his heart and life. As well as the cold and dark, then a word that man has created to describe the absence of God. God does not create evil. Crime is a condition of the absence of God in the human heart. As cold arising from the absence of heat and darkness arising from absence of light. Compare with explanations Murtaza Al-Shahid al-Mutahhari, *al-Adl al-llāhīy*, translation by Muhammad Abdul Mun‘im al-Khaqani, (Beirut : al-Dar al-Islamiyah, 1997), III ed., p.162-164


7 Said Nursi, *al-Maktūbāt*, 56

8 Ibid, 54

9 Nursi also tried to distinguish between the meaning *hubb* with *harfi logic*, means love of Ali ibn Abi Talib and ahl bait objective dimension mondial because God and His prophet. Love of Ali, as means to love of God and His prophet, as affirmed in the teachings of syara’. Whereas if *ismi logic*, means love subjective dimension as to personal, because of its properties or any human relationship. See Said Nursi, *Al-Māktūbat*, p.138. Terminology about *harfi logic*, as the antithesis of *ismi logic* with illustrations and examples, will peeled more in chapter IV

10 Translation of the Qur’an team of Religious Affairs,


12 The term Hizmet developed and popularized by Fethullah Gulen as movement civil society inspired by the faith, formed within the framework of human values which is universal. *Hizmet* movement is mondial and simultaneously involved in coaching hundreds of modern schools (the combination of modern science with ethical and spiritual) and universities and outside Turkey, has a network of media, radio-television, magazines, newspapers, economic organizations, banks and others. Mehmed Firinci, a disciple of Said Nursi, although Gulen not become disciples directly, but was inspired by the teachings and thoughts Nursi. Likewise alluded by Hsuan Chung Wen, although not explicitly, Gulen was influenced by the idea of Nursi about Hizmet. See his writing, An Overview of the Hizmet Movement: A Worldwide Social Movement Founded on the Theories of Fethullah Gülen, (Taipei: Chengshih University Press, 2013), p.318.


15 Halil Berktay and Borgan Murgescu, the Ottoman Empire, Workbook IN, (Greece, Thessaloniki: CDRSEE, 2005). Read also Stanford J. Shaw, History of the Ottoman Empire and Modern Turkey, (Cambridge: Cambridge University Press, 1997), Vol. II, 174
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16 poetry revealed by al-Tughra‘i (Daula Abbasid poet), read more a‘da Aduwwika adnā man wathiqta bihi, fā ḥādhir al-nās wa aṣḥibhum ‘alā dakhli..


19 Nursi’s Islamic thought, as it crystallized in his post-Ottoman Writings, was fundamentally at odds with that of many Islamic thinkers of that period. Contemporaries such as Muhammad Iqbal, ‘Allama Mawdudi, Hassan al-Banna and Sayyid Qutb in one way or another advocated the revival of “Islam As politics” and not just “Islam as faith”. See M. Ibrahim Abu Rabi, in his foreword for Vahide Sukran book, Islam in Modern Turkey, an Intellectual Biography of Bediuzzaman Said Nursi, (New York: State University of New York Press, 2005), xv


23 Hamim Ilyas, in his foreword for Muhammad Yusuf et al, Studi Kitab Tafsir, Menyuarakan Teks yang Bisu, (Yogyakarta: TH Press, 2004), x, formulate three paradigms in mapping the development of tafsir on the pre-modern era; technical paradigm, accommodation, and takwil.


27 Said Nursi, Ishārāt al-I’jāz, ibid, p.238


30 Ibid, p.20


34 Lakatos need to sue the concept falsifiable Popper demanding scientists to elaborate on the progress of science through experimentation or observation path that can be falsified. Something to be considered pseudo-scientific if someone refuses to itemize each potential falsified. The problem according to Lakatos, Popper does not restrict scientific statement with pseudo-scientific statement, but precisely distinguish the scientific method to unscientific. So, Lakatos sought a methodology that can be harmonious providing a rational scientific progress, consistent with the historical facts. Learn more Imre Lakatos, *The Methodology of Scientific Research Programmes*, Philosophical Papers, ed. John Worrall and Gregory Currie, (New York: Cambridge University Press, 1989), p.48-50


36 His statement, “The first essential step to relieve the vicious circle just Mentioned is, for the Muslim to Clearly distinguish between Islam and historical normative Islam. Unless effective and sustained effort are made in this direction, there is no way invisible for the creation of the kind of Islamic mind I have been speaking of just now...” see Fazlur Rahman, *Islam and Modernity, Transformation of an Intellectual Tradition*, (Chicago: University of Chicago Press, 1984), p.141.


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49 Muhammad bin Ali al-Syaukani, *Al-Badr al-Ṭaʿli’ bi Mahāsīn min Ba’di the al-Qarn al-Sābi’*, (Beirut : Dar al-Ma’rifah, tt), p.2

50 More see Said Nursi, *Ishārāt al-I’jāz*, (India: Sozleri, 1407), p.150-151. Nursi cites Abu al-Atahiyah expression suspected of Ali bin Abi Talib stated; “wa fi kulli syai’in lahu Āyat. Tadullu ‘alā annahu wāḥid.” It was as well as reinforcing the powerful dictum proposition about the scientific cues in the verses of the Koran, especially in response to the parties who still doubt the existence of this scientific aspect.

51 Said Nursi, *al-Kalimāt*, (Cairo: Sozleri Publications, 2004), p.426, and 481-482. Fahd Rumy also said the presence of al-munāsabah inter-verse with other, or among surah with other. This view is in line with the classical commentators, Al-Naisabury, Umar al-Biqa’i, al-Suyuthi, and others. In fact, Sheikh Abdul Aziz Jaweesh in his book *Asrār al-Qur’ān*, confirms: “Qad yaghful al-mufassir ‘ammā baina Āyāt al-Qur’ān min al-irtibāt wa al-tanāsib, wa mā qad yuṣūdū ba’ḍuhā ba’ḍan min al-bayān au al-taqyid fa ya’khudhū bi al-ta’wil mufakkakatan al-‘urā mubaddadah al-nuẓm.” Sometimes commentators forget about the absurd and harmony the verses of the Koran, or there is a paragraph that clarify each other. Besides that, there explains the taqyid words with interpret takwil that actually
parse bond the harmony of verse, and damage the structure of naẓm... See Fahd Rumi in *Manhaj al-Madrasah al-Aqliyyah al-Ḥadīthah*, p.222-224


54 Said Nursi, in *al-Maktābāt*, p.267, and also be found in the book Ishārāt al-I’Jāz in the initial sheet before starting chapters in the book. The full phrase *arabic*


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al-baṣīr”  


66 Muhammad Tahir bin Ashur, Tafsir al-Taḥrīr wa al-Tanwīr, (Tunisia: Dar al-Tunisiyyah, 1404), Vol. 1, p.8

67 Noted that Abdul Hamid al-Farahi not the only Indian scholar so persistent and enterprising discuss the topic of the thematic unity of the Koran, there are some others. For example Muhammad Tahir al-Fanj Fairi in his book Sint al-Durar fi Rabi al-Āyāt wa al-Suwar, or Sheikh Hussein Ali, the tafsir thinkers in India were have many students and fellows, wrote a commentary which is also very emphasize thematic unity. He believes that every surah in Koran within the main themes that became known as the axis of the surah or Da’wah al-Sīrah. In fact, he argues, that all the contents of the Koran pivot on one point theme The central namely monotheism. See, Abdul Hamid al-Farahi, Rasā’il al-Imām al-Farahi fi Ulūm al-Qur‘ān, (India: Maktabah al-Dairah al-Hamidiyyah, 1991), p.40-41


73 In his introduction, Mustafa Hilmi gave a high appreciation, Darraz using critical comparison with the method of philosophy, he also uses heuristics holistic methods, which raises methodological and sociological unity at a time, with interpretation which discusses the actual integral human strengths and weaknesses. More see also Abdullah Darraz comments, in his book Dustūr al-Akhlāq fi al-Qur‘ān, translation Muhammad Abdul Azim Ali from French, La Morale Du Koran, (Alexandria: Dar al-Da’wah li al-Tab ‘wa al-Nasyr, 1996), p.2


75 He also cites the opinion of Fahd al-Rumi in his book Manhaj al-Madrassah al-Aqliyyah al-Ḥadithah, which explains the characteristics of interpretation in the era of Madrassah ‘Aqliyyah then developed in the Madrasa


77 Saʿdullah Kholid Zahra al-Ubaidi, Baina Ilm al-Munāsabah wa al-Tafsir al-Mauḍūʿ-iyy, Dirāsah Muqāranah, Majallah Alamiyyah li Buḥūth Al-Qurʿān, Mohammed V, Morocco, tt, p.77-80


80 Said Nursi, al-Maktabat, ibid, p.79

81 Said Nursi, al-Maktabat, ibid, p.46


84 Indeed, the term Ghetto was first used in Venice Italy, which means trash, (in English garbage) to describe specifically where Jews are restricted and separated from the social group. From this term, appears “Ghettoisme”, is isolation of life or isolation group of open-minded, creative and quality. See Doni Koesuma, Ghettoisme Pendidikan, Compass, February 22, 2014, p.7


86 Basically, any textual pronunciation verses of the Koran have various dimensions of meaning. And one of which isyari meaning. The meaning of this verse is actually a general meaning of the symbols that have spatial significance in each period. And, Risale-i Nur is one of the contemporary work that seeks to show the style of interpretation isyari. Look More on Said Nursi, al-Malāḥiq, (Cairo: Sozler, 2005), p.179-180. Indeed, there is the distinction of isyari interpretation between sufi and commentary. Tafsir isyari interpret The Koran is not meaning the explicit esoteric textual, but rather leads to the implicit esoteric contextual meaning, pointing the essence of spirit and moral in verse, and linked correlation between theory and practice.
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88 *QS. Al-Rahman*, 55:19-20
89 *QS Al-Kahfi*, 18:60
90 Said Nursi, *Al-Maktūbāt*, p.423
93 Said Nursi, *al-Lamaʾāt*, p.211, 265, 296
94 Said Nursi, *Ishārāt al-IʾJāz fi Mazānn al-Ījāz*, p.6
95 Nursi explains in detail and complete with argumentation and critical analysis on the interpretation of the verse. See Nursi, *Ishārāt al-IʾJāz*, p.238-240
98 See also the Introduction of Muhsin Abdul Hamid in the book *Ishārāt al-IʾJāz* wroten Said Nursi, p.7
99 By placing “*mimmā razaqnāhum*”, the letter *mim*, stating the *tabʿīḍ* of wealth is distancing of squandering possessions, and the letter *mimmā* indicates his wealth, *razaqnā*, stressed that it is God who gives, and man only as an intermediary. More see Nursi, *Al-Kalimāt*, p.426-427
100 *QS. Al-Anbiyaʿ* 46, as explained by Said Nursi in *Al-Kalimāt*, edited and translation by Ihsan Qasim al-Shalihi, (Cairo: Sozler Publications, 2003), p.426-427. In his explanation, Nursi carefully reveal “*laʾin*” showed little skepticism, and “*massa*” also indicate a bit. Next word is –“*naṣřāh*” as *maṣdar marrah* means the smell is not much to give the former, thus expresses a bit. Moreover, spliced with the letter *min* (*li al-tabʿīḍ*) indicate a part or little. “*adhāb*” implies a mild compared with “*iqab*” means heavier, as well as “*Rabbika*” the word instead of God’s nature such as *al-Qahhār, al-Jabbār, or al-Muntaqim*, indicating affection.
Neuwirth stated: Consequently, this rereading (in Surah al-Rahman) is not the interpretation of the Zabur... but it marks the difference in terms of the theme and implicitly also in the scope of theology, which is a change from history (the Zabur) to eschatology (in Surah al-Rahman). More, See Angelika Neuwirth, Qur’anic Reading of the Psalms, in Angelika Neuwirth, *The Qur’an in Context*, (Leiden: Brill, 2001), p.771

In his article, *The Qur’anic Presentation of the Joseph Story*, John uses narrative criticism theory, one part of the literary method, to understand the story of Prophet Yusuf. He elaborate plot, scenes, dialogue between leaders and others. On the other hand, he uses linguistic analysis to see if a particular phrase in the story is seen as naturalistic expression or formulaic expression. More, see at the AH. John, *The Qur’anic Presentation*, at GR Hawting and A. Shareef, *Approaches to the Qur’an* (London: Routledge, 1993), p.37-60

Hoffman tries to apply new approaches and methods of literary text of the Koran. This approach is called a cognitive poetic approach. The approach is part of Cognitive Language is also a part of the interpretative approach. He define Cognitive language is an integral part of human cognition function to interact with parts of the same cognitive, therefore Cognitive Language is defined as a theory of language that analyze language in conjunction with various fields and other cognitive part, like the experience of physical, mental, schematic image, perception, attention and other. See, Thomas Hoffmann, *The Moving Qur’an: A Cognitive Poetics Approach to Qur’anic language*, in Mohammad Nekroumi and Jan Meise, *in Modern Controversies in Qur’anic Studies*, (Hamburg: BB-Verlag, 2009), p.145


Said Nursi, *Ishārāt al-I’Jāz*, ibid, p.76

This term often encounter in a few phrases in the series and a collection of Nursi’s work, including the expression of several tentor in *al-Nadwah al-Ālamiyyah al-Khāmisah li al-Shabāb al-Akādimīyyīn*, the authors follow in Istanbul, the end of June 2013, such as Prof. Ishrati Sulaiman, Prof. Ammar Jaidal and others, in form of book. More, be seen at Ihsan Qasim al-Salihi, *Sīrah Dhātiyyah Mukhaṣṣarah li Bādi‘īzzamān Said al-Nursi*, (Istanbul: SOZ Basim Yayin, 2005), p.87

anyone asks about the originality of interpretation Nursi. In reality, Nursi able to explore the content of the meaning of the Koran with all competence, which looks so consistent in holding the principles of the Koran and sometimes also interpret the Koran rationally synonymous with style other *mufassirs* or other literary style, which Abdul Qahir al-Jurjani minded. It was stated by Najmuddin Shahin, in his book *Jawānib Majhūlah’ān Bādi‘īzzamān Said al-Nursi*. Moreover, it also be seen in other books Said Nursi, *Al-Kalimāt*, p.163

See Ghofur Mahmud Mustafa Abdul Ja’far, *Al-Tafsīr a al-Mufassirīn bi Thaubihī al-Jādīd*, (Cairo: Dar al-Salam, 2007), 737


113 Said Nursi, *Ishārāt al-I’jāz*, 72

114 Said Nursi, *al-Shu’ā’āt*, (Kairo: Sozler), p.85

115 Four themes are, al-tauḥid (monotheism), al-nubuwwah (prophetic), al-ḥashr (the Day of Resurrection, and al-adl (justice), see more in Said Nursi, Ishārāt al-l’Jāz, p.23


117 Popularized by Fethullah Gulen, who Sheikh Mehmet Firenzi referred to as Said Nursi spiritual students – who apply the concepts and values of the teachings of Nursi, is now developed in Global Islamic education and study of religions in interfaith dialogue that worldwide in “Gulen Movement”. See Bulent Aras and Omer Caha, *Fethullah Gulen and His Liberal “Turkish Islam” Movement*, the Middle East Review of International Affairs, Vol. 4, No. 4 (December 2000), p.40


120 Geneologically, this thematic interpretation method already known and used by previous scholars, just do not yet have a systematic footing or not formulated in concrete methods. In fact, this thematic interpretation has a close correlation with ilm al-munāsabah and semantics. It was caused, many verses that came down with a variety of causes downs, and underlying conditions although placed in different suras, though bound and united in certain similar themes. See Mustafa Muslim, *Mabāḥith fi al-tafsīr al-Mauḍū’i’iy*, (Damascus: Dar al-Qalam, 2005), p.57-58. According to Zahir bin Iwad, this interpretation has been available since the beginning of the decline of the Koran, in the Koran itself, as verse about divorce. More see Zahir bin Awad al-Alma’iy, *Dirāsāt fi al-Tafsīr al-Mau’idī’iy li al-Qur’ān al-Karīm*, (Riyad: Dār al-Nahḍa, 1993), p.9-10.


122 Ibid, p.62


As said *rājifah* (set in motion, the first trumpet) and *rādifah* (quick succession, second blowing) followed by the word *wājifah* (will be palpitating, very scary atmosphere) in Surah al-Nazi’at. See Neal Robinson, ibid, p.178-181. Salwa M.S. El-Awa also browse coherent word in Surah al-Qiyamah, in *Textual Relations in the Qur’an, Relevance, Coherence and Structure*, (London: Routledge, 2006), p.110-112

The term paradigm actually comes from the Greek, namely "paradeigma", of said *para* (in addition, in the next) and *dekynai* (model, example). so paradigm can be interpreted as a way of looking at things, the totality of premises and methodological which determines a scientific study, as the basis for selecting problems and patterns for solve various problems of research/assessment. In addition can also be interpreted as the pre-supposition conceptual, metaphysical and methodological tradition of scientific work. See Lorens Bagus, *Kamus Filsafat*, (Jakarta: PT. Gramedia Utama, 1996), 779. Compare with Ian Barbour, *Juru Bicara Tuhan: Antara Sains dan Agama* (Bandung: Mizan, 2003), p.81. The complete description also be seen in Donald M. Borchert (ed), *Encyclopedia of Philosophy*, (New York: Thomson Gale, 2006), Vol. 7, p.106.


Nursi, *Ishārāt I’jāz*, p.120. See also, Gafur Mahmud Mustafa Ja’far, *Al-Tafsīr al-Mufassirūn fi Thaubihī wa al-Jadīd*, p.730


In depth analysis and study, Abdurrahman bin Nasir bin Abdullah al-Sa’di, said to 71 rules in the interpretation of the Koran, which contains several important aspects about the rules and basics very rudimentary in interpretation. See: Abdurrahman bin Nasir bin Abdullah al-Sa’di, *Al-Qawā'id al-Ḥīsān li Tafsīr al-Qur’ān*, (Riyad : Maktabah li al-Rashid al-Nasr wa al-Tauzi’, 1999), p.6-11

Mohammad said : *alā innī ūttūt al-Qur’ān wa mitslahu ma’ahu* (HR. Abu Dawud) so parameter of validity of the interpretation as first ranks. If there is no interpreted with Sunnah of the Prophet, if nothing with friend’s words and if not with the interpretation of reason/sense. See Badruddin Al-Zarkasyi, *Al-Burhān fī īlūm al-Qur’ān*, p. 432-433.

See Badruddin al-Zarkasyi, *Al-Burhān fī īlūm al-Qur’ān*, p.424

Ibn Taymiyyah, *Muqaddimah fi Ilm al-Tafsir*, edit Adnan Muhammad Zarzur, (1972), p.115. Consistent with the Badruddin al-Zarkasyi in *Al-Burhān fī īlūm al-Qur’ān* said not much as such, see p.426-427, Just A-Zarkasyi claim bolder that a fourth type of interpretation, the interpretation put forward by scholars to be a model of interpretation that can receive *ta’wil* or text interpretation with reason and logic. The difference according to Zarkasyi, mufassirs only limited transmission of the text to meaning, while the *al-mu’awwil* (ta’wil actors) more flexibility to do *istinbat* and improvisation issuing the meaning of the text.

