



KNOWLEDGE, FAITH, AND DIALOGUE: SAID NURSI'S CONTRIBUTION TO THE DISCOURSE ON INTERRELIGIOUS HARMONY IN THE MODERN WORLD

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Abstract: The modern world grapples with persistent religious discord, a stark contradiction to the yearning for global harmony. This paper explores Bediuzzaman Said Nursi's intellectual contributions, particularly his emphasis on the integration of ilmu (knowledge), iman (faith), and dialog (dialogue), as a potent framework for fostering religious harmony. Nursi's thought, often misunderstood or oversimplified, offers a compelling counter-narrative to the prevailing secularist assumptions that frequently dismiss religious conviction as a source of conflict. His vision challenges the artificial schism between scientific reason and spiritual truth, arguing instead for their profound complementarity, a perspective that could re-orient contemporary educational and societal approaches. The true value of his work lies not merely in its theological depth, but in its pragmatic application for cultivating a pluralistic mindset. Dismissing Nursi's ideas risks perpetuating the intellectual fragmentation that underpins much of today's religious tension, leaving societies ill-equipped to build genuine understanding.

Keywords: Nursi, Religious Harmony, Knowledge Integration, Interfaith Dialogue, Modernity



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INTRODUCTION

The twenty-first century, for all its technological marvels and interconnectedness, remains stubbornly fractured by religious animosity. Headlines scream of sectarian violence, cultural clashes, and a general unease that festers between communities of differing faiths. It is a peculiar paradox: as communication channels multiply, genuine understanding often dwindles. Conventional wisdom, particularly in certain Western intellectual circles, frequently casts religious belief itself as the primary antagonist in this drama, pushing for its relegation to the private sphere as a prerequisite for public peace. This stance, however, overlooks the enduring human need for meaning, a void often filled, for better or worse, by spiritual conviction. The problem, then, is not religion's presence, but its often-unexamined role in public life and its perceived incompatibility with reason.

Surprisingly, despite countless initiatives for interfaith cooperation and academic studies dissecting religious conflict, we still struggle to articulate a truly robust, intellectually coherent, and practically implementable model for sustained religious harmony that respects both faith and reason. Many efforts feel superficial, skirting the fundamental theological and epistemological differences that often fuel tension. They preach tolerance without adequately addressing the underlying frameworks of belief that shape individuals' worldviews. This failure leaves a critical gap, allowing extremist narratives to flourish in the vacuum of genuine intellectual engagement. We seem content with a fragile truce, rather than striving for profound mutual respect rooted in shared intellectual ground.

Bediuzzaman Said Nursi (1877–1960), a prominent Islamic scholar from Turkey, presents a compelling, if often overlooked, intellectual architecture that directly addresses this deficiency. His extensive corpus, the *Risale-i Nur*, was crafted amidst the seismic shifts of the late Ottoman Empire and the fiercely secular Turkish Republic, a period ripe with existential questions about faith's place in a modernizing world. Nursi did not advocate for a retreat from modernity; rather, he sought to re-contextualize Islamic thought to confront its challenges head-on. His approach pivots on the intrinsic relationship between *ilmu* (knowledge), *iman* (faith), and the necessity of dialog (dialogue) as a pathway to authentic religious harmony. This study argues that Nursi's integrated philosophy offers a vital, yet underutilised, resource for navigating the complexities of modern religious coexistence. It is a philosophy that insists on the integration of religious and scientific understanding, rather than their segregation, as the foundation for a more peaceful global society.

LITERATURE REVIEW

The discourse surrounding religious harmony in the modern era frequently oscillates between two poles: a secularist insistence on the privatisation of faith, and various faith-based attempts at intergroup conciliation. Bediuzzaman Said Nursi's intellectual project offers a distinct, third pathway, one that integrates epistemology and spirituality with a practical methodology for coexistence. This literature review critically examines existing scholarship on Nursi's contributions, particularly concerning *ilmu*, *iman*, and dialog, to highlight their potential for shaping contemporary discussions on religious harmony.

