

THE SIGNIFICANCE OF “ISLAMIC CULTURE COURSE”
IN DEALING WITH EXTREMISM:
AN EDUCATIVE ANALYTICAL STUDY OF SELECTED
AFGHAN UNIVERSITIES

BY

ABDUL KHALIQ CHOOPAN

INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA

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A thesis submitted in fulfillment of the requirement for the
degree of Master of Islamic Thought and Civilization.

International Institute of Islamic Thought and Civilization
International Islamic University Malaysia

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ABSTRACT

This research explores the significance and background of Islamic Culture “Al-Saqafah al-Islamiyyah” in higher education in Afghanistan. Important to realize, that teaching the course of Islamic Culture in higher education in Afghanistan has been debated since 2016. The contents of the Islamic Culture course and its impacts on students across Afghan universities are controversial issues. The substantial problem is the misconception of extremism and religious radicalism related to the course of Islamic Culture among university students. The research design for this study is selected as qualitative research and the case study method is used in this research, which is valuable and can describe the solution of this research problem. Furthermore, by this method, the data could be gathered by reviewing & analyzing documents and interviewing the students and lecturers of the university. Although interviews are the primary method of data collection, the documents, texts, and reports are also reviewed and analyzed in this study. Islamic culture course has a basic role in making students thoughts about Islamization. In fact, the contents of Islamic culture strengthen the cognition of Islamic understandings, moderation, and protection of faith in students. The only means by which Afghan youth may protect their minds and spirits against the invasion of foreign cultural norms is via the teaching of the course of Islamic Culture “Al-Saqafah al-Islamiyyah”. Overall, conducting this study solves the problems related to the course of Islamic Culture, which impact students’ intellectual theories and modern educational theories, and removes the misconception of extremism and religious radicalism related to the course of Islamic culture across Afghanistan universities.

ملخص البحث

يعرض هذا البحث أهمية وخلفية الثقافة الإسلامية في التعليم العالي في أفغانستان. من المهم أن ندرك أن تدريس مقرر الثقافة الإسلامية في التعليم العالي في أفغانستان قد تمت مناقشته منذ عام 2016. ويعد محتوى مقرر الثقافة الإسلامية وتأثيره على الطلاب في الجامعات الأفغانية قضية مثيرة للجدل. تكمن المشكلة الجوهرية في الفهم الخاطئ للتطرف والراديكالية الدينية المتعلقة بمقرر الثقافة الإسلامية لدى طلاب الجامعات. تم اختيار تصميم البحث لهذه الدراسة من خلال البحث النوعي، وتم استخدام طريقة دراسة الحالة في هذا البحث، وهو أمر ذو قيمة ويمكن أن يصف حل مشكلة البحث هذه. علاوة على ذلك، يمكن بهذه الطريقة جمع البيانات من خلال مراجعة وتحليل الوثائق وإجراء المقابلات مع الطلاب والمحاضرين في الجامعة. على الرغم من أن المقابلات هي الطريقة الأساسية لجمع البيانات، إلا أن الوثائق والنصوص والتقارير تتم مراجعتها وتحليلها أيضًا في هذه الدراسة. دورة الثقافة الإسلامية لها دور أساسي في تكوين أفكار الطلاب حول الأسلمة. والواقع أن محتويات الثقافة الإسلامية تعزز معرفة الفهم الإسلامي والوسطية وحماية الإيمان لدى الطلاب. إن الوسيلة الوحيدة التي يمكن للشباب الأفغاني من خلالها حماية عقولهم وأرواحهم من غزو الأعراف الثقافية الأجنبية والغربية هي تدريس مقرر الثقافة الإسلامية. و نتيجة لذلك، فإن إجراء هذه الدراسة يحل المشكلات المتعلقة بمسار الثقافة الإسلامية، والتي تؤثر على النظريات الفكرية للطلاب والنظريات التربوية الحديثة، وتزيل الفهم الخاطئ للتطرف والراديكالية الدينية المتعلقة بمسار الثقافة الإسلامية في جامعات أفغانستان.

APPROVAL PAGE

I certify that I have supervised and read this study and that in my opinion, it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a thesis for the degree of Master of Islamic Thought and Civilization.

.....
Prof. Dr. Abdelaziz Berghout
Supervisor

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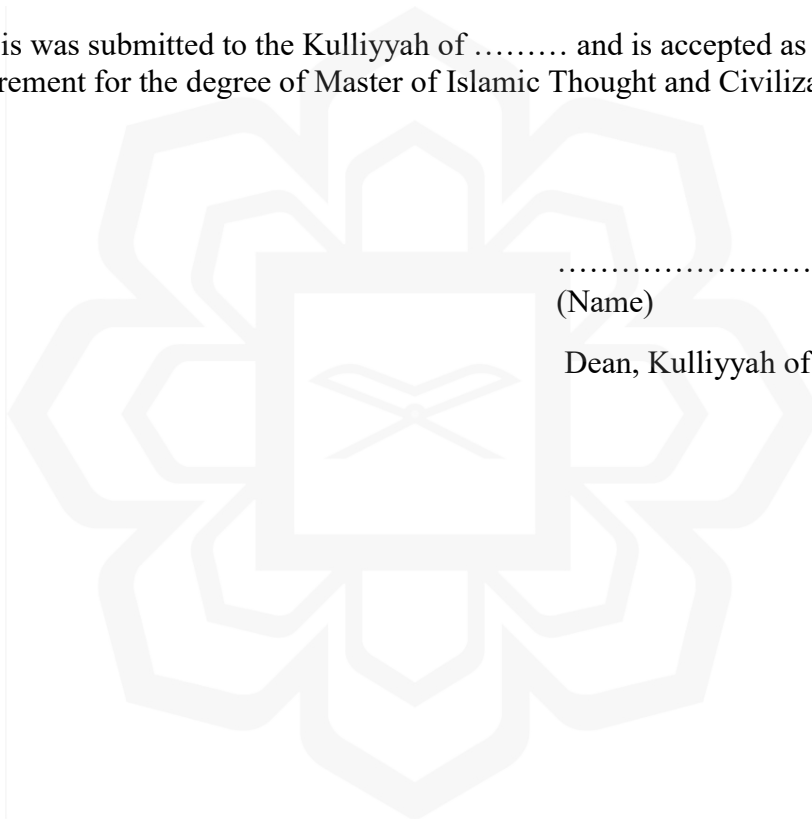
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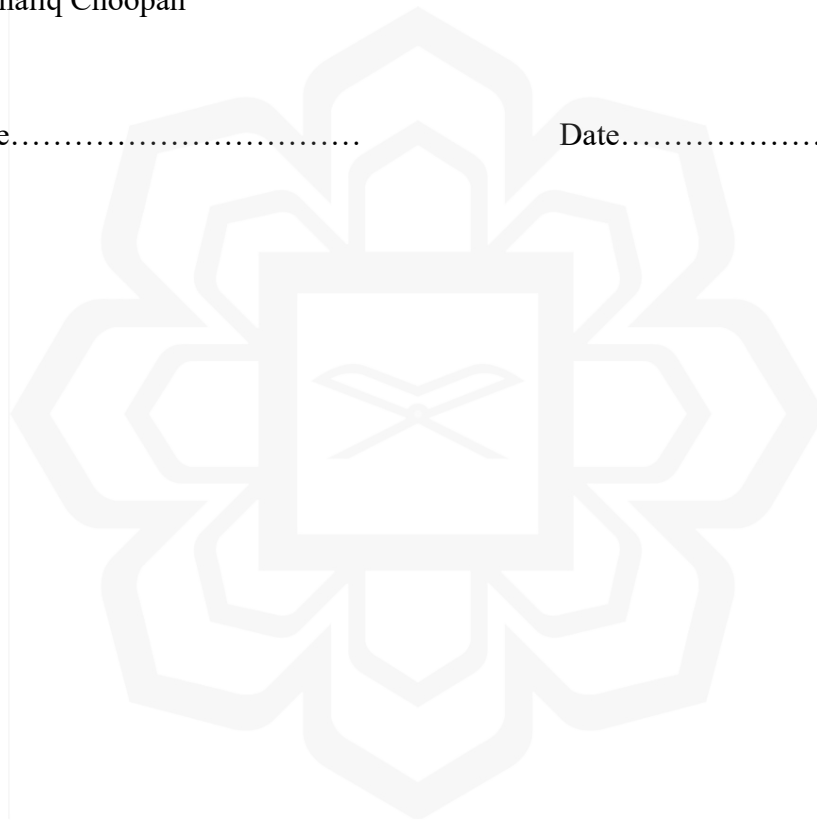
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This thesis is dedicated to those who read.

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CHAPTER ONE

INTRODUCTION

1.1 INTRODUCTION

There is no doubt that the contemporary reality is swarming with a huge amount of ideas and doctrines, and is overcome with a huge pile of opinions and theories. Which has been and still distracts man from the principle, the destiny, the purpose of his existence in this life, and the optimal system that achieves happiness and tranquility for him.

The competition in the world of ideas, sects, and philosophies reached its peak and reached its maximum extent after the revolution in communications and information, and the development of technology and inventions. Besides, the massive spread of social networks has transformed our planet into something like a single small village, in which news is transmitted from one extreme to the lowest at the moment, and the transmission of doctrines, ideas, and news between all groups of society, transcending borders and dams, and intractable to others. All means of prevention or confiscation. With such a situation, Muslims need, especially their young university students, sound intellectual protection, a sound increase in knowledge, and a harmonious and integrated vision, that guides thought, directs consideration, and immunizes the mind from being caught by incoming doctrines, stray ideas, or conflicting philosophies for the constants of religion, the realities of instinct and the requirements of correct mental consideration.

Islamic Culture in its comprehensive sense represents one of the greatest ways to achieve this aforementioned goal, given its affiliation with the only true religion revealed by Allah SWT. Then for its distinction for its originality, sobriety, and comprehensiveness; its long extension through the ancient history of the nation; the contribution of a large group of distinguished scholars to the dissemination of its sciences, and the formation of its

towering structure on firm foundations that are supported by evidence, and witnessed by the abundant evidence.

According to the importance of Islamic Culture; the Department of Islamic Culture “Saqafah al- Islamiyyah” was ratified in (1992) across higher education in Afghanistan for the purpose of Islamization, edification of the new generation through Islamic worldview and Islamic morals, educating students with an Islamic creed and thought, promoting the Islamic culture among students, strengthening the moral of moderation among new generation of Islamic world, defending of Islamic values, and eliminating the extreme and radical thinking. All Islamic spiritual and material values and assets are called Saqafat-ul-Islamia. This course illustrates practical and faith-related commands of Islam. The Course of Islamic Culture has been taught in 8 semesters since 2007 at the bachelor level in Afghan Universities consistent with the ratification of the Ministry of Higher Education of Afghanistan. In many Muslim nations and countries around the world, the subject of Islamic Culture is taught at universities under various names.

The purpose of this research is to examine the role of Islamic Culture Course in moderation; and the misconception of extremism; and will identify whether this course encourages the students to religious radicalism or not in the higher education of Afghanistan. Likewise, the quality of the course contents and delivery of these contents among students and professors will be concluded in this study.

1.2 STATEMENT OF THE PROBLEM

It is important to note, that teaching the Course of Islamic Culture in higher education in Afghanistan has been debated from 2016 till 2019. In the House of Representatives, parliamentarian Abdul Hafiz Mansour said during the conversation that "Islamic Culture is now training terrorists in Afghan universities" (BBC, 2016). Afghan Institute for Strategic Studies (2019) new research paper, titled “Religious Radicalism in the Higher Education of Afghanistan: Analysis of the Political System of Islam Course and its Impact on the

Students”. This research report claims that the teaching of Islamic Culture in other universities and training centers has caused panic and extremism (Pajhwok, 2019). Researcher Ramin Kamangar (2019) said: that such educational content at universities increases the likelihood of students joining panic groups. The study, conducted at the universities of Nangarhar, Herat, and Kabul, shows that the content of the Islamic political system, which is part of Islamic Culture, faces content problems and drives students to radical Islam (Kamangar, 2019).

According to the publication of the research, Pajhwok Afghan News agency conducted a survey regarding the findings of Pajhwok Afghan News, people were asked whether they agree with the research of AISS or not. As a result, 10 thousand people (79%) said that the research of AISS was untrue and baseless, besides supporting the study of Islamic Culture “Saqafah-al-Islamiyyah” in Afghan universities.

Indeed, after the published research paper of the Afghan Institute for Strategic Studies and Mr. Abdul Hafiz Mansour's criticism of the contents of Islamic culture in Afghan universities, there have been relatively heated debates between proponents and opponents of this case. Some critics called this case anti-religious, and others called it justified. It is a good idea to start discussions about a course called Islamic Culture in the country's universities. In fact, discussions and research on this subject help to raise public awareness and can prevent complications and injuries. According to this case, I have been teaching this course for several years and I have more or less experience in this field, I will make some points in this regard to clarify aspects of this discussion. The contents of the Islamic Culture course and its impacts on the students across Afghan universities is still a controversial issue. The substantial problem is the misconception of extremism and religious radicalism related to the course Islamic Culture among Afghanistan university students.

1.3 RESEARCH QUESTIONS

1. Do the lecturers of Islamic Culture have radical views?
2. Do the contents of the Islamic Culture Course consist of radical views and extremism?
3. Does the Islamic Culture Course promote moderate elements?

1.4 RESEARCH OBJECTIVES

1. To clarify whether the lecturers of Islamic Culture have radical and extreme views when they are teaching.
2. To determine whether the students like the contents of Islamic Culture.
3. To explore whether the Islamic Culture Course encourages students to have radical views and extremism.
4. To present whether the course of Islamic Culture promotes the elements of moderation among the university's students.

1.5 SIGNIFICANCE OF THE STUDY

As our society is an Islamic society and our youth are Muslims, they need to become better acquainted with their religion, and especially when they reach academic and higher education, they need to have scientific and academic knowledge of religious issues. More noteworthy, if a young Muslim studies in these centers and remains religiously ignorant, we are likely to encounter our professionals in the future who: would not be aware of religion; not commit to religious values, and would betray their nation and their culture.

Furthermore, the course of Islamic culture is directly related to the lives of young students because it is a bridge between them and their religion and faith, and because of this theme, their relationship with Allah Almighty, the Holy Quran, the Prophet of Islam (SAW) and all religious concepts is strengthened. Therefore, Islamic culture is more important for students and young people till they know their worship through this theme and understand what Allah SWT has legitimized for them and which worships the Prophet Mohammad (peace and blessings of Allah be upon him) emphasized that in their performance, which are fruitful and effective. In fact, it is the course of Islamic culture that protects students' thoughts, ideas, and perceptions from misguidance, bigotry, and atheism.

As a result, conducting this study solves the problems related to the course of Islamic Culture, which impacts students' intellectual theories and modern educational theories; provides the right conception of Islamic Culture to the students and protects the students from invading intellectual currents opposed to the concepts of Islam; explores the right conception of Islamic Culture among academicians and young Muslim nation; removes the misconception of extremism and religious radicalism related to the course of Islamic Cultural across Afghanistan universities in mass media.

1.6 LITERATURE REVIEW

This section illustrates the background of Islamic Culture, extremism, and moderation. In fact, there is no specific and comprehensive research about the significance of the Islamic Culture Course to support and defend this course from the challenges and criticisms that have been faced this course since 2016 till now in Afghan universities. Moreover, the books, research, and reports related to the importance of Islamic culture, religious radicalism, extremism, moderation, and the challenges of Islamic Culture have been reviewed for this research.

The book entitled "*Lamahat fi al-thaqafat ul-Islamiyyah*" (Profiles in Islamic Culture) by Umar Uoda Al-Khatib (1979), enumerates the pillars of Islamic culture and its

general characteristics, as well as expand on the battle of Islamic culture with the Orientalist movement, the plans of the missionaries, and the colonial powers that focused their attention on undermining our nation by questioning its culture, weakening it, or stealing it in order to eliminate the strengths and fortresses of confrontation. Since each culture has its own foundations on which to base its movement and direction, the Islamic culture is its religious reference that depends on the guiding certain facts, then it follows the divine approach that is in harmony with the innate nature of man. The integrative philosophy that characterizes our Islamic culture made it a human necessity, even a justification for its sovereignty, which made it the first goal of all the hostile powers, east and west, disguised as science, culture, and economics (Al-Khatib, 1979).

The book entitled “*Althaqafat ul-Islamiyyah wal tahadiyat al-fikriyyah al-muasirah wa hquq ul-Insan*” (Islamic Culture, Contemporary Intellectual Challenges, and Human Rights) by Abu-Ghudah (2014) examines three issues that have occupied the minds of contemporary researchers and intellectuals, which are: Islamic culture, contemporary intellectual challenges, and human rights. The definition of Islamic culture with a human tendency, its foundations, its sources, its characteristics, its objectives, its results, and the related words and terms are concluded in this book. It clarifies the position of Islamic culture towards other cultures, the contemporary intellectual and movement challenges, and its ways to confront them; such as globalization, secularism, orientalism, freemasonry, Zionism, existentialism, and democracy. Moreover, it includes an introduction to human rights, their importance, and their sources in Islam and international conventions (Abu-Ghudah, 2014).

The book entitled “*Kitab al-thaqafat ul-Islamiyyah: taarifuhu - masadiruhu - mujalatuhu - tahdiyatu*” (The Book on Islamic Culture: Its Definition, sources, fields, and Challenges) by Muslim and Al-Zoghbi (2007) deals with the sources of Islamic culture distinguished from other cultures by linking the world to religion, and working to project the features of that culture on the lived reality, as this book achieves the objectives of identifying the sources of the original Islamic culture from the Holy Qur’an, the Prophet’s

Sunnah, Ijmaa, Qiyas, and dependency sources such as history and civilization, and also Paying attention to belief so that the student realizes his doctrinal principles properly, as well as linking the Islamic culture with the practical aspect of it, which are the pillars of Islam with forgiveness for the individual and society (Muslim & Al-Zoghbi, 2007).

The book entitled *al-Sahut ul-Islamiyyah Bayn al-Jamuud wa al-Tatarruf* by Dr. Yusuf Al-Qaradawi, states in his book that: the term "religious extremism" is still used to create a state of terror and intellectual terror to paralyze the Dawah to Allah SWT, to question its means, and to surround it with an atmosphere of terror to disrupt its path. The Islamic Dawah is subject to disciplined temples and legitimate means from Allah SWT, and it is compulsory for humans. Much has been written about it, but these writings lacked the owner of the sharp scholarly pen, and the true Islamic behavior, so it was necessary to purify the cultural reality of some aspects of Islamic work, and correct the perception, which may have been similar to something because of the reactions, and taking the Muslim generation and rationalizing it to adhere to the Islamic analogy in judging things and how to deal with them (Al-Qaradawi D. Y., 1402 AH).

In this thoughtful and important book (Islamic Awakening: Between Rejection and Extremism), Sheikh Yusuf al-Qaradawi (1991) examines the worldwide revival of interest in Islam and attempts to explain why this interest has led so many among the younger generation of Muslims to tread the path of intolerance and rigid interpretation. An older and more experienced voice, he articulates the wisdom brought on by maturity, sound scholarship, and a deep understanding of both the letter and the spirit of the Quran and the Sunnah. Looking for answers in a world marked by enormous volatility, pressure, and political and economic corruption, Muslim youth are an easy target for extremist movements. Sheikh Qaradawi traces the complex roots of these views, and examines in-depth the many uses of the path to intolerance, offering a variety of remedies and cures. Perhaps more relevant today, given our troubled climate, than at any time in the past, the work introduces readers to a subject of great significance and wide ramifications (Al-Qaradawi Y. , 1991).

In the book entitled *Maqaalaat al-Ghulwa al-Dini wa al-La Dini* (Articles of Religious and Non-Religious Extremism) by Dr. Muhammad Amara (2004), the author discusses the exaggeration that occurs by some people in religious matters. The author believes that extremism is not only from the direction of excessive strictness but also from the direction of neglecting the application of Sharia orders and rulings. The author discusses this topic in all its aspects.

The book of articles on religious and non-religious extremism, Muhammad Amara, an extremism, a currency with two sides; an excess and religious negligence, and since the emergence of the phenomenon of religious extremism that started from the claims of the absence of divine governance from our Islamic societies and the ignorance of these societies, at the same time, the phenomenon of non-religious extremism - which was taken from the absurd interpretation; A way to empty the religion from the reality of religion.

With a scientific method and a short distinguished investigation, the book is divided into two parts. In the first part, the author reviews ideas and principles that dominate and direct a broad sector of the political Islam current and refutes them and criticizes the extremism that dyed them and the intolerance of a broad sector of Islamists who considered them, with their interpretations, an authentic aspect of religion, and these principles deal with the ruling clerics, the Jahiliyyah, the surviving group Atonement. In the second part, the author presents two examples of non-religious extremism represented in the absurd and secular interpretation that transcends logic and reason until it reaches immorality in vision and thought (Amara, 2004).

The research of Shamlan (2017) aims to identify the most critical challenges faced by Islamic culture from the point of view of faculty members at the faculties of education, Sanaa University, and to explain the role of university education in confronting them in terms of the following areas: Identifying Challenges - Explaining the Role of University Education in fighting them. For this purpose, the researcher prepared a questionnaire

consisting of (26) individuals divided into two areas. The researcher used the descriptive approach. The research sample consisted of (12) individuals represented by faculty members at the Department of the Holy Quran and its Sciences in the faculties of Education (Sana'a and Mahwit) at Sana'a University. The results showed that the evaluation estimates for the first area of challenge fell within a high level, with repetitions of (1455) and a percentage of (81%). The second area is the role of university education in confronting it, which fell within the high level, with a frequency of (1403) and a percentage of (84%). There are no statistically significant differences at 0.05 level between the views of faculty members attributed to the variable and the college. (Shamlan, 2017).

Publication of a book entitled "The Battle of Culture in the Roam of Thought and the Uproar of Extremism", with the efforts of Farhad Sajoodi (2016), deals with the views on and against the issues raised by Abdul Hafiz Mansour on the themes of Islamic Culture in the House of Representatives in 2016. Part of the book - Pages 18 to 24, which is actually Mr. Mansour's statement in the House of Representatives, addresses the contents of the Islamic political system. The book is a collection of lectures, conversations, journal articles, and Facebook articles, rather than scientific research (Sajoodi, 2016).

On 24 Nov, 2016 BBC Persian released a report entitled: "Journalists and Internet Users React to Afghan MP's Speech on Extremism and Role of Educational Institutions." A number of journalists and writers on social media have welcomed parliament member Abdul Hafiz Mansour's criticism of the existence of religious extremism in Afghan training centers and the government's and parliament's inability to contain it. Parliamentarian Abdul Hafiz Mansour, a prominent figure in Afghanistan, has criticized the country's non-security and defense ministries for failing to combat terrorism. In the House of Representatives, yesterday Mr. Mansour said during the conversation: "A young Afghan, 18 or 20 years old, who has committed terrorist acts, has come to believe in our own school, university, and media." Mr. Mansour warns that "Islamic Culture is now training terrorists in Afghan universities. Mr. Mansour also said that "if you want to stop this story, you have to ask the

Parliament's Committee on Cultural Affairs to put forward plans to fight this issue by holding a special session." (BBC, 2016).

A study entitled "Trends in Student Radicalization across University Campuses in Afghanistan" by the Afghan Institute for Strategic Studies by Zaman and Mohammadi (2014), aimed to examine the trends in student radicalization across eight university campuses character of protests across campuses that the extent of student radicalization varies. In concerned over prospects of post-graduation follow-on careers than ideological ambition.

The relatively more aggressive response to both the policies of the Afghan government and the armed international intervention exhibited by students from universities in Kabul, Kandahar, and Nangarhar suggests differentiated patterns across university campuses, with these campuses suggestive of a stronger tendency toward radicalized views. Finally, as an institution, the university does not play a strong role in the radicalization of its students. Rather, a charged political climate and the readily available opportunity to mobilize quickly enable students to stand in protest rather easily. However, findings also suggest that it is this same easy access to mobilize in protest that seems to attract several external groups. Moreover, it is these protests that seem to encourage polarization and consequential division on campus which increasingly resemble the practice of *Takfir*. Referring to the practice of excommunication wherein one Muslim declares that another Muslim has abandoned Islam, *Takfir* is in direct competition with the more tolerant teachings common to the characteristically liberal curriculum of public universities (Zaman & Mohammadi, 2014).

