American Muslims do face misconceptions, yet their view of the woman as morally dependent, hence socially and politically non-central to issues of Islamic and multicultural education is indeed problematic. How is it plausible for a morally dependent individual to instill the character of an autonomous spiritual and intellectual Muslim who can integrate effectively in a ‘pluralistic’ society? To change the paradigm of moral education dilemmas). Gisela Webb’s articles address the higher education in the US as a whole. The first issue is how to achieve a balance between the belief systems of individuals (often referred to as religion or philosophy) and the US university system, which has traditionally been large, to the point of disregarding the human need for a specific intellectual or cultural environment (Mary El Khateeb’s articles). On the other hand, Muslim and Yahya Emerick’s articles) using the specific instructional material (Abidullah Ghazi and Tazeema Ghazi’s article). The second issue of this edition, how to introduce a discussion on Islamic education from females’ perspectives – only two of the thirteen contributors are males – when females have traditionally been perceived as lacking the full privilege to interpret Islam.

The centrality of Muslim women’s and girls’ education and religious identity (Barazangi and Mohja Khait’s articles) to Islamic education – and even their very contribution to this discussion – may seem clear-cut and perhaps difficult to understand by those whose knowledge of Islam is limited to the perception that males are the only legitimate interpreters of Islamic texts or the perception that females are ‘oppressed by their patriarchal religion’.

Challenges and responses

The challenge facing Muslim educators – and those who would learn or educate others about Islam – is twofold. On the one hand, teaching about religion, particularly about Islam, has been relegated to courses about other worldviews, as areas of study or as religion or philosophy) and the US university system, which has traditiona. This relegation makes ‘religion’ seem as if it were something of the past, neglecting the lived experience of it, even though some, particularly Muslim educators, have made great strides not to let that happen (Sahin Douglas, Audrey Shabbas and Shanifa Alkhatib’s articles). On the other hand, Muslims and Yahya Emerick’s articles) using the specific instructional material (Abidullah Ghazi and Tazeema Ghazi’s article). The second issue of this edition, how to introduce a discussion on Islamic education from females’ perspectives – only two of the thirteen contributors are males – when females have traditionally been perceived as lacking the full privilege to interpret Islam.

The centrality of Muslim women’s and girls’ education and religious identity (Barazangi and Mohja Khait’s articles) to Islamic education – and even their very contribution to this discussion – may seem clear-cut and perhaps difficult to understand by those whose knowledge of Islam is limited to the perception that males are the only legitimate interpreters of Islamic texts or the perception that females are ‘oppressed by their patriarchal religion’.

Challenges and responses

The challenge facing Muslim educators – and those who would learn or educate others about Islam – is twofold. On the one hand, teaching about religion, particularly about Islam, has been relegated to courses about other worldviews, as areas of study or as religion or philosophy) and the US university system, which has traditiona.

This relegation makes ‘religion’ seem as if it were something of the past, neglecting the lived experience of it, even though some, particularly Muslim educators, have made great strides not to let that happen (Sahin Douglas, Audrey Shabbas and Shanifa Alkhatib’s articles). On the other hand, Muslims and Yahya Emerick’s articles) using the specific instructional material (Abidullah Ghazi and Tazeema Ghazi’s article). The second issue of this edition, how to introduce a discussion on Islamic education from females’ perspectives – only two of the thirteen contributors are males – when females have traditionally been perceived as lacking the full privilege to interpret Islam.

The centrality of Muslim women’s and girls’ education and religious identity (Barazangi and Mohja Khait’s articles) to Islamic education – and even their very contribution to this discussion – may seem clear-cut and perhaps difficult to understand by those whose knowledge of Islam is limited to the perception that males are the only legitimate interpreters of Islamic texts or the perception that females are ‘oppressed by their patriarchal religion’.

Challenges and responses

The challenge facing Muslim educators – and those who would learn or educate others about Islam – is twofold. On the one hand, teaching about religion, particularly about Islam, has been relegated to courses about other worldviews, as areas of study or as religion or philosophy) and the US university system, which has traditiona.

This relegation makes ‘religion’ seem as if it were something of the past, neglecting the lived experience of it, even though some, particularly Muslim educators, have made great strides not to let that happen (Sahin Douglas, Audrey Shabbas and Shanifa Alkhatib’s articles). On the other hand, Muslims and Yahya Emerick’s articles) using the specific instructional material (Abidullah Ghazi and Tazeema Ghazi’s article). The second issue of this edition, how to introduce a discussion on Islamic education from females’ perspectives – only two of the thirteen contributors are males – when females have traditionally been perceived as lacking the full privilege to interpret Islam.

The centrality of Muslim women’s and girls’ education and religious identity (Barazangi and Mohja Khait’s articles) to Islamic education – and even their very contribution to this discussion – may seem clear-cut and perhaps difficult to understand by those whose knowledge of Islam is limited to the perception that males are the only legitimate interpreters of Islamic texts or the perception that females are ‘oppressed by their patriarchal religion’.

Challenges and responses

The challenge facing Muslim educators – and those who would learn or educate others about Islam – is twofold. On the one hand, teaching about religion, particularly about Islam, has been relegated to courses about other worldviews, as areas of study or as religion or philosophy) and the US university system, which has traditiona.