

# Conference Programme

**III FORUM OF CIS SCHOLARS  
FROM REVEALED KNOWLEDGE  
AND SOCIAL SCIENCES FACULTIES**

**ISLAMIC INTELLECTUAL THOUGHT  
IN THE CIS COUNTRIES**

Past, Present *and* the Way Forward

Istanbul, Turkey  
1 October – 6 October 2019



International Institute of Islamic Thought





# Conference Programme

Welcoming and registration, October 1, 2019

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Day 1, October 2, 2019

07:00-08:00 Breakfast

08:00-09:00 Registration

Moderator:

Dr. Mykhaylo Yakubovych

*PhD, Director of the Centre for Islamic Studies,*

*The National University of Ostroh Academy, Ostroh, Ukraine*

09:00-10:00 Opening ceremony

Recitation of the Holy Quran

Welcoming speech by *the vice-president of IIIT* Dr. Ahmad Totonji

10:00-11:30 First session

Dr. Damir Mukhetdinov

*First Deputy Chairman of the Religious Board of Muslims of the Russian Federation*

*Rector of the Moscow Islamic Institute, Executive Secretary of the Muslim*

*International Forum*

The Neo-Modernist Perspective on the Development of the Russian Theological School

Dr. Viacheslav Polosin

*Doctor of Philosophy and political science, Chairman of the Scientific Educational*

*Center Al-Wasatiyah-Moderation*

Islamic thought in Russia: Al-Wasatiyah

Dr. Ildus Rafikov

*Researcher at ISTAC/IIUM*

School education for Muslim Children in the 21<sup>st</sup> Century CIS Countries:

A Transdisciplinary Approach

11:30-12:00 Coffee break

12:00-13:30 Second session

Dr. Elmira Akhmetova

*Assistant Professor at Department of History and Civilization, International Islamic University Malaysia (IIUM), Adjunct Associate Professor at University of South Australia*

*The Ittifaq Movement among the Russia's Muslims in the Beginning of the Twentieth Century: The Ideas of Abd Rashid Ibrahimov*

Dr. Eldar Seidametov

*Associate Professor of the Department of History, Crimean Engineering and Pedagogical University, Head of the Crimean Scientific Center of the Institute of History named after Mardzhani Sh., Academy of Sciences of the Republic of Tatarstan*  
*Cult of the saints in the works of the Tatar ulama-Jadids in the late XVIII – early XX cc.*

Dr. Leyla Melikova

*Ph.D. (Philos.), Associate Professor, Head Scientist Researcher, Azerbaijan National Academy of Science, Institute of Oriental Studies named after academician Z.M.Buniyatov, Department of History of Religion and Social thought*

*The Role and Influence of Ideas of Muslim Unity on the Azerbaijani intellectual elite in the late 19 and early 20th centuries*

13:30-15:00 Lunch, prayer and leisure

15:00-16:30 Third session

Dr. Mykhaylo Yakubovych

*PhD, Director of the Centre for Islamic Studies, The National University of Ostroh Academy, Ostroh, Ukraine*

*Crimean Scholar Abu l-Baqa' al-Kafawi (1619 – 1684) and his Contribution to Islamic Sciences*

Dr. Shukri Seytumerov

*Research fellow at the Crimean Scientific Center of Institute of History of Sh. Marjani Academy of Sciences*

*Epigraphic Monuments of the Crimean Tatars are as the Marker of Transformations in Self-Consciousness of the People*

Dr. Alime Apseliamova

*Candidate of Political Sciences, Associate Professor of the Department of Social and Humanitarian Disciplines, Dean of the Faculty of Philology*

The intellectual thought of the Crimean Tatars in the first half of the twentieth century: the scientific heritage of Bekir Choban-Zade

16:30-17:00 Coffee break

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Day 2, October 3, 2019

07:00-09:00 Breakfast

Moderator:

Dr. Elmira Akhmetova

*Assistant Professor at Department of History and Civilization, International Islamic University Malaysia (IIUM),*

*Adjunct Associate Professor at University of South Australia*

09:00-10:00

Dr. Anas Al-Shaikh Ali

*Academic Advisor of IIIT*

Emerging Challenges for Muslim Societies

10:00-11:30 First session

Dr. Elmira Muratova

*Senior Lecturer of Political Science at Taurida National University (Crimean Federal University) of Simferopol*

'Traditional Islam' in Crimean Tatar discourse and politics

Dr. Leila Almazova

*Associate professor in the Department of Oriental, African and Islamic Studies at the Federal University of Kazan in the Volga region of Russia*

Intellectual Debates in Relation to the Opening of the Bolgar Islamic Academy (Tatarstan, Russian Federation, 2017)

Dr. Zilia Khabibullina

*Ph.D. in History, Senior Researcher of the Department of Religious Studies, R.G. Kuzeev Institute for Ethnological Studies – a Subdivision of the Ufa Federal Research Centre of the Russian Academy of Sciences, Senior Researcher of the Peter the Great Museum of Anthropology and Ethnography (Kunstkamera) Russian Academy of Sciences, Associate Professor of General History and Cultural Heritage of the Bashkir State Pedagogical University named after M. Akmulla*

Formation of Islamic education in post-Soviet Bashkortostan: The main stages, programs and results

11:30-12:00 Coffee break

12:00-13:30 Second session

Dr. Zorina Kanapatskaya

*PhD, associate professor, The Belarusian State Pedagogical University named after Maksim Tank, Minsk, Belarus*

Islamic Education in Belarus: Historical Background and Present State

Dr. Farid Asadullin

*Head of Science & Public Relations Department of Russia mufties council, Senior research fellow of Institute of Oriental studies in Moscow*

Moslem contribution to historical development of Moscow

Dr. Abesalom Aslanidze

*PhD (Doctor of Philosophy), specialist of the Niko Berdzenishvili Institute of Batumi Shota Rustaveli State University, Regional Coordinator of the State Agency For Religious Issues*

For the Place of Islam in Georgia in the 20-ies of The Twentieth Century

13:30-15:00 Lunch, prayer and leisure

15:00-16:30 Third session

Dr. Ibragimgadzhi Abdulaev

*Director, Nusantara Center, Humanitarian Pedagogic College, Dagestan, Russia*  
Integration of knowledge and educational reforms in early 20-century Dagestan

Dr. Gapur Oziev

*Assoc. Prof. Dr. at International Islamic University of Malaysia (IIUM)*

The role of the mosque in achieving reconciliation between the Sufi and Salafi movements: Ingushetia as a case study

Dr. Seyfulla Rashidov  
*Professor, Izmail State University of Humanities, Ukraine*  
Sufism in modern Dagestan: Said-afandi al-Chirkavi

16:30-17:00 Coffee break

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Day 3, October 4, 2019

07:00-09:00 Breakfast

Moderator:

Dr. Gapur Oziev

*Assoc. Prof. Dr. at International Islamic University of Malaysia (IIUM)*

09:00-10:00

Dr. Shuruq Naguib

*Lecturer in Islamic Studies in the Department of Politics,*

*Philosophy and Religion at Lancaster University*

Shaikh Abussuud and Qur'anic Commentary

10:00-11:30 First session

Dr. Aliy Almukhametov

*Associate Professor, Department of Religious Studies of The Egyptian University of Islamic Culture "Nur-Mubarak"*