Regarding religious Radicalization, Mehran (2018) finds that in other words, most respondents defined radicalization as "crossing limits" and showing a lack of tolerance for other people's ideas, behavior, and beliefs. Religious radicalization was reported as a common form of radicalization in universities. According to the interviewees, groups such as Hizb-ul Tahrir, Jami'at-e Eslah, and Jama'at Tablighi are very active in both Kabul and Herat Universities. Furthermore, political and ethnic extremism is prevalent in universities.

Political parties such as Afghan Melat, Hizb-e Islami, and Jami'at-e Islami were mentioned as the most active ones (Mehran, 2018).

Radicalization and extremism "include the assumption of a radical perspective that is rejected by standard society and that considers the use of cruelty as a strategy to bring about cultural or political change to be real" (Hafez, 2015). The complexity and disparity of these papers suggest that scientists are unlikely to agree on how to demonstrate radicalization and extremism. In both cases, there is a general belief. Each model represents a person who obscures and reinforces his relationship with a fanatical philosophy. This internal interaction is strongly influenced by external relationships with militant psychological groups and organizations. This isn't exactly a straightforward process, but differentiated models help us understand someone's movement toward cruelty. At the end of this interaction, the individual can make a brutal demonstration (Hardy, 2011).

Ramin Kamangar's (2019) new research paper of the Afghan Institute for Strategic Studies (AISS), is titled "Religious Radicalism in the Higher Education of Afghanistan: Analysis of the Political System of Islamic Course and its Impact on the Students". The study, conducted at the universities of Nangarhar, Herat, and Kabul, shows that the content of the Islamic political system, which is part of Islamic Culture, faces content problems and drives students to radical Islam. The reason for this claim was the poor quality of the content and the misinterpretation of Islam among university students and professors. According to this study, more than 35% of students are in favor of the KHILAFAH system and insist that relations with other countries in the world should be similar to the KHILAFAH system that existed centuries ago. On the other hand, 75% of students believe that their KHILAFAH system should be extended to other countries of the world. Researcher Ramin Kamangar said such educational content at universities increases the likelihood of students joining panic groups (Kamangar, 2019).

Shirani & Rashed (2019) express in their research that; the recent study of the Afghan Institute for Strategic Studies (AISS), which was conducted in Kabul, Nangarhar,

and Herat universities and stated that the study of Saqafat-ul-Islamia “Seqafat-e-Islami” subject causes radicalization in Afghan universities is unacceptable finding. In fact, it is a way to diverge people from the main causes of extremism. The accusation of Seqafat-e-Islami as a source of radicalism has more of a political and emotional aspect rather than a result of academic study. Some criticisms of the content of the subject or any modification in the content by some lecturers could be true due to personal or political tendencies. However, similar errors are also prevalent in other subjects of modern studies. However, without logic and reasoning, accusing the curriculum of the subject is nothing, but a systematically planned initiative for defaming Islamic values. Since extremism does not have a specific definition, thus, the situation has allowed everyone to define it as he/she wishes. AISS believes that loyalty to one religion is radicalism. However, the truth is, that the distortion and rejection of religious values of the Islamic society is the true radicalism and extremism. The real objective of such studies apparently is to hide the roots of real terrorism and extremism. However, radicalization is to destroy your own true religious values for the sake of other’s cultural and intellectual values (Shirani & Rashed, 2019).

On Apr 07, 2019, in a poll conducted by the Pajhwok Afghan News Agency, out of 14,000, ten thousand (79%) supported the teaching of Islamic Culture in universities. Meanwhile, the Center for Strategic Studies in Afghanistan, last week, released a research report claiming that the teaching of Islamic Culture in other universities and training centers has caused panic and extremism.

The research, conducted by Ramin Kamangar and published in book form, has surveyed (373) students in some universities. In this study, it has also been claimed that lecturers of Islamic Culture are often taught themes about the Islamic KHILAFAH and the Emirate of Islam. Over the past (24) hours, about (14,000) people have voted, according to Facebook data, about 10,000 people (79%) disagree with the research and nearly (4) thousand (21%) percent agree. University professors and scholars disagree with the findings of this study and believe that teaching Islamic Culture in universities is needed (Pajhwok, 2019).

On 17 April 2019, the Killid Group published a report entitled: “Ministry of Higher Education to Evaluate Universities Nationwide” The Country’s Higher Education Minister Najibullah Khwaja Omari said at a meeting the curriculum for more than twenty (20) fields in Afghan universities has been reviewed, with regards to the needs of educational requirements.

According to the Minister of Higher Education, the quantity gives no concern; but the quality of education must be under consideration which leads to many challenges. Ministry of Higher Education has launched a procedure to evaluate all private and public universities. In the meantime, he denied reports on the impact of teaching Saqafah al-Islamiyyah (Islamic Culture) on an individual’s attitude, adding that a study by the Afghan Institute for Strategic Studies is incorrect in this regard. It comes after the Afghan Institute for Strategic Studies conducted research on the implementation of Saqafah al-Islamiyyah at several universities in the country, which found that religious studies are the dynamic factor for inappropriate approaches and ill-natured behaviors (Sheva, 2019).

1.7 THEORETICAL FRAMEWORK

As an Islamic country, awareness of Islamic culture in Afghanistan's educational system is a basic requirement. As Muslims, we need to organize our lives in the light of all the principles of our religion and act accordingly.

Important to realize, that Afghan society has been invaded by foreign cultures and directly influenced by their media. Related to the situations, the course of Islamic Culture is considered very important to raise consciousness and awareness about the religious and Islamic cultural values among the new generation, specifically among students. Islamic Culture is the only course of religious studies, which is taught alongside other subjects in each semester of higher education. The Islamic Culture is a part and compulsory course of the university curriculum in all public and private higher education institutions and

universities. It aims to teach students about the Islamic worldview, the philosophy of worship in Islam, Islamic ethical, political, economic, and social systems, Islamic civilization Quran & modern sciences. This course also covers the study of modern subjects from an Islamic perspective. By all means, the purpose of the Islamic Culture Course is to familiarize students with the fundamentals of their religion (Shirani & Rashed, 2019).

In fact, Afghan society is also facing serious intellectual and cultural invasion in a period of globalization, besides economic and political raids. The teaching of Islamic Culture is the only way of mental and psychological protection for the Afghan youth against foreign intellectual and cultural invasion. This is the only way to keep them aware of their religious knowledge and responsibilities. Islam is a religion of moderation and brotherhood for humanity. Islam is not only a religion, but it is the way of life, that ensures human dignity, and guidance in the right direction and covers the way to true civilization. Thus, besides the Western critics, are also trying to harm the holy religion of Islam (Shirani & Rashed, 2019).

There is no doubt that moderation (Wasatiyyah) is an Islamic concept that relates to the Islamic nation alone and not to other nations. As Allah SWT says in the Holy Quran: “And thus we have made you a Wasat (moderate) Ummat (nation)” (143, Al-Baqarah). It is closely related to the Islamic way of thinking. As it draws attention to the meanings of justice, integrity, and balance that Islam calls for. The word (Aqal) means the ability of the human being through the idea of the righteous to discern facts and phenomena of Sunnah’s and scientific laws and to grasp them mentally and be guided by them (Salem, 2014). It dominates the entire Islamic method of thinking as it includes beliefs, ethics, and legislation. From here, scholars have balanced all this between Aqal and Naql, between reality and ideals, and between objectives and means. The real problem in the Islamic field of knowledge in particular is in the confusion between values and principles - such as frameworks, references, controls, and standards - resulting from the infallible, immortal, and galactic revelation (*Wahi-e-Ilahi*) about the limits of time and space.

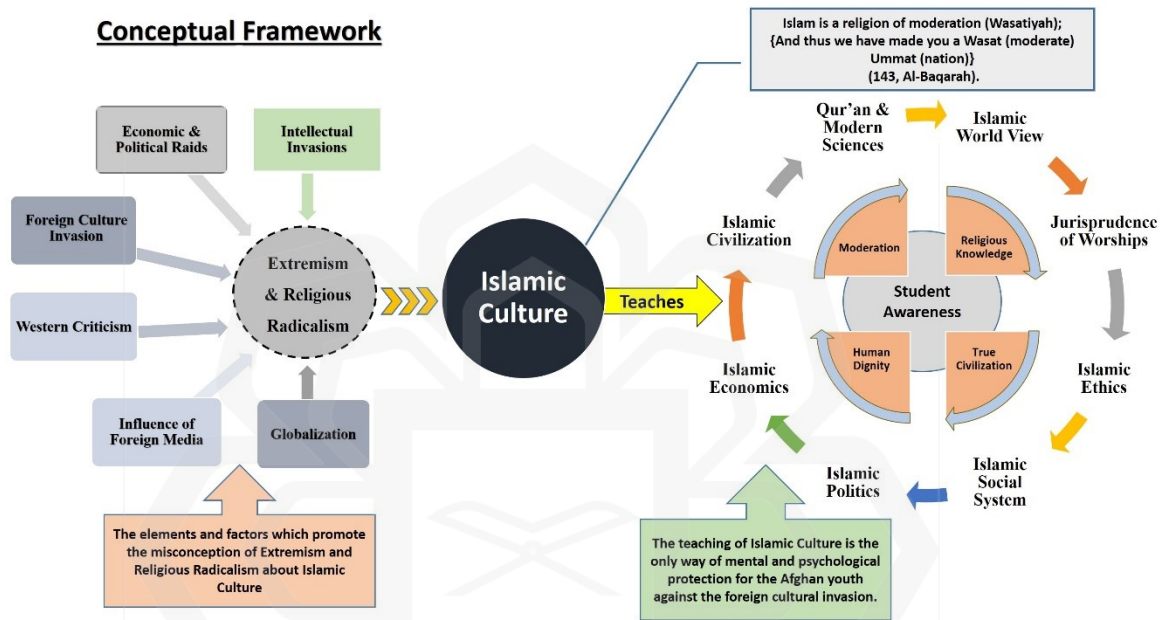
Hence the importance of this research in a serious attempt to uncover the criteria and controls of Sharia moderation, and contribute to solving this problem by examining the reality of Muslims today and then highlighting the causes of fluctuation and confusion in the Ummah so that we can correct the situation and realize the error in order to achieve the assigned beneficiary and anticipating well-being in Dunya and Akhirah in future.

Wasatiyyah (Moderation) is a great rule and standard of Islam, whereby a fair balance is achieved between man and life in general and between the materials, spiritual, and rational demands of man in particular, and according to certain rules aimed at protecting the person from deviating from the correct path of moderation. The reality of the Islamic Ummah is disturbed because of the intellectual crisis that befell it. First, One of the main causes of it was the deviation from moderation, and second, the chaos of translating texts into reality (Usman, 2010).

Extremism is a term used to describe the ideas, actions, behaviors, thoughts, and opinions of individuals or groups who have become radicalized, violent, and isolated themselves in some way from the whole society. Extremism is not related to a place, nation, religion, sect, or class, but it could be a political, a religious mindset, a layman, an economist, a fundamentalist, a high or low-class society person, a head of some state, a quick revolutionary person and a character assassinate who joins extremist activities (Amjad, 2010).

The violent phenomenon of extremism disturbs moral, material, social, cultural, economic, political, individual, and collective more over the national and international peaceful atmosphere. There are many solutions to resolve this issue but these are all human efforts, these efforts cannot help fully to reduce or end the problem. It's a universal truth that every human is different from others in views, aims of life, region, color, etc. So ideology of some groups could not affect properly partially or collectively. It is necessary to follow an ideology or faith that could organize human efforts and solve the entire world's problems.

Figure 1.1 The Conceptual Framework of the Study



To achieve these goals and others, Islam provides a complete set of solutions, which is reasonable, acceptable, and compatible with the modern world with all its challenges. Islam is not only a religion, but a ‘Din’, that holds all aspects of human life. The word Islam is derived from the word “Salaama”, which means peace, safety, security, and submission. As we look at the fundamental aspects of Islamic culture, we can easily understand that the nature of Islam is peace. Islamic teachings provide peaceful solutions to moral, material, social, cultural, economic, political, individual, collective, national, and international extremist behavior of humans. It is not only a religion but a complete compendium of peace, tolerance, equality, moderation, protection of rights, justice, devotion, brotherhood, and truthfulness. So, Islam is nothing but peace and moderation; it is up to the people to use their free intellect to either accept or reject it (Amjad, 2010).

1.8 RESEARCH METHOD

The research design for this study is selected as qualitative research. The case study method is used in this research, which is valuable and can describe the solution to this research problem. Specifically, a qualitative approach is warranted when the nature of research questions requires *exploration* (Stake, 1995). Qualitative research questions often begin with *how* or *what*, so that the researcher can gain an in-depth understanding of what is going on relative to the topic (Patton, 19887) (Seidman, 1991). Qualitative case study research served as the main methodology for this study. Stake (1995) described case study methodology as a strategy of inquiry in which the researcher explores in-depth a program, event, activity, process, or one or more individuals. Furthermore, by this method, the data can be gathered by Reviewing & analyzing documents and interviewing the students and lecturers of the university. By case study method the thoughts and behaviors of the students can be well explored, specifically the students who have been studying the course of Islamic Culture throughout Afghanistan universities.

1.8.1 Interviews

There are four persuasive reasons for using interviewing as the primary data source for this research. First, qualitative interviewing is appropriately used when “studying people’s understanding of the meaning in their *lived world*” (Kvale, 1996). Second, the purpose of interviewing is to find out what is in and on someone else’s mind. “We interview people to find out from them those things we can’t observe” (Patton, 1987). Third, qualitative interviews result in thick descriptions of the subject being studied that enable readers to make decisions about the transferability of study results (Merriam, 2002). Finally, interviews allow for triangulation of information obtained from other sources and, thus, increase the credibility of study findings (Emerson, 1995).

1.8.2 Open-Ended Question

An open-ended question type of question that researchers pose to research participants that allows them to select how they orient to the research topic. Also referred to as nondirective questions, open-ended questions provide participants of research interviews or written surveys with the opportunity to choose the terms with which to construct their descriptions and highlight the topics that are meaningful to them. In qualitative research, participants are free to respond to open-ended questions in whatever way they choose, and the data generated are likely to be wide-ranging in topic, complexity, and length (Given, 2008).

1.8.3 Document Review and Text Analyzing

Although documents often serve as key sources of social scientific data, their role in social research is rarely highlighted. The standard approach to the analysis of documents focuses primarily on what is contained within them. In this frame, documents are viewed as conduits of communication between, say, a writer and a reader—conduits that contain meaningful messages. A document is a text-based file that may include primary data (collected by the researcher) or secondary data (collected and archived or published by others). Documents constitute the basis for most qualitative research (Given, 2008). Although interviews are the primary method of data collection, the documents, texts, and reports are also reviewed and analyzed in this study.

1.8.4 Population

The population of current research involved all students of Afghanistan universities, who have been studying the course of Islamic Culture at the bachelor level for 8 semesters. Moreover, the respondents are the students and lecturers of Kandahar and Kabul universities using the purposive sampling technique.

1.8.5 Sampling Technique

For this study, 30 students and 10 lecturers are selected by a purposive sampling technique from across 2 universities throughout Afghanistan. Purposive sampling offers non-probability samples that are chosen in accordance with the features existing in a certain population group and overall study. The reason for the purposive sampling technique in this study is, that purposive sampling is used when one intends to do research using certain people, locations, organizations, or methods. This remark implies that a connection between a researcher's sampling strategy and their study objectives is necessary. There is no one best sampling strategy because which is best will depend on the context in which the researcher is working and the nature of his research objective(s). Purposive sampling is virtually synonymous with qualitative research. However, because there are many objectives that qualitative researchers might have, the list of purposive strategies that may be followed is virtually endless, and any given list will reflect only the range of situations the author of that list has considered. Nevertheless, some specific objectives and interests characterize qualitative research and much more interested in case study analysis—why particular people (or groups) feel particular ways, the processes by which these attitudes are constructed, and the role they play in dynamic processes within the organization or group (Given, 2008). Moreover, each student has the information related to the Islamic Culture course because the course of Islamic Culture is compulsory for each student at the bachelor level in Afghan universities.

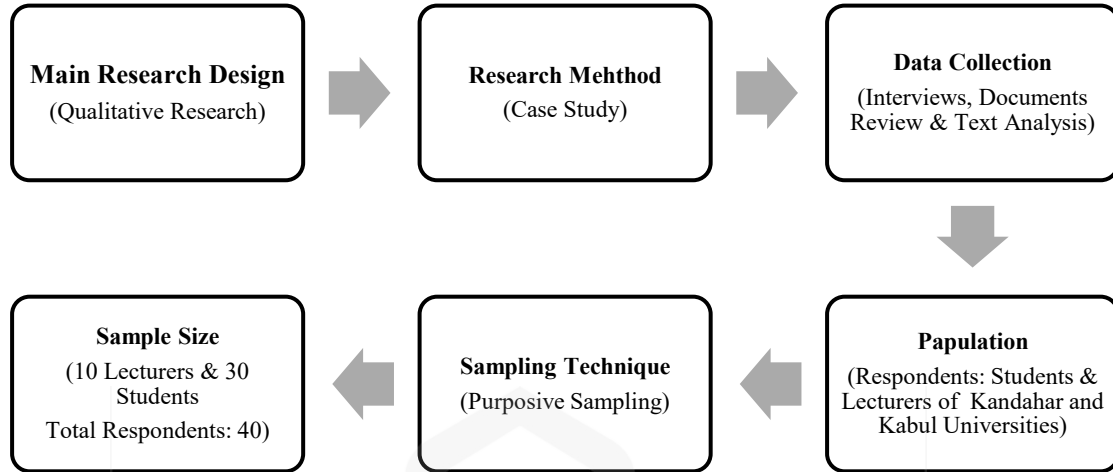


Figure 1.2 Research Design Process for the Study

1.9 PROPOSED CHAPTER OUTLINE

This thesis is divided into five chapters: the first chapter begins with the introduction of the study and discusses the statement of the problem, research questions, research objectives, significance of the study, theoretical framework, and research methods. Moreover, the literature review is discussed regarding this research, which illustrates the background of Islamic culture, extremism, and moderation.

Chapter two discusses the background and importance of Islamic culture courses at universities. This chapter deals with the origin, importance, and teaching of the contents of Islamic culture, the history of Islamic culture in the universities of the Islamic world and Afghan higher education is well explained. Additionally, the difference between culture and civilization and the distinction between Islamic culture and other sciences are briefly presented.

Chapter three presents the concepts of extremism, radicalism, and moderation (*Wasatiyyah*) related to Islamic culture. This chapter explores the concept of extremism, radicalism, the Islamic perception related to extremism, and the concept of moderation in Islam and explores the political aspects of Islam, besides the war policy of Islam, and the concept of Jihad within the Islamic perspective is well illustrated. Moreover, the differences between Jihad and terrorism are also highlighted.

Chapter four provides the contents of Islamic culture and data analysis. In this chapter, all the terms of Islamic culture and the learning objectives of the related subject are explained in detail and the results of the survey and its analysis have been discussed, then their results are specified in tables and charts. Overall, this chapter covers the results of qualitative data research analysis.

Chapter five, the final chapter presents the discussion of findings of the research related to the course of Islamic culture in dealing with extremism and religious radicalism, recommendations are suggested and finally, the conclusion of the research is presented.

CHAPTER TWO

THE BACKGROUND AND IMPORTANCE OF ISLAMIC CULTURE

2.1 INTRODUCTION

The life of all nations has basic concepts that they strive to achieve and strengthen. They try to keep these concepts alive and moving in all areas of their intellectual, social, economic, and other areas of life. To achieve this goal, they use tools such as writing books, seminars, conferences, educational and training programs, and various publications to explain and justify these concepts. Finally, want to provide the basics and characteristics of these concepts specifically to their nation. These basic concepts and the contents that these concepts entail form the culture of a nation. Intellectual leaders and scholars who are familiar with the basic concepts of their nation and people know their responsibilities to take action for its publication and to place these concepts from the theoretical fields to reality in order to establish these concepts as the source of their thoughts and consciousness, to effect on their behavior and practical life.

Culture contains values and concepts that cover all past and present activities of the Islamic *Ummah*, including religion, language, history, civilization, worship, rituals, sciences, wisdom, literature, tourism, life, law, justice, custom, and practice. In this case, Islam is both a religion and a culture. We can say that religion and culture are the same. In other words, Islam has two names, namely (religion and culture), so religion and culture are necessary for each other from the Islamic point of view. Islamic culture is the recognition of the faith, devotional, moral, social, and economic necessities of Islam, which is necessary for each Muslim.

The culture in any nation is the basis of its existence and the basis of its civilization, from which it derives its entity and personality. In fact, Islamic Culture shapes our identity, forms our personality, and gives us the ability to challenge, especially in this era of intense conflict between cultures.

This chapter deals with the origin, importance, and teaching contents of Islamic culture. In fact, this chapter is divided into four sections: the first section declares the general definition of culture and the definition of Islamic culture in particular. In the second part, the difference between culture and civilization is briefly presented. In the third part, the importance of the Islamic culture course is explained and also the distinction between Islamic culture and other sciences is explained. In the fourth and final section, the history of Islamic culture in the universities of the Islamic world is well explained, in addition, the history and teaching contents of Islamic culture in Afghan higher education are also illustrated.

2.2 DEFINITION OF CULTURE (AL-SAQAFAH)

According to Berghout (2001), there are many views regarding the concept of culture. The most comprehensive classical definition of culture, which was followed by most of the sociological definitions, was provided by Edward B. Taylor as: "that complex whole which includes knowledge, belief, art, moral, law, custom, and other capabilities and habits acquired by man as a member of society (Tylor, 1924). This definition concentrates more on the ingredients of culture as such and does not show the function of culture and its dynamic movement in the social life of the individual and society (Collier & Macmillan, 1986). Within this context, culture is something inherited or given to the individual as a member of society. It is clear that the term "acquired" in the above quotation hides the real meaning of culture as a process of transforming and modifying the traits and lives of people (Berghout, 2001).

In another definition provided by William P. Scott, culture is "the way of life of a social group; the group's total man-made environment, including all the material and non-material products of group life that are transmitted from one generation to the next (Scott, 1952)."

Berghout (2001) expresses however, that this definition does not tell us about the position and role of the individual in the cultural context nor does it show the methods and channels of the transmitting process of the values of culture from one generation to another. It just provides a superficial description of the act of transmission of cultural values.

In other words, Berghout (2001) states that culture has to do with human activity and behavior, which means that it has a function and role in the life of a group and society as well. In many other definitions, there is a greater emphasis on the components and channels of culture, rather than its functions and operational patterns. For example, in some sociological definitions culture could be defined as “the languages, norms, values, beliefs, knowledge and symbols that make up a way of life, also it is the understanding of how to act that people share with one another in any stable and self-reproducing group (Craig, Light, & Keller, 1990).”

Furthermore, according to some anthropologists, culture is “the way of life of people or as what an individual needed to know to survive in a society or as what could be learned by an individual and passed down in a society (Hall & Neitz, 1990).” Educationally speaking, culture can be defined as “the embodiment in the mind and life of people, of all it has achieved in thought, character and manners enriched by the association of a common land (Foster, 1989).” Another author defined culture as “the sum total of values and concepts that govern individual and society's behavior (Nur, 1991).” Furthermore, the author has emphasized the theoretical and historical dimensions of culture. He stated that culture is “a development in the philosophical thoughts. The important historical events and also development in conduct and behavior (Ahmad, 1980).” Taking into consideration the previous definitions, one can conclude that culture is a living human context that reflects a way of life and carries out the function of educating the members of society as well as transforming human behavior and attitude in light of certain norms and 'patterns. Hence, it is culture and cultural empowerment that influence the movement of civilization and its achievements in the course of human development (Berghout, 2001).

According to the view of Malik Bennabi who constructed his analysis of culture concerning his general framework and tools of analysis (Ahmed, 1992). He classified the Western views concerning the concept of culture into two different philosophical stances: that of the liberal Western societies and that of the socialist Western societies (Shayif, 1986). According to the former, culture is related more to the problems of man. Accordingly, man is the center of any conceptual analysis of culture; it all revolves around the philosophy of man as a central being whose activities constitute the core of culture. Whereas in the latter stance, culture pertains more to the issues and problems of society, and its central theme is society. It has a functional relationship with the life and movement of a society (Bariun, 1993).

According to Bennabi, these two stances did not provide any content of culture that can be taught and transmitted among the members of society. He argues that viewing culture as a philosophy of man on one side and as a philosophy of society on the other, may lead to conflict and social instability (al-Khatib, 1993). On one side we have the view that focuses on man and on the opposite side we have the view that takes society as its center. Therefore, as Bennabi puts it, in order to avoid disharmony in the development of society, we should look at the educational and ethical dimensions of culture (Ahmed, 1992). In other words, one should conceive of culture as a dynamic human milieu that provides educational and ethical training for the betterment and refinement of the individual and society. Accordingly, Bennabi defines culture as:

“The total sum of ethical characteristics and social values attained by the individual since his birth, as a primary resource within the environment in which he was born. Culture is the living environment and milieu in which man acquires and formulates his habits and personality (Bennabi, 1981).”

