



IKI
INSTITUTE OF KNOWLEDGE INTEGRATION
IIIT
INTERNATIONAL INSTITUTE OF ISLAMIC THOUGHT



TOPIC

**THE ROLE OF MUSLIM IDENTITY IN MANAGING CULTURAL DIVERSITY
AMONG CIS COUNTRIES: QUR'ANIC APPROACH IN THE LIGHT OF *INNA AKRAMAKUM 'INDA-ALLAH
ATQĀKUM***

Istanbul, 1- 8 August 2022

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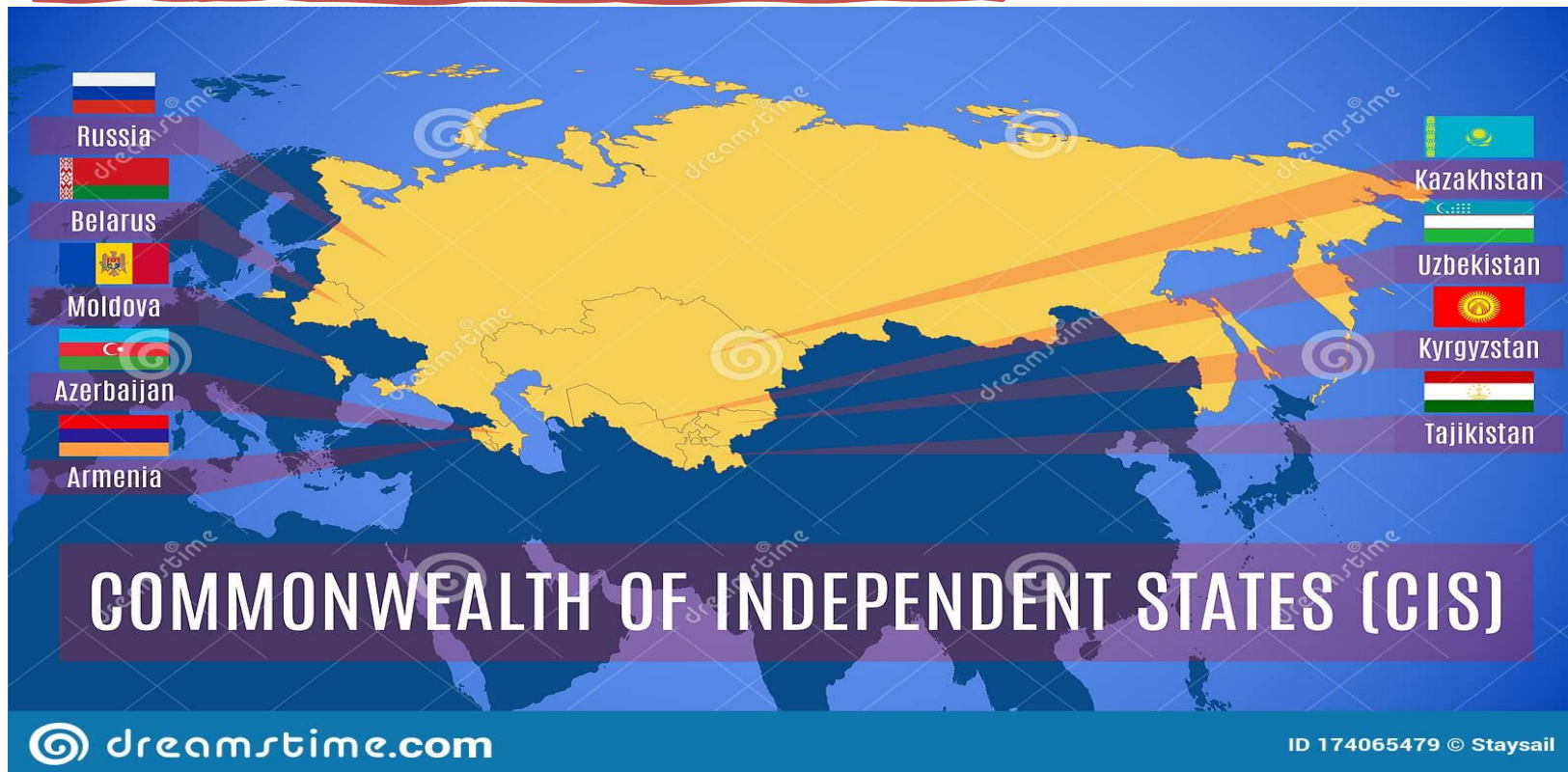
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CONTENT OF PRESENTATION

- ❑ **Introduction**
- ❑ **The Commonwealth of Independent States (CIS) Countries,**
- ❑ **Cultural Diversity,**
- ❑ **Muslim Identity,**
- ❑ **Managing Cultural Diversity in the light of Inna Akramakum ‘Inda Allah Atqākum – CIS Countries**
 - **What is the situation of Muslim Identity in the CIS Countries?**
 - **How to distinguish between Islam and Culture?**
 - **What are the main Qur’anic elements contributing to Muslim Identity?**
 - **How to use *Taqwā* in Managing Cultural Diversity?**
 - **When and How to use Muslim Identity in Managing Cultural Diversity?**
- Conclusion and Recommendations**

CIS COUNTRIES



Country	Agreement/protocol ratified
Armenia	18 February 1992
Azerbaijan	24 September 1993
Belarus	10 December 1991
Kazakhstan	23 December 1991
Kyrgyzstan	6 March 1992
Moldova	8 April 1994
Russia	12 December 1991
Tajikistan	26 June 1993
Uzbekistan	4 January 1992

INTRODUCTION

THE REALITY:

- Today's global society is characterized by its diversity of views, thoughts, feelings, attitudes in relation to the ways its members introduce themselves to each other.
- Religion and culture, the most powerful elements that enable people to develop their identity, play significant role in the management of diversity. They form people's worldview, which enables them:
 - to set boundaries about the identity of their own community; and
 - to build bridges of friendly relationships among themselves and with others.

PROBLEM STATEMENT:

- The management of diversity as far as religion and culture are concerned, has been a great challenge faced by most of the people in their relationships throughout history especially when there are no clear boundaries set between the two.
- The main concern of this study is to discuss how to manage the cultural diversity through the Islamic identity of Muslims, i.e., Muslim Identity, which is manifested by them through their feelings, thoughts, traits, and actions.

