

WALKING IN THE LIGHT OF THE QUR'ĀN WALKING WITH THE QUR'ĀN OR WALKING THROUGH THE QUR'ĀN?

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A B S T R A C T

The Qur'ān, for Muslims, is the *Furqān* (Criterion), and as such the Qur'ān should guide Muslims through their life, which means Muslims have to endeavour to walk in the light of the Qur'ān. But for Muslims, the proposition that they should try to walk in the light of the Qur'ān should not be a case of simply following the rules stated by the Qur'ān without internalising them, taking merely following the rules without internalising them as the adequate function of the commitment of faith. Following the rules requires necessary reflection on the situation with the aim of understanding it in order to adequately apply the rules enunciated by the Qur'ān.

This paper puts the matter of walking in the light of the Qur'ān in an entirely different register by arguing that it is primarily a philosophical issue and attempts to draw out some key implications of this view. The paper argues that the primary nature of a Muslim's relationship to the Qur'ān has to be an intellectual one without compromising other forms of this relationship.

Hence, the focus of this paper is on the nature of the relationship one should have with the Qur'ān and not on the belief one should have about the Qur'ān.

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UNCONTROLLED ANGER AND ITS MANAGEMENT

AN INTEGRATIVE APPROACH

AN INTERDISCIPLINARY STUDY IN THE QUR'ĀN, THE *SUNNAH* AND THE CURRENT PSYCHOLOGICAL STRATEGIES

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A B S T R A C T

This paper explores the understanding and amelioration of anger problems as an important mental health issue particularly in the context of religious and cultural milieu. Anger is a worldwide problem and exists in every community in different shapes and forms due to cultural and religious diversity, and subsequently demand for a distinctive approach for each community to heal it. The Muslims worldwide identify themselves with Islamic way of life (*Dīn Islām*) and the anger woe appears to be as common among Muslims as in other communities.

This paper attempts to explore the modern psychological investigations as well as Islamic teachings to present a profound understanding of anger and proposes an integrative anger management programme including anger inoculation and behavioural strategies grounded in the Qur'ān and the *Sunnah* of the Prophet Muḥammad (peace be on him) as well as in modern psychological investigations.

The paper finally recommends the professionals working in the mental health field to include the findings of this paper in their clinical practice as a distinctive strategy.

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ISLAM AND THE WEST

HRH THE PRINCE OF WALES' PERSPECTIVE

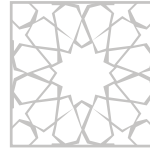
HRH CHARLES, THE PRINCE OF WALES*

ED. & ANNO., ABDURRAHMAAN SAALEH

A B S T R A C T

Islamic teachings preached and practiced by Allah's all Messengers/Prophets, more specifically by the last and final of them Muḥammad (peace be on them all), are premised on freedom of religion, tolerance and peaceful coexistence, which were codified in the very Constitution (known as *Mithāq Madīnah*) of the Islamic State initiated by Muḥammad (peace be on him). It is a known historical fact that Non-Muslims enjoyed these freedoms and flourished under the Prophet's rule as well as under the Rightly Guided Caliphs and later Muslim Caliphs for centuries, yet, non-Muslim opinion leaders, Eastern and Western, ever since Prophet's life belying the facts belligerently opted to wage wars and campaigns of disinformation against Islam. Amidst recent waves of such campaigns, e.g. Clash of Civilisations thesis's hue and cry, imposition of New World Order, Muslim Cleansing in Balkans, and other on-going conflicts like Kashmir, Palestine, Iraq, Afghanistan and Syria, the Crown Prince of UK in his 1993 address at Oxford Centre for Islamic Studies, courageously endorsed the facts, stating if there is much misunderstanding in the West about the nature of Islam, there is also much ignorance about the debt our own culture and civilisation owe to the Islamic world. He called seeing Islam as the enemy of the West, as an alien culture, society and system of belief, a failure that made us to ignore or erase its great relevance to our own history. He, highlighting the fact that level of misunderstandings remains rather growing dangerously high, stressed that it is vital need of the hour that the Islamic & Western Worlds work together to understand each other to build mutual trust, tolerance and respect to live peacefully in an increasingly interdependent world. The Crown Prince, in his PhD (honorary) acceptance speech, in 2006, at Al Azhar University, Cairo, referred to various parts of his address at Oxford and further highlighted the commonalities and hazards between the two civilisations. The degree to which Muslim and Western policy makers are familiar with the historical facts referred to by HRH and the impact that views of the Crown Prince might have on the Western and Muslim policy makers are valid queries for researchers.

* Charles, Prince of Wales (Charles Philip Arthur George) was born on November 14, 1948 at Buckingham



HARVEY G. COX AND DAISAKU IKEDA
*THE PERSISTENCE OF RELIGION: COMPARATIVE
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This book presents a candid conversation or dialogue between two eminent scholars of religion, Harvey Cox (1929–), a former Professor of Divinity at Harvard University and a champion of civil rights movement, and Daisaku Ikeda (1928–), President of Soka University of America and Soka Gakkai International, a Buddhist, New Religious Movement.¹ Having vast academic and

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1. Soka Gakkai is a Japan-based new religious movement based on the Nichiren Buddhist teachings. Nichiren Buddhism is a branch of Mahayana Buddhism based on the teachings of the 13th century Japanese monk born as Zennichimaro but known as Nichiren (1222–1282) and belonged to the schools of so-called 'Kamakura Buddhism.' See, Jacqueline I. Stone, *Original Enlightenment and the Transformation of Medieval Japanese Buddhism: Studies in East Asian Buddhism* (Hawaii: University of Hawaii Press 2003), pp. 239. Combining spiritual activities with social programs, Soka Gakkai International (SGI) is an international Nichiren Buddhist network with over 80 registered constituent organizations in 192 countries. It is arguably the world's largest socially engaged lay Buddhist association. SGI's founder,