

**BEDIÜZZAMAN SAID NURSI TENTANG KEADILAN SOSIAL:
ANALISIS DARI TRADISI FILSAFAT ISLAM**

**BEDİ'UZZAMÂN SA'İD NŪRSÎ ON SOCIAL JUSTICE:
ANALYSIS FROM ISLAMIC PHILOSOPHY TRADITION**

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ABSTRACT

The issue of Social Justice remains relevant despite not being new, and it is difficult to resolve due to varying regional circumstances. This article utilizes a descriptive-analytical method with contemporary examples to maintain the discussion's relevance. Nursi, through Rasā'il Nūr, delves into justice as enlightenment for unresolved issues. Nursi emphasizes that harmony and order in life are rooted in the Islamic values found in the Al-Qur'an. He argues that the Qur'an is the means to restore human dignity. Rasā'il Nūr, Nursi's interpretation of the Qur'an, transforms Thullabbunnur's perspective from the Western standpoint to the Islamic viewpoint during Turkey's era of secularization, aiming to realize social justice.

Keywords: Said Nursi, Social Justice, Risalah Nur, Tradition of Islamic Philosophy.

ABSTRAK

Masalah Keadilan Sosial tetap aktual meski tak baru, sulit diselesaikan karena situasi wilayah berbeda. Artikel ini menggunakan metode deskriptif-analitis dengan contoh kontemporer untuk menjaga relevansi diskusi. Nursi, melalui Rasā'il Nūr, mengulas keadilan sebagai pencerahan atas persoalan yang belum teratasi. Nursi menegaskan bahwa harmoni dan ketertiban dalam kehidupan, berakar pada nilai-nilai Islam dalam Al-Qur'an. Ia berargumen bahwa Al-Qur'an menjadi cara mengembalikan martabat kemanusiaan. Rasā'il Nūr, interpretasi Al-Qur'an oleh Nursi, mengubah pandangan Thullabbunnur dari perspektif Barat ke perspektif Islam dalam era sekularisasi Turki, bertujuan untuk mewujudkan keadilan sosial.

Kata kunci: Said Nursi, Social Justice, Risalah Nur, Tradition of Islamic Philosophy.

INTRODUCTION

The problem of social justice never came to the results of satisfactory discussions, even still a debate between economists, social experts, and political experts. In addition, social justice itself is also a goal that has always been dreamed of all people from all countries, even in the history of Islam, Umar ibn Abdul Aziz one of the caliphs of the Umayyads always prioritized the principles of social justice and the welfare of the people in his leadership, So that those leaders who hold to these principles will be just, wise, wise, and respected leaders of all their people. However, if we look at the solution to this problem in the past era without us realizing that we have found a way to solve it fourteen hundred years ago through a Prophet, Muhammad ibn Abdullah who called man to brotherhood until the formation of the principles of social justice established based on mutual love and a sense of brotherhood that is imprinted in man to benefit himself for others without disturbing the freedom of others or others. It is something that is demeaning or insulting.

On the other hand, many figures who have defined Social Justice, such as Sayyid Qutb, Soekarno, John Rawls, and many more, but humans will never be satisfied (Fatah & Rohadi, n.d.) with the concepts that have been mentioned by some because of the different places, it is certainly different also the problem. But to understand social justice we can start by applying it to small families to achieve the government of a country because between the family and the government there must be a balanced harmony to realize social justice (Maqar, 2016). For example, social justice in Pancasila designed by Sukarno covers all areas of life, or in other words, all areas of life must be guaranteed to enjoy justice, both in the fields of law, economy, politics, socio-culture, and also defense-security. Because there should be no difference in terms of status, position, class, beliefs, race, and so on. Social justice itself is also the end of the expectation of all other precepts (Hamka, 2015).

Then came one of the contemporary scholars' figures in the Turkish region in the late 19th to enter the 20th century known as Bad'iuzzaman Said Nursi, he was a philosopher, also a politician, also a Sufi at one time but although he was a politician (Hamka, 2015), his thoughts on politics changed until he said "I took refuge in Allah from Satan and politics (Fatihin, 2017). Nevertheless, Said Nursi continued to struggle against the

current secularization-liberalization echoed by Mustafa Kemal over the victory of his party, the Party of the Republic of Turkey in 1923 AD (Hamid, 2014) (Ramadlani, 2019). Taken from the conclusions of research conducted by Mohammad Dawood Sofi, the onslaught of Western Civilization has not only created conflicts and tensions, especially among Muslims but has also resulted in unbalancing human behavioral and thinking patterns (Sofi, 2013).

Previous research that has discussed this theme is “Membaca Pemikiran Bediuzzaman Said Nursi tentang Signifikansi Agama dan Identitas Bagi Kemajuan Sosial” written by Ustadi Hamsah, in his research he concluded that prosperity can be achieved by precipitating ethical attitudes, namely self-sacrifice, frugality, contentment. These ethical attitudes become a "pre-assumption" for the creation of prosperity. Thus, according to the analysis above, these ethical attitudes will provide the basis for practical attitudes in creating prosperity and prosperity (Hamsah, 2018).