INTRODUCTION

QUESTIONS:

- What is the notion of “Commonwealth of Independent States, (CIS)” countries?
- What are cultural diversity and Muslim identity?
- How to manage cultural diversity among CIS countries through Muslim identity?

OBJECTIVES:

- to explore the formation of “Commonwealth of Independent States (CIS),” countries,
- to provide accurate knowledge about the meanings of cultural diversity and Muslim identity,
- to show the appropriate ways used in managing cultural diversity through Muslim identity in the light of the Qur’anic expression *Inna Akramakum Inda Allah Atqakum* (Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you) (al-Hujurāt: 13).

INTRODUCTION

SIGNIFICANCE:

- It attempts to offer convincing findings and suggestions for contemporary Muslim and other communities in relation to the role played by Muslim identity in managing cultural diversity among selected contemporary countries, i.e., CIS countries

SCOPE:

- The Muslim community of the CIS countries characterized by its cultural diversity.

METHODOLOGY:

- The qualitative research method is used in the entire discussion emphasizing the descriptive and analytical methods.

FINDINGS

❖ THE COMMONWEALTH OF INDEPENDENT STATES (CIS) COUNTRIES:

- This term was coined on **December 8, 1991**, after the fall of communist system especially in U.S.S.R. block.
- On **December 21, 1991**, the association was completely established with all its member countries and the city of Minsk in Belarus was designated as its administrative Centre.
- The CIS countries are divided into three groups:
 - ✓ *The first group indicates the Slavic Republics* involving three countries, namely: (1) **Russia (full member)**, (2) **Ukraine (withdrew in 2014)**, and (3) **Belarus (full member)**.
 - ✓ *The second group signifies the Central Asian Republics* consisting of five countries, namely: (1) **Kazakhstan (full member)**, (2) **Kyrgyzstan (full member)**, (3) **Tajikistan (full member)**, (4) **Turkmenistan (associate state since 2005)**, and (5) **Uzbekistan (full member)**.
 - ✓ *The third group denotes the Transcaucasian Republics* including four countries, namely: (1) **Armenia (full member)**, (2) **Azerbaijan (full member)**, and (3) **Georgia (withdrew in 2008)**, and (4) **Moldova (full member)**.

FINDINGS

❖ CULTURAL DIVERSITY:

➤ In its general view, is usually related to people's social and cultural differences in relation to their diverse lifestyle and identity and its aim is to:

1. describe how cultures, groups and societies are diversely structured and how they deal with differences.
2. recommend how cultures, groups and societies should interact within themselves and among each other.

➤ According to Islam, Cultural Diversity is created by Allah (S.W.T.) with the purpose:

1. to benefit and test people. Allah (S.W.T.) says:

﴿...وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ...﴾ (المائدة: 48)

And if Allah had so willed, He would have made you a single people, but (His plan is) to test you in what He hath given you: so, strive as in a race in all virtues..." (al-Maidah: 48).

FINDINGS

2. to engage people in a competition in what is righteous and to refrain themselves from being superior to any other fellow human being. Allah (S.W.T.) says:

﴿وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ﴾
(الروم: 22)

“ And of His signs are the creation of the heavens and the earth and the diversity of your tongues and colors. Surely there are signs in this for the learned.” (ar-Rum: 22).

This verse reminds people to accept their differences pertaining to languages and colors.

FINDINGS

3. to respect and care about one another. The farewell Haj speech of the Prophet (A.S.W.S.) in Mecca addresses diversity:

«يَا أَيُّهَا النَّاسُ أَلَا إِنَّ رَبَّكُمْ وَاحِدٌ وَإِنَّ أَبَاكُمْ وَاحِدٌ أَلَا لَا فَضْلَ لِعَرَبِيٍّ عَلَى أَعْجَمِيٍّ وَلَا لِعَجَمِيٍّ عَلَى عَرَبِيٍّ وَلَا لِأَحْمَرَ عَلَى أَسْوَدَ وَلَا لِأَسْوَدَ عَلَى أَحْمَرَ إِلَّا بِالتَّقْوَى...»

O you people! Indeed, your God is one and your father is one. No Arab has any superiority over a non-Arab, nor does a non-Arab have any superiority over an Arab. Nor does a white man have any superiority over a black man, or the black man any superiority over the white man except the pious (people)....

This Hadith reminds people that their God, Allah (S.W.T.), is One, and their father, Adam (A.S.), is one. They are not allowed to discriminate one another regarding their race, color, region, identity, etc. *Taqwa* makes them differ from one another.

FINDINGS

❖ MUSLIM IDENTITY:

➤ Muslim identity is perceived as a label, which is given to a person (male and female), in two stages of his life:

1. *The first stage denotes his Fitrah* (innate disposition) aspect of life: the natural identity embedded in a person by creation and follows him to this world via birth. So, *Fitrah* identity, i.e., Muslim identity. Allah S.W.T. says:

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفاً فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا...﴾ (الروم: 30)

“So set thou thy face steadily and truly to *al-Dīn* (religion): (establish) Allah’s handiwork according to the pattern on which He has made mankind:...” (al-Rūm: 30)” (

✓ This verse indicates that people’s *Fitrah* is equivalent to *Dīn* (comprehensive way of life assigned by Allah S.W.T.) *al-Islām* (submission and obedience to Allah S.W.T.), which harmonises itself with *Dīn al-Fitrah* (innate way of life by creation).

FINDINGS

The Prophet (A.S.W.W.)'s Ḥadīth:

«كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ، أَوْ يُنَصِّرَانِهِ، أَوْ يُمَجِّسَانِهِ،...»

“Every new-born child is born in a state of al-Fiṭrah (i.e., Islam, that is, to worship none but Allah S.W.T.) and his parents then make him a Jew, a Christian, or a Magian, ...”. This Hadith indicates child's state of Fiṭrah, of Primordial Religion, as a Muslim.

2. *The second stage denotes the situation of a person when he embraces Islam: A person's attachment to Islam makes him to distinguish himself from other fellow human beings. His innate Muslims identity is regained when he consciously and solemnly witnesses that “There is no god but Allah (S.W.T.) and Muhammad (A.S.W.W.) is the Messenger of Allah (S.W.T),” and engages himself in what pleases Allah (S.W.T.) the rest of his life.*

FINDINGS

The Prophet (A.S.W.S.) says:

«مَنْ صَلَّى صَلَاتَنَا، وَاسْتَقْبَلَ قِبْلَتَنَا، وَأَكَلَ ذَبِيحَتَنَا، فَذَلِكَ الْمُسْلِمُ الَّذِي لَهُ ذِمَّةُ اللَّهِ وَذِمَّةُ رَسُولِهِ، فَلَا تُخْفَرُوا اللَّهَ فِي ذِمَّتِهِ» (صحيح البخاري، كتاب الصلاة، ج1، حديث: 391)

“Whoever prays like us and faces our Qibla and eats our slaughtered animals is a Muslim and is under Allah (S.W.T.)’s and His Messenger (A.S.W.W.)’s protection. So do not betray Allah (S.W.T.) by betraying those who are in His protection.”

