

3<sup>rd</sup> Graduate Conference in Civilization Studies

**THE RESPONSIBILITY OF KNOWING:  
PERSPECTIVES BEYOND DISCIPLINES,  
BORDERS, AND CLASSES**

14-15 May 2026







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**14 Mayıs 2026, Perşembe**  
14 May 2026, Thursday

10:00 - 10:15

**Opening Remarks | Selamlama Konuşması**

Prof. Syed Farid Alatas'ın Katılımıyla / With Participation of Prof. Syed Farid Alatas

**Atilla Arkan**

Rector, Ibn Haldun University

**Vahdettin Işık**

Dean of the Alliance of Civilizations Institute

Panel 1:

**Knowledge and Authority in Contemporary Muslim Thought  
Çağdaş İslam Düşüncesinde Bilgi ve Otorite**

10:15 - 11:30

Chair | Oturum Başkanı:

**Feyzullah Yılmaz**, Alliance of Civilizations Institute, Ibn Haldun University

"Maşeri Vicdandan İlahi İradeye: Ziya Gökalp ve Nurettin Topçu'nun Ahlak ve Ruh Tasavvurları"

**Betül Sezgin**

PhD in Philosophy, Istanbul University

"From Din-u-Devlet to İlm-u-Devlet: Scientific Authority and Secular Legitimacy in Early Republican Turkey"

**Esra Balanlı Işık**

History PhD Student, Ibn Haldun University

"The Place of Ismail Raci al-Faruqi from Islamization of Knowledge to Integration of Knowledge"

**Merve Reyhan Ekinci**

Sociology PhD Student, Ibn Haldun University

"Deconstructing the Normative-Positive Divide:

Elmalılı Muhammed Hamdi's Philosophy of Science and Religion"

**Enes Özcan**

Civilization Studies PhD Student, Ibn Haldun University

11:15 - 11:30

**Coffee Break / Kahve Arası**

Panel 2:  
**Transformation of Epistemic Responsibility in Digital Age**  
**Dijital Çağda Epistemik Sorumluluğun Dönüşümü**

11:45 - 13:00

Chair | Oturum Başkanı:

**Yasmin Aldamen**, New Media and Communication, Ibn Haldun University

"AI and the Spread of Misinformation and Disinformation: Global Media Experts' Perceptions of the Syrian Case in the Post-Conflict Period"

**Hasan Hadri**

Sociology MA Student, Ibn Haldun University

"Distributed Responsibility in AI-Mediated Knowledge System: Rethinking Intellectual Authority in Digital Spaces"

**Mirismoil Usmonov**

New Media and Communication, PhD Student, Ibn Haldun University

"From Epistemic Responsibility to Algorithmic Authority: How Social Media Platforms Reconfigure the Ethics of Knowledge Production"

**Fatmaelzahraa Nassar**

Media and Communication Sciences PhD Candidate Sakarya University

"Rethinking the Responsibility of Knowing: Between Agency and Ambiguity"

**Elif Beyza Yiğit**

Civilization Studies MA Student, Ibn Haldun University

**13:00 - 14:00**

**Lunch Break / Öğle Arası**

**Keynote Panel:**

14:00 - 14:45

“From Clash to Alliance? The Shared Intellectual and  
Political History of the Civilizational Thought”

**Cemil Aydın**

University of North Carolina

**14:45 - 15:00**

**Ara / Break**

Panel 3:  
**Knowledge Production in Everyday Life and in Overlooked Spaces**  
**Gündelik Hayatta ve Göz Ardı Edilen Mekanlarda Bilgi Üretimi**

15:00 - 16:15

Chair | Oturum Başkanı:

**İbrahim Emre Yanık**, Sociology, Ibn Haldun University

"Writing, Responsibility, and the Ethics of Knowing in Muslim Societies:  
An Ethnographic Study of Muslim Authors in Kerala, South India"

**Abuthahir Kattikkunnan**

Sociology MA Student, Ibn Haldun University

"The Responsibility of Religious Knowledge: Muslim Leaders  
Between Migration, Authority, and Ethical Mediation in France"

**Mohammed Toualbia**

Philosophy of Islamic Theology PhD Candidate, Humboldt University of Berlin

"The Soul Returns to the Body": Social Media, Homecoming, and Syrian Belonging After Assad

**Muhammed Zeyn**

Migration Studies PhD candidate, University of Oxford

"Unsettling Historiography: Walking Tours And New Sites  
Of Historical Knowledge In A Contested City"

**Fathima Noora**

Sociology PhD Candidate, University of Hyderabad

**16:15 - 16:30**

**Ara / Break**

Panel 4:  
**Intellectual Humility, Educational Reform, and  
Responsible Knowing**

16:30 - 17:45

Chair | Oturum Başkanı:

**Naoki Yamamoto**, Marmara University

"The Responsibility of Knowing: Disorder of Knowledge and  
Civilizational Crisis in Al-Attas and Malek Bennabi"

**Sena Temel**

Civilization Studies PhD Student at MEDIT, Ibn Haldun University

"Beyond Epistemic Sovereignty: Operationalizing Syed Muhammad  
Naquib Al-Attas's Concept Of Ta'dib Through Constructivist  
Project-Based Learning In Pakistani Madrasahs"

**Muhammad Hassan**

Islamic Studies Phd Candidate at International Islamic University Malaysia

"Intellectual Humility: A Perspective on Virtuous Knowing and Knowledge-seeking"

**Emina Maglic**

Civilization Studies MA Student at MEDIT, Ibn Haldun University

**15 Mayıs 2026, Cuma**  
15 May 2026, Friday

Panel 5:  
**Rethinking Classical Islamic Thought and Its Disciplines**  
**Klasik İslam Düşüncesini ve Disiplinlerini Yeniden Düşünmek**

10:00 - 11:15

Chair | Oturum Başkanı:

**Büşra Sıdika Kaya**, Islamic Studies, Ibn Haldun University

“The Scholar’s Responsibility in Defense of Knowledge:

Abū Bakr al-Ṭurtūshī Reading al-Ash’arī in Light of the Ethics of Knowing”

**Ilyass Amharar**

Assistant Professor of Islam Studies, University of al-Qarawiyyin, Morocco

“Debating to Disagree: Dialectics and Knowledge Production in the Logic of Islam”

**Muhammed Komath**

History MA Student, Ibn Haldun University

“Beyond Agnotology: Ghafila and the Conditions of Knowing”

