

Talim ve Terbiye (190257)

Gazzali (070151)

İbn Rüşd (090606)

CHAPTER 12

“Only Learning That Distances You from Sins Today Saves You from Hellfire Tomorrow”: Boundaries and Horizons of Education in al-Ghazālī and Ibn Rushd

Sebastian Günther

Dedicated to Professor Ella Landau-Tasseron
on the Occasion of her 70th Birthday

Questions concerning knowledge and education for people, both as individuals and as members of society, are key issues in Islamic religion and culture, and indeed, Muslim scholars have intensively engaged in the advancement of ideas and systems of educational thought since the rise of Islam.¹ During Islam's classical period (second-tenth/eighth-fifteenth centuries) in particular, a considerable body of scholarly writings in Arabic (and Persian) emerged in which Muslim thinkers devoted much thought to advancing and exploring concepts, forms, goals, and techniques of teaching and learning.

This article revisits certain epistemological concepts related to education and the intellect that were advocated by two celebrated Muslim thinkers, the fifth/eleventh-century philosophical theologian, mystic, and religious reformer Abū Ḥāmid al-Ghazālī, and the sixth/twelfth-century philosopher, legal scholar, and physician Abū l-Walīd Ibn Rushd. A towering figure of Islamic orthodoxy, al-Ghazālī is particularly renowned for his “spiritual” approach to learning and is considered one of the great architects of religious education in Islam. Ibn Rushd, by contrast, an exponent of Aristotle, has attracted much attention in both medieval and contemporary times for his “rationalist” views on learning and his criticism of al-Ghazālī's refutation of the philosophers.

However, rather than focusing on the undisputed positive contributions these two scholars have made to the advancement of educational theory, in the following we will explore issues that the two scholars identified—deliberately or inadvertently—as boundaries, restrictions, or obstacles to learning and human growth in the context of religiously defined societies.

1 The quote in the title refers to al-Ghazālī's statement, *al-‘ilm alladhī lā yub‘iduka l-ya‘wmin min al-ma‘āshī ... lan yub‘idaka ghadan ‘an nār jahannam*; cf. his *Letter to a disciple: Ayyuhā l-walad* 16–17.

In order to make this comparative analysis a fruitful endeavor, two particularly influential works that closely link the two scholars with one another have been chosen as the basis of our research, *al-Munqidh min al-dalāl* (*The deliverance from error*), al-Ghazālī's spiritual “autobiography” (composed between 499 and 502/1106 and 1109),² and Ibn Rushd's *Faṣl al-maḳāl fi mā bayna l-shar‘a wa-l-ḥikma min ittishāl* (*The decisive treatise determining [the nature of] the connection between the divinely revealed law and philosophy*, also rendered as *On the harmony of religion and philosophy*, written between 560 and 565/1165 and 1170),³

The decision to explore these two works for issues in Islamic learning rests on several considerations. First, the two texts exhibit a specific approach that is shared by their respective authors, an academic outlook perhaps best described as encompassing the courage to know, the courage to doubt, and the courage to critique.⁴ This distinctive attitude to learned culture is apparent in the explicit and thought-provoking titles of these books: *The deliverance from error* and *The decisive treatise*. Moreover, a striking maturity of analytical insight is evident throughout the exposition of the respective texts. Second, the two works share an overall thematic concern with the question of the relationships between scripture and philosophy, faith and reason, and spirituality and rationality, which represent key themes in classical Islamic thought. Third, although the conclusions the two scholars come to ultimately contrast in regard to the aforementioned concerns, their special dedication to issues of learning and education, along with their attention to matters of human growth, predominate in these portrayals. The latter point is of particular note since the individual views of these two thinkers include frequent, explicit discussions of the confines and even risks of knowledge acquisition in religiously defined contexts. Al-Ghazālī makes this point overtly at the beginning of *The deliverance*: “You have asked me, my brother in religion, to communicate to you the aim and secrets of the sciences and the dangerous and intricate depths of the different doctrines and views (*ghā‘ilat al-madhāhib wa-aghwāruhā*).”⁵ The principal objective of the present study, therefore, is to identify and examine some of these communications, as well as specific statements in al-Ghazālī

2 Heath, Reading 198.

3 Cf. Belo, *Averroes* 50.

4 The first part of this expression I owe to Saeed Sheikh, al-Ghazālī 587.

5 Al-Ghazālī, *Munqidh* 60; al-Ghazālī, *Deliverance* 2 (§2). The English quotations from al-Ghazālī's *al-Munqidh* in this article follow MacCarthy's translation where not otherwise indicated.

