

Ethical Dimensions of Muslim Education

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For Mymoena

FOREWORD

Visions without a sound basis are ineffective. Being limited to a predetermined basis without visions remains bare of impulses for present-day thought and life. *Ethical dimensions of Muslim education* combines both. It presents a firm, and likewise innovative, basis for the issue of an ethically oriented Muslim education. Simultaneously, the text designs goals far beyond that, directed towards an ethic of proactive responsibility for Muslims in the context of humanity in general, and of Muslim education before a horizon of interreligious relations. This is—to say it right at the beginning—impressive and equipped with many impulses that show a focus on the Muslim realm. Furthermore, the book addresses ethics, interreligious dialogue and education with a special weight on encounter and dialogue.

I will try to concretize, with a few points, my general assessment of the book—on the one hand, by referring to some results of the present research that seem central to me, and on the other hand, from a perspective of current international research, in which I am personally involved, by briefly trying to rank it in its significance.

Basis in the development of a Qurān-oriented approach: The authors carry out a profound new interpretation of priorities of Muslim ethics and education. In doing so, they do not deal with differences between Shi'ī and *Sunni* persuasions; moreover, they distance themselves from denominational approaches, as well as from predetermined compact definitions of Islam. Under the motto by Ebrahim Moosa that, “Islam requires Muslims”, it is pointed out that Islam is not set by itself, but needs an interpretation by Muslims. Furthermore it is highlighted that a Muslim

identity is not predetermined, but must develop and prove itself in reflection and in ethically substantiated action. Thus, the authors clarify right from the beginning: “Our premise is that an individual is not yet a specific identity—also as a Muslim—but, indeed, has the potentiality to become that identity, through just action”. Thus, thought and action are put into the centre of an approach that is extensively developed. In 12 chapters, the topics of “Ethics, Islam and Education” are elaborated upon in relation to leading Muslim thinkers, but primarily through references to, and interpretations of, verses from the Qurān. It is not a demarcation of Muslims against Non-Muslims that is sought here; rather, that the ethical demands on Muslims are considered part of a desirable humanity.

Criticism and self-criticism: Themes that are otherwise often omitted, not only in Islam but also in other religions, can be found as centrally included in this book. Fundamentalism, extremism, and violence are not suppressed as reverse images of the actual religion, but included directly and thoroughly. Social conflicts, stereotypes, marginalization, exclusion, and terrorism perpetrated in the name of Islam constitute the direct challenge in this book to be refuted—again with reference to the Qurān—equally in the name of the same religion. In this regard, Davids and Waghid constitute the background for priorities in Muslim education in relation to three dimensions. First, the concept of *shūrā*, as shared reflection and mutual commitment, is emphasized—that is, not only in relation to those who represent the same values, but also in relation to others with whom the encounters are important to transcend the already familiar approaches. Second, the central significance of *la ikrāha fi al-dīn* is highlighted, according to which no compulsion and no violence may be used towards others. And, finally, the concept of *ikhtilāf* serves to give an appropriate status to pluralism and diversity—that is, that multiplicity should not be considered as disruptive factors, but rather as a starting point for people who must come to a mutual understanding by including—not denying—their differences.

Open encounter with other than Muslim basic attitudes: Within a global horizon, *Ethical dimensions of Muslim education* is oriented towards placing the concept of an ethical Muslim education into the framework of an extended horizon. Acknowledging difference is comprehensively considered necessary. Muslim education, according to the authors’ summary, is “[to] recognize one another’s cultural, ethnic, religious, political social, and ideological differences” with the aim of peaceful coexistence of all human beings, “whether gays, lesbians, black, white, rich, poor, Christian,

Jew, Hindu, agnostic and so on”. Muslim education is thereby placed within the wider framework of an education that relates to the coexistence of human beings, implying recognition, regardless of religious, cultural, and ideological differences. Muslim education is thereby unambiguously directed *against* coercion and indoctrination, and rather *towards* autonomy, commitment, and just action.

On the international classification: Paradigmatically, I refer to debates in Europe for which the present book can give important impetus. Here, the issue of a changing status of religions and interfaith dialogue are being addressed.

