

## THE ROLE OF SAID NURSI'S AL-JIHAD AL-MAKWAWI IN CONFRONTING RADICAL JIHAD AND UNJUST LAW

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**Abstract.** Turkey had political turbulence during Mustafa Kemal's governance. This study aims to address two issues: the circumstances and conditions of Turkey from 1925 to 1952 and the influence of Said Nursi's al-Jihad al-maknawi in countering radical jihad and unjust legislation. This research employs document analysis methods to examine al-Jihad al-maknawi through the lens of Said Nursi. The investigation revealed that during Badiuzzaman Said Nursi's lifetime, under Mustafa Kemal Atatürk's regime, there were radical intellectual movements that resulted in Turkey imposing "unjust law" upon its populace. These endeavors were shaped by the Western paradigm of nationhood, deemed effective in facilitating national advancement. Said Nursi's successful engagement in al-Jihad al-maknawi positively influenced his followers and society, deterring them from adopting the violent ideology of the Kurdish rebels. The battle against inequitable legislation was conducted through legal defense, culminating in success when Mustofa Kemal's opposing party, backed by Said Nursi, triumphed over him.

**Keywords:** *Said Nursi, al-Jihad al-maknawi, radical jihad, unjust law*

### Introduction

World War I began with the assassination of Austrian Crown Prince Archduke Ferdinand by Serbian nationalists in Sarajevo on June 28, 1914 (Zürcher, 2003). Both warring sides sought allies, with the Ottoman Empire entering the war after lobbying by the German side and the desire of Young Turk leaders (Hall, 1988). The holy war (jihad) was officially declared by Sultan Mehmed V along with the Sheik al-Islam of the Ottoman Empire on November 14, 1914 (Vahide, 2013). Jihad fi sabilillah can be interpreted as the struggle in the path of Allah (Munawwir, 2000). The law of jihad can only become fardhu ain if there is an enemy attacking the Islamic state (Takruri, 2007). As for Muslims who are far from the country being attacked by the enemy, the ruling is fard kifayah (Fauzan and Madjrie. 2003). Said Nursi opposed Turkey's entry into the war, realizing that Turkey was not prepared for war either logistically or in terms of troops. Said Nursi engaged in World War I against Russian soldiers, despite his opposition to Turkey's involvement in the conflict. This deed was undertaken as an expression of patriotism and jihad against the adversary, prompting young Badiuzzaman Said Nursi to volunteer for the jihad forces of the Ottoman army. Badiuzzaman Said Nursi was dispatched with his forces to combat Russia (Vahide, 2013). Following the war that culminated in Turkey's defeat, Mustafa Kemal, who assumed control of the government, saw the necessity for Turkey to restore its equivalence with Western nations. His endeavors sought to modernize Turkey in alignment with Western values in politics, society, and education. He reformed the governmental structure into a

republic, establishing his renown as the individual who effectively converted Turkey into a nation founded on secularism, nationalism, and modernity (Vahide, 2013).

The core of all the changes made by Mustafa Kemal was the separation of state and religious affairs. His first step was to eliminate religious institutions from the government (Nasution, 1992). Mustafa Kemal abolished the Islamic Caliphate, made the forbidden permissible and the permissible forbidden, created 100% secular laws by replacing Islamic law with imported laws from Western countries, prohibited polygamy, allowed adultery, and forbade divorce and Muslim women's clothing (Ramadlani, 2019). Said Nursi believed that true moral jihad is the struggle against destructive actions of a spiritual nature. Based on the above opinion, the more optimal solution is to engage in jihad by taking positive actions that are also spiritual in nature (Faiz, 2017a). Sheikh Said Nursi had to wage jihad in difficult circumstances. Most scholars waged jihad by issuing fiqh doctrines and political concepts related to faith (Azra, 1996). Said Nursi is one of the most influential figures in Turkey. His struggle to maintain his faith in Turkey faced significant challenges and obstacles from the Turkish government, as his ideas and thoughts were considered dangerous to the country's progress. At its peak, Said Nursi was arrested on charges of inciting rebellion, thus beginning a new chapter in his jihad while in exile.