This Hadith indicates that people’s acceptance of Islam as their way of life, makes them to regain the Muslim identity, which is rooted in their *Fitrah*, as confirmed by the Islamic Sources, al-Qur’an and as-Sunnah.

FINDINGS

- Each CIS country has diverse nature concerning ethnicity, language, religion, and culture, through which people's identity is shaped.
- It is observed that Muslims, who live in the CIS countries come from different cultural backgrounds, which might create conflicts in their day-to-day relationships.
- Muslims are considered as minorities in the CIS countries.
- The Islamic identity shared by all Muslims in the CIS countries plays great role in managing cultural diversity especially among the members of the Muslim community.

FINDINGS

❖ **Managing Cultural Diversity Via *Inna Akramakum 'Inda Allah Atqākum*:**

➤ The following steps are proposed to be used in the management of cultural diversity among Muslims living in the CIS countries:

❑ **STEP 1: Creating an Awareness about the situation of Muslim Identity in the CIS countries, where Muslims are presented:**

- in some countries as **majorities** in some others as **minorities**,
- in some countries as **Sunni understanding of Islam** and in some other countries the **Shi'a interpretation of Islam**,
- in some other countries **both the Sunni** and **Shi'a** understandings of Islam,
- in some countries small groups of Muslims following **the Ahmadiyya** practice of Islam,
- in all countries with a **diverse ethnicity**,
- in most of the countries through **the diversity of Muslim movements** and **sects** that teach Islam according to their understanding, and
- in most of the countries through various **political parties** that interpret Islamic teachings different from other groups.

FINDINGS

□ STEP 2: Muslims should be able to distinguish between Islam and culture, which are different in nature:

- Islam is not culture or civilization or ideology or custom or movement; rather, it is a **comprehensive way of life assigned by Allah** (S.W.T.) to every human soul by creation. Allah S.W.T. says:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا﴾ (المائدة: 3)

This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion (way of life)” (al-Mā'idah: 3). This verse reminds people that Islam is the product of Allah (S.W.T.).

- The reality shows that:
 - ✓ Some people (Muslims and others) perceive **religion** (Islam and other) **prior to culture**,
 - ✓ Some others view **culture** (Muslims and others) **prior to religion** (Islam and other), and
 - ✓ Another group (Muslims and others) **finds no differences** between **religion** (Islam and other) and **culture**.

FINDINGS

□ **STEP 3: Every matured Muslim should know the main elements contributing to their Muslim identity as addressed in the following Qur'ānic verse:**

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ﴾
(الحجرات: 13)

“O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you” (al-Hujurāt: 13).

▪ The main element extracted from this verse are:

- 1. *Universality of the message***, which includes all human beings regardless of their cultural, traditional, civilizational, and ideological differences,
- 2. *The creation of humans in pairs, male and female***, which indicates people's true nature,
- 3. *Nations and Tribes*** are the result of the ***family institution*** built on legal marriage between male and female, and
- 4. *People's honor*** in the Sight of Allah (S.W.T.) depends on their **righteousness**.

FINDINGS

□ **STEP 4: Every matured Muslim should understand and use Taqwā in managing the cultural diversity as addressed in al-Ḥujurāt: 13).**

▪ The message of the Qur'ānic verse shows that:

1. *Taqwā* (righteousness) is **the matter observed by Allah** (S.W.T.), and not the lineage, money, and position,
2. *Taqwā* means that **people should observe the limits of Allah S.W.T.**, the commandments and prohibitions, and adhere to what He commands and refrain from what He forbids.

FINDINGS

- al-Ṭabarī says that the most righteous people in the Sight of Allah (S.W.T.) are neither the one have greatest house, nor those with biggest clan. Rather, they are those who use Taqwā to link between their:
 - *al-Īmān* (firm conviction) in the six articles: (1) Allah S.W.T. (the Almighty Creator); (2) al-Malāikat (the Angels); (3) *al-Kutub* (all Revealed Books); (4) *al-Rusul* (all Messengers); (5) *Yawm al-Ākhir* (the Last Day); and (6) *Qadar Khayrihi wa Sharrihi* - Predestination its good and evil), and
 - *al-'amal al-Ṣāliḥ* (righteous deeds) in the application of the five articles of al-Islām: (1) *al-Shahādah* (witnessing that there is no god but Allah S.W.T. and Muhammad A.S.W.S. is His Messenger), (2) *al-Ṣalāt* (obligatory five daily prayers); (3) *al-Zakāt* (obligatory alms or charity); (4) *al-Ṣiyām* (obligatory fasting); and, (5) *al-Ḥajj* (obligatory pilgrimage to al-Ka'bah for those who can afford it in one's life time], which are the traits that elevate them to the highest level of their being, while dealing with each other.

FINDINGS

□ STEP 5: Muslims in the CIS countries should use the Muslim identity to manage their cultural diversity.

- These can be done in two stages:

➤ *The first stage is related to Muslim's inner-personal identity:*

- ✓ the evaluation of a Muslim's self, which will enable him through Taqwā to manage the cultural diversity that exists in himself as well as those who are related to him in the family circle,
- ✓ his ambition to be the most honored person in the Sight of Allah (S.W.T.) motives him to go through a self-transformation, which enables him to establish the correct Muslim identity that is governed by the teachings of Islam and not culture.
- ✓ his culture values are managed through the process of evaluation as well as Islamization,
- ✓ his *Fitrah* Muslim identity – Islamic identity, allow him to make use of cultural values that do not contradict the teachings of Islam, i.e., the evaluation process of his cultural values will take place.

FINDINGS

➤ *The second stage is related to Muslim's related to Muslim's outer-personality identity:*

- ✓ appropriate knowledge about the cultures of others,
- ✓ to learn from one another how to eliminate cultural conflicts,
- ✓ competing to do righteousness in order to be the most honored ones in the Sight of Allah (S.W.T.), and
- ✓ the cultural diversity can be managed by their Muslim identity, which precedes their cultural identity.

