Madrasity: A New Model of Islamic Higher Education İntegrating Religion and Science İnspired by Madrasah and University

Medresite: Medrese ve Üniversiteden İlham Alan Din ve Bilim Bütünleşmiş Yeni Bir İslami Yüksek Eğitim Modeli

Süleyman OKTAR

Doç. Dr., Konya İl Sağlık Müdürlüğü, Konya Provincial Health Directorate, Konya/Türkiye suleyman.oktar@yahoo.com, Orcid ID 0000-0003-0151-5981

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Abstract

The science and technology of Islamic countries are not developed relative to Western and other civilized countries. It is understood that the leading Muslim countries are still far behind the West despite all their progress. If Muslims want to reach the West in science and technology, they need to change higher education institutions. We have an important question: shall we reform current institutions? Or shall we establish a brand-new model of higher education? To find the answer to this question, the studies in the literature were examined by document analysis method. The most significant feature of madrasahs, which were the basic educational institutions of Muslims in the past, is that they are higher education institutions where religious sciences are taught, and science is excluded. Consequently, today's leading Islamic countries have abandoned the madrasah system, which they consider impossible to enhance, and have chosen the Western-based secular university model as a higher education model. As a result of globalization, the nation-state lost its power. Thus, the importance of the university, the ideological tool of the nation-state, for the state decreased. The modern university has become an institution where only the knowledge of the past is taught, and no guidance is provided for the future. The modern secular Western University has accepted understanding with the mind only and deemed the instinctive, intuitive, poetic, or heart-knowing styles to be illegitimate. However, the displacement of religion from university has not eradicated the search for meaning and truth. As a result, the secular modern university, which has become ineffective all over the world, is in a poorer position in the Islamic World and this model is not a cure for the backwardness of Islamic civilization. Moreover, the secular university model contradicts the Islamic belief, therefore, is not sufficiently adopted by Muslim societies. It does not seem feasible to transform the intellectually and philosophically finished university or to resurrect the vegetative madrasah. What needs to be done today is to establish a new higher education model. When the Islamic Golden Age is evaluated, it is seen that Muslims reached advanced levels in science. The Islamic Golden Age scholars were simultaneously engaged in religion and science. This experience inspired us to propose a new higher education model in which religion and science are taught together. In our opinion, the primary cause of the madrasahs' backwardness is the exclusion of science in madrasahs. The positive sciences have not been rejected in madrasahs, but limited. The principal problem was that the empirical research, tradition created in the Golden Age, has not been adopted in madrasahs. This new model was named "madrasity" because it was inspired by the university and madrasah. Madrasity has two goals: the first is to train religious scientists, and the second is to train religious scholars who can think rationally. Madrasity is a higher education institution that gives diplomas with national and international validity at undergraduate-graduate degrees. Madrasity is planned to be affiliated with a public-private foundation. At the same time, provided that one does not dominate the other, madrasity will be open to all religious dispositions in the

circle of Ahl al-Sunnah. A madrasah will consist of 3 or 4 schools, because too many schools will complicate the administration, will not allow unity of purpose, and will weaken the academic quality. The education period is between 4-6 years. In the education period, the student is equipped with both religious and rational sciences. All students in all schools except divinity will receive a core religious curriculum. The objective of the core religious curriculum is to provide the student with moral and intellectual depth, rational comparison, and scientific thinking ability. At the end of the undergraduate education, the student receives a second diploma demonstrating the level of religious maturity in addition to a professional diploma. Divinity school students have a bachelor's degree in theology and an engineering diploma such as electronics, computers, mechanical at the same time in 5-6 years education period. The undergraduate schools accept only male or female students. The graduate education is coeducational. Married students will not be accepted to undergraduate or graduate education. Madrasity is a boarding school for all students. The purpose of this rule is to enable the student to concentrate on religion and science in the 18-30 age period, which is the most efficient era for learning and improvement. The basic principle in student admission is that a high school graduate can attend a higher education without an exam. Accordingly, students are accepted through a lottery among those who meet certain criteria. Some sports such as swimming, wrestling, archery, cycling and football will be allowed for students, while other sports will not. Students will reflect on the character they have built through the madrasity education in sports branches. The goal of the madrasity is free education. However, in the beginning, education will not be tuition-free in schools. The school fees are determined according to the financial situation of the students. The fees of students who are not in a good financial situation are covered by zakat and donations. Students who have completed their undergraduate education can take various positions in the Madrasity as "dedicated persons". In this way, graduates who want to stay in the madrasity will primarily be responsible for the spiritual development of the students. The character development of students will be constructed by both vertical and horizontal communication. There is a conversation and sermon system in the madrasity. In this system, all students will listen to talks and deliver talks. Today, scientific research has become inefficient and slowed down. One of the aims of the madrasity is to train scholars who will research "transformative" inventions.

Keywords: Education, Muslim, Madrasity, Rational science, Religious science, Transformative invention.

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Öz

İslam ülkeleri Batı ve diğer gelişmiş ülkelere göre bilim ve teknolojide geri kalmıştır. Müslüman ülkelerin onca ilerlemeye rağmen Batı'dan hala çok geride olduğu, bu şekilde devam ederlerse Batı'yı hiçbir zaman yakalayamayacakları anlaşılmaktadır. Eğer Müslümanlar bilim ve teknolojide Batı'yı yakalamak istiyorlarsa bilim yapanların yetiştirildiği ve bilimin üretildiği en önemli yerler olan yüksek öğretim kurumları üzerine düşünmelidirler. Evet, önümüzde büyük bir sorun vardır: mevcut kurumları ıslah mı etmeli? veya yepyeni bir

