

Thought of Kalam Badî Al-Zamân Said Nursi

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Abstract

This article aims to explain more about the background of Badî Al-Zamân Said Nursi's thought, the epistemology of kalam thought, and the results of his kalam thought. This literature study uses a historical (historical), sociological and philosophical approach by extracting data and conducting content analysis. This study shows that: first, the science of kalam must be studied in depth to strengthen beliefs and fortify oneself from the attacks of material thoughts in the modern age, because the highest goal is faith in Allah swt and the noblest degree of humanity is knowledge of Allah swt. Second, Badî Al-Zamân Said Nursi's monotheistic thinking goes beyond the discourse of monotheism and enters the realm of kalam. Therefore, this study uses the term monotheism-kalam. And third, Badî Al-Zamân Said Nursi's tawhid-kalam thinking is closer to Muktazilah theological thinking, because it gives more portion to the use of logic. However, on the other hand, it also looks strong with Asy'ari theological thinking that clings to the text, and is also equipped with the influence of Sufistic thought which he really loves. Another finding is that Badî Al-Zamân Said Nursi's monotheism-kalam thought is considered relevant in the context of diversity in Indonesia because it tends to get out of the kalam debate and eliminate the barriers of fanaticism of certain schools.

Keywords

Monotheism; kalam; Rasâil an-Nûr; and epistemology.



I. Introduction

Badî Al-Zamân Said Nursi lived at a time when the lifestyle and thought of materialism was at the peak of its glory until the Turkish state, which at that time was led by Mustafa Kemal Atatürk, officially declared itself a secular state. In that critical period, many Muslim intellectuals deviated from the right path and only rely their intellect on whatever comes from the West in the name of ideas. That's when Badî Al-Zamân Said Nursi showed the community the source of faith. With the attitude of a skilled doctor, Badî Al-Zamân Said Nursi diagnoses all the "diseases" of Islamic society, diseases that have plagued all the theological aspects for centuries.

On the other hand, the discourse of contemporary kalam thought which is currently developing and becoming mainstream, needs and must be responded positively and critically, especially in an effort to face and answer the various problems that are afflicting Muslims today. Thus, the problem of kalam in the first century which was more preoccupied with problems of the unseen (metaphysics) and was more colored by intellectual-speculative matters had time to reconsider. This, of course, does not mean to emphasize that the classical theory of kalam thought for the present is no longer needed, but we want to further develop it by having new insights and visions of the thought of kalam in accordance with contemporary civilization that is now developing, which of course greatly affects the dynamics of human religiosity. However, the thought of kalam that was raised still did not come out of the principles of absolute coral, namely the Qur'an

and as-Sunnah. In other words, so that the science of kalam has a broader study and is more relevant to the current context, such as on universal humanitarian issues, religious pluralism, structural poverty, environmental damage, and so on.

Thus, due to the things above, researchers are interested in studying the thoughts of Badî Al-Zamân Said Nursi's kalam in this study due to several factors as follows:

1. Badî Al-Zamân Said Nursi's thoughts on kalam are also interesting in an effort to avoid the existing kalam debate. In terms of ethical values in determining good and bad, then Badî Al-Zamân Said Nursi tends to offer an approach in understanding the Al-Quran to find answers about the debate about good and bad.
2. Badî Al-Zamân Said Nursi's offer in an effort to "reconcile" these mutakallimin by returning to the Al-Quran which for Badî Al-Zamân Said Nursi as something very clear to be a reference related to the problem of kalam.
3. For Badî Al-Zamân Said Nursi, theologians like the Mu'tazilah were considered inadequate because they tried to distance the concept of divinity from Christian belief and tried to protect Muslims from trying to imitate God with humans. Likewise, the existing debates have yielded nothing, so the effort to find a middle way from the existing differences is something relevant to do for the theological view that has become an ideology in the view of reason and revelation.
4. In the Indonesian context, Badî Al-Zamân Said Nursi's theological thinking is very useful and urgently needs to be re-actualized to overcome the theological debates that developed after the spread of ideas brought by national religious movements or organizations such as Nahdhatul Ulama, Muhammadiyah, Aljam'iyatul Wasliyah and others. -other and transnational such as; the Salafî Wahaby movement, the Tablighi Jamaat, Hizbuttahrir and others.

