Classical Foundations Of Islamic Educational Thought A Compendium Of Parallel English Arabic Texts Brigham Young University Islamic Translation Series

Why is there a need to rethink madrasah education? What is the positioning of Muslims in contemporary society, and how are they prepared? What is the role of the ulama in the reform process? This book explores these questions from the perspective of madrasah education and analyses curricular and pedagogic innovations in Islamic faith-based education in response to the changing place of Islam in a globalised world. It argues for the need for madrasahs to conceptualise education for Muslim children. Specifically, it explores the problems and challenges that come with new knowledge, biotechnological advancement and societal transformation facing Muslims, and to identify the processes towards reformation that impinge on the philosophies (both Western and Islamic), religious traditions and spirituality, learning principles, curriculum, and pedagogy. This book offers glimpses into the reform process at work through contemporary examples in selected countries.

Education has always been an important pursuit in Islam. The Prophet Muhammad enjoined his followers to “seek knowledge, even unto China.” Within the religion, educational theory and practice were founded on the work of itinerant teachers who taught the fundamental tenets of the faith in exchange for lodging and other services; Qur’anic schools where masters of the Qur’an tutored pupils; and centers of higher learning in Baghdad, Damascus, Alexandria and elsewhere, where Islamic theology and jurisprudence were developed and taught. In this volume, Bradley J. Cook, with assistance from Fathi H. Malkawi, has drawn together and introduced selections from the writings of eminent Islamic thinkers on the subject of Islamic educational efforts, presenting the original Arabic texts alongside their annotated English translations.

This annotated guide of English-language material on education in the Arab world includes books, journal articles, national and international reports and documents and Ph.D. dissertations. The author opens with an introductory essay on the development of education in the Arab Gulf states and an analysis of current issues in educational research. Chapters cover the social context of education; educational systems and structures; country reports on educational developments between 1950 and 1980; religion and education; education at the pre-college level; and higher education with special attention to systems and institutions, curriculum and evaluation, management, students in national and foreign universities, research, sciences, and technology. The book also examines women's education; teachers and teacher education; educational planning; manpower and education; educational guidance and counseling; special education; literacy and adult education; and educational media and instructional technology. Author and subject indexes are provided.

The third edition of Reading the Middle Ages retains the strengths of previous editions—thematic and geographical diversity, clear and informative introductions, and close integration with A Short History of the Middle Ages—and adds significant new materials, especially on the Byzantine and Islamic worlds and the Mediterranean region. This volume spans the period c.900 to c.1500. The stunning "Reading through Looking" color insert, which showcases medieval artifacts, has been expanded to include essays on weapons and warfare by medievalist Riccardo Cristiani. New maps, timelines, and genealogies aid readers in following knotty but revealing sources. On the History Matters website (www.uthistorymatters.com), students have access to hundreds of Questions for Reflection.

The book focuses on the ways in which, without jihad, the religion spread and took hold, and what that tells us about the nature of religious and social change. At the heart of this process were clerics who used religious and legal scholarship to promote Islam. Once this clerical class emerged, it offered continuity and stability in the midst of political changes and cultural shifts, helping to inhibit the spread of radicalism, and subduing the urge to wage jihad. With its policy of religious and inter-ethnic accommodation, this pacifist tradition took Islam beyond traditional trade routes and kingdoms into remote districts of the Mali Empire, instilling a patient, Sufi-inspired, and jihad-negating impulse into religious life and practice. Islam was successful in Africa, Sanneh argues, not because of military might but because it was made African by Africans who adapted it to a variety of contexts.

To enable the reader to shape, or perhaps reshape, an understanding of the Islamic tradition, F. E. Peters skillfully combines extensive passages from Islamic texts with a fascinating commentary of his own. In so doing, he presents a substantial body of literary evidence that will enable the reader to grasp the bases of Muslim faith and, more, to get some sense of the breadth and depth of Islamic religious culture as a whole. The voices recorded here are those of Muslims engaged in discourse with their God and with each other--historians, literates, mystics, and theologians, from the earliest Companions of the Prophet Muhammad down to Ibn Rushd or "Averroes" (d. 1198), al-Nawawi (d. 1278), and Ibn Khaldun (d. 1406). These religious seekers lived in what has been called the "classical" period in the development of Islam, the era when the exemplary works of law and spirituality were written, texts of such universally acknowledged importance that subsequent generations of Muslims gratefully understood themselves as heirs to an enormously broad and rich legacy of meditation on God's Word. "Islam" is a word that seems simple to understand. It means "submission," and, more specifically in the context where it first and most familiarly appears, "submission to the will of God." That context is the Qur'an, the Sacred Book of the Muslims, from which flow the patterns of belief and practice that today claim the spiritual allegiance of hundreds of millions around the globe. By drawing on the works of the great masters--Islam in its own words--Peters enriches our understanding of the community of "those who have submitted" and their impinging religious and political culture, which is becoming ever more important to the West.

