

Islamic Education on Science, Peace, and Development in Thought of Said Nursi

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Abstract

Bediüzzaman Said Nursi desired to fit in the divine and modern knowledge with the resolution to authenticate the facts for assurance. To overcome many obstacles and continued in the teaching of Islam requires education to inspire learning approach across all societies. Development is more effective when it is combined with Character and religious education. Therefore he thrived to release the Islamic world from the dungeons of ignorance and poverty; with vision and progressive action, believed that a greater demand on learning could position a society into a very strong and higher position. He had a great inclusiveness quotient and promoted innovation to be brought into the Islamic Society, by appreciating the good elsewhere. Improved groundwork in science adequately requires extensive work so as to surge up the quality, professionalization, latent skilling and advance learning in people, so that they rise high and value effort to be considerably effective than as it was earlier. Without any Islamic connect learning is assumed to have been only invented, but of no real use.

Keywords: Islamic education, Development education, Synchronous, Science

A. Introduction

True happiness is a channelized pursuit of the good towards a God-conscious path, hence Islam has been connecting people, science and development within the liberty limits. The ethical notion of good is consequently the change of self, which acts as a vital part in the search of pleasure, in a celestial surround the extending of limitations of time and space leads to qualms of higher scale, creating acquaintances through the foundation of hope, retaining unlimited forte of interminable rewards offered for metaphysical needs. There is always a misfit between the required and the wanted. The wants are benefits of selfishness, haughtiness and ravenousness for direct desires while the required need is being realistic, reasonable and open ¹. Science as a source of knowledge is an essential dynamic element which can guide and clear through beyond the perspectives for profound compassion towards the society. The hurdle to scientific growth is that, the science concepts are required to be customized towards Islamic traditions so that the application of science and technology would be accepted, congruent, protected for salvation.

¹ Nisanci, Zubeyir, (2015), *The Dialectics of Secularism and Revivalism in Turkey: The Case of Said Nursi*, Dissertations. Pp 532. http://ecommons.luc.edu/luc_diss/1482.

With the accompaniment of secularism and modern development, the inspiration of Islam activated to be relegated and was gradually substituted by Western model of development². Discrete elements in science are not recognized to reach sound conclusions about the reality of existence, hence science needs to be interlinked with spirituality in an inclusive form to upholds the basic, strong relation of being, knowing, identity, time, and space; for its development as a whole³. Bediüzzaman Said Nursi was very intelligent right from his childhood; mastered and acclaimed theology in religious debates by the religious scholars of his time. He had been very inclined towards teaching, preaching and carrying out social reforms. He insisted that as part of teaching the young should include teaching them the virtues they need to make a good life and to build a good society. He mastered modern sciences in a very short span of time, and promoted science as a study of the laws of nature, a study of God's art. He endeavored to prove the connection among Islam and modern science and technology. Nursi felt that the traditional approach to education is not working any more, and they were often victimised by the failures of the formalistic in education: rote memorisation, overemphasis on testing, etc.

Hence, Bediüzzaman Said Nursi found the Madrassah system was incompatible with the requirements of the modern age, and the outmoded form of Islamic theology was insufficient for informative apprehensions hence he wanted to establish a university in the form of Madrassah al-Zahra, as a way to transformation that existing education system⁴. Bediüzzaman Said Nursi reflected all divine attributes that are unceasingly and everchanging echoed throughout *Risale-i Nur*, and narrates the diversity of the world to the overabundance and hierarchy of the Divine which can be traced back to the demands as the multiplicity of mirrors.

B. Civilization, Science and Development Connection

Bediüzzaman Said Nursi developed his vision within the metaphysical background. The forte of Nursi's pitch originated from his prudence when others were on the self-protective against the attacking foreign services. Education, as Nursi believed, was a inevitability of life and has a social, a religious and a scientific meaning. He dedicated

² Fadhullullah b. Jamil (2012), Badiuzzaman Sa'id Nursi; His Influence and Impact upon the Malay World: An Overview, The International Institute of Advanced Islamic Studies (IAIS) Malaysia, pp.21.