### ***Political and legal conditions***

Turkish culture is a fusion of numerous cultures from the regions that the Ottoman Empire conquered, such as Arab, Persian, Turkish, and cultures that originated in the Balkan Peninsula. Turkey was already acquainted with Western culture prior to 1925 due to its proximity to the frontier and the fact that Constantinople, its capital, was an international port city. Turkish politics were in turmoil prior to its defeat in World War I. Turkey's legislative policies were altered as a result of the power transition that resulted in Republican Party rule. The legal policies that have been implemented are no longer predicated on the principles of Islamic law or the interests of society; rather, they are designed to establish a distinction between religious and governmental affairs. Constantinople's failure to provide orders or assistance resulted in a power vacuum in Turkey. After Turkey's defeat in World War I, the Turkish capital was occupied by Allied forces during that period. In reality, the Allies had occupied numerous regions of Turkey after Turkey's defeat in the conflict. Mustafa Kemal capitalized on this opportunity to establish the Grand National Assembly in Ankara.

Mustafa Kemal Pasha was a renowned general of the Ottoman Empire. In numerous conflicts involving Turkey, the battles he commanded frequently culminated in triumph, earning him much acclaim. Mustafa Kemal opposed Turkey succumbing to Allied dominance, and the Sultan's capitulation motivated him to alter the circumstances by persisting in combat against Allied forces. His jihad in safeguarding the nation prevented Turkey from fragmenting into minor states under Allied control. The conflict occurred in western Anatolia in 1921 CE (Vahide, 2013). From April until October 1921, following his triumph over the Allied forces, the Grand National Assembly designated him as leader. In light of the substantial territorial losses incurred by the Ottoman Sultanate, Mustafa Kemal declared independence to distinguish himself from the preceding administration. He anticipates a restoration of the political system and governmental framework to normalcy (Vahide, 2013). In early 1923, Mustafa Kemal, who had been formally designated, abolished the sultanate and the caliphate. The Ottoman caliphate restored its religious character while forfeiting its political authority.

The pivotal function of the caliph in the Islamic realm rendered this division of powers seen as heretical, and even Mustafa Kemal, the individual who promulgated that decision, was regarded as an apostate. Recognizing that Turkey could no longer uphold the title of caliph, Mustafa Kemal resolved to dissolve the Caliphate Institution completely.

Mustafa Kemal Pasha came from the West and learned how to fight in France. But he also acted like a nationalist. Mustafa Kemal thought that Turkey was going downhill because religion was getting in the way of everything the government did. Before, Turkish monarchs had two titles: Sultan, which meant they were the political head of the large Ottoman Empire, and Caliph, which meant they were the religious leader whose influence spread to all of the Islamic world that recognized the title. His experience in Western nations observed Europe's success, which eliminated religious influence from national politics, leading to the country's progress. Mustafa Kemal aspired to rejuvenate Turkey by emulating Western practices; this was his interpretation of Jihad in safeguarding the nation. The circumstances at that time were exceedingly dire; Turkey could not withstand the contemporary European forces, necessitating attempts to modernize (Nasution and Amin, 2013). Mustafa Kemal started secularization that same year in order to make progress. His main legal ideas were nationalist, secular, and Westernist. He started this process of making government organizations less religious, which led to the end of the Sheikhul Islam institution because it was in charge of all Islamic matters. At that time, only family law was in effect (Vahide, 2013).

The Caliphate was officially abolished on November 2, 1924. On January 2, 1925, Mustafa Kemal changed the day of rest from Friday to Sunday. Officially, the weekend is defined as Saturday and Sunday. On March 2nd, the madrasas run by the Mollas were closed, and even the ministries that used Sharia law and waqf were abolished because they contained religious elements. On November 30th of the same year, the use of the traditional Turkish head covering for adult Muslims was prohibited, as was the use of the hijab for women. At its peak, even Sufi hermitages were closed as part of a radical or comprehensive effort to get to the roots. At the end of the year, the Georgian calendar was adopted as the official calendar, replacing the Turkish calendar (Cagaptay, 2006). Mustafa Kemal enacted numerous capricious legal measures targeting Muslims. The notion of unjust law became increasingly evident when Said Nursi commenced his exile under the charge of inciting insurrection. Said Nursi's existence posed a significant danger to Mustafa Kemal, prompting his exile in 1925, followed by his relocation to the city of Barla in 1926. There, Said Nursi commenced the latter part of his life as "New Said." Said Nursi sought divine protection from the allurements of Satan and political enticements. He devoted himself to the compilation of his colossal work, the *Risalah Nur*, as a manifestation of his al-jihad al-Makwawi against the prevailing extremist interpretations of jihad in society, as well as the inequitable laws and legal injustices that affected him and numerous Turkish religious luminaries (Salih, 2003).