This book explores the Islamic tradition and Muslim contexts for educational administration and leadership. It addresses the teaching of educational administration and leadership from an Islamic perspective by raising issues of globalised educational administration and leadership teaching as it applies in Muslim contexts that vary by culture and social institutions. The book proposes alternative approaches and demonstrates that Islamic traditions have a strong foundation upon which to build in the field and are compatible with many aspects of Western theory and practices, provided that sufficient modifications and
adaptations are made. The book focuses on postgraduate curricula and pedagogy, drawing on a range of theoretical foundations and approaches that are culturally and jurisdictionally appropriate in a number of Muslim countries. As such, it contributes to an emerging specialisation in international and comparative educational administration and leadership that is oriented towards a broader and more diverse set of perspectives, particularly from the non-Western world.

This book provides a comparative history of Islamic education in the Soviet Union and the post-Soviet countries. Case studies on Ukraine, Azerbaijan, Kazakhstan, Uzbekistan, and Tajikistan and on two regions of the Russian Federation, Tatarstan and Dagestan, highlight the importance which Muslim communities in all parts of the Soviet Union attached to their formal and informal institutions of Islamic instruction. New light is shed on the continuity of pre-revolutionary educational traditions – including Jadidist ethics and teaching methods – throughout the New Economic Policy period (1921-1928), on Muslim efforts to maintain their religious schools under Stalinist repression, and on the complete institutional breakdown of the Islamic educational sector by the late 1930s. A second focus of the book is on the remarkable boom of Islamic education in the post-Soviet republics after 1991. Contrary to general assumptions on the overwhelming influence of foreign missionary activities on this revival, this study stresses the primary role of the Soviet Islamic institutions which were developed during and after the Second World War, and of the persisting regional and even international networks of Islamic teachers and mullahs. Throughout the book, special attention is paid to the specific regional traditions of Islamic learning and to the teachers’ affiliations with Islamic legal schools and Sufi brotherhoods. The book thus testifies to the astounding dynamics of Islamic education under rapidly changing and oftentimes extremely harsh political conditions.

The third edition of Reading the Middle Ages retains the strengths of previous editions and adds significant new materials, especially on the Byzantine and Islamic worlds and the Mediterranean region. This volume spans the period c.300 to c.1150.

The study of Islamic education has hitherto remained a tangential inquiry in the broader focus of Islamic Studies. In the wake of this neglect, a renaissance of sorts has occurred in recent years, reconfiguring the importance of Islam’s attitudes to knowledge, learning and education as paramount in the study and appreciation of Islamic civilization. Philosophies of Islamic Education, stands in tandem to this call and takes a pioneering step in establishing the importance of its study for the educationalist, academic and student alike. Broken into four sections, it deals with theological, pedagogic, institutional and contemporary issues reflecting the diverse and often competing notions and practices of Islamic education. As a unique international collaboration bringing into conversation theologians, historians, philosophers, teachers and sociologists of education Philosophies of Islamic Education intends to provide fresh means for conversing with contemporary debates in ethics, secularization theory, child psychology, multiculturalism, interfaith dialogue and moral education. In doing so, it hopes to offer an important and timely contribution to educational studies as well as give new insight for academia in terms of conceiving learning and education.

The Tijaniyya is the largest Sufi order in West and North Africa. In this unprecedented analysis of the Tijaniyya's origins and development in the late eighteenth century, Zachary Valentine Wright situates the order within the broader intellectual history of Islam in the early modern period. Introducing the group's founder, Ahmad al-Tijani (1737–1815), Wright focuses on the wider network in which al-Tijani traveled, revealing it to be a veritable global Islamic revival whose scholars commanded large followings, shared key ideas, and produced literature read widely throughout the Muslim world. They were linked through chains of knowledge transmission from which emerged vibrant discourses of renewal in the face of perceived social and political corruption. Wright argues that this constellation of remarkable Muslim intellectuals, despite the uncertainty of the age, promoted personal verification in religious learning. With distinctive concern for the notions of human actualization and a universal human condition, the Tijaniyya emphasized the importance of the realization of Muslim identity. Since its beginnings in North Africa in the eighteenth century, the Tijaniyya has quietly expanded its influence beyond Africa, with significant populations in the Middle East, Southeast Asia, and North America. We are proud to offer this book in our usual print and ebook formats, plus as an open-access edition available through the Sustainable History Monograph Project.