**Sunbul Sayedi**

Civilization Studies MA, Ibn Haldun University

“The Knower Who Does Not Know Himself: Self-Flaw,

Self-Awareness, and the Responsibility of Knowing in Rūmī’s Poetry”

**Saadat Eskandarifar**

Civilization Studies PhD Candidate, Ibn Haldun University

11:15 - 11:30

**Coffee Break / Kahve Arası**

Panel 6:

**Overcoming Hegemony: Epistemic Discipline Against Modern Regimes of Knowledge  
Hegemonyayı Aşmak Modern Bilgi Rejimlerine Karşı Epistemolojik Terbiye**

11:30 - 12:45

Chair | Oturum Başkanı:

**Önder Küçükural**, Alliance of Civilizations Institute, Ibn Haldun University

"The Scholar's Responsibility in Defense of Knowledge:

Abū Bakr al-Ṭurtūshī Reading al-Ash'arī in Light of the Ethics of Knowing"

**Nurashikin Binte Salim and Nuzulul Qadar Abdullah**

Psychology PhD Candidate University of IHU, Islamic Studies (Hadith) PhD Candidate University of IHU

"Beyond Intellectual Virtues: Motivation and the Responsibility of  
Knowing in Zagzebski and Islamic Normative Epistemology"

**Sayed Iyas**

Philosophy MA, Doha Institute for Graduate Studies

"Beyond Agnotology: Ghafila and the Conditions of Knowing"

**Syeda Dur e Nayab Haider**

MA Student Universitas Islam International Indonesia

"Nazar: Reclaiming the Pedagogy of Gaze and Visual  
Sovereignty from Cybernetic Capitalism"

**Yuen Yee Tam**

Civilization Studies MA Student, Ibn Haldun University

**12:45 - 14:00**

**Lunch Break and Friday Prayer | Öğle Arası ve Cuma Namazı**

Panel 7:

**Transformation of Modes of Knowledge Production in the Nineteenth and Twentieth Centuries / 19. ve 20. Yüzyıllarda Bilgi Üretim Biçimlerinin Dönüşümü**

14:00 - 15:15

Chair | Oturum Başkanı:

**Ercüment Asil**, Alliance of Civilizations Institute, Ibn Haldun University

"Reconstructing Islamization from Fragments:  
The Historiographical Responsibility of Integrating Malay,  
Arabic, Chinese, and Indigenous Sources in Writing Palembang's Past"

**Tri Hermawan Aini**

Classical Studies MA, University of Coimbra, Portugal

Between Sacred Ma'rifa and Epistemic Sovereignty: The Mevlevi Order  
and the Moral Economy of Knowledge in the Long Nineteenth Century

**Deniz Çıtak**

Islamic Theology PhD Student Humboldt University of Berlin

"Testing the Dual System: Moral Economy, Nation-Building,  
and Egyptian Public Education in Rawḍat al-madāris (1870-1877)"

**Marcus Hibbeln**

Middle Eastern Studies PhD Candidate, Exeter UK

"Twentieth Century Chinese Qur'an Translators and  
the Construction of a Chinese Nation-state"

**Sara Kourtam Chehlaoui**

East Asian Studies MA, Universidad Autónoma de Madrid

**15:15 - 15:30**

**Break | Ara**

Panel 8:  
**Decolonization of Knowledge: Text, Institutions and Ontology**  
**Bilginin Dekolonizasyonu: Metin, Kurum ve Ontoloji**

15:30 - 16:45

Chair | Oturum Başkanı:

**Ayaz Asadov**, Alliance of Civilizations Institute, Ibn Haldun University

“Decolonizing Textual Analysis Through the Lens of Ilm al-Wađ”

**Ubaydullo Ruziev**

Civilization Studies MA Student, Ibn Haldun University

“The Vocation of the Knower: Decolonial Responsibility and the Ontology of Being”

**Mohammad Moosa Khan, Suhail Ahmad Khan**

Sociology Phd Student and MA Political Science Student, Ibn Haldun University

“Higher Education and Decolonization in a Nordic Welfare State: The Case of Finland”

**Mona Abdullahi**

Sociology MA Student, University of Turku, Finland

“Debating Islam, Knowledge, and Belonging:

Urdu Print Culture and Muslim Intellectual Life in Late Colonial India”

**Aaqib Javid**

Sociology PhD Student, Koç University

**16:45 - 17:00**

**Break | Ara**

**17:00 - 17:50**

**Closing and Award Session | Kapanış ve Ödül Programı**

Seminar with Kirsten M. Wesselhoeft (Vassar College) “Ethnography as a Resource for Muslim Ethics, within and beyond the Academy”

## **ABSTRACTS**

**Panel 1**  
**Knowledge and Authority in Contemporary Muslim Thought**  
*Çağdaş İslam Düşüncesinde Bilgi ve Otorite*

# Maşeri Vicdandan İlahi İradeye: Ziya Gökalp ve Nurettin Topçu'nun Ahlak ve Ruh Tasavvurları

Betül Sezgin

PhD in Philosophy, Istanbul University

## Abstract

Bu çalışma; Türk modernleşme tecrübesinde ahlakın kaynağına dair yaşanan paradigmatik kopuşu, "ahlaki öznenin inşası" sorunsalı üzerinden Ziya Gökalp ve Nurettin Topçu'nun metinleri düzleminde sorgulamaktadır. Aynı zamanda modern ulus-devlet inşası sürecinde ahlakın toplumsal bir "vazife" mekanizmasına indirgenmesi ile ferdi şahsiyetin "metafizik bir isyan" olarak korunması arasındaki uzlaşmaz çelişki üzerinde durmaktadır.

Gökalp; çökmekte olan nizamın yerine seküler bir toplumsal kutsal ikame etme çabasıyla, ahlakı "maşerî vicdan"ın emrine sunmuştur. Gökalp'in sisteminde birey, toplumsal organizmanın işlevsel bir hücreci olarak "ferdiyetten tecerrüt" etmeye zorlanırken; ahlak, uysallık ve kolektif disipline dayalı bir sosyolojik ödev halini almıştır. Bu durum, modernitenin bireyi toplumsal bir nesneye dönüştürme riskini beraberinde getiren ahlaki kırılmadır. Buna karşın Topçu; ahlakın toplumsallaştırılmasını, insanın ilahi cevherini ve hürriyetini yok eden bir "ruh hapisanesi" şeklinde nitelendirir. Topçu'nun "İsyan Ahlakı" teklifi; bireyi nefsinin ve toplumun esaretinden kurtararak "İlahi İrade"ye bağlayan, ıstırabı şahsiyetin kurucu unsuru kılan metafizik bir başkaldırıdır. Topçu için ahlak, toplumun bir dayatması değil, ferdin sonsuzluğa eklemleme iradesidir.