The next legal change occurred on February 17, 1926, when family law previously used for marriage matters was replaced by secular civil law enacted by the Turkish Grand National Assembly. Italian criminal and Swiss civil laws replaced Sharia law on October 4, 1926. The culmination of Mustafa Kemal's government was the cancellation of Islam as the official religion of the state on April 10, 1928. It didn't stop there; the radical changes initiated by Mustafa Kemal didn't overlook the use of Arabic script. The government announced Latin as the new Turkish script on November 1, 1928.

However, the announcement was only officially ratified on January 1, 1929 AD. (Cagaptay, 2006). Every year, Islamic law was replaced with secular law, whether the law came from another secular country or was created by the Mustafa Kemal government itself. For example, in 1931 Turkey began using a barter system to facilitate interaction with other European countries. The law governing the application of surnames became a Swiss model in 1934 (Zürcher, 2003). Out of all the laws that were changed, the one governing inheritance distribution based on Fiqh was the most influential. The inheritance law was changed so that men and women receive equal shares of the inheritance. Decades later, laws with religious elements continued to be replaced, so religious influence could no longer affect the government, let alone various sectors of society.

### *Socio-cultural conditions*

Socio-Cultural Circumstances Turkish culture is an amalgamation of several civilizations from the territories governed by the Ottoman Empire, encompassing Arab, Persian, Turkish, and Balkan influences. Long before 1925, Turkey was acquainted with Western culture due to its geographical proximity to the border and the status of its capital, Constantinople, as an international port city. As Western culture progressed, Turkey became the inaugural Islamic nation to acknowledge the advancements of its neighbors. Reform initiatives during the Ottoman Sultanate sought to incorporate many Western cultural elements to facilitate Turkey's advancement. One aspect is education that prioritizes logical science, with various urban and military governing frameworks. Following the transfer of power to Mustafa Kemal, who aimed to compete with the advancement of Western nations, Turkey has undergone a significant cultural transition from Arab-Asian to Western-European influences. Mustafa Kemal's endeavor to elevate the nation constituted a sort of jihad, characterized by the emulation of Western nations in all facets, leading to a substantial influx of Western culture into Turkey. The Republican Party gradually ascended to power, systematically abolishing elements that could precipitate the demise of the Turkish nation, namely religion, using secular methods (Ramadlani, 2019).

Said Nursi experienced the period of cultural shift in Turkey and also witnessed the cultural changes implemented by Mustafa Kemal and his Republican Party. The Turkish government at that time strongly believed in the progress brought by scientists and their methodologies. This influence caused the government to turn away from the Islamic system toward the Western system, which had already completed its secularization period. Islam, which has been present in Turkey for centuries, and even Turkey itself, which was once the center of the world's largest Islamic power, was lost due to the upheaval caused by the influx of Western cultures (Ramadlani, 2019). The concept of radical jihad influences the Turkish government, which seeks to achieve triumph over Western nations in its own manner, to eliminate all impediments to reform at their source. The foundation of the religious barrier is embedded in Turkish culture, which is inextricably linked to Islam. Examples of such cultures include the call to prayer and the wearing of a headscarf. The legal unfairness arbitrarily instituted by the government, disregarding public opinion, is a significant issue that warrants emphasis.

Turkish culture, which should have prioritized Sharia principles, has become so foreign that it is no longer recognizable. The facts on the ground prove that Mustafa Kemal's radical jihad movement, with the intention of defeating the Western nations, has driven Turkey further away from Islam. Mustafa Kemal, as the first president of the

Republic of Turkey, attempted to secularize the country while maintaining its cultural and structural integrity. The structural effort can be seen when it adopted Swiss law, abolished the caliphate, the Ministry of Waqf and Zakat, and the institution of the Sheik al-Islam, and even removed the gathering places of Sufis. Culturally, this can be seen in the effort to replace the call to prayer, which initially used Arabic, with Turkish, and the banning of the fez because it was considered a religious symbol (Ramadlani, 2019).