³ M. Fethullah Gülen (2004), *Towards a global civilization of love and tolerance*, Çağlayan A.S. Izmir, Turkey, ISBN 1-932099-68-9, Pp 291.

⁴ Zubair Hamid (2106), Nursi's School of Brilliance - Madrassah al-Zahrā, Social Science Review Volume 2, Issue 2, December 2016 ISSN 2518-6825, pp. 39-44.

himself to what he felt to be the cause of Muslim backwardness - the gap between Muslims and actual Islam - and analyzed it methodically. He interpreted the sacred sources of Islam as an expression of rationality and reason. The message had to be elucidated and made clear to Muslims of his time. Life at all levels is validated for interrelation, interconnection and interdependence and hence development is either concentric or intersecting like circles. Hence among the five pillars of faith, Zakat (payment made annually on certain kinds of property) makes its prominence to its usefulness to reduce poverty from the society. Islamic principle insist to love those things or people who must be loved on the way of God, therefore Islam as history represents no roughness, malice, or fanaticism, it has only compassion, forgiveness, and broad-mindedness. Thus the objective in people, is to love, transfer affection, avoid all unlawful actions such as malice or hatred for anyone or anything, live harmoniously by sharing and developing common projects.

The love for people, peace and performing abilities developed to a higher order level will seed the fruit by the tree of existence. Bediüzzaman Said Nursi debated that faith replicates the societal and human location and that Islam could be construed rendering to the present wishes of the people. Bediüzzaman Said Nursi did not discuss on political or economic programme for social change. Bediüzzaman Said Nursi's involvement in politics was to align politics to serve the religion (Islam) but was consciously away from pursuing dogmatic ends of supremacy, esteem and position. Bediüzzaman Said Nursi's vital notions were that all the community ought to partake in the political practice and that the administration must mirror the country's resolve commanded by Islam.

1. Liberty limitations

According to Islam, humanity has been blessed with distinction, humans are superior than simply being a humanoid, and can achieve more through intangible connect, using cerebral, psychological and divine means. To become aware of one's existence, the search should be to reason out and find its meaning with the intellect, blessed higher potential and talents. When whole of existence is considered as an immense ocean, then the human being is the precious pearl. Faith-oriented thought and the healthy consciousness towards humanity lights up the path and help to cross beyond the realms of imagination. Human beings are pretentious by their own characteristics and defiance which demonstrates behavior as virtuous or mala fide. Money as resource is more potential in this materialistic world, hence Bediüzzaman Said Nursi prophesized that Madrassah al-Zahra would achieve economic unconventionality by reception of offerings and favors from all

through the world for its existence towards an exceptional value delivery in the Islamic realm ⁵.

Bediüzzaman Said Nursi felt that the stronghold of faith will be in danger if the society lacks foresight to introspect and develop a course correction. People have tuned to live up their lives, to obtain a certain level on possession of means, wishing that there is a linked serenity in financial wellbeing, which would connect contentedness with their free will. Therefore peace to them is seen as a state of possession of advanced technological resources towards achieving the basic desires and physical comfort ⁶. Bediüzzaman Said Nursi claimed that there should be human effort, with everyone being curtailed to work receive fair payment for their work. Along with this there should be educational accomplishment and cultural cherishment's as part of the country sovereignty.

2. Protection against external locus of control

Bediüzzaman Said Nursi torched the fire of iman by purifying the faith, thereby to help the young people being smart and to become good in the sentiments. Good character contains knowing, desiring, and doing the good – as habits of the mind, heart, and of the action. The young should develop their identities and beliefs about right and wrong formally through education. The younger generation were in perilous protection to the evil of secularism and atheism, hence Bediüzzaman Said Nursi secured Islam fiercely and accomplished to reawaken the affection for Islam subsequent to being crushed by non-belief and profane carried out by the secular top within the contemporary society.