Araştırma; bu iki düşünürün entelektüel birey ve toplum tasavvurlarındaki ayrışmanın, aslında Türk düşüncesinde "hangi ahlak?" ve "nasıl bir ruh?" sorularına verilen ontolojik birer cevap olduğu hipotezini tartışmaktadır. Nihai kertede bildiri; yerli düşünce geleneğimizin ahlaki köklerini, modernitenin nesneleştirilen etkisine karşı durabilecek bir şahsiyet inşası ve ahlaki duruş zemini olarak yeniden konumlandırmayı hedeflemektedir. Temel tartışma noktası ise şu soruya dayanmaktadır: Modernleşme sürecinde ahlakı toplumsal bir çerçeveye (Gökalp) indirgeyen anlayış ile onu metafizik bir sancı (Topçu) olarak korumaya çalışan irade arasındaki ontolojik gerilim nereden kaynaklanmaktadır?

## Keywords

Ahlak, birey, Nurettin Topçu, toplum, Ziya Gökalp

## **From Din-u-Devlet to Ilm-u-Devlet: Scientific Authority and Secular Legitimacy in Early Republican Turkey**

Esra Balanlı Işık

Histry PhD Student, Ibn Haldun University

### **Abstract**

This paper examines how scientific discourse functioned as a source of political and epistemic authority in early Republican Turkey (1923–1950). Rather than regarding science merely as a neutral tool of modernization or knowledge production, it argues that the Kemalist regime mobilized science as a language of legitimacy in the public sphere, gradually replacing the traditional epistemic authority of Islamic scholarship and the ‘ulama.

Many studies have examined early Republican secularization through legal reforms, institutional restructuring, and the removal of religion from the public sphere. However, less attention has been paid to the epistemic mechanisms through which scientific discourse contributed to the construction of a new form of authority. This paper addresses that gap by examining three early Republican-era popular science journals: *Fen Âlemi* (1925–1926), *Tabiat Âlemi* (1925–1927), and *Ülkü* (1933–1950). These journals show that popular science publications did not simply convey technical information, but also helped establish an emergent secular epistemic order by presenting scientific knowledge as the ultimate authority challenging that of religion.

Drawing on discourse analysis of articles discussing Darwinian evolution, Einstein’s theory of relativity, and debates on matter and atomism, the paper shows how these journals framed science as the most reliable and legitimate way to understand nature and society, and to achieve progress. Rather than directly attacking religion, scientific language gradually displaced religious explanations by presenting scientific knowledge as the primary source of truth.

By tracing early Republican scientific discourse back to the intellectual legacy of late Ottoman positivism and Social Darwinism, this study contributes to broader debates on science, religion, and secularization in modern Turkey by showing that secularization also involved the construction of science as a new epistemic authority.

# **The Place of Ismail Raci al-Faruqi from Islamization of Knowledge to Integration of Knowledge**

Merve Reyhan Ekinci  
Sociology PhD Student, Ibn Haldun University

## **Abstract**

Ismail R. al-Faruqi (1921-1986) remains one of the most influential figures in contemporary Islamic thought, especially with his conceptualization of the Islamization of Knowledge. This text will focus primarily on how the concept developed by Faruqi, the Islamization of Knowledge, later evolved into the Integration of Knowledge, and the significance of Faruqi's work in this process. Given the continuing importance of the Islamization of Knowledge in academic and intellectual circles, this study will provide a critical reassessment of Faruqi's intellectual contributions and their applicability in the modern era. In doing so, it problematizes the "responsibility of the knower" in the face of modern epistemic hegemony. The study seeks to answer whether this transition from 'Islamization' to 'Integration' represents a methodological expansion or an epistemic compromise. To achieve this, the text investigates the epistemological framework underlying Faruqi's work using the Thematic Content Analysis method. By systematically analyzing Faruqi's relevant writings, this study will explore recurring themes, key methodological approaches and the tensions he identifies between Western epistemology and Islamic knowledge systems.

It will focus on the place and legacy of Faruqi and the concept he developed in the academic and intellectual world, from the concept of Islamization of Knowledge to the concept of Integration of Knowledge up to the present day. Thereby, the methods of textual ethnography and content analysis will be combined and in particular Faruqi's Islamization of Knowledge: General Principles and Work Plan (1982); Tawhid: Its Implications for Thought and Life (1981); The Cultural Atlas of Islam (co-authored with Lamya Faruqi), and Various articles and lectures archived by the International Institute of Islamic Thought (IIIT). By focusing on the interplay between the founding texts and their socio-political reception, the study clarifies how 'Integration of Knowledge' functions as a pragmatic response to the challenges of modern academic specialization.

## **Keywords**

Epistemic Hegemony, Faruqi, IIIT, Integration of Knowledge, Islamization of Knowledge

## **Deconstructing the Normative-Positive Divide: Elmalılı Muhammed Hamdi's Philosophy of Science and Religion**

Enes Özcan

Civilization Studies PhD Student, Ibn Haldun University

### **Abstract**

Alongside profound socioeconomic and political crises, late Ottoman intellectuals grappled with a series of deep intellectual challenges, particularly the debate over the relationship between science and religion. While many thinkers navigated between rather superficial versions of the conflict, independence, or harmony theses, Elmalılı Muhammed Hamdi (1872-1942) stood out as one of the most sophisticated and theoretically grounded scholars of his time. However, existing studies on Elmalılı are largely dominated by his voluminous exegesis, *Hak Dini Kur'an Dili*, leaving his thoughts on the philosophy of science largely unstudied. Reflecting the scientific spirit of his era, Elmalılı frequently referred to contemporary scientific theories and discoveries; more importantly, he focused on mapping the epistemic place of modern scientific knowledge within his broader religious system. His key conceptualization of the "laws of the Truth" (*Hak kanunları*) bifurcated these laws into two epistemic domains: laws of voluntary social and moral actions, which are dictated by the *Şeriat*, and laws of nature, which are discoverable by human reason. Worldly success, he argued, depended on the meticulous study of both types of laws and their integrated implementation.

Using Ian Barbour's theoretical framework, which posits four models of engagement between science and religion (conflict, independence, dialogue, and integration), this paper argues that Elmalılı's theory, as outlined in his exegesis of *Surat al-Fatiha*, transcends a mere absence of conflict. Instead, it approaches an integrationist model, wherein he outlined the epistemological equivalence and moral dependency between religion and science. Through this framework, Elmalılı was able to deconstruct the widely presumed normative-positive divide imposed by the positivist philosophies of science of his time. This study will assess the strong and weak aspects of Elmalılı's theory of the "laws of the Truth" and locate its place in the unfolding historical discussions on the relationship between religion and science.

