

BEDIUZZAMAN SAID NURSI'S APPROACH ON WOMEN'S ISSUES IN *RISALE-I NUR*

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ABSTRACT

Bediuzzaman Said Nursi addressed many issues on the Muslim way of life in his famous tafsīr, Risale-I Nur. The discussion and commentaries in this tafsīr, which were written during the 1910s and 1950, are still relevant to many present-day issues. This study aims to seek out his opinions on women's issues as well as his reasoning behind the commandments of the Qur'ān and Sunnah related to them. This study will focus on the chapters and the sub-chapters in Risale-I Nur and their commentaries on women's issues and proposed solutions. This qualitative study utilizes the deductive and inductive methods, as all of the selected commentaries will be examined and categorised accordingly to the corresponding issue. The result indicates that there are several women's issues discussed in Risale-I Nur, as well as Bediuzzaman Said Nursi advices on how to utilize women's potential appropriately.

Key words: Bediuzaman Said Nursi, Women's issues, *Risale-I Nur*, Guide for Women, Turkey

1. INTRODUCTION

Bediuzzaman Said Nursi (1877-1960) was one of the most prominent Islamic scholars, reformers and spiritual leaders of the 20th century. During his lifetime, he experienced three significant periods of Turkish history in the last two centuries: the downfall of the Ottoman Empire, the changing of the Empire's constitution as well as the founding of the Turkish Republic by Mustafa Kemal Atatürk. His life traverses an important reformative period across many Islamic countries, including World War I and World War II, the abolishment of the Caliphate and divisions of Islamic countries. He witnessed how Muslims began losing their identity through Westernization and secularization and negligence of practicing Qur'ānic and Prophetic guidance in their daily lives. In order to elevate this misfortune, he took the responsibility of producing a thematic *tafsīr* that focuses on the issues of faith and clarification of doubts that persists in Muslim minds on religious matters using a rational and logic approach.

Nursi's thematic *tafsīr* and *magnum opus*, *Risale-I Nur*, deals with uncertainties that Muslims encounter in their fundamental belief. It has been fully translated into Turkish, English, Arabic and Dutch while some of its chapters have been translated into approximately 50 other languages, including Malay, Hindi, Urdu, German, Italian, Russian, Romanian, Bulgarian, Spanish, Farsi, Kurdish and Indonesian (Ab Aziz Mohd Zin; Faridah Mohd Sairi, 2009). Followers of *Risale-I Nur* span millions across the world and continue to increase due to the committed efforts of Nurcu¹ organizations that share the same objective of reviving Islamic values in the Muslim world. In Turkey, Nursi's works are the most read after the Qur'ān and ḥadīth (Zeki Saritoprak, 2008).

Due to the large number of followers, both men and women, and the highly favourable reception of *Risale-I Nur* worldwide, Nursi's outlook and opinions, particularly on women's issues, is undoubtedly valuable and worth further critical study and his ideas may provide holistic solutions for Muslims in their endeavour against liberal and secular feminism. This research thus aims to discover Nursi's opinions on women's issues in *Risale-I Nur* as well as his other writings and to uncover his outlook on women's abilities and potential. The chapters and sections in *Risale-I Nur* pertaining to women and related commentary will be studied and organized according to the issue it addresses.

2. METHODOLOGY

The study embarks on textual analysis of verses (Al-Jabbūrī, 2008) on women in *Risale-I Nur* examining all necessary ideas held by Nursi on this issue through his writings. Specifically, Nursi's works on women were gathered and assessed as a whole framework of idea representing his view over the issue. These works consist of a set of entries from his *A Guide for Women*

¹ Nurcu refers to followers of Nursi. "Nurcu" means "light" in Arabic and Turkish, which is symbolic of the Qur'Ēn. Thus, followers of Nursi accept the Qur'Ēn as a guidance in life. See Ihsan Latif, *Said Nursi: Tokoh Pembaruan Pemikiran Islam Di Turki (Biografi Dan Pemikiran)*, Fakultas Ilmu Pengetahuan Budaya, (Depok: Universitas Indonesia) 2008, p35-45.

