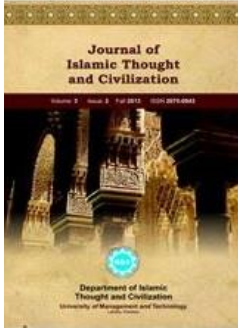


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Knowledge—Toward Bridging Religious and Modern Sciences: Bediuzzaman Said Nursi's Approach

Mohammad Dawood Sofi

Abstract

In the recent past, the world has witnessed massive progress and development in the field of science. So many factors like technological know-how, new inventions and discoveries, enhancement of health and hygiene, globalization, and others govern the current trend. Bediuzzaman Said Nursi expressed that the current period—dominated by the scientific developments—demands to weld religious knowledge and the one based on experiments—scientific knowledge—together. Said Nursi endeavored vehemently to revitalize the prevailing system of education and the proposal of the university—Madresatü'z Zehrā was a step toward the accomplishment of the aforementioned dream. Nursi's own life as well as his writings (Risale-i-Nur) greatly contributed to the need and necessity of the integration of knowledge.

In this context, the current study is a humble effort to present besides the concept of knowledge, an overview of Said Nursi's attempts and approach towards the integration of religious and scientific knowledge for the prosperity and all-round development of humanity. The study also highlights that these efforts, meant to revitalize the concept of knowledge in a broader sense, were aimed to solve religion-science controversy or religion science compatibility.

Keywords: Said Nursi, Knowledge, Science, Religion, Revitalize, Civilization, Ulamā, Skepticism

Knowledge: Understanding the Concept

In various Islamic discourses the term 'ilm appears very frequently both in *Qur'ān* and *Hadith*. 'Ilm derived from the root word '-l-m means the cognitive understanding of a particular thing and thereafter its acquisition.¹ The terms like 'ilm, hikmah, ma'rifah, fiqh, etc—and their verbs and verbal derivatives—time and again find their representation in *Qur'ān* and *Hadith*² that further adds to the characteristic beauty of 'ilm. 'Ilm and ma'rifah seem to be synonymous terms “but because of the various derivatives of ma'rifah such as 'arif or 'arrāf it intended to be used for the knowledge acquired through reflection and experience presupposing a previous ignorance.”³ In Islam, the scholars who are dedicated and pious come under the category of “those who know” and are assigned the title 'ulamā' (sing. 'ālim). Inquisitive seeking and search for knowledge is the prime duty assigned to the Muslims (*talab al-'ilm*).⁴ Yunus Gilani while defining the term 'ulamā' says:

'Ulamā' (sing. 'ālim) are the possessors of 'ilm (knowledge, science, scholarship) of whatever kind and from whichever source, provided they work under the *hidāyah*, revealed divine guidance, communicated through the *Rusul* (Messengers of Allah (SWT), final in the line being Hazrat Muhammad (SAW) and now finally contained in the *Qur'ān* and *Sunnah*. Thus, every scientist, scholar, intellectual and social engineer with the *salāhiyyah* (capability) in his field along with *salīhiyyah* (piety and virtue) derived from his *īmān* (belief in) and 'amal (action)

according to the *Qur'ān* and *Sunnah* is an 'ālim and all such leaders are 'ulamā' on the path of righteousness.⁵

Said Nursi demonstrates that the 'ulamā' are those whose actions are in complete harmony with what they propound and are also adorned with the pearls of sincerity. Validating the argument, Nursi quotes the *Hadith* of the Messenger (SAW)

All men will perish, except the scholars, and all scholars will perish except those who act in accordance with their knowledge, and all of them will perish except the sincere ...⁶

For Said Nursi, the term 'ilm is not merely concerned with religious knowledge but it represents knowledge in the broadest sense. However, he has divided it into two broad categories *viz.* *aqli* and *naqli* wherein the former is connected with the religious sciences and the later with the physical sciences. Apparently, it looks as if Said Nursi's approach is dichotomous but he makes it clear by saying that in fact all the knowledge is religious, irrespective of its source or nature. According to him, religious sciences (*aqli*) and the physical sciences (*naqli*) are not antagonistic, rather they complement one another.⁷