**Panel 2**  
**Transformation of Epistemic Responsibility in Digital Age**  
*Dijital Çağda Epistemik Sorumluluğun Dönüşümü*

# **AI and the Spread of Misinformation and Disinformation: Global Media Experts' Perceptions of the Syrian Case in the Post-Conflict Period**

Hasan Hadri

Sociology MA Student, Ibn Haldun University

## **Abstract**

The rapid integration of artificial intelligence into information ecosystems is transforming how knowledge about conflicts and post-conflict societies is produced, disseminated, and contested. Syria's post-conflict period presents a particularly acute case, where competing political narratives, fragmented media landscapes, and the growing deployment of AI-generated content converge to create a complex information disorder environment. Yet the perceptions of the media professionals who directly navigate this landscape — journalists, editors, and fact-checkers — remain underexplored.

This study investigates how global media experts perceive the role of AI in the spread of misinformation and disinformation about Syria in the post-conflict period. Drawing on Information Disorder Theory (Wardle & Derakhshan) and Framing Theory (Entman), the research employs qualitative semi-structured interviews with professionals from leading media organizations including Al Jazeera, TRT, and prominent Arabic-language fact-checking initiatives. The study examines how practitioners understand the mechanisms through which AI-enabled content generation, synthetic media, and algorithmic amplification contribute to the production and circulation of false and misleading narratives about Syrian political realities.

Preliminary findings suggest that experts identify a growing tension between the accelerating capabilities of AI-mediated disinformation and the institutional, technical, and human capacities available to counter it. Participants describe an information environment in which the boundaries between authentic and fabricated content are increasingly blurred, placing new pressures on verification practices and editorial judgment. The study seeks to contribute to ongoing discussions in the sociology of knowledge, media studies, and computational social science by centering the perspectives of practitioners operating at the front lines of contested knowledge production in a post-conflict context.

# **Distributed Responsibility in AI-Mediated Knowledge System: Rethinking Intellectual Authority in Digital Spaces**

Mirismoil Usmonov

New Media and Communication PhD Student, Ibn Haldun University

## **Abstract**

The rapid integration of artificial intelligence into platforms has fundamentally transformed how knowledge is produced, circulated, and legitimized. In emerging digital spaces shaped by algorithmic infrastructures, knowledge is increasingly generated, curated, and amplified through automated systems rather than traditional epistemic institutions. While existing researches have examined issues such as misinformation and algorithmic bias, less attention has been paid to how these transformations reconfigure the relationship between intellectual authority and ethical responsibility in knowledge production. This paper addresses this gap by asking: When AI produces and distributes knowledge, what happens to the concept of intellectual authority?

Drawing on interdisciplinary perspectives from media and communication studies, platform theory, and digital ethics, the paper argues that AI-mediated systems give rise to a condition of distributed epistemic responsibility, in which authority is no longer located in identifiable experts or institutions but dispersed across platforms, algorithms, and users. Through a conceptual analysis, the paper outlines a four-step mechanism underpinning this shift: automation of content generation, algorithmic amplification, visibility-based legitimation, and the diffusion of responsibility across human and non-human actors. In this configuration, visibility and engagement increasingly function as proxies for credibility, thereby displacing traditional criteria of truth and expertise.

By reframing knowledge production as a platform-governed and algorithmically mediated process, the paper contributes to ongoing debates on the ethics of digital knowledge systems. It proposes that the erosion of clearly identifiable epistemic authorities creates an accountability gap, challenging existing frameworks of responsibility in both media and scholarly contexts. Ultimately, the paper calls for a reconceptualization of intellectual authority in the age of AI, emphasizing the need to critically address how responsibility can be reassigned or rearticulated within distributed knowledge environments.

## **Keywords**

Knowledge Production, AI-mediated Knowledge System, Intellectual Authority, Knowledge Circulation

# From Epistemic Responsibility to Algorithmic Authority: How Social Media Platforms Reconfigure the Ethics of Knowledge Production

Fatmaelzahraa Nassar

Media and Communication Sciences PhD Candidate, Sakarya University

## Abstract

The contemporary digital space is undergoing a profound structural transformation in which algorithmic systems mediate the production, distribution, and evaluation of knowledge, raising pressing critical questions about the nature and future of knowledge responsibility. This paper stems from a fundamental problem: the transfer of authority to define and legitimize knowledge from human experts, specialists, and academic actors -who are subject to ethical and methodological accountability- to algorithmic infrastructures driven solely by commercial considerations.

Drawing on a methodological intersection of the sociology of knowledge and critical theory, the paper argues that social media platforms have transcended their traditional role as neutral channels for information dissemination, emerging instead as active "epistemic actors" reshaping the ethical and institutional conditions for the dissemination and distribution of knowledge.

The study reveals that this transformation occurs through three interconnected structural mechanisms: First, the commodification of knowledge and its transformation into competitive content governed by the rigorous economics of attention and real-time engagement metrics, thus eliminating some narratives in favor of others. Second, the displacement of intellectual legitimacy from standards of specialized expertise and scientific integrity in favor of algorithmic visibility and viral spread, in which the value of truth is measured by its ability to generate interaction and controversy. Third, the systematic diffusion of ethical accountability and its vague distribution among individual users, technical interfaces, and the governance structures of major technology companies, which absolves these platforms of responsibility for the cumulative cognitive damage, such as systematic misinformation and the marginalization of sound knowledge.

The paper concludes with a central finding: the cognitive crisis facing postmodern digital societies is not merely a crisis of the spread of misinformation, but a deeper structural crisis in the institutional infrastructure that confers legitimacy on knowledge and determines its validity.

Based on this diagnosis, the paper concludes by calling for a move beyond individualistic approaches to knowledge organization and the establishment of a new framework for institutional knowledge responsibility. This framework should be capable of dismantling platform dominance and reshaping knowledge production as a socio-political practice subject to democratic and ethical accountability.