(2012); *A Conversation with the Women, My Believing Sisters of the Hereafter* (2012a); *A Postscript to the Letter to the Young Nurcu Girls* (2012b); *A Question* (2012c); and *An Introduction* (2012d). he also forefronted his opinion on issues related to women in *The Twenty-Fifth Word in The Word* (2012e); and *The Flashes* (2007). Since the *Twenty-Fourth Flash* was specifically dedicated by Nursi to justify the ruling on the *hijāb* and Islamic attire in *Risale-I Nur*, this entry was closely studied. Another work by Nursi which hold ample importance on the issue of women was the *Munāzarāt* whereby he responded to a question on polygamy. He also included a brief justification on the Islamic inheritance system for men and women in the *Twenty-Fifth Word*. All these entries on the subject of women were then organized and structured into the framework of this article.

Philosophical approach (Wan Mazwati, 2017) was adopted to establish connections between Nursi's opinions and the views of other scholars. This is important to maintain proper weighing of ideas by looking into agreements and disagreements between scholars.

3. RESULTS AND DISCUSSION

3.1 Women According to Nursi

Women are a unique creation of Allah SWT with unique abilities and potential. Although they are biologically different from men, both were created equally and share the same responsibility as vicegerents of Allah SWT in this world. The Qur'an stated:

The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give *zakāh* and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is Almighty and Wise. (Al-Tawbah 9:71)

Nursi believed that even though men and women share the same responsibilities, they are given different means of serving Islam that is complementary to their nature. He himself acknowledged how women, particularly his mother, have influenced him and contributed to his ideas and thought. He admitted:

I am eighty years old and have received lessons from eighty thousand people. Yet I swear that the truest and most unshakeable lessons I have received are those inculcated in me by my late mother, which have always remain fresh for me. (Nursi, 2012a)

Women in *Risale-I Nur* are portrayed with powerful capabilities and potential which, according to Nursi, are very important for the strengthening and wellbeing of the *ummah*. There are at least two chapters in *Risale-I Nur* as well as other writings of Nursi that address women's issue.

Qualities and Potentials of Women from Nursi's Perspective:

Nursi described women as being pure, innocent and more advantageous than men in their motherly instinct and approach. According to Nursi, women are the manifestation of *Risale-I Nur* itself as they possess a greater degree of compassion in comparison to men. The following statement by Nursi indicates how women exhibit compassion more strongly than men:

Since one of the fundamental principles of the *Risale-I Nur* is compassion and women are champions of compassion, they are by nature more closely connected with the *Risale-I Nur* than others. (Nursi, 2007)

If the value and prestige of men are measured by their courage and valour, then the value and prestige of women are in their purity, decency and compassion. Nevertheless, this does not mean that women can be intimidated or are a liability for men in any way, as women will prove their utmost sincerity and self-sacrifice for what or who they love. When provoked, their compassion and tenderness would vanish and they will show contempt towards their enemy. Nursi provided the following analogy of this idea:

A proof of this heroism of women with respect to compassion by demanding absolutely no recompense and payment in return and by their sacrificing their very spirits, which bears no meaning of individual benefit and no hypocrisy, is that a hen bearing a tiny sample of that compassion attacks a lion and sacrifices its life for its chicks. (Nursi, 2012a)

Moreover, according to Nursi, women are dependent on men for love and attention and, in turn, men provide protection for them and for their children. Men are also blessed with hearts of peace and tranquillity, which Allah SWT created for the company of women. The Qur'ān states:

And of His signs, another one is that He created for you mates from among yourselves that you may find comfort with them, and He planted love and kindness in your hearts; surely there are signs in this for those who think about it. (*Al-Rūm* 30:21)

Women have the greatest potential as nurturers of the *ummah*. Nursi himself considered his mother to be his greatest teacher, from whom his characteristics and ideas evolved. A mother's imparting of knowledge will become her children's worldview that later continues to grow and flourish in the future. Thus, Nursi stressed on proper education for children because an improper upbringing will result in their rebellion of their mothers, as he elaborated below:

He will complain to her saying: "Why didn't you strengthen my belief and so cause me to be lost?" And in this world too, not having received a proper Islamic upbringing, he cannot respond to his mother's wondrous compassion in the way it deserves; in fact he does so very deficiently. (Nursi, 2007)

Nursi's idea is reaffirmed with a saying of the Prophet (PBUH):