“The Concept of 'Ana' According to Said Nursi and Contemporary Psychological Discussion”, written by Jarman Arroisi, Netty Yuwanda, this study concluded that Nursi's tauhīdī concept and literal paradigm in viewing himself can be used as an offer for the problem of narcissism that plagues modern society (Arroisi, 2020).

Bediuzzaman Said Nursi and the Nature of Human Creation in his Major Works: Considering a New Breakthrough in Islamic Philosophy, written by Nur Hadi Ihsan, etc. This work finally ended with a reflection pertaining to the possibility of the philosophical thoughts of Nursi as a breakthrough in advancing Islamic philosophy in the present age (Ihsan et al., 2022).

This research is a qualitative, descriptive analysis and purely library research through a philosophical approach. This model is appropriate and suitable for the theme of this research to explore (1) Social Justice in Islamic Philosophy Tradition (2) Social Justice from Bedi'uzzaman Sa'id Nursi perspective. Primary data were taken from the works or manuscripts of Said Nursi. Secondary data were obtained from the work of other people that are still related to the work of Bedi'uzzaman Sa'id Nursi, or from previous research on the thoughts or actions of Bedi'uzzaman Sa'id Nursi.

DISCUSSION

Definition of Justice According to Said Nursi

Said Nursi who lived at the end of the Ottoman Empire had experienced great religion-politic turmoil, not to mention Turkey received threats from major countries and on the other hand many regions that weakened the position of the Turkish state at that time. One of the causes that researchers have mentioned in chapter two will be the decline of the Turkish nation at that time of them, is the failure of the Turkish nation in sorting between Islamic and Arab traditions repeat to their failure to choose between westernization and modernization (Said Nursi, 2014c).

In one of Said Nursi's famous treatises, *al-Malahiq* mentioned in it that most of the treatises he wrote (*racial al-nur*) he wrote in prison, Eskisehir prison, Denizli prison, Afyon prison, and many other prisons and prisons (Ramadlani, 2019). Said Nursi also explained that at that time Turkey was experiencing very dark times and divisions everywhere, their leaders at that time sought to separate people's lives from their true *aqidah* (Islam) (Rofiah, 2013).

Although with the various kinds of turmoil that was happening at that time, Said Nursi remained calm and did not take extreme attitudes, he also responded to the problem of Islam and modernity that was engulfing Turkey quite wisely, unlike most scholars at the time who rejected modernity and westernization because they considered it a pagan civilization that was very contrary to Islam (Rofiah, 2013).

At the time of World War, I have hurt enough and made Said Nursi's feelings tortured even more because the war has plunged Muslims to always sin and get caught up in mistakes, in addition, there are more cruel things than that (Said Nursi, 2014d), namely, the massacre of small children carried out by the invaders that continue to occur before his eyes, So they (the little ones) also became martyrs in the world war.

The state on this occasion must be truly a reformer to freedom (*Hurriyat*) that is what the Young Turks understood at that time for what happened at that time (Guzzella & Sciarretta, 2007), although Said Nursi himself did not reject the declared society and unlike most scholars at that time, he also did not accept it raw, it must be a parliament following the sharia's, Likewise, with freedom, it must be with the freedom that is following the Sharia's and also equipped with the shura council (Vahide, 2013), all of which is so that there is no massacre of thousands of innocent

people for the fault of one person only and they call it justice, therefore everything that has happened in Turkey and other Western countries is considered justice from a Western perspective and completely incompatible with the concept of justice in Islam.

The occurrence of World War I and what struck Turkey because of their lack of attention to devotion to the Faith even only care about worldly life from the social and political (Said Nursi, 2014d) aspects so that what happened is a form of God's punishment to humans who have misguided civilization and are full of ignorance in this contemporary era, some officials have also morphed even some others to the aspects of faith rather than socio-political life

The justice mentioned above is not true justice, because according to Said Nursi such justice is not found in the Qur'an Al-Karim which is the basis for looking at everything, and a truth is that truth itself does not see how little or many do it. Said Nursi said that justice based on truth is needed regardless of things that satisfy individual passions only, for that the Tullabunnur returned to the Qur'an which became the basis of justice meant by Said Nursi (Zarkasyi et al., 2019).

Justice as mentioned earlier in the view of the European nations by triggering World War I is not to justify a truth or to establish a truth, nor to establish their religion, nor to establish justice, but rather to the fanaticism of their excessive peoples, unilateral advantages, and to satisfy their ego appetites, so that according to Said Nursi only Islam and the Qur'an are suitable to be the guidelines of life, The laws of justice and humanity, even as laws for truth, so that on this occasion atheists will take advantage of those who claim to be diverse but fully support the movement of the European nations by hoping for the salvation promised to them, but what happens is the opposite that it has all given birth to even more dangers without producing a single benefit (Said Nursi, 2014d).