For example verse declared a state of unbelievers on Judgment Day. In QS (77: 34-35) those who challenge God will not be able to speak on the last
day, but their limbs (hands and feet) providing testimony. While on the other verse (Qur’an, 20: 124-125) stated that they were able to speak, its context occurs in the initial process of trial in the hereafter. When they pass up the protest and deny their actions, but after mouth closed, other limbs testify for their actions in the world. Or verses about blood relations in the afterlife. In verse QS.80:34-36 which suggested a blood relationship, and the QS. 52: 21-22 there is no relationship, it meant blood relations because faithful, while denying the relationship, means different faith. Fuller look Muhammad Salih al-Uthaimin, Sharḥ al-Qawā'id al-Ḥisān fi Tafsīr al-Qur’ān li Abdirrahman bin Naṣir al-Sa’diy, (Cairo: Maktabah al-Sunnah, 2002), Reprint I, p.39-41

Further see Quraish Shihab, Tafsir al-Misbah, Pesan, Kesan dan Keserasian al-Qur’an, Volume 1, (Jakarta: Lentera Hati, 2000), xv


Adapted from the work of contemporary muslim thinkers Jasser Auda about Maqāṣid al-Sharī’ah. Jasser Auda’s efforts as a redevelopment previous study of Maqāṣid al-Sharī’ah performed by Imam al-Shatibi, in his book al-Muwāfaqāt fi Uṣūl al-sharī’ah. Starting point of this study, set and triggered from the annual report of the United Nations Development Programme (UNDP), which states that up to now Human Development Index (HDI) rank of the Islamic world is very low. This prompted him to do study, re-mapping and critical study of old Maqāṣid al-Sharī’ah that combines using a scientific approach (systems approach), and social science contemporary. More see Jasser Auda, Maqāṣid al-Sharī’ah ka Falsafatin li al-Tashrī’ al-Islāmiy: Ru’yah Manzūmiyyah, (Herndon USA: al-Ma’had al-Álamiy li al-Fikr al-Islāmiy, 2012),I ed., p.20-22.

The phrase of ‘Ali bin Abi Talib above, the actual response to the Kharijites who makes the Qur’an as the legitimacy of idea and the power, by lifting it above the arrows or their weapons, after the defeat of Mu’awiyah bin Abi Sofyan on Ali.


See complete description of Al-Imam Abu al-Hasan Ali ibn Ahmad al-


159 Said Nursi is among the scholars who are trying to realize the Islam obsession at that time, the style of commentary on the Qur’an inspired by “resurrection Islam” al-Afghani and Muhammad Abduh. See Colin Turner, ibid, p.153.


165 Read more William P. Alston, “Can Literally We Speak of God?” in *Is

166 Said Nursi indicates these relations normatively, said passages al-Qur’an, for example QS.16:20-1; 7:194-5; 13:14 describes God’s role in human life by making the inverted logic of the relationship between mushrik with idols.


168 Said Nursi divides polarization interpretation theme in two models: ismi and harfi. ismi, meant the meaning of the word in the Koran itself literally (according to the text). While harfi, derived from harf (letters), which indicates to express the meaning apart from the word in context, which in other terms is called ta’wil. Furthermore it can be seen, Said Nursi, Al-Mathnawi al-Arabi al-Nūri, (Istanbul : Sozler Nesriyat, 2000), p.270 or Said Nursi, The Flashes Collection, p.155-156.


170 See the discussion of transcendence interpretation of reality on Said Nursi, The Letters, p 264-307; compare with Mermer,...”The hermeneutical Dimension”, p.280.


173 Nursi expresses the harfi logic on the macro issues “big ego” on atoms point of immense cosmic. See the Arabic edit on, Said Nursi, Al-Kalimāt, translation Ihsan Qasim al-Salihi, (Cairo : Sozler Publications, 2004), p.625.


178 See the discussion of transcendence interpretation of reality on Said Nursi, The Letters, p.264-307; Compare with Mermer, ... “The Hermeneutical....., p.280
179 Bertrand Russell, *The Problems of Philosophy*, (Oxford: Oxford University Press, 1980), p.46-51. Russell writes: “Such propositions as “A causes B” are never to be accepted, and our inclinations to accept them is to be explained by the laws of habit and association ... it is rash to suppose that we perceive causal relations when we think we do ... there is nothing in cause except invariable succession.”


184 Said Nursi, ibid, p.541-542 *wa la ratbin wa la yabisin illa fi kitabin mubin* (QS.Al-An’am : 59).


188 Richard C. Martin, *Understanding the Qur’an in Text and Context*, ibid, p.381.


Before discussing the Nursi’s contribution to the development of tafsir epistemology, will be described in general about the theories and concepts of epistemology. Actually, the level of philosophical thought, epistemology is not the first issue that arises in the tradition of human thought, but the problem of metaphysics. Among the metaphysical question that arise were, “who is God? What is the soul? Etc. They got the answer to that question, but the answer is no contradictory among each other. Finally they came to the question that does not lead to the outside world. The question in point to determine the activity itself. According to Mulyadhi Kertanegara, there are two questions that cannot be directed to parse epistemology: a) what can be known? b) How to know? The first question is fundamental philosophical, which refers to the theory and content of science, relate to the possibility of human beings to know something. Whereas the second question is more technical secondary, which refers to the methodological aspects, related to procedures to know
it.¹ These are the two main questions that become the entrance to the realm of epistemology.

**Logic of Epistemology**

Etymologically, the word epistemology comes from the Greek, *episteme* (knowledge or science) and *logos* (theory of knowledge) as well. Al-Kurdiy asserted that epistemology means theory of science, philosophy of science (*falsafat al-ʿulūm*), which explain the foundation of science and its results, critically to the efforts to clarify the rules of accompanying logical and values of its objective.²

Robert Audi claimed that epistemology is derived from the Greek language, the *episteme* meaning knowledge (rational) and *logos* meaning science, speech or mind. Literally, episteme meaning knowledge as intellectual effort to put something right.³ Epistemology grew in medieval times where at that time there are many *doxa* which gradually becomes knowledge. Epistemology in its history had also been called *gnoseologi*, which is derived from the word *gnosis* (Greek) which means episteme. Epistemology The term was first used by JF Ferrier in 1854.⁴

Epistemology can also be interpreted as theory of knowledge or the philosophical knowledge, because epistemology talks about knowledge, knowing what knowledge is and how to acquire knowledge. Epistemology studies how we construct the right knowledge. Each type of knowledge, which has specific characteristics (ontology), how (epistemology), and for what (axiology) are organized knowledge.

Runes explained that epistemology is a branch of philosophy that examines the source (the origin), structure, methods, and validity of knowledge. In his book Basic Epistemology, Rescher mentions more specifically that epistemology is a branch of knowledge which
is evaluative, normative, and critical. Epistemology is evaluative because it is assessing whether a belief, attitude, opinion, theory of knowledge, truth has a guaranteed basic justifiable reason. Normative means it has benchmarks and parameters in using “reasoning” as benchmarks for the truth of knowledge. Meanwhile, the critical means questioning and analyzing the reasoning of ways and results of human knowledge. Many things are questioned by epistemology, such as the assumptions, behavior or the approach used, coming to the conclusion drawn in the various activities of human thinking.

**Between Methodology and Epistemology**

Methodology, derived from the Greek which is Methodists, or in Latin language is *methodus*, which means clearly defined and systematically to achieve a goal. Or from the words meta (after, follows), and hodos (road), logos (reason, science). In general the terms of methodology is the study of methods used in regular disciplines, or the study of methods used to organize the regular science.

Among the purposes of applying the methodology in general is the implementation of deductive and inductive methods in a balanced manner. Charles S. Peirce added abductive method, where hypotheses generated from data. In Arabic, the term methodology commonly called the *manhaj* or *manahij*. While in Indonesian, is defined as the science methodology or description of methods. Meanwhile, the method means that a well-organized manner to achieve the purpose, the way work is applying to facilitate the implementation of activities to achieve specific results.

According to Donald M. Borchert, in the Encyclopedia of Philosophy stated that the methodology is a tool strong influence on contemporary methods in interdisciplinary research in the twentieth century, as the realization of various questions about how we implement observation and action to issues that empirical science.
In accordance with it, Robert Bogdan and Steven A. Taylor, revealing widely, that the methodologies often refer to the meaning of the process, principles and procedures to be followed in approaching the issue to find solutions and answers. Methodology is a concrete operationalization and implementation of epistemology.

While the term epistemology used in this paper is a branch of philosophy that specifically examine the theory of knowledge, which includes the study of the essence of science, the sources of knowledge, methods and theories to test the truth of science (verification).

JF Ferrier first figures that reveal the term epistemology to distinguish the two branches of philosophy lainnya. The term comes from the Greek word composed of two words episteme meaning knowledge and logos meaning theory, so in term language epistemology is the theory of knowledge (theory of knowledge). DW Hamlyn in The Encyclopedia of Philosophy explains that, “epistemology or the theory of knowledge is that branch of philosophy which is concerned with the nature and scope of knowledge, its presuppositions and base, and in the general Reability of claims to knowledge. “(epistemology or theory of knowledge is the branch of philosophy that discusses the essence, scope of knowledge, presupposisi, basic, and general reliability as knowledge claims).

In line with it Dagobert D. Runes said that epistemology is the branch of philosophy that discusses the source, structure, methods, and validity of knowledge. Epistemology objective is to explore the categories or requirements to discover knowledge. It is as described by Jacques Maritain that the purpose of epistemology is not the main thing to answer the question, whether we can know, but to find the conditions that allow us to know. So the real goal is not the acquisition of knowledge but a potential to gain knowledge.

Epistemology related to science concepts. The term knowledge in Islam has differences with the concept of science in
Western terminology. Western civilization distinguishes between the empirical sources of knowledge, logical, intuitive, revelation, and illuminationism, then they only recognize the logical-empirical just as a source of valid knowledge, to negate the revelation and intuition. While the science in Islam has a holistic dimension that is not limited to the reality which can only be senced but also on reality which cannot be senced.¹⁶

Epistemology as a philosophical system has a specific object. The object according to Jujun S. Suriasumantri that all processes involved in the effort to acquire knowledge. This is the process that leads to the discovery of knowledge, because the process is a stepping stone to reach the next stage.¹⁷ Epistemology objective is to explore the various categories or conditions discovered knowledge. It is as described by Jacques Maritain that the purpose of epistemology is not the main thing to answer the question, whether I was able to figure it out, but to find the requirements which enable me to know.

Epistemology related to science concepts. The term knowledge in Islam has differences with the concept of science in the sense of Western society. Western civilization distinguishes between the empirical sources of knowledge, logical, intuitive, revelation, and illuminationism, then they only recognize the logical-empirical just as a source of valid knowledge, by revelation and intuition negated.¹⁸ While the science in Islam has a holistic dimension that is not limited to the reality which can only be senced but also on reality which cannot be senced. Referring to the views of the classical scholars, need to combine al-hikmah al-'amaliyyah (science praxis) and al-hikmah al-nazariyyah (theoretical knowledge).¹⁹

The Epistemological Paradigm

Islamic civilization can be represented in a concentric model—with many circles orbiting around one common center (see the Epistemological Paradigm that follows the Introduction). This
model has two important characteristics: (1) The circles are not only concentric, but each circle beyond the center may also be regarded as orbiting around the center, in the manner of a solar system. The core belief (‘aqīda) is the center. (2) If we consider the radiiuses as representing the pull or force of gravity toward the central belief (‘aqīda), then the pull of gravity will be inversely proportional to the length of the radius; the shorter the radius the greater the pull of gravity and the longer the radius, the less the pull of gravity.

The Epistemological Structure: Five Circles

The first circle is the central circle. It represents the heart or the core of Islamic civilization, and is also considered the power behind the activity and the continuation of Islamic civilization. It is also the core of all other circles. This circle represents the creed of Islam, based on the Qur’an and the traditions of the Prophet Muḥammad  (sunna). Islamic law (sharī’a) is represented in this core that affects all circles in Islamic civilization, not unlike a supreme constitution that influences all aspects of a civilization. This inner circle is distinguished by a number of characteristics. It is holy and absolute; it is perfect, comprehensive, and applicable in all times and places. It is not a subject of human effort to add or modify or eliminate any part of it, but it is a perfect subject of human understanding, reasoning, and reflection, as man strives to form interpretations and make judgments in this life. The Qur’an strongly encourages such efforts.

The second circle is next to the core creed. It is here that we find the Qur’anic and hadith sciences, jurisprudence (fiqh), and the foundation and principles of jurisprudence (uşūl al-fiqh), in addition to what is related to jurisprudence in the form of Islamic literature in the collection of Islamic legal judgments. Also in this circle are interpretations of the Qur’an, understandings of the traditions of the prophet, and the science of recitation of the Qur’an. This circle
includes the rules for self-purification (sufism) and the science (based on the Qur’an and sunna) of interpreting dreams. The second circle is concerned with problems and difficulties in all aspects of Islamic culture: religious, social, political, and economic.

The third circle represents the sciences and studies that Muslims consider important, such as Arabic and philology. These subjects are critical to man’s efforts to prove the superiority of the meaning and linguistic structure of the Qur’anic language. We also find here the study of syntax and the semantics of Arabic, in addition to Arabic and Islamic literature. The third circle includes history, genealogy, law, administration, and the organization of the social and economic life of Muslims, in addition to arts in general and particularly calligraphy.

The fourth circle represents mathematics, physical sciences, astronomy, geometry, medicine, pharmacy, agriculture, engineering, and architecture. Although it is far from the core, the fourth circle serves the core (that directs man to understand the laws of the universe) by proving the existence of the creator, the acts of creation, and ultimately His greatness.

Finally, the fifth circle represents theology, philosophy, ways of practicing mysticism (sufi orders), Islamic sects, non-Islamic sects, and knowledge that is translated or transferred from other cultures. Here we find ideas and views that challenge the core itself, such as skepticism, interpretation, and arguments. In this circle we also find non-Abrahamic religions and controversies among religious groups. This circle sometimes provides support to the core, but it may also present challenges that result from the instability of its nature; it becomes particularly active when the influence of the core is weakened and other nations and groups activate themselves in such a way that the intellectual influence of this circle becomes more noticeable socially and politically.
The central circle or the core is complete; only this circle is closed, the other circles are dynamic and have vitality. They are active and open to interact with other cultures and civilizations, but this interaction does not occur indiscriminately. For example, the second circle is cautious in its interaction with other civilizations because it is closer to the core; the third circle opens itself and interacts more freely with other cultures than does the second circle, and does so in a way that permits a number of non-Islamic elements to enter or infiltrate into Islamic civilization. This interaction can be seen in the influence of Aristotelian logic in the study of Arabic, the influence of Roman administration on the Umayyad caliphate, and the influence of Persian culture on Muslims, particularly in methods of administration and governance in the ‘Abbasid caliphate.

According to Adil al-Sukkari, that epistemology is the theory of knowledge about the principles of knowledge, good nature, source, extent and limits of knowledge. In line with it, Najib al-Hasadiy claimed that epistemology focusing discussion on the issue of critical knowledge analysis (māhiyah al-ma’rifah al-naqdiyyah). While Donald M. Borchert, confirmed that epistemology is an explanatory
power to the sphere of science, rational belief, which includes the formulation of skeptical assessments and conclusions to be held to re-review the evaluation and criticism based on adequate scientific analysis, justification, coherence with deep study (inquiry).  

Epistemology is derived from the Greek episteme meaning knowledge, and logos, knowledge, information. In this area there are three key issues; First, what is the source of knowledge, from where it came, and knowledge of how or by what method we know. Secondly, whether the nature of knowledge that includes the phenomenon or numena. Third, how do we distinguish between right and wrong? About test the truth of knowledge (verification). Then the terms of epistemology can be regarded as a theory of science, which is based on rationalism, empiricism and criticism. In a critical analysis was based on the principle of correspondence, coherence or internal consistency by maintaining mutual relations.

It can be simplified that epistemology is a discussion about the reason (Immanuel Kant), scientific paradigm (Thomas F. Kuhn), episteme (Michel Faucoult), so that the form of epistemology are various stram of thought, schools of thought. Thus, the true scientific activity, theory, science products are born from great schools of thought. From here able to bear significance in the context of analyzing words or obtained data.

Meanwhile, etymologically meaningful interpretation of *al-IDTHHR* (manifest), *al-bayan* or *al-tabyin* (explain something hidden) *al-IDDAH* (explain), *al-kashf* (revealing the hidden meaning either explicitly or implicitly). In fact, Jalaluddin al-Suyuti says that interpretation is also derived from the word al-tafsirah, which means something is known by a doctor diagnosis of an illness. This means al-Kashf (reveal secrets) about. Commentary text can open the closed intent of an expression, resulting in an understanding. Thus, the interpretation serves as a key to unlock the the knowledge contained in the Qur’an. The only phrase in the verse of al-Qur “an
containing the word of tafsir, contained in Surah al-Furqan: 33:

It is not the disbelievers that come to (bring) something odd, but we bring to you a true and most good explanation.

While from terminology point of view, interpretation is defined with a different formulation, but with the same direction and purpose. For example, al-Jurjani, stating that the interpretation explains the meaning of the verses of al-Qur’an from all aspects, as well as asbab al-nuzul story, using the pronunciation that can appoint a clear significance. The form of an explanation of the meaning or intent of God’s words according to the human ability (commentators).

Meanwhile, Al-Zarkashi call that interpretation is a science to know the understanding of Allah’s Book as revealed to the Prophet Muhammad to explain the meanings and issuing laws and the wisdom contained therein. And according to Abdul Azim al-Zarqani, interpretation is a science which discusses al-Qur’an’s understanding of the terms in accordance with the will of God and ordinary human ability.

Meanwhile, Abdullah Saeed, emphasizes that at the level of substantial, interpretations reveal the meaning of the word, either textually or contextually based on socio-historical context of the legal and ethical society. And because of that he is very concern with the pattern that is characterized by contextual interpretation. Based on various sense, it can be understood that the interpretation is the result of a business or science that includes a discussion of the intentions of al-Qur’an or verses. The explanation attempt to make something clear and make difficult thing becomes easy, so that al-Qur’an able as guidance for mankind is ideal, functional and operational.

Thus, some of the basic elements contained in the above sense interpretation is; First, the interpretation essentially explain the
purpose of al-Qur’an verses, which most are expressed in the form of the basics which are very global. Secondly, the aim is to clarify something difficult, so that what God intending in His word can be understood easily. Third, the purpose as a guidance for mankind can be fulfilled. Fourth, as the tools to support for efforts to interpret al-Qur’an include various vast knowledge.

Meanwhile, the contemporary term refers to the origin of the English word, which means the current contemporary, contemporary, contemporary, modern, or something up to date. Contemporary is derived from modernity so that modern and contemporary terms, although referring to the two eras, they do not have certain time differences. Indeed, until now there has been no concrete limits on contemporary terms. Does this include the 19th century or simply refer to the 20th century and beyond.

However, some experts argue, that contemporary is identical to the modern and both are interchangeable. In the context of Islamic civilization, the two terms were used during the first intellectual contact of the Muslim world with the West, as it appears on the thinking of al-Tahtawi (1801-1873) in Egypt and Ahmad Khan (1817-1898) in India. In addition, there are limits began in 1967, the Arab world since the defeat by Israel. During that time, the Arab became aware of the existence, then came the various critiques from everywhere to want to reform themselves, such as by explaining the factors of defeat on Israel.

A. Genealogy of Contemporary Tafsir

In the context of the tafsir of al-Quran, the term contemporary refers to a method that is consistent with the current condition, using a analysis of thematic unity, which prioritized the linguistic semiotic interpretation, and combined with the epistemological foundation of a solid, which is inseparable from the essence of the authenticity of
the text payload (the religious interpretation).\textsuperscript{39}

There is a rule that states, put meaning in the context of meaning (\textit{siyäq al- kaläm}) and the meaning of the word afterwards, is better than to be out of context from both term except with the proposition that requires you to do that. (\textit{idkhāl al-kalām fī ma‘ani mā qablahu wa mā ba‘dahu aulā min al-khurūj bihi ‘anhumā bida’ilīn yajibu al-taslīm lāhu}).\textsuperscript{40} It is strengthen again that al-qaul al-ladhī tu‘ayyiduhu qarā‘īnu fī al-siyāq murajja‘īn alā mā khālafahu. Declaration affirming their understanding of the text in accordance with the presumption should be taken and strengthened the context of the different meanings.\textsuperscript{41}

In view of Nursi, the substance and essence of interpretation is an attempt to interpret the text operationally, grounded and play the role of social praxis, as revealed when explaining terminology of al-Qur ‘an, that it is a translation azali for the universe, immortal translators who have specific oral to read the verses of creation, so that al-Qur‘an is an interpreter for the universe and identifiable sunscreen every name that is hidden behind every layer of the heavens and the earth. So, it is understandable if Nursi says that al-Qur’an is the key to any essence which is implicitly contained behind every natural phenomenon.\textsuperscript{42}

Thus, methodologically Nursi actually wanted to assert accentuation his interpretation at the level of implementable practical, so he was not too intense to reveal the meaning of the verses in etymology and linguistics, or even in the discourse of the problematic text (\textit{gharā‘ib al-Qur’ān}). If Nursi is indicated to be floated in the analysis and interpretation of structuralist linguistics, it is intended to reveal the existence of a correlation of \textit{maqāṣid al-Qur’ān} meaning, as the explanation; although we need to go through the various ways and means to arrive at the four main objectives - \textit{al-tauḥīd}, \textit{al-nubuwwah}, \textit{al-ḥashr}, \textit{al-‘adl} - but we should not be too busy with \textit{wasīlah} (intermediaries, tools), while we forget on \textit{ghāyah} (goal).\textsuperscript{43}
Typology interpretation represented Nursi in fact refers to a contextual interpretation that tries to act as abridge and find common ground among commentators as a process that simultaneously continuing making it possible to accept elements of the elasticity of interpretation of the Qur’an (al-murūnah) in the verses of the formal legal, and interpretation as clusters results provide reinforcement of the meaning of the authenticity of the text (al-aṣālah) verses muḥkamāt. Nursi’s style of interpretation, as it is called by Resid Haylamaz much influenced by cultural, social, political and even geographical Nursi’s life is heavily influenced by cultural, social, political and even geographical of Nursi’s life - Turkey as a country on two continents, Europe and Asia.44

Indeed, if we explained further, the role of the interpreter is always surrounded by a culture that is different from each other, and evolving time to time, will inevitably give birth pattern different thinking, and consequently interpretations of the text of Al-Qur’an also different. From this interpretation motifs appear that go hand in hand with the “tendency” the interpreter.