Scholars, philosophers, and intellectuals have defined the term knowledge according to their own understanding and knowhow. For Sayyid Qutb, knowledge is something that is beyond mere understanding. Knowledge is in the real sense an absolute comprehension

and understanding of a particular thing by the mind, linked and interlinked with the soul and conscience, and is finally realized by way of actions. In the general sense, knowledge means a total harmony between mind, soul, and the body.⁸ Plato, a famous Greek philosopher, articulates that “knowledge is of the world of forms or ideas which exist in the mind of a person.”⁹ Anis Ahmad while commenting on the concept of knowledge says that: “Knowledge (*‘ilm*) in the Islamic tradition primarily refers to revealed knowledge originating in *wahy* (revelation) and acquired through sensory experience.”¹⁰ As per Imām Ghazālī, “Knowledge is like the fruit of a tree and it flows from intellect, or like the light of the sun or like the vision of the eye. Why should it not be honoured when it is the cause of the fortune in this world and the next?”¹¹ One of the famous Muslim sociologists Ibn Khaldūn asserts that the knowledge can flourish only in a society that is civilized and the same is achievable through the faculty of reasoning. He further states: “Man is a social animal and his prosecution of learning is conditioned by the nature of the material, intellectual and spiritual forces of the civilisation in which he lives.”¹²

Said Nursi in a philosophical way endeavors to show that the fountainhead of all the knowledge is the one who has created this Universe—Allah. The same becomes apparent from the passage below, taken from ‘*The Rays*’ wherein he says:

All the beautiful creatures which display the manifestations of an eternal beauty and loveliness especially in the spring on the face of the earth, for instance the flowers, fruits, small birds and flies, and especially the gilded, sparkling flying insects ...show their craftsman’s wondrous proficiency, that they point decisively to a truly comprehensive knowledge . . . While the phrase “and careful decoration” means that those fine artefacts are adorned in a way so agreeable, are decorated in a way so sweet, display a beauty and art so attractive, that their maker could create these works only through an infinite knowledge. This attentive adorning and beautifying self-evidently point to a boundless and all-encompassing knowledge . . . Throughout the earth we see the making of wondrous living machines, some instantaneously and some in a minute or two, in orderly and measured fashion, each different from its fellows, with the greatest ease, arising from a thorough knowledge and skill, all of which point to an infinite knowledge and testify that the perfection of knowledge is proportionate to the ease resulting from the skill and knowledge in the art.¹³

It can be pointed out from the above discussion that the spring of all the knowledge is Allah which reaches to the Messengers through *wahy*. It is through the *wahy* that Allah invites and appeals the mankind to make use of the reason and perception (*‘Ayn al-Yaqin*). This has been illustrated in different *Ayāt* of the *Qur’ān*. For example:

وَأِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ
مِنْ مِثْلِهِ

*And if you are in doubt concerning that which We have sent down to Our slave (Muhammad ﷺ), then produce a Sūrah of the like thereof.*¹⁴

إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي
السَّمَاوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَتَّقُونَ

*Verily, in the alternation of the night and the day and in all that Allah has created in the heavens and the earth are Ayāt for those people who keep their duty to Allah, and fear Him much.*¹⁵

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ
اللَّيْلِ وَالنَّهَارِ وَالْفَالِكِ الَّذِي تَجْرِي فِيهِ
الْبَحْرُ بِمَا يَرْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ
فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبِتِّ فِيهَا مِنْ كُلِّ دَابَّةٍ
وَتَصْرِيْفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ
وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

*Verily, in the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allah sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed Ayāt for people of understanding.*¹⁶

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا
وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ

*And Allah has brought you out from the wombs of yours mothers while you know nothing. And He gave you hearing, sight, and hearts that you might give thanks (to Allah).*¹⁷

Likewise, in many *Ahādith* one finds the significance and thus inevitability of the acquisition of knowledge coupled with the invitation to comprehend and understand the reality of the things by using the faculty of mind (*‘aql*). For example in a *Hadith* narrated by Abū Mūsā (R.A), the Messenger (SAW) said:

The example of guidance and knowledge with which Allah has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain-water and brought forth vegetation and grass in abundance. (And) another portion of it

was hard and held the rain-water and Allah benefited the people with it and they utilized it for drinking, (making their animals drink from it) and to irrigate the land for cultivation. (And) a portion of it was barren, which could neither hold the water nor bring forth vegetation (then the land was of no benefit). The first is the example of the person who comprehends Allah's religion and gets benefit from the knowledge, which Allah has revealed through me and learns and then teaches it to others. The (last example is that of a) person who does not care for it and does not take Allah's Guidance revealed through me (He is like the barren land.)¹⁸