This living reality contains “external elements, such as measures, tunes, motions and internal elements, such as; tastes, customs and traditions (Bennabi, 1986)” Indeed, culture is the product of the living environment, including the psychological, social,

physical and religious environment. The latter is considered a womb for cultural values. Thus, one can, in the first general attempt, consider culture as an environment consisting of colors, sounds, forms, styles, motions, amiable things, pictures, and ideas spreading everywhere. It is the ambiance in which man is being formulated and fashioned to undertake a civilizing mission. Berghout (2001) explores that the concentration on the socio-environmental approach may lead to the view that cultural values are of general influence on the different categories of society. In fact, every member of society is involved in a social advantage with the system of cultural values. Bennabi argues that people do not only learn culture but also breathe it as values and norms from their broad environment (Bennabi, 1981). "Culture is not a phenomenon stemming from school. Rather, it is a phenomenon which is acquired from the living human environment." Bennabi further argues that this living environment is quite powerful and effective in generating a civilizing movement that can change the human personality and influence human life. Culture is not only related to the issues of the individual but to a wide range of issues pertinent to society (Bennabi, 1981). Hence, as Bennabi asserts, culture combines both the considerations of the individual and the considerations of society. This integrative approach makes his concept of culture more dynamic and effective in serving the needs of the individual as well as that of society. In fact, Bennabi's integrative envisioning of culture and cultural transformation reflects the comprehensiveness of culture and its global impact on the entire life of people. By his account, culture concerns the whole society, the children who have not yet reached school age. It contains the entire society and plays a pivotal role in solving the problems of its members (Bennabi, 1981). Indeed, culture, "interferes in the affairs of the individuals and in the construction of the society as well as it deals with the problems of both the leaders and the masses." If one looks deeper into the previous envisioning of culture, one can see Bennabi's strong emphasis on the notion of social education. His focus on culture as a living social environment, which involves all categories of society, implies the notion of social education (Berghout, 2001). In fact, Bennabi argues that social education is nothing but culture as such (Bennabi, 1985).

Specifically, the problem in defining culture is not a problem, but rather the problem of man and the relationship of language to thought, and the development that occurs in this thought is manifested in its transition from tangible or material matters to galactic concepts and moral matters. Important to realize that the word “Al-Saqafah” in foreign languages: French, English, and German is expressed by the word Culture (Al-Khatib, 1979).

The Arabs used the word (Saqafa) with multiple meanings, some of which refer to moral matters (skill, acumen, intelligence, politeness, victory, discipline, chance, understanding, knowledge received), and some of them refer to material matters (correction of crookedness, adjustment, realization of something, dominance, reform, existence).

On the other hand, for the West, the meaning of culture (Saqafa) in its Latin origin revolves around the cultivation of the land and the development of its crops. Then the word expanded to include material and moral meanings and conceptions (Al-Mazeed, Al-Seyah, Al-Qasim, Al-Raes, & Mohammad, 2012).

Abu-Ghudah (2014) defines culture as the sum total of sciences, knowledge, and arts in which knowledge and skill are sought. Al-Quds Open University (2008) stated that culture includes knowledge, beliefs, art, morals, traditions, and all other capabilities and habits acquired by man as a member of society. Overall, culture is what a person acquires from various types of theoretical knowledge and practical experience that determine his way of thinking and his attitudes in various ways of life.

2.2.1 Definition of Islamic Culture (Al-Saqafah al-Islamiyyah)

Islamic culture is a term or expression that is used most often to describe all the common cultural and civilizational manifestations historically associated with Muslims around the world. One of the most important statements of Islamic culture is that it is the science that combines legitimate rooting and realistic awareness of the nation’s history of the present and future; at the same time, it is a normative and realistic science, and it is a holistic science

that views Islam in its totality in terms of its belief, purposes, and understanding throughout history since the religion of Islam emerged in the seventh century AD in the Arab countries, and with the massive and rapid spread of Islamic countries (Muslim & Al-Zaghabi, 2007).

Because the word “culture” has large dimensions and broad connotations, the linguistic scope of the word’s origin narrows its comprehension, and given that this word is one of the moral terms that it is difficult for the researcher to identify; The same is true of the words: education, civics, knowledge... and other terms that are used on the tongues without their meanings being clearly and distinctly clear in the minds of their users. They do not summarize culture in any form, but rather include various fields of life, as they include history, literature, medicine, engineering, and arithmetic. Rather, the expression of this word came as a result of recent research and studies through which Muslims were acquainted with Western sciences and philosophies, so they quoted many educational titles from them.

In view of all this, there has not yet been a specific, agreed-upon definition of the term “Islamic culture.” Rather, it is the jurisprudence of some scholars and thinkers. Hence, the definitions of this term have varied according to the multiplicity of the trends of these scholars and thinkers (Muslim & Al-Zaghabi, 2007). Some have defined Islamic culture as: “knowledge of the general components of the Islamic Ummah with their interactions in the past and present, such as religion, language, history, civilization, common values and goals.” While some scholars defined it as: “knowing the contemporary challenges related to the components of the Islamic nation and the components of the Islamic religion.” Others defined it as “knowledge of Islam’s holistic approach to values, systems, thought, and criticism of the human heritage in it.” Some believe that the last definition is the closest definition to the truth because it includes the main topics of Islamic culture and because it is a complete and not a partial definition.

Each nation has its own culture, and the Islamic nation is unique in its culture from the culture of other nations, as it acquires its own distinction between cultures; first in

definition, and secondly in their components, elements, and characteristics. Umm al-Qura University (1442 AH) defined Islamic Culture as a set of sciences, rulings, values, morals, and Islamic principles that the individual and society receive from their original sources in order to practice and thus be a reason for its advancement and progress at any time and place.

Indeed, Islamic Culture is the totality of beliefs, perceptions, legislation, behaviors, customs, knowledge, arts, and language that constitute the personality of the Muslim individual and the identity of the Muslim nation according to the teachings of Islam (Abu-Ghudah, 2014). Moreover, Knowledge of the general components of the Islamic nation with its interactions in the past and the present, such as religion, language, history, civilization, values, and common goals in a form of purposeful cognition is called Islamic Culture (Al-Mazeed et al., 2012). Furthermore, Al-Quds Open University (2008) defines Islamic Culture as an acquired practical knowledge that includes a normative aspect derived from the Sharia and based on its belief and is manifested in the conscious behavior of human dealings in social life with existence. Altogether, the Islamic Culture course is keen to give the student a comprehensive picture of Islam, with knowledge of contemporary challenges and confronting them with inclusive and comprehensive knowledge.

2.3 THE RELATIONSHIP BETWEEN CULTURE AND CIVILIZATION

The common uses of the word Saqafah “culture” have been as an expression of literary, theoretical, mental, and philosophical studies, as it has been limited, which is related to moral and spiritual matters. On the other hand, the word “civilization”, has been widely used in various etymological forms to denote the means, inventions, and innovations by which human society has reached sophistication, material organization, and well-being in life. The general use of the word “civilization” also expresses the systems that society sets to support the social entity and achieve its goals easily (Al-Khatib, 1979).

Civilization deals with several aspects of scientific, artistic, literary, and social advancement that are transmitted from one generation to another in the aspects of material

life. But culture is the sum of sciences and knowledge in which skill is required. So culture is concerned with moral aspects, and civilization is more attached to material things. This difference is in the theoretical aspect only. On the practical side, culture, and civilization are closely related to each other. Because the culture of every nation is the basis of its civilization, thought, and way of life, therefore culture and civilization are in agreement in this respect (Al-Mazeed et al., 2012).

2.4 THE IMPORTANCE OF TEACHING ISLAMIC CULTURE AT UNIVERSITIES

Islamic Culture is based on the sources which are divine revelation (*Wahi-e-Ilahi*). This is the course that introduces the truths of the religion of Islam and expresses the mercy, kindness, justice, tolerance, and gentleness of this religion. The absence of this course in the curriculum of all specializations means separating students and youth from the customs, rules, and ethics of the religion of Islam. There is a connection between them and their religion and faith, and because of this, their relationship with Allah Almighty, the Holy Quran, the Prophet of Islam, and all religious concepts becomes stronger.

2.4.1 The Difference between Islamic Culture and Other Sciences

Unfortunately, some have a wrong perception about the science of Islamic Culture, even some claim that there is no necessity for this knowledge because of the existence of other Islamic sciences. Therefore, we point out here to distinguish Islamic Culture from other Islamic sciences. Islamic Culture is a science that studies the generalities (*Kuliyat*) of Islam in all systems of life, and this brings out other sciences such as the science of belief and the science of jurisprudence which studies the branches of Islam (Al-Tarifi, 1417 AH).

The science of Islamic Culture is comprehensive, and it means: a comprehensive approach to the subject as a coherent unit, whether the subject is a value, a system, or an

idea, Islam is addressed as a coherent way of life from all the doctrinal, devotional, moral, social and economic aspects (Al-Tarifi, 1417 AH). The science of Islamic Culture is distinguished by its methodology of criticizing other ideologies and doctrines, especially in this era in which sects compete and ideas struggle. Using criticism in its positive and negative terms, it is possible to clarify the good and compatible aspects of Islam in human thought, as well as the defect, failure, and deviation that reveal its need for the guidance of revelation (*Wahi-e-Ilahi*) (Al-Tarifi, 1417 AH). The science of Islamic Culture is distinguished by its reliance on the comparative method, in order to reveal the perfection and virtue of Islam and the human need for it (Al-Qawsi, 2009).

Important to realize that the significance of teaching Islamic Culture in universities is evident through knowing the objectives of its teaching, and the most prominent objectives of its teaching are the following:

2.4.2 Objectives of the Islamic Culture

- i. Forming the Islamic personality; distinguished in its knowledge, constant in its beliefs, proud of its religion, and familiar with the culture of its time. (Muslim & Al-Zaghabi, 2007).
- ii. To highlight the general and moderate comprehensive view of the teachings of Islam, its provisions, legislation, and characteristics, strengthening them in the soul and behavior, avoiding separation between what Islam has legislated of devotional provisions, financial transactions, family legislation, punitive sanctions, international relations, and others; Because Islam is a complete religion (Abu-Ghudah, 2014). Allah (SWT) has mentioned in the holy Qur'an:

“And we have revealed to you the Book, an exposition of everything, and guidance, and mercy, and glad tidings for the Muslims” (An-Nahl: 89).

Moreover, the holy Qur'an clearly states:

“We have not missed anything in the Book. Then, to their Lord all of them shall be gathered” (Al-Anaam: 38).

- iii. Developing loyalty, obedience to Allah Almighty and Islam, and affiliation with other affiliations such as national, ethnic, tribal, and other racial loyalties. The holy Qur'an has stated:

“Say, If your fathers and your sons and your brothers and your spouses and your clan and the wealth you have earned and the trade you apprehend will recede and the homes you like are dearer to you than Allah and His Messenger and Jihad in His way, then, wait until Allah comes with His command. Allah does not lead the sinning people to the right path” (Al-Tawba: 24).

- iv. Building the distinguished Muslim personality, whose mission of advocacy and positive responsibility in life is known and whose greatness is appreciated. Allah (SWT) has mentioned in the holy Qur'an:

“Who can be better in words than the one who calls towards Allah, and acts righteously and says, I am one of those who submit themselves (to Allah)” (Fussilat: 33).

- v. Presenting the correct, complete, and comprehensive conception of life, man, and the universe by defining the relationship of man to his Lord and his relationship with himself, others, and the universe as a whole.

- vi. Providing the student with an appropriate sum of knowledge related to Islam as a creed, law, way of life, and civilization as a public religion valid for humanity at all times and places, gives him immunity against various atheistic currents.
- vii. Developing the spirit of loyalty to Islam and prioritizing it over all other forms of affiliations; such as nationalism, ethnicity, or racism.
- viii. Strengthening the student against intellectual invasion with its various methods and means, which aims to dissolve Islamic personality with Western personality.
- ix. Clarifying Islam's position on contemporary issues in the various fields of theoretical and applied sciences, and criticizing them from an Islamic perspective.
- x. Replicating Islamic morals and teachings into a tangible practical and behavioral reality in practical life and considering Islam as an applied system in life.
- xi. Explaining the characteristics and loftiness of Islam, showing its moderation and its ability to achieve happiness in both worlds (Al-Mazeed et al., 2012).

2.4.3 Effects of the Islamic Culture

The impact of Islamic Culture on all other cultures is a recognized matter; because Muslims have achieved impressive successes in vast areas of the world, but the people of the nation need to clarify their position in this world, and the position of enemies and friends towards them; therefore it has a great impact on their lives and their future. Al-Mazeed et al., (2012) mentioned the most important effects of Islamic Culture:

- i. The Islamic Culture influenced European culture in various fields, including the field of belief and religion, which appeared in the religious reform movements that took place in Europe from the seventh century until the modern Renaissance. Many

researchers confirmed that (Luther) in his reform movement was influenced by what he read from Arab philosophers and Muslim scholars, opinions on religion, creed, and revelation (*Wahi-e-Ilahi*), and this influence was through several outlets: through the Levant, Sicily, Andalusia, and others.

- ii. The spread of Islam and its culture in the Far East with the movement of merchants, which was one of the important channels of communication as Muslim merchants transferred many aspects of Islamic Culture to various peoples in the continent of Asia and Africa.
- iii. As culture spread through the translation movement, where fundamental Arabic and Islamic books were translated into other languages in various fields of science and philosophy in the Middle Ages and the Renaissance, the beginning of the modern era, so the prominent impact of Islamic Culture appeared on others. Indeed many Western researchers and thinkers have witnessed the strong impact of Islamic Culture.

2.5 THE HISTORY OF “ISLAMIC CULTURE COURSE” AT UNIVERSITIES OF ISLAMIC WORLD

The interest and attention to Islamic culture expanded in the last third of the last century, after deciding on a subject in most universities in the Islamic world in general, and universities in the Arab world in particular. The professors of Islamic culture wrote about their topics, and most of them were a collection of the lectures they gave to their students according to the study plans in their universities. Since the subject of Islamic culture has been decided in all colleges and on the various disciplines as a general university requirement, it is necessary for more than one professor to study it, and therefore the teachers of this subject in each university agreed to coordinate what each one of them wrote, and then produce a book for the students at university related to the subject. One of the downsides of co-authoring is always the difference in writing methods and the emergence

of the specialized aspect in the writing of each author on the subject they dealt with. For this reason, the literature on Islamic culture abounded, and the topics included in the culture books varied according to the academic curricula of each university, and according to the ideas presented in each environment that drew the attention of the young generation, led by university youth (Muslim & Al-Zaghabi, 2007).

2.5.1 The Science of Islamic Culture in the Modern Era

Muslims in the modern era faced a cultural challenge, this challenge emerged in contact with Western cultures, the emergence of intellectual doctrines and Western ideologies, and some Muslims were affected by those doctrines and sects. The most prominent characteristic of these sects is the comprehensive approach, so calls have continued and writings have appeared to repel the cultural invasion coming from the West. The appropriate approach to the confrontation was the comprehensive approach, and the result of this was the existence of a group of ideas, books and writings with a holistic and comprehensive tendency. In the beginning, there was not a specific designation for these ideas, books, and writings (Al-Mubarak, 2003). Professor Muhammad Al-Mubarak (2003) mentions the necessity of writing about Islam with a holistic approach, saying:

“The need for a book that provides a comprehensive and correct definition of Islam is a general urgent need that is not satisfied by the many books that define aspects of Islam, even if they are good in their subject” He also says: “We insist on the necessity of presenting this comprehensive picture in its framework, which clarifies all aspects of Islam, of its belief on which it is based and includes the general view of existence to which it calls, and worship that is the sport of belief and the continuous drive for its sensing, and from the rules of conduct in life or its system. Ethical, and one of the rules for organizing society, or the legislation regulating the family, economic life, political life, or the state. It is this comprehensive picture that correctly defines Islam and distinguishes it from other sects and systems”.

2.5.2 The Stage of Naming the Science of Islamic Culture

Some scholars and thinkers wrote books with a holistic approach, and the vision began to crystallize in the need to establish a new science that educates generations about their Islamic identity and immunizes them against intellectual, and cultural invasion and this science was called the science of Islamic Culture (Al-Zanidi, 1989). Professor Muhammad Al-Mubarak mentioned that several suggestions were put forward to name this new science, including:

- It was suggested that it would be called: (Islam versus Christianity, Judaism, communism and other religions or social sects), but this suggestion was a response to the length of the name, and because the term Islam is a general term, it does not refer to what is meant by science.
- It was suggested that this science would be called (Islamic civilization), and this suggestion was received that the name will be included in historical studies and the presentation of scientific and civil aspects, and this is not intended and is used in other sciences.
- Suggested that it would be called (Islamic systems), but this expression in the plural form is understood to denote the different systems of Islam such as the political, economic and family system.
- Professor Muhammad Al-Mubarak believed that the new science should be called “the system of Islam,” and he justified this designation by saying: “Because the word “system” in singular means that every religion or sect has a method or system by which it organizes its parts, divisions, and theoretical and practical principles (Al-Mubarak, 2003).

- This science was introduced into the curricula of the University of Riyadh, which was named after (King Saud University) in 1964 AD and after it was named the subject (Islamic Culture), in the year 1397 AH, the Department of Islamic Culture was established at the Imam Muhammad Ibn Saud Islamic University.

Thus, the term Islamic Culture settled for this new science, and it was decided to teach this subject in all universities in the Kingdom of Saudi Arabia.

2.5.3 Universities' Attention and Interest in the Teaching of Islamic Culture

The credit for teaching the subject goes to Professor Muhammad Al-Mubarak - may God have mercy on him - as he endeavored with his efforts to achieve this, and he mentioned the steps he took in this field, which are as follows:

The beginning was at the University of Damascus, and at the Faculty of Sharia in 1954 AD, where Professor Al-Mubarak was one of the members of the committee that developed the curriculum plan, and he proposed the introduction of the subject (the system of Islam) in the curriculum of the first year, to give the student a comprehensive picture of Islam, and the proposal was accepted, and the professor taught that Subject.

In 1961 AD, the professor participated in the committees for the development of Al-Azhar, and he introduced this subject into the curricula of all colleges; then the subject was introduced to the curricula of the Islamic University of Madinah; then the course was entered at the College of Sharia in Makkah Al-Mukarramah; then it was entered at Omdurman Islamic University in Sudan; then in 1964 AD at the University of Riyadh (currently King Saud University).

The Kingdom of Saudi Arabia was a pioneer in this field, as it made Islamic culture a basis in education, and the educational policy stated the following: (Religious sciences are essential in all years of education: primary, intermediate and secondary with its branches, and Islamic culture is essential in all years of education. Thus, the subject of

Islamic culture has become a general requirement for all universities in the Kingdom of Saudi Arabia (Al-Ali, 2007).

The Department of Islamic Culture at Najran University supervises the teaching of Islamic culture, which is taught in all faculties of the university. In view of the importance of the Islamic culture subject, the Department of Culture was established as a support department for the two departments of Sharia and Fundamentals of Religion, and this was approved; Where the subject of Islamic culture is considered a main subject that must be taught according to the educational policy of the Kingdom of Saudi Arabia at all levels of university study and even in postgraduate studies in its various branches, and this is what the Kingdom of Saudi Arabia has emphasized; Whereas, the Kingdom of Saudi Arabia, submitted a recommendation to the Council of the Association of Arab Universities, and it was adopted as a resolution signed by all Arab countries on the 22nd of Dhul-Hijjah 1397 AH. Which states: “The subject of Islamic culture should be a basic subject at the level of all Arab universities, regardless of their branches and departments”. Likewise, the recommendation adopted as Resolution 1409 AH in Article No. 23 of the Islamic Culture Symposium in Malaysia, which states: “It is necessary to include Islamic culture courses in the curricula of universities in all Islamic countries and in the various departments of those universities and to include the various years of university study and graduate studies in them, and it is also necessary to Follow-up and develop these studies as required by the Islamic and global reality”. Similar to the above in the Charter of the Islamic Organization for Science, Education and Culture “ISESCO” in Paragraph H of Article 4, which was specifically confirmed by the Kingdom in No. 12-3 dated 19/5/1410 AH, and the Fourth Conference of the Association of Islamic Universities held in Kuala Lumpur Recommendation No. 7 / 4 in the year 1409 AH (Najran University, 2021).

Overall, Professor Muhammad Al-Mubarak was the first scholar of the age to notice the importance of teaching this subject in Arab universities at the university level for all faculties, in order to graduate elites capable of civilized representation of the nation. The general and his comprehensive view of Allah Almighty, the universe and man, and his

vision of organizing the life of man, individually and collectively in this worldly life, on the basis that it is a path to the Hereafter (*Al-Akhirah*) for the Day of Judgment. Muhammad Al-Mubarak, through his scientific and academic position, sought to preach this subject and worked to include it in the various curricula of university education in the Arab world. One of the most prolific students who took from him the torch of interest in this subject was Dr. Adnan Zarzour, who developed the ideas and visions of his sheikh and called it the subject (Islamic Culture). And he gave many lectures about it and contributed to several sessions to develop its decisions, and this culminated in published studies, including his first book on *Insaniyyah al-Saqafah al-Islamiyyah* (The Humanity of Islamic Culture) issued by Al-Maktab al-Islami in 1980, which was published ten years later, his comprehensive book *Al-Saqafah al-Islamiyyah fi al-Jamia'at* (Islamic Culture in Universities), which was also issued by the Al-Maktab al-Islami in 1990, then in 1994, his book entitled *Fi al-Fikr wa Saqafah al-Islamiyyah: al-Madkhal wa Asas al-Aqaaidi* (On Islamic Thought and Culture: Introduction and Doctrinal Basis), in addition to research on the subject published in several scientific journals (Alban, 2021).

2.5.4 The History of “Islamic Culture Course” at Afghan Higher Education

Islamic Culture is the course that respects the beliefs and rules of Islam and a better academic understanding of the holy religion of Islam. With the establishment of the Islamic State of Afghanistan in (1992 AD/ 1371 AH), in order to Islamize the universities, the course of Islamic culture was considered in all universities and institutions of higher education and since then this subject has been taught. Its teaching has been approved by the decision of the Ministry of Higher Education of Afghanistan overall faculties of public and private universities in Afghanistan for a period of four years in the form of eight semesters and has been applicable since the beginning of 2007. The text of the resolution reads as follows:

(The scientific meeting of the Ministry of Higher Education on how to teach and compile the curriculum of Islamic culture subjects in higher education institutions of the

country was held on 03/11/2007 under the chairmanship of His Excellency Dr. Mohammad Azam Dadfar, Minister of Higher Education of Afghanistan (Kabul University, 2007).

In this meeting, in which His Excellency Professor Nematullah Shahrani, Minister of Hajj and Endowments, Prof. Seyed Omar Munib, Professor at Kabul University, Prof. Dr. Cheragh Ali Cheragh, Professor at Kabul University of Medical Sciences and Head of Academic Affairs, Prof. Zalmai Zahab, Professor at Kabul University and Vice Chancellor Kabul University, Abdul Zahir Dai, Professor at Kabul University, Dr. Shawliullah Adib, Professor at Kabul University and a spokesman for the Ministry of Higher Education, has attended. First, His Excellency the Minister of Higher Education spoke about the necessity to teach the subject of Islamic culture in universities and institutes of higher education, the need to prepare and compile the same curriculum for all higher education institutions and to improve the way of teaching its contents. The participants of the meeting, after discussing and debating the teaching of Islamic culture, which lasted for an hour, confirmed the following decisions:

- i. Teaching Islamic Culture program from the academic year 2007 to one credit per week in all faculties of universities and institutions of higher education in four academic years, i.e. eight teaching semesters is implemented.
- i. In order to prepare and compile the textbook on the subject of Islamic culture for all educational institutions in the country, a commission was formed under the chairmanship of the Minister of Hajj and Endowments, who was given the authority to appoint the members of the commission) (Kabul University, 2007).

