

Integration of Knowledge: The Perspective of Bediuzzaman Said Nursi and Ismail Raj Al-Faruqi

Fadhili A. Mtani*

*History Department, Muslim University
of Morogoro, Tanzania

* قسم التاريخ ، جامعة موروجورو الإسلامية، تنزانيا

E-mail:

mtani@mum.ac.tz

Orcid:

<https://orcid.org/0000-0002-1424-0676>

Received: December 27, 2021

Accepted: July 11, 2022

Published: July 31, 2022

Citation:

Adam, Fadhili, “Integration of Knowledge: The Perspective of Bediuzzaman Said Nursi and Ismail Raj Al-Faruqi”, Istanbul, The Journal of Risale-i Nur Studies 5:2 (2022), 1-25.

<https://doi.org/10.5281/zenodo.6861739>

Abstract

Throughout history, various scholars have advanced the concept of knowledge integration. From the perspectives of two Muslim thinkers, Said Nursi and Ismail Raj al-Faruqi, this essay attempts to define the notion of Knowledge Integration, its vision, methodological framework, and its implications for the well-being of the Ummah. The two academics had an expansive vision of education that included both revealed and acquired knowledge as key components. The two scholars sought to respond to the problem of the education system of their time and undertake significant reform in the practice and method of education of the Ummah based on fundamental values and the Quranic episteme and approach to knowledge through the methodological framework that they developed, accordingly. According to the study, it is critical for the Ummah's welfare that the opinions of these great scholars be revived to make their perspectives more understandable in the project of reforming the Islamic educational system.

Keywords: Integration of Knowledge, Said Nursi, Ismail Raj al-Faruqi, Education System, Quranic Episteme.

دمج المعرفة: منظور الإمام بديع الزمان سعيد النورسي وإسماعيل راجي الفاروقي

المستخلص

هناك أطوار عديدة من العلماء على مر التاريخ في مفهوم اندماج المعارف. يحاول هذا المقال تحديد مفهوم تكامل المعرفة ورؤيته وإطاره المنهجي وانعكاساته على رفاهية الأمة من وجهة نظر مفكرين مسلمين سعيد النورسي وإسماعيل راج الفاروقي. كان لدى الأكاديميين رؤية واسعة للتعليم تضمنت المعرفة المكتسبة كمكونات رئيسية.

سعى العالمان إلى الرد على مشكلة نظام التعليم في عصرهما وإجراء إصلاحات كبيرة في ممارسة وطريقة تعليم الأمة على أساس القيم الأساسية والمعرفة القرآنية ومنهج المعرفة من خلال الإطار المنهجي طوراه. ووفقًا للبحث، فإن إحياء آراء العالمين العظيمين مهم جدا لمصلحة الأمة، ويجب جعل وجهات نظرهم أكثر فهما في مشروع إصلاح نظام التعليم الإسلامي.

الكلمات المفتاحية: دمج المعرفة، سعيد النورسي، إسماعيل راج الفاروقي، نظام التعليم، المعرفة القرآنية.

Introduction

The Muslim intellectuals' understanding of the Ummah's recovery from the bogs of backwardness in the area of human development has a history. The first, presumably from the writings of Imam Abu Hamid al-Ghazal, one of the greatest renewals of faith in history, dates to the 11th/12th century. Ghazali argued in his Magnus opus "The Revival of Religious Science" that Muslims must work to restore what he saw as contaminated religious instruction because of the nihilistic and Hellenistic philosophy that had swept the Muslim Ummah at the time (Islam, et al., 2018). Ghazali's writings and efforts influenced many scholars in the late 19th and early 20th centuries, including Sayyid Jamal ad-Din al-Afghan and Muhammad Abduh, who opened the way for the renaissance of Islamic thought as taught by the Prophet Muhammad (PBUH) and free of foreign pollution. During these two centuries, a vast swath of Muslim countries was ruled by colonial powers with a secular bent. Modernity was, to a large measure, the culmination of the western secular worldview that had scarred the Muslim psyche, and Islamic intellectuals were looking to the west, copying, and emulating what was happening in London, Paris, and other glorious European cities. Some Muslim intellectuals, such as Syed Ahmed Amir Khan (1817–1898), have stated that for Muslims to progress, they must reject their stringent orthodoxy and encourage Western-style scientific education (Pernau, 2019). From the late nineteenth century to the second quarter of the twentieth century, however, none of the desired and duplicated models of the western world view to the Muslim region was conceivable or desirable. Towns like Istanbul, Ankara, Cairo, Damascus, and Baghdad remained unchanged, while European cities glowed. Muslim academics such as Bediuzzaman Said Nursi (1877- 1960), Sayyid Abul Ala