This book offers a comprehensive look at the philosophy and history of education, going beyond traditional educational foundations books. The third edition of Reading the Middle Ages retains the strengths of previous editions—thematic and geographical diversity, clear and informative introductions, and close integration with A Short History of the Middle Ages—and adds significant new materials, especially on the Byzantine and Islamic worlds and the Mediterranean region. The stunning “Reading through Looking” color insert, which showcases medieval artifacts and introduces how historians study medieval material culture, has been expanded to include essays on weapons and warfare by medievalist Riccardo Cristiani. New maps, timelines, and genealogies aid readers in following knotty but revealing sources. On the History Matters website (www.utphistorymatters.com), students have access to hundreds of Questions for Reflection.

Highly respected for its substantive coverage and analysis of all foundational areas -- social, philosophical, historical, political, economic, curricular, and legal -- FOUNDATIONS OF EDUCATION, Thirteenth Edition, describes and analyzes the key educational issues and policies affecting American education. The authors relate the book's wide-ranging topics to an array of applied features to help prepare students for their future careers as educators. The chapters on the history and philosophy of education encourage students to construct their own personal philosophy of education, building a strong foundation for a professional career. Completely up-to-date throughout, this edition also provides the latest information on the common core curriculum, accountability, technology in education, school reform, diversity, legal rulings, recent trends in school funding and teacher compensation, new instructional practices, teaching licensure, the outlook for careers, and many other important topics. Important Notice: Media content referenced within the
product description or the product text may not be available in the ebook version.
The Western world often fears many aspects of Islam, without the knowledge to move forward. On the other hand, there are sustained and complex debates within Islam about how to live in the modern world with faith. Alison Scott-Baumann and Sariya Contractor-Cheruvallil here propose solutions to both dilemmas, with a particular emphasis on the role of women. Challenging existing beliefs about Islam in Britain, this book offers a paradigm shift based on research conducted over 15 years. The educational needs within several groups of British Muslims were explored, resulting in the need to offer critical analysis of the provision for the study of classical Islamic Theology in Britain. Islamic Education in Britain responds to the dissatisfaction among many young Muslim men and women with the theological/secular split, and their desire for courses that provide combinations of these two strands of their lived experience as Muslim British citizens. Grounded in empirical research, the authors reach beyond the meta-narratives of secularization and orientalism to demonstrate the importance of the teaching and learning of classical Islamic studies for the promotion of reasoned dialogue, interfaith and intercultural understanding in pluralist British society.

This book presents the views of leading scholars, academics, and educators on the renewal of Islamic schools in the Western context. The book argues that as Islamic schools in Western contexts have negotiated the establishment phase they must next embrace a period of renewal. Renewal relates to a purposeful synthesis of the tradition with contemporary educational practice and greater emphasis on empirical research substantiating best practices in Islamic schools. This renewal must reflect teaching and learning practices consistent with an Islamic worldview and pedagogy. It should also inform, among other aspects, classroom management models, and relevant and contextual Islamic and Arabic studies. This book acquaints the reader with contemporary challenges and opportunities in Islamic schools in the Western context with a focus on Australia.

Education in the Arab World is a critical reference guide to development of education in Algeria, Bahrain, Egypt, Iraq, Jordan, Kuwait, Lebanon, Libya, Morocco, Oman, Palestine, Qatar, Saudi Arabia, Sudan, Syria, Tunisia, the United Arab Emirates and Yemen. The chapters, written by local experts, provide an overview of the education system in each country, as well as discussion of educational reforms and socio-economic and political issues. Including a comparative introduction to the issues facing education in the region as a whole, this book is an essential reference for researchers, scholars, international agencies and policy-makers.

A ground-breaking rethink of Islamic education in the Modern World. This series of critical reflections on the evolution and major themes of pre-modern Muslim theology begins with the revelation of the Koran, and extends to the beginnings of modernity in the eighteenth century. The significance of Islamic theology reflects the immense importance of Islam in the history of monotheism, to which it has brought a unique approach and style, and a range of solutions which are of abiding interest. Devoting especial attention to questions of rationality, scriptural fidelity, and the construction of 'orthodoxy', this volume introduces key Muslim theories of revelation, creation, ethics, scriptural interpretation, law, mysticism, and eschatology. Throughout the treatment is firmly set in the historical, social and political context in which Islam's distinctive understanding of God evolved. Despite its importance, Islamic theology has been neglected in recent scholarship, and this book provides a unique, scholarly but accessible introduction.