The first above mentioned *ayah* and the reference from the *Hadith* reflects that the *way* is the main source of knowledge and the subsequent three *ayāt* signify the fact that the very knowledge can be realized by making use of the faculty of mind, senses and as well as through empiricism. There is no harm at all if a person acquires knowledge by making use of his mind—rationality or reasoning—provided it is guided and enmeshed within the very knowledge revealed by Allah. The fact is that the faculty of mind (*'aql*) and thereafter its use in gaining knowledge either through rationalism, logic, or through empiricism, has undoubtedly serious limitations. Therefore, owing to this fact if the intellect is not made subservient to the revealed knowledge, then it can mislead and misdirect the entire humanity.

Emergence of Modern Science

Science is a term derived from the Latin word "*scire*" which means to know. It is not a phenomenon that is something fresh or new, rather it has a long history spanning from the time of classical Greece to the renaissance of the Europe. Therefore, science and its historical development are usually considered as the process of accumulation of techniques and the refinement of quantitative methods in the study of nature progressively.¹⁹

Muslim Contribution

It is an established fact that science and later on its advancement and development took place during the period of the Abbasids ruling the then Muslim World from Baghdad and the Umayyad reign in Spain (*al-Andalus*). This period besides witnessing the cementing of Muslim Civilization, also experienced the unprecedented development in the field of science. The development in almost every known field was indubitably unmatched in its creativeness, originality, and universality in the entire world. The overall contribution of the Muslims in the field of science is without any suspicion countless. The same has been acknowl-

edged and verified by George Sarton (*Introduction to the History of Science*, 1931) and a number of other writers as well.²⁰ In the same vein, R. Briffault while acknowledging the Muslim contribution holds:

Science is the most momentous contribution of Arab civilization to the modern world . . . which constitutes the permanent distinctive force of the modern world, and supreme source of its victory, natural science and the scientific spirit.²¹

George Sarton makes further exposition of the invaluable contribution of the Muslims to the scientific development by admitting that:

...It will suffice here to evoke a few glorious names without contemporary equivalents in the West: Jabir IbnHayyan, al-Kindi, al-Khawarizmi ... If anyone tells you that the middle ages were scientifically sterile, just quote these men to him, all of whom flourished within a short period, 750-1100 AD.²²

The Legacy Shifts

Unfortunately, in the later period, Muslims—the vanguard in the field of science and technology—not only lost their way but also the long enchanted and cherished scientific supremacy as well, especially from the fifteenth century onwards. From then on, the status quo remained by and large the same in the whole Muslim world and continues to be so even now, thus, creating mayhem like situation. On the one side, with the passing of days, weeks, months, years, and centuries; the world witnessed the decadence of the scientific glory of the Muslims and on the other, the same world experienced the emergence of what is now called 'modern science'. The wholesome development did not take place all of a sudden; rather it materialized exclusively *via* the shift and transfer of the intellectual and scientific legacy of the Muslims from the East (Muslim World) to the West (European World). From then on, the West never looked back but made earnest and stupendous efforts for the refinement, progress, and development in the field of science and technology. N. Amir, O. Shuriye, and F. Ismail have highlighted the same facet in the following lines as:

With the transfer of Islamic science to the west the secular world developed monumental feat in scientific work ignited the thriving of renaissance and the flourishing of scientific revolution and advancement in Europe. This modern progress of the west in science and technology was gained from the transfer of Islamic civilization [from the East] to the west where the scientific and technological [knowhow] based in the Muslim world has completely lost and defeated.²³

In the post-Renaissance period, the society at large witnessed the emergence of 'Science' not only as the foundation stone but also cherished its values so much so that it formed the bedrock of the Western but Modern Civilization. The process of the advancement of the modern science—that thus emerged—had already started in the fourteenth century and the later as well as the current period represents the immense personification of the phenomenon. In the later period, it continued to evolve and progress with a colossal pace *via* Renaissance and Industrial Revolution. However, the basic fact about modern science is that it fundamentally lays much emphasis on the cause, reason, objectivity, and effect and also on the significance of systematic observation, experimentation and theory building.