Maududi (1903-1979), Syed Naquib Al-Attas, Ismail Raj al-Faruqi (1921-1986), and others saw and assessed the situation and condition of the Muslim Ummah that were badly affected by the maligns of colonialism and modernity from the last quarter of the 19th century, the first half of the 20th century to the end and urged for reform in the society. For them, the revival of Islam was crucial for the Ummah to reclaim its lost pride and trust. This initiative would restore Muslim capability while also bringing peace and harmony to the entire human race. The mission was entitled Islamization of Knowledge, which was later renamed Integration of Knowledge, and it was to be completed through reforming our educational system.

Many works on knowledge integration have been published, including those by Al-Attas, al-Faruqi, Kamal Hassan, and others. However, comparatively, little is known about Said Nursi's perspective on knowledge integration. To derive some possible answers as a practical solution in helping to resolve educational dualism facing the Ummah today, this article compares Said Nursi's thoughts and positive actions regarding the concept of integrated curriculum based on his proposed educational model, Madrasah al-Zahra, to Ismail Raj al-Faruqi's.

The Core and Contours of Integration of Knowledge

The question of who began the movement has been debated for the past two decades. According to Professor Rashid Moten, Sayyid Abul Ala Mawdudi first explored the idea of Islamization of knowledge in his Urdu work 'Ta'limat' in 1936. Maududi was attempting to reply to the two starkly opposing perspectives on the Muslim educational system held by traditional and modernist Muslims. Islamization of knowledge, he claims, entailed “a critical investigation of the western humanities and sciences to recast them

in conformity with Islamic precepts” (Moten, 2004). Syed Muhammad al-Naquib al-Attas, a Malaysian philosopher, used the phrase "Islamization of Knowledge" in his famous work "Islam and Secularism," in which he expressed his conviction that for a man to be free of the clutches of westernization and secularization, Islamization is essential. Although all the aforementioned personalities theoretically established the groundwork for Islamization, it was through the efforts of Ismail Raji al-Faruqi that the concept of Islamization of Knowledge was brought to the public's attention, manifested, and formalized as a well-dedicated project. His efforts culminated in the creation of the International Institute of Islamic Thought IIIT. Although Ismail Raj al-Faruqi (1921-1986) was primarily responsible for institutionalizing the project of knowledge integration, Bediuzzaman Said Nursi (1877-1960) had his ideas on the subject. From the perspectives of two Muslim thinkers, Nursi and al-Faruqi, this essay attempts to define the notion of Integration of Knowledge, its vision, methodological framework, and its implications for the well-being of the Ummah.

Meaning of Integration of Knowledge

Before delving into al-Faruqi and Nursi's perspectives on knowledge integration, it's important to grasp the general concept of knowledge integration. Integration of knowledge has been defined as follows in western thinking: "Education that is arranged across subject lines, bringing together many components of the curriculum into a meaningful association to focus on broad fields of study. It takes a holistic approach to learn and teaching and represents the dynamic real world." (Shoemaker, 1989) "One in which students comprehensively explore knowledge in multiple topics related to particular characteristics of their environment," Humphreys (1981) describes an integrated study. "The process of reading the two books

simultaneously, *al-jam'u baina al-qira'atain*," according to Kasule (2013). The first is the book of revelation, *kitaab al-wahy*, which contains Allah's signs, *ayat Allah*, and includes the Qur'an and Sunnah. The empirical science, *kitaab al-kawn*, is the second book, and it is concerned with investigating and comprehending the universe around us, or what some scholars refer to as the "actual existential" (Osman, 2013). Integration of knowledge is defined by most Muslim epistemologists as "the transdisciplinary process of blending new information (rational knowledge) into a corpus of present knowledge (revealed knowledge)" (Osman, 2013). This technique involves determining how newly acquired knowledge interacts with existing knowledge, how the old should be understood in light of the new, and how the new should be updated in light of the old.

Research Methodology

This is a qualitative study based on content analysis, which is an examination of the content of several books related to the research topic, including Ismail Raj al-Faruqi's *Islamization of Knowledge: General Principles and Workplan*, *Al-Tawhid: Its Implications for Thought and Life* and Said Nursi's *Risale-i Nur* books, *Ash-Shuaat*, *Al-Kalimat*, and *Al-Lamaat*. Analysis, comparison, and description are the strategies employed to achieve the goals of this work. The writer compared recent trends and contemporary demands from an Islamic perspective to significant literary biographies especially of Said Nursi and selected portions of *Risale-i Nur*. Finally, it arrived at conclusions, emphasizing the importance of actual follow-ups with these models of integration of knowledge project.