Knowledge and Education in Classical Islam: Religious Learning between Continuity and Change offers fascinating new insights into key issues of learning and human development in classical Islam, including their shared characteristics, influence, and interdependence with historical, non-Muslim educational cultures. This volume presents information, case studies and empirical research about the development of information-based economies across the Arabian Gulf as a whole. This volume, the ninth on Islamic material to be published in the Classics of Western Spirituality series, brings to light a highly significant but little known area of Islamic spirituality. Editor John Renard has assembled here a volume of texts, most translated here for the first time, culled from the great Sufi manuals of spirituality, on the theme of the complex and multi-faceted role of knowledge in relation to the spiritual life. He presents excerpts on knowledge from the works of nine major Muslim teachers, most translated from Arabic, but also including important texts from Persian originals. The Introduction offers a survey of the development of Sufi modes of knowing through the thirteenth century in their broader context, and then focuses on the manuals or compendia of Sufi spirituality treated here. Historical notes provide brief identifications of many of the individual sources and personalities mentioned throughout the treatises.E48 +

This handbook presents a comprehensive introduction to the core areas of philosophy of education combined with an up-to-date selection of the central themes. It includes 95 newly commissioned articles that focus on and advance key arguments; each essay incorporates essential background material serving to clarify the history and logic of the relevant topic, examining the status quo of the discipline with respect to the topic, and discussing the possible futures of the field. The book provides a state-of-the-art overview of philosophy of education, covering a range of topics: Voices from the present and the past deals with 36 major figures that philosophers of education rely on; Schools of thought addresses 14 stances including Eastern, Indigenous, and African philosophies of education as well as religiously inspired philosophies of education such as Jewish and Islamic; Revisiting enduring educational debates scrutinizes 25 issues heavily debated in the past and the present, for example care and justice, democracy, and the curriculum; New areas and developments addresses 17 emerging issues that have garnered considerable attention like neuroscience, videogames, and radicalization. The collection is relevant for lecturers teaching undergraduate and graduate courses in philosophy of education as well as for colleagues in teacher training. Moreover, it helps junior researchers in
philosophy of education to situate the problems they are addressing within the wider field of philosophy of education and offers a valuable update for experienced scholars dealing with issues in the sub-discipline. Combined with different conceptions of the purpose of philosophy, it discusses various aspects, using diverse perspectives to do so.


This book offers a new way of understanding classical Islamic theories, holding that divine revelation is necessary for the knowledge of norms and its reading of the issue of reason breaks new ground in Islamic theology, law and ethics. It will appeal to students and scholars of Islamic studies, Islamic ethics, law and post-colonial theory.

This handbook explores the evolution of African education in historical perspectives as well as the development within its three systems—Indigenous, Islamic, and Western education models—and how African societies have maintained and changed their approaches to education within and across these systems. African education continues to find itself at once preserving its knowledge, while integrating Islamic and Western aspects in order to compete within this global reality. Contributors take up issues and themes of the positioning, resistance, accommodation, and transformations of indigenous education in relationship to the introduction of Islamic and later Western education. Issues and themes raised acknowledge the contemporary development and positioning of indigenous education within African societies and provide understanding of how indigenous education works within individual societies and national frameworks as an essential part of African contemporary society.

The question of how research on structures and outcomes in Religious Education can be carried out successfully is of current interest in many countries. Next to the more traditional historical, analytical and, more recently, international comparative approaches, empirical research in religious education has been able to establish itself as a major approach to this field. Moreover, the contemporary discussion about comparative evaluation in schools has raised a number of questions which also refer to Religious Education. What competences can pupils acquire in this subject? Does Religious Education really support the acquisition and development of the competences aspired? Are there differences in this respect between different forms of Religious Education or between different approaches to teaching? With contributions from eight European countries, the volume brings together approaches and research experiences that try to follow this lead by offering new and empirically based perspectives for the future improvement of teaching and learning in this school subject. Whoever is interested in improving the practice of Religious Education then, will not be able to bypass the question of researching processes and outcomes - an insight which also refers to a small but growing number of studies in this field which can be identified in several countries.