Measures to prevent youth extremism in Kazakhstan

Dr. Shamshadin Kerim

*Professor, Doctor of philology, Head of scientific research Institute named after Abu Hanifa at Nur-Mubarak University, Almaty, Kazakhstan*

The relevance of the study of the heritage of Kazakhstani Islamic scholars

Dr. Gulnar Nadirova

*Senior researcher of Eurasian Research Institute (Khoja Akhmet Yassawi International Turkish-Kazakh University), Doctor of Philology, Professor of al-Farabi Kazakh National University*

Sheikh Khoja Zunnun Zupinov: fate and mission

11:30-12:00 Coffee break

12:00-13:30 Second session

Dr. Ramil Adygamov

*Candidate of historical Sciences, associate Professor, Vice-Rector for scientific Research of Bolgar Islamic Academy, senior researcher of the Department of history of religions and social thought at the Sh. Marjani Institute of History*  
Issues of Islamic law in the written heritage of Sh. Marjani

Dr. Marek Dziekan

*Head of the Department of Middle East nad North Africa, University of Łódź, Poland*  
Musa Jarullah Bigiyev's views on shi'a and shi'i response

Dr. Marek Moroń

*Lecturer of the Jagiellonian University in Kraków; Kraków, Poland at the Centre for Comparative Studies of Civilisations*  
Participation of Polish Muslim Intellectuals in life of Poland as a nation and state in XX and XXI century

13:30-15:00 Lunch, prayer and leisure

15:00-16:30 Third session

Dr. Imanutdin Sulaev

*Doctor of Historical Sciences, Professor of the Chair of Russian history of the Faculty of History of the Dagestan State University*  
Sharia as an ideological weapon in the ideas and deeds of Nazhmuddin Gotsinsky (1859-1925)

Dr. Almaz Ibraev

*PhD of political science, Director of International education and research center. Bishkek, Kyrgyz Republic*  
Power of education in restructuring the human mentality and unifying society

Dr. Olga Pavlova

*Ph.D. in Pedagogy, Chairman of the Association of Psychological Assistance to Muslims, Associate Professor at the Department of Cross-Cultural Psychology and Psychological Problems of Multicultural Education, Moscow State University of Psychology and Education*

Islamic theology in the context of professional training of psychologists who provide psychological assistance to Muslims

16:30-17:00 Coffee break

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Day 4, October 5, 2019

07:00-09:00 Breakfast

Moderator:

Dr. Elmira Muratova

*Senior Lecturer of Political Science at Taurida National University  
(Crimean Federal University) of Simferopol*

09:00-10:00

Dr. Beddy Ebnou

*Director of Institute for Epistemological Studies Europe, Brussels, Belgium*

Epistemology - an Islamic Perspective

10:00-11:00 First session

Dr. Sharofiddin Ashurov

*Assoc. Prof. Dr. at IIUM Institute of Islamic Banking and Finance (IiBF), International  
Islamic University Malaysia*

Future Prospect for Islamic Education in Commonwealth Independent States: A  
Historical Perspective and a Blueprint for the Development of Islamic Educational  
Institutions

Dr. Yelena Muzykina

*Research Fellow at the Qazaq Research Institute for Futures Studies, Senior Lecturer at  
Narxoz University, Almaty, Kazakhstan*

How to Get to the Preferable Path?

11:00-12:00 Closing session

Suggestions, open discussion and protocol of intent

12:00-12:30 Coffee break

12:30 City tour with lunch



**Dr. Abesalom Aslanidze**

PhD (Doctor of Philosophy), specialist of the Niko Berdzenishvili Institute of Batumi Shota Rustaveli State University,  
Regional Coordinator of the State Agency For Religious Issues

**For the Place of Islam in Georgia in the 20-ies of The Twentieth Century**

The article discusses the issues of religion in Georgia in the 20s of the 20th century, when religion, in our case Islam, used to be the shield for various political powers or countries trying to pursue their own interests in the region. Memed-Beg Abashidze and Takhsin Khimshiashvili's letters on this issue are discussed in this article.



**Dr. Alime Apseliamova**

Candidate of Political Sciences, Associate Professor  
of the Department of Social and Humanitarian Disciplines,  
Dean of the Faculty of Philology

**The intellectual thought of the Crimean Tatars in the first half  
of the twentieth century: the scientific heritage of Bekir Choban-Zade**

The report is dedicated to the work of the famous Turkologist, poet, teacher, professor Bekir Choban-Zade. He is one of the most mysterious and controversial figures of the Crimean Tatar intelligentsia. He is called "the man from the legend." A person with a very bright and tragic fate. He was born in 1893 in the city of Karasubazar. He received a brilliant education abroad and held a Ph.D. degree. In 1920 he returned to the Crimea and became involved in the socio-political life of the region. In a difficult post-war and post-revolutionary environment, B. Choban-Zade proved himself as a patriot of Crimea, advocated for the preservation of the Crimean Tatar language and the development of culture and traditions. The 1920s-30s were the years of government Soviet formation, the period of the formation of the political system in the USSR, and new national politics. B. Choban-Zade becomes an active public figure with a principled civic position. He dealt with issues of the Crimean Tatar public education. As a professor at Baku University he studies the classification of Turkic languages, folklore of Turkic peoples, explores the heritage of oriental scholars and writes a lot (one of the most famous poetic diaries "Sounds of a pipe"). Also he is actively involved in translating the Crimean Tatar alphabet into Latin script. In 1937 he was shot. The contribution of the professor to the development of Crimean Tatar and world science, his life path and work has not been fully studied.



**Dr. Aliy Almukhametov**

Associate Professor, Department of Religious Studies  
of The Egyptian University of Islamic Culture “Nur-Mubarak”

**Measures to prevent youth extremism in Kazakhstan**

Extremism among youth continues to grow every year, and together with it also the urgency of a problem of prevention of extremism increases. It is connected with the fact that extremism gets all new and new forms. And measures which are taken on its prevention not always are effective. The youth as the most socially unprotected group of the population which is most of all giving into external influence is the most active objects of extremist activity. Social and material vulnerability, maximalism in estimates and judgments, psychological immaturity, considerable dependence on others opinion – here are some of the reasons, allowing to speak about a possibility of easy distribution of the radical ideas among youth.

Fight of youth toward extremism and radicalism has to be collective and uncompromising. If not to bridle, not to control this process, not to reduce tension, the younger generation simply has no future because of extremism and radicalism – the phenomena contrary to the positive, productive development of every society. In order to solve this task, the youth has to consolidate. Definitely, each country has its national interests and priorities which should be respected. However, there are also global requests which demands consolidation of the potential capacity of modern youth. Life has to be saturated and intellectually rich. The attractive ideas have to be born directly among young people. Therefore we have to make active intellectual responsibility of youth to present calls.

The relevance of this subject is defined by the scale of a problem of distribution of extremism among youth and the need of studying the reasons for this phenomenon for successful counteraction. For this reason, scientific and practical measures for the prevention of extremism among youth are extremely necessary and significant.