Nursi sought the Muslims to realm unity and maintain brotherhood so as to be durable and overcome the Western imperialism. Significantly, he had certainly not repudiated the relation among religion (Islam) and science, both physical and natural, right to the time of his death ⁷. People when sincere, orderly arrange their emotional state and opinions, adapt their specific and communal necessities through worship, complement domestic and societal interactions with actions that express their freewill in a beneficially operating in harmony of existence and humanity, thereby secure the abundances of the materialistic and the celestial benefits within the framework of God's will. Bediüzzaman

⁵ Zubair Hamid (2106), Nursi's School of Brilliance - Madrassah al-Zahrā, Social Science Review Vol.2, Issue 2, ISSN 2518-6825, pp. 39-44.

⁶ M. Fethullah Gülen (2004), *Towards a global civilization of love and tolerance*, Çağlayan A.S. Izmir, Turkey, ISBN 1-932099-68-9, Pp 291.

⁷ Fadhlullah b. Jamil (2012), Badiuzzaman Sa'id Nursi; His Influence and Impact upon the Malay World: An Overview, The International Institute of Advanced Islamic Studies (IAIS) Malaysia, pp.21.

Said Nursi wanted to integrate the spiritual and contemporary knowledge with the purpose of authenticating and sense the facts of faith.

Bediüzzaman Said Nursi was very affectionate towards modern sciences according to him was not conflicting to the dutiful credence and hence complemented that Quran ensures to include Muslims to devour the esteem for the development and evolve utilizing the good from other civilization, thus favoring innovation. Nursi delivered a fusion of the heart and mind, faith and reason, or science and religion in education. Strengthening people for development requires people to reflect their belief of right, reflect in their behavior, frequently expand their thoughts and gaining new insights and productively reflect, take arduous effort and endure their belief to strengthen as formidable. They attempt to motivate analogous approaches in all the areas and contribute far and wide marking their views at all moment of time and space bestowed on them. People performance which encourages intellect, divine, and emotive action will outshine the ornamental ones with pensive hope, absorbed in offering all options and constantly through divinity. People travel the path of life and complete the blessed opportunity. They continue to gift their life adorned according to divine inspiration, by being content with possession of information, fearlessly devoting to protect the land, honor and serve the community removing injustice and tyranny, thereby invoking peace around them and within.

3. Grey-areas

Devotees of faith, when faced with matters that cannot be resolved within their ambit of abilities or limited resources or fragile capability, take refuge and surrender to the deific. The need for better preparation in science is reportedly inadequate, requiring widespread preparation so as to increase in quality, professionalization, potential development and improve instruction considerably effective than as it stands now. Scientific knowledge transformation is the consequence of individual and social cognition that is mediated by education and cultural tools.

Nursi traversed the society education should sift individuals, determining the necessity of existence, and providing a method of transmission for each to put their effort suiting their nature that fits them so that each fulfils their own role and never transgresses the order and unity of the whole. Internal cognitive and metacognitive processes helped in understanding the processes of scientific thinking and cognition to include both social factors (collaborations with other students, scaffold parents with teachers) and cultural tools that support scientific reasoning.

Curiosity is an acute inspiring factor that causes evidence in quest for scientific rationale arguably an inquisitive satisfaction by measured facts assortment and recognized investigation of evidence ⁸. The next one is mathematics where numerous basics of numeric systems are particularly significant in science. Nursi argued that there is no other method in comparison to the Quranic method in defending the knowledge of faith and explaining with excellence. Refined methodical reasoning necessitates an appreciative inquiry of data and their assessment as numerical facts. Visualization of phenomena that are not directly observable is less prone for measurement. Further apparatus set up with error for recording all latencies require intelligent tutor to teach experimentation and devise culturally unique opportunity with customized learning and feedback ⁹.

4. Customized cherished learning

Through consistent learning process students get encouraged to be creative in their method, as novelty occurs only when they inquire, make influences amid concepts, reason imaginatively, test, contribute well, and reflect on their learning. Nursi proposed the need of establishing a new method of teaching, he established his ideas on educational reform and shaped his own particular method of teaching, combining the religious sciences with modern sciences in the belief that the positive sciences would corroborate and strengthen the truths of religion. Education should inspire learning approach across all societies, they should provide opportunity to all the students in the institution and include other people from the society to share their learning which when applied will bring newer thoughts to practice ¹⁰.