From this perspective the profile of the intrepreter becomes a parameter on interpretation.45

In the context of the contextual interpretation of the Qur’an that is now being developed by contemporary intrepreter, by removing the connotative meaning of the text, because according to them the text of al-Qur’an infinite limited while context. Or based on words of Mohammad Iqbal, al-Qur’an as an infinite horizon, or as it is called by Abu Hayyan al-Andalusi, as Bahr al-Mu’jizah.46 or more firm as stated by Al-Syahrastani: “Al-nuṣūs idhā kānat mutanāhiyah, wa al-waqā’i ghair mutanāhiyah. Wa mā lā yatanāhā lā yaḍbituḥu mā yatanāhā.47 Or similar to that disclosed by Ignaz Goldziher: “That written texts are limited, but the incidents of daily life unlimited, and that is impossible for something infinite to be enclosed by something finite”.48
The fact that human problems are constantly evolving and constantly changing, while the verses of al-Qur’an “an fixed and unchanging. That is why, we get the interpretation of al-Qur’an “an ever-evolving with various variants of the content, style, flow and method. In fact, according to Rashid Rida, although al-Qur’an arranged no systematic scientific books as well as other, Even in his Chinese non-systematic, lies its uniqueness and became one of its I’jaz.\(^{49}\) Because, if al-Qur’an arranged systematically per-chapter, as appropriate scientific books then it will lose its essence as the greatest book of instructions. And it would quickly become obsolete, and there will no longer attempt commentators on every generation to develop interpretations.\(^{50}\)

According to Nursi, urgency of interpretation becomes absolutely necessary to interpret various phenomena that develop at the same time differentiating results of studies in philosophy misleading perspective. Al-Qur’an consider the world as something which continues to grow, according to flow nature, always change and there is no permanence and immortality. Thus, the need for interpretation empower and answer the challenges of growth and change in the world. The light of truth (\textit{nur ilahiyy}).\(^{51}\) Thus, the interpretation is also an ongoing process, in response to the problems in life. Tafsir is a consequence of interpretation discursive which are simultaneous and sustainable.\(^{52}\)

In the process, the interpretation according to Nursi is divided into two main categories:

a. As usual commentary that explains and confirms the meaning and content of al-Qur’an in detail.

b. Interpretation that attempt to to explain, disclose and assign various issues of faith that is based on strong argumentation, and concrete evidence, though not an entire surah al-Qur’an. Risale Nur is a commentary of the second group, namely the interpretation semantic and word approach in al-Qur’an, which
able to deal with the arguments of philosophers and Able to Make Them silent.\textsuperscript{53}

For Nursi, the second type allows it to be developed, due to fully interpret the whole surah of al-Qur’an holistically, it is an academic activity that is intolerable. Therefore, what is needed today, is sustainable interpretation of the Qur’an, consistent with the challenges and problems of the times, and in accordance with their respective of commentators’ scientific fields.

At this point, Nursi trying to actualize the interpretation of the meaning of Asthma’ul Husna were evident in any of His creatures and His creation in this universe. For example, when one sees the evidence about the existence of a Creator with the power of His omnipotence, it would be evident of His knowing, compassion and Love. Because if it does not happen, it shows that someone has not got a clue of a truth.\textsuperscript{54} In \textit{Risale-i Nur}, Nursi discuss about the universe and its contents and various scientific phenomena. Nursi also criticized the materialists who use philosophical analysis to view the universe and matter which form it. Because they prefer to discuss about natural problems using ratio viewpoint and an sich logic.

Facing this kind of understanding, Nursi took a smart step with klain denied their claims through the perspective of modern rational science. Argument that he build up does not touch the realm of the sacred text, but enough to explain the nature and the mystery behind every object in this universe. Nursi asserts: “Surely a system that detail and neat in the order of the cosmos of this world, both of which is a combination of solid objects, flora and fauna, ecosystems, human, up to the smallest particles of the atoms and galaxies of stars, all of which is clear evidence that the they were created by the Almighty Creator. Each creature in this world is a beautiful reflection and concrete proof of the attributes of God the Most Beautiful”\textsuperscript{55}

If we analyze further, the concrete evidence of reflection of Asthma’ul Husna we can see from the sophisticated arrangement of
the universe which is material.

With very neat system, nature continues to experience dynamic and change continuously. It is also the condition of each section arranged in harmony. Nursi states: “Indeed, all the contents of this nature with diverse kinds of mutual help to each other in a mutual synergistic. Every part of the universe is trying to function in order to complete the task of the other. Then each piece seemed like a giant laboratory of mutual cooperation, mutually support each other. So that makes the whole universe as a unified whole in a perfect organ.”

Nursi came to the conclusion, that all are created in this world is too prosperity and human interests and the creation of a form and proof of God’s perfection.

The corner stone of beneficiaries were developed by Nursi, as stated by Wahbah Zuhaili is the universality of al-Qur’an summed up in four main pillars of the themes of the Qur’an. In fact, Nursi asserted that the universality of Islamic civilization always refers to the four pillars. Islam teaches that any civilization from the arrival— including from the West—if it is good, it should be taken, therefore, as stated by the Prophet as wisdom.

In more detail, Wahbah Zuhaili detailing aspects of the universality of al-Qur’an that has been described by Nursi very well, global perspective and practical dimension that is reflected in the various side; the universality and nationalism, universality and reducing racism, universality and prevent the clash of civilization through interfaith dialogue, universality and the relationships between religions, the universality of the concept of jihad and so on.

B. Contemporary Tafsir Developments

In his book Die Richtungen der Islamischen Koranauslegung or Madhāhib al-Tafsir al-Islāmi, Ignaz Goldziher divide interpretation into three type, tafsir tafsir bi al-ma’thūr as a
Nursi’s Contribution To The Development of Tafsir Epistemology

formative era of the semi-critical reasoning, *tafsir bi al-ra’yi* as affirmative era with reason ideological and *tafsir ‘asriy* (modern) as a reformatory era with critical thinking. Characteristics of modern (and contemporary) commentators is to make al-Qur’an as a book of clues and uncover the spirit of the Qur’an. This is the idea of the modern era and contemporary interpreters in interpreting the Qur’an. For them, al-Qur’an indicative and universal values of al-Qur’an should be explored and used as guidelines in the community. They criticized the tendency of previous commentators who interpret al-Qur’an atomistically so that it does not really answers to the problems of contemporary people.

Meanwhile, J.J.G. Jansen describes the characteristics of modern and contemporary interpretation in three form interpretation based on his research on the development of interpretation in Egypt, namely the interpretation ilmiy, philology and literary style of interpretation (*tafsir adabiy*), and patterns of social commentary (*tafsir ijtimā’i*).

The style of interpretation ilmi and *ijtimā’i*, if we refer to in the book Ali Hasan al-’Aridhi and books Abdul Hayy al-Farmawi, it includes shades of interpretation with tahlili method. It means that interpretation and interpretation ilmi *ijtimā’i* includes a modern (and contemporary) interpretation using the tahlili method.

While the third style of the interpretation is *ijtimā’i*. Abdul Hayy al-Farmawi Abdul Fatah al-Khalidi and Samir Abdurrahman Rashwani not mention the style of interpretation *ijtimā’i* separately from the interpretation adabi. While al-Syarqawi, despite stating the differences between adabi and *ijtimā’i*, but he did not give a formal definition of both formula, just between the two can be understood that it is a new interpretation style that combines shades of interpretation of philology and literature (al-adabi) with a pattern of social commentary (*al- ijtimā’i*). This type of commentary attempt to to uncover the beauty of the language of al-Qur’an and miracles; explain the meaning and
intentions; show rules al-Qur’an aspect of society; and addressing the issues faced by the people based on contextual reality.

According Şalah al-Khalidi, there is a very close correlation between the methodology of interpretation of adabi ijtima‘i with contemporary modern interpretation methods. He called a number of characteristics of a contemporary interpretation methods; a. salafi patterns such as Izzat Darwazah and al-Qasimi,b. Mixed style with Western civilization (al-ittijāh al-taufiqi bi al-ḥadārah al-gharbiyyah), such as Muhammad Abduh,c. ilmi commentary style, like Tantawi Jauhari and Ahmad Hanafi. Additionally there is a rational pattern, such as tafsir al-Tahrir wa al-Tanwir Ibn Ashur and al-Tafsir al-Qur’anī li al-Qur’an, Abdul Karim al-Khatib. Al-Khalidi also includes al-Manar commentary and interpretation Muhammad Abduh Hasan Albanna, Sayyid Qutb, Said Hawwa, and Muhammad al-Ghazali in the era of contemporary interpretation.61

In its development, this contemporary interpretation has four characteristics that are very prominent;

1. Each surah in al-Qur’an is considered as a harmonic thematic unity. It means there can not be a single paragraph that does not have relevance to other verses, so that the concept of al-Munāsabah become a necessity in understanding al-Qur’an.

2. The verses of al-Qur’an are general. The style of interpretation adabi ijtima‘i try to look for the universal values contained in the Qur’an, so that when a verse is interpreted and content of that paragraph applies only to the community or a certain time only, it is obviously that it can not be accepted.

3. Al-Qur’an is the source of faith and law. The style of interpretation adabi ijtima‘i contrary to the dogmatic used as epistemology in interpreting the Qur’an. The concept of faith and the law must be derived directly from al-Qur’an.

4. The use of logic is broad enough in understanding the verses of al-Qur’an. Intellect actually functioned in understanding the
verses of al-Qur ‘an. When an interpreter of a text dealing with al-Qur ‘an, then he must be used with a sense of proportion. The style of interpretation *adabi ʿijtimāʿi* is indeed rational.

Muhammad Abduh and Muhammad Rashid Rida who is regarded as the most prominent proponent of commentators in the development mode of interpretation *adabi ʿijtimāʿi*. At least not until the moment they are still recognized by the reviewer’s commentary as the foundation stone pattern interpretation *adabi ʿijtimāʿi*. His work which is monumental is al-Manar the interpretation. As a teacher, Muhammad Abduh first perform religious renewal. Then continued by his pupil, Muhammad Rashid Rida. The core of their update is basically the same, which is perform *ijtihad* in the interpretation of the Qur ‘an. The principles used by Abduh in interpreting the Qur’ an is:

1. Each surah in al-Qur’ an is an integral and harmonious part. Every paragraph has relevance to other verses. According to Abduh it is not possible for a single verse or sura that has no relevance to the other verse or sura. The concept of *al-munāsabah* is very strong in this first principle. This clearly proves the existence of miracles al-Qur ‘an.

2. Al-Qur’ an has universal values that apply throughout the ages. This principle has denied the interpretation of the scholars during Abduh who interpret the verse to a specific person. Jansen gave an example of this second principle, namely interpretation of surah al-Lail, which reads “So we warned you of the flaming hell. No one goes into it except the most wretched, who denied (the truth) and turned away (from the faith). And later the most pious person will be kept out of hell.” According to the classical interpretation, is “the most evil” was Abu Jahl and Umayyah ibn Khalaf, while “the most pious” was Abu Bakar.

3. Al-Qur’an is the first source of theology and Islamic law. Abduh asked Muslims to understand this religion directly from the source. So Abduh obliges us to “read” al-Qur’ an correctly, so
that it can understand theology and Islamic law properly.

4. A person should not do imitation when interpreting or understanding the content of the Qur’an. For Abduh, ijtihad door is opened widely. He encouraged Muslims to perform ijtihad with the best and prohibit conduct imitation.  

5. A commentator must cling to the power of reason and making it as a determinant in understanding the verses of al-Qur ‘an.

6. The need to encourage research and reasoning and apply scientific methods and findings of science in interpreting the Qur’an. In this principle, the interpretation Abduh style can be categorized as pattern interpretation ilmi. Abduh encourage these people to carry out scientific research and apply the results of such research for the advancement of society.

7. Explanation of the issues mentioned vaguely by al-Qur “an is not required. This principle with respect to the verses of al-mutashābihāt. For Muhammad Abduh, the verses of al-mutashābihāt need not be given explanation or interpretation.

8. It should be caution against interpretation of bi al-Ma’thūr and rejection of Israilyyat. Abduh rejected Isrā’ilīyyāt concept, either in the form of tradition or interpretation. Actually Abduh also want to say that we also have to “reject” tafsir al-Ma’thūr, because the interpretation bi al-Ma’thūr “There was built on tradition, while Abduh well aware of the many traditions of the false circulating among Muslims, even become mainstream them in everyday life.

   However, Abduh mutashābihāt paragraph; about the nature of God and the supernatural. Against the latter, Abduh pass ta’wil. According to the author, not necessarily Abduh rejects, all history Isrāʿīliyyāt, because of the Isrāʿīliyyāt there that is consistent with the content of an authentic hadith, so the history of the story is acceptable, especially if it is not related to the legal aspects and
belief, but with regard to other aspects such as by science.

1. The Development of Tafsir Epistemology

Having described the general theory of epistemology either (a Western perspective) or specifically (an Islamic perspective), where in Mashhad explanation of the structure of Islamic epistemology, the interpretation placed on the second circle as explanatory of the first circle, al-Qur’an and Sunnah. Moreover, looking at the three domains of truth which is the sine qua non of the revelation of al-Qur ‘an to the highest strata, namely *haqq al-yaqin*, the discussion of epistemology interpretation becomes urgent.

Indeed, according to al-Tabari that al-Qur’an already provide substantial foothold methodologically, as revealed by Janne Dammen McAuliffe as hinted by al-Qur’an 3: 7. From this verse can be understood that al-Qur’an divide the substance of its study to the passages clear and firm (*muhkamât*) and verses vague meaning (*mutashâbihât*). The first domain, as a basis of interpretation of *bi al-ma’thûr* and the second for *tafsîr bi al-ra’y*. Muhammad Ibrahim Abdurrahman, even claimed that the emergence of polarization of this interpretation has existed since time sahabat.

In this context, Abdullah Ibn Abbas, classify interpretation in four domains, namely 1) the interpretation that explains halal and haram that must be known by everyone, 2) interpretation only be explained by the Arabs, 3) interpretation interpreted by scholars, 4) interpretation is only known to God alone, especially verses *mutashâbihât*.

Furthermore, al-Tabari classified into three study material interpretation of the Qur ‘an. First, verses that can only be interpreted by the Prophet Muhammad, Second, verses which meaning is known only by God alone, as problems unseen. Third, verses that can be interpreted by any person who has the ability of al-Qur ‘an language, which includes an understanding of the function of inflectional
(iqāmat ābihii’r), the sense of the words that are not homonyms (ghair mushtarak fihā) and understanding the characteristics of the word descriptive nature (al-mauṣūfah biṣifatihih al-khāṣṣah).

Taufik Adnan Amal judge that herein lies the contribution of al-Tabari high value in the evolution of the interpretation methodology of al-Qur‘an, because knowledge of the material assessment of al-Qur’an is a crucial initial step in a method tafsir. However, according to the writer, the same position more worthy given to Ibn Abbas, who has laid the material sorting interpretation that was already done.

In the early development of interpretation methods, many of which refers to the tradition of scholars of the Salaf, but not infrequently also refers to contemporary modern scholars. Methods of interpretation that refers to the scholars of the Salaf are: 1. Interpretation based riwayah called al-tafsir bi al-ma’thūr, 2. Interpretation based dirayah known as al-tafsir bi al-ra’y or bi al-ijtihād. 3. Interpretation based on cues, namely the type of interpretation is based on an intuitive gesture, popularly known as al-tafsir al-ishārī. All three models of this interpretation has the characteristics and prototype. The first type of consistency in interpreting verses of al-Qur‘an ever basing on al-athar both from al-Qur‘an and the Hadith gives the image of reinforcement inherent in the interpretation of this kind. If you do not find the meaning of the verse, it will tawaqquf (stop and do interpretation), because if it is not seen as takalluf. (force myself).

Other than that, there are a number of Muslim scholars, who sort and divide the method of interpretation in accordance with the approach occupied and schools of thought or style interpretation is supported, among others by Mustafa al-Sawil al Juwaini Mahmoud Foda Basuni. Al-Juwaini distinguish linguistic method of interpretation based approach (represented by Al-Farra “and al-Zajjaj), rational (represented by prominent Mu” tazilah Al-Jahiz) and a history of tradition represented by Ibn Jarir al-Tabari.
Foda viewing angle-supported schools that ahlussunnah, shi’ah and sufi. Referring to both these approaches might Ignaz Goldziher, a prominent Orientalist in his work, *Madhāhib al-Tafsīr al-Islāmīyy.* featuring five tendency, as the groove (richtungen), commentators on the interpretation of the Qur ‘an, namely: 1) the interpretation of bi al-ma’thur), 2) the theological interpretation dogmatic, 3) interpretation of Sufi, 4) interpretation of sectarian, 5 ) modernist interpretation.

Historically, the interpretation of the Qur’an has been there since the days of the Prophet Muhammad. When the friends are finding it difficult understanding of the context of the verse, they ask directly to the Prophet. In this case, the position of the Prophet as mubayyin, explanatory for the problems faced by the people (Qur’an 16:44).

After the death of the Prophet Muhammad, the efforts of the interpretation of the Qur “an “an even harder done. The effort triggered by the emergence of new issues that occur in the dynamics of society at that time. The main source of interpretation is al-Qur’an own and narrations which was based on the Prophet. At a later date, based on the interpretation of the narrations of the Prophet was known as tafsi bi al-ma’thūr or bi al-riwāyah or bi al-manqūl. Ibn Khaldun also mentions, because al-Qur’an was revealed in Arabic and balaghahnya gramatikanya structure, it is necessary to understand is the language correctly. As the balance of these methods, born afterward methods bi al-ra’yiataual-dirāyah or al-ma’qūl,, underlying source on reasoning and ijtihad. Furthermore, in its development as indicated by Abdul Hayy al-Farmawi methods the interpretation of the Qur “an is divided into four methods, namely taḥlīli, ijmālī, muqārin, dan mawdū’ī.

Aligned with al-Farmawi, M. Quraish Shihab al-Qur’an divide interpretation of “late into two parts by historicity, namely the interpretation of al-Qur’an era mutaqaddim and muta’akhir. Clerics
at the time mutaqaddim provide commentary al-Qur’an with three shades namely bi al-ma’thūr, bi al-ra’yi and bi al-ishāriy. Being a method of interpretation clerics muta “akkhkir divide into four, namely tahlīlīy, ijmālīy, muqārin and mawdū ‘īy. In contrast to the above classification, interpretation methods Ridlwan Nasir divide into four. First, based on source interpretation, divided into three, namely: bi al-ma’tḥū, bi al-ra’yi, bi al-iqtirāniy. Secondly, by way of explanation, is divided into two: tafsīr bayāniy (description) and tafsīr muqārin (comparative). Third, in terms of the breadth of the explanation, also divided into two, namely: ijmālīy interpretation methods and interpretation iṭnābīy. Fourth, based on the target and orderly verses, divided into three kinds: tahlīlīy interpretation method, mawdū ‘īy, and nuzūlīy.