01 Haziran 2022

Talim ve Terbiye

190253

01 Haziran 2022

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

Islamic Education, Its Culture, Content and Methods: An Introduction

Sebastian Günther

Few issues are of greater immediate concern for the Islamic world than education, for it is through the kind of education given or not given to the young that the future of the Islamic community shall be to a large extent determined.

••

These observations, by Seyyid Hossein Nasr, professor emeritus of Islamic studies at George Washington University and a highly respected specialist of Islamic philosophy,¹ seem to express, in a nutshell, the crucial significance “knowledge and education” have held throughout Islam’s history, and continue to increasingly hold today. One reason for this state of affairs resides in the fact that a lifelong pursuit of learning is a fundamental ideal of Islamic piety; indeed, it underlies the concept of Islamic education. The other relates to the circumstance that, while the primary focus of this concept is the nurturing of religious belief and godly behavior in the individual, its scope is broadened to incorporate various so-called secular disciplines, both literary and scientific, since it aims to develop fully integrated personalities that are grounded in the virtues of Islam within the community. This religiously motivated and, to a large degree, ethically framed approach relates to both the theory and practice of primary and higher education in Islam. It is evident not only in the Quran and the literature of prophetic traditions (*hadith*), but also in countless proverbs, aphorisms, and wisdom sayings, as well as in the poetry and prose texts of Middle Eastern literatures including, in particular, the numerous medieval Arabic works devoted to pedagogical and didactic issues.

Notably, the complex interrelation of “education and religion” in Islam is not a matter of concern that is confined to discourses in Muslim-majority countries or “the East,” to use this somewhat stereotypical expression. In view of the challenges contemporary democracies are facing due to the effects of global-

¹ Nasr, *Philosophy* 1.

Tasarıf (130371)

Talim ve Terbiye (130253)

CHAPTER 27

The Development of a Sufi Anti-curriculum: Politics of Knowledge and Authority in Classical Islamic Education

Sara Abdel-Latif

01 Haziran 2022

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

The relationship between political rule and religious authority provoked many power struggles in the Islamic dynasties of the Middle Ages, spawning a variety of distinct and often opposing movements. Whether an individual considered themselves a caliph, a scholar, or a mystic, at every level of society a person could claim superior knowledge and rank by tracing their bloodline, learning, or religious practice to Muhammad, the founder and Prophet of Islam. While the 'Abbasid caliphs boasted an ancestral link to Muhammad, the *'ulamā'* considered themselves the heirs to the prophetic tradition (*ḥadīth*), and the Sufis claimed spiritual succession to Muhammad through the practice of disciplined, spiritual asceticism. This paper studies how these three claimants to religious authority understood their power as absolute and valued their knowledge as inherently superior to the rest. By analyzing a variety of claims to knowledge and authority, this paper illuminates the ways in which social opposition over what constitutes true prophetic inheritance created new modes of power and religiosity in medieval Islamic contexts.

The caliphs of the 'Abbasid dynasty struggled to establish their preeminence over and above the learned class (*'ulamā'*) in matters of theological and religious import due to the sway the *'ulamā'* held over the lay population.¹ While the term *'ālim* (pl. *'ulamā'*) can refer to one who is learned in any discipline, and

1 Muhamad Qasim Zaman argues that the caliphs of the 'Abbasid era had long since accepted the *'ulamā'* as guardians of knowledge and religious legal edicts, with only al-Ma'mūn attempting to disrupt the status quo. I am inclined to disagree, given the proliferation of advice literature that attempted to revert religious authority to the caliphs (e.g., Ibn al-Muqaffa' *Kitāb al-Suḥba*). In my view, had there been an implicit acceptance of the *'ulamā'*'s singular authority, the many treatises that attempted to shift these dynamics would not exist. See Zaman, *Caliphs* 3–5. In contrast, Ahmed argues that the *'ulamā'* enjoyed a lowly status in society, based on analyses of texts that divide society into a hierarchy that places the ruler at the top. However, Ahmed's analysis misses the fact that the authors of these social categorizations were usually tied to the caliph in some way (either as a vizier or minister) and had a vested interest in championing the ruler over the scholars. Ahmed goes on to say that, despite what