Because of his specialization in the science of monotheism and his interest in maintaining aqidah, Badî Al-Zamân Said Nursi became an outstanding interpreter with a beautiful new method, specifically in explaining the verses of the Al-Quran related to monotheism.

Based on the explanations given about several studies that specifically look at the style of kalam adopted by Badî Al-Zamân Said Nursi, but the research presented is still very limited and has not been able to explain the thoughts of Badî Al-Zamân Said Nursi's kalam comprehensively, then of course this research is intended to especially from the side of the background, epistemology and style of thought kalam.

II. Research Method

This type of research is an intellectual history research that examines the thoughts, ideas and ideas of a character who is the main focus in this research in the form of a library research which relies heavily on written data such as books, journals, research reports, and others, both in print or online.

Research conducted by Ali Muhammad Bhat with the title Qur'anic Scientism In Badî Al-Zamân Said Nursi's Rasâil al-Nûr examines Badî Al-Zamân Said Nursi's opposition to the idea that science and religion are generally regarded as natural and eternal opposites. Badî Al-Zamân Said Nursi tried to initiate the relationship between science and religion and came up with the idea that theology has a science of character as well. As for Badî Al-Zamân Said Nursi's Theodic thoughts on natural disasters: a combination of Maftukhin's al-Ghazali and al-Rumi thoughts explores Badî Al-Zamân Said Nursi's theodic concept of natural disasters and human misery. This article finds Badî Al-Zamân Said

Nursi of the view that these trials and tests have a purpose as a means of developing the spiritual potential of humans themselves and to find a way back to God. If al-Ghazali emphasizes the aspect of God's omnipotence, while al-Rumi builds his teachings on the basis of love. However, in the hands of Badî Al-Zamân Said Nursi these two things can be juxtaposed. While the article entitled *الإنسان الكامل عند بديع الزمان سعيد النورسي* creation Achmad Reza Hutama Al Faruqi discuss about the concept of a perfect human being according to Badî Al-Zamân Said Nursi. In his discussion of the perfect human, Badî Al-Zamân Said Nursi uses Sufism as a paradigm, although he openly refuses to be called a Sufi though. In his explanation, Badî Al-Zamân Said Nursi stated that humans are actually the best of God's creations, this can be proven from the testimony as well as the facts presented by objects in the universe.

III. Result and Discussion

3.1 Understanding Kalam

Literally the word "kalam" means conversation or speech. Meanwhile, according to the verses mentioned above, the term kalam means the word of Allah swt. or the word of Allah swt., as also according to the commentators, the term 'kalam', is nothing but showing the meaning of "Kalamullah". Likewise, according to the Encyclopaedia of Religion, which defines 'kalam' with speech or speech.

After understanding the literal meaning of kalam, let's look at the meaning of kalam in a literal sense, or methodologically closer to scientific understanding. Therefore, we try to understand some of the meanings or definitions of the science of kalam put forward by experts.

Dr. Muzaffaruddin Nadvi in his book *Muslim Thought and its Source*, looking at the meaning of the science of kalam from the source aspect, the background of its emergence, also reveals the methodological side. He said that the science of kalam is nothing but "The Science of Thinking, which was born at a time of strife between orthodox Muslims and new Muslims." New Muslims are people who have recently embraced Islam, whose religious ideas are still mixed with the old religious ideas and thoughts of their ancestors, such as Judaism, Hinduism, Buddhism, Christianity, and otherisms. Therefore, at that time they (the adherents of Orthodox Islam) interpreted the Al-Quran (Islamic teachings) based on their own point of view. To deal with them, Muslim thinkers at that time (Orthodox Muslims) offered logic (mantiq) which was introduced to humans under the name "Kalam".