Then, the commission for preparing curricula and teaching materials for eight semesters on Islamic culture in public and private universities and higher education institutions of Afghanistan under the chairmanship of His Excellency Professor Nematullah Shahrani, Minister of Hajj, Guidance and Endowments, with the participation of Associate Prof. Dr. Abdullah Noor Ebad, Associate Prof. Abdul Bari, lecturer at Kabul University,

Associate Prof. Dr. Shawaliullah Adib, lecturer at Kabul University and Spokesman of the Ministry of Higher Education, Associate Prof. Abdul Zahir Daei, lecturer of Sharia faculty at Kabul University, Associate Prof. Ghulam Mohammad, head of Department of Islamic Culture Sharia faculty, Mawlawi Abdul Salam Abed, member of the Department of Islamic Culture in Darul Maalimeen Seyyed Jamaluddin and the general manager of Kabul Darul Uloom Arabic High School, Assistant Prof. Abdul Khaliq, head of the Department of Islamic Culture, Afghanistan Medical University, Assistant Prof. Keramatullah Siddiq, Member of the Islamic Research at Ministry of Hajj and Endowments, was established and the esteemed members of the commission, whose work lasted for three weeks, decided that the approval of the curriculum on the course of Islamic Culture for the eight semesters of Afghan universities is as follows:

2.5.4.1 Islamic Worldview

Islamic Worldview is the first, compulsory, and most important subject of the university in the academic curriculum of Islamic culture, which after acquainting students with the concept of Islamic culture and various worldviews in the world, and informs the students scientifically and reasonably with the basics of Islamic worldview. The inclusion of the Islamic Worldview as the first subject of Islamic culture in the educational curriculum of Islamic culture has been done in accordance with the logical and scientific sequence. Because it considers that Aqeedah and beliefs are the basis of obligatory rulings, this fundamental subject is the most appropriate entry for another course of Islamic culture. At the end of the semester, students will be able to gain a general knowledge about the basic issues of the worldview, which is cognition of: God, man and existence, along with proofs and academically, by studying and being aware of this subject. As a result, they can set up the right and worthy relationship of a conscious and wise man with the Lord of the universe, man with man, and how to enjoy the blessings of the universe (Ministry of Higher Education, 2019).

2.5.4.2 Jurisprudence of Worship in Islam and its Philosophy

In the curriculum of Islamic culture, worship, and its philosophy is the second compulsory subject of the university, which informs students scientifically and reasonably about the concept of worship, the main purpose of which is to express the inclusion of worship in all areas of human life. In fact, Worship is the result of faith and the knowledge of the One God and awareness of human spiritual and material needs, which is discussed in the first semester under the title of Islamic worldview, and it is necessarily appropriate to discuss its worship and wisdom. At the end of the semester, students will be able to study and be aware of this subject to gain a general knowledge about the concept of worship, types, conditions, and rules of each with the wisdom and the effects on them. As a result, they should know that worship is an urgent and innate human necessity, just as human beings need water and food to strengthen their physical affairs; in order to strengthen their spiritual affairs, they also need worship, and considering the breadth of the concept of worship, it presents man as a punctual, regular, useful and hard-working member of society (Ministry of Higher Education, 2019).

2.5.4.3 The Ethical System of Islam

The Islamic Ethical system in the academic curriculum of Islamic culture is the third compulsory subject of the university, which examines the relationship between man and himself and the members of society in terms of good morals or inappropriate behaviors. The moral system in Islam is the source of all other systems. This is where the Prophet (SAW) of Islam directly linked morality to belief and worship. At the end of the semester, students will be able to study and be fully aware of the concept of ethics, virtues and virtues of ethics in the society and individually by studying and being aware of this subject. Moreover, the student has gained complete knowledge and information about moral vices individually and in society and their bad consequences, and ways to cure it. As a result, by avoiding the causes and causes of being imbued in the morality of vice and trying to follow

the example of the model of goodness, they can adorn themselves with the morality of good and virtue (Ministry of Higher Education, 2019).

2.5.4.4 Islamic Social System

The social system of Islam in the series of Islamic culture is the fourth compulsory subject that is taught in the fourth semester by observing the logical sequence between the contents of Islamic culture. Awareness of this system, which expresses the intrinsic relations between the people of the Islamic society and the relationship of the Islamic society with other non-Islamic societies, in accordance with the guidelines of the verses of the Holy Quran and the hadiths of the Prophet of Islam (SAW), is considered one of the urgent necessities of Islamic society for every Muslim. After studying and learning this subject, students will get complete and reasoned information about the concept of Islamic social system, its principles, foundations and features, besides the individual structure and family structure, family dissolution, social relations and customs, and combating social deviations knowledge will be achieved. As a result, student will observe its etiquettes and responsibilities in the areas of individual and social life in the light of the guidelines of the Islamic social system and will take an active part in improving the social situation responsibly.

2.5.4.5 The Political System of Islam

The political system of Islam is one of the systems that today more than ever is subject to suspicion and invasion and has even led to the spread of the absurd idea of separation of religion from politics among some ignorant Muslims. In this system, which is taught and compulsory in the fifth semester; at the end of this semester, students will acquire general knowledge and reasoned information about the reasons for proof in a strong way through religion and politics, principles and foundations of political structure and goals of the political system in Islam. As a result, students will know how the government is formed in the political system of Islam? What are the rights and duties of the head of state? What are

the responsibilities of the subjects? How should the Islamic State establish its relations with other governments? Also they will know about war and peace and its importance in Islam, how Islam ensures peace, and how different types of peace with all countries of the world are achieved according to its conditions and goals.

2.5.4.6 Islamic Economics System

The economy as the artery of human life is one of the urgent needs of human beings. The holy religion of Islam not only has its own rules about the economic system but also one of the most important areas of worship in Islam is financial worship. On this basis, the Islamic economic system is taught in the sixth semester in the form of the Curriculum of Islamic Culture. After the end of this semester, students will obtain and collect general information about the economic system of Islam and other famous economic schools, property and its importance and purpose in Islam, types of ownership, income and expenditure of property and conditions of use and collection. As a result, according to the guidelines of Islam, the student should make public efforts to implement his savings in individual and social economic improvement and understand the fundamental differences between the economic schools of socialism, capitalism, and the Islamic economic system in terms of income, consumption and distribution of wealth (Ministry of Higher Education, 2019).

2.5.4.7 Qur'an and Modern Sciences

Qur'an and contemporary sciences is the title of the seventh subject of Islamic culture, which is taught in the seventh semester in the form of Islamic culture curriculum. This subject generally expresses the connection between the Qur'anic content and modern sciences and is one of the urgent necessities for a correct understanding of Islam. Because today's technology has left some young people who do not have complete knowledge of the Qur'an with serious doubts, such as the suspicion that in the age of advancement of science and technology, the Qur'anic contents have lost their applicability. However, no

matter how much contemporary science makes new discoveries, it is nothing but expressing the scientific references that were mentioned one thousand four hundred years ago in the Holy Quran and the Sunnah of the Prophet of Islam. At the end of the semester, students will obtain general scientific information about the stages and types of the revelation (*Wahi-e-Ilahi*) of the Holy Quran, the rights of the Holy Quran, the dimensions of the miracle of the Holy Quran, and the relationship between scientific discoveries and the contents of the Quran. As a result, they become more familiar with the greatness and breadth of the scientific miracle of the Holy Qur'an and become familiar with applying the commands of the Qur'an in their personal and social lives, they make efforts and take more purposeful steps in all areas of their lives.

2.5.4.8 Islamic Civilization

The subject of Islamic civilization, which is taught in the eighth semester in the form of an academic curriculum on the topics of Islamic culture, is in fact one of the forgotten darkness of Islam among modern Muslims, especially the young generation, which is the awareness and proper understanding of the basic and urgent necessities of students. At the end of the semester, students have obtained general information about the concept of civilization, the factors that create civilizations, the building blocks of civilizations, the specifics of the elements of Islamic civilization, and the role of Islam in reforming and changing the processes of civilization. As a result, they can express the principles of the revelatory dimension of Islamic civilization and defend the achievements of Muslims in various fields of civilization by citing clear reasons in various sciences such as alchemy, physics, mathematics, medicine, pharmacy, engineering, geography, philosophy, astronomy and Make a constructive effort to publish it (Ministry of Higher Education, 2019).

2.6 SUMMARY

The contemporary generation of Muslims faces many intellectual challenges, the principles presented in the marketplace of ideas are numerous, and the social, intellectual, and political sects are too numerous to enumerate. The promoters of these sects, ideas, and opinions use various methods which the civilization of the age has reached. Thus, it has become a duty for Muslims to get to know in depth and accuracy the truth of their religion, and the vastness of its aspects, the enormity of what it can offer Muslims and humanity as a whole. Therefore, it was inevitable for Islam to be presented in a comprehensive and clear way in its reality so that all its features appear in proportion to the statement of the wisdom of the teachings of Islam and the superiority of its principles over all other religions, sects, and systems (Mahmood, 1421 AH).

In order to achieve this, the subject of Islamic culture was one of the important subjects taught in all colleges, thus fulfilling the desires of Muslim intellectuals and thinkers that Islam should be clearly presented. The subject of Islamic culture is keen to give the contemporary generation a comprehensive picture of Islam before it goes into details; it is a subject that does not only discuss monotheism (*Tawheed*), jurisprudence, interpretation, hadith, or other Islamic sciences, but it also benefits from all of these sciences to get to know the truth of Islam and the spirit of Islamic culture and civilization, besides at the same time prepares to enjoy the best of what is in this world. The Holy Qur'an states:

“And seek the (betterment of) the Ultimate Abode with what Allah has given to you, and do not neglect your share from this world, and do good as Allah did good to you”(Al-Qasas: 77).

“Say, Who has prohibited the adornment Allah has brought forth for His servants, and the wholesome things of sustenance? Say, They are for the believers during this worldly life (though shared by others), while they are purely for them on the day of Resurrection” (Al-Araf: 32).

The Islamic Culture course aims to create a sound scientific awareness of the truth of Islam so that Muslim youth are aware of its faith; Contribute to the creation of a strong and righteous Muslim who will populate this universe; Develop a sense of loyalty to the Islamic nation; And correcting the erroneous idea spread by the opponents of Islam in that the degeneration of Muslims is attributed to their adherence to Islam. Apply it consciously and soundly in their individual and social lives, and Allah (SWT) says:

“(And it is also revealed to me) that if they (the people of Makkah) had stood firm on the (right) way, we would have supplied water to them in abundance” (Al-Jinn: 72).

“If the people of the towns believed and feared Allah, We would have opened for them blessings from the heavens and the earth” (Al-Araf: 96).

By achieving these goals, the Islamic culture can create a distinguished individual and an independent society. This is the first way to walk the right path, which leads to the achievement of the dignity of the Muslim human being, his progress, and winning the consent of Allah (SWT).

CHAPTER THREE

THE CONCEPT OF EXTREMISM, RADICALISM, AND MODERATION (WASATIYYAH) RELATED TO ISLAMIC CULTURE

3.1 INTRODUCTION

The term Wasatiyyah as well as 'moderation' has become increasingly popular in Muslim public discourse, nowadays, as several Muslim national leaders grapple with the religion-political challenges posed by the emergent currents of religious extremism, radicalism, and violence in their societies, but the primary focus on the dimension of religious 'moderation, tolerance and inter-religious harmony by national leaders and Muslim NGOs, in this troubled world of ours, in the name of Wasatiyyah can lead to the unintended consequence of Muslims and non-Muslims mistaking the part for the whole. Without a sound and proper explanation based on authoritative and scholarly sources, more confusion may also ensue as to what is really meant by justly balanced quality," moderation' and Wasatiyyah. Islam and Muslims have become the primary targets of demonization, Islamophobia, and ethnic prejudice in the West after 9/11 and the ensuing "War on Terror." Muslims have been construed as prone to violence, and the Quran is seen as a source of violence and militancy worldwide. Muslim immigrants in the Western world have entered into an "Era of Turbulence and Turmoil." Predominantly Muslim countries are viewed as a threat to Western stability and Muslims in Europe are seen as scheming towards "Eurabia." The new phenomenon of the 'Arab Awakening raises doubts about the role of Islam vis-à-vis secularism and democracy in the new regimes. New labels have been manufactured by Western media and academia to frame Islam and Muslims according to Western

perspectives or interests: “Political Islam”, “Spiritual Islam”, “Transnational Islam”, “Moderate Islam”, “Liberal Islam”, “Progressive Islam,” “Feminist Islam,” and “Secular Islam”.

This chapter explores the concept of extremism, radicalism, the Islamic perception related to extremism, and the concept of moderation in Islam. The contents of this chapter are divided into four sections: the first section defines extremism and its concept within the perspective of Islam; the second section details the concept of radicalism and its definition; the third section declares the concept of moderation and the necessity of its understanding; the fourth section explores political aspects of Islam, besides shows the war policy of Islam and the concept of Jihad within the Islamic perspective is well illustrated. Moreover, the differences between Jihad and terrorism are also highlighted.

3.2 THE INTRODUCTION OF EXTREMISM

3.2.1 The Etymology of Extremism

Lexically the term Extremism has several meanings. The word Extremism is derived from the root word extreme which means:

“Very great in degree or intensity or the extreme point or degree” (Sinclair, 1993) or “(of people, political organization, options, etc.) far from what most people consider to be normal, reasonable or acceptable and its opposite is moderate.” (A. S. Hornby, 2005) Or “outermost, most remote, last highest in degree, Greatest, most violent of opinion, etc., not moderate, going to great lengths, stringent.” (Schwarz, 1992).

And the word as a noun:

“A feeling, a situation, way of behaving, etc. that is as different as possible from another or is opposite to it: extreme love and hate.” (A. S. Hornby, 2005) Or “the word extreme is also used to refer to a person or a group that uses extreme method, such as violence or terrorism, to achieve its goal,” (Wintrobe, 2006).

The extremist: A person who holds these extreme ideas and actions is called an extremist. According to the Oxford Advance Learner’s Dictionary:

“A person whose opinions, especially about religion or politics, are Extreme, and who may do things that are violent, illegal, etc. for what they believe: left-wing, right-wing, political or religious extremists.” (A. S. Hornby, 2005) “The people who take extreme views—those which are much stronger, And often more fixed than other people’s views of the same situation. In escalated conflicts, extremists may advocate violent responses, while more moderate disputants will advocate less extreme measures.”

So, according to the above definitions ‘Extremism’ means:

“The political, religious, etc. Ideas or actions that are extreme and not normal, reasonable or acceptable to most people” (A. S. Hornby, 2005) or “the behavior or beliefs of extremists.” or an “Advocacy of extreme, measures or views: radicalism.” (Sinclair, 1993).

Extremism, “is a complex phenomenon, although its complexity is often hard to see. Most simply, it can be defined as activities (beliefs, attitudes, feelings, actions, strategies) of a character far removed from the ordinary. In conflict settings, it manifests as a severe form of conflict engagement. However, the labeling of activities, people, and groups as “extremist”, and the defining of what is “ordinary” in any setting is always a subjective and political matter” (Coleman & Bartoli, 2010). That’s why political scientists

think that extremism belongs to political spectrum because “political parties all have different views and are represented differently in different countries... All very straightforward until you then look at whether they are totalitarian or democratic and then you find that the far left and far right might have a totalitarian outlook. So in effect, the spectrum is less like a line and more like a circle” (Amjad, 2010).

Politicians do such acts to fulfill their personal motives, which affects various aspects of human life. These activities interfere in political, social, economic, and religious affairs, people become dissatisfied with politics and politicians. Feelings of hatred are created among the people of the national and international society. The economic systems become destabilized and then the stable economic structure collapses. Religious prejudice and dispersion are also created by interference in religious affairs. These effects compel to become fanatic, hateful, and quarrelsome.

Muhammad Omar Amjad (2010) explains that extremism is usually contrasted with moderation and extremists with moderates. It is a complex phenomenon that typically involves more than the simple left-right dimensions. For example, extremism is often associated with other phenomena, including utopianism, nationalism, politics, revolutionary activity, or terrorism. Apparently, extremists have single-minded passion, they think that they are right and the rest of humanity is wrong in their opinion. This is the ego which is the hallmark of extremism, one feels that one’s own supposed ideology, conception, and righteousness exhibit more than everyone else, including scholars.

These fanatics inspire the religious or political emotions of the people for their personal gains. The activities of a few extremists create uncertainty among the people of some lands, and the resulting conflicts destroy infrastructure as well as human lives. Extremism is a characteristic of persons, not of religions. We can’t say Islamic extremism or Christian extremism or Jewish extremism because no religion calls for extremism. Extremism comes from narrow-minded persons, regardless of their religion (Amjad, 2010).

3.2.2 Extremism within the perspective of Islam

It is important to be clear about the definition because the word is often used improperly to describe anyone who is committed to following the basic and well-known teachings of Islam. Al Qaradawi writes:

“Literally, extremism means being situated at the farthest possible point from the center. Figuratively, it indicates a similar remoteness in religion and thought, as well as behavior. One of the main consequences of extremism is exposure to danger and insecurity. Islam therefore recommends moderation and balance in everything: in belief, *‘ibadah*, conduct, and legislation. This is the straightforward path that Allah (SWT) calls “*al sirat al mustaqim*”; one distance from all others which are followed by those who earn Allah’s anger and those who go astray. Moderation, or balance, is not only a general characteristic of Islam, but it is also a fundamental landmark.”

The Qur’an says:

“Thus have we made of you an Ummah justly balanced”(Al-Baqarah:143).

Islamic texts call upon Muslims to exercise moderation and to reject and oppose all kinds of extremism: *Ghuluw* (excessiveness) and *Tashdid* (bigotry). For example, the prophet (SAW) is reported to have said:

“Beware of excessiveness in religion. [people] before you have perished as a result of [such] excessiveness” (Ibn Majah: 1952; Al-Nasai:2007).

In other words, excess may eventually develop into a larger problem and even become a threat to the well-being and security of the Ummah –indeed, in the same way as laxity can do.

According to another hadith, the Prophet (SAW) said:

“Ruined were those who indulged in hair-splitting” (An-Nishapuri, 2003), and he repeated it three times.

Imam Al Nawawi commented that this referred to those who were excessive in utterance and action, resulting in loss in this life and the hereafter (*Al-Akhirah*).

According to other Hadiths, the prophet (SAW) said:

“Verily this religion is easy, and none shall be severe in religion but it will overcome him: he shall turn it into a stone and make it a tomb” (Al-Bukhari, 1966).

“Do not overburden yourselves, lest you perish. People [before you] overburden themselves and perished. Their remains are found in hermitages and monasteries” (Nishapuri, 2003; al-Sijistani:1994).

The prophet (SAW) always resisted any tendency towards religious excess, even in *ibadah*. Numerous Hadiths testify to this. Islam seeks to create a balance between the needs of the body and those of the soul, this world and the hereafter (*Al-Akhirah*), between the right of man to live life to its full, and his duty to worship and obey his creator. The various forms of *ibadah* in Islam purify the soul and establish harmony and brotherhood in the community, without hindering the building of culture and civilization. Muslims are to pray for as the Qur’an says:

“The good of this world and the good in the hereafter.” (Al-Baqarah:201).

If Allah does not wish us to be extreme in our worship of Him—worship being the reason for our creation—there is no reason to believe that He wants us to be extreme in our conduct towards one another, or other aspects of our life.

The Qur’an speaks of the enjoyment of Life:

“O children of Adam! Wear your beautiful apparel at every time and place of prayer. Eat and drink, but waste not [by excess,] for Allah loves not those who waste. Say: Who Has forbidden the beautiful gifts of Allah which He has produced for his servants and the things clean and pure which He has provided for sustenance?” (Al-Araf:30-31).

In another verse, it says:

“O you who believe! Make not unlawful the good things Allah has made lawful to you. But commit no excess, for Allah does not like those given to excess. Eat of the things Which Allah has provided you, lawful and good, but fear Allah, in Whom you believe” (An-Nisa: 86-88).

The sunnah emphasizes that people should give rights to their Lord, to themselves, to their families, and other people. These warnings are necessary because there is something inherently wrong with excessiveness and extremism. Firstly, it is too repulsive for ordinary human nature to endure or tolerate. The majority could never put up with excessiveness, Even if a few could do so for a short time. The Shari’ah addresses the whole of humanity, not just a special group who have a unique endurance. Once Mu’adh ibn Jabal led salah and prolonged it, and some people complained to the Prophet. The Prophet (SAW) said to him:

“O Mu‘adh! Are you putting the people on trial?” (Al-Bukhari, 1966) and repeated it three times.

On another occasion he spoke with anger to an Imam, saying:

“Some of you make people dislike to do good deeds [that is salah]. So whoever among you leads people in salah should shorten it because among them are the weak, the old, and the one who has business attend to” (Al-Bukhari, 1966).

When the prophet (SAW) sent Mu‘adh and Abu Musa al Ash‘ari to Yemen, he gave them the following advice:

“Facilitate [religious matter to people] and do not make [things] difficult. Obey each other and do not differ [among yourselves]” (Al-Bukhari, 1966).

Secondly, excessiveness tends to be short-lived. Al Qaradawi says:

“I Have often met people who were known for their strictness and extremism; then I lost contact with them for a while. When I inquired about them after a period of time, I found out that they had either deviated or taken the opposite extreme or at least lagged behind” (Al-Qaradawi, 1991).

So the Prophet (SAW) said:

“Do those deeds which you can do easily, as Allah will not get tired [of giving rewards] till you get bored and tired [of performing religious deeds].. and the most beloved deed to Allah is the one which is done regularly even if it were little” (Al-Bukhari:1966; An-Nishapuri: 2003).

The third defect of excessiveness is that it is often at someone else's expense—that is, someone else is likely to suffer neglect or inconvenience as a result of the extremist's preoccupation with doing more than others.

If extremism refers to whatever is furthest from the center or the middle course and is condemned in the Qur'an and by the Prophet, it is important to distinguish where the middle course lies and where the extreme lies. People's perceptions of this are bound to differ. Obviously, personal piety, family background, and the environment affect our perceptions of what is extreme, moderate, or lax.

For example, people brought up in a strict Muslim environment tend to regard any deviation with horror and aversion. At the other extreme are some whose background is so un-Islamic that they regard even minimal adherence to Islam as a kind of extremism. They express surprise at someone who performs *Salah* five times a day, cast doubt over what is clearly *Haram*, and even regard the wearing of the *Hijab* as an act of extremism, fanaticism, and backwardness (Lemu, 1993).

3.2.3 The Islamic Perception of Extremism

The root word of Islam is '*Salaama*' which means peace and that's why Islam is based upon peace or that produces and breeds peace. It means that the flesh and blood of Islam is based on peace, tranquility, and harmony. This peace comes from moderation and also from a balanced life. That's why extremism is not from Islam and Muslims. Because Allah (SWT) says in the Qur'an:

“And, (O Muslims,) in the same way we made you the best *Ummah* (Community –fair to all with a tolerant, moderate and balanced outlook)”
(Al-Baqarah: 143).

According to this verse, Islam is all about moderation. A Muslim should be moderate and balanced in each aspect of life because there is no place for extremism in Islam.

Allah says in the Qur'an:

“O people of the book! Exceed not the limits of yours Deen (religion)” (An-Nisa: 171)

And in another verse, He says:

“Say: O people of the book! Do not unjustly exceed limits in your Din (Religion)” (Al-Maeda: 77).

The main reason behind the above-cited verse is to alert the Muslims to the fact that excessiveness may produce an inconsequential action that they unintentionally allow to continue and develop into menace. After reaching Muzdalifah during his last hajj (pilgrimage) the Holy Prophet (SAW) asked Ibn e Abbas (RA) to gather some, the Holy Prophet (SAW) approved of their size and said:

“Yes, with such. Be aware of extremism in religion” (Al-Nasai, 2007).

This clearly indicates Muslims “should not be zealous as to believe that using longer stone is better, thus gradually allowing extremism to creep into their lives. The Holy Prophet (SAW) has said that:

“Ruined were those who indulged in Tanattu” (An-Nishapuri, 2003).

And he [the Holy prophet (SAW)] repeated this thrice. Imam al-Nawawi said that the people refer to here:

“Those indulging in Tanattu” i.e. those who go beyond the limit in their utterance as well as in their action. Evidently, the above two hadiths emphatically assert that the consequence of extremism and zealotry will be the complete loss of this life and of the hereafter.”

The Holy Prophet Muhammad (SAW) said:

“Do not overburden yourselves, lest you perish. People (before you) overburden themselves and perished. Their remains are found in hermitages and monasteries” (An-Nishapuri, 2003).

Indeed, the Holy Prophet Muhammad (SAW) always condemned any tendency toward excessiveness. Allah (SWT) says in the Qur’an:

“There is no compulsion in religion” (Al-Baqara: 256).

Both Allah (SWT) and His beloved prophet (SAW) warn those Muslims who are excessive in worship or violent, especially when this goes beyond the moderate Islamic position. Islam believes in the balance between the materialist needs and the spiritual needs. Because the aim of life is to worship the Creator and seek worldly matters side by side with moderation which is men's reason for being. Islam is a complete code of life that’s why it covers the entire aspects of human life.