2.637-667

مجلة الاهيات الاكاديمية، العدد ١٠، ٢٠١٠، غازي عنتاب

الإمكانيات التكنولوجية واستخدامها لتدريس القرآن الكريم*

Hafiz -
080175

د. سليمان كابلان*
Tahim - Terbiye
190253

ملخص:

لا تزال إسهامات التكنولوجيا في التدريس وآثارها على تحفيز الطلاب موضع نقاش حتى الآن، واستخدام الإمكانيات التكنولوجية في تدريس القرآن الكريم، تزيد من فعالية الأعضاء الحسية النشطة، مما يسهل ويسرع ويلهم الطلاب ويضمن تحقيق الأهداف التعليمية على أعلى مستوى، ولذلك تهدف هذه الدراسة إلى تحديد الأدوات التكنولوجية التي يمكن استخدامها على نطاق واسع لتدريس القرآن الكريم، وشرح الآثار الإيجابية والسلبية لاستخدام هذه الأدوات استخداماً فعالاً، وسيساعد المقال معلمي وطلاب القرآن الكريم على معرفة تقنيات تعليم القرآن وكيفية الاستفادة منها، بالإضافة إلى تطوير مادة تدريس القرآن وتمهيد قاعدة نظرية للباحثين العاملين في هذا المجال.

الكلمات المفتاحية: تدريس القرآن الكريم، التقنيات التعليمية، الوسائل المبتكرة، الحافز، الوسائل المرئية

Kur'an-ı Kerîm Öğretiminde Teknolojik İmkanlar ve Kullanımı

Süleyman KABLAN

Özet

Teknolojinin öğretime yönelik katkıları ve öğrenci motivasyonu üzerindeki etkileri hâlâ bir tartışma konusudur. Kur'an-ı Kerîm öğretiminde teknolojik imkanların kullanılması, aktif duyu organlarının etkinliğini artırmakta dolayısı ile öğrenimi kolaylaştırmakta, hızlandırmakta, öğrencileri isteklendirmekte, eğitim hedeflerinin üst düzeyde gerçekleşmesini sağlamaktadır. Bu nedenle araştırma, Kur'an-ı Kerîm öğretiminde yaygın kullanılacak teknolojik araçları saptamayı amaçlamış, bu araçların etkin bir şekilde kullanımının sağlayacağı olumlu ve olumsuz etkileri açıklamıştır. Makalenin, Kur'an-ı Kerîm'i öğreten ve öğrenenlerin Kur'an-ı Kerîm eğitim teknolojilerinin neler olduğunu bilmelerine ve nasıl faydalanmaları gerektiğine yardımcı olacağı gibi Kur'an-ı Kerîm öğretim materyali geliştirme ve bu alanda çalışan araştırmacılara kuramsal bir zemin hazırlayacağı da düşünülmektedir.

Anahtar Kelimeler: Kur'an-ı Kerîm Öğretimi, Eğitim Teknolojileri, Yenilikçi Yöntemler, Motivasyon, Görsel Araçlar

* هذه هي الترجمة العربية للدراسة بعنوان "Kur'an-ı Kerîm Öğretiminde Teknolojik İmkanlar ve Kullanımı" التي نشرت في العدد العاشر من مجلة الإلهيات الأكاديمية. تاريخ إرسال المقال: ٢٠ / ٠٨ / ٢٠١٩ - تاريخ قبول المقال: ٢٩ / ١١ / ٢٠١٩. (سليمان كابلان، الإمكانيات التكنولوجية واستخدامها لتدريس القرآن الكريم، الإلهيات الأكاديمية، كانون الأول ٢٠١٩، العدد: ١٠، ص ٦٥-٨٦).

** د.، عضو هيئة التدريس بقسم العلوم الإسلامية الأساسية في كلية الإلهيات - جامعة اسطنبول:

suleyman.kablanistanbul.edu.tr