yüksek öğretim modeli mi inşa etmeli? Bu sorunun cevabını bulmak için literatürde üniversite ve medrese üzerine yapılan çalışmalar doküman analizi yöntemiyle incelenmiştir. Geçmişte Müslümanların temel eğitim kurumu olan medreselerin en büyük özelliği din ilimlerinin öğretildiği ve fen ilimlerinin dışlandığı bir yüksek öğretim kurumu olmalarıdır. Bu sebeple günümüz öncü İslam ülkeleri ıslahını imkânsız gördükleri medrese sistemini terk etmiş ve yüksek öğretim modeli olarak Batı kökenli seküler üniversite modelini tercih etmişlerdir. Fakat, küreselleşme sonucunda ulus devletin gerilemesiyle birlikte ulus devletin ideolojik aygıtı olan üniversitenin devlet için önemi azalmıştır. Bugün üniversite sadece geçmişe ait bilgilerin öğretildiği ve gelecek için herhangi bir rehberliğin yapılmadığı bir kurum haline gelmiştir. Modern seküler Batı üniversitesi sadece akılla bilmeyi meşrulaştırmıştır, içgüdüsel, sezgisel, şiirsel veya kalbiyle bilme tarzlarını ise gayrimeşru saymıştır. Ancak dinin üniversiteden ve kampüslerden atılması mana ve hakikat arayışını yok edememiştir. Sonuç olarak tüm dünyada verimsizleşen seküler modern üniversite modelinin İslam medeniyetinin geri kalmışlığına çare olmadığı aşikardır. Dahası seküler üniversite modeli İslam inancıyla çatışmakta ve bu yüzden Müslüman toplumlar tarafından yeterince benimsenmemektedir. Düşünsel ve felsefi olarak bitmiş bir üniversiteyi dönüştürmek veya bitkisel hayattaki bir medreseyi tekrar ayağa kaldırmak ise mümkün görünmemektedir. Gerçekte mevcut bir kurumu dönüştürmektense yenisini inşa etmek çok daha kolay ve başarılıdır. Bu sebeple bugün yapılması gereken yeni bir yüksek öğretim modeli inşa etmektir. İslami Altın Çağı incelediğimiz zaman Müslümanların bilimde çok ileri seviyelere çıktığı görülmektedir. Geçmişte İslami Altın Çağda alimler hem din ilimleri hem de fen ilimleriyle iştigal ediyorlardı. Bugün bu tecrübeden ilham alarak din ve fen ilimlerinin birlikte okutulduğu yeni bir yüksek eğitim modeli öneriyoruz. Bize göre medreselerin geri kalmasının asıl sebebi medreselerden fen bilimlerinin dışlanmasıdır. Medreselerde akli ilimlerin reddedilmesi söz konusu değildi fakat oldukça kısıtlı bir şekilde talim edilmekteydi. Asıl sorun şudur ki Altın Çağda oluşturulan deneysel araştırma geleneği medreselerde benimsenmemiştir. Akli ilimlerin temsilcisi üniversite ve dini ilimlerin temsilcisi medreseden ilham alan bu yeni modeli Medresite olarak isimlendirdik. Medresitenin iki amacı vardır: birincisi dindar bilim adamı yetiştirmek ve ikincisi rasyonel düşünebilen din alimi yetiştirmektir. Eğer din ve fen ilimleri birlikte okutulursa kalbi ve akli şüpheleri ortadan kalkan öğrencilerin öğrenme isteği ve çalışma gayreti çok daha yüksek olacaktır. Medresite lisans-lisansüstü derecede ulusal ve uluslararası geçerliliğe sahip diploma veren bir yüksek eğitim kurumudur. Medresitenin yarı devlet-yarı özel bir vakfa bağlı olması planlanmaktadır. Aynı zamanda medresite -birinin diğerine baskın olmaması şartıyla- ehl-i sünnet dairesindeki tüm dini meşreblere açıktır. Medresite fakülte dengi okullardan oluşur: Mühendislik Okulu, Biyolojik Bilimler Okulu, İslami İlimler Okulu gibi. Fazlası yönetmeyi zorlaştıracağından, hedef birliğine imkân vermeyeceğinden ve akademik keyfiyeti bozacağından dolayı bir medresite ideal olarak 3 veya 4 okuldan oluşacaktır. Eğitim süresi 4-6 yıl arasında değişmektedir. Bir öğrenci eğitim süresi boyunca hem din ilimleri hem fen ilimleri eğitimi ile donatılır. İlahiyat hariç diğer okullardaki tüm öğrencilere çekirdek dini eğitim müfredatı uygulanır. İlahiyat öğrencileri ise, 5-6 yıllık eğitim döneminin sonunda ilahiyat alanında lisans derecesi ve beraberinde elektronik, bilgisayar, makine gibi bir mühendislik diploması alır. Çekirdek dini müfredatın hedefi temel kültür eğitiminin hedeflerine benzerdir: öğrenciye ahlaki ve entelektüel derinlik,

rasyonel kıyaslama ve bilimsel düşünme yeteneği kazandırmak. Öğrenci lisans eğitimi sonunda bir meslek diplomasına ilaveten dini olgunluk seviyesini gösteren ikinci bir diploma alır. Lisans eğitimi için, okul sadece erkek veya kız öğrenci kabul eder. Lisansüstü eğitim ise göreceli karma eğitimdir. Lisans ve lisansüstü eğitime evli öğrenci kabul edilmeyecektir. Medresitede öğrencilerin tamamı yatılı kalacaklardır. Amaç, bireyin öğrenmek ve kendini geliştirmek için en müsait olduğu 18-30 yaş döneminde din ve bilim üzerine çok yoğun çalışmasını sağlamaktır. Öğrenci kabulünde temel ilke her lise mezununun bir üst öğretim kurumuna sınavsız devam edebilmesidir. Buna binaen belirli şartları taşıyan öğrenciler arasından rastgele çekiliş yöntemiyle kura çekilerek öğrenci seçilecektir. Öğrencilere yüzme, güreş, okçuluk, bisiklet sporu ve futbol gibi bazı sporlar serbest olacak diğer sporlar olmayacaktır. Öğrenciler spor bıranşlarına medresite eğitimiyle kazandıkları karakteri yansıtacaklardır. Medresitenin nihai hedefi ücretsiz eğitimdir. Fakat başlangıçta eğitim ücretli olacak ve öğrencilerin maddi durumuna göre ücret talep edilecektir. Maddi durumu iyi olmayan öğrencilerin ücretleri zekât ve bağışlardan karşılanacaktır. Lisans eğitimini bitiren öğrenciler "vakıf kişi" olarak medresitede çeşitli görevler alabilir. Bu şekilde medresitede kalmak isteyen mezunlar öncelikle öğrencilerin manevi gelişiminden sorumlu olacaklardır. Öğrencilerin karakter gelişimi hem dikey hem yatay iletişimle inşa edilecektir. Medresitede sohbet ve vaaz sistemi olacaktır. Bu sistemde tüm öğrenciler sohbet dinleyecek ve sohbet vereceklerdir. Günümüzde bilimsel araştırmalarda bir verimsizleşme ve yavaşlama dönemine girilmiştir. Medresitenin amaçlarından biri "dönüşüm getiren" buluşlar için araştırmalar yapacak alimler yetiştirmektir.

Anahtar kelimeler: Eğitim, Müslüman, Medresite, Akli bilimler, Dini ilimler, Dönüşüm getiren buluşlar.

1. Introduction

The science and technology of Islamic countries are not developed relative to Western and other civilized countries. All current research indicates that the Muslim world is in a bland state at the scientific and technological levels (Dallal, 2010). However, meanwhile, in Islamic countries, the perception that Muslims are about to reach the West has begun to spread with reference to some exceptional accomplishments. Scientific publications and citation numbers show the opposite of this situation. According to scientific publication graphics, except for Saudi Arabia, Islamic countries will never reach the West (Oktar, 2021). The number of publications in Saudi Arabia is particularly low compared to the per capita income and the scientific productivity policy is not sustainable. It is understood that the leading Muslim countries are still far behind the West despite all their progress. They will never be able to catch up with the West if they persist.

If Muslims want to reach the West in science and technology, they must create a golden age as they have done in the past (Oktar, 2021). In the Early Middle Ages, the history belonged to the East, even solely to the Muslims, in all areas and with its structure (Lombard, 1975). So much so that science has not been as popular as it was in the medieval Islamic society in any society and civilization, except modern times (Dallal, 2010). This period, where scientific activities such as reflection, research, and innovation were intense, prevailed for more than four centuries (Starr, 2013). According to the commonly held view in the scientific world, this period, referred to as the Islamic Golden Age, lasted for 500 years and the decline in science began in the 1200s. Islamic science, especially in the field of astronomy and medicine, was active until the mid-1500 (Saliba, 2007). Knowledge, experiences, theories, and tools inherited from other cultures have been used and developed in the Islamic cultural circle. Moreover, the creation of new inventions and new knowledge domains has extended the field of science tremendously and a very high level has been acquired (Sezgin, 2016). The most essential characteristic of the golden age scholars was that they were simultaneously engaged in religion and science. Most of these scholars were religious, and almost all were associated with religion in some way (Starr, 2013). These scholars received one-on-one lessons from independent scholars while they were pupils. They could proceed freely, research and write in their fields of interest. However, since the establishment of the first madrasahs where education was institutionalized, religious sciences dominated the institutions. The decrease in the number of scientific books with empirical content coincided with the period when madrasahs emerged (Chaney, 2016). It is seen that the unity of religion and science observed in the golden age scholars could not be embodied in institutional education.