Questions of religious pluralisation in education and throughout society are taking on increasing importance in Germany, Europe, and throughout the world. Instead of being marginalised in the public sphere by increasing secularisation, as was long assumed, religion and religiosity are becoming more and more significant (Willaime, 2008). We see religions playing an ever greater role in European societies, both in fostering communication between people of different religious beliefs and attitudes and in fuelling tension and social conflict. The key challenge to religion in education, academia, and the public sphere is religious pluralisation (Berger & Weisse, 2010: 19) and the relation to secularisation (Habermas, 2011; Berger, 2014; Weisse, 2016).

On this background we have to ask: How to underline different religions and approaches of education, without separating concepts along the line of religions? Let me give an example from my own academic work as head of the Academy of World Religions of Hamburg University and point to the “Dialogical religious education for all” in Hamburg as well.

The Academy of World Religions of Hamburg University covers religions such as Christianity, Islam, Judaism, Buddhism, Hinduism, and Alevism, while also considering secular positions—that is, perspectives of religiously unaffiliated individuals and institutions (Weisse, Amirpur, Körs, & Vieregge, 2014). And, at the same time, it is deliberately dialogue-oriented, focusing not only on a coexistence of different religions, but also on the interaction between them, especially with a view to extant dialogue orientation and future potential. We do this on the basis of comprehensive research, such as in our large-scale European research project on “Religion and Dialogue in Modern Societies” (ReDi). This research is designed to be practice-oriented, addressing the fundamental questions of interreligious dialogue and analysing its impact on social processes of integration and peacebuilding and thus gain practically applicable insight for their

realization. Our project identifies and explores the potentials and limitations of dialogue in different religious traditions to base an open, dialogical theology on extant approaches of openness to pluralism (Amirpur, 2015; Meir, 2015; Roloff & Weisse, 2015). A central research project consists of exploring the basic texts of religions with regard to their potential for an opening towards other religions and with regard to bearing responsibility in society. Here there are parallels to *Ethical dimension of Muslim Education*, which also offers a reinterpretation based on the Qurān as the foundational text for Muslims. At another level of our research—which focuses on dialogical practice—the project deploys empirical surveys to gauge the possibilities and limitations of living dialogue between people from different religious and cultural backgrounds and to study the forms, functions and potentials of dialogical practices. This idea is not considered in the present publication, but it would possibly be scientifically and socially appealing as a follow-up investigation.

With regard to religious education, I find myself affirmed by *Ethical dimensions*, which, besides its recourse to Islam, establishes an opening and encounter with people from other religions. This approach is also a central approach for Religious Education in Hamburg. Unlike other federal states of Germany, where Religious Education (RE) is mostly taught in religiously and denominationally homogeneous groups, Hamburg offers an integrated and dialogical form that brings together students from different religious, cultural and philosophical backgrounds in one classroom (Weisse, 2011). In this way, the classroom is not just a place where they are instructed *about* other religions, but one where an actual exchange between students holding different religious or secular positions is facilitated. That provides the opportunity to practice difference without discrimination in the school environment, an experience that is central to participation in processes of social negotiation and a vital part of citizenship education (Weisse, 2003). Parallels between the basic concern of the present book and the approach of “Religious education for all” in Hamburg are evident even here.

In conclusion, *Ethical dimensions of Muslim education* is a great book, a big success! It constitutes a highly valuable contribution in the context of international scientific discourses. I am sure, for many colleagues from the fields of Muslim, intercultural, and interreligious education, this book is going to constitute a rich resource for their own approaches, as well as for further critical thought.

Wolfram Weisse

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PREFACE

From the outset, we want to emphasise that this is not another theological cum juristic text that draws on multiple paradigms of thought that have been operative in the Muslim world for some time, representing a diversity of moral opinions of a deontological nature in relation to human moral agency. It is beyond the scope of this book to revisit the philosophical ethical discourses assumed by the Muslim philosophers and mystics that accentuate “the purification of the human soul through the perfection of human character” (Sachedina, 2005: 254). Likewise, we are also aware that some studies argue that ‘Islamic’ (we prefer ‘Muslim’, as will be shown later) ethics should be grounded in the *Shari’ah* (Divine Law), rather than in theology (Sachedina, 2005: 254). The latter perspective invokes two major trends in Islamic theological–ethical discourse: *Mu’tazilite* and *Shi’ite* thought, which emphasise the exclusive use of rationality in such discourse, and Ash’arite thought, which is more prejudiced towards exercising moral-religious obligations (Sachedina, 2005: 258). Although both trends emphasise the importance of moral judgements in the context of justice, the rationalist perspective of the *Shi’ite* Muslims and the traditionalist one of the *Sunni* Muslims differ in their use of divine revelation. For the traditionalists, revelations are derived entirely from the Qurān, whereas the rationalists insist on human reason in the context of varying circumstances.