On November 25, 1925, the government announced that wearing a fez was a criminal act and it must be replaced with the use of more modern headwear. In its role as a cultural symbol, the fez is considered an old religious symbol whose presence should be eliminated. The Egyptian government protested vehemently, considering the Turkish government's actions as equating Turkish Muslims with Western non-Muslims in every aspect, including clothing, behavior, and even beliefs (Ramadlani, 2019). Another culture that was abolished by Mustafa Kemal's government was the use of the Arabic script because it was identified with Islam. The culture of using the Arabic script with the Turkish language was a long-standing tradition at that time, and even Turkey itself had many borrowed words from Arabic. One example is the word "merhaba," which comes from the word "marhaban." The use of Arabic script was prohibited, and instead, the use of Latin script was introduced as the script used by mainstream Western countries. Latin script itself was chosen because the latest research literature available uses Latin script, making it easier for Turkish people to understand this literature.

### ***Religious conditions***

**Religious Circumstances** The movement or philosophy that emerged in Turkish society is intrinsically linked to the concept of Sufism. Sufism in Turkey correlates with the degree of piety exhibited by an individual or culture. Renowned intellectuals are invariably associated with Sufi leaders. The Naqsabandiyyah order is a renowned Sufi order. Said Nursi's father, Molla Mirza, also referred to as Sufi Mirza, was affiliated with the Naqsabandiyyah order. Turkish society typically does not adhere to any specific Sufi order; nonetheless, due to its rich cultural background, certain individuals may identify as Sufis. Said Nursi harbored a profound affection for the religious experts of Eastern Anatolia, including Sayyid Muhammad Nur, Sheikh Fahim, Sheikh Muhammad al-Kafrowi, and Sheikh Abdurrahman At-Taghi. In addition to the aforementioned names, Badiuzzaman Said Nursi held a profound affection for Sheik Amin Efendi and Sheik Fathullah, also known as Molla Fathullah, as well as Sheik Fathullah Efendi, who conferred upon him the title "Badiuzzaman." Among the several Sufi organizations in the Ottoman Sultanate, the Naqsabandiyyah order was one of the most prominent during that period. Maulana Khalid, a renowned scholar of this tariqa, died in 1827. Badiuzzaman Said Nursi, descended from a Sufi lineage through his father, emerged as the leader of this order amid the political transformations of the 1900s (Khamami, 2016).

The Naqsabandiyyah order, led by Said Nursi, sought to engage with the government to ensure that Islamic principles would continue to serve as a guiding framework. The relationship between the Ottoman Sultanate's administration and the Naqsabandiyyah Sufi order remained notably peaceful, even when World War I embroiled Turkey in conflict. Said Nursi, who opposed Turkey's involvement in the war, still defended Turkey against Russia when its land was assaulted (Kartini, 2015). Following the Mustafa Kemal administration's formal transition to a republic, the rapport between the Naqsabandiyyah Order and other orders with the government deteriorated.

Comprehending Jihad is undertaken to safeguard the nation. A profound comprehension was attained by observing the endeavors of Western nations to establish themselves as formidable powers, thereby transforming Turkey into a secular, liberal, and increasingly Westernized state. Mustafa Kemal was officially inaugurated as the president of the Republic of Turkey in October 1923. He initially enacted a unification strategy on the secularization of education, which separated religious education on March 3, 1924. On that date, the caliphate and the Islamic-based governmental system were abolished via a session of the National Assembly. The Ministry of Religious Endowments was dissolved due to its religious component, which obstructed the secularization process (Faiz, 2017b).

In 1925, the Hagia Sophia Mosque was closed due to indications of inherent religious elements. Other mosques were also closed for the same reason; essentially, these mosques were feared to be used as gathering places to oppose the government. The only mosque that could be open at that time was the Abu Ayyub al-Anshari mosque. The next step was for the government to ban religious activities such as majlis, and specifically the existing tariqahs. Then, in the same year, the government also closed the tombs of the saints and the meeting places of the Sufis. One element of unjust law in Turkey at that time was the enactment of the Maintenance of Order Act to accommodate the prohibition. The above decision was made after significant conflict between the Sufi leaders and the government. One example of an unjust law that occurred is Law Number 677, dated November 30, 1925, concerning the Walls of Sufi Lodges, Zawiyas, and Tombs, as well as the Prohibition and Abolition of Certain Mausoleums and Titles. The consequences of the law's enactment have been discussed previously (IBA, 2024). The law prohibited Sufi gatherings and the suppression of sheikhs and mullahs. Said Nursi met all the criteria to be a primary target of the law's implementation, as he was a Sufi and a sheikh.

