

1. *What do you consider to be the most important contribution that your religion has made/ is making/ can make to the common good in a pluralist society?*

The contribution of the Islam in the discussion about virtue and the public welfare follows from the ethical basis of the term. The keystone of the ethical adjustment which raises a universal claim forms in Islam the public welfare. The Islamic theory of ethics follows the idea, that all three religions of the book are aimed at the protection of five basic ethical maxims: protection of religious faith, self-protection (or of the soul), Protection of the mind, protection of the property and protection of the family.

2. *What are your major fields of research that are connected to public theology / public religion?*

The relation of religion and public space stands in the centre of my theological-ethical field of investigation to the contribution of the theology in the establishment of the community in a plural society. Further the role of religious and moral morality norms interests me with the process of ethical reaching the verdict.

3. *What aspects are important to you about the intersection between public theology / public religion and education?*

The essentials in the interaction between theology and public education lie with the double function of the religion to act equally as a Focus of historical experience values of the educational theory and as a central cultural-laden spring of moral judgment education in the society.

4. *Which of your recent publications would you recommend as pre-conference reading for participants of the Nuremberg Forum?*

2013: „Die theologisch-ethische Ausrichtung der Scharia zwischen Gottesrecht und menschlichem Gemeinwohl“. In: *Islam in Europa. Zum Verhältnis von Religion und Verfassung*, EZW-Texte 227, 2013, Friedmann Eißler & Michael Borchard (Hg.), S. 57-77.

2014a: „Volk Israel – Kirche - Umma“. In: *Kirche und Umma. Glaubensgemeinschaft in Christentum und Islam*. Hansjörg Schmid, Amir Dziri, Mohammed Gharaibeh, Anja Middelbeck-Varwick (Hg.), Verlag Friedrich Pustet, Regensburg, S. 172-178.

2014b: „Prophetie und Wahrheit. Der Prophet (saw) und seine Botschaft in außerislamischer Wahrnehmung“. In: *Mohammad- Ein Prophet viele Facetten*, Erdal Torakyan, Mark-Khalil von Bodenstein u. al. (Hg.), LIT-Verlag, Berlin – Münster: S. 301-328.

2014c: „Islam, Gott und Qur’ān. Grundzüge der islamischen Moralität“. In: *Kirche und Schule*, Nr. 172, 41. Jahrgang. 2014, Bischöfliches Generalvikariat Münster: S. 6-13.

2015a: „Die Frage des Seienden vor dem Hintergrund des Averroes Vernunftbegriffs“. In: *Islamische Gelehrte neu gelesen. Jahrbuch des Zentrums für Islamische Theologie der Universität Münster* 3/2014, S. 127-148.

2016: „Ansätze hermeneutischen Denkens in Šāṭībīs Maqāṣid-Theorie“. In: *Islamisches Recht zwischen Theorie und Praxis*, Moez Khalfaoui & Bülent Ucar (Hg.), Osnabrücker Islamstudien, 79-104.