FINDINGS

A writer says that:

Muslims in Russia search for answers to the question of how to live their religion that lead them to multiple worldviews: from visions of a dynamic and cosmopolitan Islam as a path to a modern, consumerist lifestyle, to the idea of a Eurasian space, with its specific blend of local cultures and religions. The wide diversity of these visions shows how conservative views that seem prominent today can take very different and dynamic shapes and how the topic of Islam in Russia offers us a privileged viewpoint to gain a deeper understanding of them.*

CONCLUSION AND RECOMMENDATIONS

CONCLUSION:

The management of cultural diversity among the CIS countries through the Muslim identity adds new insights to the exiting literature on this subject.

RECOMMENDATIONS:

It would be recommended to write on:

1. the Islamic awareness among Muslim youth in the selected CIS countries,
2. the future of Islamic education among the CIS countries, and
3. the perception of non-Muslims about Islam and Muslims in the CIS countries.

THANK YOU VERY MUCH

بارك الله فيكم جميعا

**5th FORUM *of* SCHOLARS
FROM THE CIS COUNTRIES**

The Past and Future of Islamic
Thought in the CIS Countries:
Prospects for Reforms and
Integration of Knowledge

AUGUST 1-8, 2022



Day 1 (August 1, 2022)

Arrival and lodging of forum participants

Day 2 (August 2, 2022)

08.00-09.00	Registration
09.00-11.00	Opening ceremony Recitation of the Holy Qur'an Welcoming speeches (and IKI management) Awarding certificates to students of the IKI Academy
11.00-11.30	Coffee break
11.30-12.30	<i>Keynote speaker: Dr. Anas Al-Shaikh Ali</i> (IIT, United Kingdom)
12.30-14.00	Lunch, prayer and leisure
14.00-15.30	Session 1. Islamic education and knowledge in the CIS area <i>Moderator: Filius Iakhin</i> Bukuri Zejno (Malaysia). Identifying and tackling challenges for a successful future of Islamic education in CIS countries: the case of IKI academy Zilola Khalilova (Uzbekistan). The production of Islamic knowledge in contemporary Uzbekistan: the representation of religion and culture in education Umidakhon Narimanova (Uzbekistan). Contemporary brand management of Uzbekistan Islamic HEIs or Islamic education brand challenges in industrial revolution 4.0 George Sanikidze (Georgia). Studying and teaching Islam in post-Soviet Georgia
15.30-16.00	Coffee break
16.00-17.30	Session 2. Islamic texts and intellectuals <i>Moderator: Elmira Muratova</i> Elvira Kulieva (Germany). Qur'an, culture and translations: broadening the perspectives in studying Muslim texts Elmira Akhmetova (Germany). Methodology of Musa Jarullah (1875-1949) in understanding and exploring the Qur'an within the paradigm of integration of knowledge Leyla Almazova (Russia). Rational justification of the phenomenon of prophecy in Ziyaaddin Kamali's "The Philosophy of Islam", Volume II (1909) Binazir Gasim-zade (Turkey). A comparative study of ideas of Rizaeddin bin Fakhreddin and Hüseyin Avni Konuk on the Legacy of Ibn al - 'Arabi
18.00	Dinner

Day 3 (August 3, 2022)

9.00-10.30	Session 3. Islam, psychology and Muslim identity <i>Moderator: Elmira Akhmetova</i> Hussein Rassool (Pakistan). Islamic Psychology in the Commonwealth of Independent States: current status, trends and prospects
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	Filius Iakhin (Russia). Human symbols and divine signs in psychotherapy and counseling: Islamic discourse
	Fatmir Shehu (Malaysia). The role of Muslim identity in managing cultural diversity among CIS countries: Qur'anic approach in the light of Inna Akramakum 'Inda-Allah Atqākum
10.30-11.00	Zafar Najmiddinov (Uzbekistan). Current religious trends in Uzbekistan
11.00-12.30	Coffee break
	Session 4. Muslim minorities in the CIS countries
	<i>Moderator: Ildus Rafikov</i>
	Eldar Seidametov (Crimea). "Why do the Tatars go away?" or Crimean Tatar emigration to the Ottoman Empire in the end of the 19 th – beginning of the 20 th c.
	Elmira Muratova (Denmark). Crimean Muslims in the digital age: religious meanings and practices
	Svitlana Kaiuk (Ukraine). The Muslim world in the Ukrainian public space of the last quarter of the 19 th century (Kiev center of intellectuals)
	Akif Tahiev (Germany). Prospects for Shia religious education in post-Soviet countries
12.30-14.00	Lunch, prayer and leisure
14.00-15.20	Session 5. Qur'an and integration of knowledge paradigm
	<i>Moderator: Fatmir Shehu</i>
	Ildus Rafikov (Turkey). Qur'an based ethics for artificial intelligence
	Sanjar Abdurakhmonov (Uzbekistan). Political development and Qur'an from perspective of knowledge integration paradigm
	Nasir Danzaria (Nigeria). Integration of knowledge paradigm and its practical application
15.20-15.50	Coffee break
15.50-17.20	Session 6. Islam, women, feminism
	<i>Moderator: Bukuri Zejno</i>
	Gular Gafgazi (Azerbaijan). Azerbaijani Muslim woman during the Tsarism and Soviet period
	Kristina Urullu (Turkey). The role of Muhlisa Bubi's experience for promoting the culture of knowledge and ijihad in modern Tatarstan
	Nataliia Malynovska (Germany). Islamic feminism in Afghanistan
18.00	Dinner

Day 4 (August 4, 2022)

9.00-10.30	Session 7. Muslim scholars and their legacy
	<i>Moderator: Elena Muzykina</i>
	Anar Mustafaeva (Kazakhstan). Mamluk-Kipchak heritage in the formation of the modern Islamic lexical layer
	Kerim Shamshadin (Kazakhstan). The legacy of the great scholar Mubashir at-Tarazi
	Djalaliddin Mirzaev (Uzbekistan). The formation of the Hanafi madhab in Termez
	Meruyert Pernekulova (Kazakhstan). Evolution of Islam in Kazakhstan: through the prism of the spiritual heritage of Khoja Ahmet Yasawi