As we know, that each generation raises the style and flow of interpretation in accordance with the demands of his day and a scientific background interpreter. According to Abdul Mustaqim, by adapting of the opinion Ignaz Goldziher, Jurgen Habermas and Kuntowijoyo in the History of the Idea, that interpretation is based on the methodology of interpretation periodization is divided into three phases:

1. The Formative Period, which lasted from the time of the Prophet until the 10th century, escorted by Ibn Jarir al-Tabari, by arranging interpretation Jemī‘-Bayālān fī Tafsīr Āyi al-Qur‘ān. The style of commentary more inclined to the quasi critical, namely the interpretation of the conditions that are less maximizes the ratio role in the interpretation and less emphasis on the critical interpretation.

2. Period interpretation affirmative era characterized by sectarian ideological reason, it happened in the Middle Ages when the traditions and nuances of interpretation controlled and dominated by various interest groups and certain religious sects. Some commentators in this era is Ghurar Tafsir Ghurar al-Qalā‘id
3. Critical Period reformative interpretation. The style of this era is a rational interpretation critical transformative progressive aims. Type of interpretation is represented well by Muhammad Abduh, Rashid Rida in *Tafsir Al-Manār, al-Tafsir al-Bayāni li al-Qurʾān* works Aisha Abdurrahman Bint Shati’ *Ishārāt al-IjāzfiMazānn al-Ījāz* works of Nursi,

If it is viewed from a trend or tendency to study the Qur’an from time to time ranging from the classical era to contemporary, Goldziher provide pressure point in the era of modern commentators associated with the movement of thought that developed in India and Egypt, although with a different starting point. Movement of Islamic thought in India led by Ahmad Khan departed on cultural renewal. While in Egypt contrary to the renewal of Islamic thought with the figure of Muhammad Abduh, who at the same time placing it as the pioneer of avant-garde methods of modern interpretation of al-Qur’an.

At the level of application of modern commentators, Goldziher call commentary *adabiyy ijtima’iyy*, developed by Muhammad Abduh with several characteristics, a) outlines the precision editor verses of al-Qur’ān, b) describes the meaning and content of al-Qur’ān with sentence construction Beautiful, c) accentuated the ultimate objective of the revelation, d) interpret al-Qur’ān associated with the laws of society.

To further reinforce the distinction between previous era, and as the development of a contemporary interpretation method, Jansen unravel the modern interpretation above approach into three kinds, *ilmiyy* interpretation, interpretation *wāqi’iyy* (realist) and interpretation *adabiyy* (literature). interpretation put on the principle that *ilmiyy* al-Qur’ān predates modern science that it is impossible Qur’ān odds with modern science. While the commentary *wāqi’iyy* asserted
that al-Qur’an as a guide (Huden) for man in life, so according to this type, product wherever possible interpretation could answer the various challenges and problems of the people present. The interpretation *adabiy* that al-Qur’an with the wording and the beauty of the language is able to touch the human soul aesthetic elements most in, so that a better understanding of the content and substance of the Qur’an esoteric aspects as well as strengthen and faith.

Based on the above, the development of the interpretation has undergone a paradigm shift (shifting paradigm), and a shift in epistemology. The classical era, epistemological interpretation generally relies on textual domain of the interpretation of scriptural reasoning bayani much wear and have a tendency atomistic ideological. While commentators in the modern era, it does not use verbal methods, but has used the contemporary methods.\(^8^7\) Benchmarks truth in this era interpretation is based on whether the product is able to answer the question of social commentary contemporary religious or not.

Discussion on the method of classification of this interpretation, is not intended as deconstruct each other on the typology of the favorite methods that do not, but rather is intended to facilitate the search for the historical development of these methods complement each other methodology.\(^8^8\) In the context of the interpretation of al-Qur’an, the classification without look at the paradigm used by each of the commentators, the result will be biased, because of the justification of the methods of interpretation tententu as the most right, or to generalize confrontation interpretation method with other methods, be counter-productive. And more dangerous, the classification is not viewed from the standpoint of epistemology methodological, but on the personal and emotional as a particular sect or political affiliation.\(^8^9\)
2. Mufassir Qualifications and Characteristics of Contemporary Tafsir

Already a theoretical axioms, a mufassir must meet the qualifications and competence of academic and non-academic. That is to interpret al-Qur’an, a person must meet the criteria of cognitive science and spiritual specified. Therefore, the scholars have put forward a number of preconditions for a person who will interpret al-Qur’an.

Badruddin al-Zarkashi in *al-Burhān* states, there are four important prerequisites that must be met by commentators in the method of making the source of commentary. First, the transmission basing the interpretation of the Prophet. Secondly, transmission of friends and tabi “in with a number of conditions. Third, take the intersection of language. Fourth, the interpretation of the connotation of the meaning of an expression.

In contrast to Al-Zarkashi, Jalaluddin al-Suyuti mentions in more detail fifteen main requirement, which focuses on competency mufassir.

Observing the requirements raised by Jalaluddin al-Suyuti above, of course very heavy and difficult to fulfill. However Quraish Shihab noted that at least there are four basic things that need to be considered in addressing the mufassir qualifications as stated by the scholars earlier.

1. The terms are addressed to those who will express opinions based on an analysis of the verses of the Qur’an.
2. Addressed to those who would interpret al-Qur’an overall, and not to those who would interpret about partial content of al-
Qur’an only.

3. There needs to be revised and given a different meaning, like righteous faith with objectivity. Thus, the interpretation can be put on condition orientalis mastery of the Arabic language.

4. Keep the addition of conditions, namely knowledge about the object description paragraph. Someone will probably not understand the interpretation of al-Qur “an well on embryology, astronomy, economics, geology and others, if it does not have the scientific background.

Researchers do not agree with the three points required by the Quraysh, because of the requirement of objectivity becomes not measurable, and it is difficult to do by the Orientalists, because they tend to promote prejudice and mission. Study author Qur “an Contemporary Abdurrahman al-Akk, contains some of the qualifications that must be possessed by mufassirs.\(^{95}\)

1. Correspondence between mufassir with the result that its interpretation is not accompanied by personal interests.

2. Making a clear distinction between the essential meaning and metaphor.

3. Paying attention to the structure containing the word meaning and intent.

4. Paying attention to the aspect of \textit{al-munāsabah} in interpreting the text, so it is clearly visible harmony between the verses with verses or surah by surah among others.

5. Noting \textit{asbāb al-nuzūl}

6. Menganalisis the \textit{al-ishtiqāq} (root). and to better understand the rules of tarjih.

While Nursi, as quoted by Ja’far Abdul Ghafur in his book \textit{al-Tafsir wa al-Mufassirun}\(^{96}\), called the eight qualifiers mufassirs:
1. Making the al-Qur’an as reference and the main mursyid,
2. Keep away from personal motives and human elements,
3. The totality of the sincerity only because Allah,
4. Making fortitude and patience positive as the foundation pijaknya.
5. Description of the structure she said logically and systematically, so enlightening mind and touches the heart.
6. Have a consistency in running sunnah Apostle, and the majesty of behavior and high levels of piety,
7. Independent of interpretation, not in a condition that is depressed or affected by the atmosphere outside himself.
8. Farthest from the elements of selfishness, takabbur and ujub.

With a number of qualifications that must be met by commentators, the master sciences Arabic instrument, the quality and authority of the results of interpretation as interpretation development contribution can be guided. Furthermore, the development of a contemporary interpretation can not be separated from the development of earlier times. At least, thought the interpretation that developed in contemporary times has been started since the days of classical and modern. In the classical period, for example, the idea of rational interpretation has emerged in the interpretation al-Baḥr al-Muḥīṭ, by Abu Hayyan al-Andalusi, whereas the modern period in the time of Muhammad Abduh, in his tafsir al-Manār.

3. Characteristics of Contemporary Interpretation

Contemporary interpretation paradigm can be interpreted as a model, method or point of view, which is used in the interpretation of the Qur’an. Although each paradigm of interpretation has its own characteristics, but at least there are some characteristics that stand out in this contemporary interpretation:

a. Improvement of social culture through the repetition of the story

The existence of the story in al-Qur’an is not just meant as a
description of historical void of wisdom. Even the rep's story became part of the strong justification element mapping of past history that underlie the development of modern and contemporary interpretation methodology. The emergence of the thematic unity of interpretation methods, allegedly stems from thematic interpretation methods and interpretation of linguistic too much inspired by their approach to the interpretation of this story.

Contemporary writers Muhammad Shahrur reveals a strong correlation between motode story with philosophical approach to history. There are at least six fundamental points, the wisdom behind the story commentary in al-Qur’an. First, progress in improving the standard of human consciousness cosmopolitan reasoning power, towards changing the mindset, from personal knowledge to the universal consciousness. Second, the development of constitution, “in the understanding of Islam as a result of individual exclusive, and pulled the essential elements of Islamic values cosmopolitan. Third, defining the different missions with a variety of ordinances of worship were framed in remembering and taqarrub Him. Fourth, the significance of the revelation and the Prophet’s message in accelerating the process of civilization that is not relevant to the actualization of human values and positive dynamic. Fifth, the story in al-Qur’an go hand in hand with the revelation and prophetic treatise, manifests as global cues about the emergence of civilization and its decline. Sixth, the story of al-Qur’an be growing in tune with the progress of human civilization.

Al-Qur’an from the beginning, has been patterned or shaped by the context of the life of Prophet. At that time, the literary arts of poetry once dominated Arab civilization. Al-Qur’an unbiased strands sentences are structured with the use of the Arabic language, which is thick with unparalleled literary systematics. Outside of transcendent things, everything is rational. That Al-Qur’an attempted reveal itself
as a thematic unity, with the values of cultural and spiritual values of Islam.

Khalil Abdul Karim stated that the truth of the stories of Al-Qur’an is not measured by the authenticity of the facts it proposes, because it must distinguish between the essential story and the story of metaphors that are not deprived of the message to be conveyed by God through the story.\textsuperscript{100}

Of the Mu ‘tazilah, Al-Qadi Abdul Jabbar different with other figures, looking at the story of al-Qur’an inside perspective of the other. Repetition story in Al-Qur’an is not a disgrace and weakness editorial, but instead it is a novelty atmosphere as well as the primacy of.\textsuperscript{101} He added, systematization al-Qur’an unordered as discussed, is a unique pillar as part of the I’jazz al-Qur ‘an.

No one if it is Al-Qur’an systematized in such a way, so that the purity of al-Qur’an rational and dynamically maintained. Al-Qur’an exception verses pertaining to the transcendental aspect ratio is a measure of the best in the universe. Adjustment prophetic analogy stories or myths of Arab culture when Al-Qur’an was first revealed, it has been proved that Islam was born with an understanding of the moral sense and not just stories of mystical hegemony among traditionalists. Literary Al-Qur’an have shown the messages that emphasize the level of logic and reason are very basic.

Like many other commentators, Nursi look at the story of the prophet as an era of happiness the most prime and parameters of a future era. The most essential is that the story is compelling evidence of the prophethood of the Prophet.\textsuperscript{102} There are four fundamental wisdom called by Nursi. First, Al-Qur’an as a cornerstone of life that remains actual due to take the spirit of the story in it, Secondly, a real example for the behavior of the Prophet which can be emulated by his community. Third, the source of inspiration and knowledge for all strata of society in accordance with the times. Fourth, the reasoning intelligence capital, which brought the figure of Muhammad who
previously ummiy, a Prophet broad horizon of knowledge gained from his gift directly.

Joukaib Muhammad mentions in his writings that Nursi make the story of Al-Qur’an as inspiration and a basis of interpretation of literature. Read the story of Al-Qur’an full beauty of the structure of words, directing readers to open hearts to read between the lines (unsaid) about the beauty of God’s creation.\textsuperscript{103}

b. Oriented on Contextual Reality

Although Al-Qur’an unloaded tens of centuries ago, down in Arabic with Arabic, but the content of universal and contextual meaning. Editorial eternal, fixed and limited, but the content of infinite meaning. One of the characteristics of contemporary interpretation, is contextual and oriented spirit of the Qur’an, it is to develop a methodology adapted from the interpretation of the classical commentators.

To describe the fact that there are well-known jargon \textit{al-nuṣūṣ Mutanāhiy al-waqā` ghaihr mutanāhiyah}\textsuperscript{104} Indeed jargon is not only referring to al-Qur’an sich, but also on tradition. It’s just that the majority of Muslims believe that al-Qur’an as a source of the most important Islamic texts. Therefore, although the verses of al-Qur’an has not increased, but the interpretations on the subject still continued until today and needs to be reviewed and developed so that its function as a problem solver human life continue to run as the current process of revelation.

Since the beginning of Islam until now, interpretations vary according to the intellectual capacity and the tendency of the interpreter Diversity of interpretation not only proves the flexibility and elasticity of the content of al-Qur’an on the development of human life, but also prove the legitimacy of validity to interpret al-Qur’an fit depth understanding of each mufassir.\textsuperscript{105}
One of the varieties of interpretation that is contextual interpretation. He is an attempt to not idolize the works of interpretation that already exist. Because with this interpretation, the works of pre-existing interpretation serves as a reference effective if it is in accordance with the demands of the times, it will be taken and developed.

The notion that Fazlur Rahman as the first pioneer of contextual interpretation, according to the author is not quite right. For a simple understanding of contextual interpretation, the interpretation of which always refers to the current social setting down the revelation and when commentators interpret it, has been around since the early days of Islam. Even the Prophet, as an interpreter of first applying this interpretation. It was based on all his behavior, good deeds or words, related to al-Qur’an categorized interpretation. As the best man who guided the revelation, he was very sensitive and know the character of the individual and social phenomena in the vicinity.

It is understood that the method of contextual interpretation or al-tafsir al-siyāqy is the interpretation of the Qur’an with trying to attract, lead everything related to paragraph interpreted including asbāb al-nuzūl, social condition, Arabic, and others. once dispel any possibility of causing damage to a correct understanding of these verses including the carelessness and subjectivity in the interpretation of.

The author sees, that the contextual interpretation is not much different from the interpretation bi al-ra’yi the emphasis contained in a mufassir ijtihad in understanding the meaning of the verse with a thorough knowledge of the Arabic language, and all the requirements that have been established scholars in interpreting the Qur’an. From this understanding, the contextual interpretation is divided into two forms, laudable and reprehensible.

Keterpujian and contextual interpretation ketercelaan strongly associated with mufassir capability itself. For interpreting
the Qur’an is one of the intellectual activity that requires a set of specific scientific disciplines.\textsuperscript{108} Without the scholarship, feared if not wanting to say for sure-will fall into the chasm of misunderstanding that ultimately undermine the values of the Qu’an. Indeed should realize, that every Muslim has the right to understand al-Qur’an. But it does not mean anyone has the right to interpret it. We know that all things are the way, as well as interpreting the Qur’an. Therefore, this interpretation is strongly associated with the various disciplines, especially Arabic, history and the human sciences.

c. Accentuation on Moral and Ethics

Personal excellence and human morality be the main objective of the Prophet in the prophetic mission. The prototype of the Prophet as personal morality clause contained in the Qur’an. The verses of Al-Qur’an extremely strong with an explanation and confirmation of morality. From dictum Al-Qur’an extremely fundamental that humans are able to better understand the Islamic morality (moral knowledge), its scope, which in turn has a commitment (moral attitude) to be able to apply the noble character in daily life (moral action).\textsuperscript{109}

There is no doubt that Al-Qur’an accentuate their high morals, with concrete benchmarks and clear, not just the individual level but communally and globally.\textsuperscript{110} Nursi often asserted, that the stability of the social order can only be realized the morality of each individual member of.\textsuperscript{111} Ammar Gaidal, instead asserted that the main motive in writing the works of Nursi commentary, based on above keprihatiannya bawdy bawdy morality of society is getting worse, which is a loss of the spirit of life, dishonesty, each harbored grudges and others. Thus, the necessary strategic steps to reform the condition of the domestic revolutionary.\textsuperscript{112}

Nursi gave an accurate illustration, that people who behave distorted, like a sick person, so consider good food too, felt uneasy and bitter, or like someone who runs with direction uncertain.
Supposedly he runs to the right, but suddenly he turned the direction toward the left, even though he knew it would harm him. Or it displays the “color” which is a contrast to the feel of decency and goodness.¹¹³

Nursi conceptualization of morality, he landasi with al-Qur’an; ie without violence (Ethics of Non-Violence), including when socializing with non-Muslims. In a new interpretation of jihad, Nursi identify new elements as the main factor, which basically shifted away from the idea minor placing West as an enemy. They and non-Muslim communities are not considered a threat thorough; but Nursi able to attract non-Muslims because placing it as a positive dialogue partner. Understanding of jihad is based on the main theme of the Koran, ta’murūna bi al-ma’rūf wa Tanhauna ’an al-munkar.¹¹⁴ Unfortunately, Nursi itself does not explicitly state how and on what basis he built the ethical notion of jihad, which proportionate and fundamental.

Nursi focus on improving and strengthening the faith individually. He believes that the main problem is the degradation of personal faith. According to him, if faith and morality individually amplified, then people will be community of ethical and moral well (bottom-up community development). Nursi assumes that Muslims are in a different stage of time where it is difficult to implement Islam completely to the Prophet and his companions did.¹¹⁵ He pointed out that there are currently a prototype of people who pray five times a day and keep away from major sins, but interpersonal relations are not good, because of a personal spiritual distortions. That is why, it is necessary actualization of moral values that exist in Al-Qur’an and sticking to the core teachings therein.¹¹⁶

d. Contextualization Interpretation

Indeed, not only on contemporary modern era, the discussion of the interpretation of products in tune with the times and places where and whenever. However, it has long been a topic since the
advent of the era of writing classic interpretation. Although it can not be denied, that accentuation of the explanation varies according to the underlying considerations and arguments.\textsuperscript{117}

Variations in the interpretation becomes a necessity that can not be denied. The process of interpretation is also experiencing a significant difference between the commentators, it is natural that the level of results, there is a difference. Many factors influence the differences in the interpretation of them: 1. Differences \textit{qirā’at} and levels of acceptance and rejection, 2. Differences aspects of language and \textit{isytiqāq} (root) it, 3. The concept \textit{nāsikh mansūkh} and differences react, 4. The differences are very tight on the use reason / ratios and the implementation of verses \textit{mutashābihat} (alegorial) in tafsir al-Qur’an.\textsuperscript{118} And, being a logical consequence of the differences in perspective in interpreting the Koran have implications for differences in the perception of the issue of faith and law.\textsuperscript{119}

Many social problems of religion in the contemporary era, can be answered by Al-Qur’an to perform contextualization of the interpretation of the Qur’an accord with the efforts to seek universal values in the Qur’an, and remains memedomani and basing on the meaning of the text so it is not deprived of the substance of the meaning.\textsuperscript{120} At issue, Nursi with text reading model for Al-Qur’an genuine and do not use a reference other than the Qur’an, but not infrequently also perform text contextualization.

4. Sources and Validity of Tafsir

Instinctively, people are always trying to find the truth. Some of the ways adopted to obtain the truth, among others, by using ratios such as the rationalists, through experience or empirical. The experiences gained led humans passing the principles of rational reasoning, events prevailing in nature can be understood. Science must be distinguished from natural phenomena. Natural phenomenon is a fact, a reality that is subject to the laws that cause
the phenomenon appears. Science is an approximation of the above formulations result of natural phenomena or simplification of the phenomenon.