## Keywords

Epistemic Responsibility, Algorithmic Authority, Social Media Platforms, Knowledge Production, Ethics of Knowing, Platform Power

# Rethinking the Responsibility of Knowing: Between Agency and Ambiguity

Elif Beyza Yiğit  
Civilization Studies MA Student, Ibn Haldun University

## Abstract

This paper examines the transformation of knowledge in late modernity through Hartmut Rosa's distinction between situation and constellation in his recently published book *Situation and Constellation – On the Disappearance of Human Agency*, arguing that contemporary epistemic regimes undermine the ethical responsibility of the knower. Rosa suggests that open, indeterminate situations which require judgment, interpretation, and responsiveness, are increasingly replaced by structured constellations governed by strictly set regulations and algorithmic systems. Within such constellations, action becomes the execution of predefined procedures rather than a responsive engagement with the world.

The paper argues that this shift has profound implications for the "responsibility of knowing." As knowledge becomes rationalized, standardized, and operationalized through metrics and decision-making systems, the knower is transformed from an accountable agent into a functionary. Responsibility is weakened insofar as knowing no longer entails interpretation, but compliance.

To deepen this diagnosis, the paper draws on Thomas Bauer's concept of the "loss of ambiguity" (*Ambiguitätstoleranz*). Bauer describes modernity as a process of *Vereindeutigung* which is the systematic elimination of ambiguity in favor of univocity and control. This paper argues that Rosa's "constellations" and Bauer's "unambiguity" describe complementary aspects of the same structural transformation: the closure of interpretive openness and scope for action. While Rosa focuses on the loss of responsive action, Bauer highlights the shrinking tolerance for plurality, uncertainty, and interpretive multiplicity within knowledge itself.

By bringing these perspectives together, the paper suggests that the erosion of ambiguity and the reduction of situations to constellations jointly undermine the conditions for responsible knowing. Responsibility presupposes a space of interpretation, uncertainty, and answerability which are conditions increasingly suppressed in contemporary knowledge systems.

In response, the paper proposes to reconceptualize the responsibility of knowing as grounded in situated responsiveness and ambiguity tolerance. Recovering these dimensions is essential for rethinking the vocation of the knower beyond the constraints of proceduralized and epistemically closed systems.

### **Panel 3**

**Knowledge Production in Everyday Life and in Overlooked Spaces**  
*Gündelik Hayatta ve Göz Ardı Edilen Mekanlarda Bilgi Üretimi*

# Writing, Responsibility, and the Ethics of Knowing in Muslim Societies: An Ethnographic Study of Muslim Authors in Kerala, South India

Abuthahir Kattikkunnan  
Sociology MA Student, Ibn Haldun University

## Abstract

When asked about writing texts in Arabic that his audience cannot comprehend, Shaykh Abdul Baseer Pilakkal, a Malabar Muslim author with nearly ninety published works in Arabic, responded: “Who told you that I’m writing to be read? The Nabi al-Ummiyy, the Unlettered Prophet, is my first reader.” This study treats this response as a lens through which to examine a distinct conception of knowledge and, more importantly, the responsibilities associated with being a knower.

Based on ethnographic fieldwork among traditional Muslim scholars (*‘ulamā’*) in Malabar, southern India, this paper examines writing as a knowledge practice shaped by ethical formation, devotional obligation, and prophetic love (*maḥabbā*). For these scholars, writing is not merely a technical act aimed at producing information or consolidating textual authority, as Messick (1992) argues. Instead, it is a disciplined practice in which the knower is formed through the cultivation of intention (*niyya*), inward attentiveness, and adherence to *adab* in relation to an audience beyond the human as well: an Elsewhere.

However, writing directed toward an Elsewhere does not signify withdrawal from worldly affairs. In Malabar, panegyric literature and scholarly texts have historically possessed significant political resonance. For example, litanies composed around the Battle of Badr surged during the colonial invasion of Malabar in the 19th century, and their recitation and study have re-surged during periods of contemporary political upheaval, including the anti-CAA (Citizenship Amendment Act) protests in 2019-2020. Writing oriented toward an ‘Elsewhere’ and writing that engages with worldly struggle are not mutually exclusive; rather, they frequently constitute the same act. This intersection demonstrates the political significance of a knowledge system whose authority is rooted not in modern secular epistemology, but in ethical accountability before God and the community. By engaging with Wael Hallaq’s critique of epistemic sovereignty and Amira Mittermaier’s anthropology of the Elsewhere, this study investigates how the case of Muslim authors in Malabar presents an alternative epistemology and articulates a distinct ontology of knowledge, wherein writing, knowing, ethical self-formation, and political expression are inseparably linked.

## Keywords

Writing, Author, Malabar, Elsewhere

# **The Responsibility of Religious Knowledge: Muslim Leaders Between Migration, Authority, and Ethical Mediation in France**

Mohammed Toualbia

Philosophy of Islamic Theology PhD Candidate, Humboldt University of Berlin

## **Abstract**

This paper explores the ethical responsibility of Muslim chaplains as producers and mediators of religious knowledge in institutional contexts in France, particularly in prisons and hospitals. Drawing on ethnographic research conducted in these settings, the study examines how religious authority is constructed, negotiated and constrained within specific institutional and socio-political environments.

Moving beyond a purely sociological account of professional integration, the paper engages with contemporary debates on the “responsibility of knowing”, particularly in light of critiques of epistemic sovereignty. It analyses how Muslim chaplains navigate competing expectations between state regulation, institutional frameworks, patient and inmate needs, and Islamic normative traditions. In these contexts, religious knowledge is not merely transmitted but actively reformulated in response to shifting social, political and ethical conditions.

The paper argues that these actors embody a form of situated epistemic responsibility, where knowledge production is inseparable from ethical accountability. As intermediaries between religious traditions and secular institutions, they are compelled to continuously recalibrate their authority, legitimacy and moral positioning. This dynamic highlights the tensions between professional roles and moral commitments, as well as between institutional constraints and religious norms.

Particular attention is given to the French framework of *laïcité*, within which Muslim chaplains operate. While it grants them a recognised institutional role, it also imposes clear limits on the expression of religious authority. Chaplains are thus required to adapt to secular norms and institutional expectations, negotiating a space that allows them to fulfil their duties without compromising their vocation as Muslim religious leaders.

By situating Muslim chaplaincy within broader debates on migration, knowledge production and moral responsibility, this study contributes to a socio-anthropological understanding of how epistemic authority is reconfigured within state-regulated institutional spaces in contemporary France. It ultimately invites a reconsideration of the ethical role of the “knower” in contexts marked by institutionalisation, vulnerability and political constraint.