This is the effect of the colonization carried out by the West to the Ottoman Dynasty, Said Nursi himself divided the West into 2 types: First, the West brings benefits to mankind, namely the West which contains the true Nasrani religion, and which has helped their social lives with diverse industries and knowledge devoted to justice and honesty. Second, the West, which has been destroyed and corrupted by the dark philosophy of atheism and materialism, regards evil as good, justice, and place evil as a

virtue (Said Nursi, 2014d).

That is why he encourages all Muslims, especially those living in Turkey, to return to the guidance of Muslims, namely the Qur'an because man will be directed to the straight path, the path that there is no deceit and brightly lit. All the Nur Treatises written by Said Nursi call on Muslims not to be deceived by Western thoughts, because for him a sincere and sincere disciple of the Qur'an is truly a servant figure, not devoted to creatures, is noble so that he does not want to make paradise as his goal, because he only devotes himself to the Greatest. Although he is a poor man, behind that he does not need anything because he has felt enough with the reward that God has prepared for him, he is also a weak figure, but he only leans on the Almighty. Meanwhile, the disciple of Western philosophy always stayed away from his brother because he was more selfish with his selfish nature, and all his traits and personalities were very contrary to the disciples of the Qur'an (bc. Tullabunnur) (Said Nursi, 2014d). Thus, if epistemologically viewed Said Nursi's thoughts on justice are taken from the Qur'an (revelation) and also empirically from what Said Nursi experienced during World War I.

So great was the Western effort to destroy Islam in Turkey, that Allah finally determined his destiny, right in the early spring of 1926 Turkey entrusted itself to the West, Mustafa Kemal argued that Turkey could not achieve modernity without secularization until finally, it became a completely secular state (Said Nursi, 2014d). The rise of this calamity that has befallen Turkey, Said Nursi wrote a treatise in *al-Lama'* at the seventeenth light with a stern warning to anyone who invites or incites Muslims at that time to qibla to the West also which will lead to apostasy that is dangerous for the community in the future (Said Nursi, 2014d).

Because of the mixed western thoughts in the lives of Turkish society at that time, it is not easy to distinguish between justice and solidarity and even solidarity has become a reasonable thing among the community, while there is a saying that says: "Also accepting disbelief is blasphemy, so is being satisfied with injustice is injustice". The only way to save Muslims according to Nursi is to return to *haikiki* justice derived from the Qur'an Al Karim because this is the only heavenly law (Qonun Samawi) (Said Nursi, 2014b) that still exists and is awake today, but we need to know together, that not all Muslims can get the light of guidance

from this al-snood because there are so many satanic veils that cover the hearts of Muslims today, Especially the Zindiq, but let us not be afraid and worried because there is the Most Guard by our side, Rabbu al Alamin. Whoever wishes to return to the same-minded party must boldly abandon politics (practical), because the Qur'an itself has completely banned us from politics so that we who have risen to the degree because the Qur'an does not fall back (Said Nursi, 2014b).

So the justice referred to by Said Nursi in Risalah Nur is justice that is based on the Qur'an is very contrary to the justice mentioned by Europeans in previous discussions, so that according to him a leader who does it is not a leader who performs true justice, but rather relative justice that is used to maintain his power in the name of justice (Vahide, 2013). Since the revelation of the Qur'an certainly has the absolute truth of the Allah Ta'ala, the researcher will divide the discussion with this justice in detail into Divine justice and social justice.

DIVISION OF JUSTICE ACCORDING TO SAID NURSI

Divine Justice

What happened at that time the humiliation of Western civilization to Islam is God's justice to Muslims, occurrence this incident has eliminated the fears, pleasures, and delicacies of civilization brought by Europe to Muslims at that time, thus triggering the emergence of the light of faith from Muslims at that time, light of faith from a Muslim better than the whole world (Said Nursi, 2014b). Continue the previously detailed discussion of justice about Divine justice. In this case, Said Nursi mentioned that this is the function of Rasail Nur which he wrote to discuss justice clearly because actually, all true justice in the universe is an embodiment of divine justice (Said Nursi, 2014d).

In one of his treatises in the book al-Lama'at Said Nursi mentions the form of God's justice in his answer to the creation of Satan, that behind the evils hidden in Satan there are greater best intentions and contained perfection that can increase the degree of man to perfection (Said Nursi, 2014d), with the devil's potential in man will continue to develop with the development of satan's temptations as Plants that grow from seed to become large and sturdy, as well as humans with mujahadah facing the temptation of shaytan will make the potential of faith in him

develop and not become static.

In another treatise Said Nursi also describes God's justice in the form of the creation of evil as a good, while doing bad is bad. Dismissing and straightening out what one of the heretical groups, mu'tazilah, they say that humans are the creators of their deeds so that the creation of evil and then the evil is done by humans they consider as an ugliness that began with the creation of the evil (Said Nursi, 2014d), and they also did not restore the creation of unbelief and heresy to Allah Ta'ala so that it was as if they looked right in their opinion (Said Nursi, 2014d).