If Muslims want to reach the West in science and technology, they need to reform higher education institutions, the most important places where scientists are trained and science is produced (Hamid, 2015). Today, Islamic countries perceive madrasah as an ancient model. Madrasah is no longer considered a higher education institution or science center. Islamic countries favored the Western university model to train scientists and produce science. The secular education model is executed in universities in the Islamic world as in the rest of the world (Mimouni, 2015). However, in Islamic countries, the

secular university system has never been fully accepted or internalized. The secular education model has been successful in the Western countries that developed the model and in the secularized Far East. However, it has not been successful in Islamic countries. This university system cannot sustain its past achievements today. The secular modern university, which has become ineffective all over the world, is in a poorer position in the Islamic world. The secular education model is not a cure for the backwardness of Islamic civilization. Today, many ideas and thoughts originating from philosophy, Judaism, and Western society have led to many doubts and hesitations in the Islamic faith. Muslims do not believe in neither the primary pillars of Islam nor science. Today, a university model where religion and science are integrated like in the past must be implemented (Oktar, 2021). If religion and science are taught together, students' willingness to study and learn will be much higher because their spiritual and rational suspicions will fade (Bediuzzaman Said Nursi, 2014).

1.1. The End of the University

In numerous countries, particularly in developed countries, almost all kinds of institutions -political, financial, religious, legal and educational- are either declared bankrupt or on the verge of bankruptcy nowadays, and universities are also among these institutions (Delbanco, 2020). Universities may seem to have changed little compared to other institutions, but if looked carefully, it will be seen that their functions and guiding roles have changed-regressed- drastically. Universities have long been regarded as centers of scientific progress where further knowledge is produced. The faith in progress has now lost its place to uncertainty, unfortunately (Kerr, 2020). The university was the embodiment of the idea of progress until recently. In this post-modern century, objectivity has been abandoned. Specifically, in the humanities and social sciences, the idea of "sure right" is rejected. University life is no longer about progress, but obstruction. Even elite universities' students are anxious about their future. The prevailing assumptions about how to earn a living have been replaced by radical doubt (Delbanco, 2020). Instead of resisting the uncertainty current, universities preferred to adapt to it. Universities are no longer able to determine their own destiny due to the extreme level of uncertainty and confusion in universities (Barnett, 2008). The most important

items for the university which are student access, faculty quality, institutional autonomy, and university spirit are constantly decreasing (Kerr, 2020). Instead of a long-term strategy, getting through the fiscal year has become a silent goal for universities. The term "university" have now lost its character and become a simple, mundane term because the university had surrendered to demands from the state, business world, and students (Barnett, 2008). Therefore, the academy has massive problems however, great solutions do not seem likely. The academy is lost in the tangle of problems, perhaps more than ever (Delbanco, 2020). The university, shaken by every other event, is in a free fall. It should be accepted that the idea of the university is dead and what remains should be used to construct the best (Readings, 2020).

In the Western and Muslim worlds, the university emerged in part from established religious institutions (Kerr, 2020). The madrasahs established in the Islamic world in the 11th century and the universities established in the Christian West in the 13th century delivered a religious education. After the Islamic Golden Age, madrasahs became almost completely religious educational institutions and continued to be religious until the 20th century. The madrasahs were not only institutions providing religious education, but also the religious education they provided lost its quality. In the West, on the other hand, religious understanding declined during the Renaissance, Enlightenment, Reform movements and industrial revolution. Until the birth of the research university in Berlin, universities were anti-Reformation, anti-Renaissance, hostile to new science and highly reticent institutions (Kerr, 2020). The authority in the university transferred from the church to the faculty members' associations as of 1883 (Delbanco, 2020). Until Darwin, religion retained its dominant position in social life and education in the West. Losing its faith in religion in time, the West pursued human salvation in secular humanism. Thus, the West legitimized knowledge by abstracting it from all beliefs (Pelikan, 2019). Nationalism took the place of religious belief and nation-states emerged. Before the nation-state, what held society together was philosophical, moral, and religious values. On the other hand, what held the nation of the modern state together was historic and literary cultural values such as scornful national epics of the past and collective suffering. Thus, the university evolved into the most important educational institution, except the family, in the modern

nation-state (Readings, 2020). As a result of globalization, the nation-state lost its power. Thus, the importance of the university, the ideological tool of the nation-state, for the state decreased. The university has become a service station for the general public rather than an institution of higher education (Delbanco, 2020). The university was no longer a central role in society. In other words, it was left unattended, left to its own fate (Kerr, 2020)(Readings, 2020). Universities had significantly lost the enormous state sponsorship supporting them and ceased to be servants of national culture. Thus, they had to incorporate to finance themselves. The university today is nothing more than an autonomous bureaucratic company operating purely on self-interest. The idea of the university no longer exists, the idea has completely lost its substance. The university idea has disappeared and the university has entered an unchangeable path (Readings, 2020).

Universities that prioritized religious and moral education in the past have become almost totally knowledge-oriented today; they have no assertions on virtue and morality. The modern university has become an institution where only the knowledge of the past is taught and no guidance is provided for the future (Pelikan, 2019)(Kerr, 2020). In the research university, moral and political questions that were accepted unsolvable by the research were left entirely out of academia over time (Delbanco, 2020). Universities have ceased searching for "truth" in the post-modern age (Barnett, 2008). So, is it enough to solely train the mind in university education? Then, how can trust in rationality be ensured? How about the achievement of moral values that will sustain and preserve intellectual honesty? (Pelikan, 2019) The human being is not just a brain. A human being has mind, emotions, and spirit. In the family, where education first begins, the child is educated as a whole with soul, mind, and heart. In this education, parents and family members horizontally and vertically teach the things that the child will the child need for life. The modern secular Western University has accepted understanding with the mind only and deemed the instinctive, intuitive, poetic, or heart-knowing styles to be illegitimate. Separating knowledge from belief to explain it renders knowledge incomplete. The distinction between knowledge and belief should serve to preserve distinctiveness, not to sever the link between knowledge and belief (Pelikan, 2019). In the past, people could discover themselves in the university.

The university was the place enabling one to find oneself (Readings, 2020). For example, when Harvard was founded, the goal of the American higher education system was to develop the human being as a whole with their body, soul, and mind. University students were admitted to the school based on their character and abilities in the 13th century, not with an entrance exam. A student with a second-rate mind and a top-notch character today doesn't stand a chance in the admissions office of elite universities (Delbanco, 2020).