Bediüzzaman Said Nursi believed that only through Islamic call and education changes can be made within the Islamic society for a improved and joyful life prospect. Nursi's inclination towards education was due to the inadequacy of the education system and to doubts about Islam instigated by the materialist philosophy. Bediüzzaman Said Nursi recommended specialization in a multi-disciplinary programme of study, wherein each student should focus on a subject built and aligned with one's aptitude but also study other subjects which complement it. Looking inwards, it is more concerned that the

⁸ Jirout, J., & Klahr, D. (2012). Children's scientific curiosity: In search of an operational definition of an elusive concept. *Developmental Review*, 32, Pages 125-160.

⁹ Bradley J. Morris, Steve Croker, Amy M. Masnick and Corinne Zimmerman (2012), *The Emergence of Scientific Reasoning*, INTECH, <http://dx.doi.org/10.5772/53885>, pp. 22

¹⁰ Mohamed Mohamed Toba Said, Barbara Sawicka, Krishnan Umachandran (2017), *Innovative cultural inclusiveness in Medical treatments (learning from the past)*, Chapter X, pp. 8.

educational interactions have a cause–effect chains on various development initiatives followed due to globalization which fail to support Islamic education and better it.

In the current context, the chief challenges to this methodology that cement trajectories of real growth is the digital adoption. Without any Islamic connect such concepts are assumed to have been only invented, but of no real use. Students can operate and calculate any complex arithmetic algorithm with ease, even without any help, using the computing machines positioned in education, Adoption to such gadgets in early ages affects the real learning that needs to happen at young age, and improves only their motor skills. Economic development can happen affecting the real cerebral development in young people, when development for economic means are becoming smart enough to create business scenarios.

This is an unstable, asynchronous processes or ad hoc processes that needs to take care for delivering the real value of future. Nursi responded that the Quran is the truth and reality, and that man's true contentment and development can only be attained complete by a new method of education and theology. A deliberately unstable process is designed to be agile and to dynamically adapt in potentially unexpected ways to changing priorities and requirements. The changes are threats in the processes executed in a digitalized environment ¹¹.

C. Modern world and Globalization

Globalization has given extraordinary opportunities to larger numbers of young to study overseas thereby drawn into a single, globalized academic landscape and technology communicative revolution. Nursi reasoned that the younger generation who had received a secular education , were deprived Islamic teachings, which is the real resource which operated at a deep individual level. To this there exists also a false assessment that current advances in Islamic education are due innocently to outside political pressure and there has been a regular modification of paradigm in Islamic Studies, particularly in relation to the increasing integration of social science methodologies. The emphasis is clearly now on mainstreaming and integrating religious education within the national education systems through increasingly stringent review processes.

¹¹ William Maurer, Frances Karamouzis, Jorge Lopez, Robert A. Handler, Andrew Frank, Elise Olding, Angela McIntyre, Julie Short, Michael Shanler, Ruby Jivan, Bryan Taylor, Jennifer Polk, Jake Sorofman, Alexander Drobik, Earl Perkins, Kelsie Welch, (2014), Top 10 Strategic predictions for 2015 and beyond: Digital business is driving 'Big Change', GARTNER, pp. 29.

Reforms in higher education is making universities to be more responsive to market forces, with the result that innovative new areas of study and courses have emerged ¹². Integrating the faith and modern knowledge will lead to enormous development in human progress. As a religion Islam makes no discrepancy between the worldly knowledge and Islamic knowledge, hence when people imbibe both the devotion and materialistic science they can stride to evolve superiority in every field of science all through the history.