The structure of human knowledge shows the levels in terms of capturing the truth. Each level of knowledge in these structures show different levels of truth. At the level of rational-scientific knowledge, humans perform structuring knowledge so that a clearly structured. So there are two senses of truth, the truth which means obviously occur on the one hand, and the truth in a sense the opposite of evil (unrighteousness). The validity of this truth through correspondence theory (The Correspondence Theory of Truth),\textsuperscript{121} which holds that truth is the correspondence between a statement about something with the fact the thing itself. The theory of coherence / consistency (The Consistence / Coherence Theory of Truth) considers that the truth is the correspondence between a statement with other statements that are already previously known, accepted and recognized as true.\textsuperscript{122} Pragmatic Theory (The Pragmatic Theory of Truth) considers that “the truth of a statement is measured by the criteria of whether the statement is functional in practical life or not “. In other words, “a statement is true if the statement has practical utility in human life”.\textsuperscript{123} It required concrete parameters in viewing and measuring the results of the interpretation of the truth.

a. Theory of Correspondence (Correspondence Theory of Truth)

The theory holds that the statements are true if it corresponds to the facts or statements that exist in nature or object in question. Truth or a state is said to be true if there is a match between the intended meaning by an opinion with facts. A proposition is true if there is an appropriate facts and stating what it is. This theory is often associated with theories of empirical knowledge. Theory of truth is the correspondence theory of truth at the beginning, so it can be classified into traditional since Aristotle’s theory of truth from the

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beginning requires the knowledge of truth must be consistent with the fact that knowing.\textsuperscript{124}

There are three main difficulties were obtained from the correspondence theory is: First, the correspondence theory be misleading and overly simplistic about how we determine the truth or fallacy of a statement. Even a person can reject the statement as being correct based on a background of their respective beliefs. Secondly, the correspondence theory work with the idea, “that in measuring a truth we must look at each statement one-by-one, whether the statement relates to reality or not.” So what if we do not know the reality? However it is difficult to do.

Third, the weakness of the correspondence theory is the emergence of an oversight due to lack of a carefully-sensing, or senses is not normal anymore. Besides, the correspondence theory of truth does not apply to the object / field nonempirical or objects that can not be sensed.\textsuperscript{125} Truth in science is the objective nature of truth, it must be supported by the facts that form the reality in the formation of objectivity. Truth really be separated from the reality of the subject.

The author sees, that the interpretation of Nursi relatively follow this correspondence theory, have conformity with what is expressed or seseuai with empirical reality. Interpretation method developed by Nursi with historical thematic unity (\textit{al-wiḥdah al-mawḍū‘iyyah}), the proof of this theory. Nursi bases that Al-Qur’an \textit{ṣāliḥlikulli makān wa zamān}, so that products based on its interpretation other than correspondence, also has a significance value high enough.

\textbf{b. Coherence Theory (Coherence Theory of Truth)}

Coherence theory of truth is a theory of truth based on the criteria of coherence or consistency. A statement called true when in accordance with a comprehensive network of statements that relate
logically. This followed statements or statements which led to another. .. Theory of Coherence / Consistency (The Consistence / Coherence Theory of Truth) considers that the truth is the correspondence between a statement with other statements that had already known, accepted and recognized as correct.126

Said of a proposition is true if the proposition is linked (coherent) with other propositions are true or the statement is coherent or consistent with previous statements. Thus a decision is considered correct if it gets the testimony (justification) by other decisions that any previously known, accepted and recognized the truth. Because of its very nature, this theory recognize degrees of truth. Here the degree of coherence is a measure of the degree of truth.

One of the basic theory is the logical connection of a proposition by the previous proposition. Proposition or statement is what is stated, disclosed and presented or refers to the verbal formulation in the form of a series of words used to express what he wanted to put forward. Proposition indicate the establishment or opinion about the relationship between the two terms and a combination of quantity and quality factor of.127 Two problems derived from the theory of coherence are: (1) A statement that is not coherent (attached to each other) are automatically not belong to the truth. but coherent statement also does not automatically belong to the truth.

Read Nursi consistency in the writing of the Risale-i Nur in general, and particularly in writing his Ishārāt al-I’jāz. Nursi not only write it gradually and repeatedly, but in each book, written back by his students for later Nursi edit and revise. Thus, the writing works need a long time; Ishārāt al-I’jāz for 4 years and the Risale-i Nur was written entirely for 24 years (1926-1950).128 In addition, persistence in applying the principle of balance between text and context, between the sacred and the profane, between the power of reason and intiusi heart. proclaimed as a strong foundation: Ḍiyā’
al-Qalb huwa al-ulūm al-dīniyyah. Wa nūr al-Aql huwa al-ulūm al-
Hadīth. Fa bi imtīzājihimā tatajallā al-ḥaqīqah “. 129

c. Pragmatic Theory (The Pragmatic Theory of Truth)

Pragmatic theory of truth is a theory that holds that the meaning of an idea limited by reference to the scientific consequences, personal or social. Whether or not a proposition or theory depend on whether gainful proposition or theory for humans to life. The truth of a statement must be functional in practical life. Pragmatic Theory (The Pragmatic Theory of Truth) considers that “the truth of a statement is measured by the criteria of whether the statement is functional in practical life or not” in other words, “a statement is true if the statement has a practical purpose in human life”. 130

Pragmatism defied all otoritanianisme, and rationalism. For them the test of truth is the benefit (utility), feasibility (workability) or from satisfactory, so it can be said that pragmatism is a school that teaches that truth is what proves itself to be true through the consequences that are useful in practice. The handle is a logical pragmatic observation that the truth brings practical benefits to living in human life. Keywords of this theory are: utility (utility), can be done (workability), consequence or effect satisfactory (satisfactory consequencies).

This theory basically says that a proposition is true seen from the realization that proposition. So, whether or not depending on the consequences, the truth of a statement is measured by the criteria of whether the statement is functional in practical life, the whole proposition is valid or satisfactory. 131 According to the theory of pragmatic, “the truth of a statement is measured by the criteria of whether the statement be functional in the life practical. That is, a statement is true, if the statement or the consequences of that statement has practical uses for human life “.
What is meant by truth is useful (useful) and that means one is useless (useless). Because the term “useful” or “functional” itself is still vague, this theory does not recognize the existence of a fixed or absolute truth. Pragmatism was right to emphasize the practical character of truth, knowledge, and human cognitive capacities. But it does not mean that this theory is a theory that is the best of the whole theory. Criteria pragmatism also are used by scientists in determining the scientific truth in the perspective of time. Historically scientific statement which is now considered to be the correct one time may no longer be the case. Faced with a problem like this, the scientists are pragmatic for that statement is functional and have utility then the statement is deemed true, assuming the statement was no longer so, due to the development of science itself, which resulted in a new statement, the statement was abandoned, and so on.

Nursi sure, that Al-Qur’an intact functional, has a utility value in reality and ideals and able to provide solutions on a per-question-religious social issues thoroughly throughout the ages. Nursi states: *laubarhinanna ‘li al-ālam bi anna al- Qur’ān Shamsun ma ’nawiyah lā yumkinu nalāyakhbū sanāhā wa itfā’ nūrihā*. Strictly Nursi states, that Al-Qur’an as a way of life, the foundation of life which is not simply the view of the human mind to the physical world or human involvement in it from the aspect of historical, social, political and cultural, but includes aspects of the world and the hereafter.

Aspects of the world must be closely linked and depth with aspects of the hereafter, while the aspects hereafter be laid as the final aspect.

5. Model of Tafsir Epistemology

In his confession, the modern Islamists follow the modern interpretation study as equivalent interpretation, known or used with terms Exegesis and Interpretation. Both reflect a list of terms hierarchically adjacent. Exegesis issuing the meaning of the text, and
the interpretation to make sense of the text in accordance with the spirit of the present message, which seeks to unearth the messages of the Lord of the heavens.\textsuperscript{135}

Adil Mustafa impose limits more strict interpretation of the meaning in terms of hermeneutics, exegesis and interpretation.\textsuperscript{136} Hermeneutics, meaningful interpretation of scripture. While interpretation is to explain the meaning and implications of the text implied an understanding of contemporary readings on a text.

Likewise Mu’tasim al-Sayyid Ahmad, confirms that the interpretation of al-Qur’an open meaningful text lafaz hidden meanings, related to the general aspects beyond the text of the Qur’an and look for correlation with the context.\textsuperscript{137}

As a principle of renewal interpretation and concept of reform in the Qur’an, Muhammad Abduh in the book of his commentary \textit{al-manār”}. interpreting the Qur’an with shades rational. Characteristics of rationality can be seen in the use takwil who do not take the textual lexical meaning of the verse and when he states that science and faith may not face each other, but mutually reinforcing.\textsuperscript{138}

In revealing the meaning of al-Qur’an, there are two approaches; interpretation and ta ‘wil. Lexical, meaningful interpretations reveal, explain and reveal. While ta ‘wil etymologically meaningful returns, leading to the end point and explain the implications or restoring something to its original purpose. Indeed, Al-Qur’an uncovering said ta ‘wil be a lot of commentary. Ta “wil called 17 times, while commentary only once.\textsuperscript{139}

The word ta ‘wil in Al-Qur’an at least used to explain three things.
1. Readings ta ‘wil relevant to understanding the meaning of dreams, as was done by Joseph.
2. The reading of the events that will take place, as was done by Khidr,
3. The reading of the text that contains an ambiguous meaning, especially with regard to mutashabihat verses. Of the three forms of ta‘wil, which is popular among Muslims is the third form. Qur; an understood as containing all things necessary for humans. However, history records that the terms, interpretation is more developed than ta‘wil until now.

In an effort to understand, explain and clarify the content of the Qur’an, now commentary progressing very varied. As we know, there are various factors that lie behind them, among them; differences in trends, interest and motivation of interpreters, the mission carried differences, differences in the depth and variety of disciplines mastered and others. These factors give rise to the various patterns, flow and methods of interpretation of each. 140

The development of the interpretation of variation now finds his form concrete. In doing interpretation, commentators often based on aspects of the language or the I‘jāz lughawiy. Ibn Faris stated that understands the Arabic language compulsory for those who will be exploringand interpret al-Qur‘an. Because Al-Qur’an was revealed in Arabic and also of the Arab Prophet.141 As we can see, the tendency of commentators to pursue Arabic priority. Because of the earlier commentators such as Ibn Abbas, Abu Ubaid al-Qasim, Al-Farra“, al-Zajjaj, and later commentators, such as al-Zamakhshari, Ibn Hayyan al-Andalusi and others, has studied linguistics-based interpretation.142 From this increasingly apparent that Al-Qur’an has I‘jāz lughawiy Al-Qur’an has a dimension I‘jezz is very high. Some indications are 1). The structure of the letters and integration of the words. 2) are not bound by the style of language and structure of the language of the Arabs, 3) despite lowered periodically not a good time surah or verses, but the wording and meaning has a unified whole as derived in the same time. 4). Accuracy editorial tells a very beautiful and harmonious, such as antonyms two words abūsan qamṭarīran, faced with naḍratan wa surūrān in Surah al-
Insan. 5). Variants and variety of objects discussion distinctively (character) strong. Repetition seen in the editorial have the meanings accentuation and psychological reinforcement. 6) the aesthetic beauty and its language structure.\textsuperscript{143}

Fahd Abdurrahman bin Sulaiman al-Rumy strengthens, that flow/madhhab rational (\textit{tafsir bi ra’y}), precisely guided by the I’Jez al-Qur’an, even one characteristic method of interpretation developed, because al-Qur’an has challenged an Arab nation (to compose a verse just like al-Qur’an), but they can not afford. Because Al-Qur’an transcendent revelation of God.\textsuperscript{144} Unlike Rashid Rida, I’Jez al-Qur’an consists of seven aspects inherent in each verse, namely: 1) Aspek uslub and naĐmnya, 2) Aspect balaghannya, 3). Reporting aspects of sciences unseen, 4) aspects of the liberation of dissent, 5). The content of the science aspects of religion and constitution, “6). Powerlessness aspects times to cancel the contents of the Qur ‘an, 7). Affirmation of the various aspects of the issue that has not been known by humans.\textsuperscript{145}

In the editorial rigor highlight the Qur ‘an, Nursi argues that each sentence in Al-Qur’an harmonious and harmony. There is not one single sentence in the Al-Qur’an put forward and that the future for the purpose \textit{fāsilah} as happens in poetry and rhyme. \textit{fāsilah} presence in sya’ir is because of necessity for setting rhyme and qāfiyah.\textsuperscript{146}

In contrast to Ahmad Mukhtar Umar, Iffat al-Syarqawi explained that there are at least three aspects I’jazz al-Qur ‘an, first, the challenge of creating a word or the same sentence and in line with al-Qur’an (\textit{al-taḥaddiy}). Second, the miracle Alignment with the ability interlocutors (\textit{mulā’amāt al-mu’jizah ṭabi‘at-mukhāṭab}). Third, target miracle is not limited by the dimensions of space and time.\textsuperscript{147} Nevertheless, there is a group of scholars who do not acknowledge the existence of the I’Jez al-Qur’an, as several prominent mu’tazilah.
From among mu’tazilah, Abu Ishak Ibrahim An-Nazzam Sayyar, argues that the Koran miracle occurs because Al-sarfah (evasion) that God turned the attention of the Arabs of the match Koran. In fact, they were actually able to match it. Another figure of the bearers of the concept of Al-sarfah is Amali Al-Murtaza (from the Shiite stream). Only Al-Murtaza Al-sarfah interpret different from the definition made An-Nazzam. According to Al-Murtaza, Al-sarfah means revocation. In this case, God revoke sciences needed to match the Koran from the Arabs at that time. So they were not able to create works that rival the Koran. Aside from Al-Nazzam (of flow Mu’tazila) and Amali Al-Murtaza (from Shiites), Abu Ishak al-Isfarayaini (of flow Asy’ariah) also includes one of the supporters of the concept of Al-I’jaz bi al This al-sarfah. It’s just the name of An-Nazzam much more popular than others.

In addition to the supporters, was no less fierce critics of the concept of Al-sarfah this. Both from the Mu’tazila, and Asya’riah. Abu Bakr Al-Baqillani, for example, is one of the leading firm Asya’riah firmly reject this concept, because “if it is true that the Arabs at the time of the Prophet of Allah averted his attention from the match of the Koran, of course, the Arabs Pre-Muslims who lived in the time of ignorance have works that can rival the greatness of Al-Quran. Because they are not challenged to match the Koran nor hindered the competence and ability. Thus, if we do not find the works of poets Arab Pre-Islamic similar to the Koran, the concept of Al-sarfah must be canceled (absurd). Another reason put forward Al-Baqillani about Al-sarfah absurdity of this concept is, if the game against the Koran it possible - not possible, because of the existence of Al-sarfah - then the miracle was not inherent in the Koran itself, but that is the miracle hitch, whereas the Koran does not have the privilege between Kalamullah with human kalam. In addition to Al-Baqillani, in fact there are many more characters Kalam Science are also opposed to the concept of Al-sarfah this. Both from the
Mu’tazila itself, as well as from among Asya’riah. Such as Al-Qadi Abdul Jabbar (Mu’tazila figures) including the opponents of this concept. Thus, not all followers of Al-sarfah Mu’tazila recognizes as one aspect of the miracle of the Quran.

Abdul Karim al-Khatib, rejecting arguments Sayyar Nazzam, which said the al-sarfah, because in fact the Arabs before the arrival of Al-Qur’an none of their works both in poetry, prose, poetry, nazm or any form of linguistic development pre-Islamic Arabs, there is no equivalent standard and quality with al-Qur’an. Thus, in terms of where God turned balaghah their linguistic abilities and thus not able to counter Al-Qur’an as revealed by Nazzam?¹⁴⁹

Similarly, Abdul Qahir al-Jurjani dismissed and rejected the group Mu ‘tazilah¹⁵⁰ are guided by the understanding of Al-Øarfah,¹⁵¹ by asserting that one I’Jez al-Qur’an is located in the structure of language and balaghahnya. “If explored the structure of words in al-Qur’an, said al-Jurjani, it will be found to tone and his songs, the balance of the editor and the structure of said coherent and very satisfying reason and spirit, thus making people powerless to be able to make the sentence structure such as al-Qur’an; both of his harmony, editorial thoroughness, foresight vocabulary, and the beauty of the structure (uslub) it. Up will slide phrase softly from his mouth: And after traced in detail further leads us to the conclusion that Al-Qur’an is at the level of literary language and balaghah high so it does not have any gap on the shortcomings ... wa khadhiyyat al-urūm falam tamlik an taṣūl¹⁵²

In addressing the first I’Jez al-Qur’an, the different perspectives between Al-Ghazali. Ibn Rushd and Nursi. In his work devoted to clarifying issues of theological and confessional, al-Ghazali argued that a miracle is decisive evidence for the truth of a prophet. However, in his other works, such as al-Munqidh min al-Dalāl, al-Ghazali convey a surprising statement that miracles cannot establish certainty and almost useless for strengthening the
faith.\textsuperscript{153} As for Ibn Rushd, that miracle as an amazing event, only an indication given to the prophets, but did not constitute proof of his Prophethood. The real proof of the of the prophetic treatise and nubuwwah prophet is.\textsuperscript{154} Thus, Ibn Rushd noted that the greatest miracle of Muhammad, is the message or Gabriel brought revelation from God.

In view of Nursi, Al-Qur’an has accentuated the point I’ijaz very strong, especially when viewed from the aspect of Arabic grammar. Various side I’Jez al-Qur’an it revealed Nursi systematically; ranging from the location of the word, semantics al-Qur’an, variations in meaning, the structure of the text, and anti sinonimitas sinonimitas words (polysemy), until the secret repetition of the words in the al-Qur’an.\textsuperscript{155}

Unique, turns the concept I’Jez al-Qur’an in this aspect of the language is one factor embryonic emergence of methods of interpretation of literature initiated by Al-Zamakhshari in his Tafseer al-Kashshaf.\textsuperscript{156} In fact, according to Mustafa al-Shawi that Al-Zamakhshari have becoming a teacher for the interpretation of literature, especially the assumption of the closeness between the literary approach in the filologik interpretation approach.\textsuperscript{157}

In his article titled “Commentary from Tabari to Ibn Kathir,” Norman Calder stated that the qualities that distinguish a mufassir with others lies not in its conclusions about what Al-Qur’an intended, but rather on the development and appointment of various technical problems are a sign of mastery their review of the literature.\textsuperscript{158} That’s why some have claimed, that the various methods used by the interpreter can be considered more important than the results interpretation.

In contrast to Nursi, who see that although Al-Qur’an can be interpreted through the approach of literature and language, but still refer to the connotation of al-Qur’an (tafsir al-Qur’an li al-Qur’an) as done by Al-Farra and al-Zajjaj.\textsuperscript{159} Meanwhile, Amin al-
Khuli assume that al-Qur’an as the greatest literary books (Kitāb al-Arabiyyah al-Akbar), which implies the involvement of Arab culture as an inherent part by revelations. In other words, Al-Khuli would like to emphasize that the elements of reason, intellect, culture, civilization and language are predominant.\textsuperscript{160} Improvisation both are also different interpretations, Al-Khuli give flexibility to the interpretation bi al-ra’yi. While Nursi although he gave little space bi al-ra’yi but the process still refer to the commentary bi al-ma’Tsur.,

Theoretically, Salwa El-Awa confirms there are two approaches to the modern study of textual relations in the Qur’an: First, based on the search mufassir for interpretation statement analysis, to confirm accentuation in the field of interpretation and study of the Qur’an. Both linguistic studies text, which involves the concept of pragmatic thematic strengthen the relationship between contextual and textual interpretation of reality. The first approach is the pioneer Amin Ahsan Islahi and al-Farahi in their theory \textit{miḥwār} (axis) and \textit{amūd} (pillar) where sura consists of a variety of themes, all of which function in establishing a theological idea.\textsuperscript{161} While the second approach is done by Sayyid Qutb, is well-developed theory of the relationship between textual, with a clearer definition of the relationship and the way they perform textual interpretation of the contextual issues.\textsuperscript{162} When developing the approach, Sayyid Qutb method in the interpretation of literature as seen in his work \textit{al-Taṣwīr al-Fanniy fī al-Qur’ān}.