The term (kalam) was also emphasized by Nurcholish Madjid, who quoted Ali Asy-Syabi that between the terms mantiq and kalam historically there is a relationship. Both have similarities, then between the mutakallimûn (experts of kalam) and the philosophers they replaced the term mantiq with kalam, because both have the same literal meaning.

Muhammad Abduh defines the science of kalam as "Science that contains reasons, or a set of arguments, in order to defend the beliefs of faith by using the arguments of the mind and contains rebuttals against people who deviate from the beliefs of the Salaf and Ahlus Sunnah".

From the above understanding, it can be seen that the science of kalam is nothing but theological debates among Muslims based on logical-rational arguments, especially with regard to the word of God which is associated with several human problems such as good and bad, freedom of will, believers and unbelievers, as well as with the universe regarding the novelty and qadm of this world.

On the other hand, the science of kalam is also called the science of monotheism because this science discusses the oneness of Allah swt; in it also studied about the asma

'(names) and af'âl (actions) of Allah swt. obligatory, impossible, and jaiz, also obligatory, impossible, and jaiz for His Messenger. The science of monotheism itself actually discusses the oneness of Allah swt., and matters related to it. Objectively, the science of kalam is the same as the science of monotheism, but the argumentation of the science of

kalam is more concentrated on the mastery of logic. Therefore, some theologians distinguish between the science of kalam and the science of monotheism.

TM Hasbi Ash-Shiddieqy mentioned the reason why he called the science of monotheism by the name of the science of kalam, namely the problem that the scholars disputed in this science which caused Muslims to be divided into several groups, namely the problem of the word of Allah or the Al-Quran; whether it is created (creature) or not (qadîm), the materials of this knowledge are theories (kalam); nothing is manifested into reality or practiced with members of this science, in explaining the method or way of establishing the arguments for the main points of faith similar to the science of logic. Mutaakhirîn scholars discuss in this science things that are not discussed by salaf scholars, such as interpreting mutasyabihat verses, discussing qada, kalam and others.

3.2 Bad Intellectual Biography □ Badî Al-Zamân Said Nursi

Badî Al-Zamân Said Nursi was born just before dawn in 1877 AD in the village of Nurs, a village located along the foothills of the south-facing Taurus mountain range south of Lake Van East Anatolia Province of Bitlis, this small village is in Hizan County, Bitlis Province (Eastern Turkey). Lives with his family, which consists of his father, mother and six siblings. Badî Al-Zamân Said Nursi is the fourth child of seven brothers, namely: Diryah, Khanim, Molla Abdullah, Badî Al-Zamân Said Nursi, Muhammad, Abdul Majid, and Marjan, from a father who is very obedient to the teachings of Islam.

Her father's name is Mirza, he is also an ordinary farmer and is also known as a very wara' Sufi and is exemplified as a person who never eats haram goods or only feeds his children with halal only. Sufi Mirza died in the 1920s and was buried in Badî Al-Zamân Said Nursi's grave. While her mother's name is Nuriye, she is a mother who only breastfeeds her children in a state of purity and ablution. Nuriye died around World War I and is also buried in Badî Al-Zamân Said Nursi close to her husband Mirza's grave.

Badî Al-Zamân Said Nursi started his studies at the age of nine by studying the Al-Quran. Badî Al-Zamân Said Nursi is a child of genius, the signs of his genius have been seen since Badî Al-Zamân Said Nursi was a child. It can be seen that Badî Al-Zamân Said Nursi always asks a lot of questions and likes to examine issues that are not yet understood. Badî Al-Zamân Said Nursi likes to attend education organized for adults, especially those conducted by the local ulama who used to gather at his father's house.

In the world of education, for the first time Badî Al-Zamân Said Nursi studied at the kuttab (madrasa) led by Muhammad Afandi in the village of Thag, and said Nursi also studied directly with Molla Abdullah every weekend vacation. The learning process in Thag village only lasted for a short time, because the learning activities continued at the Birmis village madrasa.