This book explores matters that have negatively affected the public image and depictions of Islam from the late nineteenth century to the present. The areas of uneasiness and debate among Muslims and non-Muslims alike include Islamic values and identity in the post-caliphate era, after colonialism, and now under Western hegemony.

The relation between Islam and the West is the topic of an ongoing debate. The debate often leaves us with a choice between two mutually exclusive worlds: the modern West with its enlightenment and science and accompanying secular education, or else Islam and Islamic education, characterised by orthodoxy and tradition. In the hope of promoting dialogue instead of polarisation, the author, a philosopher of education trained in the West, searches for the ideas and ideals of education, schooling and learning within Islam. Wherever knowledge and learning have blossomed, education, schooling and teaching must have flourished, too. Which educational culture was part of the highly developed intellectual culture of classical Islam? Current-day modernist Muslim intellectuals take inspiration from this rich intellectual tradition of Islam. The perspective on the future of Islamic education in the modern context, in which the book results, utilizes their ideas. Hermeneutics, the theory of interpretation, is applied to the rereading and reinterpretation of the source texts of Islam. Hermeneutics also offers an inspiring perspective on an education that strikes the balance between tradition and enlightenment.

The process of curriculum enhancement through various educational approaches aims to enhance quality assurance in the educational process itself. In Islamic education, traditional educational trends are enhanced by expanding the embodiment process on experiential learning to evaluate the achievement in creating outcomes that balance not only spiritualism and morality but also quality of cognitive analytical processes. Global Perspectives on Teaching and Learning Paths in Islamic Education is a comprehensive scholarly book that provides broad coverage on integrating emerging trends and technologies for developing learning paths within Islamic education. Highlighting a wide range of topics such as digital ethics, psychology, and vocational education, this book is ideal for instructors, administrators, principals, curriculum designers, professionals, researchers, academicians, and students.

The art of the object reached unparalleled heights in the medieval Islamic world, yet the intellectual dimensions of ceramics, metalwares, and other plastic arts in this milieu have not always been acknowledged. Arts of Allusion reveals the object as a crucial site where pre-modern craftsmen of the eastern Mediterranean and Persianate realms engaged in fertile dialogue with poetry, literature, painting, and, perhaps most strikingly, architecture. Lanterns fashioned after miniature shrines, incense burners in the form of domed monuments, earthware jars articulated with arches and windows, inkwells that allude to tents: through close studies of objects from the ninth to the thirteenth centuries, this book reveals that allusions to architecture abound across media in the portable arts of the medieval Islamic world. Arts of Allusion draws upon a broad range of material evidence as well as medieval texts to locate its subjects in a cultural landscape where the material, visual, and verbal realms were intertwined. Moving far beyond the initial identification of architectural types with their miniature counterparts in the plastic arts, Margaret Graves develops a series of new frameworks for exploring the intelligent art of the allusive object. These address materiality, representation, and perception, and examine contemporary literary and poetic paradigms of metaphor, description, and indirect reference as tools for approaching the plastic arts. Arguing for the role of the intellect in the applied arts and for the communicative potential of ornament, Arts of Allusion asserts the reinstatement of craftsmanship into Islamic intellectual history.

This insightful text challenges popular belief that faith-based Islamic schools isolate Muslim learners, impose dogmatic religious views, and disregard academic excellence. This book attempts to paint a starkly different picture. Grounded in the premise that not all Islamic schools are the same, the historical narratives illustrate varied visions and approaches to Islamic schooling that
showcase a richness of educational thought and aspiration. A History of Islamic Schooling in North America traces the growth and evolution of elementary and secondary private Islamic schools in Canada and the United States. Intersecting narratives between schools established by indigenous African American Muslims as early as the 1930s with those established by immigrant Muslim communities in the 1970s demonstrate how and why Islamic Education is in a constant, ongoing process of evolution, renewal, and adaptation. Drawing on the voices, perspectives, and narratives of pioneers and visionaries who established the earliest Islamic schools, chapters articulate why Islamic schools were established, what distinguishes them from one another, and why they continue to be important. This book will be of great interest to graduate and postgraduate students, researchers, academics, teaching professionals in the fields of Islamic education, religious studies, multicultural education curriculum studies, and faith-based teacher education.