Counteracting extremism and terrorism cannot be effective without interaction between social structures and power in all countries. Only this partnership can confront the menace hanging over the world. A special role is given to the family, all educational institutions, the media, traditional religious organizations, artists, scientists, etc. It is necessary to create a unified educational space in which information countermeasures against extremism and terrorism would be the priority in the process of education of young people. Existing methods of working with young people, aimed at the prevention of extremism and terrorism, are not sufficiently effective. There is a demand for new psychological and pedagogical technologies to identify extremist tendencies of the individual.

The theoretical basis of our study is the works of Kazakh, Russian and foreign scholars dealing with this issue. Based on the material studied, the conclusions were drawn according to which the causes of the emergence and spread of religious extremism are social, economic and spiritual crises, such as a sharp decline in the standard of living, material inequality, fear of the future, problems with employment, as well as education, including religious. Based on the findings, the authors developed a model for opposing religious extremism and terrorism. In general, the data obtained can be used to create programs to counter extremism and terrorism, to prepare counter agitational for lectures in such disciplines as religious studies, history, political science and sociology of religion.



**Dr. Almaz Ibraev**

PhD of political science, Director of International education and research center. Bishkek, Kyrgyz Republic

**Power of education in restructuring the human mentality and unifying community**

Kyrgyzstan is a multiethnic country, populated with people of various religions and confessions. Today, Sunni Muslims make up about 80% of the population of Kyrgyzstan, followed by Christians at 12%. The population of Christians can be divided up into Russians, who are Orthodox, and Germans, who are Lutherans, plus some Catholics. A small percentage of the population are Buddhist or Jewish. There's also a lot of different Islamic movements within country that need to come to united point of view for keeping peace and best co-existing.

Throughout the twenty years of Kyrgyzstan's independence, society has undergone significant political and economic changes and become more diverse. The process of adaptation to new forms of life, pluralism and diversity required great efforts from the Jogorku Kenesh (parliament) of the Kyrgyz Republic, the Government of the Kyrgyz Republic, governmental institutions, civil society, religious organizations and citizens of the country. In these conditions, everyone has had to face real challenges, in the light of existing risks and threats. There is still no real recognition of and respect for freedom of choice and religious self-determination, and pluralism and diversity have not yet become a value of the wider population. Stratification in society, human rights violations, unfavorable conditions and discrimination are threats to establishing a culture of respect for human rights and stability in the country.

We are so value our freedom and peace. In term of saving those valuable achievements we urgently ought to take serious measures to prevent any attempts to shake fragile it. But, what is the real instrument of this kind? No governmental restrictions, neither economical improvements. Only education, true respect and efforts to understand each other could be effective measures to accomplish that goal.



**Dr. Damir Mukhetdinov**

First Deputy Chairman of the Religious Board of Muslims  
of the Russian Federation Rector of the Moscow Islamic Institute,  
Executive Secretary of the Muslim International Forum

**The Neo-Modernist Perspective on the Development of the Russian Theological School**

This article is devoted to understanding the neomodernist perspective for further development of Islamic theology in Russia. The author carries out a conceptual analysis of the very idea of "perspective", gives a general description of "Islamic neomodernism" and substantiates the theoretical claim of neomodernism to determine the prospects for development of Russian theological school. The article pays attention to the peculiarities of neomodern interpretation of traditions, history and renovation. The basic principles of neomodernist hermeneutics are emphasized. Productivity of the neomodern approach for understanding of conditions of existence of local tradition and revealing of its actual content is shown. Theoretical presentation is supplemented by an indication of the current practical results of Islamic neomodernism in book publishing, research and educational spheres. In conclusion, the author considers neomodern thought as one of the most important sources of the program of religious renewal of Russian Islamism.



**Dr. Eldar Seidametov**

Associate Professor of the Department of History, Crimean Engineering and Pedagogical University, Head of the Crimean Scientific Center of the Institute of History named after Mardzhani Sh., Academy of Sciences of the Republic of Tatarstan

**Cult of the saints in the works of the Tatar ulama-Jadids in the late XVIII – early XX cc.**

Jadidism as a social and political and intellectual movement among the Turkic Muslim people of the Russian Empire in the late 19th and early 20th centuries is considered in many researches. In recent decades many works have been published showing the influence of Jadidism onto the religious, intellectual, social and political life of the Muslim population of Russia. At the same time the question of the attitude of the Russian ulama-Jadids to the cult of the saints, which was spread among the majority of Turkic-Muslim people, is not widely investigated.

Prominent representatives of this movement - Gabdennasyr Kursavi, Shigabutdin Mardzhani, Galimadzhan Barudi, Rizaetdin Fakhretdinov, Musa Bigeev - were supporters of innovative ideas in the interpretation of Muslim religious doctrine. The peculiarity of their appeal was the rejection of innovations in religion and a return to the Qur'an and Sunnah, as well as the opinion of the companions of the Prophet Muhammad. They opposed many traditions that existed among the people and, in their opinion, contradicted the doctrines of Islam, primarily against the cult of saints, which was especially revered among ordinary people. Kalam was condemned and innovations in the cult sphere were not welcomed: charging for reading the Qur'an, saying a prayer, and performing any rituals. At the same time, they encouraged achievements in the field of mutual relationship between people (economic, political, international relations, trade deals, participation in companies, publishing newspapers, teaching secular sciences, etc.). Such behavior of the Tatar ulama, on the one hand, contributed to the enforcing of Islamic cultural values, and on the other hand, enabled new ways for Russian Muslims to organic familiarization to the achievements of world civilization. All this allows to consider them to be outstanding representatives of Islamic enlightenment in the late 18th and the early 20th centuries, who thoroughly analyzed a new vision of the development of Muslim intellectual tradition.



**Dr. Elmira Akhmetova**

Assistant Professor at Department of History and Civilization,  
International Islamic University Malaysia (IIUM),  
Adjunct Associate Professor at University of South Australia

**The *Ittifaq* Movement among the Russia's Muslims in the Beginning of the Twentieth Century: The Ideas of Abd Rashid Ibrahimov**

This paper studies the development of intellectual and political thought of the Muslims of the Imperial Russia in the beginning of the twentieth century on the example of the ideas of Abd Rashid Ibrahimov (1857-1944). The first part of the paper demonstrates the role of the Russian Revolution of 1905 in stirring the ambitions of Russia's Muslims for unity and progress, the very ideas which were neglected for centuries due to the ruthless colonial policies of the empire. Russia's Muslim intelligentsia and middle-class enthusiastically founded a far-reaching movement for renewal (often called *Ittifaq* movement) with a great emphasis on the ideas of unity, which consisted of calling nationwide congresses of Muslims of the Russian Empire, the participation in policy-making process of the empire as members of Russian Dumas during the years of 1905-1917, educational and social reforms, and the advancement of the Muslim printing press. The paper also highlights the role of Ibrahimov in this wide-scale and far-reaching movement for progress and renewal as its master-mind by analyzing his several works written during this period such as *Beng Uch Yuz Senelek Ber Nazra*, *Alem-I Islam ve Yaponiyada Intishar Islamiyat*, and his articles published in the periodicals of *Tearuf-i Muslimin* and *Islam Dunyasi*. Based on the ideas of Ibrahimov, the paper suggests that politicization of Islam among Russia's Muslims in the beginning of the twentieth century was a peaceful development and it cannot be identified as a radical anti-Russian or hostile anti-government movement. Rather, the *Ittifaq* movement mainly concentrated on strengthening the legal, economic, religious, moral-ethical and social positions of the Muslim *ummah* in Russia.



