

Da'wah Thoughts of Hasan Al Banna and Said Nursi: A Comparative Research in Islamic Education Perspective

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Abstract

Islamic education has been strongly emphasized in Muslim communities. The quality of education and adherence to the Islamic worldview will shape Muslim personalities towards the true meaning of excellence in this world and the hereafter. This article discusses and introduces the efforts of Tawhid purification in Islamic Education perspective undertaken by Hassan Al Banna (1906-1949 AD) and Badiuzzaman Said Nursi (1877-1960 AD) to address emergent problems within the Egyptian and Turkish Muslim community in early 20th century whereby the absorption of values and thought outside the authenticity of Islam had successfully influenced society thinking in terms of religious beliefs and practices. Both Hassan Al Banna and Said Nursi therefore offered a solution to this problem by implementing measures to purify tawhid in society. This article analyses their efforts in tawhid purification in the implementation of da'wah dictates in Egypt and Turkey. To achieve this goal, the historical analysis method is utilised to discuss the efforts of Hassan Al Banna and Said Nursi and present critical examination of his efforts to save the tawhid of Muslims and ensure they return to the true teachings of Islam. The results of this analysis highlight Hassan Al Banna and Badiuzzaman Said Nursi as a da'wah figure who contributed to tawhid purification in the Islamic world. The findings at the same time could be used as guidelines for the religious, preachers and researchers to propose tawhid purification as an important da'wah effort in society today.

Keywords: Education, Said Nursi, Da'wah, Hasan Al Banna

INTRODUCTION

Preach (Da'wah) is collective social activity that hasn't been realised that it already has been daily practised either on individual level or organisational level. As for the terminology of da'wah itself means is an activity of invite, calling out humankind to believe and obedient towards Allah according to aqidah (believe), sharia (Islamic law) and akhlak (Islamic ethics) of Islam itself. Da'wah is an activity of a muslim to spread Islamic teachings to all over the earth that preacher required to every muslim that mukallaf (an obliged muslim) according to his capability. As enshrined in the al-Quran:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

“Be a community that calls for what is good, urges what is right, and forbids what is wrong: those who do this are the successful ones.” (Surah al-Imran, 3: 104)

Da'wah is an activity that needs to be practiced in each sphere of religious life. In Islamic teachings, it is an obligation to all muslims preach towards repentance or to change the situation for a better and perfect one, towards both a person and a society. The existence of da'wah is not just an effort of widen

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understanding towards religion in form behavior and views but towards a wider objective. Successfulness of dakwah is not being measured just by laughter and claps of the listener and neither being measured by their sorrow. On a deeper scale, the successfulness is being measured by the thinking effect that has been the taught and soul that will be reflected through behavior of the listener. Objective of da'wah is to change human behavior from negative to positive. Source of human behavior comes from nafs (soul), therefore the most effective da'wah is a da'wah that can be accepted by nafs, that is, a da'wah that is compatible with heart or soul (Rosyidi, 2004).

In book that has been written by Roland Robertson, 1970 titled "Religion and Analysis", he stated that religion is the moral fortress of humankind because only with with religion the relation between humankind and between god and humankind could be organised properly in a proper way so that human beings are always preserved in noble behavior, mutual respect, mutual understanding, loving each other as a fellow human beings. In the historical development of islamic preaching (da'wah), the idea and movement of Hasan Al-Banna and Badiuzzaman Said Nursi has always been discussed. These two prominent figures inspired all da'wah activists in each corner of muslim world.

Their concept of dakwah derives from a teleological, philosophical, ideological and visionary basis. Hasan Al-Banna has managed to identify the sort of questions and challenges that will be faced by muslims in the future either internal or external (Samian, 2017). Psychologically, these create motivations for muslims to decolonise themselves from imperialism and colonialism. Together with all hardships and sincerity, his ideas and da'wah movement has spreaded vastly through all over islamic world even though his da'wah organisation has been banned and abolished several times at his own place of birth. Muslim Brothers as an da'wah organisation historically appear in 1930s as an answer towards muslims phenomenal moral and ethical crisis regard the trial of islamic law and da'wah enformcements (Al Qardhawi, 2004).