Much of the academic work on Said Nursi correctly identifies his central preoccupation with the integration of religious and modern sciences, a direct response to the perceived dichotomy of knowledge in his time (Bisati, 2016; Ozdemir, 2016; Usim, 2025). Nursi lamented the separation of

madrasah (religious schools) and mekteb (secular schools), arguing that such division fostered either religious fanaticism devoid of rational inquiry or secular materialism detached from spiritual guidance (Bisati, 2016). He firmly believed that the conscience finds light through religious sciences, while the mind is illuminated by physical sciences, with true wisdom arising from their combination (Bisati, 2016). This integration, often termed "holistic education," is not merely pedagogical but deeply philosophical. Rasmuin (2022) expands on this, highlighting how Nursi's holistic thought integrates ilmu (knowledge), akhlak (morals), and spiritualitas (spirituality) to produce individuals who are not just academically intelligent but also possess strong character. Wahab (2025) echoes this, asserting that Nursi rejected the secularisation of knowledge, advocating for a monotheistic epistemology rooted in both revelation and reason. This challenges the notion that scientific progress necessitates a retreat from faith; rather, Nursi saw them as complementary paths to understanding the divine reality (Yazicioglu, 2013). Aydin (2017) further reinforces this by examining Nursi's "mana-i harfi" approach, which seeks to reconcile faith and science by interpreting the universe as signs pointing to a Creator, thus building character through a deeper understanding of scientific knowledge. The relationship between iman (faith) and aql (reason) is another recurring theme. Nursi argued that reason is not only capable of knowing God but must be used for this purpose, especially in a modern era defined by rationality (Al-Hamid, 1995). However, this intellectual emphasis does not diminish revelation; instead, revelation holds a higher position, guiding reason to its full potential (Al-Hamid, 1995). This nuanced stance positions Nursi as a bridge-builder between traditional Islamic theology and modern thought, avoiding both uncritical adherence to tradition and wholesale adoption of secular rationalism. Saritoprak (2021) notes that for Nursi, there was no inherent conflict between science and faith; they were allies in constructing human civilisation. This perspective is vital, as it offers an alternative to the "problem of authoritarianism" found in both religious and secularist discourses, where clashes between faith and reason often stem from a misunderstanding of their respective domains (Yazicioglu, 2013).

Beyond epistemology, Nursi's thought extends to the practicalities of religious coexistence, directly addressing the theme of dialog. Khan (2025) and Abdullah and Iqbal (2018) both underscore Nursi's belief in plurality and a strong civic sense, highlighting his praise for diversity at a time when such ideas were not commonplace. Nursi encouraged Muslims to move beyond jealousy and embrace inclusivity, seeing diversity as life's beauty (Khan, 2025). This is not a passive acceptance but an active engagement. Bhat (2019) specifically explores Nursi's views on religious dialogue, noting his acceptance of pluralism and his call for cooperation among "People of the Book" (Muslims and Christians) against common enemies like atheism and unreligious ideologies. This perspective is not relativist but rather emphasises the individual's role in interpretation within a broader framework of divine truth (Bhat, 2019). Sayilgan (2014) delves into Nursi's ethics of non-violence, demonstrating how his advocacy is rooted in a Qur'anic framework that prioritises compassion and mercy, offering a re-interpretation of jihad suitable for fostering Christian-Muslim relations. This non-violent approach, termed "positive action," involved disseminating Qur'anic messages and promoting peace, even in the face of severe persecution (Sayilgan, 2014).

Indeed, the contemporary relevance of Nursi's thought for peacebuilding and interreligious understanding is increasingly recognised. Obaidullah (2015, 2019) argues that Nursi's *Risale-i Nur* provides persuasive guidance for fostering harmonious relationships between Islam and the modern world, particularly through its emphasis on tolerance and unity. This is particularly pertinent in multi-religious societies, where his ideas could serve as a model for peaceful coexistence. Michel (2003)

also highlights Nursi's contribution to understanding war and the path to peace in the 20th century, noting his personal experience of global conflicts and his subsequent spiritual pilgrimage towards a civilisation based on truth, justice, and harmony. Zaidin (2025) further strengthens this point by proposing the integration of Nursi's spiritual and educational perspectives into contemporary multicultural education systems. Zaidin (2025) asserts that Nursi's emphasis on interfaith dialogue can reduce prejudice and stereotypes, strengthening social harmony and cooperation among diverse communities.

While the scholarship generally agrees on Nursi's profound impact and his vision for integrating knowledge and promoting dialogue, some areas warrant further critical examination. For instance, Yazicioglu (2013) subtly suggests that Nursi's journey regarding science and religion might have involved some shifts, becoming more cautious about modern science after World War I. This implies that the "harmony" might not always be as straightforward as some celebratory accounts suggest. Furthermore, while Nursi advocated for pluralism, it was often framed within a cooperative effort against perceived common threats like atheism (Bhat, 2019), which, while pragmatic, might not fully satisfy more expansive, post-secular models of pluralism that seek mutual affirmation beyond common enemies. Ramli (2016) and Zakariya and Wardat (2023) focus heavily on Nursi's influence on Muslim identity and education in Turkey, which, while crucial, sometimes limits the broader implications of his universal message for a truly global, interreligious context.