**Dr. Elmira Muratova**

Senior Lecturer of Political Science at Taurida National University  
(Crimean Federal University) of Simferopol

**'Traditional Islam' in Crimean Tatar discourse and politics**

This paper treats the analysis of the concept of 'traditional Islam' in Crimean Tatar discourse and politics. It shows how this discourse and politics were transformed under the influence of political change in Crimea in 2014. The concept of 'traditional Islam', which did not have a wide circulation in religious circles in post-Soviet Crimea, began to occupy an increasingly noticeable place in the rhetoric of official Muslim religious leaders, who have used it as a tool for eliminating competitors and monopolising influence in the Muslim public sphere. This concept has become closely linked to Russian official policy for combating extremism. This article uses the evolution of the concept in a particular region to illustrate the specifics of state-Islamic relations in the Russian Federation. It uses research data from interviews, focus-groups and the content-analysis of official statements by Islamic leaders.



**Dr. Farid Asadullin**

Head of Science & Public Relations Department of Russia mufties council, Senior research fellow of Institute of Oriental studies in Moscow

**Moslem contribution to historical development of Moscow**

It is well known and obvious that the Islamic world is expanding and developing. CNN anchor Farid Zakariya is right when he claims that “the last century was the age of the West, the new one is for the rest”. In other words for Muslims also.

Moslems of the Russia are enjoying a boom in many different spheres. Perhaps there are no religious groups in modern Russia that could have developed dynamically in every possible sense. The facts and other data speak for themselves.

In 1999 mosques in Russia numbered at around 4 000, nowadays are more than 7 000. The number of Muslim associations reached around 4 000. 110 religious schools were operating including higher schools of religious education in Moscow, Kazan, Ufa and Groznyy. The number of Muslims in Russia is always a cause for controversy and scientific debate. Higher estimates put the number at around 33 million. A more modest estimate – 14 million. According state official view there is 20 million.

In recent years the role of Islam in Moscow as the capital of multinational state has grown significantly. Today, the Russian capital is a huge city with a noticeable Muslim population. Even though the majority of Muslim life outside of the capital – in Volga region and the North Caucasus, the Russian Muslim movement is directed from Moscow where among other things the main mosque of Russia – Moscow Jami Mosque is situated.

For all Muslims this mosque which was open in 1904 is the main centre of his cultural and spiritual attraction. It is here that modern principles and Islamic ideas are formed. This is where the main Islamic institutions of Russia work – Muftis council of Russia and Religious board of Muslims. The Russian capital is becoming the largest Islamic town not only in Russia but may be in Europe at whole.



**Dr. Gapur Oziev**

Assoc. Prof. Dr. at International Islamic University of Malaysia (IIUM)

### **The role of the mosque in achieving reconciliation between the Sufi and Salafi movements: Ingushetia as a case study**

Since the early days of the Hijra, mosque has played not only an educational and edificatory role for the religious elite of the noble companions, but also a social and political role aimed at strengthening the brotherly relations between Al-Muhajirin (migrants from Mecca) and Al-Ansar (supporters from Al-Madinah). It helped them to consolidate their thoughts and positions for the sake of professionally addressing internal and as well as external issues emerging from opponents and neighboring states. And the Prophet (Peace be upon him) who in fact was a political and educational guide, the wise leader, the imam of the mosque managed to bring his community under the umbrella of the following verse of the Quran: *“The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day and establish prayer and give zakah and do not fear except Allah, for it is expected that those will be of the [rightly] guided” (9:18)*. Today, more than ever, the need for the revival of the real role of the mosque has become indispensable for the sake of unifying the worshipers and achieving reconciliation and peaceful coexistence between rival movements. Ingushetia is one of many states where Salafi movement has emerged after collapse of the USSR. Though the newly emerged Salafis and the long established local Sufis quickly entered into a confrontation it didn't go beyond differences in matters of worshipping and accusing each other of infidelity at most. However, the real concern and even fear among the local Sufi Mullahs from both Qadiriyyah and Naqshibandiyah tariqas was about the foreign cultural influence on youngsters who started to challenge the long established cultural and religious norms of life. The authors will attempt to shed light on the real role played by the mosque in reconciliation between the Sufi and Salafi movements in Ingushetia. This paper applies a qualitative methodology through descriptive and analytical approach.



**Dr. Gulnar Nadirova**

Senior researcher of Eurasian Research Institute  
(Khoja Akhmet Yassawi International Turkish-Kazakh University),  
Doctor of Philology, Professor of al-Farabi Kazakh National University

**Sheikh Khoja Zunnun Zupinov: fate and mission**

The purpose of this work is to show the alternative forms of the existence of Islam in Kazakhstan during the Soviet period. No matter how rare and timid manifestations of religiosity, they still came to the surface and found people who could feed it and respond to persistent needs in faith and service. This problem is already being researched in the academic community, but with more emphasis on the mass consciousness, we want to focus on the representative of the informal Islamic clergy, who dared to resist the benevolent and embellished image of harmonious relations between religious associations and the authorities in Kazakhstan.

We used several documents from the archives and several interviews with the descendants of Zunnun Zupinov to collect information about this religious “oppositionist”.

The life and activity of Khoja Zunnun (1904–1985), the khatib-imam of the Dzhambul city mosque (Aulie-Ata), coincides with a difficult and long historical period when the official attitude towards Islam changed from tolerant to repressive with greater or lesser intensity. Under these conditions, Khoja Zunnun, who had already passed through the Stalinist camp, continued to actively advocate for “real” Islam as opposed to the positions of “Imams of the Communist Party”. The proposed hypothesis is that the harsh condemnation and rejection of official Islam, sponsored and controlled by state authorities, put Sufism in the position of the Muslim ideological opposition, as has happened more than once in the past, but the activity of Zunnun Zupinov demonstrates that the general complication of religious life, accompanied by deep ideological and spiritual quest, hard ideological pressure gave impetus to the development of Sufism in its rather popular than philosophical-ascetic mystical forms.



**Dr. Ibragimgadzhi Abdulaev**

Director, Nusantara Center, Humanitarian Pedagogic College,  
Dagestan, Russia

**Integration of knowledge and educational reforms in early 20-century Dagestan**

In the face of clear Western political, economic and educational superiority Muslims responses to the different challenges of the late nineteenth century varied from calls for military resistance to the colonial expansion to the educational reforms. Earliest attempts at integrating religious and secular knowledge aimed at developing Islamic thought and law in line with new realities, appeared in the early twentieth century in Dagestan. The proponents of educational reforms can be grouped into three main schools of thought; the two proposing and opposing extremes and the neutral, indifferent traditionalists. Reformers, with their rational approach to Islam and to education, were supported by the imperial and later the Soviet authorities and were incorporated into the Soviet educational system. The article discusses major educational reforms and their proponents with special reference to school and curricula development in early 20<sup>th</sup> century Dagestan.