In the context of contemporary interpretation, Usman Ahmad Abdurrahim confirms that the interpretation of contemporary style update includes three aspects, 1) combines the principles \textit{riwāyah} and \textit{dirāyah}, 2). Maintain a balance between the use of text and understanding the context, between authenticity and elasticity 3) Not out of the consensus of the scholars. That is, the interpretation of which still refer to the prerequisites and qualifications mufassir provisions agreed by the scholars.\textsuperscript{163}
Nursi keep maintaining the method of interpretation, with high coherence for not using a reference other than al-Qur ‘an, but still synthesizes between text and context of coherent and balanced manner, so that the source of interpretation remain bi al-ma “thur. Nursi offered interpretation methodologies which are actually designed as a methodology that is open, though with strict preconditions. Such methods, will prevent the reader to do the reading of the text is arbitrary. However, the extent is applied Nursi consistency in the interpretation of the interpretation of Al-Qur’an bi al-Qur’an is monolithic, which does not use a reference other than the Qur ‘an? Or there are other elements that foreshadowed and justifies the interpretation that would confront Nursi claims about the source of interpretation? Among Nursi as a text reader Al-Qur’an with the problems they face reality? Readers will find the answer in the following chapters.

C. Contemporary Interpretation Implications

1. Methodological Reconstruction

An approach to the interpretation of the Qur’an bi al-Qur’an assumes no reference other than Quran carries the methodological implication as an objective authoritative interpretation, so should refer to its meaning in the Quran itself. Quran explains itself by itself (yufassir ba’duhu ba’đân). It is entirely understood in unity thematic (al-wiḥdah al-mauḍū’iyyah). Nursi deliberately used it, by giving rigorous standards, so that the Qur’an able to talk about itself without any intervention of commentators. Then, Nursi refused to include isra’iliiyat elements in the interpretation, Nursi received a scientific interpretation of Quran.

According to researchers, this is strange why Nursi accepts the scientific interpretation while he was using the interpretation method of Qur’an bi al-Qur’an, fixed adhering to the Qur’ān yufassiru
ba’ḍuhu ba’ḍan. In fact, the scientific interpretation, incorporating rational elements, becomes a necessity. This is why commentators and scholars do not approve of scientific interpretation, as it would tend to mix and match with tentative scientific concepts. In this context, objectivity interpretation mufassir re-tested, is really separated from the element of subjectivity in interpretation.

Indeed, it should be recognized, the Quran interepretaion offered by Nursi is a breakthrough efforts to understand the Qur’an comprehensively. This method minimizes the contradictions in the Qur’an. In addition, the results are more contextual, as he departed and aimed to answer the contemporary society’s problems. According to Nursi, there is no synonimity in lafadz Quran because each word has a different in a connotation, despite having proximity in common sense. Example; ḥalafa and aqsama (swear), but found that ḥalafa is for perjury which are frequently violated, while aqsama true to the oath that there was never any intention to be treasonous.¹⁶⁴

To further sharpen its interpretation, Nursi refers to the pattern of Abdul Qahir al Jurjani, for I’jaz analyze and advantages of the Quran. Remembrance I’jaz layout on two things: its status as God’s language and style of speech or stylistics owned by Qur’an. Even al-Rummani mentioned ten special features of Quran viewed from the perspective of both. In addition, Quran advantage lies in the harmony between its own status and style of speech with all characteristics.¹⁶⁵

Abu Bakr al-Baqillani expressed a different opinion. He stressed the importance of stylistic in relation to Quran I’jaz. text construction theory (al-naẓm al-Qur’āniy) developed by al-Jurjani that language is not merely a collection of vocabulary, but aggregat of relations systems, (amma al-lughāt laisat majmāʾatan min al-lafḍ bal majmāʾatan min al-‘alāqāt)¹⁶⁶ This statement confirms that al-Jurjani, linguistically, have layed the foundations of a strong science that is about the relationship between signifier and signified, in the
Nursi’s Contribution To The Development of Tafsir Epistemology

terms used by Nursi ismi logic and harfi logic.

For Nursi, Quran serves signs and symbols painted by Allah in the verses of Quran. Because it is not enough to be just disclosed through writing, but must be interpreted in a humanity context. In this case the Prophet that has given way to interpret it, which by Nursi is called “the way of prophet”, namely Syar’i.\(^{167}\), because the prophet’s era and the days thereafter are always changing, it approaches the interpretation of the Koran as also changed. Therefore, the interpretation must always refer to the élan Spirit sunnah by observing changes in the context of the times. In this perspective, Nursi’s view is influenced by Shaikh Ahmad Sirhindi Naqsyabandiyah figures.\(^{168}\) Sirhindi carrying the Quran interpretation in the syar’i corridor that always relate the context in which the Quran will applied.

Because the entire universe as a system of signs. So, the first step taken by Nursi is seeing the existence of nature, including human beings. Relation between God and nature is the harf relation, so nature is a sign (harf) whose existence does not mean without the presence of God (ism). Existence of harf requires ism, then it is indicative. Therefore it is natural to be meaningful when attached to the ism, namely God.

As al-Jurjani and al-Baqillani, Nursi also argues that Quran’s excellence and I’jaz lies in three aspects; First, it surpassed elements of human endeavor; Second, Muhammad ummiy, so the Qur’an does not have earlier sources. Third, viewed from stylistics, it seemed so orderly, beautiful and rich in meaning (anwā’ wa ta’addud al-ma’āni).\(^{169}\) Nursi is focused more on aspects of I’jaz, then not surprising that in his interpretation, Nursi was not too considered in aspects of Arabic grammar, and asbāb al-nuzūl paragraph, which became the basis for language interpretation style with text construction theory.\(^{170}\)

Besides, Nursi also suggested a thematic unity (al-wiḥdah al-mauḍū’iyyah), the construction of which is framed by the story
text. Said affirmation by Nuri that although the Quran is derived periodically in accordance with the conditions and needs of revelation within 23 years, but it looks solid and harmonious as if it was revealed in one time. Again, the linkages of verses are very tight on the aspect of decline, when it’s lowered in a very different distance of ranges. The Qur’an also seemed to answer the same issue, simultaneous and mutual continuously, and responding to various human problems are different, and strata socially unequal.\textsuperscript{171}

A specific case in Nursi’s view is about this thematic unity, that the foundation of the unity of the four aspects of \textit{maqāṣid al-Qur’ān} comes down to the aspect of monotheism. The fourth above aspect, in connective integrative framed by a text construction (\textit{al-naẓm al-Qur’ān}) boosted wisdom linkage for reps stories in the Quran.

The existence of the story and the repetition of Quran hinted assertion \textit{aqli} proposition\textsuperscript{172}, As in the story of Ibrahim and his father, “Ya Abati, lima ta’budu mā lā yasma’u wa lā yubṣir wa lā yughnī ‘anka shai’an” (MQ. Maryam : 42), in addition impressive story of Solomon and the bird Hud-hud. In fact, recorded clearly, that the concept of monotheism in which would appear from \textit{Hud-hud}, \textit{wajadtuhā wa qaumahā yasjudūna li al-shams min dūnillāh} (QS. Al-Naml: 24). Thus, Nursi always asserted, that \textit{maqāṣid al-Qur’ān} going towards the single shaft; monotheism.

\textbf{D. Theological Reconstruction}

As mapping on Nursi concept to the Quran interpretation that he built up on \textit{Maqāṣid al-Qur’ān}, all interpretations will converge on four main shafts, and of those four, they will meet on the unity of the shaft, named monotheism. Theological views against this interpretation, obviously raises epistemology implications interpretation developed by Nursi, that the essences of the Quran
interpretation content are either explicit \((mudawwan)\) or implicitly \((mukawwan)\) must be a transcendent relation, for the Oneness of God.

As a consequence, the theological foundation manifested in the results of intellectual and spiritual operations provide coherent affirmation of what is contained in the Qur’an. Thus, a believer can apply Qur’anic values balanced between reason and heart, or between the sacred and the profane, and make it as a worldview that’s seen peaceful intellectually, spiritually happy and serene. Theological foundation developed by Nursi in his interpretation has interconnective dialectical relationship with the reality of life which framed with emancipatory vision of Remembrance, reflected in the definition to interpret the Qur’an.\(^{173}\)

In this context, Nursi makes no theological epistemology foundation just as the object of study interpretation merely to convince the people in doctrinal, but as to guide the actions of social praxis of mankind, as well as an application of the basic functions of Quran, \textit{hudan}/guidance for mankind. The creation of other creatures deliberately created for human welfare, which by Colin Turner referred as a picture of the nature of God (a mirror to the Divine attributes).\(^{174}\) Theological foundation is also free from various profane motives, and deprived of the hegemony, economic, socio-political and partisan power. However, he should refer to the transcendence of the mission, as the transformation of sacred values aligned with human interests as eternal.

Such theological perception obviously would encourage someone to be more responsible for what he does. He will be more persistent, innovative and creative in addressing the various problems in life. His attitude will be more positive and objective in facing all issues, not easily discouraged especially bad image, or negative thinking especially kind to our fellow human beings to Allah. Thus, it will strengthen his personal spirit and affirming the cornerstone
of his life, God’s will was to follow how strong the human will.\textsuperscript{175} In Quran it is also explained, that the change in life is dependent on the efforts made by the man himself (QS. 13:11). The principle of this interpretation is highly believed by Nursi in many works, which is patterned suggestive and full of optimism, where humans have the potential options and the power to change and alter his fate, which by Colin Turner called spiritual revolution, which strengthens the position of man in the act (free will) with the guidance of God (divine Determining).\textsuperscript{176} Nursi asserts:

\textit{Secondly}, of necessity everyone perceives in himself a will and choice; he knows it through his conscience. To know the nature of beings is one thing; to know they exist is something different. There are many things reviewed their existence although it is self-evident, we do not know their true nature. The power of choice Among These may be included. Thirdly, the power of choice is not opposed to Divine Determining; indeed, Divine Determining corroborates the power of choice.\textsuperscript{177} (Second, it is a requirement of each person to determine the will and choice; in accordance with consistency. Due to knowing human nature from one side, it is important; they exist as something different. There are many things that despite their clear existence, but we do not know their true nature. To that end, the power and will to choose what to do. Thirdly, the power of human choice is not contrary to the divine will. Because actually, the divine will is in line with the strong choice and willingness of human.)

In fact, after the appearance of the \textit{Risale-i Nur}, Nursi’s disciples and the reviewer began to find a new discourse called -\textit{Teologi Qur’anic}. Although Nursi never explicitly mentions the terms, but substantively, and seen from the methodology employed, especially when dispensing central themes discussion of theology, Nursi consistently leaning on the Quran. Therefore, Mohsen Abdul Hamid, call this Nursi theological concept with Qur’anic theology.\textsuperscript{178} If we interpret literally, Qur’anic theology is a concept theology based
on the arguments that are arranged systematically, from the material to immaterial, from the physical to the metaphysical accompanied by integrating various elements; Nursi pattern used is *Qirā’at al-Qur’ān al-mudawwan* (al-Qur’an we read), *Qirā’at al-Kawn al-Raḥīb*, *al-Qur’ān al-mukawwan* (universe) and *Qirā’at Sīrat al-Rasūl* fiber in the form of *al-Qur’ān al-Nāṭiq* (Prophet Muhammad).

According to the opinion of researchers, this concept is a concrete form of optimizing the role of the the Qur’an as a human guide. Therefore, the largest content of the Qur’an talks about *Tawheed* / Oneness and theological issues, and only a small fraction are talking about legal aspects. In fact, more than that Nursi persistently offers dialogue of civilizations and inter-religious dialogue proportionally and objectively.

Through the process of positive interaction with Quran, Nursi is able to find the real purpose of theological principles or monotheism. According to him, monotheism is not just the foundation of faith about abstract things metaphysical, but it also the main foundation built on creative and dynamic patterns of interaction between fellow human beings, between man and nature that is formed by the fabric of synergistic and mutualist. Nursi states: -through monotheism emmission, natural features and its contents will appear. Through the light of monotheism, unknown operations function with each creation, once the outcome of the process of creation. In addition, the strength of monotheism, will be revealed the urgency of the whole of God’s creation. On the next stage, this kind of monotheism will shed light on lessons hidden behind each and every living creature that has knowledge.

Muhsin Abdul Hamid looked at in it the same perspective, that according to Nursi all knowledge of the human intellect should refer to and based on the values of Qur’anic holistically, especially in the aspect theology and grounding tauhidi. Citing the assertion Nursi;
Briefly, it speaks of the nature of being and the superficial and material characteristics, but mentions in detail the Worshipful duties with which they are charged by the Maker, and how and in what respects they point to His Names, and their obedience before the Divine creational commands. In brief, talking about superficial characteristics (presence) and the material, by mentioning in detail about the worship rituals required by God as the Creator, and in what way they are obedient and subject to his majesty His name, as well as obedience to the divine command before creation.

In addition, it was the renewal thought of Said Nursi that saved a Muslim generation from stagnant and static Sufi’s thought, worship or creed. Thus, Nursi criticized some Sufis who climb towards Allah and do not come back, not as other Sufi who are fixed and able to return to earth, and convey the message of God in a language that can be understood by human beings on earth. In tauhidi concept, Nursi criticized some Sufi groups who deviated from the path of true monotheism. It is seen from wiḥdah al-wujūd pioneered by Ibn Arabi, or wiḥdah al-shuhūd or al-ittiḥād models Al-Junaid.

Understand the consequences of this, wiḥdah al-wujūd or wiḥdah al-shuhūd, then the universe is as a mirage. Universe is a set of mortal forms that exists only in fantasy while the only existing substance is essentially just God. This belief is certainly a diminishing of function and role necessities of the universe. It means that they deny this universe, even when it exists and as His creation. Compared with the materialists, Saxon wiḥdah al-wujūd, believing God and denying the state of the universe, whereas materialism just recognizes the existence of matter and negates the Lord, because the metaphysical, essentially according to them, doe’s not exist.

According to Nursi, the most appropriate way is through the guidance of the Qur’an. Various knowledge generated from the path of Sufism, has its drawbacks and defects. Therefore, a Sufi who reaches level ḥuḍūr al-qalb, said: Lā mashhūda Illā Huwa, or Lā
maujūda Illā Huwa, they forget the nature of entire universe. While knowledge which is taken from Quran will provide presence and peace of mind continuously and sustainably, without leaving or negating nature, even used as a means or “mirror” as reflections that produce ma’rifatullah, so he makes the window to Him.\textsuperscript{186}

If we look further on the view of Nursi, as though God and the cosmos as two realities and different entities. However, Nursi always reminds us that everything in the universe is a reflection of God, and therefore it is clear that if we love something other than God, actually it does not exist in ourselves to be worthy to be loved, because we’ve been denying the essence of the connection and relevance to him. In another perspective, if we understand that the cosmos is none other than the manifestation of the attributes to God, and then there is nothing of which can be loved by a man separated from Him.

According to the author, the concept is very applicable to Nursi’s theology, because he reformulates a more comprehensive understanding of functional theology. Therefore, Nursi recognize’s the harmony between God and man and the universe. This anthropocentrism theology patterned sees God connected with the universe. Unlike the other theocentric concepts of God, for example, in Where is God positioned as a single form that is based on the assumption that God’s essence can not be known or is indescribable because of inadequate human language to describe Him, and tends to negate human existence. In principle, a reformulation of this concept is a process of reflective-critical theological meaning of the text based on the results (of the Koran) and understanding the present context (actual-factual reality). By Colin Turner, theology models upon so-called negative polarization apopatic theology and theology catapatic positive.\textsuperscript{187}
F. Critic on Nursi’s Epistemology

1. Problem of Objectivity

Parameter of objective interpretation remains a discourse between mufassirs and the assessment of the study of Quran. The interpretation of the Qur’an with the Qur’an, which by Ibn Taymiyya considered as an interpretation of the best and more objective. Besides it, Al-Farahi also expressed: the best Qur’an exegesis is one which is by the Qur’an Itself (ahsan al-tafsir bi ma kana al-Qur’an). In Nursi’s language it is, Tafsir al-Qur’an bi al-Qur’ān, or al-Qur’ān yufasssiru ba’duhu ba’duhan...

It is still debatable on the issues of objectivity parameters and relative. Amina Wadud Muhsin, contemporary female thinker openly states that no one else has an objective interpretation, “No method of Qur’anic exegesis is fully objective. Each exegete makes some subjective choice”, because everything is based on prejudice of interpreter, In fact, orientalist Germany scholar, Rudolf Bultmann – a theologian and expert in hermeneutics – is more expressive in his explanation of the pre-conception of an interpretation. He states, none of the interpretation has the absence of pre-conception, so enveloped by the mufassir’s subjectivity, because everyone is conditioned by the individuality, bias, and his own interests.

In answering to the thesis of Bultmann and Amina Wadud above, Abdul Rahim Afaki mentions that Ibn Jarir al-Tabari as the figure of mufassir who tried to bring multi-pattern, quasi-subjective and objective in his commentary Jāmi’ al-Bayān. It can be seen from the way al-Tabari in close and aligns (juxtaposition) interpretation of verses mutashābihat (Allegorical verses) and verses muḥkamat (categorical verses), or between nāsikh (abrogating) and mansūkh (abrogated). Al-Tabari is able to juxtapose the two, by an approach to the language so that it becomes two adjacent sides and mutual complementary, thus deprived of the interpretation of subjectivity.
Meanwhile Nursi, as well as in recognition of the efforts on interpreting Qur’an bi al-Qur’an comment is to minimize subjectivity. However, Nursi can not be strictly or completely coherent with the method he was espousing, because he still often interpret the Qur’an with his strength of reason, that in terms Ihsan Qasim al-Salihi referred to as *mulhimat Ilahiyyah*. Thus, it is not uncommon to find rational interpretations as a product of this, in addition to the polarization of different verses interpretations of theological and legal texts.

Indeed explicitly, Nursi always said that in interpreting Quran, there is no reference other than the Quran, *tafsir al-Qur’ān bi al-Qur’ān*. However, in some interpretations, Nursi use logical interpretation as in interpreting *al-bahraini* ... .In addition also receiving interpretations of science. At this point, the methodology used by Nursi sometimes faced at least three realities which are quite crucial. First, Construction epistemology interpretation built of Said Nursi on thematic interpretation paradigm and the paradigm of science. Application of the principle and interpretation methodology of science will be faced with the interpretation paradigm and the paradigm of science. Correlation of mufassir thus demands to master two disciplines at once, namely the discipline of science that will be examined and the disciplined interpretation of Quran.

Second, It is applicable that, the validity of the interpretation of science is based on the principles of the interpretation of truth. Truth interpretation of science will be determined to what extent by coherence, correspondence and pragmatism for an interpretation. For more coherent, correspondent and benefits that can be felt, it may reach a higher level of truth interpretation. Thus the role of reason and the senses can be used in maximum. Nursi remained consistent to stand on the interpretation of the Quran bi Quran and did not use other references othes than the Quran. Third, Epistemology interpretation of science tends to think of realistic ways culminate
an objective reason. The source of interpretation will refer to three interrelated revelation, reason and social reality, so that unlike bayani epistemology patterned as idealistic interpretation and implications the subjective reason. This reason would rely on the interpretation of truth proximity, pronunciation and meaning, the closer between the two, the higher the level of interpretation of truth.

2. Infiltration of Modern Epistemology

Nursi’s criticism against philosophical materialism is based on pure criticism reason and practical reason that develop in the Quran’s scientific interpretation. The method resembles the critical method developed by Immanuel Kant, known as the ratio of pure and practical criticism. Criticism Immanuel Kant is based on three elementary entities; critique of pure ratio, critique of the practical ratio, and a critique of power considerations.192

Kant asserted that reason should not be like students who were satisfied with listening to the explanation chosen by the teacher, but should also act as the judge investigating the case and compel witnesses to answer the questions he had formulated and prepared in advance.193

This concept is called criticism or critique of philosophy, a term named by Kant. Criticism is a philosophy of started explanation by first investigating and its ratio capability limit. Steps start from a critique of pure ratio and the ratio of practical and critique of judgment. The consequences of the critique of the pure ratio and practical critique of the ratio rise to two different entities, namely absolute entities in the field of nature and freedom entities in the field of human behavior. The existence of two entities does not mean to contradict each other. Criticism over power consideration is intended to understand the reapprochement between the two.