Our use of Qurānic interpretations (because this is what translations of the Qurān involve), concomitantly with our own human agency, suggests that we do not situate our ethical analyses in the *Shi’ite–Sunni* dichotomy. Rather, with education as our guiding principle, we draw on

Qurānic meanings to examine ethical understandings in relation to the self, God and society. For this reason, our understanding of Muslim ethics is grounded in the moral purposes of educational experience, which makes the book an attempt at illuminating education in relation to ethics, or what we consider morally worthwhile action, such as an enactment of justice, human co-belonging and deliberative engagement. And, our argument is that such educational relationships are underscored by an ethics of Muslimness—a matter of surrendering the self in relation to others to a Higher Being—that shape education in morally defensible ways. Hence, we prefer to talk about Muslim ethical action or Muslim ethics as a condition for just human action—that is, education. This view explains our insistence that the book be read as an educational text in relation to being Muslim, rather than as a theological one which might bring into play the ambivalence of Muslim religious thought.

This is not a book that exclusively advances the Aristotelian conception of *paidea*, which involves preparing young learners so that they may later become citizens with some “habituation in right action” (MacIntyre, 2006: 11). Although, we might add, there are aspects of ethics and Muslim education highlighted that can have a bearing on ‘right’ citizenship. Similarly, this book should not be classified as a text that accentuates an Aristotelian cultivation of *phronesis*, although certain clarifications about ethical Muslim education might point towards the virtue of “right reason” and “of those who know how to do what is good” (MacIntyre, 2006: 28). Our allegiance to Aristotelian ethics seizes when ‘right’ action in relation to education is privileged. Rather, it would appear that the arguments about ethical Muslim education are inclined towards the cultivation of Kantian rational human relationships and their integrated concerns about truth and trust (MacIntyre, 2006: 140). Aptly put, our concern in the book is premised on an extension of the Kantian idea that morality can be engendered through a “relationship of commitments” (MacIntyre, 2006: 141)—that is, a matter of people engaging in just relationships instead of a focus on the practice of individual virtuous action.

In a way, we have avoided references to Islamic ethics on the grounds that such a view of ethics in itself seems to have been presented too deontologically with little, if any, room for plurality of understanding. Hence, our attraction to the notion of Muslim ethics on the basis of articulating ethical human practice as grounded in justifications that are responsive to contemporary societal conditions. This is, in itself, an al-Ghazzālian

understanding of ethics in the sense that human ethical responsibility is intertwined with the achievement of just action. Al-Ghazzâlî's concern was mostly with injustice and moral decadence in the Muslim community of his time (Bakar, 1992: 164). Moreover, we understand his refutation of 'the philosophers', in particular the philosophy of Ibn Sīnā and al-Kindi, as heresy on the grounds that al-Ghazzâlî claimed their interpretations were irreligious and a departure from *Ash'arite* theological thought. His criticism of "the Muslim philosophers" is that they seemingly relied overwhelmingly on rationality and human wisdom, rather than revealing *hikmah* (wisdom) (Bakar, 1992: 188). Instead, al-Ghazzâlî argues for the integration of reason and revelation and posits that metaphysical truths should be arrived at not only through reason but also by intuition (Bakar, 1992: 187). Our reliance on religious texts (and multiple understandings of the texts) is a reaffirmation of al-Ghazzâlî's position, on the grounds that human reason and revealed guidance (*hikmah*) are invoked to derive at particular understandings of concepts and practices. We agree, therefore, that a recognition of different ethical discourses that rely both on reason and revelation is a justification of our position concerning Muslim ethics and education in this book.

Moreover, al-Ghazzâlî treated reason and revelation as different sources of thought construction that affect Muslim ethics differently. Consequently, we find that in his intellectual pursuit of meaning, he recognised at least four different sources of human moral agency: *kalām* (word of Allah; scholastic theology); *falsafa* (philosophy and logic on the basis of human reasoning), *ta'lim* (critical engagement); and *tasawwuf* (inward spiritual contemplation) (Bakar, 1992: 182–195).