**Dr. Ildus Rafikov**  
Researcher at ISTAC/IIUM

## **School education for Muslim Children in the 21<sup>st</sup> Century CIS Countries: A Transdisciplinary Approach**

The paper proposes the reform agenda for school education for Muslim children in the 21<sup>st</sup> century in the CIS countries based on transdisciplinary approach. The first part of the paper argues that traditional education based on standardized assessment and distinct subjects is no longer relevant in the age of the Internet-of-things and mobile technologies. Unprecedented access to knowledge makes it imperative to change the way children, teachers and parents approach schooling in our contemporary times. The ideas of integration of knowledge have been discussed and studied by Muslims and non-Muslims alike for many decades in academic and teacher circles. Some of these ideas are transformed into curricula to teach beyond subjects, themes and topics. Taking into consideration recent research and practice with regards to schooling models, the main part of the paper proposes a problem-based transdisciplinary education for schools, especially for schools with the majority Muslim children in the former USSR republics. It will be argued that for modern schools to be relevant, they must introduce reforms that focus on creativity, critical thinking, communication and collaboration that go beyond disciplines. Problem-solving skills from a transdisciplinary perspective will be emphasized while standardized testing and examinations, on the contrary, will be de-emphasized. Lastly, while the paper will discuss the school education, the ideas of transdisciplinarity can also be applied to institutions of higher learning, including Islamic universities, institutes and colleges.



**Dr. Imanutdin Sulaev**

Doctor of Historical Sciences, Professor of the Chair of Russian history of the Faculty of History of the Dagestan State University

**Sharia as an ideological weapon in the ideas and deeds of Nazhmuddin Gotsinsky (1859-1925)**

Najmuddin Gotsinsky was born in a wealthy family, received an excellent education, became recognised as a scholar-theologian of Sharia. Najmuddin wrote beautiful poems popular among the Muslim highlanders.

He appeared on the political stage of the North Caucasus and Dagestan during the revolution of 1917. In May 1917 he was elected mufti of the Caucasian spiritual government, and was elected Imam of Dagestan and Chechnya for three times. In 1918-1921 he led the anti-Soviet uprising in Dagestan and Chechnya, and in 1925 was shot as an enemy of Soviet authority.

His sermons, addresses and proclamations are philosophical treatises about human existence and socio-political problems of Muslims, acutely discussed in the revolutionary era and the civil war. For example, the "Message to the mullahs and parishioners of the North Caucasian muftiat" of November 4, 1917 covered a wide range of issues: the observance by Muslims of the rites of Islam, the supervision of which was to be carried out by local mullahs, the fight against crime, the need for "application of Sharia rules" against thieves and criminals. The mufti encouraged to raise people's political and cultural level, to defend their rights from the influence of the socialists-the Bolsheviks. His public speeches and sermons also cover the issues of revolution and civil war, the problems of authority and private property, he started a small discourse about the observance of Sharia by Muslims, about the attitude to the representatives of other faiths and human existence.

N. Gotsinsky tried to resolve all issues and disputes on Sharia. To prevent theft and robbery among the Muslim highlanders, the mufti-Imam allowed the widespread use of public corporal punishment. On his initiative, in 1917-1920, Sharia courts were established in hundreds of mountain villages. They were headed by the most literate Cadi elected locally, according to Sharia law.



**Dr. Leila Almazova**

Associate professor in the Department of Oriental, African and Islamic Studies at the Federal University of Kazan in the Volga region of Russia

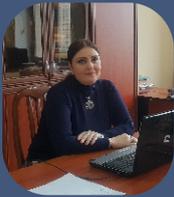
**Intellectual Debates in Relation to the Opening of the Bolgar Islamic Academy (Tatarstan, Russian Federation, 2017)**

The Bolgar Islamic Academy (BIA) was conceived as the highest level of religious education, where Muslims from all Russian Federation could get MA and PhD degrees in Islamic Studies. Among the main tasks initially set for this educational institution were: a) Integration of all levels of Islamic education into educational consistency throughout the Russian Federation; b) Protection of Muslims from foreign influence c) Development of Russian national traditions in the sphere of Islamic theology; d) Providing opportunities for Russian Muslims to receive high-quality Islamic education (on Arabic language) in their homeland.

On September 4, 2017, the Bolgar Islamic Academy opened its doors for 75 students. Its opening was preceded by a rather interesting discussion, which affected wide audience, including Muslims, Christians, secular-oriented individuals and academic community. On the early organizational stage three concepts of the Bolgar Islamic Academy were developed: 1) the concept of the Muslim Spiritual Council of Republic of Tatarstan, 2) the project of academic community (by Alfrid Bustanov), and 3) the proposal of Muslim activist Rezeda Safiullina.

There were also heated debates between supporters of traditional madrasa education and reformist wing on the pages of the popular electronic newspaper Business Online.

The discussion, debates and the final choice of the concept are a wonderful illustration of the Talal Assad's concept of orthodoxy, which is nothing more than a “distinctive relationship - a relationship of power”.



**Dr. Leyla Melikova**

Ph.D. (Philos.), Associate Professor, Head Scientist Researcher, Azerbaijan National Academy of Science, Institute of Oriental Studies named after academician Z.M.Buniyatov, Department of History of Religion and Social thought

**The Role and Influence of Ideas of Muslim Unity on the Azerbaijani intellectual elite in the late 19 and early 20<sup>th</sup> centuries**

The new Azerbaijani Muslim intelligentsia which was formed in the second half of the 19<sup>th</sup> century faced the challenge of a number of specific problems such as the achievement of cultural development, the implementation of long overdue reforms in the field of education, the modernization of the traditional way of life, the struggle for the rights of the entire Muslim population of Russia, etc. The self-identity of the population of Azerbaijan at that time still relied on the religious, that is, Islamic platform as well as regional affiliation, and not on the national-ethnic component. Prominent Azerbaijani thinkers such as Ahmed Bey Agayev (Agaoglu) (1869-1939), Ali Bey Huseynzade (1864-1940), publicists and publishers brothers Sayyid (1825-1905) and Jalal Unsizade (d. 1933) and many others were influenced by the ideas of Islamic unity. Can also be noted that the reform ideas of Azerbaijani intellectuals, implicitly, at the initial stage were inspired by the ideas of the Islamic Revival (*al-Nahda al-Islamiyyah*) of the Arab Revival (*al-Nahda al-'Arabiyya*) period what is rarely stated in the domestic scientific literature. At the beginning of the 20<sup>th</sup> century, Islam was the basic element of the identity of not only the masses, but also the representatives of the Azerbaijani intelligentsia, who remained within the framework of the traditional notions of "ummah". However, internal problems relating to the unity and consolidation of the Islamic peoples in the context of the reform movement were due to regional specificities and different, sometimes opposing approaches, as well as contradictions in the views of Muslim thinkers themselves. This tendency has been manifested at the beginning of the 20<sup>th</sup> century among the Muslim political elite by the way of two different approaches regarding the prospects of the Muslim Unity of the peoples of the Russian Empire.