## **Keywords**

Migration, religious authority, epistemic responsibility, Islam in Europe, ethnography

# **“The Soul Returns to the Body”: Social Media, Homecoming, and Syrian Belonging After Assad**

Muhammed Zeyn

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## **Abstract**

The collapse of Syria’s Assad regime in December 2024, after fifty-three years of authoritarian rule, created unprecedented conditions for voluntary return and identity reconstruction among many million displaced Syrians. This paper examines how digital platforms mediate displacement, return, and transitional governance in the post-Assad period — and what this reveals about how knowledge of displaced communities is produced, by whom, and through which frameworks.

Drawing on digital ethnographic observation of Syrian social media discourse between December 2024 and October 2025, and an ongoing qualitative interview study targeting Syrian refugees in Türkiye and returnees in Syria, the paper advances three arguments. First, social media functions simultaneously as a site of identity reclamation, a channel for return decision-making, and an arena of civic accountability in Syria’s institutional vacuum. Second, dignity, freedom, and national sovereignty — rather than material reconstruction indices — constitute the primary drivers of Syrian repatriation, a finding that dominant humanitarian frameworks have proven structurally unable to capture. Third, the stark geographical disparity in return rates — mass repatriation from neighbouring countries against near-stagnant returns from Western Europe — exposes how material dependence on refugee protections determines whose identity reclamation remains symbolic and whose becomes material.

Together, these findings challenge displacement categories as stable identities, foreground Arab-Islamic cultural values as indispensable analytical categories, and advance understanding of how forced migration unfolds and resolves in an increasingly digitally mediated world.

## **Unsettling Historiography: Walking Tours And New Sites Of Historical Knowledge In A Contested City**

Fathima Noora

Sociology PhD candidate, University of Hyderabad

### **Abstract**

Over the last decades, material transformations in contemporary cities, such as rapid urbanization, heritagization, digitalization, and political polarization, have reshaped urban spaces and histories. In response to these seismic urban shifts accompanied by the proliferation of digital archives, there is an increasing engagement with the city's past. This heightened public engagement has expanded the locus of production and transmission of knowledge about the city's past beyond academics, historians, and theorists, drawing in quasi-new actors and ancillary activities such as walking tours. Walking tours have emerged ubiquitously worldwide and are an interesting segue as public performances of the past, bringing together questions of historiography, the guide-participant dyad, and the public nature of 'truth/facts'. From local neighborhood walks to short circuits aligned with tourists' interests to extended treks traversing the city, these guided walks play an important role in shaping perceptions of cities' pasts globally. Within this context, the foundational historiographic concerns—what is history, whose history is being narrated, and who can author the past—reemerge. This paper revisits these questions in this new terrain of walking tours where the past becomes mobile, history a performance enacted and narrated on foot in cities through anecdotes, lore, rumors, and street references that lie outside the dominant regimes of knowledge production. In its attempt to understand walking tours as alternative modes of knowing, this paper examines the ethical registers in which the guides understand their own practice, based on interviews with non-institutional heritage guides in Hyderabad, India. For its era of autonomous Muslim rule till the mid-twentieth century, its integration into post-colonial India, and later the two successive state formations of Andhra Pradesh and Telangana, Hyderabad is a city that has been ceaselessly inscribed and reinscribed. Resituating knowing within relational and spatial contexts outside academia, this paper shows how historical and cultural specificity informs the strong sense of epistemic responsibility these quasi-new actors possess.

**Panel 4**  
**Intellectual Humility, Educational Reform, and Responsible**  
**Knowing: İlmî Tevazu, Eđitim Reformu ve Bilmenin**  
**Sorumluluđu: Attas ve İslam Düşüncesinden Uygulamalar**

*İlmî Tevazu, Eđitim Reformu ve Bilmenin Sorumluluđu: Attas ve İslam*  
*Düşüncesinden Uygulamalar*

# **The Responsibility of Knowing: Disorder of Knowledge and Civilizational Decline in Al-Attas and Malek Bennabi**

Sena Temel

Civilization Studies PhD Student, Ibn Haldun University

## **Abstract**

The discourse of civilizational crisis in contemporary Islamic thought has generated a rich body of diagnosis, yet much of this literature tends to describe the crisis through its visible manifestations, such as political fragmentation, moral erosion, and intellectual stagnation, rather than interrogating its underlying conditions. This paper proposes a different entry point: it argues that civilizational crisis is, at its core, an epistemological crisis, and that reading it as such opens a more fundamental line of inquiry into both its causes and its possible remedies.

To develop this argument, the paper brings together two thinkers whose analyses have rarely been read in conjunction: Syed Muhammad Naquib al-Attas and Malek Bennabi. Although they operate from different intellectual traditions and employ distinct conceptual vocabularies, both situate the problem of civilizational decline within the realm of ideas and intellectual orientation rather than reducing it to political or structural causes. Al-Attas frames the crisis as a disorder of knowledge, a condition in which the secularization of knowledge displaces its integrative epistemic framework, corrupts the hierarchy of knowing, and produces what he terms the loss of *adab*: the capacity to place things in their rightful order. Bennabi, approaching the same crisis from a sociological direction, traces civilizational decline to the death of ideas and the emergence of colonizability, a condition in which societies lose the intellectual creativity and critical agency necessary to resist external domination.

The paper argues that these two analyses are not merely parallel but complementary. Bennabi's account of intellectual collapse leaves an epistemological question open: why do ideas die, and why does a society lose its capacity to distinguish living thought from dead? Al-Attas's analysis of the disorder of knowledge offers a framework for answering precisely this question. Read together, they illuminate civilizational crisis at two levels simultaneously, its epistemological depth and its social breadth.

In doing so, the paper suggests that what underlies both analyses is an implicit but pressing question: the responsibility of knowing. Civilizational decline, in both accounts, is inseparable from a failure in the ethical orientation of knowledge, a failure to recognize what knowledge is for, where it comes from, and what it demands of those who possess it.