Each child is born in a state of "*fiṭrah*", then his parents make him a Jew, Christian or a Zoroastrian, the way an animal gives birth to a normal offspring. Have you noticed any that were born mutilated? (Muslim, ḥadīth no. 6426)

Women are also the closest partner of their husbands and could influence the latter to varying degrees. Hence, the greatest gift for a husband in this world is the companionship of a pious wife who will remain loyal and truthful to him, both in this world and in the hereafter. Nursi recorded this in *Twenty-Fourth Flash*:

Happy the husband who sees the wife's firm religion and follows her, and himself becomes pious in order not to lose his companion of eternal life. Happy the wife who sees her husband's firmness in religion and becomes pious so as not to lose her eternal friend. Alas for the man who becomes dissolute, which will lose him forever that righteous woman. Alas for the woman who does not follow her pious husband and loses her eternal blessed friend. And a thousand woes on the unhappy husband and wife who imitate each other in sin and vice, helping one another to enter Hell-fire! (Nursi, 2007)

Nursi stressed that the preservation of these women's values towards the end of time will contribute more to Islam than the valour of men.

3.2 Women's Issues in *Risale-I Nur*

The rise of Mustapha Kemal Atatürk as the President of the Republic of Turkey was catastrophic to the Islamic institutions. Ataturk abolished the Sharī'ah courts and completely removed all influences of religion in government. The Sufi lodges and Islamic infrastructures were torn down and the Arabic script was changed to Latin script so as to remove any connection the Turks had with their Islamic past. The Turks were also prohibited from wearing clothes with religious association and women were discouraged from wearing headscarves or *ḥijāb* (Solikhun, 2013).

Nursi realised that secularism was slowly destroying the Turkish Muslims. Many women's issues also emerged and he took the responsibility to explain and tackle these issues. He dedicated *Twenty-Fourth Flash* to specifically justify the ruling on the *ḥijāb* and Islamic attire in *Risale-I Nur*. In addition to that, he also wrote a letter of advice to the Nurcu women followers, who chose to remain unmarried, emphasizing on the necessity to seek a good spouse. He also responded to a question on polygamy in a short passage in his book, *Munāẓarāt*, and included a brief justification on the Islamic inheritance system for men and women in the *Twenty-Fifth Word*.

Islamic Attire and *Ḥijāb*:

The issue of Islamic attire and *ḥijāb* existed even during Nursi's lifetime. The impact of secularization and modernization on Turkey was apparent, particularly among Turkish women.

In his *Twenty-Fourth Flash of Risale-I Nur*, he presented four wisdoms behind the ruling of Islamic attire and *hijāb* (Nursi, 2007).

The first wisdom is to protect the inherent nature of women, who are viewed as weak and delicate. Nursi stated that most women do not consider themselves to be beautiful or youthful and, thus, unveiling or not wearing *hijāb* will invoke jealousy and incite harsh comparisons between them. Women are naturally uncomfortable from the male gaze and veiling would help them elevate this problem (Nursi, 2007). Nursi's advice complemented the following Qur'ānic verse:

O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful. (al-Aḥzāb 33:59)

Ibnu Al Jawzī stated that this verse was revealed during the time of the Prophet (PBUH) to end the harassment of women when they would leave their home unveiled at night. Thus, veiling protected them from any sexual harassment by men (Abū al-Farsh al-Jawzī, 2002; Jalāl al-Dīn al-Suyūfī, 2003).

The second wisdom is to preserve the respect and love between married couples. A sincere husband will hold true to the love of his wife and remain sincere in his love even as she becomes older and less physically appealing. On the other hand, women must also remain exclusive to their husbands. Their youthful beauty should only be restricted for their husbands in return for the latter's faithfulness (Nursi, 2007). Nursi stressed on the importance in Islam to seek a religious spouse. The Prophet (PBUH) stated:

A woman is married for four (reasons): her wealth, noble ancestry, beauty and religion. Choose the religious woman lest your hand is stuck to dust (because of destitution). (Al-Bukhārī, no: 5090, Muslim, ḥadīth no: 1466)

The third wisdom is not to incite the vile nature of men. Immodest attire will destroy trust between spouses and may incite immoral thoughts in strangers. Incest and rape in families are also caused from immodest attire among family members (Nursi, 2007). A 2013 survey showed that the majority of respondents considered provocative attire as the most pervasive cause of rape in society (NOIPolls, 2013). Yūsuf al-Qarḍāwī also considered the ruling of Islamic attire as a form of Allah SWT's protection of women from people's evil thoughts and deeds (Yusuf al-Qaradawi, 1998).