All these and many other aspects of the problem will be discussed in this article.



**Dr. Marek Dziekan**

Head of the Department of Middle East and North Africa,  
University of Łódź, Poland

**Musa Jarullah Bigiyev's views on shi'a and shi'i response**

The paper is devoted to some aspects of religious thought of the renowned Tatar thinker, reformer and political activist from Russia (Soviet Union), Musa Jarullah Bigiyev (1875-1949). The article consists of three parts. The first one contains a short biography of the thinker with an outline of his thought. The second part is devoted to the description of his work entitled *Al-Washi'a fi Naqd 'Aqa'id ash-Shi'a* (Weaver's Shuttle or a Critic of the Shi'a's Doctrine) edited in 1935 and the third to the depiction of two books by Arabic shi'i scholars which are the answer to Bigiyev's views: *Ajwiba Masa'il Jar Allah* (Answers on Jar Allah's Questions) by Abd al-Husayn Sharaf ad-Din al-Musawi (1873-1957) and *Naqidh al-Washi'a* (Antithesis of Weaver's Shuttle) by Muhsin al-Amin al-Amili (1867-1952). In these descriptions the Author puts emphasis on two topics: *taqiyya* (dissimulation) and *mut'a* (temporary marriage). The current analysis wants to show that the book of Bigiyev has not only the historical value but it has also its importance in the context of Shi'i-Sunni dispute in 20<sup>th</sup> and 21<sup>st</sup> Century. This importance is visible through numerous new editions as of the book of Tatar scholar as of the Shi'i answers to it.



**Dr. Marek Moroń**

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Poland at the Centre for Comparative Studies of Civilisations

**Participation of Polish Muslim Intellectuals in life of Poland as a nation  
and state in XX and XXI century**

Poland, being a neighbor of the CIS, may be an interesting case of historical experience to look into, as far as the subject of Conference is concerned.

The Polish Muslim Tatar community had formal affiliation with The Crimea Muftiyat till Poland became again an independent state in 1918. Muslim community, which organized itself first in Warsaw unit in 1923 and then in whole Poland in 1925, contributed both in the period 1918 – 39 as well as in 1945 till present (2019) to the intellectual life of Poland.

The focus of paper will be on active presence and contribution of Muslim intelligentsia in the formation of Polish elites and intellectual life of our country. The concept of being a Muslim for generations and a good citizen of Poland will be shown in examples of particular Muslim intellectuals – poets, diplomats, religious personalities, culture personalities from different period of Polish history since 1918.

The paper will show the role of Muslim intellectuals of Poland as participants of life of nation and state. This is one of the reasons why Polish Muslims including its intellectuals may be seen as part of the European Islam i.e. communities present in Europe for hundreds of years, loyal to their faith – Islam and to their countries – in our case Poland.



**Dr. Mykhaylo Yakubovych**

PhD, Director of the Centre for Islamic Studies,  
The National University of Ostroh Academy, Ostroh, Ukraine

**Crimean Scholar Abu I-Baqa' al-Kafawi (1619 – 1684) and his Contribution to Islamic Sciences**

Among the scholars coming from the North side of the Black Sea area, Abu al-Baqa' al-Kafawi (born in Crimean Kaffa, now Feodosiya) is one of the most known in Contemporary Islamic scholarship. First of all, due to his masterpiece “Al-Kulliyat” (“The Book of The Universal Notions”), firstly published in 19th century and then re-printed many times in Tehran, Damascus and Beirut. This encyclopedia, the one of the most referred in the Post-Classical Islamic times, covers more than 3000 terms related to the Arabic language, law, exegetics, theology, philosophy and natural sciences. The study approaches the legacy of Abu I-Baqa' al-Kafawi (using both printed editions and existing manuscripts) in the terms of his contribution to the Islamic sciences of the Post-Classical period, starting from the legal theory of interpretation (‘ilm usul al-fiqh) and ending with the philosophy and theology. Addressing not only the main text (matn), but also commentaries (shuruh) written on “Al-Kulliyat” by other scholars the study outlines final reception of this work in the Ottoman Empire and beyond, paying attention to the new discoveries in the Islamic intellectual history of the East European region.



### **Dr. Olga Pavlova**

Ph.D. in Pedagogy, Chairman of the Association of Psychological Assistance to Muslims, Associate Professor at the Department of Cross-Cultural Psychology and Psychological Problems of Multicultural Education, Moscow State University of Psychology and Education

## **Islamic theology in the context of professional training of psychologists who provide psychological assistance to Muslims**

Psychological counseling for Muslims is a professional psychological assistance using knowledge about the peculiarities of the client's faith that are significant to his personality. They are religious beliefs, religious language, sacred stories and legends, ritual practices, traditions and customs of Muslim peoples. During the study of the effectiveness of mental health services in the United States, it was found that cultural minorities do not continue therapy after the first visit to a counselor in 50% of cases. The reason is because counseling does not take into account their value and ideological positions or does not comply with special terms of counseling. For an observant Muslim, an important issue is the permissibility of both psychological help itself from the point of view of religion, as well as its individual approaches and methods. In this regard, establishing the trust of a consulting psychologist with a Muslim is not an easy task, achieved with their mutual understanding the matters of religion, ritual practices and traditions. The most trustful figure is the consultant who is Muslim himself.

The Association of Psychological Aid to Muslims was created in Russia in 2017. The Association is an all-Russian organization dealing with solving problems of both practical, empirical, theoretical and educational nature. Psychologists who share the religious views of their clients use sources of the psychological stability of believers in the fundamentals of faith.

To provide qualified assistance to Muslim clients, a consulting psychologist must have knowledge of Islamic theology. An active process of discussing the opening in the Islamic universities (Russian Islamic Institute in Kazan, Moscow Islamic Institute) master programs in Islamic psychology is very active in current Russia. This will be a comprehensive psychological and theological training, which, along with the necessary psychological disciplines, will include courses in Islamic theology, revealing the basics of Muslim belief, information about what is permitted and forbidden, ideas about a person in Islam ("kalb" (heart), "nafs" (soul), "niyyah" (intent)) and much more. Knowledge of the Quran and the Hadith will help with theological basis and necessary arguments for effective work with a Muslim client. It also gives an opportunity to form the psychological stability of the personality, using the resource of faith.

Currently, psychologists working with Muslims receive higher theological education in undergraduate and graduate programs in Russian Islamic universities.