Integration of Knowledge according to al-Faruqi and Said Nursi

I. Model of Ismael Raji Al-Faruqi

Integration knowledge, according to al-Faruqi, is re-forming knowledge in terms of Islam (al-Faruqi, 1981). To him, integrating knowledge entails redefining and reordering the facts, rethinking the logic, and related of the data, re-evaluating the conclusions, re-projecting the goals, and doing it in such a way that the disciplines strengthen the vision and aid the cause of Islam. He claims that it is his responsibility to integrate knowledge, which he defines as "Islamizing disciplines" or "publishing university textbooks" (al-Faruqi, 1981). The contribution of Al-Faruqi to knowledge integration is undeniable. The "Islamization of knowledge" is the subject of most of his publications. Much of the theoretical explanation of Islamization of knowledge is included in his book, *Islamization of knowledge: General Principles and Work Plan*. In this essay, Al-Faruqi presents a gloomy vision of the Muslim Ummah, saying, "The Muslims today enjoy the worst conceivable image "Muslim" is stereotyped as aggressive, destructive, lawless, terrorist, uncivilized, zealous, fundamentalist, antiquated and outdated" (al-Faruqi, 1981).

Al-Faruqi recognized that approaching the project of knowledge integration would be difficult if the core reasons of the problem were unknown. Muslims could use correct curative measures to treat the problem after it has been detected. He describes the "malaise of Ummah," in which the Muslim Ummah is beset by numerous issues, including being economically poor, militarily weak, scientifically backward, politically divided, socially and culturally backward, educationally backward, morally, and spiritually weak. To put it another way, the Muslim Ummah is underdeveloped and lagging behind the rest of the globe. All these issues,

according to al-Faruqi, arise from the Muslim world's prevailing educational system.

He also suggested that these flaws in the educational system are at the root of the crisis and are creating the perfect breeding ground for it. The main educational framework in the Muslim world is marked by an impermeable divide between western or modern and secular knowledge on the one hand, and religious or traditional knowledge on the other. As Rosnani (2004) points out, this has created a major dilemma for the Muslim Ummah. Al-Faruqi, on the other hand, believes that each of these educational systems is deficient in some way. This dichotomy is to blame for the intellectual decline of the Muslim world's educational system. To begin with, it has harmed traditional Islamic education to the point where it is unable to meet and answer the issues posed by Western education. Second, some Muslims have unwittingly adopted Western secular education, which is irrelevant and secularized and thus has no connection to Muslim religious and cultural norms and values. This secular educational system emphasizes the primacy of western ideas and sees them as recognized realities that are both true and faultless jointly. The most dangerous aspect of secular education is its assumption that Quranic passages must be confirmed and verified using science.

On the other hand, the traditional system of knowledge's inadequacy may be observed in its complete rejection of any attempt to interpret Islamic scriptures through comparisons with modern scientific concepts, principles, and findings, as well as its emphasis on closing the gates of *ijtihad*. As a result of this religious-secular dualism, the "thought of the Ummah" has deteriorated and stagnated, resulting in the development of stunted Muslim

individuals, the stagnation of traditional Islamic education, the inability of Muslim societies to develop in various sectors, and the rise of radicalism, extremism, and fanaticism among certain groups of Muslims. With these facts, al-Faruqi concluded that the division of the religious and secular domains of Ummah thought is in stark contradiction to Islamic thought and that the two systems must be harmoniously integrated. He says:

"There can be no hope of a genuine revival unless the educational system is revamped, and its faults corrected. Indeed, what is needed is for the system to be formed anew. The present dualism in Muslim education, its bifurcation into an Islamic and secular system must be removed and abolished once and for all. The two systems must be united and integrated. The emergent system must be infused" (al-Faruqi, 1981).

He went on to regard Islamization of Knowledge a prelude to any genuine revival of the *Ummah* according to him.

II. Strategies for achieving the objectives of Integration of Knowledge.

Al-Faruqi proposed twelve strategic phases or work plans for attaining the intended objectives of the complete project of Knowledge Integration, as stated by Febri Priyoyudanto (2013):

1. **Mastery of the Modern Disciplines:** The categories principles, problems, and dominant themes of Western disciplines need to be mastered.