# **Beyond Epistemic Sovereignty: Operationalizing Syed Muhammad Naquib Al-Attas's Concept Of Ta'dib Through Constructivist Project-Based Learning In Pakistani Madrasahs**

Muhammad Hassan

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## **Abstract**

Wael Hallaq describes the modern crisis of knowledge as the victory of an unbridled, secular form of epistemic sovereignty that requires (or should require) a review of the ways of developing ethical responsibility in classical educational practices. Informed by the foundational philosophy of education expressed by Syed Muhammad Naquib al-Attas as Ta'dib- inculcation of adab or an acknowledgement of God- this paper explores the transformations in structure and teaching in Pakistani madrasahs. In particular, it discusses the implementation of constructivist approaches and Project-Based Learning (PBL) in two top institutions, Jamia-tur-Rasheed (Karachi) and Minhaj-ul-Quran (Lahore). Instead of considering the use of PBL and constructivist models as giving in to contemporary secular utility, this study assumes that these pedagogies are being localized to map Ta dib. Through the move from models focused on a purely transmission-oriented approach (including rote memorization, as in the Dars-e-Nizami) to models more focused on problem-solving and application, these institutions prepare learners to assume the responsibility of knowing in a multifarious, globalised environment. This research, using qualitative institutional mapping, shows how the Takhassusat departments at Jamia-tur-Rasheed and the integrated degree programs at Minhaj-ul-Quran apply PBL not only to integrate into the market but also to help rebuild the moral responsibilities of the knower. The learner is placed as an active agent wherein s/he applies classical Islamic epistemology to modern socio-economic, legal, and ethical problems. The thesis of this paper is that the reenactment of the traditional Islamic epistemological purpose using constructivist pedagogical instruments is a valid institutional form of reformulating knowledge processes as the decolonization of knowledge production and re-establishing intellectual authority, more precisely, moving that vocation of the knower as a communal and spiritual duty that is responsive to the call-to-action of the conference to reconsider the vocation of the knower.

## **Keywords**

Epistemic Sovereignty, Ta'dib, Project-Based Learning, Pakistani Madrasahs, Decolonial Epistemology, Constructivist Pedagogy, Curriculum Integration.

## **Beyond Pedagogy: Adab, Epistemic Sovereignty, and the Crisis of Knowledge in the Modern Era**

Emina Maglic

Civilization Studies MA Student at MEDIT, Ibn Haldun University

### **Abstract**

Existing attitudes of an epistemically sovereign modern subject towards knowing and understanding, uprooted connections between self and the transcendent backbone. Epistemic sovereignty, by assigning the highest authority to the human knower, thus fosters arrogance, which limits our cognitive capacities and leads towards intellectual and existential demise. Fostering intellectual humility, as a correct attitude and remedy to this contemporary condition, becomes a necessary imperative for countering the adverse side effects of epistemic sovereignty and for developing intellectual and existential resilience. As a continuation of the debates on humility as a character virtue or vice, this paper presents intellectual humility as a system that situates the individual in the context of cosmos, society, and persona, and cultivates knowing and knowledge-seeking in relation to external and internal factors. Such an account is suggested as an alternative perspective to limited metaphysical accounts within the existing scholarship on this epistemic virtue. By organizing aspects of intellectual humility through degrees of knowledge system sourced from the Quranic qissah (story) of Musa and Khidr, and verse 76 from Surah Yusuf, this paper aims to propose an Islamic understanding of intellectual humility sourced from the verses and stories in the Quran, which indirectly provide clues on the appropriate attitude towards knowledge seeking, and knowing. By addressing the individual in relation to the external epistemic agents (humans, nature, and The Knowing) and internal conceptualising (of the self), this approach offers an intellectual humility account that bridges between individual and relational conceptions of humility and furthermore necessitates humility on interpersonal and intrapersonal levels.

**Panel 5**  
**Decolonization of Knowledge: Text, Institutions and Ontology**  
*Bilginin Dekolonizasyonu: Metin, Kurum ve Ontoloji*

## **Decolonizing Textual Analysis through the Lens of Ilm al-Waḍ'**

Ubaydullo Ruziev

Civilization Studies MA Student, Ibn Haldun University

### **Abstract**

This presentation examines Ilm al-Waḍ' as a foundational yet overlooked framework for objective textual interpretation within the Islamic intellectual tradition. While contemporary hermeneutics often prioritizes reader subjectivity, Waḍ' provides a systemic methodology for understanding text by analyzing the mechanics and philosophical relationship between words and their assigned meanings. Waḍ' serves as the conceptual base for all sciences related to sentence structure, including Grammar (Nahw), Logic, Rhetoric, and Jurisprudence (Usul al-Fiqh). As noted by scholars like Munajjimbashi, mastery of this science protects the researcher from interpretive errors by distinguishing between roots and derivatives, literal and figurative meanings, and lexical versus technical terminologies. In his *Tartīb al-'ulūm, Sājaqlizādah* asserts that the study of Waḍ' must precede the study of literature, morphology (al-Sarf), and grammar, as it establishes the necessary rules for linguistic investigation. By verifying the "coinage" (positing) of words and letters, the scholar moves beyond personal bias toward an objective understanding of the text's internal laws.

The application of Waḍ' offers a robust alternative to Western-centric subjective analysis, effectively "decolonizing" the text by returning to the linguistic parameters of its origin. This tradition ensures a stable, scientific approach to interpretation rooted in the intended relationship between form and meaning.

## **The Vocation of the Knower: Decolonial Responsibility and the Ontology of Being**

Mohammad Moosa Khan and Suhail Ahmad Khan

Sociology Phd Student and Political Science MA Student, Ibn Haldun University

### **Abstract**

This paper attempts to interrogate the “responsibility of knowing” by synthesizing decolonial trajectories from Africa, Latin America, and South Asia to redefine the intellectual’s vocation within the enduring colonial matrix of power. Drawing on Frantz Fanon, Ngũgĩ wa Thiong’o, Mignolo, and the Modernity/Coloniality collective, we argue that knowledge is never a neutral mirror but a site of “epistemic pathology” or potential liberation. We expect to trace how coloniality functions not only in socio-linguistic and psychological orders, but also in the somatic (bodily) pain of those under occupation, producing ontological fractures that determine whose humanity is recognized and whose knowledge is deemed “rational.”

The analysis anchors these global critiques in South Asian intellectual traditions, specifically through a decolonial reading of Muhammad Iqbal and Abul A’ala Maududi. Utilizing Paul Ricoeur’s hermeneutics of suspicion, we examine how these thinkers challenged imperial epistemic monopolies by articulating alternative ontologies of being. This theoretical framework provides a lens for analyzing sites of coloniality. This framework is extended to the lived reality of Kashmir—as an empirical case, where the “coloniality of being” is maintained through occupation and the violence of representation. Within this context, we underline that knowledge production itself becomes implicated in these dynamics. We maintain that a profound “epistemic hypocrisy” exists in Indian academia: while decolonial theory is frequently appropriated in the abstract, it often reproduces state-centric epistemologies that marginalize specific sites of struggle, such as Kashmir.