The fourth and the last wisdom for wearing *hijab* is that immodest attire will destroy the institution of family. Men seek honourable and chaste women as their wives and this condition is represented through the women's attire. Nursi brought forth the ḥadīth, "Marry and increase, for at the Last Day I shall take pride in your large numbers" (Sunan Abū Dāwud, ḥadīth no.2050) as his proposition. He argued that the immodest attire of women and the unavailability of virtuous

women decrease men's desire for marriage. Loyalty is essential in marriage and the Islamic attire will boost confidence between spouses (Nursi, 2007). The aim of Islamic law, particularly the *hijab*, is actually to protect women's decency and dignity, preserve her honour from calumny while, at the same time, protect her marital relationship from anxiety and suspicion (Yūsuf al-Qarḏāwī, 1998). In *Twenty-Fifth Words*, Nursi presented the same arguments on the ruling of *hijāb* (Nursi, 2012e).

Nursi also stated that Turkish Muslims should never draw comparisons with the West in realising their life's purpose and needs as both the condition and the environment differ; such differences result in different necessities (Bickhard, 1992). His approach and reasoning in justifying his argument was more lenient than that of Mawḏūdī, who immediately considered Western ideas as evil and devoid of human element (Muhammad Rafiuddin Farooqui, 2014; Nasr, 1996). The advantage of Nursi's moderate approach was that his propagation of ideas was easily accepted by people of different background and status.

Marriage:

Nursi treated marriage as a critical topic even though he himself was unmarried. He considered marriage as a contract that could either bless or ruin people. He argued that marriage was more impactful on women than on men (Nursi, 2012f). Marriage in Islam is not merely to satisfy one's sexual needs but also to instil a harmonized institution of family that fulfils the spiritual and physical necessities of all members (Sanusi, 2012). Nursi wrote a simple response on the issue of polygamy in *Munāẓarāt* and *Twenty-Fifth Word* as well as presented a longer discussion on the necessity to find a good spouse in his advice to the female Nurcu followers.

i. Polygamy

A passage in *Munāẓarāt* highlighted the practicality of Islamic law, particularly on polygamy cases (Nursi, 2012c). Polygamy has been propagated by the West as an unjust and oppressive practice in Islam. Nursi also mentioned in *Twenty-Fifth Word* that the West considered polygamy as an uncivilized practice that is unbeneficial to men (Nursi, 2012e). Currently, polygamy still remains as an issue that invites intense debates among both Muslims and non-Muslims (Johnson, 2005). Nursi explained that Islamic law is composed of fixed and flexible laws and polygamy falls under flexible law (Nursi, 2012c).

It is evident in Nursi's discussions that he adeptly applied the logical approach to justify his opinions rather than strictly impose Qur'ānic verses for propositions. He argued that polygamy facilitates human desires in a controlled manner and initially countered the norms of the pre-Islamic pagan Arabs who had unrestricted numbers of wives. In this case, Islamic polygamy was more civilized than its preceding cultural law (Nursi, 2012c, p. 32). Furthermore, Nursi insisted that the biological objective of all species is to procreate. Thus, by permitting polygamy, men with longer and more active libido than women (whose libido recedes with menopause) could still satisfy their biological need and objective (Nursi, 2012e).

According to Nursi, polygamy conforms with the “protector” nature of men towards women (Nursi, 2007). Moreover, there are strict conditions imposed on a polygamous man to ensure justice among his wives. One of the important conditions is that polygamous men must be fair in the treatment of all their wives. Their wives must be fairly provided with food, clothing, housing and sustenance (Yūsuf al-Qarḍāwī, 1998). Moreover, through polygamy, women are protected under their rights in marriage, which directly contrasts the Western concept of mistresses and casual relationships that provides no limit or guarantee of women’s rights (Yūsuf al-Qarḍāwī, 1998). In Nursi’s view:

If it is bad in some respects, it is the better of two evils. And the better of two evils is relative justice. (Nursi, 2012c)

