

## BRINGING UP PEACE ADVOCATORS THROUGH EDUCATION: GULEN MOVEMENT SCHOOLS

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### ABSTRACT

*Facts are stubborn things since they always remain in their original shape the very moment they start breathing. The same goes true for the fact that a major portion of the human population has been experiencing a never-ending circle of terrible problems, both on an individual level as well as societal. This is certainly not a false calculation because there have been many concrete evidences of lifelong severe poverty cases around the globe and its associated evils which include but not limited to illiteracy, health hazards, social exclusion, and low life expectancy. The true rescue is likely to come through education which remains a potent instrument to raise all humans to a desired level of humanity. A true education makes a society realize that true humanity and civilization is much beyond just self-centered careerism where a person only looks for their advantage nothing else. In this context, Hizmet Movement Schools should be given full attention in a bid to educate children and young adults regarding the true meaning of humanity and universality. The Movement schools are contributing their great share by operating 1400 schools in more than 170 countries in particular the United States of America. The real motivation behind these schools is Fethullah Gülen, a Turkish activist and Muslim scholar who has been a strong supporter of intercultural dialogue amongst people. These schools strongly oppose violence by following a series of democratic and spiritual values wherein teaching is regarded nothing less than an endless service (Hizmet) to students, and mankind in general.*

**Keywords:** Education, Hizmet Movement, hope, peace, school.

## INTRODUCTION:

Although the concept of humanity has been well scrutinized since time immemorial, there is still little agreement as what can be done to solve its major problems. The hardest of all facts is that millions of people have been deprived from their very basic needs such as water, food, and accommodation, let alone talking about their education, healthcare, security, safety, and standard of living. The UN General Assembly Report (Assembly, 2015) unearthed the fact that inequalities among billions of humans are tagged with gender, power, wealth, and disparities of opportunities that is literally affecting lives from all corners(UN, 2016). “Peace” is just a luxury, reserved for those powerful people who already have it, and not for those who are continuously living under the threats of violence, extremism, war, unemployment, health hazards, conflict, intense natural disasters, and the like. If the blow of poverty challenges is not taken seriously as it should be, two thirds of human population is likely to be in a frail situation by 2030. (Verhoosel, 2015)

Beyond any reasonable doubt, science is touching its tipping point where everything is just a click away. People are enjoying a great level of communication across continental boundaries at the comfort of their own places. It seems like humanity is touching the tip of scientific revolution where new opportunities, offered by technology, can be accessed easily without any hassle. The flip of the coin shows a bleak picture though, where all these scientific innovations and developments are unable to bring happiness and contentment among humanity. Despite all solutions, continuing global depression both on an individual and societal level hasn't faced an axe even a bit. People are perplexed as they don't know what they are doing and what they should do in a bid to soften the blow of depression prevailing in their lives (GULEN).

The human society has been developing according to a single blueprint of “destruction” in every sense of the word. The problematic people, regardless of their cast and gender, corrupt and destroy every mark of humanity's basic justice, morality, and religion (Gulen, 2002).Gulen argues that this uncontrollable and drastic facet of humans is due a spiritual crises and the absence of spiritual satisfaction alike. He states that:

*Spiritual crises have been following one after another. These crises and the absence of spiritual satisfaction have been major factors behind the conflict of interest that enveloped the last two centuries and that reached its apex in the two world war(Gulen, 2002 pp. 61-62).*

According to analysts and philosophers, there is no better reason than to formulate a strategy of education, which should be based on providing the true spirit of education(Vahide, 2005).

## EDUCATION IS A SOLUTION FOR THESE PROBLEMS:

There have been so many roundabout attempts in the context of solving humanities problems and it has been observed that humans are themselves the main triggers of their problems. One can't help wondering that education remains a true potent instrument for bringing up civilized humans; the same idea has been corroborated by United Nations since 1987(Brundtland, 1987)in that only education that can make or break societies.