The emergence of Badiuzzaman Said Nursi and his works (AD. 1960) from end of 19th century to the middle of 20th century is a huge contribution to islamic world and Turkey in specific in order to save muslim's faith (aqidah) of muslims from major changes that occurs in political lanscape of muslim world (Suhaib & Farid, 2020). According to Alkan (2016), the overthrow of Abdul Hamid II (AD. 1909) to the hand of the Young Turks Movement that aimed a new modern and western style Turkish State has opened up to foreign intervention by foreign powers such as Italy, France and Great Britain. Situation became worse when Sir William Ewart Gladstone (AD. 1898) proposed during a session of parliamentary conference to keep away muslims from their Quranic guidelines. By observing the problem, Said Nursi took proactive steps to save the faith by strengthening the faith of Muslims (Alkan, 2016). Even though Nursi faced social limitation because of exilum and prisons, he did not consider these events as a challenge to execute the urgency of preaching (da'wah) towards God with Risale-i Nur (Hasrul *et al*, 2018). According to Wan Rashidah (2015), his works has functioned as a source for muslim society to return back to quranic teachings in the way that it could be integrated world (*dunya*) and hereafter (akhirah). Therefore, the education system of Muslims must be formed based on the true Islamic philosophical mold.

Thus, the wrong system and principles of education will affect the formation of the Muslim individual. There is what is called confusion in faith and religious beliefs, mental confusion, moral decay and so on. All of these require collective effort and through comprehensive planning by muslims as a whole. The reliance towards western ideologies, principles and frameworks in shaping the muslim modern behaviour can actually destroy the future of the Muslims themselves. The reliance on western

ideologies and principles in shaping the muslim behavior can actually destroy the future of the Muslims themselves.

This study attempts to provide a comprehensive picture of Islamic education based on the views of the two prominent figures examined. More specifically, the researcher wants to achieve three main objectives of the study, namely: To study the aspects of faith problems in the development of islamic preaching (da'wah), To identify the efforts to purify the faith made by Hassan Al Banna in Egypt and Badiuzzaman Said Nursi in Turkey and Re-examine the work of Majmu' Rasail and Risalah al-Nur in issues related to education of faith.

RESEARCH METHOD

This entire research used a qualitative approach based on texts examination. For data collection methods, the authors use library research methods and documentation methods, where the datas obtained are from primary sources (such as the collection of books Majmu' Rasail and Risalah al-Nur) as well as secondary sources (including studies conducted on purification creed, i.e. in the form of books and journal articles).

Next, the content analysis method was carried out objectively towards the data obtained based on the research objectives that have been outlined. This study uses qualitative methods in the data collection process. Data will be analyzed to understand the theory and practice of Hassan Al Banna's islamic preaching (da'wah) communication in Egypt and Badiuzzaman Said Nursi in Turkey. In this study, the researcher used primary data sources and secondary data in the process of collecting data.

Primary data is obtained through documentation method, while secondary source data is obtained through content analysis method from islamic preaching (da'wah) communication research report, resolution from da'wah seminar or discourse and islamic preaching (da'wah) communication Hassan Al Banna and Badiuzzaman Said Nursi, documents from islamic bodies and organizations. The data obtained were analyzed using a content analysis framework. The findings and analysis in this writing can be used as one of the academic contributions and references in developing a model or method of effective islamic preaching (da'wah) communication in muslim world.

RESULTS AND DISCUSSION

Result

Personal and moral development of muslims has been considered as a main agenda in every muslims society. Muslim countries has shared ideas to find a solution in form of research, seminar, conferences, writings among themselves in order to resolve the question that they are facing and figure out solutions for their education system for their country in form of true framework. Moreover, post-colonialistic ideologies that has produce critical extent of complexities in muslim minds. Secularism, Liberalism, Socialism, Marxism and soo forth has deep rooted in muslim life. Even though muslims have shown some developments in various spheres of life, these developments can be paved towards positive directions.

Al-Tibawi (1972) in his work titled "Islamic Education Its Tradition and Modernation into the Arab National System" explained the educational development in most muslim country has been widely opened after World War II and independency has been gained from foreign powers in 1950s and 1960s that has embodied nationalism in form of nation states (Nasir, 2015). To resolve this question, muslim intellectuals

all over the world gather in World Conference on Muslim Education 1977, Makkah with an aim to solve the critical complexities that occurred. Finally a book written by Syed Sajid Husain and Syed Ali Ashraf titled "Crisis in Muslim Education" published in King Abdul Aziz University, Jeddah in 1979 (Syed Sajid Husain & Syed Ali Ashraf, 1989).

Reaction about muslim education not just not started from this conference but on 10 years before has been discussed by muslim scholars like Abu Hasan Ali al-Nadawi's (1969) works titled "Nahwu al-Tarbiyah al-Islamiyyah al-Hurrah" as an effort to liberate muslims education system from foreign ideology (Nasir *et al.*, 2020). According to al-Faruqi (1988), core problems derived from internal weakness of muslims education itself. According to Muhammad Qutb (1985), he mentioned that the damage is not only exist in education system but more that that damage has destroyed the axis of the lives of Muslims in general that damage in thought, behavior, politics, social, moral, cultural. He discussed damage and complexities in his works "Jahiliyah al-qarm al-Isyirin" (Jahiliyyah in 20th century). This question has been faced various contemporary muslim scholars.