10.30-11.00	Coffee break
11.00-12.30	<p>Session 8. Islamic historical developments in the CIS countries <i>Moderator: Elmira Akhmetova</i> Galia Kambarbekova (Kazakhstan). Literature and textbooks about Islam in Central Asia of the 19 - early 20th century Zilya Habibullina (Russia). Spiritual Administration of Muslims of the European Part of the USSR and Siberia in the system of international contacts of the USSR Leyla Melikova (Azerbaijan). The role of the Nahda in the transformation of Islamic identity in the South Caucasus from the mid-19th to early 20th centuries Adilya Iulgusheva (Russia). The perception of Islamic art: the case of the post-Soviet Muslims</p>
12.30-14.00	Lunch, prayer and leisure
14.00-15.20	<p>Session 9. Muslim response to present and future challenges <i>Moderator: Elmira Muratova</i> Yelena Muzykina (Kazakhstan). Navigating to the future: futures literacy and Muslim societies Munazbek Zarkulov (Kyrgyzstan). The future of Islamic knowledge and thought in the region Akmaljon Abdullayev (Uzbekistan). The second Islamic revivalism through YouTube in post-Soviet Central Asia</p>
15.20-15.50	Coffee break
15.50-17.20	<p>Session 10. Islam, culture & society <i>Moderator: Ildus Rafikov</i> Almaz Ibraev (Kyrgyzstan). Competition is a significant feature for every Muslim Alina Solnyshkina (Ukraine). Concept of social work in Islam: Ukrainian experience and best social practices and projects Aliy Almukhmetov (Kazakhstan). The concept of social Sunnah (regularity) in Qur'an</p>
18.00	Dinner

Day 5 (August 5, 2022)

9.00-10.30	<p>Workshop 1. IKI research grants program: how to write successful application? <i>Moderator: Elmira Muratova</i></p>
10.30-11.00	Coffee break
11.00-12.30	<p>Workshop 2. Academic Writing and Conference Proceedings <i>Moderator: Elmira Akhmetova</i></p>
12.30-13.00	<p>Closing ceremony Cultural program</p>

A Two-Day Workshop "Muslim Societies and Futures Studies"



The Centre for
Postnormal Policy
& Futures Studies



Day 6 (August 6, 2022)

9.30-10.00	Registration
10.00-11.00	The Three Arguments for Islamic Futures Studies
11.00-12.15	Share History Exercise
12.15-12.30	Coffee and Tea Break
12.30-13.00	Introduction to Futures Studies
13.00-14.30	Lunch & Prayer
14.30-15.00	Introduction to Trends
15.00-16.30	Trends Group Work
16.30-14.45	Coffee & Tea Break
16.45-17.30	Trend Presentations
17.30-18:00	Questions and Reflections on the Day

Day 7 (August 7, 2022)

10.00-10.30	Recap + Introduction to Emerging Issues
10.30-12.00	Emerging Issues Group Work
12.00-12.15	Coffee & Tea Break
12.15-13.00	Emerging Issues Presentations
13.00-14.30	Lunch & Prayer
14.30-15:00	Introduction to Scenarios
15.00-16.30	Scenarios Group Work
16.30-16.45	Coffee & Tea Break
16.45-17.00	Scenarios Presentation
17.00-17.30	Wrap Up, Last Word, What's Next?

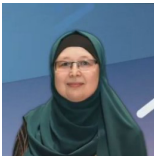
Bio-data



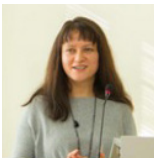
Akmaljon Abdullayev is a PhD candidate at the University of World Economy and Diplomacy (UWED) in Tashkent, Uzbekistan. His research focuses on collective activism in Central Asia. He has participated in many international conferences and received research awards including Marie Curie RISE Horizon 2020, CSSA and completed Brown International Advanced Research Institute as well as the ReSET of the HESP Program. He holds BA degree from the UWED, MA degree in Political Science of the OSCE Academy in Bishkek and received a MLitt degree in Security Studies of the Middle East and Central Asia from the University of St Andrews. Akmaljon has been providing consultancy services for projects implemented by international organizations in Uzbekistan.



Sanjar Abdurakhmonov is a PhD Student at the Institute for Research of Youth Issues and Training Prospective Personnel under Agency of Youth Affairs of the Republic of Uzbekistan. He is also a student in the Postgraduate Certificate of Islamic Studies Program at the Institute of Knowledge Integration (IKI) Academy, Georgia. Abdurakhmonov was previously employed in the Department of Social Sciences at Jizzakh State Pedagogical Institute (JDPI; 2012-2014, 2018-2022); a journalist; a freelancer Policy Analyst at Central Asian Analytical Network, USA (2016-2017), and an Independent Researcher at Research Center "Knowledge Karavan", Uzbekistan (2018-2021).



Elmira Akhmetova, PhD, a Tatar scholar from Russia, is a Senior Fellow at the Freiburg Institute for Advanced Studies (FRIAS), the Albert Ludwig University of Freiburg, Germany, and the Alexander von Humboldt Fellow. She also serves as Director for Academic Affairs at the Institute of Knowledge Integration (IKI) Academy, Georgia. Akhmetova was previously employed in the Department of History and Civilization at International Islamic University Malaysia (IIUM; 2015-2021); Adjunct Associate Professor at the University of South Australia (2018-2021); a Research Fellow at the International Institute of Advanced Islamic Studies (IAIS) Malaysia (2013-2016); and a lecturer at the Kazan State University (1996-1997) in Russia.



Leila Almazova, PhD, is an Associate Professor at the Department of Islamic Civilization Studies at the Kazan (Volga Region) Federal University, Tatarstan, Russian Federation. In 2010-2011 she spent an academic year at the University of Michigan (UofM) as a Fulbright scholar. In 2017 she received Grant "Algarysh" from the Government of the Republic of Tatarstan and worked at the UofM on her project devoted to post-Soviet Islamic education in Tatarstan under the guidance of Professor Alexander Knysch. In 2015-2018 she served as a member of the Executive Board of Central Eurasian Studies Society (CESS). Starting

in 2019 she works as an expert for the project «Religious Tolerance and Peace» (European Commission, Brussels, Belgium). Her research expertise is in Muslim philosophy, Islamic education, and Islam in the Russian Federation.