There should be deeper and concrete long term evaluation approaches to foster education at universal level. Education without its true essence would achieve nothing in practicality, that's why it should be based as a perfecting process of individuals where they understand the true concept of divine morality and play their roles in an effort to cultivate their physical, intellectual, and spiritual beings(Gulen, 1996). This is the right way to dig deep into the root causes of depressions and problems and then to find a way out with universal values of respect and reconciliation, inner peace, human rights, and non-violence (Gulen, 2009).

### Hizmet Movement Schools:

As highlighted earlier that the Hizmet Movement Schools are inspired by an authoritative mainstream Turkish Muslim scholar renowned as FethullahGulen(Editor, 2011), these schools do not flirt with any false calculations and deliver education in the context of supporting intercultural dialogue and turning religion into nothing less than a political ideology itself. The world has already witnessed his proclamation as one of the most influential intellectuals in July 2008 byForeign Policy and Prospect Magazines-(Foreign Policy, 2008).

A picture is worth more than thousand words; in this context, the main focus and picture ofHizmet Movement is “education”. Its primary goal is to enable suitable environments for people where they can realize their potential beyond their religious or ethnic extremism. That's the reason the movement has gathered much attention of people from all walks of life.

The main focus of Gulen(Agai, 2002)had always been “the importance of education” and he had been trying to

educate the Turkish youth to get the most out of their education and serve their country and humanity to the best they can (Ebaugh, 2010). According to Gulen (Yavuz & Esposito, 2003), education revitalizes the sense of purpose and a sense of identity in life, and no political corruption or everyday pressures can erase these senses. It is only through education that people can bring revolution in their lives. They would be able to understand and respect the rights of others in every sense of the word. Education is the only and the right way to attain true happiness and contentment in our lives. Gulen states that:

*as the solution of every problem in this life ultimately depends on human beings, education is the most effective vehicle, regardless of whether we have a paralyzed social and political system or we have one that operates like clockwork (Gülen, 2004, p. 25)*

Gulen has continuously underscored the importance of education and the way it should be taught and perceived by the humanity. He emphasized that education is beyond just reading some books and obtaining a piece of paper in shape of degrees. To him, education is beyond the formal training a student undergoes at schools because it limits his sense of learning. On the other hand, true education is a comprehensive process of formal instructions plus the comprehensive spiritual upbringing of the learner which would truly build his professional facet as well as his character. Those two attributes would make him a true human being. To make it possible, non-confessional schools should be established rather than just making only religious ones or mosques alone (Ebaugh, 2010). In this context, the religious texts alone are not enough to build characters in humans, the texts should encompass the avenues of moral values, human rights, social justice, modern philosophy, history, science, and the like.

Gulen's ideas were so much true and authentic that people listened to him with great interest and he didn't find any trouble in establishing the first international school in Turkic Countries in Central Asia. Starting from only one, now there are 1400 established Hizmet Movement Schools in more than 170 countries of the world. The United States also recognized and accepted these schools. Almost all its teachers are his followers and they are truly motivated to educate the youth in a bid to create "a golden generation of young people who are educated in science, but Muslim ethics" (White, 2016). The educational philosophy of Hizmet is best described by Woodhallas follows:

*... is much more akin to the classical Christian view of teaching as a sacred calling or vocation than to the modern managerial view of teaching as a collection of competencies which may be listed and the successful of which may be inspected by deciding whether a set of easily measurable targets has been attained (Woodhall, 2005, p. 3).*

Gulen community was a key player in filling the void of education in Soviet Union after its fall in 1989. Many schools were established all over the Russian Federated Republic and the former Soviet Republics. Since they provided quality education every step of the way, in no time they were expanded to Southeast Asia, Africa, North and South America, Western Europe, and China. These schools were a true symbol of human cohesion and they strongly oppose all types of terrorist activities.

### **Pillars of the Schools:**

Hizmet Movement educational institutions have now expanded their branches in around 170 countries which includes tutorial centers, kindergartens, language schools, universities, primary and secondary schools. They provide full access to valued education, notably for females. Since they strongly oppose terrorism and encourage communal cohesion, their education serves as a bulwark against terrorism particularly in the regions of Iraq, Bosnia-Herzegovina, Philippines, Nigeria, Pakistan, and Afghanistan. What's more, Hizmet Schools have also contributed well beyond expectations in international science competitions, making them recognized all around the globe without any doubt and the philosophy of Hizmet Schools revolve around the educational philosophy of Fethullah Gulen.