Various policies issued by the Turkish government under the leadership of Mustafa Kemal Atatürk truly violated Islamic laws. Said Nursi, one of the most influential scholars, attempted to stem this tide with his al-Jihad al-Maknawi. Mustafa Kemal considered Said Nursi a figure who could threaten his government. So, he repeatedly invited Said Nursi to go to Ankara. This invitation was repeatedly rejected by Said Nursi before he accepted it and traveled to the new Turkish capital, Ankara. When he arrived, the community welcomed him there with enormous fanfare. Then Said Nursi was shocked and disappointed when he witnessed the behavior of the Turkish council members and Mustafa Kemal himself, who did not pray correctly (Salih, 2003). Accessed on December 30, 2024, Kilzadi Hakki asserts that the impediments to the advancement of Islam are the madrasas and the Sheikhu'l Islam, who maintain religious authority. A focus on the hereafter is deemed detrimental to the nation's advancement. Ultimately, the Quran was translated to facilitate comprehension and reduce the time required for study. Religious education should diminish the focus on the afterlife to facilitate earthly advancement (Nasution, 1992).

### ***The role of Al-Jihad Al-Maknawi in confronting radical jihad and unjust law curbing radical jihad***

Said Nursi was renowned for his intellect and consistently advocated for his own beliefs throughout his life. One of his significant convictions is to advocate for Islam and faith. The concept is encapsulated as al-Jihad al-Maknawi, distinct from jihad in its broader sense. Al-Jihad al-Maknawi emerged during the "New Said" era following

Mustafa Kemal's extensive reforms aimed at revitalizing Turkey. Al-Jihad al-Maknawi refers to the inner jihad that encompasses the battle against the soul's impulses, which perpetually urge towards malevolence, and the confrontation with Satan's temptations manifesting as religious uncertainty. Al-Jihad al-Maknawi encompasses the struggle against historical injustices. In the book *Syu'at*, Said Nursi articulates that al-Jihad al-Maknawi directly challenges legal falsity (Nursi, 2013a). Al-Jihad al-Maknawi denotes the endeavor for commendable ethics or constructive deeds. Al-Jihad al-Maknawi pertains primarily to the human evaluation of nature, ethics, and customs within the context of religion. Al-Jihad al-Maknawi, according to Badiuzzaman Said Nursi, refers to the jihad aimed at reinstating the Islam that has been diminished in Turkey, as well as combating the tyranny and malevolence perpetrated by the government by constructive action. Radical policies of Mustafa Kemal, if countered with similar extremism, would result in perpetual conflict in a nation that had recently emerged from World War I. A revolution was initiated in eastern Turkey as a means of resistance against Mustafa Kemal's extreme forces. The revolution was instigated by the leaders of the Naqshbandiyyah Sufi order, who were discontented with Mustafa Kemal's policies. A significant observation is that numerous policies are viewed as aimed toward Sufi groups, including the prohibition of gatherings for Sufis, among others (Salih, 2003).