The Holy Qur’an rejects the tendency to deny worldly goods and ornaments which Allah has provided for his believers.

In a verse revealed in Makkah, Allah (SWT) the most exalted, says:

“O Children of Adam! Dress up decently every time you offer prayer. And eat and drink but do not spend extravagantly because certainly, He does not like the extravagant. Say” ‘Who has forbidden the adornment (and

beautification) of Allah that He has produced for His servants and (who has forbidden also) the pure and clean food?’ say: ‘(All these bounties that are (available generally) for the believers in the life this world will be exclusively (for them) on the Day of Resurrection” (Al-Araf: 31-32).

In another verse, Allah says similarly:

“O Believers! Do not make (for yourselves) unlawful those pure things which Allah has made lawful for you and do not exceed limits either. Indeed Allah does not like those who transgress the prescribed bounds” (Al-Maeda: 87).

These verses explain to the believers the true Islamic way of enjoying worldly affairs and resisting extremism. That’s why Islam strongly forbids extremism and its all kinds. Islam has no place for extremism, fundamentalism, terrorism, aggression, or fanaticism. Actually, the extremists are in fact unaware of the real spirit of Islam. No one is allowed to enforce oppression, violence, and cruelty at all because Islam was not spread by word. The teachings of Allah and his prophet (SAW) are based on moderation, balance, love, harmony, and accommodation for the entire world. Both believers and non-believers are treated equally with the aspect of moderation. Allah (SWT) says in the Holy Qur’an:

“All praise to be Allah alone, the sustainer of all the worlds” (Al-Fatiha: 1).

This verse proves that the sustained power of Allah Almighty is not only for Muslims but also for the entire humanity. Likewise, the Holy Prophet Muhammad (SAW) is merciful to all worlds. The Holy Qur’an says:

“And, (O Esteemed Messenger,) we have not sent you but as a mercy for all the worlds” (Al-Anbia: 107).

Mercy is the advanced shape of peace. To harm no one is the peace. And mercy is to think of doing well with being. Known and unknown person. Thus, the base of mercy is peace, but love and affection assemble with peace as well.

Muhammad Omar Amjad (2010) states that kindness is, the moral teaching of Islam. Tyranny, oppression, mischief, torture, fundamentalism, and humiliation are not the parts of Islam. According to Islamic teachings; a cruel and oppressor ruler is an extremist. The exploitation of others' rights is also extremist. Robbery and stealing are extremists too. Capturing the wealth of orphans and needy people is also extremism. Preaching the wrong explanations and interpretations of religious texts is also extremism. For the sake of Jihad and sectarianism killing and terrorizing innocent people is also extremism. Interfering with other states and co-existence by terrorism is extremism too. Politics on the basis of public and religion for personal pursuits is also extremism.

The extremist mindset has come up with its own versions of the religious texts, in which they try to justify the actions that have been already condemned many times in the Qur'an and Sunnah. The real followers of Islam choose peace rather than terrorism, and the way of moderation, rather than extremism (Amjad, 2010).

In short, Islam strongly condemns all kinds of extremism. Almost 1400 years have passed but it is still the most modern, accommodating, and flexible religion in the entire world. A striking pervasive feature of Islam is the power of assimilation and flexibility with the passage of time. It is therefore, would not be unjust to say that Islam is applicable in this modern age too.

3.3 THE INTRODUCTION OF RADICALISM

Radicalization is a term that is used within many political and cultural discourses about important areas of modern life as diverse as disability, 'race" gender, economics,

human/animal rights, and crime - but what precisely is 'radicalization'? While its more infamous analog 'terrorism' has been on the receiving end of considerable effort by several commentators intending to achieve a sufficiently rigorous definition (Crenshaw 2004; Milton-Edwards 2005; Schmid and Jongman 2005; Hoffman 2006; Nielsen 2007; Abbas 2007a; Bhatia 2008), a review of the existing research literature reveals that there has not yet been any such compulsion to define radicalization (Dearey, 2010).

3.3.1 What is Radicalism?

There are different definitions of radicalism. Although these definitions have similarities, they differ in some respects. One of the conceptual similarities in its definition is its negative implication. This implies the connection that radicalism has with extremism. Differences also arise from different contexts, from art to religion and other intellectual and social branches of life, in which radicalism is defined. Here are some definitions for achieving the concept of radicalism as a political phenomenon:

- Radicalism, which is derived from the Greek word “Radix”, does not express a specific political doctrine or belief. The concept of radicalism is a fundamental change in society, but to explain how these changes, radicals in each country have their own direction and program. They kill. The term radical has recently been applied to extremist elements as well (Toluee, 1385 AH).
- Radical is a term used for all ideas and methods that call for fundamental and immediate change in existing and ruling social and political institutions, as well as for any theory in the field of art and science that conflicts with the prevailing theories (Ghulami, 1393 AH).
- A person, school or party that believes in immediate and fundamental changes in political and social foundations, especially when these changes are considered to

modify the social situation or eliminate the corruptions caused by them (Aqabakhsi & Afsharirad, 1386 AH).

- In the broadest sense, "radical" is used to refer to those political and religious views that seek to radically change the social order. Radicalism is usually associated with a movement for fundamental change, but change is exactly what varies from period to period. Moreover, although "radicalism" has often been used for left-wing democratic movements, it also occasionally refers to right-wing oligarchic movements that seek to rejuvenate society (Davis, 1993).

It is observed that different definitions of radicalism have similarities. A key point of common definition is "the desire for fundamental change.

Furthermore, Radicalization as a modern social phenomenon has displayed a substantial presence, complexity and malleability as an emergent concept within expert subject disciplines such as political science, law, sociology, security studies, medicine, social work, gender studies, and forensic psychology. These discourses cover a wide spectrum of individual, collective, national and global experience, including politics, education, environmentalism, feminism, class, employment and range of social movements including the women's, civil rights, animal rights and disability movements. Immediately we encounter the problem of devising a sufficiently focused yet generically inclusive definition to cover all instances of such a broadly polymorphous, fluid and complex phenomenon as conceptualized within such diverse disciplinary frameworks, while at the same time retaining a sense of distinctiveness and meaning. In a recent essay, Tarik Fraihi provides this elegant yet succinct generic definition: Radicalization is a process in which an individual's convictions and willingness to seek for deep and serious changes in society increase. Radicalism and radicalization are not necessarily negative. Moreover, different forms of radicalization exist (Fraihi, 2008).

3.4 THE CONCEPT OF MODERATION

Wasatiyyah is an Arabic term, which refers to an individual or group's characteristics and behaviors as being moderate and balanced. It also means an attitude, which is contrary to being in a state of excessiveness and extremism. There are a number of terminologies associated with Wasatiyyah, in English literature, such as moderation, mainstream, intermediacy, middle path, midpoint, reasonable, rational, acceptable, common, and others. There were, however a number of terms, which though seemingly similar present certain paradoxes to Wasatiyyah, as it is presently understood in Islamic literature (F.Yousif, 2015).

The term Wasatiyyah is used in the context of the Qur'anic expression "*ummatan wasatan*," which refers to the universal Islamic community or nation having the attributes of justice, excellence and balance in order to serve as Allah's trustworthy witnesses over mankind (*shuhada 'ala al-nās*) in this world and in the Hereafter (Al- Baqarah: 143). It can also be translated as the "justly balanced quality" or "justly balanced nature" of Islam and the Islamic community. The more popular translation of the term is "moderation".

3.4.1 Why We Need to Understand the Concept of Wasatiyyah (Moderation)?

The mission of Islam as a peaceful religion, which advocates inter-religious tolerance is being distorted by non-Muslim states, media, NGOs and religious fundamentalists in the world. The phenomenon of religious extremism, as well as religious liberalism, among some Muslim groups, has also tarnished the image of Islam among non-Muslims in the West and the East. In this context, the terms jihad and Sharia have assumed negative connotations not only to the Western media and governments but also to the ears of the Muslim secularists and liberalists (F.Yousif, 2015).

In Muslim societies, the concept of Wasatiyyah has not been given the attention it deserves, partly because the traditional religious education given to the younger generation, for instance in the Malay world - and this may also be the case in many African and Asian countries, tends to focus on basic Islamic beliefs (*ilmu tawhid*), *halal* and *haram* matters, religious worship proper (*'ilmu ibadah*) and good character (*ilmu akhlāq*). For the older generation, the focus tends to be on the knowledge of personal Islamic spirituality (*ilmu tasawwuf*). As a result, disseminating knowledge of the concept of *Ummah Wasat*, the justly balanced community, the vital collective transnational force mandated by Allah (SWT) to champion the transformational mission of the Prophet is deficient. So too, the different roles of the Ummah in civic society, and the presentation of this information in the fields of sociology, politics, economics, and culture of the Ummah have all been somewhat neglected. Although the concept of Wasatiyyah is as old as the Quran, it is not widely known, let alone understood, within Muslim societies themselves.

In light of the above factors and circumstances, we reiterate the need for Muslim academics:

- a. To explain the true nature of Islam, “*Ummah Wasat*” and Wasatiyyah according to the Qur'an and Sunnah;
- b. To correct the misconceptions and misinterpretations surrounding Islamic concepts, beliefs, teachings, laws, values, institutions, etc. related to the concept of Wasatiyyah; and
- c. To educate and enlighten the English-reading Muslim community regarding the divine mandate and high honor given to the Muslim Ummah when Allah (SWT) decided to make the new Ummah of Prophet Muhammad (SAW) as “*ummatan wasatan*”, as part of the vital Muslim understanding of themselves as Allah's witnesses and chosen carriers of the great civilizational mission entrusted to them by Allah (SWT) (F.Yousif, 2015).

In fact, Moderation means to carry out to the best of one's ability what Allah (SWT) has prescribed and to avoid what He has forbidden, to understand the wisdom of His Laws and moral guidance and to grasp and apply the basic Islamic principles to every new situation as it arises. Having complied with the prescribed aspects of worship and moral discipline, a moderate person may, if he is so inclined, attempt to purify himself and come closer to Allah by supererogatory acts of worship in the form of voluntary *Salah*, *Sawm*, *Zakah*, *Hajj*, *Umrah*, *Dhikr* and loving conduct towards other people. The way and the degree to which such a person does these depend on a number of things including one's natural temperament, understanding, and level of *Iman*. Moderation therefore covers a wide range of spiritual states (Lemu, 1993).

According to a number of Hadith, the prophet (SAW) praised those who adopted a moderate approach to worship. Worship, he said, should be done with freshness of heart, not as an exhausting routine carried on in spite of fatigue. Therefore various provisions were made in the Qur'an and the Hadith to ease things for travelers, for the sick, for pregnant or nursing women, for the old, for the poor because the Qur'an states:

“On no soul does Allah place a burden greater than it can bear” (Al-Baqarah: 286).

The word moderate is sometimes taken as 'only half-committed'. This is a mistake. A moderate may be just as deeply committed as an extremist, but they differ in the way fulfill their commitment. Moderation is therefore not a matter of commitment to Islam or lack of it, but of how to practice Islam, how to interpret and apply its teachings, how to relate to other people, and how to go about calling other people to the truth (Lemu, 1993).

3.5 THE ISLAMIC CONCEPT OF POLITICS (THE MODERATE POLITICS)

Islam is the most human religion, and that's why it teaches Muslims not to live for him, but we all humanity. It binds its followers into a common brotherhood regardless of any territorial entities. Because it is the duty of every Muslim in Islam to command what is right and what is wrong to become the best of humanity. The Holy Quran states:

“You are the best community brought forth for (the guidance of) mankind: you command righteousness, forbid evil, and believe in Allah” (Al-e-Imran: 110).

There is a great example of the Islamic World Order which has been introduced from 1400 years. In this order, Islam practiced the equilibrium between every country big or small, rich or poor, weak or strong. Because Islam is the most accommodating religion and believes in peace, harmony, and moderation. Islamic political order is based on the sovereignty of Allah. All the real and ultimate powers rest with Allah Almighty. The Holy Qur'an makes it clear:

“That the Master of all the forces is Allah” (Al-Baqara: 165).

Another verse of the Qur'an clarifies in detail that:

“Allah! None is worthy of worship but He, the Ever-Living, the Self-Subsisting, the One Who sustains and protects (the entire universe with His Strategy). He is seized by neither slumber nor sleep. Whatever is in the heavens and whatever is in the earth belongs to Him alone. His throne (of Empire and Power and Authority) encompasses the heavens and the earth, and the protection of both the earth and the heavens) does not pose Him any difficulty. He alone is Most High, Most Great” (Al-Baqarah: 255).

This above-cited verse clearly manifests the sovereignty of Allah Almighty in a broader way. The position of the man in this world is to represent Allah. His mission is to

maintain peace among the humans. There are two kinds of human natures, one holds virtue and the other holds vices. The propagation of virtue and elimination of vices is the duty of man. In order to restore peace, and eliminate evil, Islam established a system of government. Such a government which has the qualities of peace, moderation, and harmony. Because, “in the absence of any supreme (worldly) power or central authority, animosities between rival groups might develop into frequent blood-letting” (Qureshi, 2004).

Imam Ghazali (RA) the prominent Islamic Scholar "mentioned the four kinds of government: (A) The government of Prophets (which exercises the highest authority over both, men's actions and thoughts), (B) The government of the kings and caliphs (whose authority extends to men's actions alone), (C) The governments of learned (which governs the thoughts only of the chosen few who can understand them), and D) The government of the preachers (which dominates the thoughts only of the common people) (Qureshi, 2004). The noblest of these four forms are two governments, the Holy Prophetic, and learned ones. Because these forms enforce justice, moderation, equity, trust, peace, and harmony and lead humanity toward happiness. The Islamic political system was started after the migration of Prophet Muhammad (SAW) to Medina. The political life of the Holy Prophet (SAW) was a combination of religious, spiritual, and political activities. The traditions of the Holy Prophet (SAW) and the Holy Qur'an were the basis of the Islamic political system. This system was totally moderate and balanced with the protection of human rights. The Holy Prophet (SAW) established the Islamic State with the first written and regular constitution of the world. This Prophetic constitution provided the guarantee of human rights with the quality of equity. After the Holy Prophet (SAW) the Muslim political history experienced the rule of Khulafa ar-Rashideen (The Rightly Guided Caliphs). Their period was bicameral as there was the *Shura Khas* (Special Assembly) and the *Shura Aam* (General Assembly). In short Islamic politics is different from any other Western or non-Western Political Systems. Because the distinction factor between the Islamic Political System and Western democracy is the sources of law. There are four sources of the Islamic Political System:

1. The Holy Qur'an.
2. The Sunnah of Prophet Muhammad (SAW).
3. The Rightly Guided Caliphs.
4. Ijtihad.

The Islamic State and its all institutions work under the conditions of these mentioned sources (Amjad, 2010).

3.5.1 Perspective of Islam in War Policy and Jihad

The Islamic concept of war is very clear and simple. It is defensive, not offensive. Even enmity towards a people does not encourage a Muslim of the Muslim community or the concept of international relations is totally based on peace, harmony, and integrity of the human race. Islam is the religion of peace and promotes peace around the globe. In Islam, war should not be resorted to without any reason. Islamic ideology compels a Muslim to deal with kindness and equitably (Amjad, 2010). The holy Qur'an states:

“Allah does not forbid you to be good to them and treat them with equity and justice who did not fight against you (the question of) din (religion). Nor did they drive you out of your homes (i.e. Homeland). Surely Allah likes those who conduct themselves with equity and justice” (Al-Mumtahina: 8).

Islam is a religion of peace and believes in peace for all mankind, especially with co-existence. That's why it is an Islamic religious obligation to fulfill the treaties. The holy Qur'an states:

“O Believers! Fulfill (your) promises” (Al-Maeda: 1).

“And do fulfill the promise. No doubt the promise will be questioned about”
(Al-Isra: 134).

But, in the sanctioned war against Islam, it is the holy duty of Muslims to take part. The purpose of war is to eliminate oppression and tyranny not to terrorize the people by killing innocents. The holy Qur’an states:

“Permission (to fight against mischief, disruption, and oppression) is granted to those against whom (unjust) war is waged because they were oppressed and Allah is doubtlessly Allah-powerful to help them (the oppressed)” (Al-Hajj: 39).

In the same way, it is allowed in self-defense. The holy Qur’an states:

“They are those who were unjustly expelled from their homes simply because they said: our lord is Allah (i.e. they refused to accept the evil rule).’ and Allah not been repelling one class of human society by the others (through progressive struggle and revolutionary toil), the cloisters, synagogues, churches, and mosques (i.e. Religious centers and worship places of all religions) would have been ruined where Allah’s name is abundantly commemorated. And whoever helps (din [religion] of) Allah, Allah surely helps him. Allah is indeed all-powerful, ever dominant (overall all i.e. the survival of all good possible only through the revolutionary process of contradiction and conflict between good and evil)” (Al-Hajj: 40).

The main purpose of war is to ensure human freedom of belief and retreat the aggressors. The holy Qur’an states:

“And keep fighting against them until the disruption and mischief is totally eliminated and din (the complete system of life and submission) practically

becomes subservient to Allah alone. But if they desist, then offensive action is not permissible except against the wrongdoers” (Al-Baqara-193).

Those who start wars are the disbelievers and that does not approve their acts (of wars). The holy Qur’an states:

“Whenever these people kindle the fire of war, Allah puts it out. And they are engaged in spreading mischief and disorder (everywhere) on the earth and Allah does not like those who spread mischief” (Al-Maeda: 64).

3.5.2 The Concept of Jihad

Jihad, literally, is "an effort" or "a struggle". It does not mean war as the stereotypes believe. The Arabic word *Harb* holds the meaning of war. But, jihad is an effort to eradicate evil from society. It is a struggle carried out on intellectual grounds against those who oppress people, treat them unjustly, subject them to torture and cruelty, and violate legitimate human rights. The purpose of this struggle is to bring about justice, peace, and equality (Raja, 2005). It holds a broader concept. That's why it has many categories:

- Jihad bin Nafs (struggle against personal desires)
- Jihad bil Ilm (efforts for spreading knowledge)
- Jihad bil Amal (efforts for humanity)
- Jihad bil Mal (charity efforts)
- Jihad bis Saif (struggle against oppression, tyranny, violence, and terrorism).

3.5.3 Jihad *bis Saif* or Physical Jihad

Islam is not in favor of any kind of war. Because Islam just promotes peace. In case of military attack or oppression against Muslims, it is allowed within the limitations.

The holy Qur'an states:

“They are those who were unjustly expelled from their homes simply because they said: 'Our lord is Allah. (I.e. they refused to accept the evil rule).' Had Allah not been repelling one class of human society by the other (through progressive struggle and revolutionary toil), the cloisters, synagogues, churches, and mosques (i.e. Religious centers and worship places of all religions) would have been ruined where Allah's name is abundantly commemorated. And whoever helps (din [religion] of) Allah, Allah surely help them. Allah is indeed Allah-powerful, ever-dominant (overall i.e. the survival of all good is possible only through the revolutionary process of contradiction and conflict between good and evil)” (Al-Hajj: 40).

Physical jihad means only talking arms against any aggression and only in self-defense. But it has also some boundaries. The killing of innocents and non-combatants is not allowed. Some conditions according to the Islamic teaching are:

- Self-defense.
- Elimination of evil.
- Protection of human rights.
- Killing non-combatant women, children, and old is not allowed.
- Property must not be damaged.
- Combatants must be treated with justice.
- Fight to restore peace and freedom of belief.
- Churches, monasteries and homes etc. Should not be demolished.

3.5.3.1 Terrorism is murdering

Allah Almighty and his beloved prophet Muhammad (SAW) warned Muslims to avoid extremism because it is the cause of the destruction of communities. Terrorism is not godly, but it is an act against god. It is an act of murdering innocent people in the name of a divine religion. From the Islamic point of view, it is an act of murdering innocents which is strictly prohibited as Allah (SWT) says:

“...whoever killed a person (unjustly), except as a punishment for murder or for (spreading) disorder in the land (i.e. Punishment for bloodshed and whoever, etc.) It would be as if he killed all people (of society); and whoever (saved from unjust murder and) made him survive, it would be as if he saved the lives of all the people (of society; i.e. He rescued the collective system of human life). And indeed our messengers came to them with evident signs. Yet even after that, the majority from among these people are certainly those who commit excesses in the land” (Al-Maeda: 32).

In the above-cited verse, Allah informs the Muslims that the murder of a single person is the murder of all mankind on earth. A person who understands Allah’s limits cannot harm a single person but the terrorists are killers of thousands of innocent people. So, Jihad is a struggle against terrorism that's why it is not terrorism.

3.5.3.2 Difference between Jihad and Terrorism

- Jihad and terrorism have no relation with each other.
- Jihad stands for eradication of terrorism. Defending human life, property, and honor, fighting for their property is called jihad.
- Jihad has absolutely no link with terrorism or barbarism.
- Jihad does not allow the killing of innocent, women, aged, children, and patients.

- Terrorists kill innocents.
- Jihad is the fight against aggression, oppression and tyranny.
- But terrorism is mischief, aggression, oppression, and tyranny.

3.5.4 Political Aspects of Islam

Islam evaluates internal political practices, which concern the state and its relationship with people, and external (international relations). The moderation of Islam is manifested in all aspects, and we will not be able to encompass all the aspects that stand out for this moderation (Basallum, 2004), and then we will focus on the most important matters:

- a) The source of the laws and rulings in the Islamic state is the revelation (*Wahi-e-Ilahi*); Allah Almighty says:

“Sovereignty belongs to none but Allah. He has ordained that you shall not worship anyone but Him” (Al-Yusuf: 40).

Islam committed to the provisions of these laws as the basis for the legitimacy of the state and made the ruler - in what he takes decisions and procedures, and in what he issues - bound by the provisions of Islamic law. Allah (SWT) says:

“O you who believe, obey Allah and obey the Messenger and those in authority among you” (An-Nisa: 59).

In general, in subjecting the rulers to the law in order to ward off many of their grievances, to curb many of their whims, considering that the supreme legitimacy in the state belongs to God Almighty - represented in His Shari'a and that the nation is the successor to God, and not an individual from it, an institution or a group. It places restrictions on the legislative authority of the state, especially in the financial field, human

rights, and its policies at home and abroad. It also gives the successor nation, which is in charge of its rulers in principle - the right to control the actions of the rulers, but rather raises that to the level of religious duty (al-ghnwshy, 1993).

b) Islamic rulings in the field of politics seek to achieve the interests of the people: the ruler must act in what is best for the ruled; because it is entrusted to bring the interests of the Lord upon them and the cure of corruption for them (Ezzudin, 1991).

c) The state in Islam is based on a set of mandatory values that lead everyone in the Islamic state to fulfill their duties and obtain their rights. Among these values is: the bidding what is good and forbidding what is wrong, and it is the mainstay of the goodness of this nation because Allah (SWT) said:

“You are the best Ummah ever raised for mankind. You bid the Fair and forbid the Unfair, and you believe in Allah” (Al-e-Imran: 110).

Also among these values is the principle of shura (consultation), which is one of the most important Islamic constitutional principles, as Allah Almighty said:

“Consult them in the matter” (Al-e-Imran: 159).

And also Allah (SWT) Says:

“And whose affairs are (settled) with mutual consultation between them (Ash-Shura: 38).

Including, Prophet Muhammad (SAW), consulted his *Suhabah* (companions) on many matters. The scope of the *Shura* regarding what is not stipulated in the Qur’an or the Sunnah, and the opinion on the issue around which the *Shura* is located does not end up obviously contradicting the Qur’an and Sunnah (Basallum, 2004).

The importance of *Shura* in Islam is due to the fact that it is a divine social method, that imposes upon us the integration and balance between the freedom of the individual and the authority of the group, and it is upon us to protect and guarantee human rights and freedoms; It also protects the solidarity and authority of the group, thus making the *Shura* the succession of the individual man and the succession of the nation inseparable, and both of them transcend the caliphate of the rulers and will precede it, to make them subordinate to the group in the exercise of authority, on its behalf, which is a subordinate to the *Shura*, and the health of the branch it depends on the integrity of the original on which it is built and derived (Ash-Shawi, 1992).

Moreover, Justice is also from the values of Islam as Allah Almighty said:

“Surely, Allah commands you to deliver trusts to those entitled to them, and that, when you judge between people, judge with justice” (An-Nisa: 58).

And with justice, rights reach the owners, and people are secured in their religion, themselves, and their money. Justice in Islamic Sharia extends to include all areas of human life, and thus the Islamic view of this basic principle or this social value is superior to other ancient or contemporary views. For instance, if we look at modern and contemporary positive constitutional jurisprudence, we hardly find in it a mention of justice in the field of justice, where in the English language, *Qaza* and *Adl*, are expressed with the word “justice.”