Regardless of their location, these schools are trying to realize the educational philosophy of Fethullah Gulen, which is also the source of inspiration of the Movement. These philosophies can be categorized such as (Aslandogan & Hunt, 2006):

- elevating the standard of education to a dignified status by providing a new understanding to the teaching profession and education
- a humanitarian philanthropy in the field of education just for the sake of humanity service

- harmony, which brings the humanity under one roof for the sole service of humanity through education philosophy be it educators, sponsors, parents, students, or any other stake holder.
- an exemplified life
- a true positive combination of tradition and modernity, heart and mind, spirituality and science.
- In this day and age, Gulen's philosophy is the only factor which can rightly fill the gaps of people's social and spiritual sides. The need of the hour is to implement Gulen's philosophy all across the globe.

### **Education and teaching profession, elevating to the dignified status:**

First off, it should be kept in mind that Gulen (Hizmet) Movement is not based on religion but people rather put their faith in the movement since they deemed educational movement as a sacred movement beyond any reasonable doubt. Gulen takes teaching and learning as a dutiful act for all humans. While commenting on education, he says:

*The main duty and purpose of human life is to seek understanding. The effort doing so, known as education, is a perfecting process through which we earn, in the spiritual, intellectual, and physical dimensions of our beings, the rank appointed for us as the perfect pattern of creation (Ünal & Williams, 2000, p. 38).*

Gulen considered teaching as a holy obligation (Vicini, 2007; Ebaugh H. R., & Koc, 2007), which can only be performed by those people who have strong morality. He said that teachers have a key role in achieving a free society where people can perform their Islamic duties. It is the teacher who can rightfully shape the characters of his students by teaching them true Islamic principles. He interprets that teaching should be "sanctified" globally in a bid to reach out the true divinity "Rabb". True humanity can only be achieved by fulfilling the true essence of education. He also emphasized that this sacred duty of teaching is not new, since it has already been performed by the Messenger of God because education is nothing less than an act of religious piety in service of God (Tee & Shankland, 2014).

Hence, teachers follow the same philosophy of Gulen and they are always literally at their heels in serving their sacred duty in the best way they can. They add more spiritual meanings in their professional vocation and guide their students according to the true worldly teachings, a right path; this is likewise supported by Gulen who says "if there is one thing that is most enduring in this world and the most meritorious in the Hereafter, it is guidance (Gulen, 2009). Gulen doesn't follow the ordinary philosophy of a traditional Muslim who follows the path of "Sufism" and does everything according to the Sufi tradition; he, on the other hand, emphasized the concept that religion is not the domain of only a religious scholar (sheikh or murshid), religion is what an ordinary Muslim can perform and follow (Gulen, 2009). Gulen also furthers this concept that a true Muslim has to deepen his wisdom by acquiring the knowledge of both religious topics as well as scientific ones. Gulen's philosophy of guidance can be seen as follows:

*A guide is a wise one equipped with the necessary knowledge of both religious and certain secular sciences to discuss different subjects with an audience and present satisfactory solutions to their problems (Gulen, 2009, p. 78)*

### **Philanthropic altruism for the sake of humanity service spirit in the field of education:**

It is now an open secret that there are more than 170 countries in which Hizmet Movement Schools are operating successfully. The fact is, these schools are also operating in conflict zone countries such as Afghanistan, Philippines, Nigeria, Iraq, and so on. Even Hizmet Movement Schools are operating in those countries where temperatures fluctuates between 30°C (day temperature) and -30°C (night temperature). They are also operating in African countries which have been greatly affected by famine, security, and health hazards. For example, these schools have their roots in many cities of Iraq, a country which is most of the year deprived of electricity for half of the year even in the blazing temperatures of 50°C. There is no security, yet teachers are operating as if they are in cages. Vehicle traffic inside the streets they are living is banned. They can hardly move away from their streets. Terrorism and kidnapping is notorious. Not only in Iraq, but the situation is almost the same in many Turkic countries in central Asia, Afghanistan, Nigeria, Indonesia, and Philippines. The fact is, those teachers who had their great careers ahead their lives since graduating from top Turkish Universities like ITU, Marmara, METU, and Bogazici could have attained much better paying jobs than they have at the moment. What's more, they don't have even a whiff of concern about the prevailing terrorism and

other deadly problems, had they been opted for other prestigious jobs.