Throughout the book, our primary concern is to avoid dualist thinking. For instance, concerning Plato's Euthypro's dilemma—Is what is morally good commanded by God because it is morally good, or is it morally good because it is commanded by God?—we extend the view that moral goodness ought to engender just action of benefit to the self and humanity. And just action in itself serves the purpose of satisfying itself, and ultimately God, thus moves away from dualist understandings of goodness. We argue this point more substantively in the book. Likewise, we also attend to Kantian virtue ethics to show how our understanding of Muslim ethics at times corroborates with, and other times come into conflict with, such a deontological view. In the main, ethics in Muslim education cannot simply be confined to an adherence to rules, but rather also point to that which can be deemed as being responsive to unjust actions.

Our potential critic might assert that Muslim ethics is not a sufficient discourse to address the educational concerns of people. We agree on the basis that we do not want to invoke some essentialist notion of Muslim ethics that can render education worthwhile. This tack in itself would be tantamount to denying the unintended purposes of any ethical discourse. That is, we do not envisage that the book be read as some prescribed dose of intellectual activity that will be useful for educational experience. Rather, we highlight educational predicaments that confront us in the world today and offer an account of how Muslims can perhaps interrupt dilemmas such as human rights violations and other acts of violence against humanity. So, in a neo-Kantian way, we draw on reasonable justifications about what constitutes and advances plausible moral actions. Our attempt is to engage philosophically (based on interpretative judgments) on how education can respond to ethical dilemmas that confront our society today. For us, education holds the potential through which undesirable (mostly unjust and unethical) human action can be counteracted. And, we envisage broaching those aspects of education that can be responsive to the human predicament.

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LIST OF SURAHS (CHAPTERS) AND THEIR ENGLISH TRANSLATIONS IN BRACKETS

1. *Al-Fatihah* (The Opening)
2. *Al-Baqarah* (The Cow)
3. *Al-Imran* (The Family of Amran)
4. *An-Nisa'* (The Women)
5. *Al-Ma'dah* (The Food)
6. *Al-An'am* (The Cattle)
7. *Al-A'raf* (The Elevated Places)
8. *Al-Anfal* (Voluntary Gifts)
9. *Al-Bara'at/At-Taubah* (The Immunity)
10. *Yunus* (Jonah)
11. *Hud* (Hud)
12. *Yusuf* (Joseph)
13. *Al-Rad* (The Thunder)
14. *Ibrahim* (Abraham)
15. *Al-Hijr* (The Rock)
16. *An-Nahl* (The Bee)
17. *Bani Israil* (The Israelites)
18. *Al-Kahf* (The Cave)
19. *Maryam* (Mary)
20. *Ta Ha* (Ta Ha)
21. *Al-Anbiya'* (The Prophets)
22. *Al-Hajj* (The Pilgrimage)
23. *Al-Muminun* (The Believers)
24. *An-Nur* (The Light)
25. *Al-Furqan* (The Discrimination)

26. *Al-Shu'arā'* (The Poets)
27. *An-Naml* (The Naml)
28. *Al-Qasas* (The Narrative)
29. *Al-Ankabūt* (The Spider)
30. *Ar-Rūm* (The Romans)
31. *Luqmān* (Luqman)
32. *As-Sajdah* (The Adoration)
33. *Al-Ahzāb* (The Allies)
34. *Al-Sabā'* (The Saba)
35. *Al-Fātir* (The Originator)
36. *Yāsīn* (Ya Sin)
37. *As-Saffāt* (Those Ranging in Ranks)
38. *Sād* (Sad)
39. *Az-Zumar* (The Companies)
40. *Al-Mu'min* (The Believer)
41. *Hāmīm* (Ha Mim)
42. *As-Shūrā* (Counsel)
43. *Az-Zukhruf* (Gold)
44. *Ad-Dukhbān* (The Drought)
45. *Al-Jāthiyah* (The Kneeling)
46. *Al-Ahqāf* (The Sandhills)
47. *Muhammad* (Muhammad)
48. *Al-Fath* (The Victory)
49. *Al-Hujjarāt* (The Apartments)
50. *Qāf* (Qaf)
51. *Ad-Dhāriyāt* (The Scatterers)
52. *At-Tūr* (The Mountain)
53. *An-Najm* (The Star)
54. *Al-Qamar* (The Moon)
55. *Ar-Rahmān* (The Beneficent)
56. *Al-Wāqī'ah* (The Event)
57. *Al-Hadīd* (Iron)
58. *Al-Mujādilah* (The Pleading Woman)
59. *Al-Hasr* (The Banishment)
60. *Al-Mumtāhinah* (The Woman who is Examined)
61. *As-Saff* (The Ranks)
62. *Al-Jumu'ah* (The Congregation)
63. *Al-Munāfiqūn* (The Hypocrites)
64. *At-Taghāfbun* (The Manifestation of Losses)