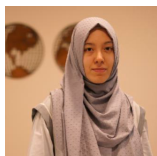
Aliy Almukhametov, PhD in Philosophy, is an Associate Professor at the Department of Religious Studies of the Egyptian University of Islamic Culture "Nur-Mubarak", Kazakhstan. He has more than 50 publications and works as a consultant for PhD students at the Egyptian University of Islamic Culture Nur-Mubarak.



Nasir Danzaria is a PhD candidate at Federal University Dutsinma Katsina State, Nigeria. He has a Master's degree in Curriculum and Instructions from Umaru Musa Yar'adua University Katsina State, Nigeria. He is currently a student at Institute of Knowledge Integration (IKI) Academy and also works at Education Resource Center, Katsina, where he specializes in book and article review, open peer article review and evaluation. He is a member of Nigeria Association of Teachers of Arabic and Islamic Studies, Muslim Students' Society of Nigeria, Curriculum Organization of Nigeria, International Education and Resource Network (IEARN) and Nigerian Union of Teachers.



Gular Gafgazi, PhD, is Head of the Department of International Relations of the Institute of Oriental Studies named after academician Z.M. Bunyadov of Azerbaijan National Academy of Sciences. She is also a lecturer at the Azerbaijan State Pedagogy University. She is also involved in the Program Arabic language for non-Arabic speakers.



Binazir Gashim-zade is a PhD student at Ibn Haldun University in Turkey. She graduated from the Theology faculty (Marmara University, 2018). She defended her MA thesis under the title "Najmuddîn Dâye's Views on Politics" (Ibn Haldun University, 2021). Her major research topics include Sufism and Islamic political thought. Working as a manager at IKI Academy, Gashim-zade also works as graduate education and activities coordinator at ILEM (Scientific Studies Association). She also continues her academic and literary translations and editorial activities in Russian, English, and Turkish.



Filius Iakhin, PhD, is the Head of the Bashkortostan Regional Branch of the Association of Psychological Assistance to Muslims (Russia), an Associate Professor at the Institute of Knowledge Integration (IKI) Academy (Georgia), and a private psychologist (counselor). He was previously employed as Senior Lecturer at the International Islamic Academy of Uzbekistan (2020-2021), Associate Professor at the Bashkir Institute of Social Technologies (2011-2012, 2018-2019, 2021-2022); Associate Professor at the Law Institute of the Bashkir State University

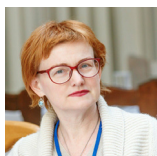
(2006-2013); Assistant Professor at the Ufa State Oil Technical University (2009-2010, 2011-2012); Assistant Professor at the Legal Faculty of Russian Peoples' Friendship University (2001-2005).



Almaz Ibraev, PhD, is a President of the International Development Institute in the Kyrgyz Republic. In 2006 he got MA degree in Public Administration from the Academy of Public Administration under the President of the Kyrgyz Republic. For six years he worked as the rector of the International Kuwait University. For more than 20 years, he has been actively involved in the implementation of various social programs to provide material, medical and food assistance to the poor, orphans, pensioners and the disabled. Ibraev plays a personal part in translating the Holy Qur'an and many other books. He is fluent in Kyrgyz, Russian, Arabic and English.



Adilia Iulgasheva graduated from St. Petersburg University of Culture and Arts with a degree in Cultural Studies. She was a Ph.D. student at the Institute of Oriental Manuscripts of the Russian Academy of Sciences. She has completed the Arabic language course in Tunisia. For several years she worked as an Assistant professor at the Institute of Oriental Manuscripts in the Middle East Department and the Department of Manuscripts and Documents, and also taught Arabic at the European University of St. Petersburg. In 2020, she defended her master's thesis at the University of Granada (Spain). Since June 2021, she is a student at the Institute of Knowledge Integration (IKI Academy).



Svitlana Kaiuk, PhD, is an Associate Professor of History of Ukraine at Oles Honchar Dnipro National University and Head of the Department of History at the Dnipropetrovsk regional branch of the Junior Academy of Sciences of Ukraine (JAS). She is a co-organizer of international projects on historical memory. Her research interests involve the history of southern Ukraine, the Ukrainian-Ottoman border, the Tatar and Turkish components of Ukrainian history, the Muslim world of Ukraine. She is a member of the International Platform of Researchers of Eastern Europe (PIEES Turkey, Sakarya) and the International Association of Humanities (MAG).



Galiya Kambabekova, PhD, a Kazakh scholar from Kazakhstan, is a Senior Lecturer and Head of the Iranian studies department at the Al-Farabi Kazakh National University Oriental Studies Faculty Middle East and South Asia Department. She also attends a governmental science project "The translation and research of new sources about the ethnopolitical history of Golden horde" (2021-2023). Kambabekova was previously employed as a senior fellow at Oriental Studies Institute after R. Suleymenov Republic of Kazakhstan (2004-2017), an expert for

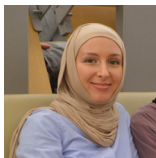
Muslim manuscripts at the National Library of Republic of Kazakhstan (2009-2012), science advisor and expert for Muslim manuscripts at Central Science Library Republic of Kazakhstan (20012-2015).



Zilya Khabibullina, PhD, is a Senior Research Fellow of the R.G. Kuzeev Institute for Ethnological Studies – a Subdivision of the Ufa Federal Research Centre of the Russian Academy of Sciences. Her research interests involve Islam in Russia, anthropology of Islam, movement and mobility in the Islamic world, cyber-religion, religious studies, and museology. Khabibullina was previously employed as Director of the branch of the National Museum of the Republic of Bashkortostan (2020-2021); Senior Research Fellow at Project Research Department of Peter the Great Museum of Anthropology and Ethnography (Kunstkamera) Russian Academy of Sciences (2019-2020); Associate Professor at the Bashkir State Pedagogical University named after M. Akmulla (2018-2021); Head of the Precious Metals Fund at the Museum of Archeology and Ethnography (2007-2013) in the Republic of Bashkortostan.



Zilola Khalilova, PhD, is a Post-Doctoral Fellow at the Beruni Institute of Oriental Studies Academy of Sciences of Uzbekistan. Her research deals with the Islamic education in Soviet and post-Soviet Uzbekistan oriented on studying the activity of Islamic educational institutions, the Islamic pedagogy, the role of Muslim females, Muslim students' life particularly addresses the social history of Muslim culture and research on reading primers and school textbooks and questions of Muslim identity. She had research stays at ZMO, Berlin (2019) and Indiana University (2018) and has been working on research projects (The Institute of Knowledge Integration (2021), PEER Research Network (2022)).