In fact, freedom is among the Islamic political values and freedom is from *Fitrah* (instinct); in Islam, man has the right to exercise his freedom, right, or choice, and freedom in this conception is a human ability or an instinct over which it is innate, and no one, whoever he is, can prevent him from exercising it or deprive him of exercising it (Al-Awwa, 2006).

Indeed, political freedom is nothing but a branch of a general Islamic principle, which is the freedom of man as a human being, which is established by definitive texts in the Qur'an and the Sunnah. This freedom that Islam establishes is limited by one restriction, which is adherence to the limits of Islamic law in all its general and specific provisions.

Al-Awwa (2006) declares that one of the Islamic political values is equality: in the sense that the individuals who make up a society are equal in rights and freedoms and public duties and duties, and that there is no discrimination in their enjoyment between them because of gender, origin, language or creed.

The Messenger of Allah (SWT) prophet Muhammad (SAW), said:

“All of you belong to Adam, and Adam is from dust” (Al Rabi, 1989).

Overall, these are the general values and principles in the field of politics, which clearly indicate the moderation of Islam and its goodness, and its suitability for application in every time and place, and the branches of this field when delving into it reveal that in more clarity.

3.6 SUMMARY

After this interesting journey with the moderation of Islam in its various fields, I would like to mention a number of results:

With this in mind, the moderation of Islam means balance and moderation in a way that ensures the adherent of this religion a happy and peaceful life in this world and the Hereafter (*Al-Akhirah*). The moderation of Islam was in order to take into account the nature of man, which consists of spirit and matter. This moderation highlights how Islam

harmonizes the two sides of human nature and fulfills the requirements of each side. As well as, moderation of Islam appears in moderation and balance between the demands of this world and its view of it, and the demands of the Hereafter (*Al-Akhirah*) and working for it, and adopting the reasons leading to that without extremism and laxity and without extravagance and mediocrity.

Wasatiyyah (Moderation) is a legal name and its origin is taken from the Noble Qur'an as Allah (SWT) says:

“In the same way, We made you a moderate Ummah (community), so that you should be witnesses over the people, and the Messenger a witness to you” (Al-Baqarah: 143).

By all means, the moderation of Islam has emerged in all the fields dealt with by this valuable religion in its rulings and laws in belief, worship, transactions, and morals.

In the *Aqidah* (creed): The Islamic creed is based on pure monotheism (*Tawheed*) which is the basis of goodness, for the Muslim does not worship but the one God, and does not see anything but the One, and does not see the right of legislation and nor the rule except for the one, and this unification places in the conscience of the Muslim religious scrutiny, and superiority of himself. He should not be overlooked or neglected, and he would not be absent, instilling in the soul tranquility and invigorating in it the fruitful good work that benefits the individual and society alike.

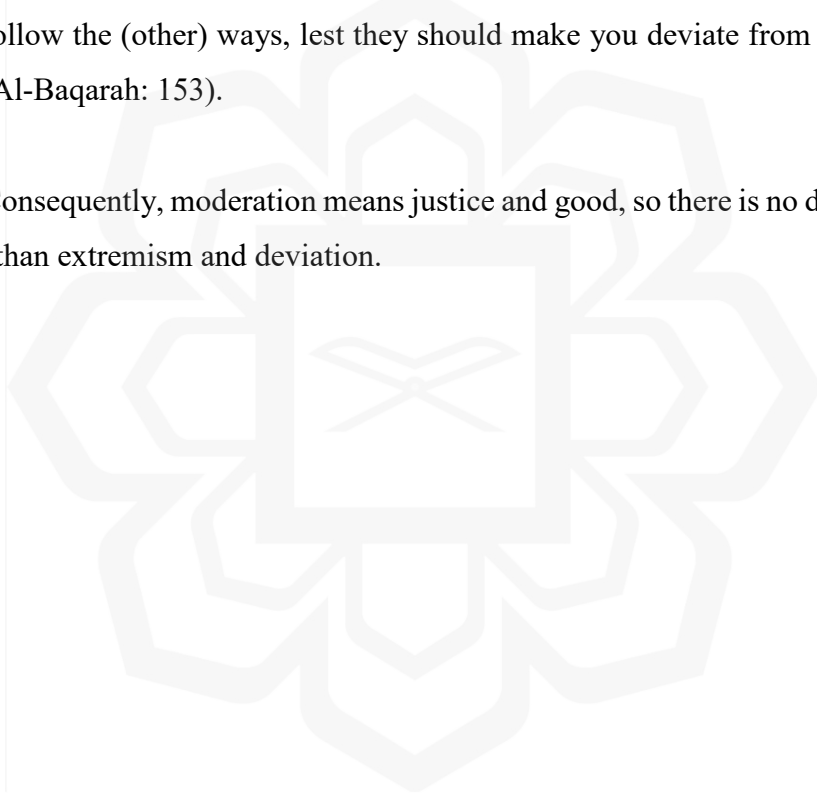
In *Ibadah* (worship): we find it subject to the framework of balance, so there is no extremism and negligence, but rather ease and endurance, lifting hardship and embarrassment, and observing human nature.

In Muamalat (transactions): moderation is manifested in the economy, politics, and society, where the ruling controls that stem from the ethics and values of Islam, and its general view of man as he is composed of body and soul.

Morals come to be the protective fence from deviation to exaggeration or deviation to estrangement - exaggeration and negligence - so it came as ethics in the great Islamic curriculum. And after that, moderation means uprightness, straightening the path from inclination and deviation. Allah (SWT) says:

“And: This is My path that is straightforward. So, follow it, and do not follow the (other) ways, lest they should make you deviate from His way”
(Al-Baqarah: 153).

Consequently, moderation means justice and good, so there is no doubt that balance is better than extremism and deviation.



CHAPTER FOUR

THE CONTENTS OF ISLAMIC CULTURE AND DATA ANALYSIS

4.1 INTRODUCTION

In this chapter, the contents of all subjects of Islamic culture course and the results of the survey and its analysis have been discussed. This chapter is divided into two parts: In the first part, all the terms of Islamic culture and the learning objectives of the related subject are explained in detail. In the second part, respondents' answers to the questionnaire related to the course of Islamic culture are well analyzed and then their results are specified in tables and charts. Overall, this chapter covers the results of qualitative data analysis.

4.2 THE CONTENTS OF ISLAMIC CULTURE

COURSE	CONTENTS	LEARNING OBJECTIVES
ISLAMIC WORLDVIEW	<ul style="list-style-type: none">• The concept of culture.• The Belief system of Islam• Knowledge of Allah, knowledge of humans, knowledge of nature and universe.• Worldview.• Islamic worldview effects.• The pillars of faith (Al-Eman).• Monotheism (Al-Tawheed)• Types of monotheism.	<ul style="list-style-type: none">• Familiarity with the concepts of Islamic culture, the causes and types of knowledge, the belief system of Islam, and the related verses, hadiths, and Islamic faith.• Identify the belief system of Islam and compare it with non-Islamic systems.• Revealing the role of Islamic belief and faith, and in every part

	<ul style="list-style-type: none"> • The beliefs and policies of Ahl al-Sunnah wal Jama'ah about the names and attributes of Allah. • Nullifiers of Faith • The literal and terminological meaning and types of disbelief (denial, disbelief, obstinacy, hypocrisy, and atheism). (al-Trabulsi, 1955); (al-Taftazani, 2007); (al-Maidani, 1881) ; (Thahanvi, 2002). 	<p>of life, creating the belief that Allah is present and watching.</p> <ul style="list-style-type: none"> • Presenting analogical and rational reasons for the naturalness and moderation of Islamic beliefs, comparing them with other heavenly religions and showing that the belief system of Islam and the Islamic worldview have the rightness and superiority over all other systems and worldviews. • Ability to defend Islamic beliefs academically and scientifically, and effort in spreading them.
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COURSE	CONTENTS	LEARNING OBJECTIVES
ISLAMIC WORSHIP SYSTEM	<ul style="list-style-type: none"> • Importance and objectives of worship in Islam. • Characteristics of Islamic worship and its inclusiveness. • Material and spiritual benefits of worship. • The difference between worship and obedience. • Philosophy and wisdom of worship in Islam. • The relationship between worship and behavior / ethics. 	<ul style="list-style-type: none"> • A complete introduction to the concepts, types, conditions, rules and wisdom of worship. • Recognize the differences between Islamic worship and other traditional worship. • Scientifically and academically, the interpretation of exclusive and general worships and identifying the individual and social harms of abandoning the

	<ul style="list-style-type: none"> • The pillars and wisdom of Islam. • The importance and necessity of collecting Zakat and Sadaqah in the Islamic system and attention to the treasury. (Al-Qaradawi, Al-Ebadah fi al-Islam, 2007); (Al-Nadawi, 1387 AH); (Al-Dahlawi, 2005). 	<p>worships in the light of Sharia rule of law.</p> <ul style="list-style-type: none"> • Presenting revealed and rational reasons on the wisdom and effects of performing financial prayers and its role in the economic and social development of the Islamic and human society.
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COURSE	CONTENTS	LEARNING OBJECTIVES
THE ETHICAL SYSTEM OF ISLAM	<ul style="list-style-type: none"> • Concept of moral system of Islam. • Characteristics of the moral system of Islam. • The relation of the Islamic moral system to beliefs and worship. • Individual and collective ethics. • Ways of adopting good manners and protecting oneself from bad manners. • Identification and control of self and psychological instincts. • Reasons for deviation from Islamic ethics. • Purification of the soul. 	<ul style="list-style-type: none"> • Familiarity with the basics and concepts of the science of ethics, the concept, sources, foundations, principles, characteristics and virtues of the moral system of Islam and its relationship with beliefs, acts of worship and affairs. • Proper care of Islamic morality and comparing it with other non-Islamic moral systems. • Acknowledging the moral responsibilities of a Muslim according to Islamic ethical sources and taking an active role in inviting and spreading Islamic ethics.

	<ul style="list-style-type: none"> • Examples of the morals of the Messenger of Allah, may God bless him and grant him peace, and the Caliphs. • Islamic ethics of rulers and authorities. (Al-Ghazali, 1900); (Al-Ulwa'n, 1990); (al-Zuhayli, 2003). 	<ul style="list-style-type: none"> • Presenting analogical and rational arguments on the benefits and effects of Islamic moral values and the consequences of adopting bad morals. • Identify the causes of bad morals and ways to treat them in the light of the Islamic moral system.
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COURSE	CONTENTS	LEARNING OBJECTIVES
ISLAMIC SOCIAL SYSTEM	<ul style="list-style-type: none"> • Definition, importance, characteristics and necessity of social system. • The basic principles of the social system of Islam. • Western sociologists and Muslim sociologists. • The structure of Islamic society from the perspective of Islam. • Principles of individualization in Islam. • The concept of family in Islamic and non-Islamic societies. • Rights of Spouses. • Children's rights. 	<ul style="list-style-type: none"> • To gain a complete understanding of the fundamentals of the social system of Islam and to learn the verses and hadiths that have come down about society and social life. • To know the relationship between the structures of the family system and the principles of the Islamic social system and the structures of individual life in the social system of Islam. • Identifying the guidelines and reasons that govern the society

	<ul style="list-style-type: none"> • Community building in the social system of Islam. • Responsibility of the individual in the reformation of society. • Causes of disorder and deviation in Islamic society (Secularism, liberalism, nationalism and Orientalism). (Nadwi, 2014); (Al-Dahlawi, 2005); (Ulwan, 1992); (Al-Sebaee, 1419 AH). 	<ul style="list-style-type: none"> and distinguishing the unpleasant traditions. • Determining the causes of family conflicts and finding solutions to them. • To gain the ability to defend the social system of Islam in the scientific and academic field and to know the ways to combat against social problems from the perspective of Islam.
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COURSE	CONTENTS	LEARNING OBJECTIVES
THE POLITICAL SYSTEM OF ISLAM	<ul style="list-style-type: none"> • Concept of political system. • The relationship between Islam and politics and the place of politics in Islam. • History and perspective of political thought. • A history and perspective of political thought from the non-Muslims Perspective. • A History and Perspective of Political Thought from a Muslim Perspective. • Different major political systems of the world: Monarchy, 	<ul style="list-style-type: none"> • Familiarity with the concept of politics and the theory of Islamic political system in Islamic politics, identifying the foundations of the Islamic political system and identifying the rights and obligations of the Islamic ruler. • According to Sharia and intellectual sources, the relationship between politics and religion, identifying and rejecting the reasons for the

	<p>Aristocracy, Dictatorship, Democracy and Republic.</p> <ul style="list-style-type: none"> • The rights and obligations of the Imam in the Islamic system. • Duties and Responsibilities of Islamic Government. • Principles of legislation in the political system of Islam. • Legislature in the political system of Islam and its comparison with other contemporary legislatures. • Sharia principles of relations between Islamic and non-Islamic countries. • Principles and limits of peace relations. (al-Mawardi, 2008) ; (Usmani, 2016). 	<p>separation of politics and religion in Islam.</p> <ul style="list-style-type: none"> • To know the sources of the political system of Islam, the constituent forces of the state and the powers of each one, and to know the value of the council in the political system of Islam. • Identify the methods of selecting the Islamic ruler and the reasons for his removal. • Understanding the principle of ensuring social justice, dealing with non-Muslims and the relations of the Islamic state with other non-Islamic states in peace and war situations.
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COURSE	CONTENTS	LEARNING OBJECTIVES
<p>ISLAMIC ECONOMICS SYSTEM</p>	<ul style="list-style-type: none"> • Definition, subject, importance, goals and history of the economic system. • Definition, history, principles of capitalism, socialism, and mixed economic systems. 	<ul style="list-style-type: none"> • To know the main topics and concepts of the Islamic economic system and to get comparative information about other economic systems. • Identify the differences between the Islamic economic system and other economic

	<ul style="list-style-type: none"> • Definition of Islamic economic system, importance and history of Islamic economic system. • The improvement of the economic system of Islam and its comparison with other economic systems. • The concept of economic freedom in different economic systems. • Income distribution, the differences between Islamic economic system and state systems in income distribution. • Islamic banking and financing. • Definition and Legitimacy of Mudarabat. • Insurance and Takaful. <p>(Usmani, 2007); (Usmani M. T., 2010); (Usmani, 2015).</p>	<p>systems such as socialism and capitalism systems in terms of income, expenditure and distribution of wealth.</p> <ul style="list-style-type: none"> • Identify the types of property and the characteristics of each type in the economic system of Islam. • Legitimate and illegitimate causes of private property in Islam and types of interest. • Identifying the types of legitimate companies and familiarity with the provisions and types of insurance, and recognizing Takaful.
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COURSE	CONTENTS	LEARNING OBJECTIVES
QUR'AN AND MODERN SCIENCES	<ul style="list-style-type: none"> • The gradual revelation of the Holy Quran and its wisdom. • The authenticity of the Qur'an and the reasons for its non-distortion. • Opinions of Western scholars about the Holy Qur'an. • Narrative and rhetorical miracles of the Holy Quran. • Scholars' opinions about the scientific miracle of the Quran. • Creation and development of the universe from the perspective of the Holy Quran and contemporary sciences. • The shapes of mountains and their functions from the perspective of the Holy Quran and contemporary sciences. • Human creation from the perspective of the Qur'an and contemporary sciences. • Qur'anic and contemporary scientific views on plants and oceans. (al-Musleh, 2006); (qattan, 2000); (al-Najar, 2010); (al-Sabuni, 2009). 	<ul style="list-style-type: none"> • To know the general discussions of the Holy Quran, the stages and phases of its revelation, the miraculous aspects and the miraculous examples of this eternal divine word. • Understanding and identifying the rights, purposes, and goals of the Holy Quran. • Aspects of the miracles of the Holy Quran, the relationship of the Holy Quran with contemporary discoveries and the level and quality of belief in the theories presented by contemporary sciences. • To gain knowledge about the creation of planets, their movement in their orbits, the development of human creation, hearing rain and the existence of the system of pairs in the universe.

COURSE	CONTENTS	LEARNING OBJECTIVES
ISLAMIC CIVILIZATION	<ul style="list-style-type: none"> • The definition and relationship between civilization, civility and culture. • A brief assessment of pre-Islamic civilizations (especially the moral, political, economic and social conditions of the East, Europe and the West in the Middle Ages). • The emergence of Islamic civilization and differences with other civilizations. • The Messenger of Allah, may God bless him and grant him peace, and the foundation of Islamic civilization. • Developments of civilization during the era of Rasheed Caliphs. • A brief overview of the civilizational achievements of the ancient Muslims. • Achievements of Islamic civilization in Islamic legal sciences and social sciences. • Contribution of Afghans in Islamic civilization. 	<ul style="list-style-type: none"> • Familiarity with the elements of civilization and human civilizations before Islam. • Explaining the elements of civilization in general and the elements of Islamic civilization in particular, in a scientific and academic way with valid reasons. • To find the ability in the student to know what changes and reforms did the Prophet, may God bless him and grant him peace, make in human civilization during the time of the formation and development of Islamic civilization and what new principles did he establish. • As a result, examples can be presented from the achievements of the Caliphs in the growth and development of Islamic civilization, and they can do their responsible duty regarding the forgotten capabilities of Islamic civilization.

	<ul style="list-style-type: none"> • The causes and solutions of the backwardness of Muslims in the contemporary international civilization field. • Europe and the West are indebted to Islam for their modern civilizational development. (Nadwi A. A.-H., 2010); (Ulwan, 2012); (Al-Sebaee, 2018). 	<ul style="list-style-type: none"> • Arguably defending that contemporary human civilization is indebted to the efforts of Muslims in the beginning and early history of Islam.
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4.2 DATA COLLECTION AND ITS ANALYSIS

For qualitative research, the term *data* most often is associated with words. Data collection was conducted by utilizing the primary sources by analyzing the documents such as the contents of Islamic Culture and analyzing the interviews and survey which were thematically analyzed by the researcher. Consequently, when qualitative researcher speak of “analyzing data,” this means that participants’ words or other evidence were assessed (Given, 2008).

Qualitative data are generally non-numerical but have a greater variety of sources. Those data sources are generally categorized as verbal if the majority of what is being analyzed is words. Verbal data sources include items such as documents, reports, surveys/ interviews, and field notes (Given, 2008). Within the group of interviews, the data can come from interviews, questionnaires containing substantial open-ended comments, focus groups, and so on. It is important to note, the interviewee list and focus groups discussion are illustrated in Appendix II and Appendix III.

Any analysis of data involves some form of coding. Coding reflects both the personal analytic habits of researchers and the general principles that flow from particular qualitative research methodologies and theoretical perspectives (Given, 2008). Data analysis is an integral part of qualitative research and constitutes an essential stepping-stone toward both gathering data and linking one's findings with higher-order concepts.

Table 4.1: The Contents of Islamic Culture

NO	Theme	Count	Percent
1	Islamic Values	6	15%
2	Life Path & Ethics	5	13%
3	Belief	8	20%
4	Civilization	4	10%
5	Moderation	7	18%
6	Islamization	10	25%
Total Respondents		40	100%

Table 4.1 illustrates the response to the question “In your opinion, what terms and ideas does the course of Islamic culture contain?” 15% of the responses indicated Islamic values, 13% indicated life path and ethics, 20% indicated belief, 10% indicated civilization, 18% indicated moderation and 25% indicated Islamization, which shows the inclusion of terms and ideas related to the course of Islamic culture. In other words, out of 40 respondents, 6 have pointed to Islamic values, 5 have pointed to life path and ethics, 8 have pointed to belief, 4 have pointed to civilization, 7 have pointed to moderation and 10 have pointed to Islamization.

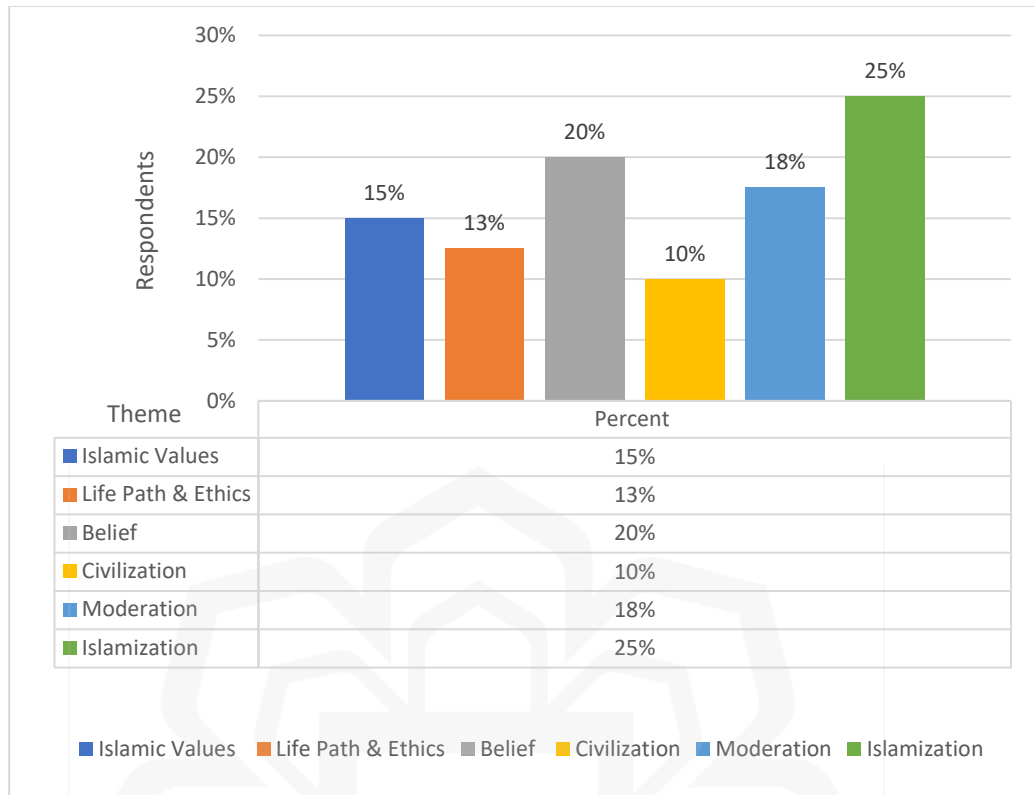


Chart 4.1: Included terms and ideas in the contents of Islamic Culture

Hence, the course of Islamic culture is a collection of teachings of Islam that briefly introduces the different systems of social life, the evident civilization, and the history of this religion to the students. The contents of the Islamic Culture Course have been compiled and edited by specialized and professional committees and these contents have been obtained from many reliable sources. The subject of Islamic culture presents a general picture of Islam that includes all aspects of human life such as beliefs, worship, ethics, social life, economy, politics, and civilization.

Table 4.2: The Role of Islamic Culture on Student Thought

NO	Theme	Count	Percent
1	Reformation	12	30%
2	Psychological and Intellectual Security	5	13%
3	Divine & Religious Rituals	9	23%
4	Intellectual Colonialism	14	35%
Total Respondents		40	100%

Table 4.2 clarifies the response to the question “What is the role of the course of Islamic culture in forming the students' thoughts and Islamization?” 30% of the responses indicated reformation, 13% indicated psychological and intellectual security, 23% indicated divine and religious rituals, and 35% indicated intellectual colonialism, which shows and clarify the impact and rolling of making students’ thoughts related to the course of Islamic culture. In other words, out of 40 respondents, 12 have pointed to reformation, 5 have pointed to psychological and intellectual security, 9 have pointed to divine and religious rituals, and 14 have pointed to intellectual colonialism.