65. *At-Talāq* (Divorce)
66. *At-Tabrīm* (The Prohibition)
67. *Al-Mulk* (The Kingdom)
68. *Al-Qalam* (The Pen)
69. *Al-Hāqqah* (The Sure Truth)
70. *Al-Ma'ārij* (The Ways of Ascent)
71. *Nūh* (Noah)
72. *Al-Jinn* (The Jinn)
73. *Al-Muzzammil* (The One Covering Himself)
74. *Al-Muddaththir* (The One Wrapping Himself Up)
75. *Al-Qiyāmah* (The Resurrection)
76. *Al-Insān* (The Man)
77. *Al-Mursalāt* (Those Sent Forth)
78. *An-Naba'* (The Announcement)
79. *An-Nazi'āt* (Those Who Yearn)
80. *'Abasa* (He Frowned)
81. *At-Tatfīf* (The Folding Up)
82. *Al-Infītār* (The Cleaving)
83. *At-Tatfīf* (Default in Duty)
84. *Al-Inshiqāq* (The Bursting Asunder)
85. *Al-Burūj* (The Stars)
86. *At-Tāriq* (The Comer by Night)
87. *Al-'Alā'* (The Most High)
88. *Al-Ghashiyah* (The Overwhelming Event)
89. *Al-Fajr* (The Daybreak)
90. *Al-Balad* (The City)
91. *Ash-Shams* (The Sun)
92. *Al-Layl* (The Night)
93. *Ad-Duha* (The Brightness of the Day)
94. *Al-Inshirāh* (The Expansion)
95. *At-Tīn* (The Fig)
96. *Al-'Alaq* (The Clot)
97. *Al-Qadr* (The Majesty)
98. *Al-Bayyinah* (The Clear Evidence)
99. *Al-Zilzāl* (The Shaking)
100. *Al-Ādiyāt* (The Assaulters)
101. *Al-Qāri'ah* (The Calamity)
102. *At-Takwīthur* (The Abundance of Wealth)
103. *Al-'Asr* (The Time)

104. *Al-Humazab* (The Slanderer)
105. *Al-Fīl* (The Elephant)
106. *Al-Quraish* (The Quraish)
107. *Al-Māʿūn* (Acts of Kindness)
108. *Al-Kauthar* (The Abundance of Good)
109. *Al-Kāfirūn* (The Disbelievers)
110. *An-Nasr* (The Help)
111. *Al-Lahab* (The Flame)
112. *Al-Iklās* (The Unity)
113. *Al-Falaq* (The Dawn)
114. *An-Nās* (The Men)

GLOSSARY OF ARABIC TERMS

| | |
|----------------------------|--------------------------------------|
| <i>adab</i> | civility; just action |
| ‘ <i>adālah</i> | justice |
| ‘ <i>abd</i> | servant |
| ‘ <i>abd-Rabb</i> | servant–master |
| ‘ <i>adl</i> | justice; equilibrium |
| <i>al-Ghafūr al-Rahīm</i> | Ultimate Forgiver |
| <i>ahādīth</i> | pl. words and actions of the Prophet |
| <i>al-Bashīr</i> | Muhammad PBUH |
| <i>ahkām</i> | regulations |
| <i>akhlāq</i> | virtuous conduct |
| <i>al-‘Alīm</i> | the most knowledgeable |
| <i>al-Bashīr</i> | the all-Seeing |
| <i>al-Hakīm</i> | the most Wise |
| <i>al-Khāliq</i> | the creator |
| <i>al-kitāb</i> | the book |
| <i>al-ma’ād</i> | eschatology |
| <i>amānah</i> | trust |
| <i>al-nār</i> | fire |
| <i>al-nās</i> | humankind |
| <i>al-nubuwwah</i> | prophethood |
| <i>al-qalb</i> | heart |
| <i>al-Qādir</i> | all-powerful |
| <i>al-sa’ādat al-dunyā</i> | happiness in the present life |
| <i>al-sa’ādat al-quswa</i> | supreme happiness |
| <i>al-Samī’i</i> | the all-hearing |