In this case Said Nursi explained a little that what a makhluk does and what Kholiq does differently, as the creation of Satan is a form of God's justice, but it is Satan himself who chooses to do evil, or it can be said that the creation of evil is not bad because it is common, so that the creation of evil is a good, not a crime, while the efforts that plunge into evil are partial, Then it becomes a means to the outcome of certain crimes of a special nature (Said Nursi, 2014d).

Answering another question about God's justice in eternal torment in hell in return for a sin that is limited in the life of the world which is also limited, Sadi Nursi replied that human passion always invites evil, on this basis man is responsible for himself controlled by lust, because of the emergence of desire in the passions of man and man himself which is the main cause of his deeds. Man must be responsible for what he does because he follows his passions, while good deeds are not realized from the blessings of man's efforts and deeds because man is not the true doer of that goodness, but the divine grace that desires that goodness and the power of God who created it. Man can only be the ultimate owner of all such goods through the intercession of faith, will, and sincere intention. The good deeds of man become a sign of gratitude for god's invaluable blessings given to man, especially the blessings of his existence in the world and the blessings of faith in his heart. Therefore, the paradise promised to His servant is a sincere gift from Him, although outwardly as if he were a reward or reward for a believer, but in fact, he is only a gift of Allah Almighty (Said Nursi, 2014b).

Man in this world is better known than how his disposition or that disposition is the identity of the man himself than his humanity and each human race has its character that distinguishes one from another (Said

Nursi, 2014b), in the treatise *shoiqolul Islam* Said Nursi calls god's justice with justice *azaliyyah*, He will punish humans later on the Day of Resurrection to collect the values of human humanity in their lifetime on earth (Said Nursi, 2014b). In the discussion of this treatise Said Nursi divided humanity into 2, big humanity (*insaniyah kubro*) and small humanity (*insaniyyah sughro*). Great humanity is what is the essence of Islam in human life by establishing truths that are following Islam, while small humanity is anything tertiary in human life for the betterment of its civilization.

According to Said Nursi goodness is the foundation in the creation of this world and it is universal, while evil is *taba'i* or its existence depends on something universal (particular or justified), as researchers mentioned earlier that the creation of everything in this world is the goodness and justice of God applied in the form of this world. The creation of all things of the universe is god's goodness or justice and there is a great good in it. Indeed, saying something that contains much good (God's creation) will lead to even greater evil, If we leave behind this particular evil it will lead to the greater good than before, for there is nothing of God's creation in this world as a bad or ugliness, for both (evil and explanatory) return to man's treatment. Everything that God created in the universe and all its order is also a form of divine justice and the best creation is a man. The best Muslim man who believes, and the most perfect of all mankind is the Prophet Muhammad (peace be upon him).

For a man to remain to his humanity must return to what has become the essence of Islam that has been brought by the Prophet Muhammad (peace be upon him) fifteen hundred years ago. In his lifetime Said Nursi said that Islam has a bright future in Asia with several, including the emergence of the power of true Islam supported by knowledge and civilization, the availability of the needs of the *ummah* with the abundance of media, and the perfect foundations (of humanity), the existence of competition between them, blessings (abundant) and anger (*ummah*) buried, preparation Character Islami by uniting perceptions, and Love for the progress of Islamic civilization and To avoid things that invite material progress only in this case all aimed at upholding the sentence of God alone. These factors of progress will be destroyed according to Said Nursi if Muslims are still pursuing tertiary (Said Nursi, 2014b) things in

civilization in this era because according to him it is all a disaster that has been spread in all aspects of human life.

From all the discussions regarding God's justice (al-'is al-'ilahiyah) we can conclude that the Divine Justice that Said Nursi refers to here is divided into 2 parts, the destiny of God (Divine Qodar) and the will of God (Iradah Ilahiyah) so that everything that happens in this universe is God's justice, and all of it has been recorded in the Qur'an which is a revelation to the Prophet Muhammad (peace be upon him), and also as a basic reference in the writing of The Risale Nur.

Concluding from what has been written by previous researchers, that the point of difference that is very significant in God's justice with other justice is that God's justice is absolute to create balance and benefit in life in the world and the hereafter that is following the rules of God's quiet and also God's Iradat, very different from the justice contained in the human view as the researchers mentioned earlier, especially in the view of God. Westerners, that the definition of justice of the human perspective is relative unless the justice it practiced is based on the justice of God contained in the Qur'an which is the guide of all Muslims. Even Said Nursi himself referred to it as Pure Justice (al-'Adalah al-Mahdhoh): "Pure justice, that great constitution that looks at the individual, the community, the person and the type one look at it, they are both in the eyes of divine justice as they are both in the eyes of divine power.....(Said Nursi, 2014b)"

Said Nursi calls it unreasonable justice because the decency that God has created is sometimes difficult for us to accept with our wits, but we must accept it with heart and faith in what He has decreed so that we can take the lesson from him.