1. Generation next expectations

A great part of Nursi's effort was worried with education and didactic modification, at the heart of which lay the carrying together and reconciliation of the religious and modern sciences, A better understanding of student perceptions will lead to the possibility of more effective relationships and engagement in the learning process. Student's expectation on learning environment is that it should meet benchmarks in infrastructure, administrative, interactive, and academic excellence ¹³. Bediüzzaman Said Nursi viewed to make up the Islamic world to become a great dominion, can be gained over the material and technological development realized through the harmony and collaboration of very diverse mechanisms among peoples. Learning resources are vital as it can ignite self-learning using technology and social network support. End of learning process should have transparent evaluation, facilitate interaction to improve upon their performance ¹⁴. Consistency in teachers, variation in instruction techniques, and clearly communicated expectations such as Create classroom rules and expectations for students are mandatory needs of students ¹⁵.

Educators of all times and places, even from different backgrounds and beliefs, amid their incongruities on the massive material of agreement. They have decided on the absolute foundational position of education in general. Without a comprehensive foundational education system the structure will collapse and the society supported by it will crumble. They have also approved that society is the chief supporter of education. The

¹² Kamaruzzaman Bustamam-Ahmad, Patrick Jory (2011), *Islamic studies and Islamic education in contemporary Southeast Asia*, Yayasan Ilmuwan, ISBN 978-983-44372-3-7 (pbk.) pp. 283.

¹³ Sabri, D. (2011). What's wrong with 'the student experience'? *Discourse: Studies in the Cultural Politics of Education* 32(5): 657-667.

¹⁴ Camille B. Kandiko, Matt Mawer (2013), *Student Expectations and Perceptions of Higher Education, A Study of UK higher education*, Commissioned by the Quality Assurance Agency, pp. 82

¹⁵ Shaza W. Ezzi, Elisabeth J. Teal, G. Martin Izzo (2014), The influence of Islamic values on connected generation students in Saudi Arabia, *Journal of International Business and Cultural Studies* Volume 9, pp.19.

objectives of education should be vaster and according to the needs of student's life requirements, and meeting frequently to tune text book review update with time to time ¹⁶.

Positive attitude toward learning through videos downloaded and distributed through mobile devices improved social networking, trend-pacing for music as well as news services. Therefore, students living in a Islamic society view themselves as part of the worldwide connected generation. Interestingly culture affects the influence of social media as electronic word of mouth (eWOM) on decision-making and serves as an alternative interpersonal WOM communication ¹⁷. Bediüzzaman Said Nursi enunciated that the religious sciences was a living feeling of heart and the modern cosmic sciences was enlightenment. To balance both will result in the appearance of truth clarifying the emerging suspicions and cynicism.

2. Materialistic development

There is no end to materialistic development; the needs of humanity are so extensive that they cover all of the creation, and even extend to eternity. Human wishes and demands are boundless and their expectations are with infinite appetite, insatiable and ceaseless ambitions. Malicious approaches and desires in people seize away the opportunity when they become confined within the construction of immorality to the extreme degree, even when they have the potential to be controllers of the creations through their qualities and upright behavior.

The accomplishment of humanity is in defending the affiliation for survival in the materialistic by performing harmoniously with the resolve for all. Debt is an element of life and many remain concerned around how to repay the money, thereby a financial insecurity. Bediüzzaman Said Nursi vision and broadminded accomplishment will be completed only when a greater demand on learning is carried out by the younger generations and through which they position their society into a very strong and higher spot, thus making the world to recognize the ideals of Islam can do wonders. Bediüzzaman Said Nursi was a very staunch and famous for vociferous high in deliberation, all-embracing knowledge, and astonishing capabilities, equally had a great hunt of justice and guard of right, and outright brave before anyone, other than the maker.

¹⁶ Waqar-un-Nisa Faizi, Anila Fatima Shakil, Sajjad Hayat Akhtar, Farida Azim Lodhi (2011), The Role of Different Factors in the Promotion of Islamic Values among the Students of Secondary Level In Karachi, Pakistan, International Journal of Academic Research in Business and Social Sciences October 2011, Vol. 1, No. 3 ISSN: 2222-6990.