In 1888 Badî Al-Zamân Said Nursi went to Bitlis and studied at Shaykh Amin Afandi's school. The learning process here lasts only for a short time because the sheikh refuses to teach Badî Al-Zamân Said Nursi on the grounds that the age factor is not sufficient. Badî Al-Zamân Said Nursi was only entrusted to people and this made Badî Al-Zamân Said Nursi.

Once again Badî Al-Zamân Said Nursi immediately turned his attention to entering the Mir Hasan Wali school in Mukus (Bahceseray), the principal of which was Molla Abdulkirim. Badî Al-Zamân Said Nursi stayed at this school for only a few days, then left for Vastan (Gevas) near Van. After a month in Gevas, Badî Al-Zamân Said Nursi departed with his friend Mollah Mehmet for Beyazid (east), this is where his real studies have just started, because before that Badî Al-Zamân Said Nursi only studied Nahwu and Sharaf.

Badî Al-Zamân Said Nursi's study period at the Beyazid madrasa under the guidance

of Sheikh Muhammad Jalali lasted only three months, but that was what gave him the key to the religious sciences which later became the basis of his thoughts and works. It is here once again that he demonstrates what he had instinctively demonstrated since the beginning of his studies namely, his dissatisfaction with the existing education system and his concern for the sudden need for reform. Moreover, the sheer number of works that Badî Al-Zamân Said Nursi read, memorized, and digested in a very short period of time demonstrates the amazing power of his memory and his extraordinary intelligence and understanding. He was only fourteen or fifteen at the time.

It is noted that Badî Al-Zamân Said Nursi in his daily life always uses his spare time to be used in useful matters such as reading books. In a day Badî Al-Zamân Said Nursi reads at least two hundred pages of books and even more whose language is very difficult to understand. After three months had passed in Beyazid, Badî Al-Zamân Said Nursi also managed to get a diploma from Shaykh Muhammad Jalali.

In 1895, Badî Al-Zamân Said Nursi left for the city of Wan at the invitation of Hasan Pasha to live with him. Then from there he moved to Thahir Pasha's house. While there, Badî Al-Zamân Said Nursi met with scholars from various modern disciplines, such as mathematics, astronomy, chemistry, physics, geology, philosophy, history, and geography. In a relatively short time Badî Al-Zamân Said Nursi was able to master various fields of modern scientific disciplines. Thanks to his potential to absorb various disciplines and a very genius brain, Badî Al-Zamân Said Nursi's popularity soon spread widely and because of his advantages, Badî Al-Zamân Said Nursi was nicknamed Badiuzzaman (Star of the Ages).

In 1949 M. Rasâil al-Nûr was widespread throughout Turkey. This is because courts in various regions have allowed Rasail an-Nur to be printed. As a result of it, Rasâil al-Nûr received the support of thousands of readers and the light of faith was able to illuminate thousands of hearts. With the spread of Rasâil al-Nûr to various regions, Badî Al-Zamân Said Nursi's task has been completed. Badî Al-Zamân Said Nursi died on the 25th of Ramadan 1379 which coincided with March 23, 1960 in the city of Urfa. However, the military regime that ruled at that time did not let Badî Al-Zamân Said Nursi rest in peace.

3.3 The Epistemology of Kalam Badî Al-Zamân Said Nursi

The division of monotheism according to Badî Al-Zamân Said Nursi, namely monotheism zhahiri 'ammi and monotheism essential, by stating that the second type of monotheism includes the first monotheism, as it contains other meanings as well as other secondary meanings of monotheism.

Based on Badî Al-Zamân Said Nursi's concept of monotheism, monotheism has several characteristics, including:

First, characteristic *the monotheism of the Divine Rabbani*. It seems very clear in the concept of monotheism of Allah swt and His Oneness. This is a form of divinity which is a spirit for the heart and the secret of monotheism for him. Badî Al-Zamân Said Nursi: "The secret of monotheism emerges in life as a divine or divine personality, the divine robbaniah oneness, especially the rahmani nature or love of Allah SWT." This characteristic is formed in the Holy Essence, the Lord of the worlds.

