

## Preface / Vorwort

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Dear Readers,

This edition's article section features two research papers that invite you to explore diverse perspectives on Islamic Education across time and space. Both were initially lecture topics in the *Ringvorlesung* at IIT Osnabrück, held in the summer semester of 2020 with the participation of many internationally renowned specialists and researchers, and organised in cooperation with the College of Education, Sultan Qaboos University, Oman.

The first, written by Anke Iman Bouzenita and Khalfan Al Jabri, of Sultan Qaboos University in Oman, offers insights into the little explored work of Shaykh Jā'id b. Khamīs al-Kharūṣī (d. 1237/1822), an Omani Ibadi scholar. In the Omani context, Shaykh Jā'id is known as an educationalist and reformist who contributed to the intellectual revival of the 13<sup>th</sup>/19<sup>th</sup> century. More particularly, the authors provide an explanation and contextualisation of selected case studies from his book, "*al-Madāris wa-amwāluhā wa-l-qawl fī al-muta'allimīn fīhā*" (Schools and their Funding, and the Dictum on Those Learning in Them). They uncover a little-known aspect of the Islamic educational heritage that was a precursor to modern codes of school management and professional ethics. The book highlights the relationship between Islamic jurisprudence (*fiqh*) and the school (*madrasa*), in the latter's different dimensions of being a physical place, an educational community, or a methodology. It reveals that, rather than being a mere science to be taught, *fiqh* was an active agent in determining vital questions of school organisation, management, funding, student-teacher-parent relations, and teaching methodology. Some of the case studies discussed are surprisingly relevant to a contemporary educational context.

The second paper leads us to a different geographical background. Yasien Mohamed, professor emeritus at the University of the Western Cape, South Africa, deals with the historical background of Islamic education in South Africa, more specifically with three institutions of higher Islamic education in the Western Cape: the Madina Institute, the International Peace College South Africa, and Dār al-'Ulūm al-'Arabiyyah al-Islāmiyyah (the Strand Seminary). All of these institutions were established in the post-Apartheid era after 1994. They share the com-

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mon concern that Islamic education should imbue students with traditional Islamic knowledge. However, as the paper shows, they also reveal important differences in their aims and pedagogical approaches.

The Miscellanea section includes a contribution by Johannes Twardella and a re-published text by the well-known and controversial Ancient Orientalist Friedrich Delitzsch (d. 1922) from 1898. In his report, Twardella presents an analysis of an interview he conducted with a teacher training student pursuing the subject of Islamic Religion as part of a research project at Goethe University Frankfurt. Based on this interview, he traces attitudes and patterns of interpretation that can be found among students of this subject. The interview focuses on the question of the choice of subject and the respondent's understanding of Islam. During the interview, the student voices concerns about discussing and debating various theological interpretations in religious education classes. Twardella takes these concerns to be indicative of a developmental task facing the student in her individual process of professionalisation as a teacher. The next contribution presents excerpts from the paper "Ex Oriente Lux!" by Delitzsch, in which he broaches the issue of the *Deutsche Orient-Gesellschaft* (German Oriental Society), established in 1898 for the purpose of promoting research into ancient Oriental studies and Near Eastern archaeology. The Miscellanea section is followed by a presentation of excerpts from the widely received script "Ta'lim al-muta'allim ṭarīq al-ta'allum" by Burhān ad-Dīn al-Zarnūgī (d. ca. 620/1123), translated into German by Martin Kellner. In this work, al-Zarnūgī addresses various pedagogical-didactic principles which he considers essential for successful learning processes.

This year's April edition closes with an interview that Mahmoud Haggag from Osnabrück's Institute of Islamic Theology (IIT) held with Egyptian professor emeritus Mohammad Abd al-Ġanī Shama. Shama completed his undergraduate studies at Al-Azhar University in Cairo, and went on to earn a doctorate in Berlin. In conversation with Haggag, he talks about his professional career as a teacher and vice dean at Al-Azhar; how he came to Germany; and the aims and prospects of the degree programme in Islamic Theology, where the language of instruction is German, which he founded with a number of his colleagues at Al-Azhar in the 1990s. He also comments on the theological fields in which he was involved as a professor, as well as his roles, publications, and accomplishments in the area of interreligious dialogue. In the final part of the interview, Shama discusses ways to strengthen scientific cooperation between Al-Azhar and IIT in Osnabrück.