The displacement of religion from campuses has not eradicated the search for meaning and truth. Contrary to popular thought, university students are commonly keen to participate in studies with meaning and content. Spiritual skills and virtues are not directly cultivated in university education. On the other hand, students want to know what is worth asking for (Delbanco, 2020). The most distinctive characteristic of an educated person is the ability to compare based on knowledge, which enables them to make informed choices about moral issues (Rosovsky, 1995). In America, undergraduates feel like they're abandoned to university because nothing in their training brings self-discovery or broad horizons (Readings, 2020). Even the best universities cannot be content with providing their students with technical skills and must instill a capacity of moral responsibility (Altbach and Salmi, 2012). Students will forget most of what they have learned, and much information will become invalid in the face of time. The key is to impart good values and habits effectively and permanently to the student. This cannot be achieved with a one-way and specialized curriculum. It is more effective for faculty members to set an example for students in moral behavior than years of compulsory education (Rosovsky, 1995).

The student should use their university years for a noble cause (Delbanco, 2020). The dominating uncertainty of the 21st century is seen as ontological uncertainty in the human generation. The ontological effect of the university on individuals has declined significantly; individuals do not feel affiliated with the university (Barnett, 2008). University leadership in the 21st century is confronted with two questions. Shall the university act with a universal principle that will render everything meaningful or shall it be in a pragmatist action that prioritizes nothing? (Kerr, 2020). Genuinely new ideas about education are rare (Delbanco, 2020). For example, the discourse of

excellence can only be resisted by posing "value" as a question of reasoning (Readings, 2020). Readings have recommended that we take the pragmatist path that this would be a futile endeavor. Rare things seem strange and unfamiliar to many people. We, on the contrary, choose the rare one: The solution is the integration of religion and science at a university. Readings stated that the idea of saving the university was a devout fantasy. Suggesting institutional pragmatism instead, the author said, "We must now accept that the university collapsed and make the best of it with the current possibilities" (Readings, 2020). We got caught in a devout fantasy and tried to save the university. Although it has lost its former prominence, the university can remain the essential center of a confused society (Kerr, 2020). We think that a foundation can be built in the university on religion (as it used to be) and with reason (as Barnett says) (Barnett, 2008). Students today arrive at university with raw personalities and are open to guidance (Delbanco, 2020). Religious sciences should be in a protective and controlling position against other disciplines, not in a master position (Pelikan, 2019). We are aware of this difficult process ahead of us. The biggest weakness is leaving the most difficult decisions to the future. However, we should show the future the respect it deserves. We should act as visionary in looking down on the problems and pursue them (Kerr, 2020). Yes, our biggest problem today is the lack of vision. We go around the problems just to save the day. Thus, the problems that can be solved loom large.

Is religion outdated? Secular scholars pretend that their world of science and secular universities are free of all prejudices which are not true (Pelikan, 2019). Secular humanism replaced the religious sciences with the humanities and social sciences. However, these sciences which substitute religion have encountered a serious difficulty today. In this post-modern century, objectivity has been abandoned. Specifically, in the humanities and social sciences, the exact idea of "true" is rejected (Delbanco, 2020). Leisure has become the dominant field of global capitalist culture. Unfortunately, claim about humanities enriching people has become vague today. (Readings, 2020). Therefore the heirs of religion which are literature, history, philosophy and art, are marginalized in universities today (Delbanco, 2020). Hence, the humanities and social sciences that substitute religion became ambiguous, and the

ontological influence of the university on individuals was greatly reduced (Barnett, 2008). According to Rosovsky, the Bible, Plato, Shakespeare, Confucius, and Tolstoy, which are taught in basic cultural education, are still as contemporary as the time they were written. Because the fundamental problems of human beings such as justice, loyalty, and responsibility regarding their moral choices have not changed and the ideas put forward today are not superior to them (Rosovsky, 1995). To put it simply, religion is as contemporary as the philosophies, views and ideologies put forward as its alternative when it comes to virtue and moral choices.

1.2. The Lost Madrasah

Madrasah is the structured and institutionalized form of fiqh, which is the ideal religious science, and the reshaped and institutionalized form of traditionalism, which is the ideal religious line. The madrasah was primarily dedicated to the science of fiqh, while other sciences were taught as supplementary sciences. Before madrasahs, fiqh education was provided in mosques and masjids. In fact, in the masjid-han complex, the student would stay in the lodging and receive fiqh education in the masjid (Makdisi, 2018). A century after the establishment of the Nizamiye madrasahs in 1065, madrasahs were extensively established in all Islamic lands, especially in Anatolia (Leiser, 2019). According to Makdisi, there are two major explanations why madrasahs are behind in science and religion. The most important basis for the western university to become superior was the legal personality that has been given to foundations. Thus, while the foundation of Islam remained static against time, the legal foundation of the West had a dynamic nature (Makdisi, 2018). Trustees of foundations that acquired legal personality were able to decide in favour of those receiving services from the institution. Since Islamic foundations were bounded by the foundation deed of their founders, no changes could be made. These institutions did not last long and most of them disappeared. Another problem is that numerous fiqh scholars became unofficial because of the assignment of official muftis which started in the 13th century in Islam. After that, the significance of issuing fatwas by non-state fiqh scholars decreased, the popularity of fatwas amongst the people decreased, and the state suppressed the free expression of personal ijtihads. Accordingly, the goal of educating remarkably qualified fiqh scholars in the madrasah weakened and

the madrasah regressed to a simple "higher" education institution (Makdisi, 2018). Another problem was that the power of ijaza in Islam was in the hands of the hodja which he used personally. There was no board of teachers or standards. The first condition of quality in a school is the quality of the teacher. In this way, insufficient education renders the teaching staff easily accessible to incompetent people, and the performance of incompetent teachers is not enough to dissuade unqualified people. Consequently, the system resumes weakening in a vicious circle of incompetency. The source of the incompetency problem was the non-existence of a union or board consisted of teachers, which had certain rules, regulations and aimed to increase the level of scientific studies (Makdisi, 2018).

In our opinion, the primary cause of the madrasahs' backwardness is the exclusion of science in madrasahs. It is a fact that rational sciences reached very advanced levels in the Golden Age of Islam (Dallal, 2010). However, religious sciences dominated the institutions since the traditionalists won over the rationalists against the attack of excess and philosophy that started with the Mihna period. Fiqh has become the most important field among religious sciences (Makdisi, 2018). Non-religious sciences, especially rational sciences and philosophy were banned from religious institutions and had to be received privately. Rational sciences were studied in the masjid, masjid-han complex, libraries, private houses called dar-ul ilm, hospitals, and independently in private houses in the pre-madrasah period. However, with the emergence of madrasahs, dar al-ilms disappeared and most of the libraries became affiliated with madrasahs. Therefore, the education of science was limited to medical science in hospitals, and non-medical sciences were only available to students who could receive paid education through private scholars. Non-religious sciences, especially science and philosophy, were almost never included in madrasahs (Makdisi, 2018). Science fields such as mathematics, geography, and astronomy, which are called positive sciences, were included in the curriculum in Ottoman Madrasahs. These sciences were not generally taught individually but were examined in other courses when required. In the madrasah, positive sciences were learned theoretically. The positive sciences have not been rejected in madrasahs, but they were taught in a very limited way. The principal problem was that the empirical research, tradition created

in the Golden Age, has not been adopted in the Ottoman madrasahs (İzgi, 2019). The end of the golden age coincided with the expansion of madrasahs. For example, the reduction in scientific output coincides with an increase in the proportion of writers affiliated with madrasahs. It is seen that the decrease in the number of scientific books with empirical content coincides with the emergence of madrasahs (Chaney, 2016). The fact that many Golden Age scholars did not come from a background in institutional madrasah education also supports this information.