2. **Detailed Survey of Disciplines:** The genesis and historical development of a discipline and its methodologies as well as existing works need to be surveyed.

3. **Mastery of the Islamic Legacy (The Anthology):** Anthologies are collections of writings by several authors. Current Muslim scholars will have easy access to the Islamic legacy in their fields of study thanks to the anthologies of previous Muslim scholars.

4. **Mastery of the Islamic Legacy (The Analysis):** An investigation of the anthologies is required for the Western-trained Muslim scholar to highlight their contributions and relevance to today's challenge.

5. **Establishment of the Specific Relevance of Islam to each Discipline:** It is necessary to establish the contribution and significance of the Islamic legacy to each modern field in terms of its principles, techniques, objectives, accomplishments, and flaws.

6. **Critical Assessment of the Islamic Legacy:** The Holy Quran and Sunnah are part of the tradition, and they are not to be questioned or judged. However, Muslims' interpretations of these two sources of Sharia, as well as any intellectual activity is undertaken by Muslim scholars, are subject to critique and examination.

7. **Critical Assessment of Modern Discipline:** From the perspective of Islam, each discipline requires a state-of-the-art evaluation. Each discipline's approach, data, and problem, as well as its prevalent themes, must be critically scrutinized and tested for reductionism, appropriateness, rationality, and conformity with Islamic principles.

8. **Survey of the Ummah's Major Problem:** The Ummah's dilemma should be assessed and critically analysed in terms of its complexity of sources, manifestations, dialectic with other phenomena, and repercussions. At the same time, the Ummah's political, cultural, moral, intellectual, and economic issues must be addressed.

9. **Survey of the Problems of Humankind:** The difficulties that both Muslims and non-Muslims confront are included in the Problems of Humankind. Drug abuse, erosion of family ethics, nature rape, and dangers to the earth's ecological balance are examples of these issues.

10. **Creative Analysis and Synthesis:** The synthesis helps to bridge the gap between Islamic tradition and modern studies.

11. **The Production of University Textbooks and the Recasting of Disciplines in the Light of Islam.**

12. **Dissemination of Islamized Knowledge:** Muslim academics and intellectuals should have access to all the work generated.

III. Al-Faruqi on the Tawhīdic Episteme and Methodological Framework

The methodology of integration of modern knowledge in the views of al-Faruqi has been founded and explained based on *tawhid episteme*. According to Al-Faruqi, Tawhid is Islam's fundamental and unifying code, as well as the foundation of the Islamic worldview. Tawhid, he claims, is the interpretation of reality, truth, the world, space, and time, as well as man's history and purpose. To put it another way, he believes that the purpose of knowledge must be the form of nature, which is Almighty God's

creation. This is because only the Almighty God, as their author and source of revelation, is aware of these patterns. He is also the one who imparts to man His absolute and universal wisdom. This proves that Tawhid is the recognition that the truth is undeniably comprehensible, and that man is capable of grasping it (Priyoyudanto, 2013).

Al-Faruqi emphasizes the five foundations that make up the "First Principles of Islamic Methodology," in his opinion. The Unity of Allah, the Unity of Creation, the Unity of Truth and Knowledge, the Unity of Life, and the Unity of Humanity are among them (al-Faruqi, 2000). He explains that due to the limitations listed below, Islamic traditional methodology is insufficient to integrate current knowledge. For starters, it constrained and limited the meaning of important terminologies like *fiqh*, *faqih*, *ijtihad*, and *mujtahid*. The phrase *fiqh* and its offshoots, for example, are limited to the *'ulum al-shariah* rather than the understanding of Islam as the Qur'an's originality. Second, the traditional system divides *'Aql* (revelation) from *Wahy* (revelation) (reason). Third, it distinguishes between thoughts and acts. Finally, the traditional approach leads to cultural and religious dualism or the division of the technique into religious and secular pathways (al-Faruqi, 2000).

Al-Faruqi also emphasizes the importance of the essence of tawhid, which he defines as five principles. The first is dualism, which is the notion that reality is divided into two categories: God and non-god; Creator and nature. The second type is ideational, which refers to the relationship between two levels of reality. The third is teleology, which states that the universe was created with a specific purpose in mind, namely, to serve the Creator's purpose. The fourth point is man's ability and nature's malleability.

This is in line with the premise that everything is made for a reason, and hence must be possible in space and time. Finally, there is accountability and judgment, which means that man is responsible for his actions. (al-Faruqi, 1989) Without accountability or reckoning, moral obligation is impossible. Moral obligation or moral imperativeness cannot exist without judgment or the consumption of responsibility (al-Faruqi, 2000).