The reason behind their sacrifice is that they were greatly inspired by Gulen's teachings in the context of humanity's typical expectations about altruism. By nature, humans expect a give and take type of relationship between altruism which is a bit of a selfish approach in itself. They expect that when they help other humans, it is their right to be repaid in return. On the other hand, Gulen (Ergil, 2013) emphasized on and off about the sacrificial altruism of humanity in which humans are ought to respond to God's favors over them by helping other humans to the best they can. Hence, humans should do this as an obligation towards God, and not expect a return on investment in this regard.

Most of the youth share Gulen's idea of "right conduct" and his teachings for the reason that they were raised within the movement and grew up with the movement which ultimately became their ideology of life. They voluntarily joined the movement in a bid to impart their knowledge to others so that other people gain the same insight which they gained over a period of time. Gulen says that (2015) this sacrificial altruism cannot be understood by those who don't believe in faith and hereafter. The teachers of Hizmet Movement are convinced that what they were presented was the righteous way to increase the quality of life of others, and they extended their hands and played their roles with open heart. They have conveyed their message to Buddhists, Jews, and Christians in that the only reason they are residing in these faraway countries is to develop a common culture of living, contribute to world peace, and make this world better in every sense of the word. When they realized that the society issued one praise after another to their philosophy, motivation, and commitment, they started lending their hands with extra passion and diligence. This stirred a greater movement as more and more people joined them over a period of time and the circle of volunteers expanded like a breeze. This is how the movement gained strength in many countries of the world because every volunteer became a symbol of philanthropic altruism, purely for the sake of humanity service.

Over a period of more than half a century, a new and fully motivated generation has been raised by Fethullah Gulen; a generation who has full faith in sacrifice, who do human service for the sake of seeking God's pleasure and nothing else. This generation thinks beyond the boundaries of human selfishness and greed. This generation is in the thick of service to humanity without any expectations of return. They are doing it voluntarily as Gulen describes:

*In the reckonings and plans of those dedicated to seeking God's pleasure, the concepts of cost, benefit, labor, revenue, wealth, and comfort on which many worldly people put great emphasis have absolutely no significance. These concepts never constitute a criterion* (Kalyoncu, 2008, p. 78).

### **Harmony of the Stakeholders:**

Establishing a tripartite relationship i.e. educator-parent and sponsor relationship is the remarkable achievement of Gulen. He underscored many times that the best way to serve the whole community especially the economically disadvantaged percentage of people who live in the gap between their dreams and the economic hardships, is that parents who can afford to pay tuition for their children, and the business owners who lend a hand in terms of supporting the schools, both should play their pivotal roles in extending these educational opportunities to the poor (economically disadvantaged percentage of people). The tripartite relationship i.e. educator-parent-sponsor relationship is also referred as family-school-environment (Hunt & Aslandogan, 2007). This was a great achievement of Gulen's activism which he pulled off due to the following two prime factors:

First off, every culture of a particular area try to protect their uniqueness, and to make it possible, it tries to look for the type of education which breeds their cultural values before others, and not replace them altogether. This was what the society was looking for at that time i.e. suitable educational philosophy which embrace their own culture rather than eliminate it altogether. The same was true for the Turkish society, who wanted to serve their children with modern skills and knowledge, but not at the cost of eliminating their own cultural values. This was exactly in accordance with Gulen's philosophy who was in the favor of serving them with modern language and skills in sports, arts, language, and science, math whilst preserving their modern cultural and moral values. According to Gulen:

*A community's survival depends on idealism and good morals, as well as on reaching the necessary level in scientific and technological progress. [In addition], trades and crafts should be taught beginning at least in the elementary level. A good school is not a building where only theoretical information is given, but an institution or a laboratory where students are prepared for life* (Said, 2006, p. 4-5).