Nursi’s arguments on polygamy were limited and undetailed, particularly on his reasoning, explanation and evidence. However, nowadays, with advancements in biological and psychological sciences, discussions on polygamy have evolved to an alarming degree that requires strong, supporting scientific evidence. Moreover, demands from the international community on human rights are intensifying these debates (The Committee on the Elimination of Discrimination Against Women, 2009). Nursi’s logical approach could be implemented here as a referral initial method to defend and justify Islamic jurisdiction.

ii. Marriage to a Vile or Secular Husband

Based on the socio-religious condition of the Turkish people during Nursi’s time, it is perceived that secularism and modernism was already deeply embedded into the Turkish worldview. To find an upright and religious man was difficult and, according to Nursi, it is better for a woman to remain single while upholding their faith than to suffer with a vile husband who brings them misery and suffering (Nursi, 2012f).

Husbands are the life companions of their wives and, thus, it is important for both of them to select a pious spouse they can love throughout their lives. Nursi stressed on the importance for women to marry only religious men.

Nursi provided three reasons why people marry; the natural instinct of men and women to procreate; the protection women seek from men and the desire; and inclination of women to have children (Nursi, 2012f).

The first and second reasons above cannot be met if the husband is vile and was brought up in a secular environment that creates no accountability towards Allah SWT to perform his responsibilities as a dutiful husband. Women will only serve to satisfy the lust of such men and will eventually be left to suffer alone with the challenges of pregnancy and motherhood. The third reason will also negatively impact women if the children are not dutiful and devoted to their mothers. This, according to Nursi, is likely to happen if children were brought up in a secular environment (Nursi, 2012f).

There is a ḥadīth² that is applicable to both men and women and encourage them to seek righteous and religious spouses. Marriage should be able to bring peace into the hearts of couples while preserving the religious and moral values of their children and family as a whole (Daulay, 2012).

Inheritance:

Inheritance is another important subject matter in Islamic jurisdiction. Islamic inheritance is considered unjust by the global community as it awards women half the inheritance to that of men. Critics have argued that Islamic inheritance does not conform to the universal human rights standard, which are guided by the demands of the CEDAW Convention and the Beijing Platform For Action (Sisters in Islam, 2011).

Nursi viewed Islamic inheritance from a broader aspect and explained this issue in a short discussion in the *Twenty-Fifth Word*. He argued that Islam assigns men with bigger responsibilities than women, which nullify the advantages received in inheritance. He states:

Unreasoning civilization criticizes the Qur'an verse which apportions to women one third in inheritance. However, most of the rulings concerning social life are in accordance with the majority, and mostly a woman finds someone to protect her. As for the man, she will be a burden on him and will have to combine efforts with someone else who will leave her means of subsistence. Thus, in this form, if a woman takes half of the father's legacy, her husband makes up her deficiency. But if the man receives two parts from his father, one part he will give to maintaining the woman he has married, thus becoming equal with his sister. The justice of the Qur'an requires it to be thus. It has decreed it in this way. (Nursi, 2012e)

Nursi's reasoning proves the holistic nature of Islamic law; Islam does not stipulate jurisdiction without taking into consideration the conditions of the affected people. In this case, men's amount of inheritance is justified with his overall responsibilities. Husbands are assigned with the responsibilities of being the protector, guardian and breadwinner of the family while women are protected and free from any economic liability (Elatrash & Khan, 2011). Moreover, the Qur'an indeed has presented the system of distribution in a precise and detailed manner (Q.4:7-14). There are also cases where women receive either an equal or more inheritance than men (Ramli, M.A. et al. 2018; League, 1995). Thus, there should be no issue of injustice in Islamic inheritance law.

3.3 Solutions For Women's Issues According To Nursi

Nursi wrote several advices for women in *Risale-I Nur* and his other writings. All women's issues, according to Nursi, can be overcome through two simple practices: firstly, to

² See page 8.

follow the piety of elderly women and, secondly, to comprehend sincerity and love towards Allah SWT.

Follow the Piety of Elderly Women:

There are many sections in Nursi's writing that stresses on the following ḥadīth:

At the end of time follow the religion of the elderly women.³ (al-Ghazali 67/3)

Nursi contended that the above ḥadīth emphasizes on the importance of following the piety of elderly women as they are more devout and steadfast in following Islam. He observed how elderly women were more firm in applying his *Risale-I Nur* teachings and advised younger women to follow in their footsteps (Nursi, 2012b).