Social Justice

Looking at the experience and some of the events and circumstances of the world that occurred in said Nursi's lifetime, social justice referred to by Said Nursi is not a stupid wild law, they (the West) make a handle and they apply in a system of government and politics by sacrificing someone for the benefit of a group, or the taking of individual rights only for the benefit of the state, not also by hurting some groups for the benefit of the state, or the destruction of a city filled with innocent people for one's sins alone, but real social justice is justice based on the justice of the great Qur'an (Said Nursi, 2012), justice in this Qur'an should

concern all of us in its application in various systems of government (Said Nursi, 2012).

In this regard, we know that to realize social justice Said Nursi's perspective must be to improve what is the basis in law enforcement in a country by quoting his writings in one of his treatises: *"When opposed and hostile forces confront each other, they are consumed and weakened to become powerless: they can no longer work for the nation and the country by justice, as they have weakened and collapsed as a result of the confrontation* (Said Nursi, 2012)." From this, we know that to uphold social justice we need a strong law enforcement basis in a society or a country. And for law enforcement, we also need the implementation of the law following what Nursi said: *"This is the age of the community, as the moral personality — the spirit of the community — has proved stronger than that of the individual. They are more able to implement legitimate provisions. The caliph's personality can perform its functions based on this morale. The moral personality reflects the spirit of the public, if it is straight, its brightness and brilliance are brighter and shinier than the personality of the individual, but if it is corrupt, its corruption is rampant accordingly. Evil and good are defined in the individual."* (Said Nursi, 2014a)

From this we know to apply the basic laws in a country or society is not easily exception with the influence of people who influence the society (caliph) because with it the community will continue to move, but the individual society and also the leader is relatively shaped even sometimes can be good and sometimes bad, for that the enforcement of social justice in society is also influenced by the tendency of sense of brotherhood in him by quoting the words of Said Nursi in his treatise: *"... That brings true love and brotherhood saves the Islamic nation and this country from danger. No one is an accomplice to a crime committed by another, even if his brother, clan, sect, and party, unless he leans on that crime, then he is responsible for it in the afterlife and not in the world."*

We can conclude from this quote of Said Nursi's words, that human actions must be influenced by what is a tendency in him, or what affects him from outside factors. The word "friend" in the quote not only means the person who accompanies us in doing something but the person who supports us to do something can also be said to be a friend, for that in the enforcement of Islamic sharia a leader must have a strong foundation of faith, so as not to waver his decision because of his tendency in the

punishment of something. Thus, the concept of social justice according to Said Nursi is justice in all aspects of life that are influenced by the laws governing society or state with its leader as the implementer and also the support of each individual in its implementation.

Social Justice in Epistemological Perspective

The concept of Social justice taken by this researcher is one of the thoughts said Nursi has written in his treatises known as Rasail al-Nur which part of his life he spent in prisons in Turkey, such as Eskisyahir prison (Said Nursi, 2014d), Denizli prison, Afyon prison (Said Nursi, 2014e). All of these Said Nursi called it the madrasah yusufiyah because in it he wrote and distributed the Treatise of Nur to his students.

Previously we have discussed divine justice derived from the Qur'an Al Karim, as well as justices that enter some aspects of human life to become social justice quoted by researchers from the book al Kalimat that Said Nursi always made the Qur'an a source in all his sciences, such as one of justice in the division of inheritance that became a debate, That the Qur'an is unfair in dividing inheritance by counting men gets two parts while women only get one part, Said Nursi refutes that by saying that is the form of justice of the Qur'an (Said Nursi, 2014d), and also his rebuttal before the court: "And I say to the Justice Department court! The condemnation of those who interpret the most sacred divine constitution and the awareness of the right itself, and to which three hundred and fifty million Muslims are invoked in every part of their social life, in 1,300 years....." (Said Nursi, 2013)

In other treatises, it is also mentioned that the Rasail Nur written by him is pure/original from the Qur'an so that epistemologically we conclude that the thought of Said Nursi comes from the pure Qur'an (revelation), even this nur treatise itself as an interpretation of the lights of the Qur'an meaningfully so that by spreading the nur treatise means to have spread the essence of the Qur'an (Said Nursi, 2013) as Said Nursi said in other treatises: "When I was reciting the Qur'an (Miracle Statement) in the Blessed Evening (Ramadan), I reflected on the meanings of the 33 verses whose references to the messages of light were mentioned in the first ray, and I saw that each verse of it, but the verses of that page in the Qur'an and its subject as if it looked at the messages of light and its

students, on the one hand, obtained a tip of its flood and a moment of meaning, especially the verse of light in the Surat al-Nour, it refers with the ten fingers to the messages of light..." (Said Nursi, 2013)

The applications of the various kinds of justice mentioned by Said Nursi in Rasail Nur are always returned to the Prophets, or to those whose lifetimes are with or closest to the Prophet himself, the Companions. Because they are those who are passed by Allah Ta'ala, even Said Nursi called them shidq experts and experts 'adli (Said Nursi, 2014a).