### **Dr. Ramil Adygamov**

Candidate of historical Sciences, associate Professor, Vice-Rector for scientific Research of Bolgar Islamic Academy, senior researcher of the Department of history of religions and social thought at the Sh. Marjani Institute of History

## **Issues of Islamic law in the written heritage of Sh. Marjani**

the Period of the late XVIII-early XX centuries can be described as a period of revival and flowering of social thought of the Tatars. It was the period of renewal in the Tatar society, which was related with new ideas of Tatar thinkers. Exactly during this period lived and worked the world-famous Tatar scientist, theologian Sh. Marjani. He was the author of works on history, language, Islamic creed, Islamic law, the Quran research and other Sciences so he can rightly be called the encyclopedist, academic researcher. Despite the fact that Sh. Marjani is one of the most important personalities in the history of social, theological thought of the Tatars, his works are poorly studied. The researchers who studied his legacy mainly show Sh. Marjani only as a historian and philosopher. But this view gives a limited idea about the great scientist. This article aims to fill this gap. It describes the main theological works, analyzes the ideas of the theologian related to such basic problems of Islamic law as ijihad and taklid, the history of Islamic law, the problems of prayer and fasting, as well as interfaith marriages.



**Dr. Seyfulla Rashidov**

Professor, Izmail State University of Humanities, Ukraine

### **Sufism in modern Dagestan: Said-afandi al-Chirkavi**

Sheikh of the Naqshbandi and Shazili tarikats Said-afandi al-Chirkavi was the largest figure in Russian Sufism and the most famous and influential person among the sheikhs of Dagestan.

Said-afandi al-Chirkavi adhered to a four-stage level of tarikat: Sharia, tarikat, maarifat, hakikat. Sharia is what is proclaimed by the mouth, and tarikat is the observance by the body of what the mouth has proclaimed; maarifat – knowledge of Allah through true knowledge; hakikat is a state of mind that arises as a result of comprehension of the Truth – the knowledge of Allah.

Said-afandi believes that there are no fundamental differences between Sharia and tarikats, on the contrary, there is a close relationship between them – serving the Almighty. In order for the prayer to be made true, Sharia and Tarikat must merge in it. Said-afandi claims: without Sharia, there is no tarikat, even if sharia is possible without tarikat. Sharia is the laws of God and the rules of serving him, which the Almighty brought to people through the Prophet. Sharia is a set of norms enshrined in the Qur'an and Hadith that determine the behavior and beliefs pleasing to God.

The Sufi path for a Muslim, according to the Sheikh, is a must. And before embarking on the path of the tarikat, it is necessary to study Sharia, because, without having fundamental knowledge of Islam, it is impossible to accept the tarikat. Said-afandi believes that on this path, a man must necessarily need a mentor – a murshid who knows all the intricacies of the Sufi path.

The tarikat is a special path that one who adheres to the knowledge of God (Truth) follows. There are many ways to comprehend the Truth, and they differ in Sufi teaching practices. Despite the differences between the tarikats, they all lead the believer to God. The comprehension of Truth is the struggle of a man with the nafs (ego, passions), called by Said-afandi the great ghazavat (holy war). The comprehension of Truth (hakk), i.e. God, is the ultimate goal of the tarikat.



### **Dr. Shamshadin Kerim**

Professor, Doctor of philology, Head of scientific research Institute named after Abu Hanifa at Nur-Mubarak University, Almaty, Kazakhstan

## **The relevance of the study of the heritage of Kazakhstani Islamic scholars**

The author conducts researches for the purpose of identification of the recognized theologians and outstanding scientists from Kazakh steppes who left behind them significant works.

The spread of Islam in the territory of Kazakhstan commencing with XIII centuries served as a new impulse for the development of civilization and science. A great variety of scientists who were born on the Kazakh land left huge scientific heritage to future generations. These scientists not only accepted Islam but also made the contribution to the growth and enrichment of the Islamic doctrine and Islamic jurisprudence.

The article highlights the enhanced role of the spiritual heritage of prominent scientists of divinity such as al-Farabi, Abu Ibrahim Ishaq al-Farabi, and Abu Nasr al-Zhaukhari al-Farabi, Ala ad-Din al-Isbidzhabi's, Siraj ad-Din as-Sakkaki, Tadz ad-Din al-Zhendi, Husam ad-Din as-Sygnaki, in the modern world. The Kazakh theological heritage has already demanded at the settlement of the expanding ideological, world outlook religious-based disputes. It is essential and very relevant taking it into account in present realities. The tradition of peaceful co-existence between two great religions like Islam and Christianity, interreligious dialogue and cooperation is its cornerstone.

In this article, the author considers the works of outstanding scholars in the history of Islam who lived in Kazakhstan. The author also analyzes and draws conclusions about these scientists and their works. The value of the works of Kazakhstani scholars in Islam were evaluated by the researcher scientifically and he gives different scientific facts. According to the author most of the well-known figures in Islam lived in renowned for the scholars cities as Ispidzhab, Farab, Yassi, Syganak and Zhend. Outstanding scientist as-Sughnaqi's works have been devoted to the study of the Kazakhstani researchers and the author gives all published books and explained them in detail.

Along with the spread of Islam in Kazakhstan the Kazakhstani scientists also created many Arabic language dictionaries for this need, studied the grammar and morphology of the Arabic language, and formed an academic space for a new scientific research.



**Dr. Sharofiddin Ashurov**

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International Islamic University Malaysia

**Future Prospect for Islamic Education in Commonwealth Independent States:  
A Historical Perspective and a Blueprint for the Development of Islamic  
Educational Institutions**

Islam has been widely practiced in the Commonwealth of Independent States (CIS) since the beginning of Islamic history and it was a center of excellence for Islamic education from as early as the eighth century, as part of the Muslim conquest territory from Samarkand to Bukhara. The aim of this paper is to explore the obscure history of Islamic education and civilization in the CIS countries with special focus on Central Asia. The inductive method was applied to examine data from secondary sources for this qualitative study which focused on how the CIS countries could make remarkable progress in the future to develop Islamic educational institutions and produce Islamic intellectuals which will have a positive impact on the development of future Muslim generations in this region. The explorative results showed that Islamic education is among the major factors of social stability in the CIS region and it takes into account the expectations of people in order to build peaceful, knowledge-based and prosperous societies. Moreover, it is recommended to authorities in the CIS region to pay special attention to developing Islamic education institutions that will lead to improvements in educational relations between the CIS region and the different OIC nations which will eliminate the disputes among the CIS nations regarding enhancing harmony and hegemony.



**Dr. Shukri Seytumerov**

Research fellow at the Crimean Scientific Center of Institute of History of Sh. Marjani Academy of Sciences

**Epigraphic Monuments of the Crimean Tatars are as the Marker of Transformations in Self-Consciousness of the People**

Studying Muslim epigraphic monuments of the Crimea, dating to the 18–20 centuries, was made an attempt to trace the gradual process of changes in thinking and behavior among of the representatives of the Crimean Tatar people, the process which was lasting for many centuries.

Muslim society of the Crimea at the end of the 18–20 centuries survived considerable changes connected with the changes in communal, social and economic lives, changes in the ideals and models of behavior, rooted from the Islam. Since behavior of a man is primarily connected with his convictions in life, with the changes of surrounding realities in society and law, very often follows the slow drawbacks, declines or partial changes in man's understanding of realities. The last few centuries showed that the Crimean Tatars are not exceptions of this rule. One of the facts, showing the gradual influence made on the Crimean Tatars by the laws, issued from the side of the new government and used in the society, were the evident changes in decorations of gravestone monuments, beginning to be used by the Muslim people's society of strange for that people chronology, dedicatory plaques, installed on the private houses, cult buildings and communal constructions; gradually the writings of religious-philosophic outlook were substituted by the patriotic epitaphs of national outlook. Understanding of this process of changes, given on the example of the certain historic objects, will probably become the material, explaining the reasons of nowadays behavior of Muslims and will help to find the ways out of the situation.