Secondly, the public was willing to contribute to societal betterment but they didn't want their money to go wasted for no reason. The altruistic approach of Gulen gave them much confidence in this regard when they saw with their very eyes the attitude of the educators as young teachers.

The financially able families, in collaboration with the parents who were paying the tuition fees for their children made it possible for Gulen to establish the scholarships for the talented needy poor children. It is worth mentioning here that between 20% to 40% of the students in Hizmet Schools were from poor backgrounds and their families literally cannot afford to pay their tuition fees or avail the facility of private schools for their children. The sponsors were taken into confidence that what they were paying would never go wasted since their money is genuinely being spent for the deserving welfare of the disadvantaged students; that's how the sponsors started to fully contribute to the cause with open heart. Even a few sponsors and parents held the responsibility for serving tens and hundreds of more students. This was exactly in accordance with Gulen's premise that philanthropy (Hunt & Aslandogan, 2007) is a part of the human soul, it's only a matter of convincing the people that their contribution would not go wasted.

### **Best and effective combination of science and spirituality, mind and heart, modernity and tradition:**

Gulen's educational philosophy never draws a red line between man and science rather it considers science as a central part of education which is almost an essential potent instrument to make a better world. In this context, Gulen shares the idea of connection between science and the idea of progress with the western thinkers (Thomas Michel, 2005). This is the main reason that he never separated the idea of science with progress.

Though Gulen strongly favors the science and says that science is a potent instrument for humanity, still he argues that alone science cannot guide the society at large and cannot really contribute to the society welfare on the whole (Gülen, 2010). In fact, science can only do welfare if it is in the hands of those individuals who have high moral values. Science itself is nothing less than a value, but it only instills positivity and welfare for the society when morally guided individuals use it for the betterment of the society. This is what Gulen's educational project's scope is all about i.e. *"to form individuals with a strong inner Islamic ethics, which can guide society toward the correct use of scientific discoveries"* (Vicini, 2007, p. 12).

Due to such a philanthropic educational philosophy initiated by Fethullah Gulen, his Movement schools didn't see backward since their appearance before public eyes. They have been globally recognized and well appreciated by western thinkers (Ebaugh, 2010) because Gulen's educational philosophy doesn't cut a person from modern technology nor does it persuade an individual towards religious extremes. The educational philosophy is based upon common human values like respect for other faiths and cultures, social justice, peace and tranquility and all these can be achieved only if the educated individuals are equipped with practical altruism, strong morality, and modern science (Kurtz, 2005). Gulen doesn't favor the materialist and positivist movements because he doesn't grade humans as corporeal or material entities. He underscores his point that all humans are composed of the same elements of feelings, mind, body, and a spirit. Looking at humans through the eyes of Gulen, one reads the following lines:

*'...a creature made up of feelings that cannot be satisfied by the mind, and a creature of spirit that we acquire our essential human identity. Each individual is combination of all these factors'* (Gulen, 2004, p. 128)

Under the present pitiful condition of Muslims all around the globe, Gulen's philosophy came as a rescue for the thinkers because it provides a perfect recipe of faith in education without leaving science and technology. This innovative thinking received much accolades from all corners of the globe. According to Gulen (Kurtz, 2005) wisdom occurs when religious sciences and the science of civilization combine together where religious sciences brighten the human's conscience part whilst science of civilization lightens the mind thus it provides a true philosophy of knowledge based on belief in God in every sense of the word. Gulen, influenced by Said Nursi, a Turkish Scholar, emphasizes that the light of conscience is religious sciences. The light of mind is civilized. Reconciliation of both manifests the truth. The student's skills develop further with these two sciences but when they are separated, superstition from the former, and corruption and skepticism from the latter is born (Vahide, 2005). His model of education has received much praise for the reason that it provides a comfortable and convincing balance between science and religion. Both illumination of conscience and brightening of mind are present in this educational model.

Gulen's offering for a better synchronization between reason and faith, science and religion, was indeed the most crucial combination which he successfully accomplished, not only in theory but in practice also. Gulen's

philosophy doesn't see hostility between science and religion and according to him (2016), people who perceive hostility between science and religion are actually ignorant about the spirit of both reason and religion.

