**يالجن، مقداد. *دور التربية الأخلاقية الإسلامية في بناء الفرد و المجتمع و الحضارة الإنسانية*. القاهرة: دار الشروق، ١٤٠٣/ ١٩٨٣، ١٢٨ ص.**

Yaljin, Miqdad. *Dawr al-Tarbiyah al-Akhlaqiyyah al-Islamiyyah fi Bina’ al-Fard wa al-Mujtama‘ wa al-Hadarah al-Insaniyyah.* Cairo: Dar al-Shuruq, 1983, 128pp.

**ABSTRACT**

**The Role of Islamic Moral Education in the Development**

**of the Individual, Society and Civilisation**

*دور التربية الأخلاقية الإسلامية في بناء الفرد و المجتمع و الحضارة الإنسانية*

In his introduction, Miqdad Yaljin conveys his concern for the fate of Western civilisation and of people in general in both East and West. He calls for social reform based on sound moral values.

Yaljin addresses the basic characteristics of Islamic moral education before discussing the role of Islamic moral education in the development of individuals e. He also examines the role of such education in the building of community and, more broadly, of human civilisation.

Yaljin discusses the views of ethical philosophers such as Gustave Le Bon and John Dewey on the development of a strong community spirit in complex societies. He examines the Islamic perspective on moral education and its role in community building, and argues that all Muslims should aim for the creation of a moral society and righteous *ummah*.

 In the final chapter Yaljin depicts Islamic moral education in human development and civilisation. He points out that education protects human civilisation from decline and drives it towards greater achievement. He discusses intellectual views on education’s role in civilisation, and draws on Islamic texts for guidance on the highest standards of moral education. In his conclusion, Yaljin calls upon political leaders, education authorities, parents and teachers to place moral education at the heart of educational practice in order to disseminate morality more broadly in the community.

Yaljin has attempted to deal with many moral issues in a concise format, and thus cannot deal with all of them adequately. There is a need for a separate treatment of Islamic and Western moral education, including the discussion of a broader range of Islamic and Western scholars’ views on these matters.

Sahibe Alam Azami Nadwi

Translated by John Peate