In current times, it is making spectacular advancement in each and every sphere of life in one way or the other way and as a consequence, has raised the living standard of the masses hitherto to unknown heights.²⁴ Modern science, despite having an unrestricted but harmful ramification, continues to reverberate and awe-inspire the entire world.²⁵ However, at the same time, it also cannot be denied—as is the fact—that modern science and technology will form the very core of the future world developments.

Integration of Religious and Modern Sciences: Said Nursi's Approach

The unprecedented and unusual emergence of modern science and later on its encounter with the Islamic World during the colonial and post-colonial era created chaos, confusion, and uneasiness among the Muslim masses. Consequently, the Muslims got heavily engaged in defining their approach and methodology *vis-à-vis* Western Civilization. The new, rather alien Civilization for the Muslims was predominantly based on material knowledge, technical know-how, innovation, invention and dominance of the world markets with its products. However, dominating the entire globe, it still failed miserably to provide the human soul a ray of light, a hint of (spiritual) inspiration or a strand of faith. Though it achieved an unexpected economic and technological advancement, but at the same time failed to cure the anxious souls. Abū al-Hasan Ali Nadwi, who regards Western Civilization as one of the mightiest one, has artistically summarized the wholesome development of the Western Civilization as well as the threat it posed to the Muslims. In the following lines he has expressed:

Towards the middle of the Nineteenth Century the Islamic World was called upon to face a grave and intriguing problem [due to the encounter with the

fresh Civilization], on its approach to which hung the very question of its survival as a free and self-respecting unit in the world and possessing distinctive personality of its own.

It was the problem posed by the civilization that was fresh, energetic and ambitious and overflowing with the potentialities of expansion and progress—we mean, Western Civilisations which deserved to be ranked among the mightiest civilization known to the history of mankind.²⁶

In modern times, Muslim thinkers were and still are engaged in presenting their views on the issue of modern science and its compatibility with religion. While observing the approach of the Muslims in tackling this problem, one comes across three significant methods and approaches. The first one is that of rejection and opposition to Western civilization in *toto* and complete refusal to enquire 'positives' and 'negatives' of this powerful civilization. The second approach is a neutral one; that neither supports nor opposes the above civilization (approach of indifference).²⁷ The third method is the moderate one in which one delves deep, enquires and explores fully the bedrocks of this civilization. What is significant in the approach is to take that ingredient from the Western Civilization which is fruitful and beneficial and accordingly, reject and refrain from that which is detrimental and fruitless.

The first two approaches are by far 'negative' in all the senses as they can only lead the Muslim World toward further backwardness and remoteness. So, what is needed is to implement the third approach for having far reaching consequences and if desiring to solve the problems the Muslim World is currently experiencing. One finds, while comprehending what Said Nursi has said in *Risale-i-Nur*, the advocacy of the aforementioned third method, thus, therein rests the uniqueness of the reformative activities of Bediuzzaman Said Nursi.

Before reflecting on the views and approach of Said Nursi regarding the problem, it is demanding to briefly mention the environment in which he lived. Said Nursi encountered a period in which scientific advancements, technological development, materialism and communism were at their climax. On the other hand, these very developments were used as a tool for spreading immorality as well as for raising doubts in the minds of the Muslims *vis-à-vis* Islam. Also, in his homeland—Turkey, in the late Ottoman period attempts were made aimed at large to modernize the country. The situation presented such a picture as if the Western Civilization was the only model left to be imitated in or-

der to achieve success.²⁸ Isra Yazicioglu writes:

While the nineteenth and early twentieth century was a time of great enthusiasm about science and technology in both the Western and the Muslim worlds, it was also a time when the ideas of atheism and materialism were becoming much more pronounced than ever before. In fact, many of the Western-educated elite in Nursi's milieu of late Ottoman and early Turkish period saw the successes of science and technology as lending support to a materialist and an atheistic worldview.²⁹

In the times of Said Nursi, a good number of Muslim intellectuals stood for the integration process of religious and modern sciences "in such a way that sheds light not only on the relevance to the present situation, but also in a way that defines universal principles."³⁰ Among them, the prominent one was Muammad Abdūh, who believed that "Science was a way of life rooted in freedom and progress; in its pure form, science, when properly married to religion, brings society to fulfillment."³¹