¹⁷ Goodrich, K. & de Mooij, M. (2013). How `social` are social media? A cross-cultural comparison of online and offline purchase decision influences. Journal of Marketing Communications, Taylor & Francis, <http://dx.doi.org/10.1080/13527266.2013.797773>

Nursi faced all tortures including imprisonment, exile, and arrest during the second half of his life, tied him to be unable to carry out his vision to practice. Debt varies expenditure styles, for some debt inspires them to be cautious about outlay, whereas for others it is thoughtful to eradicating debt¹⁸. Islamic debt-based contracts are a means for providing substitute solutions to the financial needs of a modern society and contribute to economic growth. Debt based financing encourages socio-economic growth for which a collateral to secure the debt is required, but it should be less than 33% as per (DJIMS) Dow Jones Islamic Market Index Stock, is the criteria¹⁹, while investment is saving for the financial futures requires strategies that would collect funds through participatory investment accounts²⁰.

D. Conclusion

Bediüzzaman Said Nursi in the Epistles of Light (*Risale-i Nur*) aimed to investigate the exegetical significance of the inclusion of education and its importance for overall development. From a spiritual and pietistic perspective, it is believed that the recitation of Quran, people's knowledge and materialistic development is facilitated along with emergence of speculations on the ethical significance by clarifying the arguments that the human perfection is possible through being a comprehensive in knowledge and as a polished mirror reflection through divine process. Economic enforcement in learning has changed the learning environment as in handling customers. Western materialist culture has been sown widely in the fabric of the Muslim societies all over the world. Creating customers and shaping the competitiveness includes identifying market segments, selecting Targets, search to understand consumers, and develop compelling position for the product²¹. To improve education service delivery and to bring savings, the driving forces need to be managed effectively at bigger level, and control they intensify competition. There is an ever-increasing burden on people to support strategic goals and to focus on value adding

¹⁸ Nielsen (2015), Global generational lifestyles, How We Live, Eat, Play, Work and Save for Our Futures,

<https://www.nielsen.com/content/dam/niensglobal/eu/docs/pdf/Global%20Generational%20Lifestyles%20Report%20FINAL.PDF>.

¹⁹ Mohammad Firdaus Mohammad Hatta, Mawil Izzi Dien, Saadiah Mohamad (2014), Examining the Impact of Islamic Products on Debt Expansion and Inflationary Pressure, international Interdisciplinary Journal of Scientific Research Vol. 1 No. 2, November, 2014. pp. 16.

²⁰ Mervyn K. Lewis (2015), Models of Islamic Banking: The Role of Debt and Equity Contracts, JKAU: Islamic Econ., Vol. 28 No. 1, pp: 163-177, (2015A.D./1436A.H.), DOI: 10.4197 / Islec. 28-1.6163.

²¹ Sawhney, M. & Kotler, P., 2001, Marketing in the age of Information democracy, edited book, Kellogg on Marketing, John Wiley, USA, pp 386-404.

activities in establishments to have realize the growing importance of using Information Technology to influence the people resource ²². Enhancing skill levels will lead to faster generation of employment, improved technology, innovation and promotion which are the critical mass for building top notch scientists, engineers, professionals, technicians, graduates and domain experts with scientific training and skills ²³. The purposes of teaching must be enormous and rendering to the requirements of learner's lifespan necessities. It is not a one time setup, but requires constant consultation at regular intervals to harmonize the learning content with the realities around and customize suitably with the cultural connect so that inclusiveness is built in the learning system and facilitate globalization.

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²² Arunava Narayan Mukherjee , Sudipto Bhattacharyya, Risika Bera, (2014), *Role of Information Technology in Human Resource Management of SME: A Study on the use of Applicant Tracking System*, IBMRD's Journal of Management and Research, Print ISSN: 2277-7830, Online ISSN: 2348-5922, Vol.-3, Iss-1, pp. 22.

²³ Harris, I. (2012) *to generation C. Human resource executive on-line*, available at: <http://www.hreonline.com/HRE/view/story.jhtml?id=533350091>.

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