Second: According to Badî Al-Zamân Said Nursi, tauhidi refers to the universe and its essence. Tawhid proves the superiority and perfection of the universe. With monotheism knowing the functions of all that exists, showing the results of the creation of all creatures, and showing the purpose of the creation of nature. Tawhid reveals the wisdom of the creation of all that is living and all that has feelings, and tell that all that will go and become extinct in this world, will not happen except by the secret of monotheism.

Third: Badî Al-Zamân Said Nursi specializes in monotheism towards people who have feelings, especially to humans. Because humans are the most perfect and most valuable creatures among other creatures. Badî Al-Zamân Said Nursi said that all human virtues and the noble purpose of human creation itself is the pinnacle of the meaning of monotheism. Were it not for monotheism that humans would be the most wretched of creatures, and the lowest of creatures, and weaker than animals, and the most pathetic of feelings, and most of them would have a humiliating punishment." Based on this, Badî Al-Zamân Said Nursi made humans as one of the mysteries of monotheism whose essence was moved in various ways and feelings.

Badî Al-Zamân Said Nursi's expression above indicates how important it is to learn the science of kalam and apply it in every life. The science of Kalam changes human life for the better. Therefore, the writer wants to present the thoughts of Badî Al-Zamân Said Nursi's kalam regarding the nature of divinity, the existence of God, the attributes of God, and God's justice.

3.4 Badî Al-Zamân Said Nursi's Kalam Methodology

a. Divine Essence

The issue of monotheism has been widely discussed in the holy Qur'an. This indicates that the issue of monotheism needs to be considered and practiced in life. In the Qur'an Allah Swt said: "Say, He is Allah, the One and only."

From the word of Allah Swt above there is a glimmer of the name of Allah the Great, namely al-Fard which includes another name of God, al-Wahid al-Ahad. Here will be explained the true monotheism that is manifested by the manifestation of the name in seven brief instructions:

b. Sign of Tawhid

The method of sign of monotheism used by Badî Al-Zamân Said Nursi requires the use of reason. This indicates that the position of reason is high, and reason can find the ultimate truth. This principle is the same as the Mu'tazilite principle which requires the use of reason to know God. Unlike the Ash'ariyah who believe that reason is weak and relative. For Ash'ariyah reason will not find the ultimate truth. Here, we will discuss three signs or seals that are a sign of monotheism.

1. Cosmos Harmony

Understanding monotheism through the harmony of the cosmos is impossible to know without using reason as a reflection. With the human mind is able to know this. This means that reason plays an important role in finding signs of the oneness of God. This is similar to the theological principles of the Mu'tazilah who always use their minds in every situation.

2. Cycle of Life on Earth

From the explanation of the life cycle on earth, it can be seen that God has an obligation to his creatures by means of creation, management, and management so that his creatures can live safely and comfortably. With His creation, management and management, He provides sustenance to His creatures in all directions without exception and in unexpected ways, and without forgetting and making mistakes. The principle of thinking like this is identical with the Mu'tazilah, because of the laying of responsibilities that oblige God to always provide sustenance to His creatures. And also because God always gives the best for His creatures.

c. Human Expression

The distinguishing characteristics possessed by every human being provide an explanation that God is One, One in the sense that he has nothing in common with others. This can be known if humans pay attention to these differences and of course must use

reason in carrying out the observation process. Not only that, the distinguishing characteristics that God created have wisdom for humans. With the distinguishing feature, it makes people not confused. From this, there are two principles that are used by the Mu'tazilah, namely reason and wisdom. With reason according to Mu'tazilah can know God to the ultimate level. And the wisdom that is inserted through the creation of these distinguishing features indicates that God has a purpose for humans.

1. Legal Unity

That all entities are subject to the orders of the Almighty God, none of His will is unfulfilled. Even Allah can make all humans serve like kings, but all of Allah's decisions are very wise decisions because Allah is the Most Wise God.

All existing entities are integrated into one another. That unity makes beings impossible to master any element that exists in nature, because one element is interrelated with other elements. Only the Almighty can make all submissive and obedient. To understand all this requires reason. Without reason, humans only see a series of elements that have no meaning. The Mu'tazilite principle is no different from this principle, because basically they both rely on reason.