Elderly women exhibit more obedience to religious duties without hesitation. On the other hand, younger women, particularly teenagers, are more rebellious. Although it is healthy to question certain *fatwa* and religious commandments to further strengthen understanding of Islam, being overly sceptical may cause a decline in *adāb*. In this regard, elderly women serve as a good role model for younger people. A 2015 survey also showed a direct correlation between people's religiosity and age, proving that people participate more in religious programs as they become older (Hayward, R. D., & Krause, 2015). This substantiates Nursi's opinion that the elderly are more pious than younger people.

Elderly women are also more experienced and knowledgeable in life than younger people. They display a composed and calm disposition due to their accumulative life experiences. Younger women, on the other hand, are bolder and hasty in seeking changes and reform. Such attitudes will bring them more harm as their understanding of life is still forming and lacks adequate foundation and experience. In this aspect, elderly women are more cautious, wise and foresighted and can guide younger women on life choices.

Priority of Sincerity and Love towards Allah SWT:

The pleasure of Allah SWT should be the ultimate objective of a Muslim's life. Nursi regularly reminded his students that only love towards Allah SWT is eternal (Nursi, 2012d). Muslim women should strive to follow what Allah SWT permits and avoid what He forbids. As the Creator of humankind, Allah SWT knows what is best for His creation and Muslims should thus follow His commandments. Even though certain Islamic laws seem incompatible with current human needs and knowledge, it is imperative to understand that human knowledge is limited. All good deeds should be aspired to gain Allah SWT's pleasure only. This belief will

³ Scholars have different opinions on the ḥadīth and most of them categorize it as a weak ḥadīth. Many ḥadīth scholars do not attribute this ḥadīth as a saying of the Prophet (PBUH) at all. See the discussion in *Salsalat Êl-AḥādÊth al-D'Êfal wa al-MawdÊ'ât* by Albānî and *Al-MaqÊsid al-Ḥasanât* by al-Sakowî.

contribute to the increase of justice, accountability and responsibility of actions in every Muslim, regardless of gender (Zeenath Kausar, 2014).

Muslims should be sincere and aspire to fulfil the commandments of Allah SWT as it is He who created humankind and imparted upon them His knowledge and laws. The Qur'ān states:

And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darknesses of the earth and no moist or dry [thing] but that it is [written] in a clear record. (Al-An'ām 6:59)

Nursi's solution best preserves Islamic values in contemporary Muslims. His logical approach in reasoning strongly refutes wrongful claims by Western Orientalists. Nevertheless, Muslims must increase their effort in scientific studies to provide substantial evidence on the justification of Islamic rules and jurisdiction because discussions on Islamic rulings are always open to flexible and open-ended laws (Nursi, 2012c).

4. CONCLUSION

Nursi expertly adapts logical reasoning, using the basis of the Qur'ānic and Prophetic traditions, when confronting women's issues as discussed above. Nevertheless, little of his writing in *Risale-I Nur* delves into women's issues. This is probably caused by the need to address more profound issues facing Muslims during his time. Nonetheless, he compiled his short writings on women in "Guidance for Women". It is apparent that one of Nursi's objective in writing *Risale-I Nur* was to prove that the Qur'ān and science are compatible. Nursi's scientific approach combined with his logical reasoning was relevant during his time but modern science has progressed so rapidly that his arguments must adapt to the latest scientific advancements. He extensively utilised his personal observation as evidence, which is deemed as subjective to many people. His arguments on women's issues reflected the need of his time to pursue logical counter-arguments against secularists. It was also difficult for Nursi to seek references for the writings of *Risale-I Nur* due to his exile yet this work proved to be seminal. Even so, efforts to support *Risale-I Nur* with more credible evidence, detailed discussions and established scientific research should not be limited particularly on the arguments of women's issue, despite its increasing challenges. Arguments presented in a logical and scientific approach, as Nursi applied, is easier accepted in the global platform than those solely based on divine revelations. His approach might also pave the way to discuss similarities between the Islamic perspective of women's issue and the Western perspective of women's right, thus increasing Muslims' understanding in seeking the best solutions for women's issue in current times.

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