Bediuzzaman Said Nursi—the Turkish religio-spiritual reformer—was greatly "interested in reconciling faith and reason, and Islam and science."³² His early life which he refers as 'Old Said' represents a figure who is excited more than enough about scientific progress and technological advancement. It proved to be this period, wherein one observes Said Nursi welcoming modern science with lot of enthusiasm and passion, "albeit not without exhortations on maintaining faith and serving humanity in God's name."³³ The 'Old Said' besides highlighting the significance of reason invited Muslims to study meticulously modern science and its underpinning values so as "to appreciate the Creator better."³⁴

Said Nursi displayed a complete dissatisfaction toward the division of education system between *maktab* and *madrasah* in the country. *Maktab* system dealt with the modern sciences and the *madrasah* with the religious sciences. His showing of discontent represents in some way or the other that the union and inseparability of religious and modern science is in the current times an obligatory act.³⁵ It is this principle that should form a basic starting point in terms of education policy. In an endeavor to weld and reform these two seemingly conflicting systems, Said Nursi dreamt of establishing a University³⁶ in eastern Anatolia namely *Madresatü'z Zehrā*, with an intention to endow the seekers with both religious and modern education and accomplish his dream thereof.³⁷

Initiating a dialogue between science and religion, Nursi attempted to develop a theological understanding of nature, as he revealed that the theology shared if not totally but to a great extent, the same domain as the natural sciences.³⁸ He does not consider science as something that is alien or something that is beyond the realm of religion. According to him, ". . . man has been awakened and aroused by modern sciences in particular; he has understood the true nature of humanity."³⁹ It means that Said Nursi tried to manifest that all the knowledge is religious, irrespective of the source. Going into the *Risale-i Nur* of Bediuzzaman Said Nursi, one finds at large no opposition or dichotomy between science and religion. This is further explicated and elaborated in 'The Damascus Sermon' as below:

Bediuzzaman thus demonstrated in the form of easily understood stories, comparisons, explanations, and reasoned proofs that, rather than the truths of religion being incompatible with the findings of modern science, the materialist interpretation of those findings is irrational and absurd. Indeed, Bediuzzaman proved in the *Risale-i Nur* that science's breathtaking discoveries of the universe's functioning corroborate and reinforce the truths of religion.⁴⁰

At one more place, Said Nursi says that "[a]ll science and human progress outside religion and belief is worth nothing, like the heroism of Rustam and Hercules."⁴¹ He further says that "at the end of time, mankind will pour into science and technology. It will obtain all its power from science. Power and dominion will pass to the hand of science."⁴² Said Nursi further holds that "the conscience is illuminated by the religious sciences, and the mind is illuminated by the physical sciences and wisdom occurs through the combination of these two."⁴³ Before him, religious education is the 'light of conscience' and modern education the 'light of mind,' and when both are combined together the 'truth' is revealed and if alienated then the former gives rise to 'skepticism' and the later to 'fanaticism'.⁴⁴ The whole discussion makes it quite evident that as per Said Nursi there is no valid contradiction between the two sciences; and that any perceptible disagreement between them is only due to the misunderstanding of either one. In this case, it is very much fitting to quote *hire verbatim*:

Indeed, far from contradicting them, in uncovering the order and working of the universe, science broadens and deepens knowledge of the truths of belief. In the *Risale-i Nur* many descriptions of the Divine activity in the universe are looked at through the eyes of science, and reflect Bediuzza-

man's knowledge of it. The Risale-i Nur shows that there is no contradiction or conflict between religion and science.⁴⁵

To sum up, Said Nursi's *weltanschauung* and polemics displays that he was very much keen and interested in salvaging a sense of cooperation and integration between religion and science. It must also be borne in the mind that in the later part of his life (Old Said), he never supported modern science unconditionally and unequivocally, rather necessitated that for the sprouting of a real spiritual development, in addition to embracing modern science, sticking to the religious principles is inevitable. To be at variance with the teachings of Islam on one side and think of prevailing on the other side is to live in a fool's paradise. History is the testimony to the fact that the Muslims progressed, advanced and reached the zenith of their glory as long as they stuck to the teachings of Islam. Its reverse happened not because the Muslims lacked the resources (intellectual or natural) but solely because we pulled off ourselves from the teachings of Islam.