Al-Faruqi (1982) in his observation stated that muslim education system is a worst and most devastating tragedy. According to Seyyed Hossein Nasr (1992), one of the reasons of why these confusions and backwardnesses in the Muslim education system in most Islamic countries today is because of the vision of knowledge classification in line with Islamic intellectual foundations as pioneered by Muslim intellectuals in the past has been neglected. According to Abdul Halim (2007), the education of Muslims does not refer to the true philosophy of Islamic education. This problem was also mentioned by Muhammad Kamal Hasan (1988) regarding the ambiguity about the philosophy of Islamic education. When the philosophy of education is not evaluated as careful as possible, the integration between the knowledge of the world and the hereafter as practiced in islam will not occur. There are social and pure sciences that are taught displaying secular and skeptical views of the world where religion and monotheism are not given exactly as they should be.

Meanwhile, students will be influenced by foreign ideologies that have different historical and geographical experiences in their theoretical construction. These theoretical frameworks are hidden behind the disciplines taught in universities. Many subjects are being taught at the university but do not bring students to the awareness that Allah has a role in creating success (al-falah), loss (al-khusran) or misfortune either in social sciences or pure sciences. This matter also been shared by Abdul Halim El-Muhammady that the continuous confusion has deviated from original islamic education system and more towards basic education of others (western) and not referring to division and emphasis prescribed by Islam (Nasir, 2015). Eventually produced a man whose personality and disposition were unclear and albeit in terms of his materiality and intellectuality. Therefore, the education system of Muslims must be formed based on the true Islamic philosophical mold.

Discussion

The history of islamic preaching (da'wah) has started since the time of the Prophet Muhammad SAW (570–623 AD). The Makkah phase (570–622 AD) was the phase of the Prophet's da'wah on the issue of faith (theology), while the Madinah phase (622–632 AD) was a broader phase of da'wah that covered up the question faith, worship, politics and the military. During the period of Islamic rule established by the prophet Muhammad S.A.W and then continued by four major Islamic caliphs (Abu Bakr, Umar, Uthman and Ali) in 632–661 AD, until the dynastic rule started by the Umayyads (661–750 AD), Abbasids (750 – 1517 AD) and the Ottomans (1453–1923 AD), the thought and theology of Muslims can be divided into

several forms; first, composed of the Sunni stream; second, the influence of the Shiite sect; and third, the influence of Greeks and Romans such as Plato (428–348 BC), Aristotle (384–322 BC) and Plotins (270–204 BC). In addition, the teachings of Sufism also contribute to the formation of muslim thinking structure (Makmor, 2019).

The factor that drove the acceptance of the influence of Greek and Roman philosophy was due to the existence of similar elements of belief such as belief in the existence of one God. Yet, radical attitudes in philosophical thought have led to a tendency towards rationalism and humanism with the belief that divine knowledge, including the supernatural, is attainable without the need for revelation. Among the influential Islamic philosophers were al-Farabi (872–950 AD), Ibn Sina (980–1037 AD), Ibn Miskawayh (932–1030 AD), Ibn Bajjah (1095–1138 AD), Ibn Tufail (1105–1185 M) and Ibn Rusyd (1126–1198 AD) who were also influenced by such doctrines (Makmor, 2019). Therefore, there is a justification for Said Nursi's view that philosophers like Plato and Aristotle including Ibn Sina and al-Farabi in fact did not succeed in finding the end path in achieving their ambitions and goals unless fascinated by sweet words (Fazrul Azdi *et al.*, 2018)

But on the other hand, Said Nursi does not deny the knowledge of these muslims philosophers because they have contributed to the development of science through research on nature, but in Said Nursi they are in fact behind the divine science (science from the point of view of the hereafter) (Muaz *et al.*, 2018). The development of the teachings of Sufism according to William Jones as stated by Syamsuddin Arif consists of five theories (Ismail, 2020).

First, tasawwuf (Sufism) is derived from the effects of the clash between tradition and older religion as claimed by Margaret Smith. Second, tasawwuf (Sufism) is derived from the teachings of the Upanishads and Vedanta in Hinduism as claimed by Alfred Von Kremer, R.C. Zaehner and Max Horten because there are elemental similarities between Sufism, Hinduism and Buddhism themselves such as rejection of worldly pleasures, modest living and feelings of guilt. Third, Sufism originated in Ancient Greece as claimed by R.A. Nicholson that there is a mystical element in the philosophical connection with Aristotelianism and Neoplatonism such as a synthetical thought of Plato and Aristotle. Fourth, Sufism originated from the ancient Persian tradition because there was a clash of cultures when Islam emerged there, thus showing some Persian figures such as Muhammad Iqbal by claiming that Sufism is the development of religious attitudes and society's way of translating latent beliefs in order to revive Zoroastrianism, Manicheanism and Mazdaism. Fifth, tasawwuf (sufism) is derived from all theoretical elements including Islamic elements (Suhaib & Farid, 2020).