In poured criticism, Nursi’s underlying of his strength of reason against materialism through two philosophical frameworks
that is the cosmological argument and teleological. Cosmological argument is aimed at two doctrines of materialism saying that everything is formed by itself and everything is a natural demand. While the teleological argument, he addressed the doctrine of materialism that the universe is created by cause (causality) and something formed by itself. Nursi filed a rebuttal to the cosmological doctrine materialism about everything formed by itself. According to Nursi, all creatures in this universe must be attributed to the One Almighty. If the creation of the universe or man created by itself from the material or by chance, it is certainly needed natural mold construction in the universe and the human body itself, from the smallest to the largest. As if the book was written by hand, then simply takes one pen driven by its author. But if the book is not written by hand and not the creation of the author’s pen, but is formed by itself, it necessitates each letter has its own pen, which the amount should be equal to the number of letters. In other words, there should be pen as much as the letter instead of a pen used for copy it.  

In the view of Nursi, weakness and disability arguments doctrine materialism claims that everything is formed by itself by chance or is derived from the material itself. On the other hand, Nursi also made extreme comparisons with the human figure as beings who have free will, have the will, and understanding, and the most noble turns everything he does not absolutely determined by them, but there are external factors that surrounded.

Through comparative arguments above, Nursi submits a rhetorical question: “If humans as creatures are the most capable and most noble, equipped with consciousness and free will, limited to all his actions when human beings are the most free, then what contribution can be done by inanimate objects in the creation and workings of the universe?” Furthermore, if the macrocosm that does not have feelings, awareness, and a mind alone can not be created by itself or created through inanimate matter, then how can
animate material create life, consciousness, speech, logic and thought that was amazing for studying the organism of man and a woman?¹⁹⁷

Further criticism is Nursi’s cosmological patterned that is also submitted to the doctrine of materialism which reveals that everything is nature demand or is natural. Against the idea of materialism, Nursi filed three philosophical refutations in the frame of the cosmological argument. First, the creation of all entities and living beings should be attributed directly to the names of God as the light that illuminates the heavens and the earth. According to Nursi, if the creation of a whole entity is ascribed to a natural deaf, blind, and dumb, means for the process of creation of the universe must deliver various molds with unlimited quantities in every respect.

This is due to the creation of all entities, especially living beings, based on knowledge and wisdom and absolute power and the will. On this point, Nursi presents the metaphor of the sun. The sun displays the reflection of light, and the light sheen that make water droplets shine, or on pieces of glass are scattered on the earth’s surface, will makes one think that it is a form of representation of the sun. If the light reflection are not attributed to the sun it in fact, means we must believe in the existence of a small natural suns that has the properties of the sun and really in the last piece of glass. In other words, it must be believed the amount of the sun as much as flakes of pieces of the glass.¹⁹⁸ This illustration carries on an initial conclusion that the process of creating as natural demands an impossibility idea of the most deviant and unacceptable reason.

For Nursi, if the existence and functioning this of nature are not linked to God, it must be acknowledged that every particle has the characteristics essence, there should be, and that every particle is supposed to dominate and be dominated by other particles. Similarly, every particle should have a desire and a thorough knowledge, because existence of anything depends on something, and people who do not have this nature can not set a particle.¹⁹⁹
Here we can see the absurd complexity when creating anchored in the nature demands an sich. Therefore, all entities must be Being connected to Zat Wajibul Wujud. Nursi writes:

“All form that looks at the universe is simply the creation of the Creator, not the creator. He was just carving, not the Engraver. He is simply a collection of laws, not law makers. He just sharia, not the sharia Creator. He was just a curtain that is created, instead of the Creator. He is the object, not the perpetrator. He is just a set of rules, not substance Ruler. He merely scratches, but not the source”.

According to Nursi every creature has its own unique character that has the identity to distinguish itself from others. To fulfill the meaning of existence, each entity must have a unique identity which makes it dissimilar to the others. This fact is demonstratively represented by human face and fingerprints. Although the origins of them are common – sperm and egg cells, are fored from the same food that is consumed – and they form composed of a structure or element or organism. Similarly, every human being has a different face or appearance, as well the fingerprints of each person.

From the theological aspect, Nursi frames his critique of materialism doctrine which states that the cause or the law of causality created the universe. According to Nursi, there are three objections or impossibilities if the causality law led to the creation of all things. first, impossible everything is created with a different dose but appropriate to the size of each through causality. Nursi created illustrations pharmacies available on a variety of drugs for various diseases.

Every drug, composed of different materials in accordance with the composition of which has been determined and in accordance with usefulness. Suppose the amount is wrong, in the sense there is an excess or shortage, some of usefulness will be lost. Similarly, every living thing is has a soul. Each plant is composed of different elements and materials of various kinds in accordance with the size.
is which very accurate.

According to Nursi, explaining the creation of a very beautiful creature to the law of cause and effect is vanity, it is impossible and irrational. The same and just as irrational as a concoction of drugs which formed itself through the flow of chemicals in a bottle. Therefore, the materials that formed the size of provisions and the power of God is present in nature, a large pharmacy and this marveled may not exist except through knowledge and His will that covers everything.\(^{203}\)

Secondly, it is impossible while everything interconnected to most natural elements were created from a mere cause. Everything in the universe, and the universe as a whole, show remarkable regularity and harmony. This is seen in every object and their harmonious relationship. This is true up to the point where one part of existence requires the other’s existence. One damaged cell could cause the entire body to become paralyzed. Similarly, the pomegranate in order to thrive, there must be cooperation and mutually beneficial collaboration between the existence of air, water, soil, and sunlight.\(^{204}\)

Mutual support and help, mutual needs, close cooperation, obedience, submission, and it proves that such arrangements are all being arranged through the organization of a single regulator and directed by a single disposer.\(^{205}\)

In Nursi’s own philosophy, could the bul-bul dress himself with a body so beautifully decorated and charming? Could one by itself weave clothes filled with such ornately beauty?\(^{206}\)

Third, the unity of purpose which is very orderly and harmonious, of course comes from the hand of Almighty God, Powerful and Wise, not from causes an sich. For Nursi, the influence of natural causes occurs through the contact and touch of the outward form of nature, whereas the inner aspect untouched because of the material and can not be touched by anything much more regularly
and more harmonious.\textsuperscript{207}

Criticism developed by Nursi is rational, even though himself did not tend to make an interpretation based on reasoning sense. Because not all of the problems of interpretation of the Koran can be reached by relying on the power of reason sense. As an expression of Fakhruddin al-Razi cited by Quraish Shihab: “The end of the seriousness of the human mind is shackled, and most human endeavors go astray. We do not gain over the life of our search, but collect in the A be and according to the B like this.”\textsuperscript{208}

Most of the Muslims questioning the interpretation of Nursi against most verse tends to be rational, so they assume inconsistencies the method of interpretation \textit{al-Qur’an bi al-Qur’an} as has been using logic reasoning. Not only that, the balance between the authenticity of the text with the elasticity of reason into bias. Like when interpreting verses that \textit{al-baḥraini} mean sea \textit{rububiyah} the level of compulsory in \textit{ubudiyah} sea the level of maybe, or of the sea world towards Hereafter sea, the real nature of the sea to the supernatural, from the ocean of thought or sects West to East schools of thought.\textsuperscript{209}

Similar to the interpretation of al-Harawi, interpreting \textit{Rabb al-masyriqaini wa Rabb al-maghribaini} a significant heart of eastern and western, and eastern and the west is oral. Tauhidi identified with the East and the West identified with obedience to Him. God of East indicates God directing members of the human body for the assurance and God of west guided to obey and submit to Him.\textsuperscript{210} Baḥraini meaningful, \textit{Baḥr al-qalb} which radiates positive energy and \textit{Baḥr al-nafs} which gave rise to negative energy. Harawi also looked for reps paragraph “fa biayyi ālā ‘i rabbikumā tukadhhibān”, as an assertion of its own meaning in context.

According to researchers, Nursi tends to interpret the Quran by referring to the Quran itself is still questionable. Because it can not be denied that the products tend to rational interpretation. Thus,
it was difficult to tell which region of *al-madārik al-mulhimah* or *al-mauhabah al-ilāhiyyah* which is the divine light of the direct and which are *al-muktasab al-insāniyy* as the human aspects of Nursi. The paradigm shift, within Nursi’s opinion, as researched, because of a shift in perspective in addressing the turmoil and political constellation of Nursis time and dynamics of the religious social order in Turkey, so it gave a very big impact on his life phase, as has been researched and discussed in the previous chapter. Also, it appears in shades of epistemology interpretations and thoughts. However, it must be admitted that the figure of Nursi is phenomenal with a unique methodology interpretation, contributive scientific and greatly epistemological significance to the development of treasures for study of Quran and contemporary interpretation.

**Endnotes**


2 Rajih Abdul Hamid al-Kurdiy, *Naṣarıyyah al-Ma’rifah Baina al-Qur’ān wa al-Falsafah*, a book which was originally a dissertation at the Faculty of Aqeedah and Philosophy, University of al-Azhar Egypt (Riyad: Maktabah al-Mu ‘Ayyad, 1992), 67


5 Furthermore, see Nicholas Rescher, *Epistemology: An Introduction to the Theory of Knowledge*, ed. In George Lucas Jr. (New York: State University of New York, 2003), 53

6 If it is traced, methodology, derived from English means a set of practices, procedures and rules that are used in a scientific discipline or investigation. See David A. Jost (ed), *The American Heritage College Dictionary*, (Boston: Houghton Mifflin Company, 1993), 858. While from Greek and other languages can be referred to the same source, 798 and 857. Compare to Sudarto, *Metodologi Penelitian Filsafat*, (Jakarta: PT. RajaGrafindo Persada, 1976), 41.


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[20] Although there are some similarities with the sense of the previous definition, but there are still points of difference with them. Adil al-Sukkariy, Naðariyyat al-Ma’rifah min Samã’ al-Falsafah ila Arð al-Madrasah 1999), 21. It can be seen also in Najib al-Hasadi, (Canada: Al-Dar al-Dauliyyah li al-Nashr wa at-Tauzi’), 14.


[25] Amin al-Khuli divide the study of the Qur’an into two main categories: First, ma ḥaula al-Qur’ān and dirāsah al-Qur’ān nafsihi. The interpretation according to the study are included in the second region, dirāsah al-Qur’ān nafsihi. See Amin Al-Khuli,

26 In a detailed explanation, al-Suyuti distinguish between interpretation and ta ‘wil. Commentary does not contain an explanation of the meaning of the word except one, whereas ta ‘wil contain the possibility of more than one meaning. Ta’wil is more general than commentary. See Jalaluddin al-Suyuti, al-Itqân fi Ulum al-Qur’ân, edited by Muhammad Mutawalli Mansur, (Cairo: Dar al-Turath Maktabah, 2007), cet. I, volume II, 196.


29 Ali bin Muhammad al-Sharîf al-Jurjani, Mu‘jam al-Ta‘rîfât, ed. Shidiq Muhammad al-Mansyawi, (Cairo: Dar al-Fadi, tt)

30 There are a lot of definition of interpretation. According to Hussein Al-Dhahabi in al-Tafsîr wa al-Mufassirûn, (Egypt: dar al-Pole al-Hadhîthah, 1976), 15. According to al-Zarkashi, interpretation is a science that leads to the understanding of the Book of Allah revealed to the Prophet Muhammad, explanation of their meaning, and excavation laws and silver lining “. See Badruddin al-Zarkashi, al-Burhân fi Ulûm al-Qur’ân, (Beirut: Dar al-polar al-Ilmiyyah, 1988) vol 33. While al-Zarqani propose to offer three-dimensional interpretation of the scholars. First, a science that examines al-Qur’ân in terms of indications that deliver to the question of God within the limits of human capabilities”. Second, the interpretation of a science that examines the happenings al-Qur’an in terms of cause and fall, sanad, tajwid meanings associated with lafadh and laws. Third, the interpretation is a science that examines how narrative lafadh al-Qur’an, directives, laws, meaning that maybe it covers and other matters concerning the knowledge of nasikh, Asbâb al-Nuzûl and aspects such obvious parable and the story. “See al-Zarqani in Manâhil al-Irfân, volume II, 7-9.


33 As a professor of Arab and Islamic Studies at the University of Melbourne, Australia. He is now the Director of the Center of Islamic Studies at the university. See Abdullah Saeed, Interpreting the Qur’an, Towards to Contemporary Approach, (London: Routledge, 2006), 3.


35 Clarence Barnhart, The American College Dictionary, (Boston: Houghton-Mifflin, 1992), 300. Contemporary also refers to the meaning at the same time, during, at the present time, and today. See Drafting Team Great Dictionary of Indonesian, 458.
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39 Mohammad Arkoun explanation is enough to give a rather complete picture of the face of contemporary interpretation, as written by Jane Dammen McAuliffe, *Encyclopaedia of the Qur’an*, (ed), vol. One, (Leiden: Beill, 2001), 420-427.

40 View full explanation and comparison with the opinions of the commentators in the work of Hussein bin Ali bin Qawāʾid al-Tafsir ’inda al-Mufassirīn, Dirāsah Nazariyyah Taṭbaqiyyah, (Riyadh: Dar al-Qasim, 1996), 125 -133.

41 Hussain bin Ali bin Hussein al-Harbi, Qawāʾid al-Tafsir ’inda al-Mufassirīn, ibid, 302-306.


45 Figures are subject gave birth to an idea, while the idea is very urgent for the development of a person’s complexion worldview. Therefore worldview a starting base of a culture, while progress or decline of a culture will be established by the degree of socialization and internalization of these ideas in an entity. Berger and Luckmann provide translation firm that although this kind of culture can exist, but to be volatile (precarious) and uncertain (insecure), then it requires legitimacy. This legitimacy can be in the form of a belief system, or tradition, and ideology, which could have been sourced from social institutions, whether religious, state or even the power of the thought of someone who has experienced institutionalization in the community. That is, that by Berger and Luckmann, then called the universe of meaning, which is a social product, and otherwise help create community. See more Peter L. Berger and Thomas Luckmann, *Social Construction of Reality* (New York: Anchor Books, 1966), 33-55. For the case of Bediuzzaman Said Nursi this topic is described thoroughly by Serif Mardin in view of its influence on social change, see the full Serif Mardin, *Religion and Social Change in Modern Turkey: The Case of Bediuzzaman Said Nursi* (Albany: SUNY Press, 1989), 62.


49 Muhammad Rashid Rida al-Wahy al-Muḥammadiy, Thubūt al-Nubuwwha bi al-Qurʾān, wa Daʾwa Shuʾhūb al-Madaniyyah ilā al-Islām, (Beirut: Mu “assasah Izzuddin

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53 Said Nursi, al-Syu‘ūṭī, translation Ihsan Qasim al-Salihi, 534.

54 Said Nursi, Al-Kalimāt, 377.

55 Examples of discussion Beautiful Names can be found in the book Nursi, Al-Kalimāt, 376, 746-747.

56 Said Nursi, al-Lama‘āt, 257-266.


58 Ignaz Goldziher, Madhāhib al-Tafsir al-Islāmiy, translation Abdul Halim al-Najjar, (Cairo: Maktabah al-Sunnah al-Muhammadiyah, tt), which was later adapted by mapping and characteristics of each by Abdul Mustaqim in his Epistemology Tafsir Contemporary (Yogyakarya: LKiS, 2010), 34-51.


63 QS. al-Lail verse 14-17.

Actually, the description of the characteristics of Muhammad Abduh renewal interpretation described by many authors of various books Ulumul Qur'an interpretation or a book review. See more ibn Muhammad Lutfi al-Sabbagh, Lamah fi'm al'Ul-Qur'ân wa Ittijâhât al-Tafsîr, (Beirut: al-Kutub al-Islami, 1990), Cet. III, 317-319.

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75 The discussion of each approach in detail can be seen in Mustafa al-Sawil al-Juwaini, Manāhij fi al-Tafsīr, (Iskandariyah: Munsha’at Ma’arif, tt) 45, 107 and 244.

76 Basuni Mahmoud Foda, Tafsir-tafsir al-Qur’an, Perkenalan dengan Metodologi Tafsir (Al-Tafsir wa Manāhijuh), terjm. Zoerni Mukhtar Hamid and Abdul Qadir (Bandung: Publisher, 1987), 93, 135, 244.

77 Ignaz Goldziher, Richtungen der Islamischen Koranauslegung, translated by Abdul Halim al-Najjar entitled Madhāhib al-Tafsīr al-Islāmī, (Cairo: Maktabat al-Khanji, 1955), 6-10. Goldziher’s work was first translated into Arabic by Hasan Ali Abdul Qadir al-Madhāhib al-Islāmiyyah fi al-Tafsīr, Cairo, 1944. According to Jansen, the tendency classification made by Goldziher above, if the observed flawed. For example, al-Zamakhshari mufassir caliber, which has an important role because of work filologisnya, Tafsir al-Kashshāf that discusses syntactic verses of al-Qur’an, is placed into the category of dogmatic interpretation intense because of its involvement in supporting the flow of Mu’tazilah. Meanwhile, the work focuses on the propensity interpretation bahasannya al-Qur’an era of Muhammad Abduh until it ignores a number of commentaries studied extensively, such as Ibn Kathir, al-Alusi, al-Nasafi, Abu Su ‘ud and Abu Hayyan. Similarly, popular works of Tafsir al-Jalalain only briefly disclosed in a footnote. Learn more. See JjG Jansen, The Interpretation of the Koran in Modern Egypt, (Leiden: EJ Brill, 1980), 6.


79 Abd al-Hayy al-Farmawi, Muqaddimah fi al-Tafsīr al-Mawdū‘īy, Dirāsah Manhajīyyah Mawdū‘īyyah, (Cairo: Matba’ah al-Hadarah al-Arabiyyah, 1977), 23. Later, there is a tendency to put the interpretation bi al-ma‘thūr bi al-ra‘ y, and tafsir bi al-ishārī into kaategori forms of interpretation, whereas the approach adopted is based on the dimensions of language, law, science, philosophy, Sufism, social and so on are put in the category style interpretation. See more Nashruddin Baidan, Metodologi Penafsiran al-Qur’an, 9. However, Yunahar Ilyas, insists that there are only two methods of interpretation, as in the beginning; tafsir bi al-ma‘thūr and tafsir bi al-ra‘ y. While other methods as proposed by Said Nursi or other contemporary commentators, only the development of the second method. Meanwhile, the fourth method popularized by Abd al-Hayy Farmawi, a systematic interpretation guided by commentators. See Yunahar Ilyas, Feminisme dalam Kajian Tafsir al-Qur’an, 20-21.

80 M. Quraish Shihab, Membumikan al-Qur’an, Fungsi dan Peran Wahyu dan Masyarakat, edit Ihsan Alu Fauzi, (Bandung: Mizan, 2009), 155.

81 Orderly decline in verse or Surah there is an interpretation that is basing his interpretation on the decline in al-Qur’an, written by Muhammad Izzat Darwazah, al-Tafsir al-Ḥadith, Tartīb al-Suwar Hasba al-Nuzūl, in 12 volumes, (Cairo: Dar Ilya al-Pole al-Arabiyyah, 2000), Cet. II. In preparation, Darwazah start of Surah Al-Āfiṭah, al-‘Alaq, al-Qalam,al-Muzzammil, al-Muddaththir, al-Masad, al-Takwīr, al-A’lā, al-Lail, al-Fajr and al-Dhuḥā. Indeed, Al-Āfiṭah placed at the beginning of interpretation in chapters first
before interpreting the surah other, because Al-Fātīḥah sebagia the only sura down in full at one time, the opening of al-Qur’an that contains the contents very complete, as well as required reading in every cycles of prayer, because without it, the prayer is not considered valid. Other commentators who based his interpretation on of revelation is Ma‘ārij al-Tafakkur wa Daqā‘īq al-Tadabbur, Tafsir Tadabburiy li al-Qur’ān al-Karīm bi Ḥasab Tartīb al-Nuẓūl, consisting of 15 volumes of works of Abdurrahman Hasan Habannakah al-Maidanī, (Damascus: Dar al-Qalam, 2000), Matter I. Unlike Darwazah, which did not include surah Al-Fātīḥah in early interpretation before other surahs. furthermore, about the methods of interpretation nuzuli, see also descriptions Ridlwan M. Nasir, Memahami al-Qur’an Perspektif Baru, Metodologi Tafsir Muqarin, (Surabaya: IAIN Sunan Ampel Press, 2009), 14-17.