Ultimately, the existing literature firmly establishes Said Nursi as a critical figure whose intellectual framework for integrating ilmu, iman, and dialog offers substantial resources for addressing modern religious disharmony. However, a deeper, more critical engagement is required to unpack the nuances of his approach, particularly how his specific historical context might shape the applicability of his ideas in vastly different contemporary settings, and how his practical methods for dialogue can be translated effectively beyond his immediate circle of influence. The challenge lies not just in understanding Nursi's vision, but in rigorously evaluating its practical efficacy and potential limitations in a world vastly different from his own.

METHODOLOGY

The current investigation employs a conceptual and document analysis methodology, a deliberate choice reflecting the intricate nature of Bediuzzaman Said Nursi's intellectual legacy and its implications for modern religious harmony. This approach was not a default; it was a carefully reasoned selection, prioritising depth of intellectual engagement over empirical generalisability. We deliberately chose this method because the core of Nursi's contribution lies in his philosophical and theological propositions, embedded within his voluminous writings, the *Risale-i Nur*, and its subsequent interpretations by scholars. A quantitative study, reliant on surveys or statistical models, would inevitably flatten the rich, multidimensional texture of his thought, reducing complex ideas to measurable variables that fundamentally misrepresent their essence.

To avoid the bias of superficial engagement, we focused on scholarly articles, peer-reviewed journals, and academic theses that explicitly discussed Nursi's concepts of ilmu, iman, and dialogue. The selection process was far from passive. We initiated a rigorous search using keywords in both English and Malay, such as "Said Nursi religious harmony," "Nursi interfaith dialogue," "integration of knowledge Said Nursi," and "Risale-i Nur peace." This initial sweep yielded a broad spectrum of texts. The next step involved a critical filtering process. We prioritised works that demonstrated a

direct engagement with Nursi's primary texts or offered in-depth exegesis of his philosophical positions. Mere mentions or brief summaries were largely disregarded. To ensure academic rigour, we focused exclusively on publications from reputable academic presses, established university repositories for theses, and indexed scholarly journals. This stringent criterion deliberately excluded popular articles, blog posts, or unverified online content, which, while sometimes informative, often lack the methodological transparency and peer review necessary for academic grounding.

The thought process of selecting sources involved a constant evaluation of their intellectual weight and their direct relevance to the study's central themes. For example, when encountering articles discussing Nursi's educational philosophy, we assessed whether they connected this philosophy to the broader goal of religious harmony, rather than solely focusing on pedagogical techniques. Similarly, discussions on iman were scrutinised for their explicit links to rationality and the potential for inter-religious understanding. This was a manual, thoughtful selection, driven by a researcher's judgment of what truly contributed to a nuanced understanding of Nursi's framework for harmony.

The document analysis itself involved several stages. First, we conducted an iterative reading of the selected texts, initially to identify overarching themes and then to extract specific arguments, concepts, and illustrative examples pertinent to ilmu, iman, and dialogue. This was not a linear process; new insights from one text often prompted re-reading or re-evaluation of others. Second, we meticulously cross-referenced claims made by various scholars to identify areas of consensus, divergence, and critical interpretation. This allowed for a more robust synthesis of Nursi's ideas, moving beyond simple summarisation to a more evaluative understanding of how his thought has been received and interpreted within academia. Third, particular attention was paid to the specific terminology Nursi employed, such as "mana-i harfi" (indicative meaning) or "musbet hareket" (positive action), and how these were translated and explained by scholars. This ensured that the analysis remained anchored to Nursi's original conceptualisations, even when mediated through secondary literature.

This method, while inherently interpretative, offers the most appropriate lens for dissecting a complex intellectual tradition. It allows for the exploration of philosophical underpinnings, the tracing of conceptual developments, and the critical synthesis of diverse scholarly perspectives, all of which are essential for understanding Nursi's enduring contribution to the discourse on religious harmony in a modern world. It acknowledges that ideas, particularly those aimed at transforming societal consciousness, are best understood through deep textual engagement and critical intellectual reflection.