CLASSICAL FOUNDATIONS OF ISLAMIC EDUCATION THOUGHT A COMPENDIUM OF PARANeal A. Maxwell Institute for Religious Scholarship

The aim of this book is to explore and analyze the Islamic axioms, foundation principles and values underpinning the field of governance in an attempt to construct the architectonics of a new systemic and dynamic theory and formulate the articulation of ‘Islamic governance’. This discursive and abstract, rather than being an empirical exercise, assumes to produce a ‘good governance’ framework within its own formulation through a value-shaped dynamic model according to maqasid al-Shari’ah (higher objective of Shari’ah) by going beyond the narrow remit of classical and contemporary discussions produced on the topic, which propose a certain institutional model of governance based on the classical juristic (fiqh) method. Through an exclusive analytical discursive approach in this book, readers will find that Islam as one of the major religions in the contemporary world with the claim of promising the underpinning principles and philosophical foundations of worldly affairs and institutions through a micro method of producing homoislamicus could contribute towards development of societies by establishing a unique model of governance from its explicit ontological worldview through a directed descriptive epistemology. This Handbook traces and presents the fundamentals of Islam and their history and background, and provides a global and holistic, yet, detailed picture of Islamic education around the world. It introduces the reader to the roots and foundations of Islamic education; the responses of Islamic educational institutions to different changes from precolonial times, through the colonial era up to the contemporary situation. It discusses interactions between the state, state-run education and Islamic education, and explores the Islamic educational arrangements existing around the world. The book provides in-depth descriptions and analyses, as well as country case studies representing some 25 countries. The work reflects the recent series of changes and events with respect to Islam and Muslims that have occurred during the past decades. The globalization of Islam as a religion and an ideology, the migration of Muslims into new areas of the globe, and the increasing contacts between Muslims and non-Muslims reinforce the need for mutual understanding. By presenting Islamic education around the world in a comprehensive work, this Handbook contributes to a deeper international understanding of its varieties.

Living Knowledge in West African Islam examines the actualization of religious identity in the Muslim community of Ibr?hm Niass (d. 1975, Senegal). The realization of Islam was achieved through the enduring West African practice of learning in the physical presence of exemplary masters. After barely half a century of experience, Islamic banking has become established as a new niche industry across the world offering new and sophisticated financial products designed to be compliant with the principles of Islamic legal principles and common law. This comprehensive book explores the theory, principles and practices underpinning this rapidly expanding sector of banking. Expert contributors, including eminent scholars and senior practitioners in the field, examine the roots of the principles of ethical Islamic financial transactions, which have evolved over several millennia, on issues including usury, interest rates, financial contracting for funding enterprises, for mortgages, for leasing and other financial transactions. Regulatory and governance issues are discussed, and the practice and operation of Islamic financial institutions are explained via three distinct case studies. Importantly, the final chapter looks at what steps are being taken to provide professional accreditation to Islamic banking professional personnel, and prescribes requirements for training in this growing industry.

This book analyzes curriculum studies in Turkey from the perspective of three paradigms—religion, science, and ideology—since the early 19th century. Using Islam as a guiding point, Turkish curriculum theory later evolved to become the classical curriculum theory. In this book, the author presents a historical account of the long, complex, and contested evolution of the Turkish curriculum, as shaped by the intellectual and international forces of the day. This interplay is designed to inform international curriculum studies across national borders.

The influence of classical antiquity on the religious disciplines, theology, mysticism and law of Islam cannot be overestimated. This work demonstrates the significance of the classical heritage by drawing together a great range of literary renderings, paraphrases, commentaries and imitations, as well as independent Islamic elaborations. Professor Rosenthal's collection includes the work of early authors, authors of the Golden Age and later writers who imitated their works. The Classical Heritage in Islam reveals that the Muslim adoption of and dependence on classical texts was not blind imitation or a casual compounding of traditions, but rather an original synthesis and therefore a unique achievement.

This volume features chapters by international experts in education, sociology, and theology who consider a range of challenges faced by educators in primary and secondary schools that are becoming increasingly diverse in terms of the ethnic and religious backgrounds of pupils. From the non-religious, to the refugee, to student fundamentalism and even radicalization—these multiple, fresh approaches analyze the dynamics of the changing pedagogical landscape in an age of ever increasing globalization and cultural
plurality. Today’s classrooms are often the most crucial spaces where children and adolescents encounter new cultural, religious, and other worldviews. Increasingly, teachers are called on to empower their pupils with the tools and competencies necessary to reflect on and process this plurality in ways that are productive for their intellectual growth and moral maturation. Regional case studies provide extensive data while offering insights into developments in school settings across Europe, in Turkey, and in the United States. In addition, a number of the contributions address the delivery, content, and policies of Islamic Religious Education in European contexts, the educational strategies employed in multi-religious societies, and interreligious dialogue in schools, whether intentional or spontaneous.