The conflict between religion and science is certainly not a new one since it has engaged many intellectual circles for quite a while, especially in recent centuries. The 18<sup>th</sup> century marked the enlightenment movement which saw humans not more than just a mind. On the flip side, the materialist or positivist perceived man as merely corporeal or material entities. In the wake of all those perceptions, humanity found itself entrapped in a spiritual crises. One couldn't help saying that the world wars in the last two centuries was a result of these crises coupled with the absence of spiritual satisfaction, which led man towards extreme cruelty.

According to Gulen(Yucel & Albayrak, 2005), science and faith are compatible to each other and the learning, on the basis of faith, provides a sound and comprehensive support to learning in its true essence.

Gulen doesn't believe in blind faith of religion. He argues that the Quran also supports reasoning and it doesn't press the followers to put their faith in religion without the use of intellectual analysis and reasoning. He also frets his eyelids upon those who investigate the observable part of the universe and not make use of the reason behind its creation. At the same time, Gulen draws a red line between reason and its limitations. He says that logical reasoning is based on the foundations of information and premises. In this context, making wrong premises or information would result in reaching to wrong conclusions. In addition, the mechanism of reasoning is itself not a foolproof system. It is vulnerable to logical fallacies due to errors. Due to these limitations, if man rejects the harmony between science and religion and takes religious assertions as nothing but opposite to science and reason, then man would be actually ignoring his limitations. Hence Gulen, proposes the supposed hostility between faith and reason was merely a fight between deficient reason and blind faith.

Gulen's philosophy doesn't reject the modernity in Islam and he doesn't believe in isolating Muslims from other people who have different religions or ideas. Gulen also doesn't say that Muslims should be afraid of technological and scientific development. In this context, Gulen states that:

*Avoiding positive sciences fearing that they will lead to atheism naivety, and seeing them as contradictory with religion and faith and as vehicles for the rejection of religion is prejudice and ignorance. Science and technology are beneficial to the degree that they guarantee human happiness and help us attain true humanity. [...] At the beginning of this century, some shortsighted materialists made science into an idol and sacrificed everything to it, while the most famous scientist of the century was criticizing this tendency in a pleasant way by saying: "Science without religion is blind; religion without science is lame." What would they have said if they saw those of today who are both blind and lame?(Gülen, 2010, p. 76)*

These statements clearly reflect that the main reason why Muslims are behind the westerners and the other world is, they are rejecting science and technology. He never says that Muslims should stay away from their belief and faith. The world's progress is only attainable if people adopt the modern sciences and harmonize it with their faith accordingly. Same as the harmony between science and faith is nothing less than the duty of a believer, teaching is also a scared task and should be taken nothing less than a holy duty(Esposito & Yilmaz, 2013). The teachers have the most important role when it comes to reaching a "Golden Generation" (Berg, 2012). The teachers are the ones to lead pupils to be good and therefore to serve Islam. Mostly,Gulen reiterates the prophetic saying that the only valuable knowledge in God's sight was the knowledge that benefited humans (Berg, 2012) People who were used to donate their surplus to the mosques started donating their savings to Hizmet Movement Schools because they were fully convinced with Gulen's philosophy that teachers are performing the utmost holy duty. Gulen underscored many Quranic references that to man, the whole Earth is a mosque, hence the Muslim community should not focus on building more and more mosques but rather building schools because deeper understanding of religion cannot be attained without obtaining knowledge. That was the argument, which put education right at the center of Islamic activities.

## THE GRADUATES:

It can be understood that how Gulen's philosophy actively engaged to the practical life by turning the eyes upon the graduates of these Hizmet Movement Schools who have their hands on scientific knowledge and have learned the moral values likewise. Those graduates never lost their moral values that are how they apply their scientific knowledge for the betterment of humanity. *"In stark contrast to the typical western view of political Islam where Islamic activism is a reaction against modernism, the graduates from these schools, would participate in modernity and help to shape it(Kirmizialtin & Yildirim, 2004, p. 56)*

The teachings of these graduate schools are perfectly aligned with the universally accepted values of tolerance, honesty, hard work, belief, and love, which are not different from the Islamic values as well. The graduates from these schools are well serving the humanity with a best combination of scientific knowledge coupled with a true understanding of tolerance for other people, which is surely the need of the hour in this day and age.