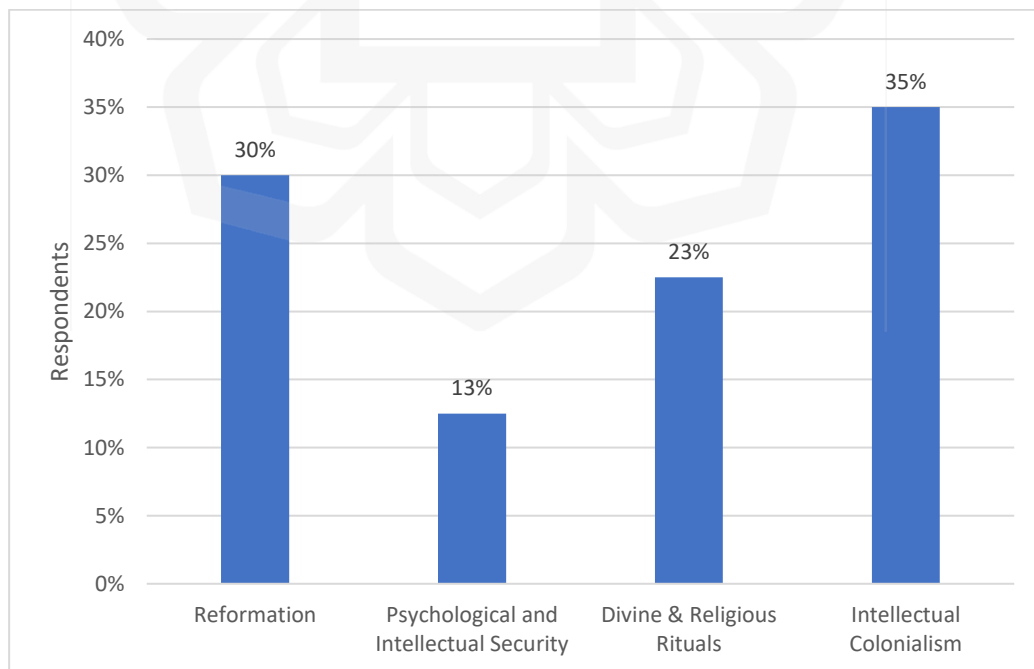


Chart 4.2: The Role of Islamic Culture in Making of Student Thought

To sum up, it can be said that the course of Islamic culture is taught in a good way and with passion, it has an important role in the students' thoughts and Islamization. It has a very positive role in the intellectual and religious part of the students and can have countless effects on the students and society. Basically, by speaking and practicing Islamic culture, every Muslim student gets knowledge about the value and true nature of his Islamic values and has a constructive role in shaping the student's thinking. If the subject of Islamic culture is taught in the way it is intended to be, then it is certain that a student will present to the world that he is proud of his adherence to Islamic teachings and rules in all areas of life.

Table 4.3: Delivering Views of the Lecturers to the Students

NO	Theme	Count	Percent
1	Islamic Thought	9	23%
2	Moderation	13	33%
3	Islamic Spirit	8	20%
4	Comparison of Religions	4	10%
5	Islamic Morality	6	15%
Total Respondents		40	100%

Table 4.3 explains the response to the question “What ideas and thoughts do the Islamic culture teachers deliver to the students during teaching?” 23% of the responses indicated Islamic thought, 33% indicated moderation, 20% indicated Islamic spirit, 10% indicated comparison of religions, and 15% indicated Islamic morality, which demonstrates the delivering views and thoughts of lectures during teaching related to the course of Islamic culture. In other words, out of 40 respondents, 9 have pointed to Islamic thought, 13 have pointed to moderation, 8 have pointed to Islamic spirit, 4 have pointed to the comparison of religions and 6 have pointed to Islamic morality.

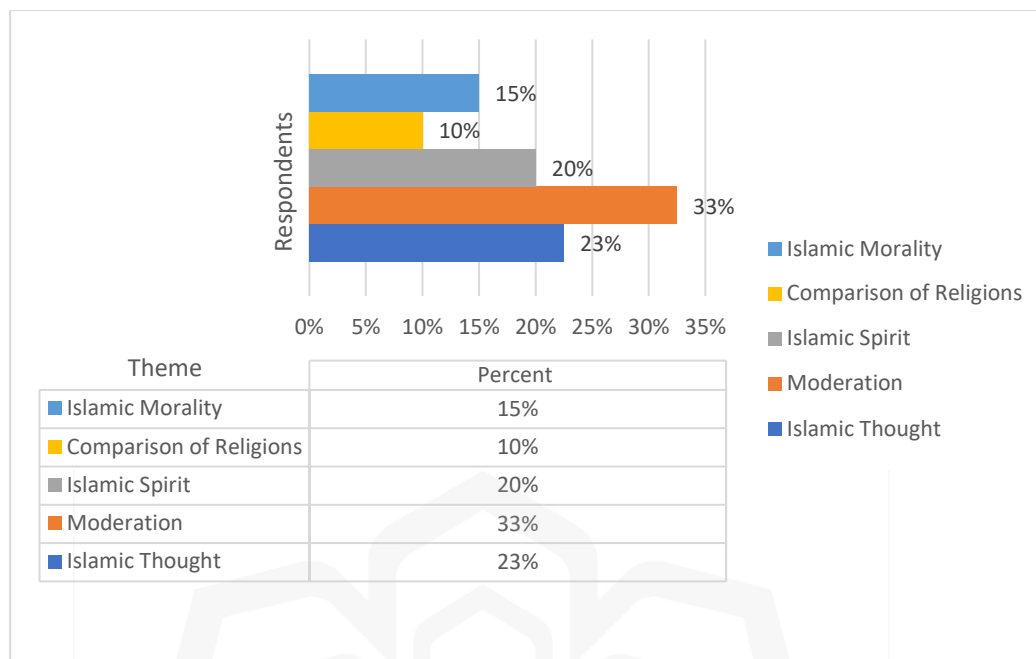


Chart 4.3: Delivering Views of the Lecturers to the Students during Teaching

The Lecturers of the Islamic Culture course convey to the students the true spirit of Islam, which is based on the pillars of perfection, inclusiveness, moderation, divinity, and justice.

Table 4.4: The Contents of Islamic Political System

NO	Theme	Count	Percent
1	Relationship between Islam and Politics	11	28%
2	Human Relations	3	8%
3	Islamic Government	10	25%
4	Political Theories	5	13%
5	Legislation in Islam	1	3%
6	Social Justice	8	20%
7	Islamic Ruler	2	5%
Total Respondents		40	100%

Table 4.4 illustrates the response to the question “The political system of Islam, which is a subject of the course of Islamic culture, and which contents does it contain?” 28% of the responses indicated a relationship between Islam and politics, 8% indicated human relations, 25% indicated Islamic government, 13% indicated political theories, 3% indicated legislation in Islam, 20% indicated social justice and 5% indicated Islamic ruler, which present the contents of Islamic political system related to the course of Islamic culture. In other words, out of 40 respondents, 11 have pointed to a relationship between Islam and politics, 3 have pointed to human relations, 10 have pointed to the Islamic government, 5 have pointed to political theories, 1 has pointed to legislation in Islam, 8 have pointed to social justice and 2 have pointed to Islamic ruler.

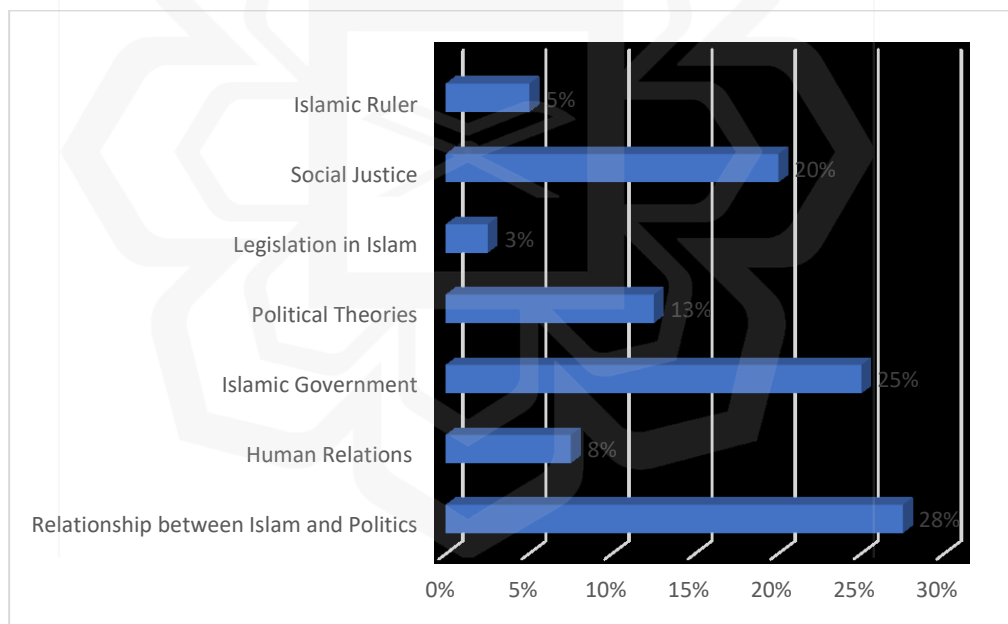


Chart 4.4: The Contents of Islamic Political System

Altogether, the contents of Islamic political system are: Introduction to Islam as a system, the similarities and differences between the Islamic political system and other political systems, the relationship between Islam and politics, the consequences of the separation between Islam and politics, the problems of the Islamic world, and its solution,

political competition with the developed world, justice, security, nation, service, obedience in Islam, the structure of the Islamic government, formations, the way to appoint a leader in Islam, responsibilities and abilities, treaties and relations with the rest of the world, and so on.

Table 4.5: The Inclusion of Political System in Islam

NO	Category	Count	Percent
1	Yes	35	88%
2	No	2	5%
3	Don't Know	3	8%
Total Respondents		40	100%

Table 4.5 shows the response to the question “In your opinion, is the Islamic political system a part of the Islamic systems or not?” 88% of the respondents gave a positive answer, 5% answered negatively, and 8% answered don't know. Based on this, out of 40 respondents, 35 have preferred the inclusion of the Islamic political system in Islamic systems, 2 have indicated disagreement and 3 have presented their unawareness.

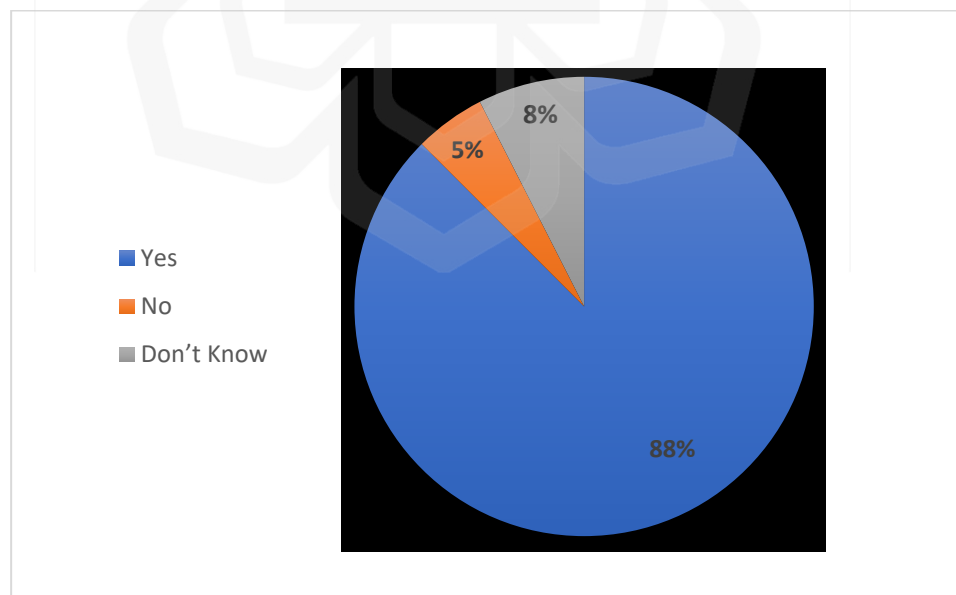


Chart 4.5: The Inclusion of Political System in Islam

Overall, the political system of Islam is an inseparable part of the religion, there are countless reasons for this from the Qur'an and Hadith. The first task of the Messenger of Allah in Madinah was the establishment of the Islamic state and He (SAW) signed many national and international treaties regarding this. It cannot be done that an inclusive and perfect religion like Islam does not pay attention to it. The political system of Islam is not only impossible to separate, but it is more necessary for the stability and survival of the religion of Islam than anything else. In addition, the Prophet's (SAW) biography and numerous evidences of the time of the Caliphs confirm the above claim with complete clarity. Moreover, when humans exist in this world, we need a government structure, because the part of Islamic law, i.e. the rules, cannot be implemented without the presence of the government.

Table 4.6: The Concept of Islamic Teaching Related to Extremism

NO	Category	Count	Percent
1	No	34	85%
2	Yes	1	3%
3	Don't Know	5	13%
Total Respondents		40	100%

Table 4.6 shows the response to the question “Do you think, giving ideas and concepts related to Islamic rules, Islamic thoughts, Islamic teachings and Islamic government gives students the idea of extremism?” 85% of the respondents gave a negative answer, 3% answered positively, and 13% answered don’t know. Based on this, out of 40 respondents, 34 have rejected the idea of extremism in Islamic teaching related to the course of Islamic culture, 1 has indicated agreement and 5 have indicated their unawareness.

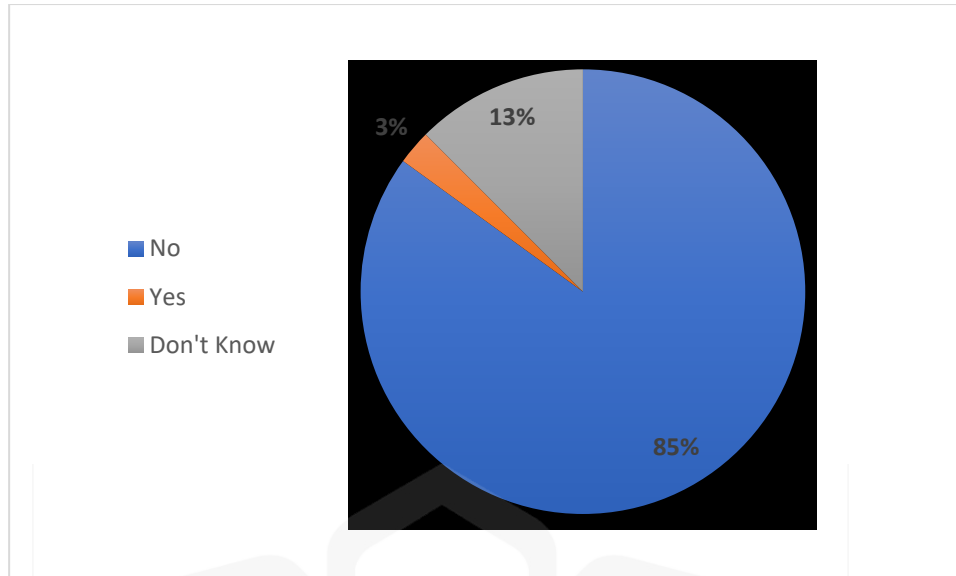


Chart 4.6: The Concept of Islamic Teaching Related to Extremism

In brief, the concept of the Islamic Culture course is not the idea of extremism, but in this way, the students can understand the full meaning of Islam so that they can be safe from the influence of extremism and be sure of the perfection of their religion. In fact, the deprivation of Islamic teachings and theories related to Islamic government leads to the growth of the ideology of extremism because all the rules of the religion of Islam have the concept of moderation, which in no way has scope for extremism. Islamic politics has clarified the rights and responsibilities of the ruler and the condemned, which is based on the principle of consultation (*Shura*) and has bound the ruler's obedience to divine instructions.

Table 4.7: The Existing & other Subjects related to Islamic Culture

NO	Theme	Count	Percent
1	Sufficiency of current contents	29	73%
2	Administrative System	2	5%
3	Ideological Studies	6	15%

4	Other Religions and Sects	3	8%
Total Respondents		40	100%

Table 4.7 explains the response to the question “Are the existing subjects and contents related to the course of Islamic culture sufficient for Islamic culture or not? If your answer is “NO”: In addition to this, what other subjects should be added to it?” 73% of the responses indicated the sufficiency of current contents, 5% indicated the administrative system, 15% indicated ideological studies, and 8% indicated other religions and sects, which show the sufficiency of current subjects besides some other contents related to the course of Islamic culture. In other words, out of 40 respondents, 29 have pointed to the sufficiency of current contents, 2 have pointed to the administrative system, 6 have pointed to ideological studies, and 3 have pointed to other religions and sects.

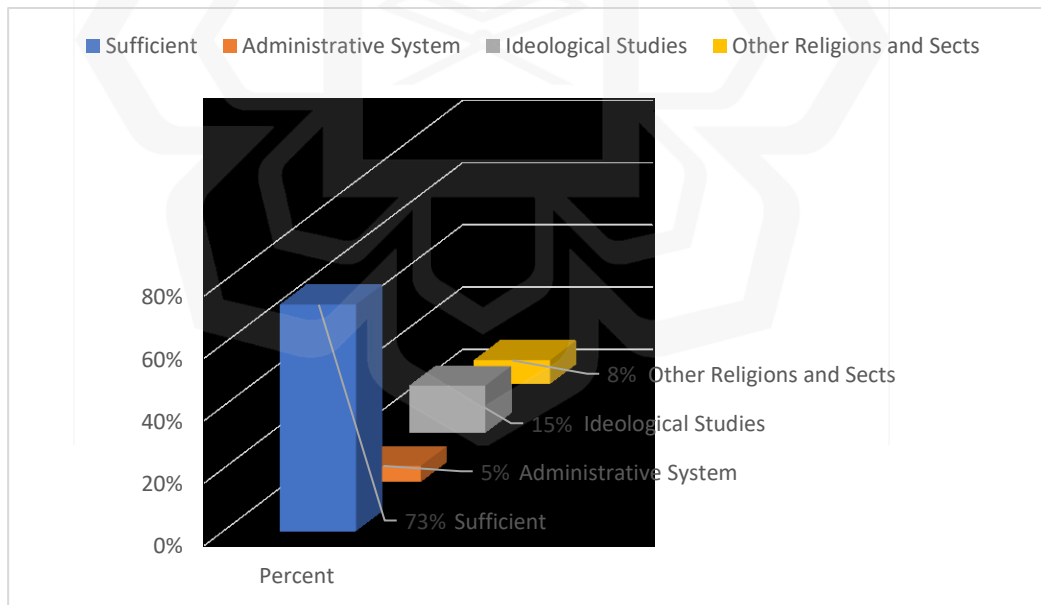


Chart 4.7: The Existing & other Subjects related to Islamic Culture

Table 4.8: The Effects of Islamic Culture on Students

NO	Theme	Count	Percent
1	Good Manners	9	23%
2	Moderation	10	25%
3	Civilized	3	8%
4	Protection of Faith	7	18%
5	Islamic Understanding	11	28%
Total Respondents		40	100%

Table 4.8 explains the response to the question “What is the effect of the contents of Islamic culture on the behaviors and actions of the students?” 23% of the responses indicated good manners, 25% indicated moderation, 8% indicated civilization, 18% indicated protection of faith, and 28% indicated Islamic understanding, which demonstrates the effects of Islamic culture contents on students’ behaviors and actions. In other words, out of 40 respondents, 9 have pointed to good manners, 10 have pointed to moderation, 3 have pointed to civilization, 7 have pointed to the protection of faith and 11 have pointed to Islamic understanding.

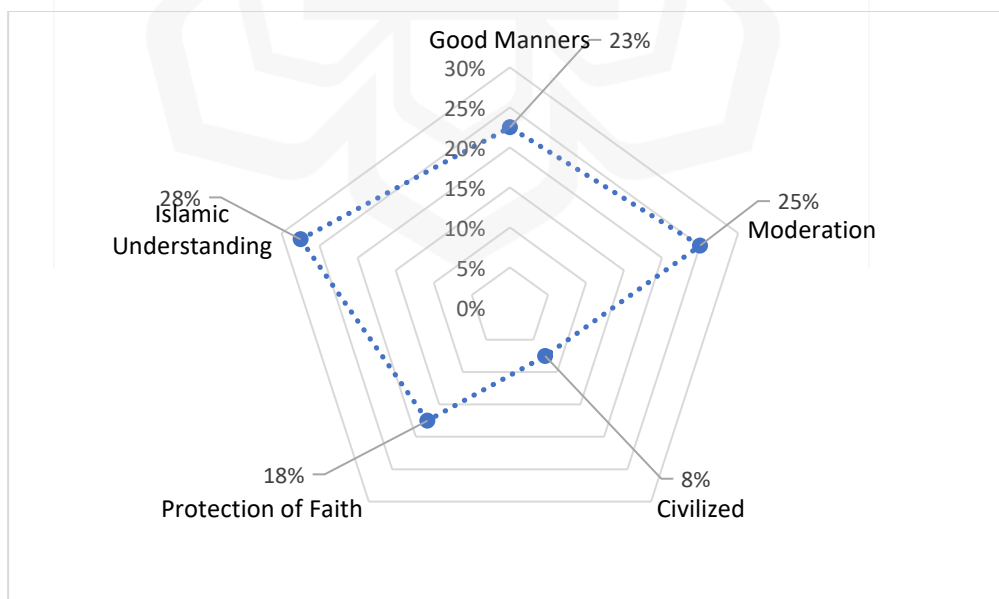


Chart 4.8: The Effects of Islamic Culture on Students

In brief, Islamic Culture course gives every student the basic goal of life, that is, using the content of this course, every student gets the idea of how to use his profession in the service of society and religion in addition to his profession.

Table 4.9: The Concept of Moderation in Islamic Culture

NO	Theme	Count	Percent
1	Consistent with the Quran & Sunnah	25	63%
2	Rejection of Extremism	7	18%
3	Rejection of Negligence	5	13%
4	Don't Know	3	8%
Total Respondents		40	100%

Table 4.9 clarifies the response to the question “Do you think that the course of Islamic culture delivers the concept of “moderation” to the students? If your answer is “Yes”: based on what reasons?” 63% of the responses specified that the course of Islamic culture is consistent with the Quran and Sunnah, 18% indicated rejection of extremism, 13% indicated rejection of negligence, and 8% answered don't know, which clarifies the concept of moderation in the course of Islamic culture. In other words, out of 40 respondents, 25 have pointed to consistent with the Quran & Sunnah, 7 have pointed to rejection of extremism, 5 have pointed to rejection of negligence, and 3 have indicated unawareness.

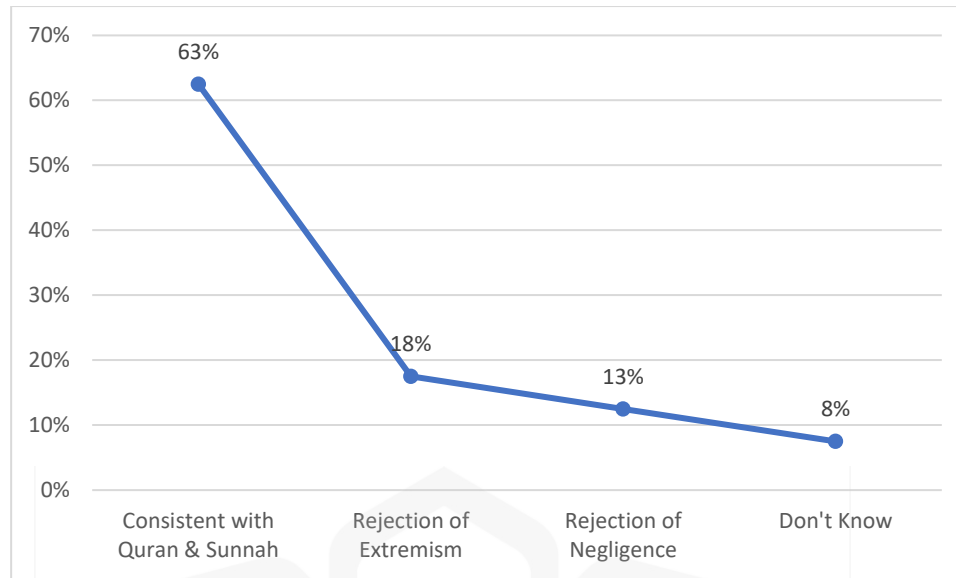


Chart 4.9: The Concept of Moderation in Islamic Culture

Since the content of this course contains the teachings of Islam and the religion of Islam is the religion of moderation, therefore the teaching of culture and its contents reinforce the idea of moderation.

Table 4.10: The Requisite of Islamic Culture in Curriculum

NO	Theme	Count	Percent
1	Yes	37	93%
2	No	2	5%
3	Don't Know	1	3%
Total Respondents		40	100%

Table 4.10 shows the response to the question “In general, in your words, the presence of the course of Islamic culture in the curriculum of Afghan universities is requisite or not?” 93% of the respondents gave a positive answer, 5% answered negatively, and 3% answered don’t know. Based on this, out of 40 respondents, 37 have confirmed the presence of

Islamic culture course in the curriculum, 2 has indicated disagreement and 1 have indicated unawareness.