IV. Said Nursi and Integration of Knowledge

Biography of Said Nursi

Said Nursi was born in 1877 to a Kurdish family in eastern Anatolia, and his early years are filled with anecdotes that demonstrate his brilliance, daring nature, and ability to talk freely and convincingly. According to Turner (2009), Nursi was already granted the title *Bediuzzaman*, or "Wonder of the Age," by the ulama, or academics, of the time when he was in his teens. He received his early education in the Ottoman Empire's periphery. In a short period, he studied the Quran, Islamic jurisprudence, oratory, philosophy, history, and geography. As a result of his photographic memory, he memorized the Quran, the most major Arabic dictionaries, and several treatises on Islamic law by heart. He majored in science and mathematics, as well as learning a few foreign languages (Jameelah, 1997). During his membership in the *Darul Hikmeti'l-Islamiye* (The Academy of Higher Islamic Studies), he began authoring Quranic commentary, one of the purposes of which was to find solutions to the issues that Muslim countries, in general, were facing. As a result, it is acceptable to state that Nursi's early years include his active role in attempting to persuade government leaders such as Mustafa Kemal Ataturk to reject the West's positivist ideas. Nonetheless, Nursi was dissatisfied with the *Madrassah*

system at the time because he believed it was incompatible with the needs of modern society, and he concluded that conventional Islamic theology was insufficient for resolving questions about Islam.

V. Theoretical Dimensions and Practical Contributions of Bediuzzaman

Because of the trilemma that Turkish Muslims were confronting, Said Nursi developed his approach to knowledge integration. In Turkey, Muslims have traditionally belonged to madrasas or Sufi lodges. Before the Ottoman sultanate fell apart, western secular education had already gained a foothold in the Turkish educational system, and many Muslim intellectuals were inspired by Western ideals that erected a barrier between religion and science. The incident exacerbated an already simmering conflict between Madrasa schools, which taught Islamic sciences such as Quran exegesis, hadith, and fiqh, and the Sufi lodges, which taught the spiritual knowledge through *tasawwuf*, *tazkiya*, and *tadhkira* (Embong et al., 2017)

As a result of the aforementioned circumstance, Nursi began to promote the idea of knowledge integration as a constructive step toward educational reform and civilizational renewal (Marazi, 2010). He chastised existing institutions and mind-sets for failing to recognize the risk and proposed a new integrated solution to the problem. Nursi also stressed that Muslims should embrace the benefits of Western science and technology as a solution to the problem of a cultural gap within and beyond the Ottoman Empire, all under the flag of shared faith. Similarly, Nursi strove to connect modern scientific and technological achievements with Islam, emphasizing the value of Islamic learning institutions such as madrasahs and Sufi lodges (Embong et al., 2017). Nursi developed his ideas on educational reform and

teaching methods that may mix religious and modern sciences to achieve this. He claimed that modern science and logic were the tools of the future and that it was critical that religious sciences be taught in secular institutions while modern sciences were introduced into religious schools (Embong et al., 2017). It is this vision that prompted Bediuzzaman Said Nursi to establish the *Madrasah al-Zahra*.

VI. Madrasah al-Zahra

In 1916, Said Nursi proposed the establishment of a university known as Madrasah al-Zahra and laid out the foundations for it, including its mission, organization, curriculum, character, and funding. According to Mufrodi, (2014), Said Nursi travelled to Istanbul in 1907 to visit Sultan Abdul Hamid and persuade him of the need for the initiative of creating the Madrasa al-Zahra (Nursi, 2003). The Sultanate's officials were sceptical of the meeting between Sultan Abdul Hamid II and stated Nursi, as well as the meeting's aftermath and his desire to address the Sultan with his petition for the Madrasa al-Zahra project (Awang et al., 2015). His effective debates with the more competent Ulama of Istanbul on the government in Istanbul, which was the centre of politics, had the same influence as his disputes with the Ulama of the East had had among the authorities of the area. Because of the officials' suspicions about Nursi, he was committed to a mental institution and then to *nezârethâne* according to Awang et al., (2015). Nursi attempted to implement this teaching idea but was unable to do so due to the circumstances of the moment, particularly the outbreak of the First World War. However, throughout his life, Nursi held this notion as a sacred belief in his head, and with his unflappable spirit, he developed the project into his writing *Risale-i Nur*, labelled as the school of learning. The fundamental

goal of this project was to create a true, sincere, and dedicated Muslim citizen to overcome the Muslim mind's crisis and advance science and technology in the Muslim world. Said Nursi underlined in his *Risale-I Nur* that the best way to battle ignorance is via education. Despite this, Muslims do not fully comprehend the Qur'an's message or put its teachings into practice. That is why he advocated for this educational paradigm to fully embrace Quranic teachings. This could be accomplished by combining religious education and modern science into a single coherent system in which modern science and theology complement each other to bring peace, happiness, and wellbeing to the Muslim Ummah (Vahide, 2008).