RESULTS

Nursi's intricate intellectual system, as revealed through document analysis, coalesces around several core themes that collectively propose a unique pathway to religious harmony in a fractured modern world. These themes are not discrete; they intertwine, each reinforcing the other, forming a coherent vision.

One prominent theme is the integration of knowledge (ilmu). Nursi vehemently rejected the modern schism between religious and scientific understanding, a dichotomy he saw as crippling to both faith and reason. He argued that separating ulum al-diniyah (religious sciences) from ulum al-kauniyah al-haditsah (modern universal sciences) creates either blind fanaticism or godless

materialism (Bisati, 2016). For Nursi, the universe itself is a grand book of divine signs, and science, properly understood, is a means to read these signs, leading to a deeper apprehension of God's attributes (Yazicioglu, 2013). This is not an attempt to force scientific findings into religious dogma, but rather to cultivate an epistemological framework where both realms illuminate each other. He envisioned a holistic education system—the Medresetu'z-Zehra model—where religious schools taught positive sciences and secular schools incorporated religious truths, thus saving students from both irreligious behaviour and bigotry (Ozdemir, 2016; Wahab, 2025). This unification, he believed, would produce individuals intellectually acute and spiritually profound (Rasmuin, 2022).

A second, deeply connected theme revolves around the primacy of iman (faith) anchored in reason. Nursi insisted that true faith is not a leap into irrationality but a profoundly rational stance, indeed, the most rational conclusion one can reach when contemplating existence (Al-Hamid, 1995). He contended that the human intellect, when guided by revelation, is fully capable of discerning divine unity. Reason, for Nursi, is a gift, a tool to understand God's creation, and therefore, to strengthen faith (Al-Hamid, 1995). This is a robust defence of rational faith against both secular critiques that deem religion inherently irrational and certain traditionalist views that might distrust intellectual inquiry. Nursi's works, especially the *Risale-i Nur*, function as a tafsir (exegesis) that employs logical and rational arguments to explain fundamental truths of faith, demonstrating how belief provides the most coherent explanation of the universe (Obaidullah, 2015). This rational grounding of faith is what makes genuine interfaith engagement possible, as it provides a common intellectual currency.

The third significant theme is the cultivation of dialogue (dialog) and positive action for coexistence. Nursi did not merely theorise about harmony; he provided a practical methodology. He was a staunch advocate for religious pluralism and inter-religious cooperation, urging Muslims to unite with Christians against shared threats like atheism and moral decay (Bhat, 2019). This was not a call for syncretism but for pragmatic solidarity based on common ethical and spiritual principles. His concept of "positive action" (Sayilgan, 2014) dictated that engagement should always be constructive, avoiding violence, conflict, and negative criticism, even in the face of persecution. Nursi believed in building bridges through peaceful discourse and the dissemination of truth, rather than through confrontation (Michel, 2003). This emphasis on dialogue extends to education, where curricula encouraging interaction among students of different faiths can actively reduce prejudice and foster mutual respect (Zaidin, 2025). His vision for a pluralist society, where all citizens are respected irrespective of background, was a radical idea for his time (Khan, 2025; Saritoprak, 2021).

Furthermore, Nursi's thought highlights moral integrity and character building as foundational to harmony. He believed that education must not only impart knowledge but also develop strong moral character (akhlak) and spiritual depth (Rasmuin, 2022). This emphasis on virtue—justice, patience, generosity—is seen as essential for individuals to live ethical and responsible lives, particularly in multicultural environments (Zaidin, 2025). A society populated by morally upright individuals, whose faith is rationally grounded and whose knowledge is holistically integrated, is inherently more predisposed to peace and understanding. This personal transformation becomes the bedrock for societal harmony, moving beyond mere tolerance to genuine appreciation of differences (Zakariya & Wardat, 2023).

Finally, the theme of universalism and the unity of humanity pervades Nursi's writings. He often transcended narrow nationalistic or sectarian concerns, focusing on the greater humanity and the universal message of peace and affection (Khan, 2025). His message was not confined to a specific

group but was universal, aiming for the unity of Muslims and, indeed, all people of faith. He saw disunity, ignorance, and poverty as the common enemies of humankind, advocating a collective struggle against them (Sayilgan, 2014). This expansive worldview, rooted in the belief that all creation points to a singular divine origin, provides a powerful theological basis for seeking common ground and fostering a global civilisation built on truth, justice, and harmony (Michel, 2003).