2. Shamdaniah's treatise

What is meant by Badî Al-Zamân Said Nursi above is that, when you look at and contemplate everything in nature, you will definitely find a letter that contains the sign of monotheism. This letter is an introduction to the Owner of an entity to anyone who sees it.

For example, when you see trees, they are in the position of a letter from Allah. The letter gives a description of the Owner, because the trees provide oxygen. Oxygen which is known to be a condition of life. Without oxygen, humans cannot breathe and if they do not breathe, humans cannot live. This letter becomes clear that through the trees Allah swt. Provide life by means of oxygen produced by trees. This means Allah SWT is the God who gives life. Everything that is visible to the eye whether it is beautiful flowers, trees that give their fruit, shows the manifestation of the majesty of God Almighty. With the beauty of flowers can provide information that the Creator is the Most Beautiful, and with the fruit of the trees to inform that the Creator is the Giver of Sustenance. With reason humans are able to realize all that. The Mu'tazilah principle is very applicable to understanding God's Shamdaniah Risala.

d. Tawhid as Fitrah and Shirk as Impossible

Badî Al-Zamân Said Nursi tried to explain that Tawhid is the nature of every human being. By rationalizing each entity and the events in it to reach an axiom. Indirectly Badî Al-Zamân Said Nursi gave glory to reason. This kind of thinking is really no different from the Mu'tazilah.

Here are three rational things that are evidence:

1. The Power of Leaning and Asking for Help

Oneness makes everything refer to and rely on the Essence of the One God. This attribution becomes a power of its own, which is infinite, enabling beings to perform great deeds and produce great results that are thousands of times greater than their own strength. As for those who do not rely on and have no relationship with the Owner of great power, then he can only do the work that his strength can bear.

2. Tawhid Leads to Ease of Creation

If creation occurs from the perspective of the oneness and manifestation of God's oneness, then the process of creating something from nothing into existence takes place very easily and in an instant, so that creation becomes something that is obligatory for Him. However, if the affairs of creation are not left to the One Essence, the problem

becomes complicated and complicated. This clearly proves the oneness of God and at the same time confirms that everything that exists in this realm of existence originates from the creation of the One and Only One Essence.

3. Relying Creation on Other than Him is Impossible

It has been explained above that the process of creating everything will become easy because it is submitted to the One Supreme Being, and it becomes impossible if it is submitted to nature and material causes.

4. Independence and Oneness

Independence and unity are the main characteristics of a power. Because humans who are very weak and do not have essential power, they refuse to interfere with the position of other parties in high power, such as the King and the President. So independence and rejection of the intervention of other parties are the main characteristics of essential power.

5. Panacea

The oneness of Allah swt in the case of rububiyah and uluhiyah it is the main basis of all perfection, the source of noble goals, and the source of various wisdom behind creation. The oneness of Allah swt. It is also the most noble and healing goal for fulfilling the desires of all sentient beings who have feelings and reason, especially humans. If His oneness does not exist, then all these desires will be extinguished, all the wisdom of nature's creation will disappear, and most of the perfections that exist in this nature will disappear.

6. *Sirajun Munir* or Luminous Lantern

The true monotheism brought by the Prophet Muhammad, explains that it is God's obligation to send messengers to this world. The existence of God's obligation to humans by sending Apostles is in line with the Mu'tazilah concept which states that the presence of the Apostle is part of God's obligation.

3.5 The Logic of God's Existence

Badî Al-Zamân Said Nursi describes almost all phenomena of life related to the existence of God and His oneness (Tawhid). Badî Al-Zamân Said Nursi says:

“There is no god but Allah whose existence is absolute; which the necessity of His existence is indicated by the ceiling and what is in it, in the form of very great, broad, and essential evidence, namely: the process of creation, regulation, rotation, organization, purification, and broad assignment within the body. this kingdom with the musyahadah (testimonial) method.”