Said Nursi, a prominent leader of the Naqshbandi order, was invited to engage in the revolution. He declined the offer, stating his opposition to conflict among Muslims. The Kurdish leader, Hussein Pasha, extended a direct invitation, clarifying that the revolution's purpose was jihad to maintain religious law. Said Nursi contended that the approach to enforcing religious law through a model of jihad contradicts Islamic law itself. Said Nursi effectively prevented his followers from engaging in foolish acts of jihad. Nonetheless, Said Nursi was subjected to an exile order due to the revolution, as he was a prominent leader of the Naqshbandiyyah Sufi order, which has its roots in the Kurdish tribe (Khamami, 2015). Due to his exile and Said Nursi's aspiration for Muslims to avoid conflict, he commenced producing books with regularity. His most renowned work became a reference point for the Turkish populace, who at that time were prohibited from studying religion adequately. Ultimately, Said Nursi disseminated the concept of al-Jihad al-Maknawi through his students, who utilized copies of *Risalah Nur* as their principal reference. The idea of al-Jihad al-Maknawi became the basis for subsequent movements initiated by his students. The movement is the Nur Movement. The movement initially emerged during Said Nursi's exile from 1925 to 1950, a period that was the darkest for Said Nursi (Khamami, 2015). It's also not uncommon for his students to be imprisoned for defending him. The movement is based on the *Risalah Nur* as its primary reference, with Jihad against lust, demonic temptations, and enjoining good and forbidding evil as its intention. This intention for jihad is what constitutes al-Jihad al-Maknawi, in addition to their use of positive action in practice.

Said Nursi once established what he referred to as the "Madrasah Nur" This madrasah functioned with Said Nursi as its core during his exile in Kastamonu, Emirdag, and Barla. In addition to exile, the duration of his imprisonment is termed "Madrasah Yusufiyah." The name was selected in reference to the narrative of the prophet Yusuf, who likewise experienced imprisonment. Said Nursi was incarcerated in multiple locations, specifically Ayfon, Denizli, and Eskisehir (Faiz, 2013). The designation of the movement materialized subsequently; however, its foundations were previously established throughout Said Nursi's lifetime. Said Nursi often underscored the significance of proactive measures in reaction to governmental policies that can be

perceived as unjust laws. A misunderstanding may compel a Muslim to refrain from self-restraint and engage in rebellion. Said Nursi commenced disseminating his interpretation of al-Jihad al-Maknawi in the Risalah Nur through his students during his exile. These books are Al-Malahiq, written between 1925 and 1930. Additional writing for these books occurred between 1944 and 1949 AD, also using the Turkish language. Then there are the books Tarihi Hayati and Imama ve Kufur, both written between 1948 and 1950 AD. All the treatises in the above-mentioned books were copied and secretly distributed, making this jihad effort impossible for one person to carry out alone. In the process of spreading the Risalah Nur, Turkish society finally experienced an increase in literacy. Previously, it was mentioned that Turkish society is one that learns through people or words. The Risalah Nur, which spread throughout Turkish society, brought a deeper understanding of how to cope with the government's secularist-centered policies, so there was no negative reaction, such as rebelling against the legitimate government.

### ***Facing unjust laws***

The authorities executed Said Nursi's exile to Barla in 1925 without a court ruling. This situation can be identified as the source of the unfair law or the injustice encountered by Said Nursi himself. The legislation allowing detention was enacted subsequently, clarifying its intended purpose. Unjust laws are those deemed inequitable or unethical, potentially resulting in the oppression of individuals or groups. Unjust laws can infringe upon human rights, social fairness, and ethical standards (King, 2024). Law is an effective means of coordinating society, so one must obey the law. However, if the law is unjust, then the premise that it is an effective means of coordinating society no longer holds true (Finnis, 2011). From all the explanations above, legal injustice occurs when existing laws do not favor the community and tend to oppress the community as the object of the law. In his fable, Said Nursi likened the devastation of his era to the destruction and tyranny inflicted by Gog and Magog during the reign of King Dzul Qornain. Gog and Magog engender corruption and injustice, resulting in the degradation of societal morality and overall lifestyle. The Tullabunnur were directed to disseminate al-Jihad al-Maknawi within the Risalah Nur to counter it (Nursi, 2013b).

Mustafa Kemal officially became the president of the Republic of Turkey in October 1923. The first thing he did was issue a unification policy on the secularization of education, separating religious education on March 3, 1924. On that date, the caliphate and the system of government based on Islam were also abolished through a session of the National Assembly. The Ministry of Religious Endowments was abolished because of the religious element within it, which hindered the process of secularization (Faiz, 2017a). One example of an unjust law that occurred is Law Number 677, dated November 30, 1925, concerning the Walls of Sufi Lodges, Zawiyas, and Tombs, as well as the Prohibition and Abolition of Mausoleums and Certain Titles. The consequences of the law's enactment have been discussed previously. In the same year, the Hagia Sophia Mosque was closed due to indications of inherent religious elements (IBA, 2024). Other mosques were also closed for the same reason; essentially, these mosques were feared to be used as gathering places to oppose the government. The only mosque that could be open at that time was the Abu Ayyub al-Anshari mosque. The next step, the government banned religious activities such as majlis and, in particular, existing tariqahs. Then, in the same year, the government also closed the existing tombs of the saints and the meeting places of the Sufis. One element of unjust law in Turkey at that time was the enactment of the Maintenance of Order Act to accommodate the

prohibition. The above decision was made after significant conflict between Sufi figures and the government (Faiz, 2017b).