However, Fazlur Rahman (1985) views Sufism as derived from the Islamic teachings, thus refuting the theory by Jones which is related to the inner elements of man (spirituality) as done by the Prophet (Muhammad) and the early generations of Islam before the development of theory and practice. in the next age. However, there is no denying the existence of the influence of external cultural elements such as Shiites in this concept (Ismail, 2020). This view is strengthened by the firm view by Asrie (2018) that the relationship of Shiites in Sufism is something that is inevitable because in it there is strong evidence such as doktrin Tashayyu' (excessive towards Ahlu al-Bait and being ghuluw) against their spiritual imams.

Sufism in its early stages was driven by the early generation of Islam, namely the prophet, companions, tabi'in and tabi 'tabi'in in the first century of the Hijrah. It was later continued by scholars in the 2nd century Hijri with the title of al-zahid such as Abu Abd Rabb al-Dimsiqi al-Zahid (112 H), Abu Abdillah al-Kufi al-Zahid (120 H), Abu Yahya al-Bishri al-Zahid (130 H) and others. Sufism began to flourish in the 3rd Hijri with al-Sufi titles such as Abu Ja'far al-Kufi al-Sufi al-Abid (264 H), Abu Bakr al-Anmathi al-Sufi al-Hafiz (271 H) and so on. The next stage, in the 6th and 7th centuries Hijri, Sufism was first

introduced through the concept tarekat by Ahmad al-Rifa'i (570 H), 'Abd al-Qadir al-Jailani (651 H), Abu al-Sazzli (656 H) and others. At the same time, philosophical mysticism or philosophy was also formed in the 6th century Hijri by al-Syuhrawardi al-Maqtul (549 H), Muhyidin Ibn 'Arabi (638 H) and others (Suhayib, 2013). Among the figures of Sufism he mentioned was Salman al-Farisi, a friend of the prophet seeking the truth from Persia. Al-Attas (2020) also put Salman as the pioneer of the sect before the emergence of the generation of the spiritual sect.

In addition, the impact of the disputes between Mu'awiyah ibn Abu Sufyan and Ali ibn Abi Talib since 40 AH has led to divisions among Muslims into several groups who exploit the evidence of the Qur'an and hadith for the sake of ideology and thinking of their respective groups and interests (Suhayib & Farid, 2020). Following this incident of division, there are groups who have tried to understand the meaning of the Qur'an and hadith by using inaccurate methods and they also use a lot of rational reason in interpreting the texts of the Qur'an and hadith to the point of creating false hadith. The creation of this false hadith is done by them to influence society (Sakinah & Azwira, 2011).

These events indirectly opened a way for the development of trends that prioritize rationalism in the debate of religious knowledge such as Muktaẓilah pioneered by Abu Huzaifah Wasil bin 'Ata (80–131 H) who placed the authority of reason over the Qur'an and Hadith (Aizam, 2013). The influence of this thought when under the leadership of the caliph al-Makmun (786–833 AD) as the Abbasid ruler has successfully influenced the thinking of Muslims. The culmination of such a development is to determine whether the Qur'an is a creature or vice versa (Makmor, 2019). This coincides with Asrie (2018), the era of al-Makmun's rule was the culmination of deviant movements in the faith because it had been at the stage of successfully gaining the support of the caliph.

This is due to several factors such as the influence of Shiites and philosophies greatly affected the thinking of the caliph in addition to efforts to translate the books of philosophy widely during his reign to the extent that it became the main focus. As a result, the doctrine of Mu'tazilah became more prominent. The solution to the problems that arose in relation to monotheism must return to the support that is the source of monotheism. Therefore, the author finds that Said Nursi has offered a solution to this problem that aligned with the approach of al-Quran and al-Sunnah.

This coincides with the view of Hassan Al Banna in his book *Usul Isyrin* (Usul 20) and Said Nursi in his book *al-Lama'at* at which states the principles of the question of faith and sharia (Islam) and sunnah is the most effective treatment for spiritual, mental and heart which is an important element in the social aspects of society (Nursi, 2018). Confidence towards this solution is a foundation of a civilization that is able to remove human beings from ignorance, thus creating world leadership based on Islam in the future.

CONCLUSION

The responsibility of a Muslim preacher in conveying the message of da'wah to the community is very broad as stated in the writing of this study. Message the da'wah that is delivered must cover the question of faith, sharia, morality, and even current issues. Therefore, there are various ways that can be used in to complete the delivery of the da'wah, among others are use the appropriate method of da'wah such as the method of da'wah in wisdom, in advice and also in debate and plus community understanding with the addition of issues.

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