Conclusion

The onslaught of Western Civilization has not only created conflicts and tensions especially among the Muslims, but has also resulted in unbalancing the human behavioral and thinking patterns. Europe's subjugation of the Muslim lands cemented the way for imbibing of the 'alien thinking' by the Muslim masses, thus paving the way to 'religion-science controversy.' Such a process ultimately led to the division of the knowledge into religious and modern on the one side and condensed the probabilities—if not fully but to a great extent—of bridging the gap between the two on the other. It was primarily this factor which forced Muslim intellectuals and reformers to make zealous endeavors so as to hook up the two systems.

In the same vein, Bediuzzaman Said Nursi pioneered the movement both practically as well as intellectually so as to integrate and reconcile the religious and modern sciences, and thereafter establish a unitary education system through the revitalization of knowledge. His practical approach coupled with the writings on this issue was closely associated and connected with what he himself witnessed in the world in general and in Muslim countries in particular. The main objective of his what we call 'inventiveness' was to produce such a generation of Muslims who would be totally sincere, devoted, and committed to the advancement of the Islam and Muslims. To sum up, Bediuzzaman Said Nursi without any doubt deserves all the credit, appreciation, and admiration for revitalizing and reconciling these two apparent

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- ²³ N. Amir, et al, *THE FOUNDATION OF SCIENCE AND TECHNOLOGY*, 146-47.
- ²⁴ Abdul Rashid Agwan, "Introduction" in *Contemporary Medical Issues In Islamic Jurisprudence*, ed. Abdul Rashid Agwan (New Delhi: IFA Publications, 2006), 11.
- ²⁵ N. Amir, et al, *THE FOUNDATION OF SCIENCE AND TECHNOLOGY*, 147.
- ²⁶ Abul Hasan Ali Nadwi, *Western Civilisation Islam and the Muslims* tr. Mohammad Asif Kidwai (Lucknow: Academy of Islamic Research and Publications, 1979), 9.
- ²⁷ Ali Nadwi, *Western Civilisation*, 10-11.
- ²⁸ B. Lewis, *The Emergence of Modern Turkey* (London: Oxford University Press, 1961), 21-26.
- ²⁹ Isra Yazicioglu, "Perhaps Their Harmony is not that Simple: Bediuzzaman Said Nursi on the Qur'an and Modern Science," *Theology and Science*, vol. 11, no. 4, 2013, 339-355, 342.
- ³⁰ Retrieved from <http://www.bediuzzamansaidnursi.org/en/icerik/integratio-n-knowledge-theory-and-practice-contribution-bediuzzaman-said-nursi> (accessed on 30 March 2014)
- ³¹ As quoted in N. Amir, et al, *The Foundation of Science And Technology*, 151.
- ³² Yazicioglu, "Perhaps Their Harmony is not that Simple," 342.
- ³³ *Ibid.*
- ³⁴ *Ibid.*
- ³⁵ Retrieved from <http://www.bediuzzamansaidnursi.org/en/icerik/bediuzza-man%E2%80%99s-vision-education-and-his-%E2%80%9Cmadrasat-uz-zahra%E2%80%9D-project> (accessed on 30 March 2014)
- ³⁶ Said Nursi intended to model *Madresatü'z Zehrâ* to that of Al-Azhar University of Cairo. Although its foundation was laid in 1913, but because of the circumstances the dream was not realized because of circumstances.
- ³⁷ Said Nursi, *The Rays*, 678.
- ³⁸ Hörkürç, *Said Nursi's Ideal for Human Society*, 342.
- ³⁹ Bediuzzaman Said Nursi, *The Damascus Sermon*, tr. Şükran Vahide (New Delhi: Sözler Publications, 2010), 32.
- ⁴⁰ Said Nursi, *The Damascus Sermon*, 09.
- ⁴¹ Said Nursi, *The Damascus Sermon*, 71.
- ⁴² Retrieved from <http://www.bediuzzamansaidnursi.org/en/icerik/nursi%E2%80%99s-ideas-science-development-muslim-countries> (accessed on 31 March 2014)
- ⁴³ As quoted in Hörkürç, *Said Nursi's Ideal for Human Society*, 327.
- ⁴⁴ Sukran Vahide, *Islam in Modern Turkey: An Intellectual Biography of Bediuzzaman Said Nursi* (New York: SUNY Press, 2005), 45-55.
- ⁴⁵ Retrieved from <http://erisale.com/index.jsp?locale=en#content.en.204.681> (accessed on 31 March 2014).

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