Furthermore, Said Nursi believes that by teaching religious subjects in secular schools and positive sciences in religious schools, secular science students will be protected from impious and materialistic behaviour, while religious science students will be equipped with technological advancement and become more broad-minded (Marazi, 2015). This Nursi's opinions on integrating science and technology into education appear to be quite original and meaningful in the global educational challenge faced by Muslims. The *Madrasah al-Zahra*, if established, would serve as a platform for scholars of religion, physical science, and Sufis to congregate and participate in discourses, discussions, and exchanges of ideas to promote common understanding among them and the Ummah as a whole. In a larger sense, Nursi envisioned a university, and its establishment would have brought together a diverse group of peoples and tribes, as well as guiding intellectualism for social change. The second major thrust of Nursi's suggestions was to radically reform *Madrasa* education and to do so in a more modern way. These included the diversification of the *Madrasa* system to apply "the rule of the division of labour" (Vahide, 2012). The preachers,

who "directed the general populace," were the subject of a third category. The Madrasah al-Zahra, on a larger scale, would bring together the three educational traditions (Vahide, 2012). Finally, Nursi was concerned about universal Muslim brotherhood because the establishment of a higher-level educational institution, most likely Al-Azhar University at the time, would combine the true and sacred Islamic nationhood, which is a vibrant declaration of the Qur'an to regard all Muslim devotees as brothers (Embong et al., 2017)

In general, the Madrasah al-Zahra prototype possesses famous civilizational characteristics that make it an ideal and practical model for the Muslim Ummah. It proposes an alternative method for meeting existing material needs without sacrificing the essential values that should be imbued by knowledge to face external challenges such as atheism's hostility, the spread of materialistic tendencies, and the emergence of naturalism and other harmful philosophies. Furthermore, this paradigm is quite all-encompassing, accommodating the needs of religion, science, and morality, and therefore creating a beautiful blend of all three in a holistic way.

VII. Integrated Curriculum According to Bediuzzaman Said Nursi

According to Ali (2011), Nursi has established many principles for Muslims to follow when it comes to empowering integrated education:

- Conducting a thorough examination of all contemporary educational systems to resurrect a sustainable civilization.
- Reviewing the established religious educational system critically and completely altering its curriculum.

- Traditional religious, modern secular and Islamic spiritualism (Sufism) education systems are being merged into a more efficient and comprehensive system.
- Harmonizing the three basic parts of material, spiritual, and moral education that are required in the curriculum.
- Using three languages, sometimes known as "tri-lingual," as a medium of teaching and learning, with Arabic as a requirement and a greater emphasis on the native tongue.
- Considering Islam as a wellspring of all kinds of knowledge, including current science.
- Promoting the creation of an Islamic integrated university that integrates religion and modern sciences in a meaningful way.
- To develop the next generation of Muslims, new formulas must be developed.

VIII. The Integration of Modern Science and Religious Sciences

From this project of integration of knowledge, Nursi (2004) acknowledged and then attempted to reinterpret the traditional concept of science by combining traditional religion and current physical scientific knowledge. He advocated that religious and physical sciences be taught together. Nursi provides out some clear recommendations and justifies this philosophically to confirm his stance on an integrated curriculum between secular and religious education:

- The light of the conscience is religious sciences (Religious sciences provide the conscience with light).
- The light of the mind is positive or modern sciences
- Integrating the two results in the manifestation of the truth.

- Having both sciences will aid in the development of a student's skills.
- Religious science will produce superstition if it is separated from contemporary sciences.
- And the contemporary sciences will bring corruption and distrust if they are not integrated.