| | |
|----------------------------|--------------------------------------|
| <i>al-thawāb</i> | reward |
| <i>al-thawāb wal-‘iqāb</i> | reward and punishment |
| <i>al-wasatiyyah</i> | moderation |
| <i>a’^{mal}</i> | good works |
| <i>amānah</i> | honesty or trust |
| <i>‘aqīdah</i> | creed |
| <i>‘aql</i> | intellect |
| <i>‘aqli’</i> | non-revealed |
| <i>al-sālihāt</i> | good actions |
| <i>asbraf al-makhlūqāt</i> | noblest of creation |
| <i>asmā-ul-husnā</i> | the 99 names of Allah |
| <i>assalāmu ālaykum</i> | peace be unto you |
| <i>awliyā’</i> | partners |
| <i>āyāt</i> | signs, verses |
| <i>āyāt bayyināt</i> | clear signs |
| <i>birr</i> | righteousness |
| <i>dhikr</i> | to remember |
| <i>dīn al-fitrāh</i> | a religion of human nature |
| <i>fahm</i> | understanding |
| <i>falsafa</i> | philosophy |
| <i>fardh</i> | obligatory acts |
| <i>fāhsan al-taqwīm</i> | best of forms |
| <i>fitrah</i> | to think |
| <i>fikriyyah</i> | pondering on |
| <i>fiqh</i> | jurisprudence |
| <i>fitnah</i> | sedition speech |
| <i>fitrah</i> | primordial human nature, purity |
| <i>ghibah</i> | backbite |
| <i>hadīth</i> | word/action of Prophet Muhammad PBUH |
| <i>hajj</i> | pilgrimage |
| <i>Hanafiyya</i> | named after Imam Abu Hanifa |
| <i>Hanbaliyya</i> | named after Imam Ahmad ibn Hanbal |
| <i>haqq</i> | truth and right |
| <i>harām</i> | forbidden acts |
| <i>hijāb</i> | head-scarf |
| <i>hikmah</i> | wisdom |
| <i>hilm</i> | forbearance |
| <i>hudā</i> | guidance |

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| <i>hudā al-nās</i> | a guidance for humanity |
| <i>hukm</i> | judgement |
| <i>‘ibādah</i> | service to others |
| <i>Iblīs</i> | Satan |
| <i>‘iffah</i> | temperance |
| <i>ihsān</i> | perfection or excellence |
| <i>ikhtilāf</i> | disagreement |
| <i>ijmā’</i> | consensus of opinion, mutual consultation |
| <i>‘ilm</i> | knowledge |
| <i>ijtihād</i> | independent, individual judgement |
| <i>ikhtilāf</i> | diversity, pluralism, disagreement |
| <i>īmān billāh</i> | belief in Allah |
| <i>īmān</i> | faith |
| <i>insān</i> | human being |
| <i>insān al-kāmil</i> | perfect man |
| <i>Inshā Allah</i> | God willing |
| <i>istighfār</i> | forgiveness |
| <i>istihsān</i> | judicial preference |
| <i>instinbāt</i> | happiness |
| <i>i’tidāl</i> | moderation |
| <i>jadāl’</i> | argumentative |
| <i>jalāl</i> | infinite, divine majesty |
| <i>jamāl</i> | beauty |
| <i>jannah</i> | paradise |
| <i>jawami’ al-kalām</i> | high eloquence |
| <i>jihād</i> | struggle |
| <i>jihad al-nafs</i> | inner struggles |
| <i>kalām</i> | word of Allah; scholastic theology |
| <i>kamāl</i> | perfection |
| <i>khalīfah</i> | vicegerent on earth |
| <i>khalīfatullāh fī al-‘ard</i> | a trustee of Allah on earth |
| <i>kalimah</i> | proclamation or testimony of faith |
| <i>karāmāt ma’ nawīyyah</i> | moral marvels |
| <i>khatabil</i> | outward poetic |
| <i>khayr</i> | goodness |
| <i>Khatam al-Nubuwwah</i> | seal of Prophethood |
| <i>khulūqīyyah</i> | ethical |
| <i>khutābiyyah</i> | rhetoric |