2. Madrasity: A New Model of Islamic Higher Education

2.1. What is Madrasity?

The Golden Age corresponds to the first 500 years of Islam. Science was highly valued. So much so that science has not been as prevalent as it was in medieval Islamic society in any society and civilization besides modern times (Dallal, 2010). The most fundamental characteristic of the scholars of the Golden Age is that they were simultaneously engaged in both religion and science. These scholars presented serious studies in the field of religious sciences as well as important works in the field of rational sciences (Starr, 2013). Middle Age Madrasahs are the most critical ones of the Islamic higher education institutions (Makdisi, 2018). The most significant feature of madrasahs is that they are higher education institutions where religious sciences are taught, and rational sciences is excluded. Consequently, today's leading Islamic countries have abandoned the madrasah system, which they consider impossible to enhance, and have chosen the Western-based secular university model as a higher education model. However, the secular university system declined in the West and was not adopted properly in the Islamic society. We have an important question to ask: shall we reform existing institutions? Or shall we establish a brand-new model of higher education? It does not seem feasible to transform the intellectually and philosophically finished university or to resurrect the vegetative madrasah. It is much easier and more successful to form a new one than to transform an old institution (Altbach and Salmi, 2012). Therefore, what needs to be done is to establish a new higher education model in which religion and science are integrated (Oktar, 2021). A new institution must be sufficiently innovative to be attractive

(Altbach and Salmi, 2012). We have given an original name for this new higher education institution, which retains its ties to the old but also indicates that it is a new model. Our inspiration is the rationality of the university's mind and the conscience of the madrasah's heart. Because "The light of conscience is religion. The light of the mind is the sciences of civilization. With the reconciliation of these two, the truth is manifested." (Bediuzzaman Said Nursi, 2014). Thus, a new name originated from the names of both institutions: madrasity.

Madrasity is a higher education institution that offers undergraduate and graduate education, equivalent to a modern university. The madrasity education system is based on the integration of religious and rational sciences. In the education period, the student is equipped with both religious and rational sciences. At the end of the undergraduate education, the student receives a second diploma demonstrating the level of religious maturity in addition to a professional diploma.

2.1.1. Madrasatu'z-Zehra and Imam-Hatip High School Models

The idea of madrasity is based on the experience of scholars of the Islamic Golden Age who were trained in the sciences as well as in the religious sciences. We consider that the origin of the idea of Madrasatu'z-Zehra is the way of the upbringing of the Golden Age scholars (Oktar, 2021). Madrasatu'z-Zehra was proposed by Said Nursi as a higher education institution where religion and science would be taught concurrently (Bediuzzaman Said Nursi, 2014). However, as of today, there is still no concrete example of how this will happen. We are unfamiliar with the name Madrasatu'z-Zehra for two reasons. Firstly, Madrasatu'z-Zehra is the spiritual property of Risale-i Nur followers because it is Said Nursi's idea and legacy. Second, the followers of Said Nursi are of the opinion that the Risale-i Nur Collection should be the primary source of the fundamental religious education curriculum in the Madrasatu'z-Zehra model. In our opinion, the madrasity should use the essential sources accepted by the ulema, including the Risale-i Nur Collection, in a religious curriculum. At the same time, provided that one does not dominate the other, madrasity should be open to all religious dispositions in the circle of Ahl as-Sunnah.

To our knowledge, no higher education model in the Islamic world integrates religious and scientific education at the university rank. Religion and

science education is given together in imam-hatip high schools in Turkey (Aşlamacı and Kaymakcan, 2017). The curriculum of these high schools consists of 60 % secular courses and 40 % religious' courses. The majority of secular courses consisted of social sciences courses. This ratio has mostly been preserved in all curricula prepared from the 1950s until the last few years (Aşlamacı, 2014). Since the last few years, very few science courses such as physics, chemistry, and biology were started to be given in these high schools. The madrasity model can be seen as the higher education version of the new generation Imam-Hatip high schools that provide science education. The Imam-Hatip high school model can provide experience for a new religion-science integrated university model with increased autonomy.

2.2. Academic Structure

A madrasity consists of school's equivalent to faculties providing higher education, but the term faculty is not used. Schools such as the School of Engineering, the School of Biological Sciences, and the School of Islamic Sciences form the madrasity. A madrasity will ideally consist of 3 or 4 schools. Because the university consists of too many faculties and schools, the academic quality has been compromised. Common purpose and management are difficult to achieve when there are too many schools. Therefore, it is recommended to establish more than one madrasity consisting of several schools instead of establishing many schools affiliated to one madrasity.

The market forces the existing disciplinary structure for an interdisciplinary change. It is more reasonable to create short-term projects and information groups instead of a disciplinary and interdisciplinary structuring. Thus, academics will be forced to reinvent themselves in short-term periodic groups and will be more productive (Readings, 2020). Therefore, there is an academic structuring and a team structuring towards the goals determined by the school instead of structuring in the form of programs and departments in schools. A team is created for each goal and a certain time is designated for the goal. These team structuring are transitive and changeable, and the structure of the teams is reviewed at the end of the project period. For example, one of the determined purposes of the engineering school is to develop industrial machines. Mechanical, computer, and electronic engineers

will come together for this purpose. When the project is over, scholars apply for new projects targeted by the school and a new team will be formed.

2.2.1. Diplomas and Degrees

Madrasity will issue a diploma that is valid both nationally and internationally. The knowledge-based economy increases the demand for diplomas (Altbach and Salmi, 2012). Today's students do not attend university to have a philosophy of life, but primarily to have a profession (Kerr, 2020). With the pressure of their future and hopelessness they feel, students cannot focus on their education sufficiently (Delbanco, 2020). The future anxiety of the madrasity student should be minimized. Therefore, the student must receive a good professional education that will enable them to find a job easily upon graduation. The vocational education curriculum should not be restricted in favor of the religious education curriculum that the student will receive. The student should not be burdened in any way, as the religious education curriculum may extend the total academic year. A possible prolongation of the study period should be compensated by excellent vocational training.

2.2.2. School Fees

In Islamic countries, public universities are generally free, and foundation (private) universities are not. Especially in good foundation universities, students must pay high fees. Therefore, none of the courses and studies that increase the tuition fee and are not used directly in business life are wanted by students, their families or even university administrators (Delbanco, 2020). The goal of the madrasity is free education. However, in the beginning, education will not be tuition-free in the madrasity. In the past, poor students had to be educated free since the madrasah was subject to a foundation deed and was established for charitable purposes. As children of rich families could not benefit from foundation opportunities, teachers used to request money from the rich children (Makdisi, 2018). The madrasity fees are determined according to the financial situation of the students. The fees of students who are not in a good financial situation are covered by zakat and other donations.