**Dr. Viacheslav Polosin**

Doctor of Philosophy and political science, Chairman of the Scientific Educational Center Al-Wasatiyyah-Moderation

## **Islamic thought in Russia: Al-Wasatiyyah**

In 2010, in Moscow, under the agreement between the Russian Foundation for the Support of Islamic Culture, Science and Education and the Al-Wasatiyyah International Center in Kuwait, the Al-Wasatiyyah Scientific and Educational Center, an Islamic intellectual organization, was established. The purpose of this center was to change the consciousness of Muslims: liberation from the stereotypes of the medieval past and the transfer of the immutable and eternal principles of Islam into the context of modernity.

One of the ideologists of the creation of the International Center in Kuwait is Sheikh Muhammad Sadyk Muhammad Yusuf. He wrote the book Wasatiyyah - the Way of Life, which is essentially an encyclopedia on the application of the Al- Wasatiyyah principle in various fields of science and life.

The Russian center “Al-Wasatiyyah” translated from Arabic and published a number of works of famous scholars of Islam, including “Standards of Wasatiyyah in Fatwas” by Sheikh Abdullah bin Bay. A collection of Wasatiyyah was published, based on the theoretical works of a number of authors, as well as authentic articles. Ismail Bey Gasprinsky, mayor of Bakhchisarai, was the de facto ideologist of Wasatiyyah, primarily in the field of Islamic education.

I would also like to note the help from colleagues and from the IDRAK society from Baku, who sent a number of books in Russian.

The creation of the Wasatiyyah SEC both in the world and in Russia, is a response to the gross distortions of Islam. Those distortions used by the extremists and theoretically based on:

- literalism in interpretation, disregard of intelligence, absolutization of “empirical evidence”;
- mixing of goals and means of sharia;
- ignoring historical paradigms and misinterpretation of the context, mechanical, erroneous transfer of interpretations from the past context to a new one;
- violation of logical and temporal sequence, gradualness in the preaching of Islam.

The logical sequence, which begins with the preaching of the Tawhid, transmitted in the Hadith of Aisha (radiallahu ankh), is very important for the preaching of Islam in the modern world.

Islamic intellect must tear off the consciousness of Muslims from blindly copying stereotypes taken from a different, long gone context, and find ways to invest higher truths in new forms in a new context for modern humanity.



**Dr. Yelena Muzykina**

Research Fellow at the Qazaq Research Institute for Futures Studies,  
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**How to Get to the Preferable Path?**

Religious education has become a paramount issue in independent Kazakhstan in recent years. After the collapse of the Soviet Union, a frustrating picture has come to the view: Islamic educational system laid in ruins leaving no stone unturned. While Religious/Islamic Studies programs at secular universities produce dozens of graduates annually, the Muslim ummah of Kazakhstan dramatically lacks qualified religious leaders for its more than 2,000 mosques and scholars for their communities. Some steps have been taken to restore – or better to say to build anew – the institutional structure. Now it includes madrasahs as a primary level for Islamic religious education; then the University that provides Bachelor, Master, and Doctoral programs for students in the field of Islamic Studies; and the Institute for imams' intensive training. However, only 13 percent of Muslim clergy in the republic has a formal higher religious education.

Therefore, the objective of the paper is to consider some possible perspectives and answer a question, “What might be a desirable future of religious education in Kazakhstan?” Along the way, it is essential to remember that the future is not linear and can have many alternatives depending on decisions made internally and the impact coming from external factors. In order to conceptualize a future of Islamic education in Kazakhstan, the author uses the method of backcasting. It serves as a tool or a pathway to a preferred future that could be constructed from the present with “the end” in mind. The backcasting methodology includes five main steps: (1) Determine the timeline; (2) Describe the current situation; (3) Picture the future stage; (4) Identifying actions and indicators; (5) Designate risks and opportunities. Focusing on a preferred future helps to see how to reach it from the point where those opportunities unfold today.



**Dr. Zilia Khabibullina**

Ph.D. in History, Senior Researcher of the Department of Religious Studies, R.G. Kuzeev Institute for Ethnological Studies – a Subdivision of the Ufa Federal Research Centre of the Russian Academy of Sciences, Associate Professor of General History and Cultural Heritage of the Bashkir State Pedagogical University named after M. Akmulla

**Formation of Islamic education in post-Soviet Bashkortostan:  
The main stages, programs and results**

The report, based on the data obtained in the Republic of Bashkortostan, aims at analyzing the process of the formation of Islamic education after the collapse of the USSR in one of the largest Muslim regions of Russia. Since the late 1980s believers had the opportunity to open educational institutions throughout the country. Along with the restoration of the national school of Islamic theology, education was practiced abroad: in Algeria, Jordan, Morocco, Turkey, Kuwait, Saudi Arabia and Sudan. The concept of religious education in Bashkortostan was shaped in cooperation of religious organizations with state bodies. In 2006, Islamic education was announced as an important strategic trend of domestic and foreign policy of the Russian Federation, restrictions being imposed on education in a number of Islamic centres abroad. Patriotism, civic responsibility, interrelation of Islam with languages, culture, history, traditions of people converted to Islam on the territory of Russia, the economy and the political system of the state were recognized as important components of the "Unified educational standard." At present Russian Islamic University and some madrasahs of the republic are structural components of spiritual administrations and work closely with secular higher education institutions. Existing programs in Islamic schools are built on the basis of integration of secular and religious education, focused on training specialists who are able to prevent and counter the spread of radical trends in the Islamic community. Since 2012, the course "Fundamentals of Religious Cultures and Secular Ethics" has been introduced in secular schools with a separate subdivision "Fundamentals of Islamic Culture" and Islamic theologians are being trained at the Bashkir State University.



**Dr. Zorina Kanapatskaya**

PhD, associate professor, The Belarusian State Pedagogical University named after Maksim Tank, Minsk, Belarus

**Islamic Education in Belarus: Historical Background and Present State**

The article discusses the religious education of Belarusian Tatars in the late 16th - mid 20th centuries. Based on an analysis of the works of Polish and Russian historians, the situation of the Tatars in the Polish-Lithuanian Commonwealth at the end of the 16th century, the ability to profess the Muslim religion and have educational institutions for the preparation of the clergy (during the period of the Polish-Lithuanian Commonwealth, as part of the Russian Empire and after its collapse), the attitude of state power to the problem of teaching religion as part of the Russian Empire, shows the conditions in which the children of the Tatars studied at the beginning of the 20th century, as well as attempts to organize national education in Soviet Belarus and Western Poland. An analysis of the development of Muslim education in the period under review allows us to conclude about the problem of preparing the clergy in the context of the policy of russification and soviet power. In connection with changes in the state structure of the country at the end of the twentieth century and the proclamation of an independent state of the Republic of Belarus, the prospects of further education of the Muslim religion in modern conditions are considered.