Turkey is also blessed with practical benefits of these schools. The school graduates also feel connected with the Turkish culture throughout their studies till they graduate from these schools. The first graduates of these schools in many countries successfully obtained their graduation more than a decade ago and now they are successfully contributing their part by holding valued government and commercial sector jobs in their country. The schools are playing the role of Turkish “soft power” and easing the gradual process of business and diplomatic openings for Turkey.

The world has witnessed that Hizmet Movement Schools are producing new types of individuals who are always one step ahead in equally relying on reason and experience, but at the same time, they never leave the conscience and inspiration behind. In their respective fields, these individuals pursue nothing less than excellence, and they always keep a balance between the current world and the life after death. This generation has literally upheld the tradition of combining spirituality with intellectual enlightenment.

According to IbnKhalidun, the existence of peace and social development is not possible without devotion (Dusuki, 2006). The new golden generation has truly embraced this concept coupled with the solidarity around the shared universal values which is must to solve the prevailing conflicts around the globe. The best part of these schools is, their graduates are altruistic who know the true meaning of sacrifice, they think about the betterment of others and their society rather than thinking about their own selves. Those are the people who make sacrifices to ease out other people with their living; they put in great efforts to unite minds and hearts together. They represent the true picture of modernism and Islamic values.

The world has witnessed that there is no more fighting between physics and metaphysics. Similarly, the selfless graduates of Hizmet Movement Schools dig deep into the connections between the laws of nature and the divine commands. These graduates have put in much efforts in bringing serene atmosphere all around which can be seen and felt both in schools as well as at homes. They are dignified people who maintain this wherever they go, wherever they work, throughout their lives. They don't degrade the poor and make every possible effort to help them out so that they can have a chance to live humanely.

These graduates have been brought with an education, which doesn't believe in arresting a human on the sole basis of assumption. This education favors the idea of building up a world where no business or house will be attacked. There will be no innocent blood shed and humans will found no misery at all. The love towards human beings will prevail in the context of a holy duty towards God. Poor people who live in the gap between their dreams and harsh economic realities would find this world a paradise-like place and they will also enjoy its beauty just like others.

These Movement Schools have been in operation for the last 50 years in a bid to raise a true generation who favors worldly peace and opposes the prevailing conflicts. This is the generation which is inclined towards world peace and Gulen has been constantly asserting about the need of world peace. These graduates also believe in love, which is a true potent instrument to establish world peace. To them, revenge and animosity should be bettered responded with the element of love because love has all the strength and capacity to change the rhythm of our life and establish world peace in every sense of the word.

## **CONCLUSION:**

Gulen's unique idea of education has convinced the world that this education is a true way of life which humanity has been searching for centuries. According to Gulen, humanity is saturated with immense problems on every corner in this day and age. Hence, the only way to solve these problems is by educating the people in the best way possible. He says that altruism is not alien to human nature, and if we educate them better by emphasizing on the element of altruism in their nature, we would better understand their nature and bring the best out of their nature likewise. That's how the humanity will be able to find and solve solutions of the problems they are experiencing today in every sphere of their lives. The only key to the solution, according to Gulen, is nothing but education. It is only through education that man can establish harmony and order in his personal life and social life, and the life after death. Hence, educating people in its true essence is nothing less than a holy task, and with its proper usage, it can educate and cultivate nations in the best way possible.

The main scope of Gulen's philosophy revolves around the idea “to nurture individuals with a strong inner Islamic ethics, which is not against the scientific knowledge and can guide the society using both Islamic ethics and scientific knowledge towards the route of scientific discoveries.



Hizmet Movement Schools bring up the best character people who strongly oppose violence, support peace in every sense of the word, support harmony between diverse cultures and faiths, favors social justice, practice true altruism and moral ethics, all of which make them a true recipe of sustainable peace all around the globe.

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