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| <i>kitāb</i> | book |
| <i>ma'ād</i> | eschatology |
| <i>madhāhib</i> | schools of thought |
| <i>maḡfirah</i> | forgiveness |
| <i>mahabbatullāh</i> | love of Allah |
| <i>makruh</i> | reprehensible, but not forbidden |
| <i>Malikiyya</i> | named after Imam Mālik ibn Anas |
| <i>Man dāna nafsahu</i> <i>qad rabihā</i> | Whoever surrenders herself will experience an increase in it |
| <i>mandūb</i> | recommended acts |
| <i>mantīq</i> | logic |
| <i>ma'rifatullāh</i> | knowledge of Allah |
| <i>ma'rūf</i> | approved |
| <i>mathal</i> | pl. <i>amthāl</i> ; parables |
| <i>mau-ithab</i> | good instruction |
| <i>millah</i> | religion |
| <i>mīthāq</i> | pact, covenant |
| <i>mizān</i> | balance |
| <i>mubāh</i> | morally neutral acts |
| <i>mubkamāt</i> | foundational or decisive |
| <i>Mub'sin</i> | certifies the presence of God |
| <i>Mu'min</i> | worships God as if one can see Him |
| <i>mushāf</i> | compilation |
| <i>mutashābihāt</i> | allegorical or unspecific |
| <i>Nabī'</i> | Prophet |
| <i>nafs</i> | soul |
| <i>naqlī'</i> | revealed |
| <i>nār</i> | fire |
| <i>nās</i> | humankind |
| <i>nazarīyyah</i> | theoretical |
| <i>nikāb</i> | face-covering |
| <i>ni'mah</i> | Divine Favour |
| <i>nubuwwa</i> | prophecy |
| <i>nisba</i> | proportion |
| <i>nisyān</i> | forgetfulness |
| <i>nutqīyyah</i> | rational |
| <i>qalb</i> | heart |
| <i>qist</i> | equity |

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| <i>qiyās</i> | principles of analogy |
| <i>Qul hātū burhānakum</i> | produce your evidence |
| <i>qutb</i> | universal being |
| <i>Rabb</i> | Lord |
| <i>rahmah</i> | mercy, compassion |
| <i>Rasūl</i> | Messenger |
| <i>rawiyyah</i> | deliberation |
| <i>ra`y</i> | rational argumentation |
| <i>rūh</i> | spirit |
| <i>sakhā</i> | generosity |
| <i>sajdah</i> | prostration |
| <i>salāh</i> | prayer, praying |
| <i>sabr</i> | patience |
| <i>sālihāt</i> | good actions |
| <i>sayyi`āt</i> | bad actions |
| <i>Shāfi`yya</i> | named after Imam Abdullah Muhammad ibn Idris al-Shāfi`i |
| <i>shahādah</i> | the testimony |
| <i>shajā`ah</i> | courage |
| <i>Sharī`ah</i> | Divine law |
| <i>shirk</i> | ascribing a partner |
| <i>shukr</i> | gratitude |
| <i>shūrā</i> | mutual consultation, deliberative engagement |
| <i>sinā`iyyah</i> | artistic |
| <i>ṣiyām</i> | fasting |
| <i>Sunnah</i> | lived example of the Prophet Muhammad |
| <i>Sūrah</i> | chapter |
| <i>ta`aqqul</i> | practical wisdom |
| <i>ta-`aruf</i> | knowing |
| <i>taadabbur</i> | reflection |
| <i>ta`dīb</i> | social activism |
| <i>tafakkur</i> | to contemplate |
| <i>tafsīr</i> | exegesis |
| <i>ta`lim</i> | critical engagement |
| <i>tanzīl</i> | descent |
| <i>taqwa</i> | piety |
| <i>taqiyya</i> | dissimulation |
| <i>tarbiyyah</i> | education; socialisation |

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| <i>tassaḥḥub</i> | induction |
| <i>tawādu</i> | humility |
| <i>tawḥīd</i> | monotheism; oneness of Allah |
| <i>thawāb wal iqāb</i> | reward and punishment |
| <i>ʿulul al-baāb</i> | those of understanding |
| <i>ummah</i> | community |
| <i>ummatan wasatan</i> | justly balanced community |
| <i>usūl al-īmān</i> | major tenets of faith |
| <i>waliyy</i> | saint |
| <i>Wa amrubum shūrā baynahum</i> | Doing things together with others |
| <i>wilāyah</i> | protection, support |
| <i>zakāh</i> | compulsory charity |
| <i>zawjiya</i> | pairing |

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