2.2.1. Management and organization

Madrasity is planned to be affiliated with a public-private foundation. The employees' salaries are envisioned to be covered by the state. Zakat and other donations will be received for students' expenses. A legal basis will be provided for accepting zakat and other types of donations. Zakats will be spent on students and donations will be used for other needs of the madrasity. State resources will be utilized for research budget and national donations will be accumulated over time for significant projects.

Since it will be a public-private foundation, there will be a board of trustees consisting of an appointed representative representing the state, representatives appointed by the foundation's board of directors, and a representative elected by the local people. There will be no trustee chairman, however, there will be a deputy trustee for the procedures. The trustee will choose the manager of the madrasity. The title of rector will be used for the manager, as in universities. For the administrators of the schools, the title of chief mudarris will be used instead of the dean. Selecting a rector among professors is no longer sufficient (Altbach and Salmi, 2012). Thus, rectorate will be used as a professional title, not an academic title. The practice of selecting the rector among the professors will persist. However, vice-rectors can be selected from competent people who do not have an academic title. Contrary to popular belief, management styles do not affect the academic performance of the university. Participatory democracy and weakened leadership have negative effects on the dynamics of higher education. Therefore, in terms of stability, the rectorate duration should be long (Kerr, 2020). We foresee that the rectorate will be a single, 6-year term. This period can be extended for 3 more years for very successful rectors.

2.2.2. Faculty Members

In many countries such as Japan, the first requirement for becoming a professor at a university is to graduate from the same university (Rosovsky, 1995). This situation is partially correct for Turkey as well. Prominent universities of a country give priority to their graduates when selecting faculty members. There are two types of university professors. Those who want to be in the learning and research environment offered by the university regardless, and those who prefer other institutions when better financial opportunities are

offered. The madrasity desires to recruit people who want to be in the learning, teaching, and research environment as faculty members. Learning and teaching provide the highest satisfaction for humans (Rosovsky, 1995). Establishing an academic hierarchy on purely scientific criteria is difficult (Bourdieu, 2021). As an example, the most influential professor in a university today is the professor who receives the most research grants (Kerr, 2020). Scientific criteria should be at the foundation of the academic hierarchy; however, moral characteristics should also be considered. A professor's selfishness destroys their responsibilities to their institution, students, and colleagues (Delbanco, 2020). A good academician must be disciplined and able to sacrifice (Pelikan, 2019).

A faculty member is selected to madrasity based on their scientific competence, religious maturity, and generosity. The faculty member must be religious, an exemplary in their religious life, and altruistic since they will be working in an Islamic higher education institution. Consensus is a measure of religiosity. Under normal circumstances, the principle of ijma (consensus) is applied for fatwa: A fatwa accepted by the majority of fiqh scholars on a fiqh issue becomes the common thought (Makdisi, 2018). The religious maturity of the faculty member will be subject to selection committee research, or a reference letter will be requested from people known for their credibility. Faculty members will be employed on a contract basis and professors will be employed on a permanent basis. Faculty members are given the titles of mudarris, associate professor, and professor, respectively. Evaluation of faculty members by students will be done in writing instead of surveys. It will take time to interpret but will give a more qualified result than a survey (Readings, 2020). In the teachers' evaluation, the virtues that can inspire the students and make them strive will be at the forefront. The madrasity is planning to employ great teachers who can provoke the student (Delbanco, 2020). The madrasity would be a family home of good sciences and a fraternity of faculty members (Pelikan, 2019).

Instructors who do not have a doctorate will have positions other than faculty members. In these positions, undergraduates, graduates, and those who continue their postgraduate education are employed in a similar way to those in universities.

2.2.3. Undergraduate Education

Since the faculty members focus on research and distance themselves from teaching, students who are left on their own pay attention to things other than education. Hence, undergraduate education has regressed considerably (Kerr, 2020). Undergraduate education will be kept strong. Universities in pre-Protestan period used the Latin language, in other words, the universities were international. English became the language of science after the World War II (Altbach and Salmi, 2012). Madrasity includes English as the language of education in undergraduate and graduate. The language of undergraduate education will be Turkish and English. The language of the Islamic Sciences school will be Arabic, Turkish, and English. In the undergraduate education model, there will be no coeducation. The school accepts only male or female students. Rules are determined for the women's school through a consultation mechanism conquered by female scholars. Males must not be married during their undergraduate and graduate education. Besides, students are expected to be on campus for 24 hours and live on university campus. Because it is planned that the student will spend the higher education period very intensely spiritually and scientifically.

The education period is between 4-6 years. The student graduates from the school at the end of the specified period. For example, a student accepted to an engineering school can take any of the courses they like. Some courses in each field must be taken. The student will be granted the "general engineering diploma" at the end of a four-year education. Students can receive an additional field diploma by extending their education to complete certain courses. In case the student likes to obtain an additional diploma in computer science, they will study for 1-2 more years to achieve enough credits and acquire a computer engineering diploma. However, none of the students can become computer or electronic engineers without a general engineering degree. The student receives an Islamic maturity diploma at the end of 4 years by taking essential religion education as well as engineering education.

Students at an Islamic sciences school do not follow the fundamental religious education curriculum. These students receive the undergraduate education required to become Islamic scholars. Additionally, they receive a

specific engineering diploma in electronics, computers, mechanical, etc. The study period is 5-6 years.

2.2.4. Graduate Education

The language of graduate education will be English, excluding Islamic sciences. The language of the Islamic Sciences school will be Arabic, Turkish, and English. The graduate education model is coeducational. Married female students are accepted but married males are not. Students are accepted through a lottery among those who meet certain criteria. The madrasity accepts only male students for undergraduate education however, a quota is dedicated for women in the admission of graduate students. In the madrasity that accepts female students, there will be a quota for male graduate student admission. Even if the quotas remain vacant, they cannot be filled with the opposite gender. Madrasity graduates directly begin doctorate instead of masters in their schools. Those from outside the madrasity study for 1-2 years of master's without thesis and then start their doctorate. There is no master's degree with a thesis in madrasity.

The primary objective of graduate education is to train researchers. Research university is the center of the 21st-century's knowledge economy (Altbach and Salmi, 2012). Therefore, the graduate students will be boarding in the madrasity and devote all their time to learning, teaching, and researching. Although it is observed less in natural sciences, one of the greatest difficulties of those who are at the doctoral and/or research stage is loneliness (Rosovsky, 1995). Doctoral students will not be left alone in the madrasity, theses will be carried out jointly by two students.

2.3. Madrasity-Specific Features

2.3.1. The Core Religious Curriculum

Madrasity has two goals: the first is to train religious scientists, and the second is to train religious scholars who can think rationally. The basic religious curriculum aims to develop a person who comprehends the main concepts of the religion of Islam and the characteristics of the Creator, and who has combined their faith with science. In other words, the aim is not to train every student as a fiqh scholar. The most distinctive characteristic of an

educated person is the ability to compare based on knowledge, which enables them to make informed choices about moral issues (Rosovsky, 1995). The graduate should have gained the ability to compare to effortlessly distinguish what is Islamic and what is non-Islamic. The fundamental religious curriculum is inspired by the practice of the "general education diploma". For example, Harvard University uses a common core program for its students for basic cultural education (Rosovsky, 1995). The objective of the core religious curriculum is similar to the goals of basic cultural education which is to provide the student with moral and intellectual depth, rational comparison, and scientific thinking ability. The religious sciences exhibit little variation and are less open to discussion. Thus, they are predicted to be more effective than literary and philosophical works used in basic cultural education. Hence, delivering core religious education instead of basic cultural education cannot be considered outdated because the main subject of religion is being a good person and having high morality. The issue of morality and being a good person is a timeless issue. For example, the positive sciences' curriculum and content change frequently, while the changes in the humanities change less (Rosovsky, 1995). The objective of the school of Islamic sciences is to train religious scholars. Thus, the student will be exempted from basic religious education and will receive training in theology.