82 Can be read in Kuntowijoyo when explaining the historical development of the religious consciousness of Muslims Indonesia, he shares in the era of mythical, ideological and scientific, See Kuntowijoyo, Selamat Tinggal Mitos, Selamat Datang Realitas (Bandung: Mizan 2002), or see also speech his professor in speech Periodisasi Sejarah Kesadaran Keagamaan: Umat Islam “Indonesia: Mitos, Ideologi dan Ilmu, UGM, Yogyakarta, July 12, 2001. Likewise, Ignaz Goldziher when explaining about the three phases of the development of Tafsir, in Madhāhib al-Tafsīr al-Islāmiyy translated by Abdul Halīm al-Najjar, combined with an explanation of the importance of Jurgen Habermas Critical Reasoning in Philosophy Thought tradition. See Abdul Mustaqim, Pergeseran Epistemologi Tafsīr, (Yogyakarta: Student Library, 2008), 32.


84 Ignaz, Madhāhib Tafsīr , 138-150.

85 Quraish Shihab, Metode Penyusunan Tafsir yang Berorientasi pada Sastra, Budaya dan Kemasyarakatan, the paper cited by Harifuddin Cawidu, Ujung Pandang, 11. Quraish Shihab, indeed interpret the word adab literature, while M. Roem Rowie in a lecture he gave on 19-11-1996 - was quoted as saying by U. Syafruddin, interpret the culture ..


89 Metodologi Penelitian Sosial Agama, (Bandung: Remaja Rosdakarya, 2001), 78-79.


Ahl Dhauq stated, the Koran has two aspects; nuzū and tanazzul, the first aspect has been completed, while the second aspect, continues until the end of the period. See Badruddin Al-Zarkashi, Al-Burhān fi Ulūm al-Qur’ān, ibid, 424.

Prior to unveil a number of terms to interpret the Qur’an, al-Suyuti stated that fifteen of these conditions are for those who will perform interpret al-Qur’ān overall. A number of qualifications it is; 1). Arabic science to know the meaning of vocabulary correctly, 2). nahwu science with knowledge of i‘rabnya, 3). Sharaf science to change the form of words, 4). Knowledge of al-ishtiqaq (root), 5). the science of al-ma’ani berkaitan with sentence structure and aspects pemaknaannya, 6). the science of al-Bayan on different meanings and aspects of clarity and kesamarannya, 7). the science of al-Badi “which refers to the science of beauty sentence structure, 8). the science of al-Qira “at, knowing a different meaning and able to establish the possibility of meaning. 9). Usuluddin science, because in al-Qur; an existing verses impressive lafaznya impossibility ascribed to God, 10). Science usul al-fiqh, to perform legal istinbat, 11). Asbab al-Nuzul, for the clarity of its meaning, 12). Science Nasikh Mansukh, 13). Fiqh Science, 14). Hadith interpretation, 15). Science al-mauhabah, which is granted by God to someone who makes it competent as commentators. See Abdurrahman Jalaluddin al-Suyuti, al-Itqān fi Ulūm al-Qur’ān, edit Dr. Mutawalli Muhammad Mansur, (Cairo: Maktabah Dâr al-Turāth, 2007), Cet. I, Volume IV, 313-316.


Description Memahami ayat-ayat al-Qur’an, (Jakarta: Lentera Hati, 2013), 397-398.

A complete description see Khalid Abdurrahman al-Akk, Uṣūl al-Tafsir wa Qawā’iduhu, (Beirut: Dar al-Naf’i is, 1987), Cet. II, 80-82.


In the explanation in the preface, as many as 45 pages, Muhammad Al-Amin ibn Muhammad Al-Mukhtar al-Shanqiti, explaining some commentators qualifications that must be met to make the commentary is accurate and valid results. See, Adwā’ al-Bayān fi Ḥd al-Qur’ān bi al-Qur’ān, (Jeddah: Dar Alam al-Fawā’id), 53.


Ibid, 438.


A mufassir must understand its meaning, explore the secrets of the selection of vocabulary, strong views on the context of the verse, and broad insight into the womb explore means. As quoted by Safwan Adnan Dawudi in the foreword while editing a book by Abu al-Nasr Ahmad ibn Muhammad al-Samarqandiy, *al-Madkhal li Ilm Tafsir Kitābillāh Ta’ālā*, (Damascus: Dar al-Ilm, 1988), Matter I, 8,


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120 Ashraf Sulaiman, Said Nursi and the Roots of His View of Humanity, the Fifth International Symposium on Bediuzzaman Said Nursi, *The Qur’anic View of Man According to the Risale-i Nur*, translated by Sukran Vahide, Istanbul, 2000, 43. All the facts which appear to mirror the whole idea actually. That is why the correspondence leads a person to the actualization of identity. In this context Nursi has shown the identity and character of his thinking in his works, especially in his commentary, Isharat al-I “jazz. To see this correlation, see the explanation Julian Dott, An Identity Theory of Truth, (New York: Palgrave McMillian, 2008), 136.


124 GE Moore in the discussion of his lecture in 1910, confirming the existence of a proposition between the content of the meaning and essence of the statements and axioms of logic that must be balanced, as a condition of receipt of the correspondence principle. In the context of interpretation, Nursi confirms the existence equilibrium between text and context, between revelation and reason. See also the explanation of the principle of correspondence in Donald M. Borchert (Editor), Encyclopedia of Philosophy, Vol. 2, ibid, 543.

125 However, Carl Gustav Hempel, are not yet fully convinced that the coherence of a system to prove the theory of truth. Such as the theory of pure mathematics, unlike the reports empirical science and everyday life, which serve to not provide information about the characteristics of the object in the world but to show various conclusions that can be obtained from the set of axioms and rules. Donald M. Borchert (Editor), Encyclopedia of Philosophy, Vol. 2, ibid, 310.


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131 Hilary Putnam gave the notes to the thesis of Leibniz and Charles S. Peirce, according to the pragmatic truth languages can be divided into two parts, which describes the world of facts and the part that describes the conceptual contribution as a growing reality. Donald M. Borchert (Editor), Encyclopedia of Philosophy, Vol. 7, ibid, 746.


133 Said Nursi, Sīrah Dhāṭiyah, 66.


135 Ingrid Mattson, The Story of Qur’an: Its History and Place in Muslim Life, (Oxford: Blackwell Publishing, 2008), 2nd edition, 177. In terminological exegesis,” Exegesis “is the art / science of applying grammatical, lexicographical, and structural tools to “discover” the author “s original intended meaning in a give passage. “Interpretations” is the task of taking that original meaning and faithfully drawing out the timeless meaning and making application of that meaning to my life and the life of Reviews those I am instructing. “Hermeneutics” is the science (or rules) Applies one when going from “exegesis” to “interpretation.” Compare this with the explanation W. Randolph Tate, in Biblical Interpretation An Integrated Approach, Exegesis is the process of examining a text to ascertain what its first readers would have understood it to mean. The various sets of activities the which the hermeneut [interpreter] performs upon a text in order to the make meaningful inferences is exegesis. Interpretation is the task of explaining or drawing out the implications of that understanding for the contemporary readers and hearers. Exegesis (“reading out of a text”) is the process of uncovering the literal meaning of a text.


138 As noted by Rashid Rida, Falammā kānāt takhtalīfu bi ikhtilāfī al-zamān wa al-makān, bayyana al-Islām aḥamma wṣālihi wa ma massat ilahi al-hājih fi aṣr al-tanzil min firū‘iha wa mā jā’at bihi al-nuṣūṣ min dhalāika yattaqifu ma’a maṣālih al-bashar fikulli makān wa zamān wa Yahdā’u waliyy al-amr li iqāmat al-mizān wa al-adl
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146 Nursi, *Ishārāt al-‘Ijāz*, 162.


150 Mu’tazila most persistent characters voiced understanding *al-Šarḥ* is Sayyar Nazzam

151 Understand which express the intervention of God in human preclude making a sort of al-Qur ‘an. Said al-Šarḥ drawn from ṣarafa, which means turning people away
from any attempt to create similar to al-Qur’an, so jka not averted, humans will be able to make it. In other words, the miracle of al-Qur’an is born of external factors, not of internal al-Qur’an itself. See Quraish Shihab, *Mukjizat al-Qur’an, Ditinjau Aspek Kebahasaan, Isyarat ilmiah dan Pemberitaan Gaib*, (Bandung: Mizan, 1997), 155.


Isra Yazicioglu, Redefining the Miraculous, 93. Compare with Ibn Rushd, Tahfut al-Tahafut, edit Sulaiman Dunya..57.


Nursi, *Ishārāt al-I’jāz*. al-Farra’ interpretation of the Koran in his commentary *Ma’ani al-Qur’an* approach with shades linguistic tafsir bi al-ra’yi. While his pupil al-Zajjaj, even though the same interpreting the Qur’an “an approach to language in the commentary Ma’ani al-Qur’an wa I’rabuhu, but he did with the style tafsir bi al-Ma’thur. Thus, Said Nursi closer to al-Zajjaj interpretation methods.


Salwa M.S. El-Awa, Textual Relations in the Qur’an, Relevance, Coherence and Structure, (London: Routledge, 2006), 160-162.


Semantics is the study which examines the meaning of the word in the Koran, for example, said *maṭar* and *Ghaith*. *Maṭar* indicate rain accompanied disaster, and even torment. While *Ghaith*, indicating rain accompanied by grace and pleasure. Or said *Qira’ah* and recitations. Although both are used to reveal the Koran, but its meaning different accentuation within the meaning of.


Abdul Qahir al-Jurjani, Dalā’il al-I’jāz, ed. Mahmud Muhammad Shakir Abu Fahr, (Kairo : Dar al-Ma’arif, tt), p.15

Said Nursi, The Rays Collections, p.446


Said Nursi, Al-lama’at, ibid, p.261

Fatimah Ismail Muhammad Ismail, Al-Qur’an wa al-Naẓr al-Aqliy, (Herndon USA : International Institute of Islamic Thought, 1993), p.117 -118

Said Nursi, in Ishārāt al-I’Jāz fi Mazānn al-Ījāz, p.21. The discussion about the definition of Qur’an functional also described in al-Kalimāt, 25th section titled “Risālah al-Mu’jizat al-Qur’āniyyah”. Definition of a very long, detailed, holistic and comprehensive, it will strengthen genial figure Said Nursi in field of the Koran, which is not limited to the reviewer, but as visionary thinkers and revolutionary.

Colin Turner, The Qur’an Revealed, p.175-176

Muhammad Abduh affirm God’s correlation with the will of god as will of man, as revealed by the Sufis, which is written in the magazine al-Manar, Vol III, No. 27, Sya’ban 1318/23 November 1900, p.657. stressed and quoted by Sheikh Mustafa al-Ghalayini, “Inna Lillahi ‘ibādān, idhā arādū arāda. Fakaannhum ja’alū irādata Allah, tābi’atan li irādati ‘ibādihi...” in Idatu al-Nāshi’īn, Kitāb Ādāb, Akhlāq wa Ijtimā’ (Beirut: tp, 1982), p.95

As was stated by Colin Turner, in his book Quran Revealed, a Critical Analysis of Said Nursi’s Epistles of Light, (Berlin Germany : Gerlach Press, 2013), First Published, p.373; which talks about Divine Determining and Human Freewill. As a concrete illustration,
Nursi has stated: “When I was facing tremendous confusion, sudden inspiration appeared in my heart, while whispering: Indeed beginning of every street, pearls of various tributaries, and the sun of all the planets is the Qur’an. so the essence of unification Qiblah will not be achieved except by the Koran. Therefore, the Koran is great instructions and most holy teacher. Since, I began to study the Koran, hold it tightly, and enrich the understanding and scientific treasures of it. See Said Nursi, Al-Maktūbāt, p.459

177 Said Nursi, The Words, p.480-481
179 Muhsin Abdul Hamid al-Bagdadi, ibid, p.48
180 Mohammad Asim Alavi, Seed of Change, Thrilling Leadership Leasons from Bediuzzaman Said Nursi, ibid, p.43
181 Said Nursi, al-Shu’ā’āt, p.14
183 Said Nursi, The Words, p.450
185 Said Nursi, al-Maktūbāt, p.588-489
186 Said Nursi, al-Maktūbāt, p.423-424
187 Apophatic theology known as negative theologies, describe God by negation, which speaks of God only in terms of confident and to avoid what may be unsaid. In the Orthodox Christian tradition, apopatik theology based on the assumption that the essence of God can not be known or not indescribable with the recognition of the inadequacy of human language to describe God. This apopatik tradition actually appear in the Orthodox Church are often offset by progressive theologies or positive catapatic. See Colin Turner, The Qur’an Revealed, A Critical Analysis of Said Nursi’ s Epistles of Light, (Berlin: Gerlach Press, 2013), p.18, 22-25
189 He emphasized there is no method that is the correct and content interpretation, objectively, because the interpreters are often stuck with own prejudices. See Amina Wadud, Qur’an and Woman, and Rereading the Sacred Text from a Woman ‘s Perspective, (Oxford: Oxford University Press, 1999), p.8
In explaining the verses of *Allah al-Ṣamad*, al-Tabari interpret *al-Ṣamad* is Substances there is always be (*al-bāqi*), did not die (*lā yafnā*), and perennial (*al-dāim*). *Al-Ṣamad* also meaningful place rely on Him (*yaÎmadu ilaihi*) and nobody is above it (*Lā aḥad fawqahu*). Further see Abdul Rahim Afaki, *Multi-Subjectivism and Quasi-Objectivism in Tabari’s Qur’anic Hermeneutics*, Journal of Shi ‘a Islamic Studies, Vol.2, No. 3, 2009, 296-299.


As quoted by M. Amin Abdullah: “... it must not, however do so in the character of a pupil who listens to everything that the teacher chooses to say, but of an appointed judge who compels the witness to answer questions Formulated the which he has himself. "See M. Amin Abdullah, *The Idea of Universality of Ethical Norm in Ghazali and Kant*, (Ankara Turkiye: Diyanet Vakfi, 1992), p.81


Nursi, *Sinar*, p.109

Ibid., p.118

Nursi, *Flashes*..............,p.238-239.

Ibid., p.11.

Nursi, *Flashes*,......., p.244

Ibid., p.245.

As is known, although it was created from and fed with the same elements, every human being completely different in terms of its distinctive characteristics, its personality, curiosity, skill, likes and dislikes, accent, etc. Therefore, all abilities, powers, systems or organs its certainly the Authority’s work. Science and his desire not limited. Nursi, *Sinar*................., p.106.


Nursi, *Sinar*...................., p.112.


Fakhruddin al-Razi said : *Nihāyat iqdām al-‘uqūl ‘iqal wa akhtar sa’y al-‘alamin dalāl/Wa mā istafadnā min baḥthinā ṭūla ‘umrinā, Sīwā an jama’nā fihi qīla waqālu.* See Quraish Shihab in *Logika Agama, Kedudukan Wahyu & Batas-batas Akal dalam Islam*, (Jakarta : Lentera Hati, 2005), p.95

More see Said Nursi, *Al-Maktūbāt*, (Istanbuli, Sozleri, 2002), 423

CHAPTER VI
CONCLUDING REMARK

After conducting in-depth study of Nursi’s Tafsir epistemology, this study resulted three important conclusions, that initiated from the emergence of contemporary interpretation parameters, based on the reformation and revitalization of social culture, contemporary interpretatio give more accentuation in contextualization of Koran text. Nursi with three unique phase of life, are able to implement the Qur’anic interpretation well, measurable, consistent with the authenticity of the text, by upholding total idealism for authentic willingness for a cultural transformation and social reformation. Supported by the motivation to raise community, Nursi appear as open-minded scientists figure and away from the Ghetto minded, al-afkār al-mughallaqah,, even Nursi continued to peal the agent of change towards glorified people in the global era.

The method of interpretation implemented by Nursi is critical thematic unity method (al-manḥaj al-mawḍūʿiy al-burhāniy al-tawḥidiy). The method which combines in terms of targets and verse delivery with the interpretation flow. A method of interpretation between the two entities combine contemporary interpretation methods; thematic method and critical thinking method. These two methods
combined by Nursi, by giving strong touch in spirit of positive change, but still consider the balance between text and context, between authenticity and elasticity, based on *maqāsid al-Qurʿān*.

The epistemology Construction of contemporary interpretations offered by Nursi looks more robust and unique. When interpreting the Qur’ān Nursi did not refer to reference other than the Koran, and combine it with the elasticity of logic that comes from the authenticity of the text, referring to the suitability of dynamic dialectical and context, so that the commentary is more capable to “greet and dialogue” with the times. Moreover, the principle of process logic (*manṭiq al-sairūrah*) the integrity of the concept of the al-Qur’ān, making its interpretation typology seems more applicable, and has spirit of contemporary. Variables of interpretation authenticity used by Nursi is in line the primary source of truth which is al-Qur’ān and Sunnah, as well as the integration of the principles of *kitābun mubīn* and *imāmun mubīn* in interpreting verses of the al-Qur’ān. Nursi also add two other aspects, the balance between text and context as well as the integration between the dictum harfi logic and ismi logic.

Relating to the above, pattern of interpretation epistemology of Nursi is very clear load theoretical implications in the development of of Tafsir. The basics of methodology of *bi al-maʿthūr* interpretation and *of the al-Qurʿān bi al-Qurʿān* interpretation, which previously tended textual scripturalistic, atomistic, and rigid, by Nursi it is given a new methodology new methodology which is practically applicable, with language approach and literary nuanced, especially in reading the verses of the story and interpret the wisdom reps verses of the Al-Quran in a thematic unity. Therefore, Nursi disassemble the old paradigm about *tafsīr bi al-maʿthūr* which is assessed to be stagnant and repetitive so it is more contextual, and able to develop reasoning and productive.

Nursi not only completing the existing methods of interpretation, but carries a new method, which combines thematic
method \textit{(al-manhaj al-mawdūʿiy)} and tawhid tendency genre \textit{(al-ittijāh al-iʿtiqādiy/al-tawḥīdiy)}, framed in one pole that is critical argumentative approach \textit{(al-burḥāniy)}. Nursi’s thesis that the verses interpretation of the A-Quran are always framed in four maqāsid of Al-Quran, which ended down to monotheism. Thus, this method adds the type existing interpretations methods.

Criticism toward Western epistemology particularly and knowledge epistemology in general, because it relies more aspects of the process and the validity of the truth, in the form of \textit{madzhab} of thought which refers truth validation trilogy; namely coherence, correspondence and pragmatism are considered less touching to the transcendent spiritual aspect, in the form of revelation. The principle was denied by Nursi who proposed the concept \textit{kitābun mubīn} and \textit{imāmun mubīn} as a transcendent foundation based also by \textit{harfi logic} and \textit{ismi logic}.

As a continuation of the theoretical implications of contemporary interpretation epistemology, the researcher suggest each tafsir reviewer to: \textit{First}, Follow up the researcher findings that Nursi presents a new method of tafsir, that these findings require any critical epistemology and methodology instrument in the form of self-reflection and an overall evaluation, that manifests in cohesive level application to the era development. \textit{Second}, therefore, it is necessary to develop further studies on the application of this method, in order to make it applicative to interpret the Al-Quran in chapter that has not been interpreted by Nursi in thematic unity. It aims that Nursi’s method is capable of developed by many scientists thus Nursi’s spirit is actualized that makes the Al-Qur’an as the center of human civilization changes from the aspect of intellectual, emotional and spiritual. And \textit{Third}, although in term of epistemological methodology, interpretation of the Al-Quran still need to be developed, but it remains to be done based on the basic rules of correct interpretation. As Nursi, although the results
of interpretation are contextual, actual and be able to dialogue with contemporary conditions, but still be based on the interpretation of \textit{al-Qur‘ān bi al-Qur‘ān}, because it applies the principle of critical thematic unity. Nursi, as if wanted to assert that interpreting the Al-Quran in applicative context, should not be based on a rational interpretation that puts the power of logic.
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