During the composition and distribution of the *Risalah Nur*, the Turkish government, aiming for Turkey's rejuvenation by radical Western approaches, imposed restrictions and prohibited it. The chapters of the *Risalah Nur* had to be clandestinely reproduced and disseminated due to the prohibition on publication. The zenith occurred in 1935 when more than one hundred and twenty of Said Nursi's pupils were incarcerated in Eskisehir with their instructor. Consequently, the *Risalah Nur* commenced more rigorous copying and distribution (Vahide, 2013). During Deniz's trial, Said Nursi composed his defense in the book *As-Syua'at*, utilizing both Turkish and Arabic. The treatise *As-Shu'at* was finalized in 1940 AD. This volume comprises 15 treatises distributed across 640 pages. This book elucidates the manifestations of the Creator of the universe's might (Allah SWT) and the connection between the universe and the One God. This book elucidates Said Nursi's opposition to the Dinizli court. Said Nursi provided counsel to his students while concurrently advancing his writings on *Risale-i Nur* (Faiz, 2017a). The treatises composed post-1940 predominantly employed Turkish, with the exception of the treatise *Sekke Tadikff Qoibi*, which utilized a blend of Arabic and Turkish. In the 1940s, Said Nursi instructed his students to support the Democratic Party, which offered more freedom to Islam. He took this action as part of *al-Jihad al-Maknawi* against legal injustice. The hope is that after the victory of the Democratic Party, the religious bans imposed by the Mustafa Kemal government will be lifted. After the Democratic Party's victory, Muslims throughout Turkey rejoiced.

After the collapse of the republican party government led by Mustafa Kemal, the Democratic Party emerged with a slight Islamic government flavor. They are restoring laws that are unfair to society. At its peak, the most memorable thing was that the party allowed the call to prayer to be restored to its previous form (Salih, 2003). The works of the scholars, which were previously not permitted to be published, were printed shortly after their victory. *Risalah Nur* is one of the works that was disseminated after its publication.

## Conclusion

Under Mustafa Kemal's administration, Turkey had substantial transformations in law, politics, socio-culture, and religion. Mustafa's administration persistently amended legislation to conform to societal ethics, including addressing inequitable laws by converting them into secular statutes that entirely eliminated Islam from Turkish society. The enactment of the education law unification omitted Islamic education, prohibited mosques, prohibited the Quran, and prohibited the fez hat. The comprehensive legal modifications led to a transformation in the socio-cultural landscape of Turkish society, oriented towards Western culture, alongside a misinterpretation of Islamic notions associated with jihad. The Kurdish insurrection exemplifies the existence of radical jihadist groups within Turkish society. Said Nursi was a revered Sufi who was recognized for his Kurdish heritage. Following the unsuccessful Kurdish insurrection, Said Nursi was impacted, despite having counseled his adherents (Tullabunnur) against engaging in the revolt. Throughout his exile, Said Nursi maintained a precise interpretation of jihad, which he termed *al-Jihad al-Maknawi*. In reality, *al-Jihad al-Maknawi* is predicated on positive activity. *Al-Jihad al-Maknawi*, via its constructive initiatives, has demonstrated efficacy in mitigating the

prevailing radical jihad among the Tullabunur. Said Nursi persisted in his legal battles by submitting defense letters to challenge the government's inequitable legislation. In the late 1940s, Said Nursi endorsed Mustafa Kemal's opposition party to challenge unfair legislation. Following the party's triumph, the prevailing inequitable laws were amended, albeit not in their entirety. An instance is the authorization for the printing and publication of religious texts for the general populace.

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### **Conflict of interest**

The authors confirm that there is no conflict of interest involved with any parties in this research study.

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