These themes collectively present Said Nursi's contribution as a coherent, multifaceted framework for achieving religious harmony in the modern world. His ideas challenge the prevailing fragmentation of knowledge and offer a compelling vision for integrating intellectual pursuit with spiritual growth, all within a framework of active, positive dialogue and a profound commitment to universal human dignity.

DISCUSSION

Said Nursi's intellectual architecture offers a formidable challenge to the prevailing narratives that often frame religious belief as either an archaic relic or an inherent source of conflict. The core of his contribution, the seamless weaving of *ilmu*, *iman*, and dialog, presents a compelling alternative for navigating the complexities of modern religious harmony. It is entirely possible that the persistent failure of many interfaith initiatives stems from their superficial engagement with the epistemological foundations of belief systems, a flaw Nursi's approach directly remedies.

Consider the pervasive dichotomy between science and religion, which often pushes faith into an irrational corner. Nursi's insistence on the integration of knowledge directly confronts this. Bisati (2016) and Ozdemir (2016) demonstrate that Nursi did not merely tolerate scientific inquiry; he elevated it, seeing the natural world as a grand text revealing divine attributes. This is not a simplistic harmonisation; it is a profound re-orientation of purpose. If science, as Nursi argued, is a means to read the 'Book of the Universe' and deepen one's appreciation of the Creator, then scientific literacy becomes a religious imperative, not a threat. This hints at a deeper issue: a modern education system that segregates scientific and religious learning might inadvertently be cultivating the very intellectual fragmentation that leads to spiritual anomie or uncritical fundamentalism. Wahab (2025) suggests Nursi's rejection of secularised knowledge offers a monotheistic epistemology, implying that a truly integrated curriculum could produce individuals with both intellectual acumen and spiritual grounding, a perspective Rasmuin (2022) strongly supports with his work on holistic education. The practical implication here is enormous: imagine educational institutions where physics lessons naturally lead to discussions of cosmic design, or where religious studies are informed by historical and sociological inquiry. This might mitigate the intellectual crises many young people face, torn between scientific explanations and inherited faith, as Aydin's (2017) "mana-i harfi" approach posits. Furthermore, Nursi's emphasis on rational faith (*iman*) provides a robust counter to the notion that belief is inherently irrational. Al-Hamid (1995) makes it clear that for Nursi, reason is not just capable of knowing God, but obligated to do so. This is a powerful assertion in an age where religious belief is often dismissed without serious intellectual engagement. If faith is indeed the most rational conclusion derived from a comprehensive understanding of existence, then the grounds for dismissing it as mere superstition crumble. Yazicioglu (2013) observes that Nursi's approach challenges "authoritarianism" in both religious and secular discourses, implying that a faith grounded in reason can stand confidently in the public square, inviting scrutiny rather than fearing it. This is crucial for genuine dialogue. Without a rationally defensible faith, interfaith discussions can devolve into polite

but ultimately meaningless exchanges of personal feelings. Nursi provides the intellectual bedrock for a more substantive engagement, where different faith traditions can explore shared rational pathways to ultimate truth, as Obaidullah (2015) suggests with the *Risale-i Nur*'s logical arguments for faith.

Perhaps the most immediately practical aspect of Nursi's thought for religious harmony is his advocacy for dialogue and positive action. Khan (2025) and Abdullah and Iqbal (2018) highlight his championing of plurality and civic sense, which was remarkably progressive for his era. This was not a call for superficial tolerance but for an active, empathetic engagement with others. Bhat (2019) details Nursi's call for cooperation between Muslims and Christians against common ideological threats, suggesting a pragmatic ecumenism that prioritises shared moral and existential concerns. This "positive action" (Sayilgan, 2014) is a methodology of non-violence and constructive engagement, even in the face of adversity. It is a philosophy that rejects retaliatory aggression, focusing instead on the dissemination of truth and the cultivation of peace, as Michel (2003) observed regarding Nursi's response to war. This has profound implications for conflict resolution today. Instead of merely managing conflict, Nursi urges a proactive stance of mutual understanding and cooperation. Zaidin (2025) rightly points out that integrating Nursi's approach into multicultural education can actively reduce prejudice, demonstrating a clear pathway from philosophical principle to concrete social impact. Saritoprak (2021) reinforces this, noting Nursi's advocacy for a pluralist society where all citizens are respected, regardless of background, a vision desperately needed in many contemporary nation-states grappling with diversity.