As it can be understood, there will not be a low-intensity curriculum such as 15-20 class hours per week in the madrasity. On the contrary, it will have a very intense curriculum content. How can such an intense curriculum be given to a student? The teacher will convey the essence to the student. As all scholars and students know, most of what is taught in a lecture hour is a pile of "filler knowledge" used to fill the lecture. However, it is only a few minutes of knowledge that remains with the student. Information given in a few minutes is the most valuable information. It can be asserted that the information given in the introduction and development part of the course is essential for understanding and comprehending what is provided in the last few minutes. But we know that majority of the information in the introduction-development section has no function other than filling time. Today's students are accustomed to dealing with multiple streams of information, therefore, 40-45 minute lectures are viewed as monologues by them (Delbanco, 2020). Hence, the

teacher will convey the essence of the course and the course will only take 25-30 minutes. Implementing a curriculum of 40-45 hours per week won't be difficult this way. Since the students are boarding students, the education will proceed during the day with an on-campus study.

2.3.2. Student Admission System

In many countries today, people have to go through university admissions processes that accelerate during childhood, consume most of adolescence, and reach their peak when they reach the brink of adulthood (Delbanco, 2020). Exams cannot distinguish the smart from the hard worker. Difficult university entrance exams require attending private institutions and students spend 4-5 years studying for the exam (Altbach and Salmi, 2012). Therefore, students and their families do not want any course, study or activity that will not be beneficial in university admissions (Delbanco, 2020). University admission exam practices paralyzed primary and secondary education in Turkey. Students do not care about the lessons that will not be useful in the university entrance exam. The exam-oriented assessment comes to the fore so much that a university's reputation - with the difficulty of admission exams - exactly coincides with its selectivity ratio (Delbanco, 2020). After such a difficult exam phase, the student is exhausted and sees the university as a vacation in which the only goal of the students, therefore, is to get a diploma (Rosovsky, 1995).

Scholarships in the madrasity will be given primarily to students whose financial situation is not good. Foundation universities in Turkey grant scholarships to successful ones, not to those whose financial situation is not good. These scholarships are granted to the children of good families because the children of high-income families attend good schools all their lives and can easily be accepted to high-rank universities (Delbanco, 2020). In other words, the high scores of well-educated children from high-income families eliminate children from poor families in admissions exams. A series of tests and awards in the university admissions process is designed to make winners believe they deserve to win . The new upper classes no longer strain themselves through self-doubt and self-criticism. They believe that they are higher class and rich because they are better than others. Unfortunately, the meritocracy, the social

status based on academic prowess, has taken over our time. In reality, people do not deserve anything directly because of their innate advantages and virtues and meritocracy leads us to mass destruction (Delbanco, 2020).

The madrasity's objective is to be an Islamic higher education institution. Therefore, students are required to have the Islamic belief and commit to living in Islam. Using value-oriented indicators such as character, morality, and behavior in student selection is a controversial issue. The criteria such as good citizenship, success in life, business success, and moral behavior may be more useful for student selection, rather than school success (Niessen and Meijer, 2017). A personality test cannot be taken at the entrance to the academy because personality is not something that can be measured. On the other hand, tests and grades also say little about a student's potential to make a positive difference in the world (Delbanco, 2020). Beyond grades and exams, an assessment of the whole personality is more appropriate for university admission (Rosovsky, 1995).

There are some core values in accepting students to madrasity. The first is the principle that every high school graduate can attend a higher education institution without an exam. Accordingly, students who meet certain requirements will be selected by lottery. Selection of students to university by lottery is not a common method in the world. Yet, there are countries where students are admitted to universities and primary education institutions with the lottery system. Students are selected by lottery among those who meet certain conditions of the medical faculties in the Netherlands (Ten Cate, 2021). Studies demonstrate that selection based on academic achievement yields only minor improvements compared to a lottery procedure (Wouters, Croiset and Kusurkar, 2018).

Due to the above-mentioned reasons, the madrasity will select students by lottery among candidates who meet certain moral criteria, undertake to live a religious life, and have an average academic success. Local, regional, and national quotas may be determined for the lottery. The primary purpose of the lottery system is to prevent the benefit of an elite group due to high income and other protective factors. The second is to win students with "God has blessed me", not egotistical students who say, "I won with my mind". Because the

students who pass a series of exams have turned into egoists who think that they deserve the position they have already achieved. In reality, people do not deserve anything directly because of their innate advantages and virtues (Delbanco, 2020). The student admission process, which is one of the most important features of the madrasity, will continue throughout the year. As soon as the student is accepted, the madrasity education will begin. Those accepted during the year will be included in the preparatory program for them to not lose time.

2.3.3. The Dedicated "Waqif" Person System

A dedicated person called "waqif" is a person who does not get married and only performs the duties given for the sake of Allah without any payment (Demiryürek, 2017). A "waqif" is a person who dedicates himself, not his property. This system is inspired by the Ottoman Janissary army and the Risale-i Nur movement (Goodwin, 2011). The purpose of this rule is to enable the student to concentrate on religion and science in the 18-30 age period, which is the most efficient era for learning and improvement. These persons can remain as "waqif" until the age of 40 at most. Married students will not be accepted in neither undergraduate nor graduate education. Students who have completed their undergraduate education can take various positions in the madrasity as dedicated "waqif" persons. In this way, graduates who want to stay in the madrasity will primarily be responsible for the spiritual development of the students. Dedicated persons will reside in student dormitories. They can withdraw from being a "waqif" whenever they want. Graduates who remain as dedicated persons can start their doctorate if they wish if they meet the conditions after working for 2 years without payment. Madrasity graduates who do not fulfil this 2-year requirement cannot pursue a doctorate in their schools. A dedicated person who starts a doctorate leaves the spiritual guidance task and dedicates themselves to get deep in science. Our purpose is to prepare scientists who spend their times in masjid and the laboratory. A dedicated person who has completed his/her doctorate can remain as a researcher or become a faculty member if he/she meets the conditions. After completing his/her doctorate, the dedicated person appointed as a faculty member can get married after a 2-year madrasity duty.

2.3.4. The Horizontal Learning System

One of the most important issues in the intellectual world is how to integrate horizontal and vertical approaches in developing and transferring knowledge (Kerr, 2020). Students learn roughly 1/3 from their teachers, 1/3 from their peers, and 1/3 from other learning tools such as libraries and laboratories (Pelikan, 2019). Horizontal communication is when students learn from students like themselves. One of the most important features of the madrasity is its emphasis on horizontal communication. All the members of the madrsity strive to learn together, and learning from the junior-senior is considered one of the most important virtues (Pelikan, 2019). The only limitation to a university's self-realization and self-discovery is the individual and collective imagination and collective will of its members (Barnett, 2008). Madrasity students will learn to be successful in both individual and teamwork. Students and teachers will be like brothers and sisters. The character development of students will be constructed by both vertical and horizontal communication. The character development process itself is the real communication, not the transfer of concrete information (Readings, 2020). At the end of his book, Barnett states the following about the success of the university: "Being cheerful supports and perpetuates the humanity of the university. Joy breeds energy, and energy breeds more joy". (Barnett, 2008) Madrasity will conversate and arrange to spread greetings and joy in the facility, and always be hopeful.