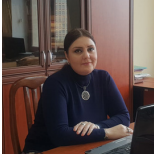


Elvira Kulieva is an instructor at the Institute of Knowledge Integration (IKI) Academy (Georgia), where she teaches two courses on Ijtihad, Renewal and Modernity in Contemporary Islamic Thought and Muslim Intellectual History. She also writes her PhD dissertation focusing on modern history and contemporary use of Russian Qur'an translations and works as a research fellow at the University of Freiburg (Germany). She has Master degrees in Islamic Studies from Hamad Bin Khalifa University (Doha) and Civilizations studies from Ibn Haldun University (Istanbul). Her research interests include Quranic studies, Sufism, Islam and Science, and Orientalism.



Nataliia Malynovska, PhD, is a Senior Lecturer in the Department of National Security and Political Science at the National University «Ostroh Academy» (since 2017); a project manager of IIIT lectures series for CIS countries / Institute of Knowledge Integration (since 2021). She is an External Senior Fellow at the Freiburg Institute for Advanced Studies (FRIAS), the Albert Ludwig University of Freiburg in Freiburg,

Germany (2022). She was a delegate of the program "Open World" in Washington, USA (2018); a Research Fellow in the Istanbul Foundation for Science and Culture in Istanbul, Turkey (2017). She is the author of the book "Women's Emirate? Female politicians of the Muslim world (in Ukrainian, 2021).



Leyla Melikova, PhD, an Azerbaijani scholar from Azerbaijan, is an Associate Professor in the Department of History of Religion and Social thought, Institute of Oriental Studies named after academician Z.M. Bunyatov of Azerbaijan National Academy of Sciences (ANAS). Her main research interests in Islamic studies are concentrated in the field of formation and development of religious thinking, the history of Islamic reformism, ideological and religious-philosophical aspects of religious movements in Middle East countries, as well as in Azerbaijan. She obtained her PhD from ANAS in 2008, and she is the author of two monographs as well as several dozen articles, many scientific translations of books in the field of Islamic thought, and a scientific editor and reviewer of several books on the ideology of nationalism in the Muslim world.



Djalaliddin Mirzaev, PhD, a scholar from Uzbekistan, is an Associate Professor at the University of Termez and a Senior Fellow at the Imam Termizi International Research Centre. He was previously employed at the Eurasian Research Institute as Visiting Research Fellow (2015-2016). Mirzaev has an internship as part of grants in research centres in Germany (DAAD, 2005, 2009), INTAS (2006-2008). He also worked at the Termez Archaeological Museum as a senior researcher.



Elmira Muratova, PhD, is a research fellow at the Aarhus University in Denmark and a Director for Research & Grants at the Institute of Knowledge Integration (IKI) Academy (Georgia). Muratova was previously employed in the Department of Political Science and International Relations at Taurida National University/Crimean Federal University (2005-2021). She has been a visiting fellow at the University of Kansas (2005-2006), University College London (2007-2008), Humboldt University in Berlin (2011), and Charles University in Prague (2018). In 2009-2014 she provided policy analysis and consultations to the OSCE High Commissioner on National Minorities. Her major research topics include Crimean Tatars, ethnic and religious relations in Crimea.



Anar Mustafayeva, PhD, is an Associate Professor of the Department of the Middle East and South Asia (Al-Farabi Kazakh National University, Kazakhstan). She was a Research fellow at Türkiye Bursları (Turkey, 2017); KFAS (Korea, 2018-2019) and participated in different projects funded by the Ministry of Education and Science of the Republic of Kazakhstan such as "Islam in modern Kazakhstan: the essence and results of religious revival" (2012-2014), "Religious education in a

changing world: innovative Kazakhstan and a thinking nation" (2015-2017), "The Lexical fund of the Mamluk-Kipchak language (based on the 14th-century manuscript "Kitab Bulgat al-Mushtaq")" (2021-2023).



Yelena Muzykina, PhD, is a Fellow at the Centre for Postnormal Policy and Futures Studies (CPPFS) and a certified futurist. She also serves as a trainer at the Academy of Public Administration under the President of Kazakhstan and a consultant for public, state, and private organizations, including educational institutions. Her academic interests focus primarily on futures studies and postnormal times as well as religious and Islamic studies, sociology, comparative studies, education, and Islamic finance. She has published over 50 articles in English and Russian, some books and chapters, and does the intensive translation of books and different materials for training, teaching, and public use.



Zafar Najmiddinov, PhD, is an Assistant Professor at the Department of Humanities in Namangan Institute of Engineering and Technology in Uzbekistan. He received his PhD degree from Tashkent Islamic University in 2008. Previously he had the Fulbright Visiting Fellowship (Princeton University, 2012-2013), the Gerda Henkel Scholarship (The Centre for Advanced Studies Sofia, 2016-2017) and the OCIS-Chevening Fellowship (Oxford Centre for Islamic Studies, 2017-2018). His main research focus is on medieval Islamic jurists from the territory of modern Uzbekistan.



Umidakhon Narimanova is a PhD Candidate at the Academy of Public Administration under the President of the Republic of Uzbekistan. She is the Scholar of the "UMID" ("HOPE") Foundation of the President of the Republic of Uzbekistan to support the education of talented youth abroad. In 2006 she won The Best Paper Award in Marketing & corporate management and became a Winner of the IV scientific-practical conference of young specialists studied at foreign universities abroad. Throughout her career, Umidakhon has worked in local and international higher education management and administration, as well as an associate professor of business subjects.



Meruyert Pernekulova is a Senior Lecturer at the Oriental Studies Faculty of Al-Farabi Kazakh National University. She also serves as Head of the Indian Studies Department under the Middle East and South Asia Department. In 2010-2011 Meruyert completed an internship at the Central Institute of the Hindi Language in New Delhi, India. In 2014, she received her Master's degree in humanities at Al-Farabi KazNU. In 2013, she underwent a scientific internship at the University of Amsterdam organized by the Eurasian Perspective Center under the guidance of

Prof. Zifa-Alua Auezova. Currently, she is a PhD scholar at Al-Farabi Kaz-NU and her scientific interests include literature, linguistics, philosophy, culture, and religions of Asian countries.