FINDINGS AND DISCUSSION

The investigation discovered Bediuzzaman Said Nursi and Ismail Raj al-Faruqi's extraordinarily hard work, which has not only inspired the idea of Integration of Knowledge but also the drive for educational reform in the Islamic world, as discussed above. Their contributions have had a lasting impact on restoring the central component and essence of *tawhidic* realization, as well as reviving the scientific spirit and traditional knowledge, all while demolishing the Muslim world's overall misunderstanding and malaise. As a result of the two experts' willingness to spill their blood and wet their eyes to safeguard our ideal in the Muslim world from the intellectual obstacles that it faced, the following findings were made:

- a) Said Nursi and Ismail Raj al-Faruqi both believed that all knowledge should be based on Islamic principles. While Said Nursi believed in *ma'rifatullah*, al-Faruqi claimed that *tawhid* was at the heart of Islam. Similarly, Muslims should not rely on the secular educational system merely, because it contains elements that are incompatible with the Islamic viewpoint.
- b) We must return to the teachings of both Said Nursi and Ismail Raj al-Faruqi's consent that the western philosophy of modernity and

humanity has failed for man to live a purposeful life and principles of the revelation. Islam was a unique religion given to human beings to save them from all types of bankruptcies and wrongdoing.

Having observed that, this work also recommends the following:

- a) Both current scientific and religious sciences must be synced as part of an integrated curriculum. Subject content must span both types of sciences and be taught following a learner's interests and demands.
- b) Religious sciences, on the other hand, must be based on Quranic study and Islamic values. Every learner's basic religious sciences must be personal duties (fard 'ain) to properly govern his or her soul and become a good servant of Allah.
- c) The positive sciences and philosophical knowledge must be combined since this will result in optimistic and dynamic professionals who are not worldly possessed and mechanistic in their actions.
- d) The restoration of philosophical inquiry in the Islamic educational system is required for the rebirth and rejuvenation of Islamic culture. This is crucial for improving Muslims' reasoning skills as well as the revival of Islamic intellectuality. This could be the only way to recover from the intellectual paralysis that has plagued the Muslim community in recent years. Philosophy had undoubtedly been taught in Sunni schools of thought in the past to improve rational thinking. A learning tool is a philosophizing process.
- e) For East African Islamic universities, it is high time that the idea of Integration of Knowledge is introduced in the curriculum for both undergraduate and graduate students.

Conclusion

In general, Bediuzzaman Said Nursi and Ismail Raj al-Faruqi's dynamic and practical contributions to knowledge integration, as well as their philosophical arguments and epistemological principles, must be protected and expanded. To advance the aims and aspirations of Integration of Knowledge in modern times, their aspirational effort and struggle in championing the project of Integration of Knowledge must be advanced. This could include recognizing and honouring their contributions to the effort to raise the consciousness of Muslim thinkers, leaders, and educators. As a result, it is critical for Muslim intellectuals to completely grasp the concept and work together to attain it.

References

1. Al-Attas, M. N. (1985). *Islam, Secularism and the Philosophy of the Future* (p. 127138). London: Mansell.
2. Al-Faruqi, I. R. (1983). *Al-Tawheed; Its Implications for Thought and Life*, (Kuala Lumpur: International Islamic Federation of Student Organization).
3. Al-Faruqi, I. R. (1987). *Islamization of Knowledge: General principles and work plan*. International Institute of Islamic Thought.
4. Al-Faruqi, I.R. (1982). *Islamization of Knowledge: Problems, Principles, and Perspective*, Herndon USA: International Institute of Islamic Thought.
5. Ali, M. Y. (2011). "Integration of knowledge in theory and practice: the contribution of Bediuzzaman Said Nursi" *Bangladesh Journal of Islamic Thought*, 7 (9), 42-62.
6. Ali, Muhammad Mumtaz. (2013). *Issues in Islamization of Knowledge Applicable to Academic Disciplines: As Expounded by Four Muslim Thinkers*. Kuala Lumpur: IIUM.
7. Ali, M. Y. (2011). "Integration of knowledge in theory and practice: the contribution of Bediuzzaman Said Nursi" *Bangladesh Journal of Islamic Thought*, 7 (9), 42-62.
8. Ashraf Khaja, M. (2018). Nationalism in the Writings of Iqbal and Said Nursi: a comparative study of their perspectives. *Islam and Muslim Societies: A Social Science Journal*, 11 (1)
9. Awang, R., Yusoff, K., Ebrahimi, M., & Yilmaz, O. (2015). A Challenge from Teaching to Social Movement: Bediüzzaman Said Nursi's Struggles for Modification in Turkey. *Mediterranean Journal of Social Sciences*, 6(6 S1), 444.