The parental role of the university is now over. However now, when any problem breaks out, the university is requested to play the parental role (Delbanco, 2020). In our country and other Islamic countries, Muslim families feel the need for someone to watch their children when they attend university away from home. In Islamic countries, the expectation is that the student's dormitory or the university he/she attends will look after and protect the student. Therefore, the brother-sister system will be applied in the madrasity. In this system, the senior student will select a sibling from two lower classes and will be responsible for their sibling for one year. In other words, the first-year student will have a sister/brother who is in their 3rd year. A second-year student will have an older sister/brother who is in their 4th year. In addition, being a student in the madrasity continues all day. Thus, the student lives in a

largely supervised and safe environment. There will be additional studies for the development of the student after the classes. The study application will be observed by graduate students or senior students. The student will not have the opportunity not to study. Thus, the family will be sure that their children, whom they send to school, has both academic and religious education and that the child will spend time well.

There is a conversation and sermon system in the madrasity. In this system, all students will listen to talks and deliver talks. In the first American universities, teachers gave religious sermons to students (Delbanco, 2020). In madrasity, the teachers will preach to the students and students will preach to teachers and other students. The conversation is about telling something to yourself rather than conveying something to other people. All senior grades except freshmen will chat with junior grades. The subject of the conversation will be religious, spiritual and, if necessary, professional. It can be in the form of an address or a sermon. Students will chat in mosques, masjids, and social media, in this system. Students will be partially autonomous in their choice of subject and style. Small chat groups of 4-6 people will be established outside the classroom. These groups will carry out chat activities and professional and social teamwork.

Modern students experience university as a small part of their daily life (Delbanco, 2020). Thus, all students will stay in the madrasity. Exceptions will be provided for students with disabilities and special conditions. Morning prayers will be performed together. In other prayers, the student will not be monitored. The student will not be able to spend free time in the dormitory during the day without an excuse. Students will spend their time at school, study hall, laboratory, and student chat/professional meetings. Students will clean the dormitory themselves. The cook will make food, and the students will help the cook. Services such as cleaning, and meals will be rotated in an 'on duty' manner.

Some sports such as swimming, wrestling, archery, cycling and football will be allowed for students, while other sports will not. It is not our goal for students to become professional athletes. The purpose of sport is character building, health, and entertainment. The madrasity will not have a professional

sports team. However, amateur sporting activities will be supported to exhibit the success of madrasity education on students individually and collectively. Students will reflect on the character they have built through the madrasity education in sports branches.

3. Some Issues

3.1. Islamization of Knowledge

The knowledge produced by secular Western civilization in the Islamic world has been viewed with suspicion for a long time. Western knowledge, which does not recognize the creator and has no moral value, conflicts with Islam. Some scholars have argued that knowledge should be Islamized as a response to this situation. For us, knowledge is a manifestation of Allah's name Alim. The knowledge of everything in the universe introduces Allah to us. It is necessary to look at the universe with its mana-yi harfi and in order to understand Allah. It is wrong to look at the universe with mana-yi ismi and in terms of the Causes rather than the Creator. Thus, when one looks at blessings, al-Mun'im name of Allah; when one looks at art, al-Sani name of Allah; when one looks at causes, True Influencer should be come to the mind and idea. And likewise, perspective and intention change the essence of the thing. It is ignorance if we perceive material things in terms of reasons. When events are looked at with Allah's account, it is divine ingenuity (Bediüzzaman Said Nursi, 2014b). Knowledge comes from the knowledge of the Creator. In this sense, knowledge is essentially divine and pure good. Therefore, the information cannot be subjected to further processing such as Islamization. Knowledge generated by humans, on the other hand, is the interpretation of the knowledge of the universe, and the position of knowledge changes according to one's position and intention. If a person examines things from a different position, excluding his Creator, he does not change the item but sees the item differently than it is. This is not Islamic. If knowledge with humane interpretation contradicts Islamic principles, it is valued as knowledge and is not considered. Islamization can only happen in this way.

3.2. A Priority Research Areas

Today, scientific research has become inefficient and slowed down (Horgan, 2003). There is evidence that the pace of scientific progress has

indeed slowed in different and partially independent fields, such as a wide variety of "per capita" measures, productivity growth, total factor productivity, GDP growth, patent measures (Cowen and Southwood, 2019). Empirical evidence from various industries, products, and firms reveal that research productivity has fallen sharply, although research effort has increased significantly (Bloom *et al.*, 2020). The slow technological change is blamed for the increase in productivity is not at the expected level after the 2008 economic crisis (Galbraith, 2018). It is reported that there is a serious slowdown in the US economy and this is due to technological stagnation (Ramey, 2020). A prevalent explanation for a technological recession is that good ideas are harder to find, making the slowing down inevitable (Bhattacharya and Packalen, 2020). It seems that in the future there is no possibility of a new great invention equivalent to electricity or the internal combustion engine (Eichengreen, 2014). The new power of discovery may never be the same as before (Gordon, 2017). Robert Gordon stated that one of the causes of permanent economic stagnation in developed countries is that all the great and important inventions were made in the past and that we are now entering a period of serious technological inefficiency. Le Fanu states that there was real progress in medicine between 1940 and 1970, and then progress slowed down considerably (Le Fanu, 1999). The rate of therapeutic innovation has dropped dramatically since the late 1970s which is a matter of empirical observation. Investment in pharmaceutical research and development has increased significantly over the past few decades and the lack of a corresponding increase in output for approved new drugs indicates that therapeutic innovation is becoming more challenging (Pammolli, Magazzini and Riccaboni, 2011). The latest drugs to combat the human disease are slightly improved versions of previous drugs, and drug research is far from making a breakthrough in clinical practice (Vijg, 2011). Collison and Nielsen say that the state, universities, and institutions did not react to this slowing down in scientific productivity, showing that they were worried, and worse still, scientists were not concerned (Collison and Nielsen, 2018).

Today we are experiencing the crisis of normal science that Thomas Kuhn talked about (Kuhn, 2008). Even though scientists dive into the tiniest details of normal science, there is a serious failure to solve scientific problems.

Perhaps we are at the stage of response to depression and the conception of a new paradigm. One of the aims of the madrasity is to research "transformative" inventions. In reality, a few "transformative" inventions are all it takes to change the course of the world such as finding a definitive cure for cancer, the invention of water- or air-powered engine, a tree species that reaches its adult form in a few years. The more we observe to understand and describe the functions of the universe, the closer we come to maintaining nature and predicting future events (Barrow, 1999). The miracles and stories of the prophets in the Qur'an are a sign of the last point that human beings can reach in technology. The Qur'an says, "O human being! The miracles you see are some examples. He forewarns that you will set the standard of these examples with your thoughtfulness and your work (Bediüzzaman Said Nursi, 2014a). This gospel reminds us Muslims that there is still much to do.

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