Ildus Rafikov, PhD, is the Managing Director of IKI Academy and Deputy Executive Director at Maqasid Institute. He holds a PhD from ISTAC/IUUM in Philosophy, Ethics and Contemporary issues with a special interest in Islamic economics, banking and finance, history and education. He also holds a Chartered Professional Certificate in Islamic banking and finance from the International Centre for Education in Islamic Finance (INCEIF), Kuala Lumpur and a bachelor's degree in Communications from IUUM. Rafikov has written and published several academic articles in indexed and non-indexed journals on economic methodology, speculation, scarcity, sustainability, financial crises, banking and finance, reform in education from historical and contemporary perspectives.



Hussein Rassool, PhD, is a Professor of Islamic Psychology, Consultant and Director of the Riphah Institute of Clinical and Professional Psychology/ Centre for Islamic Psychology (Pakistan). He has a PhD in Psychology and Education (University of London), MSc in Health Education, BA in Psychology, Cert. in Counselling, and Certificate in Supervision & Consultation. He is currently a student at the Institute of Knowledge Integration Postgraduate Certificate. He has been a visiting professor of psychology of addiction and mental health at the University of Sao Paulo, Brazil. His previous experience was as a Senior Lecturer at the Department of Addictive Behaviour & Psychological Medicine, St George's Hospital Medical School (University of London), England where he developed many unique academic programmes.



George Sanikidze, PhD, is a Professor of the Ilia State University and Director of the G. Tsereteli Institute of Oriental Studies at the same University. His research topics include medieval and modern history of Islam, history and politics of the Middle Eastern countries (especially Iran) and of the Caucasus, East-West interactions. G. Sanikidze has been working as a visiting scholar at Paris-Sorbonne-III and Paris-Sorbonne-IV Universities, University of California - Berkeley, Universities of Hokkaido and Osaka, Japan. G. Sanikidze is the author up to the academic works. His works are published in Georgia, France, Japan, USA, Holland, Turkey, Iran, etc.



Eldar Seydametov, PhD, is an Associate Professor of the Department of History of the Crimean Engineering and Pedagogical University named after Fevzi Yakubov in Crimea and Head of the Crimean Scientific Center of the Institute of History named after Sh. Mardzhani of the Academy

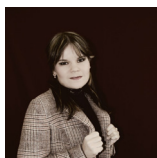
of Sciences of the Republic of Tatarstan. He writes on various topics related to the Crimean Tatars' history and culture, including topics of mass emigration, diaspora and cultural heritage.



Kerim Shamshadin, PhD, is a Head of Scientific Research Institute named after Abu Hanifa at Nur-Mubarak University (from 2008), a member of the Council of scientists/ulama at the Spiritual Administration of Muslims of Kazakhstan. In 2001-2018 he was a Vice-rector of the Egyptian university for Islamic cultures "Nur-Mubarak". He is the author of about 200 publications (including 8 books) devoted to the history of Islam in Kazakhstan and the legacy of scholarly theologians.



Fatmir Shehu, PhD, an Albanian scholar, is an Associate Professor at the Department of Usul al-Din and Comparative Religion (RKUD), Abdulhamid Abusulayman Kulliyah of Islamic Revealed Knowledge and Human Sciences (AHASKIRKHS), International Islamic University Malaysia (IIUM) (2007-present). He is also an instructor at the Institute of Knowledge Integration (2021 – present). Besides, he holds the position of Deputy Director at the International Institute for Muslim Unity (IIUM), IIUM, (2021-present). He has served as Head of the Department of Usul al-Din and Comparative Religion (RKUD), IIUM (2017). His research interest is in Islam and others, Inter-Religious Dialogue, Qur'anic and Sunnah Studies, Comparative Ethics, Muslim and Western Scholarship in Comparative Religion, Ethnic & Minority Studies, Cultural Studies, Orientalism and Peace & Tolerance.



Alina Solnyshkina is a scholar and practical social worker from Dnipro (Ukraine). She is a winner of a research stipend for Mandel Center Alumni of the Ukrainian Summer Programs and studying social and psychological aspects of genocide and social aid for the victims of genocide (2022). She has also been awarded an IKSAD Science Award in 2021 (Turkey). In 2021 she was a participant in the International Staff Training Week of Middle East Technical University (Erasmus+). In 2010–2011 she participated in the Program British Council "Active citizens". In December 2010 –January 2011 she had a scientific internship at the University of Bass-Normandy in Caen (France).



Akif Tahiev, PhD, is a Research Fellow at the Max Planck Institute for the Study of Religious and Ethnic Diversity (Göttingen, Germany) and a research and teaching assistant in the Department of Private International Law and Comparative Law at Yaroslav Mudryi National Law University (Kharkiv, Ukraine). He is also a Visiting Fellow at IWM (Vienna, Austria). Previously Akif has been Visiting Fellow at the University of Vienna. He holds a PhD in Law from Yaroslav Mudryi National Law

University with a thesis on Shia Islamic Law and its specifics. His wider research interests include Shia Islam, Minorities, Islamic Law, Comparative Law and Legal History.



Kristina Urullu has a Bachelor's Degree in Oriental Studies with a specialization in Korean History (Institute of Practical Oriental Studies), and a Master's Degree Research Student at the Religious Studies Department (Seoul National University), Seoul, South Korea. She is a freelancing Korean Honorary Reporter (2022) (Korean Culture and Information Service (KOCIS)) and a student at the IKI Academy (Institute of Knowledge Integration).



Munazbek Zarlykov, a scholar from Kyrgyzstan, has obtained a bachelor's degree in Fundamentals and trends of Islam from World Islamic Science and Education University (Amman, Jordan), and a master's degree in Theology from Kyrgyz National University. He serves as a Lecturer at Central Mosque in Bishkek. Zarlykov was previously employed in the Theology faculty at Osh state university (2016-2020), an assistant of vice-Mufti Kadyr Malikov (2021-2022), and a Research Fellow in Al-Umma Religion Organization (2022).



Bukuri Zejno, PhD, is a scholar from Albania. She received her B.A (hons) from IIUM in Communication, Human Sciences and her M.A. and Ph.D. from IIUM in Education. She has worked for more than three years as an Assistant Professor at the Department of Fundamental and Inter-Disciplinary Studies, Kulliyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia, teaching courses such as, "Creative Thinking and Problem Solving", "The Islamic Worldview, Knowledge and Civilization", as well as, the course of "Family Management and Parenting". She is also an instructor at the Institute of Knowledge Integration. She has written papers in the field of Education, ethics of using technology, plagiarism, women's participation in education and work, educational policy and academic integrity, etc.