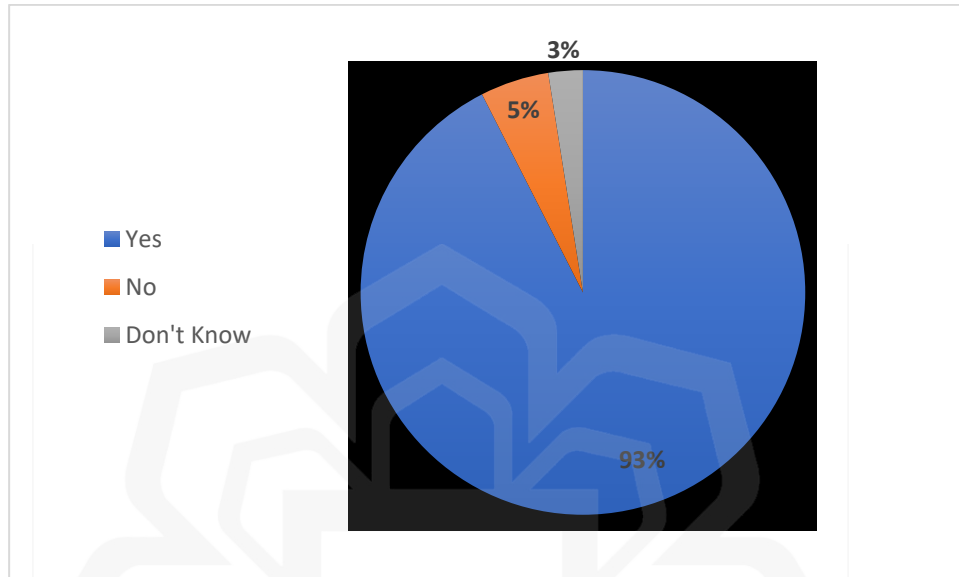


Chart 4.10: The Requisite of Islamic Culture in Curriculum of Afghan Universities

Consequently, the existence of the subject of Islamic Culture is inevitable and necessary, because those students who are engaged in other specializations other than Islamic Studies, must be informed about the necessary rules and guidance of religion.

4.3 SUMMARY

To summarize, the contents of Islamic Culture cover Islamic values, civilization, Islamization, moderation, and the life path of a new generation. Islamic culture has a role in strengthening students' thoughts on psychological and intellectual security, reformation, and intellectual colonialism. In addition, the lecturers of the Islamic culture course deliver the ideas of Islamic thoughts, Islamic spirit, and Islamic morality. Important to realize, that Islamic teachings and the concept of Islamic rules and Islamic governance never give the idea of extremism. Moreover, it is necessary to add more content to the course of Islamic culture such as ideological studies, administrative system, and other religions and sects. The course of Islamic culture has direct effects on students' behaviors to be well civilized, moderated, and willing to Islamic understanding. Indeed, the course of Islamic culture delivers the concepts of moderation among the students and rejects extremism and negligence. Together with, Islamic culture is a requisite course at universities.

CHAPTER FIVE

DISCUSSION OF FINDINGS, RECOMMENDATIONS AND CONCLUSION

5.1 INTRODUCTION

This chapter is divided into three parts. The first part is a discussion of the findings of the research related to the course of Islamic culture in dealing with extremism and religious radicalism. Recommendations are presented in the second part, and finally, the conclusion of the research is presented.

5.2 DISCUSSION OF FINDINGS

A policy document released by the Afghan Institute of Strategic Studies (AISS) asserted that the study of Saqafah al-Islamiyyah (the Islamic political system) at Universities has led to an increase in extremism and radicalization in Afghanistan. Their assertion has sparked debate among people, particularly on social media, and has led to harsh condemnation of individuals.

Once the report was published, Pojhwok New Agency surveyed the public to see whether or not they agreed with the study's conclusions. Hence, 10,000 persons (or 79%) said that the survey was unfounded and backed the study of Saqafah al-Islamiyyah at Afghan institutions.

In fact, these remarks regarding the subject are not new. An ex-Jihadi commander and parliament member named Abdul hafiz Mansoor said in 2016 that mosques and Islamic

culture were the origins of terrorism during a speech in parliament. But at the time, his claim was roundly rejected and condemned.

To further explore the subject, the following questions are posed: What aspects of Islamic culture (Saqafah al-Islamiyyah) should be taught at universities and how should they be taught? Why do certain organizations try to make teaching the subject difficult? Is Saqafah al-Islamiyyah really a catalyst for radicalization? What are the goals of the most recent study by the Afghan Institute of Strategic Studies? These matters are discussed here.

5.2.1 The Reason for Opposition to the Course of Islamic Culture

Foreign cultures have invaded Afghan society, and their media has a direct impact on it. Given the circumstances, it is deemed absolutely necessary to bring religious and Islamic cultural values to the attention of the young generation. The only religious studies course offered each semester that is presented alongside with other courses is the Islamic Culture course. The course is covered in both public and private higher education institutions and universities' curricula. Its purpose is to educate students about the Islamic worldview, the worship of philosophy, the Islamic ethical system, the Islamic political system, the Islamic social system, and Islamic civilization. Moreover, it includes the study of contemporary subjects from an Islamic viewpoint.

The Saqafah al-Islamiyyah research, which supported radicalization at Afghan universities, was found to be an undesirable finding, according to a recent Afghan Institute for Strategic Studies, the study that was done in the universities of Kabul, Nangarhar, and Herat. In actuality, it is a strategy for distracting people from the root reasons of extremism. The claim that Saqafah al-Islamiyyah is a catalyst for radicalization is more of a political and emotive statement than the outcome of an academic investigation.

Some lecturers' criticisms of the subject's contents or any changes made by them may be valid owing to their own political or personal inclinations. Such mistakes are, nevertheless, frequently made in other current study disciplines. However, without logical and rational, blaming the curriculum of the Islamic Culture subject is nothing, but a systematically planned initiative for defaming Islamic values.

The fact that there is no agreed-upon definition of extremism has given everyone the freedom to define it however they see fit. According to the Afghan Institute of Strategic Studies, radicalism is allegiance to one particular faith. The real radicalism and extremism, however, are the distortion and rejection of Islamic society's fundamental principles. It appears that the primary goal of this research is to conceal the causes of actual extremism and terrorism. For the sake of other people's cultural and intellectual values, radicalization, however, entails destroying your own true religious values.

5.2.2 The Most Recent Studies on the Subject of Al- Saqafah Al-Islamiyyah

A research titled "Religious extremism in the Higher Education of Afghanistan" was released by the Afghan Institute for Strategic Studies. The study has examined the lessons from the Saqafah al-Islamiyyah course on the Islamic political system and its effects on students. 373 students and 8 instructors from the universities in Herat, Nangarhar, and Kabul participated in the study. Major conclusions of the study:

- i. Religious extremism among students has grown as a result of the study of Saqafah al-Islamiyyah at Afghan universities.
- ii. According to 92.8% of the students, Islam is one of the most comprehensive religions and everyone should follow it.

- iii. The execution of the Islamic concept known as "to encourage what is good and accepted, and ban what is harmful and rejected" is supported by 88% of the students.
- iv. According to 84.7% of the students, Islam is the finest faith and should be respected in all facets of life.
- v. Islamic caliphate or Islamic emirates are cited as the political structure of Islam by 52.1 percent of students.

After considering the results described above, experts came to the conclusion that the subject is contributing to an increase in extremism and radicalization in Afghan universities. The researchers considered the indications of extreme extremism in the data above. Yet, taking into account the research's findings, a Muslim person or community cannot be accused of extremism and radicalization simply because they uphold and adhere to a religion and view it as their way of life.

Only one question—does Islam have a political system?—was posed to the students in the research. Should Islam be put into practice? Accepting the tenet "to encourage what is good and acceptable, and ban what is bad and rejected" Do you favor an Islamic Caliphate? For any Muslim, the answer to this question is obviously "yes." As the response is an aspect of Islam, it cannot be deemed extremist and the respondent cannot be held responsible. These are simple inquiries that even a person with limited knowledge and education may respond to.

If the survey had been undertaken in a non-Muslim country, the results would have been as stunning. Yet, in an Islamic nation like Afghanistan, it is neither shocking nor reason for concern because it is only natural for every Muslim to be committed to abiding by religious precepts and reaping their benefits in every part of life.

The study's conclusion appears to be based more on a presumptive personal judgment than on scholarly research. The survey's name was given legitimacy by the researchers using a non-academic method. Nevertheless, they utterly failed.

According to the survey, students who held the following beliefs or ideas were radicalized and accused of being extremists:

1. Adherence to the maxim "to enjoin what is good and acceptable, and forbid what is wrong and rejected."
 2. Applying Islamic values to every part of life.
 3. Thinking that Islam is the only religion that is real and best, and that it should only be viewed as a way of life.
 4. Believing in preaching, spreading Islam, and having a strong devotion to Islam.
- While all of the aforementioned subjects are aspects of Islam, it is unclear what their study seeks to accept or deny. The answers would have been positive even if the questions had been posed to those who had not studied Saqafah al-Islamiyyah at universities.

5.2.3 Refutation of the AISS Survey that was done against the Saqafah Al-Islamiyyah Subject

On 4 April 2019, Mr. Abdul Matin Shahidi, a professor at Kabul University, who participated in the unveiling ceremony of the study "Rooting Religious Radicalism in the Higher Education of Afghanistan", says that "this research is not comprehensive, but it is the personal view of some people. When we raise the Islamic caliphate and talk about it, it is not the personal view of a Muslim person to accuse him of being extremist, it is the wish

of every Muslim that Muslims have an Islamic caliphate, we must distinguish between two things. There should be a difference between what Islam presents as the Islamic caliphate and what we get from extremist groups”.

It is challenging to trust the findings that show a link between Saqafah al-Islamiyyah subject and religious extremism because the survey done by the Afghan Institute for Strategic Studies had a lot of mistakes. Below, we present a few illustrations of the errors:

First: The response to the query, "If Islam has a political system, then which system is Islamic?" Considering them Islamic, 45.4% of university students in Nangarhar called them "Emirates" and 9.3% called them "Caliphate." Do you believe that Afghanistan's present governmental system is Islamic, though? A survey conducted at Nangarhar University found that 81.4% of respondents claimed the country was Islamic, 15.5% stated it was somewhat Islamic, and 3.1% disagreed. As a result, the question that arises is, "How is it possible that 54.7% of students at Nangarhar University regard "Emirates" and "Caliphate" as Islamic systems yet 81.4% of students at the same university consider the current government to be an Islamic system?"

Similar problems were found when they surveyed Herat University. "Caliphate" and "Emirates," according to 55.5% of Herat University students, are Islamic states. Nonetheless, just 14.3% of students think that the present administration is not Islamic.

Second: When students are asked, "If you do not consider the current administration to be Islamic, and do you want change in the political system?" the survey's poor standards are shown further. If so, what kind of political system are you interested in? For two reasons, we view the survey question as being non-standardized. First of all, most students won't respond to the question. Hence, if we are trying to accept the premise of survey creators that Saqafah al-Islamiyyah subject leads to religious extremism, a small sample size cannot be regarded as proof or evidence. In all, 75% of respondents left the question unanswered. In the universities of Nangarhar and Herat, 84% of respondents did

not provide a response. As a result of the aforementioned question's answers contradicting those of other questions, the survey is also not standard. For instance, 8.3% of Nangarhar University students don't think the present administration is Islamic. In addition, 55% of them view the terms "Emirates" and "Caliphate" as Islamic. In the meantime, 80% of students at the same university believe that the present administration is Islamic.

But how can someone believe in the existing political system as Islamic if they only regard "Emirate" or "caliphate" to be Islamic? Moreover, when asked "If you do not consider the existing administration Islamic, do you desire change in the political system?" some respondents said that they did. Some said that the "emirate" or "Caliphate" is Islamic. If so, what kind of governmental structure do you favor?

There are many more inaccuracies in the Afghan Institute of Strategic Studies (AISS) survey that are comparable to the ones stated above in addition to the ones already highlighted. As a result, their statement and assertion is ignored.

5.2.4 The AISS Survey's Overlooked Positives

The Afghan Institute of Strategic Studies' survey has some encouraging findings, but regrettably they were not taken into consideration. These are a few instances:

First: According to the 38.3% and 36.5% of students who agree with the idea "to enjoin what is good and accepted, and prohibit what is ill and rejected," respectively, the principle should be put into practice by counsel, lectures, and publications (newspapers, magazines, and social media).

Second: Over half of the students surveyed feel that the government should execute the idea of "enjoining what was good and approved, and forbidding what was bad and

disliked," while fewer than half believe it should be accomplished by armed and preaching organizations.

Third: The survey findings undermine the claim made by some parties that the lecturer on the Saqafah al-Islamiyyah subject will discuss the rebirth of the first Islamic political and governmental system (the Caliphate). According to the survey, 68% of students felt that the "Caliphate" had not been presented as the best alternative.

Fourth: the tolerance and acceptance of students toward the existence of other parties and groupings. If you disagree with the presence of other parties, "how should you handle them?" was one of the survey questions posed by the center. Around 80.2% of students supported the existence of several parties. Few of those who disagreed thought that eliminating the oppositions by violence (3.2%) or propaganda (1.1%) was the best course of action.

5.2.5 Main Findings of the Research

- I. Islamic culture course has a basic role in making students' thoughts for Islamization, by all means, the contents of Islamic culture strengthen the cognition of Islamic understandings, moderation, and protection of faith in students.
- II. To point out, during the teaching of Islamic culture, lecturers deliver Islamic thoughts, comparisons of religions, and Islamic spirituality among students.
- III. According to the contents of the political system of Islam, the result of the findings clarifies that the main contents include; human relations, Islamic government, social justice, and the relationship between Islam and politics. With this in mind, 85% of the respondents reject the concept and idea of extremism related to the course of Islamic culture.

- IV. Related to the inclusion of the political system of Islam, 88% of the respondents agreed to be concluded it in the curricula of Islamic culture.
- V. In the final analysis, 93% of the respondents considered Islamic culture as a requisite course in the curricula of higher education in Afghanistan.
- VI. Related to Islamic Culture, accusing a curriculum of being a systematically planned initiative for defaming Islamic values without logical reasoning can be a hasty and unfounded assertion.
- VII. The Afghan Institute of Strategic Studies considers that faithfulness to one religion is radicalism. But, the truth is, that misinterpretation and rejection of religious values of the Islamic society is the real radicalism and extremism.
- VIII. The course of Islamic culture, which is taught in most Islamic countries, including Afghanistan, in terms of content, creates and strengthens the spirit and the thought of moderation in the young generation of the country.

5.2 RECOMMENDATIONS

This study covers the importance of Islamic culture course in Afghan higher education and identifies the misconception of extremism against the course of Islamic culture. I recommend future researchers related to Islamic culture:

1. To search and find dimensions and factors of extremism, those who claim against Islamic culture course;
2. To find out the true Islamic governance model in the political system of Islam;
3. To search the concept and significance of Islamic culture and threats related to it at international universities of the Islamic world;
4. It is necessary that the Islamic culture course be included as a compulsory subject for all higher education level students of Islamic universities;
5. It is important to organize international conferences about Islamic culture to eliminate the idea of the misconception of extremism and radicalism.

5.3 CONCLUSION

This research clarifies that Saqafah “Culture” is a compilation of the experiences, material, and spiritual accomplishments of human society. The term "Saqafah al-Islamiyyah" refers to all spiritual and material values and possessions in Islam. The subject serves as an illustration of the practical and religious commandments of Islam. As an Islamic nation and as Muslims, we must arrange our lives by all of the moral principles of our faith and Islam. Likewise, it is identified that the contents of Islamic culture have no radical and extreme terms but it delivers Islamic thoughts, Islamic morality, Islamic spirit, and the concept of moderation. Moreover, 93% of the respondents consider Islamic culture as a requisite course in the curriculum at higher education and 84% of the respondents point out the concept of moderation in Islamic culture course and reject the concept of extremism.

In an era of globalization, Afghan society is now dealing with major intellectual and cultural invasions in addition to economic and political invasions. The only means by which Afghan youth may protect their minds and spirits against the invasion of foreign cultural norms is via the teaching of the course of Saqafah al-Islamiyyah. The only way to keep the young generation mindful of their religious knowledge and obligations is through this.

Islamic culture emphasizes moderation and human solidarity. Islam is not only a religion but a way of life that guarantees human dignity guides people on the correct path, and lays the road for real civilization. As a result, those who criticize Islam and Islamic culture are also attempting to harm it, in addition to those in the West. The people who are deeply involved in corruption and inhumane actions are the ones who have the most to worry about Islamic governance and the application of its teaching. They constantly attempt to critique Islamic principles, as well as Islamic institutions of higher education, mosques, and the political system of Islam. With such a situation, Muslims need, especially their young university students, sound intellectual protection, a sound increase in knowledge and

an integrated vision, that guides thought, directs consideration, and immunizes the mind from being caught by incoming doctrines, stray ideas, or conflicting philosophies.



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APPENDIX I

QUESTIONNAIRE

The Significance of “Islamic Culture Course” In Dealing with Extremism: An Educative Analytical Study of Selected Afghan Universities

This research is conducted by Abdul Khaliq Choopan (Matric No: G1929665), a postgraduate student undertaking a master's degree in Islamic Thought and Civilization (by Research), at the International Institute of Islamic Thought and Civilization, IIUM.

The purpose of this questionnaire is to explore the importance of Islamic culture course in higher education in Afghanistan and to clarify the concept of extremism or moderation in the contents of Islamic culture course. Your kind cooperation and views on answering this questionnaire are highly appreciated.

PART A: BACKGROUND INFORMATION

Name: _____

Gender:

Male

Female

University:

Kandahar

Kabul

Faculty: _____

Position:

Lecturer

Student

Education Level (if Lecturer): _____

Year of Study (if Student):

1

2

3

4

PART B: OPEN-ENDED QUESTIONS

1	In your opinion, what terms and ideas does the course of Islamic culture contain?
2	What is the role of the course of Islamic culture in forming the students' thoughts and Islamization?
3	What ideas and thoughts do the Islamic culture teachers deliver to the students during teaching?
4	The political system of Islam, which is a subject of the course of Islamic culture, what contents does it contain?
5	In your opinion, is the Islamic political system a part of the Islamic systems or not? If your answer is “yes”: write the reasons - why?
6	Do you think, giving ideas and concepts related to Islamic rules, Islamic thoughts, Islamic teachings, and Islamic government gives students the idea of extremism? If your answer is “NO”: write the reasons - why?
7	Are the existing subjects and contents related to the course of Islamic culture sufficient for Islamic culture or not? If your answer is “NO”: In addition to this, what other subjects should be added to it?
8	What is the effect of the contents of Islamic culture on the behaviors and actions of the students?
9	Do you think that the course of Islamic culture delivers the concept of “moderation” to the students? If your answer is “Yes”: based on what reasons?
10	In general, in your words, the presence of the course of Islamic culture in the curriculum of Afghan universities is requisite or not? If your answer is “Yes”: Why?

APPENDIX II
LIST OF INDIVIDUAL INTERVIEWEE

No	Name	Faculty	Position	University	Date
1	Prof. Dr. Abdullah Noor-ul-Ibad	Sharia & Law	Lecturer	Kabul	17-Mar-2022
2	Asst. Prof. Dr. Naqib Azimi	Sharia & Law	Lecturer	Kabul	28-Oct-2022
3	Asst. Prof. Ehsanullah Faisal	Law & Political Science	Lecturer	Kabul	30-Sep-2022
4	Asst. Prof. Dr. Mohammad Tahir Sarfraz	Sharia & Law	Lecturer	Kabul	27-Sep-2022
5	Asst. Prof. Dr. Abdullah Haqyar	Sharia & Law	Lecturer	Kabul	10-Oct-2022
6	Asst. Prof. Dr. Mohammad Hasham Wafa	Medicine	Lecturer	Kandahar	2-Oct-2022
7	Asst. Prof. Sayed Ahmad Haed	Education	Lecturer	Kandahar	24-Sep-2022
8	Asst. Prof. Dr. Zia-ur-Rahman Mashkalamzai	Sharia & Law	Lecturer	Kandahar	26-Sep-2022
9	Asst. Prof. Abdul Ahad Zahid	Economics	Lecturer	Kandahar	4-Oct-2022
10	Asst. Prof. Dr. Noor Ahmad Muzamil	Sharia & Law	Lecturer	Kandahar	23-Oct-2022
11	Asst. Prof. Hikmatullah Mulki	Law & Political Science	Lecturer	Kandahar	1-Oct-2022

APPENDIX III

FOCUS GROUPS DISCUSSION

Topic: The significance of “Islamic Culture course” in dealing with extremism: an educative analytical study of selected Afghan universities.

Date: 15 Mar 2022 (Group 1) – 27 Oct 2022 (Group 2)

Venue: Kabul and Kandahar Universities

Participants: 30

Participants Responses

No	Participant / Notes	Keywords	Themes
Group 1	P01: It has a positive role in the religious and intellectual part of the students	Positive role, religion, intellectual part	Intellectual Security
	P02: The political system of Islam is an inseparable part of Islam, the first Islamic state was established in Madinah, and national and international treaties were signed	Political system of Islam, Islamic State, treaties	Relationship between Islam and Politics
	P03: Contents affect the character of the student and society is affected by it	Islamic Culture contents, effect on students, society	Reformation
	P04: Islamic Culture brings positive change in morals	Change, morals	Islamic Morality
	P05: All the rules and guidelines of Islam are based on moderation	Rules, Islam, moderation	Moderation
	P06: Afghanistan needs a student who is educated and trained in the faith of Islam	Afghanistan, student, faith, Islam	Protection of Faith

	P07: Islamic culture is a collection of knowledge about the teachings of the religion of Islam	Islamic culture, collection, teachings, religion	Islamic Knowledge
	P08: Encourages students to recognize responsibility	Responsibility, students	Responsibility
	P09: The political system of Islam clarifies the perspective of Islam in the field of state formation	Perspective of Islam, state formation	Islamic Politics
	P10: Islamic Culture is the answer against extremist movements	Answer, extremist movements	Rejection of Extremism
	P11: Since the last 40 years, the thoughts of our people have come under any kind of non-Islamic beliefs	Thoughts, people, non-Islamic beliefs	Belief
	P12: International issues should be analyzed and then provide contents to the students about the positive and negative directions	International issues, contents, positive and negative directions	Political Theories
	P13: A good example is the golden age of Islam, whose inventions are still mentioned by non-Islamic scholars in their books and research	Example, the golden age, inventions, scholars, research	Civilization
	P14: it is more definitely, should be not only in the university but in all educational institutions	Definite of Islamic culture, all educational institutions	Requisite
	P15: Islam is a comprehensive religion and includes all aspects of life including politics	Islam, comprehensive religion, life, politics	Islamic Understanding
Group 2	P16: Students can understand the full meaning of Islam, in order to stay safe from the influence of extremists	Students, the meaning of Islam, influence, extremists	Extremism
	P17: Islamic Culture finds suitable answers to the doubts of secularists	Suitable answers, doubts, secularists	Comparison
	P18: Those students who are engaged in other specializations other than Sharia, should be informed about the necessary rules of religion	Students, specializations, sharia, rules of religion	Islamic Culture
	P19: It has an important role in the students' thoughts and Islamization	Students, role, thoughts, Islamization	Islamization

P20: If the structure of the political system of Islam is not concluded, then Islam loses the feature of inclusion	Politics structure, conclusion, features of Islam	Inclusion
P21: There are different views in Islam, if the right meaning is not taken from it or if it is not interpreted correctly, then it can have some effects	Islam, views, interpretations, effects	Effects
P22: Not only the thoughts of the students, but also their internal and external actions and words will be confirmed by the principles of Islam and faith	Students, actions, and principles of Islam	Good Manners
P23: Describe the characteristics of an Islamic state and the difference between Islam and democracy	Characteristic, Islamic state, Islam, democracy	Islamic state
P24: The political system of Islam is the part of the religion of Islam that is not only impossible to destroy, but it is more necessary than anything else for the stability and survival of the religion of Islam	Political system, Islam, stability, survival	Relationship between Islam and Politics
P25: The contents of the subject of Islamic culture generally discuss Moderation	Contents, moderation	Moderation
P26: Every Muslim student gets knowledge about the value and true nature of his Islamic values	Muslim student, knowledge, Islamic values	Islamic Values
P27: Politics means to enhance the world and the Hereafter (<i>Al-Akhirah</i>) and we definitely need a government structure	Politics, world, the Hereafter, government	Islamic government
P28: The idea of extremism is never given to students in the case of teaching the main form of religion	Idea, extremism, students, teaching	Teaching
P29: The age of the students is not higher than 20. In order to train them in the Islamic concept, there must be a subject of Islamic culture in the universities	Students age, Islamic concept, the necessity of Islamic culture	Requisite
P30: Being deprived of the ideas related to the Islamic government causes the growth of the ideology of extremism	Ideology, government, extremism	Extremism
P= Participant		

ABDUL KHALIQ CHOOPAN

MAITC

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