In addition to being derived from divine revelation, Said Nursi's thoughts were also dominated by what he saw and felt in his lifetime through two major wars, the First World War and the Second World War. He said that the justice of the Qur'an in question before, is not sacrificing an innocent person, nor does it shed its blood because of the mistakes of others (Said Nursi, 2014a), so that social justice is created that we can take from the thoughts of Said Nursi, also, in this case, Said Nursi reveals the secret about justice from the Western view: *"The second is that if he kills an innocent conceited person without care, to achieve his care and to satisfy his whims and desires, he is ready to destroy the pain and the human race if he can..."*

So. The Social Justice referred to by Said Nursi is pure from the Qur'an also comes from what he witnessed during his lifetime, so if we look from the epistemological aspect that his thinking comes from the Qur'an (divine revelation) and also comes from his empiricism with some emphasis in his words: "Our professor used to say: The letters of light are a Qur'anic lesson that agrees with the understanding of this great..." (Said Nursi, 2014a).

Social Justice in Ontological Perspective

Continuing the discussion of Social Justice according to Said Nursi into the aspect of Ontology. Ontology discussion is a discussion that discusses the essence or something that has a metaphysical philosophy (ghoib), that social justice here referred to by Said Nursi is included in the embodiment of God's justice as said by Said Nursi: *"... My friend, look carefully at this, to see how the regularity of wisdom, the clarity of the signals of care, the extent to which the administrations of justice, and the degree to which the vast fruits of mercy appear, appear in those changing palaces, and those mortal fields."* From this argument, we know that all the sunnatullah to nature is also a

manifestation of divine justice, and it is incumbent upon all human beings, especially leaders, to manifest all the perfect attributes of God into him and his patterns of life (Said Nursi, 2014a).

In the treatise, tajalli name al-Hakim and al' Adil, Said Nursi mentioned that Allah has shown man the power of His rububiyah through the orderly universe, starting from the smallest thing of atoms to planets that all walk neatly and orderly without any collisions and mistakes at all. All these sunnatullah if we look at the view of Faith it will give rise to that our lives are filled with wisdom, order that leads to balance and justice (Said Nursi, 2014a). But with so many people in the world, very few of them can see that they are balanced and justice, but they only see the punishment and punishment that Said Nursi said. "While man does not receive the reward or punishment he deserves in this mortal life in a manner worthy of that wisdom and justice, it is rarely delayed, as most of the people of astray leaving without being punished, and most people of guidance go without receiving their reward. The case must be entrusted to a fair court, and to meet a deer with great happiness."

Still discussing Tajalli Justice Allah Ta'ala is to make this world as a guest house for humans, as well as a test field, as well as a place of trial which is all part of the spark of Justice of Allah SWT, (Said Nursi, 2014a) even the form of the realness of all things is also a form of Justice of Allah SWT, so said Nursi made a parable: *"Does the mind accept to give a man a low worldly wage, a single hair, even though he has been given tasks and functions that are the number of his head, can he do such an act that is meaningless and meaningless to the justice of the choir, and contrary to the wisdom of the cowardly, Almighty for what they say is so great"* (Said Nursi, 2014a).

From this we know that social justice is meant by Said Nursi is justice derived from The Principle of Allah that has been interpreted throughout human life, so that justice itself must spread to all aspects of human life, not just focus on one aspect so that justice is also distributed for all groups. Said Nursi also argued that Allah's Justice is also from His sunnah, in contrast to us as humans who often do dzolim in our own lives (Said Nursi, 2014a), just as before that justice is what causes balance in this universe, as Said Nursi said: *"The general function of the universe stemming from the greater manifestation of the name "justice" manages the balance of all things and orders humanity to administer justice. The mention of the scale four times in Surat al-*

Haman refers to four types of scales in four levels and a statement of the great importance of balance and its great theme in the universe” (Said Nursi, 2014a).

All this order and balance in God's justice cannot be broken and also corrupted because they are all the essence of the Qur'an, as Said Nursi said: “It is known that (justice, economy, and purity), which are the realities of the Qur'an and the constitutions of Islam, are the most severe in the depths of the social community, and the most authentic Iraq. I am aware of this how strongly the provisions of the Qur'an are associated with the universe, and how deeply rooted they are in the depths of the universe, surrounded by indivisible nudity and scads. Then I understand from them that corrupting these facts refrains as a recourse to corrupting the system of the universe and to disrupt it and distorting its image” (Said Nursi, 2014a).

An expert who succeeds in creating something and the result is perfect may he be proud of the praises he has given him, as well as by the deeds of the just judge with the parable: “A just ruler finds pleasure, pleasure, and satisfaction when he takes the right of the oppressed from the oppressor, and makes the right take its record, boasts of the evils of the powerful, and is pleased to grant everyone the rights he deserves. All of this is one of the requirements and basic rules of government and justice (Said Nursi, 2014a).” God's justice can be deeper into all his creations, that they are all repertory of His spirit, and also as a representation of Asmaul Husna. In fact, in a small human being, there is a great understanding and a form of God's love for man. In this case, the researchers added that one of the proofs of God's affection for humans is the position of the human nose facing down, drowsiness, and fatigue in humans are also one form of God's grace and justice.