10. Embong, R., Rahman, A. A. A., Ibrahim, M., Abdullah, R. T., Adam, F., Omar, S. H. S., ... & Omar, N. A. C. (2017). Integrated education as a solution for educational dualism from Said Nursi's perspective. *People: International Journal of Social Sciences*, 3(2).
11. Hashim, R. and Imron R. (2000). "Islamization of Knowledge: A Comparative Analysis of the Conceptions of al-Attas and al-Faruqi." *Intellectual Discourse*, 8 (1), 19-44.
12. Hashim, R. (2004). *Educational dualism in Malaysia: Implications for theory and practice*. Kuala Lumpur: The Other Press, 2nd edn.
13. Jameelah, M. (1997). *Islam in Theory and Practice*. Delhi: Taj Company.
14. Kasule, O. (2013) *Islamization of the Curriculum: The Islamic IIMC at the Kulliyah of Medicine. Paper presented at the Ibn Sina Medical College Dhakka Bangladesh on 31st March 2007*. Islamic Medical Education Resources
15. Kasule, Omar H. "A 13-Year Experience of Integrating Islamic Values In The Medical Curriculum In South-East Asia." *FIMA Year Book 2009: Medical Education And Professional Ethics* (2009).
16. Marazi, H. (2015). "*Empowering Education with Values and Integration of Religion and Science: Madrasah Al-Zahra Model*", Proceedings of International Conference on Empowering Islamic Civilization in the 21st Century, Universiti Sultan Zainal Abidin, Malaysia.
17. Markham, I.S and Pirim, S.B. (2011). *An introduction to Said Nursi: Life, thought and writings*. Ashgate Publishing, Ltd.

18. Moten, A. R. (2004). "Islamization of Knowledge in Theory and Practice: The Contribution of Sayyid Abul A'lā Mawdūdī." *Islamic Studies* 43, no. 2, 247-72.
19. Mufrodi, A. (2014). "Madrasah Al-Zahra as an Ideal Education Institution", proceeding of International Bediuzzaman Said Nursi and Risale-i Nur Symposium on Civilization, Jakarta, Indonesia, 2014.
20. Mufrodi, A. (2014). "Madrasah Al-Zahra as an Ideal Education Institution", proceeding of International Bediuzzaman Said Nursi and Risale-i Nur Symposium on Civilization, Jakarta, Indonesia, 2014.
21. Nursi, S.B. (1996) *The Flashes*. Istanbul: Sozler. (Original work published 1956).
22. Nursi, S.B. (1997). *Muhakemat*. Istanbul: Sozler. (Original work published 1956).
23. Nursi, B.S. (2003). *Divan-ı Harb-i Örfi*, Istanbul, Sozler
24. Nursi, S.B. (2004). *Munazarat*. (S. Vahide, Trans). Istanbul: Sozler. (Original work published 1956).
25. Nursi, S.B. (2005). *The Damascus Sermon*. (Ş. Vahide, Trans). Istanbul: Sozler. (Original work published 1956).
26. Nursi, S.B. *The Reasonings: A key to understanding the Qur'an's eloquence 1873-1960*. (Original work published 1956).
27. Sulaiman, Sa'idu. (2000) *Islamization of Knowledge; Background, Models, and the Way Forward*. Nigeria: The International Institute of Islamic Thought.
28. Shoemaker, B. J. E. (1989). *Integrative Education: A Curriculum for the Twenty-First Century*. *OSSC Bulletin*, 33(2), n2.

29. Ushama, T. (2011). *Islamic Revealed Knowledge: Dimensions of Thought*. Kuala Lumpur: IIUM Press.
30. Turner, C. (2009). Hasan Horkuc, Said Nursi. London: Oxford Centre for Islamic Studies. *IB Tauris*.
31. Vahide, S. (2008). A Survey of the main spiritual themes of the Risale-i Nur, in spiritual dimensions of Bediuzzaman Said Nursi's Risale-i Nur. (Ibrahim M. Abu-Rabi', eds). State Albany, USA: University of New York Press.
32. Vahide, S. (2012). *Islam in modern Turkey: an intellectual biography of Bediuzzaman Said Nursi*. Suny Press.
33. Islam, T., Gilani, S. M., & Khatun, A. (2018). Integration between Pure Rational and Revealed Knowledge: An Analysis of Al-Ghazali's Views. *Advanced Science Letters*, 24(4), 2799-2801.
34. Malik, I. H. (2017). Sir Syed Ahmed Khan: reconstructing the discourse of a pioneering Muslim modernist.
35. Pernau, M. (2019). Fluid temporalities: Saiyid Ahmad Khan and the concept of modernity. *History and Theory*, 58(4), 107-131.