The emphasis on moral integrity and character building (Rasmuin, 2022; Zaidin, 2025) is also a vital, if often overlooked, component. True harmony cannot simply be legislated or enforced; it must emerge from the internal disposition of individuals. If education cultivates virtues like justice, patience, and compassion, as Nursi advocated, then individuals are better equipped to navigate differences with empathy rather than hostility. This suggests that societal harmony is not an external construct but an aggregate of individual moral transformations. Zakariya and Wardat (2023) highlight how this fosters a sense of belonging and purpose, crucial elements for social cohesion in diverse communities.

Finally, Nursi's universalistic vision transcends narrow identities (Khan, 2025). His focus on common enemies like ignorance, poverty, and disunity (Sayilgan, 2014) provides a shared framework for collective action across religious divides. This isn't about erasing differences but about finding common ground in shared human challenges and aspirations. Michel (2003) notes that Nursi's vision for civilisation is one based on truth, justice, and harmony, a goal that unites all people of goodwill. Obaidullah (2019) further suggests that Nursi's ideas could serve as a model for peaceful coexistence in multi-religious societies, indicating their enduring relevance beyond their original context.

In sum, Nursi's thought suggests that genuine religious harmony is not achieved by marginalising faith, but by integrating it rationally with knowledge, and then actively pursuing dialogue rooted in moral principles and a universal human vision. It implies that many modern societies are structurally ill-equipped to foster such harmony because they have systematically dismantled the very intellectual and spiritual frameworks that Nursi sought to build. Re-engaging with his ideas might offer a blueprint for reconstructing a more coherent and peaceful global order.

CONCLUSION

The persistent fragmentation of the modern world, especially along religious lines, demands more than superficial gestures of tolerance. It calls for a profound re-evaluation of how knowledge, faith, and human interaction are conceptualised and implemented. Bediuzzaman Said Nursi's intellectual legacy offers a compelling, integrated framework that directly addresses this urgent need. His vision, rooted in the intricate interplay of ilmu (knowledge), iman (faith), and dialog (dialogue), stands as a powerful counter-narrative to the prevailing secularist tendencies that often inadvertently exacerbate religious tensions by sidelining spiritual truth.

Nursi's most striking contribution lies in his insistent rejection of the artificial schism between scientific and religious knowledge. He did not merely suggest a coexistence but a profound integration, arguing that science illuminates the divine order of the universe, thereby strengthening faith (Bisati, 2016; Yazicioglu, 2013). This perspective cultivates an iman that is not blind but deeply rational, capable of engaging with modern thought without capitulation (Al-Hamid, 1995). Such a rationally grounded faith becomes the bedrock for authentic dialogue, moving beyond polite platitudes to substantive engagement based on shared intellectual and moral principles (Bhat, 2019; Sayilgan, 2014). His "positive action" methodology, emphasizing non-violence and constructive engagement, provides a practical roadmap for actualising this harmony in diverse societies (Michel, 2003).

The implications of ignoring Nursi's integrated approach are dire. Without a framework that reconciles reason and revelation, societies risk perpetuating intellectual and spiritual crises. Young generations might continue to drift between an uncritical embrace of secular materialism and an equally uncritical retreat into dogmatic religiosity, neither of which fosters genuine understanding or peace. The continued segregation of academic disciplines, particularly in education, will only deepen this intellectual chasm, leaving individuals ill-equipped to navigate the complex moral and existential challenges of a globalised world. We will remain stuck in a cycle of managing conflicts rather than preventing them, forever reacting to symptoms without addressing the underlying systemic flaws in our approach to knowledge and belief.

Future research should specifically test the efficacy of implementing Nursi's integrated educational model (e.g., the Medresetu'z-Zehra concept) within contemporary multicultural educational systems. This would involve designing curricula that explicitly weave scientific inquiry with theological reflection and then empirically measuring its impact on students' critical thinking, moral development, and attitudes towards religious diversity. Such a study could provide concrete data on whether Nursi's theoretical propositions translate into tangible improvements in inter-religious understanding and social cohesion.

In a world desperate for genuine peace, the philosophical and practical insights of Said Nursi offer more than just academic curiosity; they present a vital warning. To overlook his call for an integrated understanding of knowledge and faith, and a proactive commitment to dialogue, is to forsake a potent antidote to the poisons of discord. We ignore these insights at our collective peril, risking further descent into ideological fragmentation and spiritual emptiness.

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