All creations with all their balance and justice also complement each other, so that their existence greatly influences the existence of others: “... You see him running all the beings with their faces within permanent effectiveness with his delicate scales, sensitive scales, and fair measures so that he makes minds confused and impressed if a star of celestial bodies loses its balance for a second. That is if the name of justice is not revealed to the whole part of the weeds and to lead to the resurrection (Said Nursi, 2014b).” This is the essence of Said Nursi's sausage justice which is returned to Divine justice, because the embodiment of Divine justice is the

justice done by man by giving rights to its owner, and if social justice has been realized in human life then there will be balance, harmony and also order

Social Justice in Axiological Perspective

As mentioned in the previous sub-chapter that social justice will certainly lead to order, balance, and harmony by affirming it to divine justice contained in the creation of the universe, but the realization of all aspects of axiology is more dominant to either a leader or a leader on a social level, as Said Nursi likened to a ship:".. If a commander, just as one soldier is driving by his command (attack), he is the same as leading a regular, obedient army to war (Said Nursi, 2014b)." However, to realize all the wisdom and impact of axiology must be with the proper and good administration of social life, because without the administration it will be easier to move it, as Sa'id Nursi: *"If a great supernatural person formed an army of 400,000 different nations and sects, and provided for each soldier of those very diverse nations and sects, and equipped them with different organs, the slightest shortage, shortcomings, or mistakes, and provided them with them in time without the slightest delay or confusion and complete regularity (Said Nursi, 2014b),"*

For this reason, to realize social justice in a country, we also need a good and correct state, in this discussion researchers will divide it into 3 parts: First, System of Government. In the twenty-sixth Treatise Said Nursi also mentioned that religion must be united with the government and that is what distinguishes Turkey at that time and countries in the West. A very significant difference between Western countries and Eastern countries (majority Muslim population), is when their Western countries are too fanatical towards their religion, and does not bring the slightest progress, the fanaticism that occurs in their countries when has triggered internal conflicts for 300 years, Tyrant rulers used and used religion to oppress society, marginalized people, thinkers, and scientists, causing them anger at religion. Whereas, what happened to Islam at that time is completely contrary to what happened to the West (Said Nursi, 2014b), if we say in detail that Western countries are more advanced because they renounce their religion, whereas the former Islam is more advanced because it adheres to the teachings of religion.

The republican system was the system proclaimed in Turkey in place of the error at that time so one day Said Nursi said that he did not reject

the republic as long as it did not contradict the values of Islamic sharia's, and when he was blasphemed that he did not follow the scholars of salaf solih, he replied: "The adult caliphs were successors and presidents at the same time. The best friend, may God rest his soul, was undoubtedly the president of the Republic of the Ten Missionaries and the honorable companions. But not under an empty title or form, but each of them is a religious president who carries the meaning of true justice and legitimate freedom (Said Nursi, 2014b)." So according to Said Nursi, the form of the state does not have to rely on the system of error as we found in the days of the Islamic state in the past, but the form of the republic in the modern era is also dominant with Muslims as long as it does not conflict with Islamic sharia's because actually, all who cling to Islamic sharia's will certainly bring justice to all aspects of people's lives until the creation of social justice.

Second, Community Economics. Looking for a discussion about the economic system in Said Nursi's book we only find a short answer but has a broad meaning. Said Nursi said that we must be frugal and not be wasteful or wasteful towards his because the frugal attitude towards our property according to Nursi is a form of our meaning gratitude also as a form of our exaltation of His mercy in all the abundance of His blessings so that we get barakah from what is given to us will also be propagated by Allah Ta'ala as mentioned in the Qur'an:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ^ط وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ (إبراهيم/7)

The addition of favors in this verse does not mean as what is seen, because according to Nursi by living frugally, our favors will continue to be added and will get grandeurs such as avoiding the nature of begging to humans, even the health given to us because we maintain our diet with a healthy life is also an addition to the blessings of the meaning gratitude (Said Nursi, 2014f). Allah created the human body like a magnificent palace with a perfect building structure. Said Nursi likened it back that the power of taste contained in the human tongue as a guardian of what enters the human body, while the stomach is the leader who controls everything, then when the leader is given a value of one hundred then only part of it can be given to the guard so as not to be arrogant (Said Nursi, 2014f).

So frugal living and Sana'a are two things that are very in line with divine wisdom, both of which put the power of taste as a guard, position it

accordingly, and reward him following the task he has carried out. Whereas, extravagant living is the opposite of frugal and certainly contrary to divine wisdom, if we fill our stomachs excessively it will certainly be filled with various kinds of dangerous mixtures that can eliminate the appetite, it also arises from various types of foods that cause digestive difficulties (Said Nursi, 2014c). The power of feeling in the human self not only protects the body physically but also protects and maintains the heart, soul, and mind. The power of taste can also still get pleasure on condition that it is not excessive, the task is just to introduce various kinds of blessings of Allah with halal conditions and not be a will to beg (Said Nursi, 2014c).