It seems that Badî Al-Zamân Said Nursi's argument contains an obligation to use reason to contemplate existing entities. So that the contemplation gained an understanding of the existence of God. This obligation to use reason is no different from the method used by the Mu'tazilites to know the existence of God. In other words, Badî Al-Zamân Said Nursi's thinking in trying to prove the existence of God is the same as the Mu'tazilah.

However, if there are still those who do not believe in the existence of God because one of the problems is about a form that cannot be grasped by the five human senses, then Badî Al-Zamân Said Nursi will provide proof of God's existence with three philosophical arguments. The three arguments include:

First like water. It can be seen and felt, but cannot be grasped with fingers. Humans cannot touch it with their fingers. Because, it will flow and go. The living water will not stay on the fingers, but can only be seen and felt. That is God, His existence can be seen and felt through the signs of His greatness. His signs are existing entities. And God also

cannot be held because humans do not have the power to do it, all efforts made to touch it will surely be fruitless.

Second, like air. It can be felt but not seen and cannot be touched. When we face the air and inhale it, humans can feel that the air is there, but it is not visible to the eye. God is like air because He can be felt through His manifestations, but cannot be seen and cannot be touched. God is not limited by space and time in everything, while humans are limited and finite.

Third, like light. Light can only be seen with the eyes, but cannot be felt and cannot be held with the hands. God is like light, he means, He manifests his existence through his great manifestation. Every entity in this world is a ray of His manifestation. But it can only be seen and felt. That is God, His existence can be seen and felt through the signs of His greatness. His signs are existing entities. And God also cannot be held because humans do not have the power to do it, all efforts made to touch it will surely be fruitless.

Of all the efforts of Badî Al-Zamân Said Nursi to prove the existence of God, it is never separated from the function of the human mind. The position of reason for Badî Al-Zamân Said Nursi is very high, because human reason is able to think about Him. The truth that is obtained from the results of reasoning in an effort to reach His knowledge is the ultimate truth.

3.6 The style of thought of Kalam Badî Al-Zamân Said Nursi

a. First Argument

The first argument consists of the following points:

1. Badî Al-Zamân Said Nursi said basmalah before mentioning the verse he wanted to explain.
2. The verse of monotheism described by Badî Al-Zamân Said Nursi does not mention it perfectly.
3. Badî Al-Zamân Said Nursi used to explain verse analogies, representations, and stories, and then he came after with a brief representation of the verse.
4. In this study, which word, Badî Al-Zamân Said Nursi does not interpret verse by verse like that or the noble hadith but explains the verse according to his opinion.
5. And at the end of his explanation, Badî Al-Zamân Said Nursi came with the results of his thoughts about faith in this verse, then came with the urge to hold fast to religion and the perfection of faith.

b. Second Argument

In this second argument the points include:

1. Badî Al-Zamân Said Nursi chose this sentence to be cut off from the verse of the Quran which hints at faith in Allah swt and the last day.
2. Badî Al-Zamân Said Nursi mentions a long representative story in starting his explanation to explain the meaning of the noble verse, then explains the story in its true meaning.
3. Badî Al-Zamân Said Nursi used some verses of the Quran to explain the main verse without explaining the length of the verse mentioned.
4. Badî Al-Zamân Said Nursi did not take comments from any book or commentator to confirm his thoughts on this verse.
5. At the end, Badî Al-Zamân Said Nursi advised to maintain faith and pious deeds that touch the heart, and one of the most important and best of the best is reading the Al-Quran while contemplating it.

c. Third Argument

Several things can be concluded from Badî Al-Zamân Said Nursi's approach, the most important of which are:

First: In this study, Badî Al-Zamân Said Nursi discusses the interpretation of bilma'sur which means that he explains the noble verses with the noble verses of the Al-Quran, and this leads to only some "radiances", as he proved in the fourth emission, and the fourth emission seventh, and tenth radiance.

Second: He explains the verses that represent the creatures of Allah swt. From animals and plants and anything throughout the universe which is clear as a sign of the Oneness of Allah swt and His power.