Said Nursi also reminded among the divine wisdom of frugality and qana'ah is to be kept away from poverty and hunger, as mentioned in the Prophet's hadith:

لَا يَغُولُ مَنْ أَقْصَدَ (رواه الطبراني)

With frugal can also make the poor feel what is felt by the rich because sparingly and hungry will provide a sensation of pleasure more than what is felt by the rich who usually eat expensive cakes in boring conditions, not even taste to eat it. However, a real and very surprising oddity some people live extravagantly and excessively accusing frugal people with stingy accusations, while insults and stingy nature are behind the outward generosity of excessive and wasteful people, as the priest Abu Hanifa, R.A.:

لَا إِسْرَافَ فِي الْخَيْرِ، كَمَا لَا خَسْرَ فِي الْإِسْرَافِ

We can understand this word is, doing good to people who deserve it is not an exaggeration, while excessive is not at all a good thing.(Said Nursi, 2018, p. 193) Extravagant and excessive attitudes will cause greed, while greed will certainly give birth to 3 things, including: (1). Never feel enough, this situation will make him always reluctant to try and work, also make him out without being grateful to throw it into the abyss of laziness, even to the point that he does not want to receive a little halal money, but rather to the haram money obtained without fatigue and fatigue. (2). Unfortunate and lossless, greedy people will never achieve their goals, always find it difficult, never feel helped and helped, like Jews, for example, most of them get sustenance in a way that is not right accompanied by the

humiliation of greed, rib wi transactions, manipulation, or deception, very different from the bedouin society that feels enough with reiki and their glorious lives. Therefore qana'ah is the capital to achieve a spacious and comfortable life, as well as the cause of peace in life, while greed, is a field of loss and humiliation, as rosul said: (رواه الطبراني: (الْفَقَاءَةُ كَنْزٌ لَا يَفْتَى (31)

(3). Greed tarnishes sincerity and damages the deeds of the afterlife, just as researchers have mentioned earlier that excessive attitude always gives birth to feelings that are never enough to make him reluctant to work, lazy, and make him always complain and suffer in life until consequently he always moans at the pain of complaints. In addition, the nature of feeling insufficient will also damage one's sincerity, opening opportunities for the nature of riyah' and the pretense that will destroy his glory (Said Nursi, 2014b), as mentioned in the Qur'an:

وَكُلُّوا وَاشْرَبُوا وَلَا تُسْرِفُوا... (الأعراف/31)

If we conclude from said Nursi's thinking, we can realize that the implementation of the economic system in people's lives can also be applied with a system of using enough money not by doing business also not violating the rules in the Islamic economic system that have been set out in the Qur'an Al Karim.

Law Enforcement

Discussing Jinayah in the Treatise Said Nursi mostly discusses the unbelief which is considered the greatest offense that there is no hard or in other words, the punishment is only worth carrying out in the hereafter, even retaliation with the number of thousands of times not up to billions of times the punishment has not been overridden to avenge unbelief because from it will cause many other vices. Then Said Nursi also mentioned the benefits of the existence of jinayah:

“... It is also a crime against Islam to open new doors in the Palace of Al-Munif, and to make gaps in its walls, paving the way for infiltrators and saboteurs in the name of ijhtihad, especially in the time of evil, and at the time of the attack and acquisition of foreign customs, and during the many heresies and the crowding of strays... (Said Nursi, 2014b)”

From this, we know that Said Nursi's view in law enforcement fairly in this era is really important to open the treasury of this world which is likened to a palace by Said Nursi and to dismiss the foreign habits that are

rife in this modern era so that we forget that we as Muslims have a perfect law enforcement product So that we do not need to glance at other systems, especially until the emergence of heresy that will erode the validity of Islamic laws themselves.

This is the effect of the development of the times also develops modernity with the change of social order that was once considered colossal or traditional to more current changes, according to Manfred Halpen quoted by Suparman Usman that the current modernization revolution also involved the transformation of all previously applicable systems in society, political, social, economic, intellectual, religious, and also psychology. Modernization also always involves globalization and has an impact on changes in social and intellectual order, because it is accompanied by the entry of diverse cultures into society (Said Nursi, 2014b), moreover the term modern first appeared in the West with some of the impacts that we have studied before in the Turkish state to turn the Turkish state that was previously in the form of a caliphate into a secular state.

Islamic law itself is a law that exists for the benefit of human life (Said Nursi, 2014b), so Islam must be able and able to answer the challenges of society in this modern era, we cannot deny that Islamic law itself is in the midst of society and coexistence. For this reason Said Nursi strongly does not like the judgment carried out by the West just because of the error of one person or a few people they punish the citizens of one village, city, or even one country, but the enforcement of the law by what said by Said Nursi is what is by the Qur'an and Sunnah, and also useful for the common maslahat not for the benefit of the individual self, This is what is meant as social justice by Said Nursi.

CONCLUSION

Said Nursi is a Muslim reformer in Turkey who has played many roles in the country. In his theory of justice, he emphasized that justice requires justice that is based on truth regardless of things that only satisfy individual desires. For this reason, Tullabunnur returned to the Qur'an which is the basis of justice referred to by Said Nursi. Justice is not interpreted as equal, but can also place conditions and places according to the portion.

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