Third: Badî Al-Zamân Said Nursi uses the word syighat which means an invitation, namely an invitation to think about Allah's creation and the management of His verses which are signs of His power, His Oneness, then after that comes an explanation of the purpose and intent of the invitation.

Fourth: In several cases, Badî Al-Zamân Said Nursi presented narrations that corroborated his reasons in his interpretation, but did not mention the source of this narration. History is the story of the events of Israel as. With God Almighty. It is interesting to the researcher that Imam Badî Al-Zamân Said Nursi is interested in using the story in most of his interpretations, but does not mention the source of the story he mentions.

d. Fourth Argument

In this case, Badî Al-Zamân Said Nursi's most important points are as follows:

First: Badî Al-Zamân Said Nursi chose specific Quranic verses related to the divine, the rububiyyah, and the nature. And say basmalah before mentioning the noble verses.

Second: Badî Al-Zamân Said Nursi uses Quranic verses to explain maudhu'i verses, without quoting commentators and not referring to any book.

Third: Badî Al-Zamân Said Nursi quotes noble traditions by quoting fragments without being perfect and not quoting the words of hadith experts in explaining hadith, and actually Badî Al-Zamân Said Nursi relates his thoughts directly to the correct representation.

Fourth: Badî Al-Zamân Said Nursi mentions in these words some paragraphs from sya'ir-sya'ir or from Arabic sayings relating to his interpretation of the verses mentioned.

Fifth: Badî Al-Zamân Said Nursi did not mention stories or representations in starting his explanation of the verses as he did in other words.

e. Fifth Argument

In this argument, Badî Al-Zamân Said Nursi gave the most important points, namely:

First: Badî Al-Zamân Said Nursi divides the verses into several sections, and each section mentions to him a different verse relating to uluhiyyah, rububiyyah, and nature, and the universe, and the creation of man, and anything that hints at the existence of Allah swt and His Oneness.

Second: Badî Al-Zamân Said Nursi interpreted the noble verses with the Quranic verses clearly with the meaning of the main verse.

Third: In this word, Badî Al-Zamân Said Nursi explains the meaning of the verse directly with a true explanation, and Badî Al-Zamân Said Nursi does not quote the meaning of something from the words of the scholars and interpreters in the explanation of the verses mentioned.

Fourth: In some parts, Badî Al-Zamân Said Nursi does not mention the verse he wants to explain, but he comes with real evidence of the existence of Allah swt and His Oneness is a conclusion from the verse that occurs in the previous or next section.

Fifth: Badî Al-Zamân Said Nursi did not forget to mention representations or true stories to strengthen his argument in issuing the contents of noble verses. And also, to him an invitation to discuss the meaning of the verse between the author and the reader.

IV. Conclusion

From the various studies that the researchers convey, several conclusions can be drawn:

1. That the background of Badî Al-Zamân Said Nursi 's thought in kalam must be studied in depth to strengthen belief and fortify oneself from the attacks of material thoughts in the modern age, because the highest goal is faith in Allah SWT and the most noble degree of humanity is knowledge of Allah. For this purpose, Badî Al-Zamân Said Nursi also explained his study in the field of kalam.
2. The epistemology of Badî Al-Zamân Said Nursi's tauhid-kalam is built on normative, philosophical and cosmological arguments that link the three as arguments about the oneness of God.
3. Badî Al-Zamân Said Nursi's style of saying tends to monotheism. As for Badî Al-Zamân Said Nursi's monotheism-kalam thought, it is closer to mu'tazilah theological thinking, because it gives more portion to the use of logic. However, on the other hand, it also looks strong with Ash'ari theological thinking that adheres to the text, and is also equipped with the influence of Sufistic thought which he really loves. Badî Al-Zamân Said Nursi describes reason and revelation. For him it is obligatory to know God by reason, reason is not only able to know God, but must be used to know God. Badî Al-Zamân Said Nursi requires humans to use reason in an effort to achieve true monotheism, because modern times are synonymous with rationality. However, the obligation to use reason does not mean demeaning revelation, the position of revelation is much higher than reason.

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