By placing the *damné* (the condemned passive subjects) at the center of the analysis, we propose that the “responsibility of knowing” requires an ethical “delinking” from dominant power structures. Ultimately, the paper argues for a mode of knowledge that is self-reflexive, historically accountable, and open to epistemic plurality. It concludes that the vocation of the knower today must move beyond disciplinary, civilizational, and class borders toward “cognitive justice,” transforming the act of knowing from an exercise of institutional power into a radical practice of liberation and solidarity.

# Higher Education and Decolonization in a Nordic Welfare State: The Case of Finland

Mona Abdullahi

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## Abstract

Since 2015, global movements demanding the decolonization of universities have gathered considerable momentum, challenging epistemic hierarchies long embedded in higher education. Yet how these demands are received across different national and institutional contexts remains underexplored. This paper examines how the call to decolonize higher education has been taken up in Finland, with a focus on sociology teachers at Finnish universities.

Drawing on qualitative interviews with eleven Finnish sociology teachers, we analyze how decolonial discourses are interpreted, negotiated, and enacted - or resisted - within a Nordic welfare state. Sociology teachers occupy a particularly revealing position in this inquiry: as social science educators, they train the experts who go on to shape public institutions and social policy, and in doing so participate in reproducing and sustaining societal hierarchies rooted in colonial conceptions of the human. Using theory-guided content analysis, we explore how teachers understand decoloniality in relation to their own teaching and research practices, and how they navigate the institutional, disciplinary, and epistemic constraints of their academic context.

We pay particular attention to Finland's distinctive position in global academic hierarchies: simultaneously semi-peripheral in relation to Anglo-American knowledge production, and implicated in its own colonial history, both as a colony and as a colonizer with respect to the Sámi people and other minorities. This multipositionality, we suggest, makes Finland a generative case for examining how decolonization discourse travels across national contexts and what happens to its critical potential in transit.

The paper contributes to broader debates on epistemic hierarchies in higher education and the conditions under which genuinely pluriversal forms of knowledge production become possible. It speaks to questions of situated knowledge, the coloniality of academic institutions, and in the spirit of this conference what the responsibility of knowing might demand of those who train society's future experts.

## Keywords

Decolonization, higher education, Finland, epistemic hierarchies, sociology

## **Debating Islam, Knowledge, and Belonging: Urdu Print Culture and Muslim Intellectual Life in Late Colonial India**

Aaqib Javid

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### **Abstract**

This paper examines debates on knowledge, religious authority, and political belonging in late colonial South Asia through the Urdu magazine *Nigār* (1922–1963), edited by the Muslim intellectual Niyaz Fatehpuri. Emerging within the expanding world of vernacular print, *Nigār* became an important platform for discussions on religion, reason, ethics, and the responsibilities of intellectual life in a period marked by colonial rule, rising nationalism, and the approach of Partition.

Influenced by the intellectual legacy of Syed Ahmad Khan, Fatehpuri advanced a rationalist and naturalist interpretation of Islam that challenged established religious authority. Through editorials, essays, and reader correspondence, *Nigār* cultivated a space in which questions of knowledge, reform, and moral responsibility were debated alongside concerns about Muslim identity, community, and political future. These discussions reflected broader tensions within Muslim intellectual circles regarding the relationship between revelation and reason, tradition and modernity, and inherited authority and individual judgment.

Situating *Nigār* within the wider history of Urdu print culture, the paper argues that vernacular periodicals played a crucial role in shaping new forms of public debate in late colonial India. Print enabled the emergence of a Muslim reading public in which questions of religion, nation, and belonging could be discussed beyond traditional scholarly institutions. In this sense, Islamic modernism may be understood not only as a theological reform movement but also as part of a wider transformation in the sociology of knowledge, in which intellectuals used print to negotiate the ethical and political responsibilities of knowing in a time of profound social change.

**Panel 6**

**Overcoming Hegemony: Epistemic Discipline  
Against Modern Regimes of Knowledge**

*Hegemonyayı Aşmak Modern Bilgi Rejimlerine Karşı Epistemolojik Terbiye*

## **From Knowing to Becoming: Reconstructing Epistemic Formation Beyond the Armchair**

Nurashikin Binte Salim and Nuzulul Qadar Abdullah

Psychology PhD Candidate, Islamic Studies (Hadith) PhD Candidate, Ibn Haldun University

### **Abstract**

Premodern Islamic intellectual traditions approached knowledge in relation to the formation of the person and linked it to expectations beyond understanding alone. Knowledge was not treated as self-contained, but as something that bore upon how one lived within a given context. In contrast, the issue with contemporary knowledge often falls into three abysses: (i) discursive closure, where critique circulates within intellectual enclaves without extending far beyond them; (ii) the growing influence of market-driven priorities, where knowledge is pursued for certification and economic mobility; and (iii) fragmentation through hyper-specialization, which separates knowledge from questions of purpose and loosens the connection between knowing and becoming.

This paper examines the distance between knowing and becoming within contemporary educational and intellectual settings. It argues that the problem is not incidental but arises from how knowledge is structured and practiced. Rather than seeking institutional reform, the paper proposes a model that reorients individuals within existing systems. The model is grounded in an Islamic understanding of knowledge as a trust, where responsibility arises from how one relates to what one knows. It emphasizes that any form of knowledge can carry implications beyond the self, and that giving back is not confined to expertise. It attends to how knowledge settles within a person and comes to bear upon conduct. In this sense, becoming is understood in terms of responsibility, not as an abstract ideal but as a lived orientation.

The Community of Servant Leaders (COUNSEL) in Singapore is examined as a case study through which this model is articulated and explored. Operating within a secular and highly specialized context, COUNSEL offers a setting where these ideas are put into practice. The paper further advances the model as one that can be extended to other national and social contexts, where its application may be adjusted in response to cultural conditions.

### **Keywords**

knowledge, becoming, contemporary issues, Islamic thoughts

## **Beyond Intellectual Virtues: Motivation and the Responsibility of Knowing in Zagzebski and Islamic Normative Epistemology**

Sayed Iyas

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### **Abstract**

Contemporary virtue epistemology, particularly the work of Linda Zagzebski, has revitalized the normative dimension of knowledge by focusing on the intellectual virtues and the motivational components of epistemic agents. Zagzebski's motivational theory—developed in *Virtues of the Mind*—argues that intellectual virtues are acquired traits that arise from a deep motivation for knowledge. This framework successfully establishes that knowing is not merely a matter of true belief but involves the virtuous character of the knower.

However, this paper argues that Zagzebski's account, while robust, remains limited within an individualistic and largely primitive teleological framework. By turning to Islamic normative epistemology—drawing from *uṣūl al-fiqh*, *kalām*, and the ethical-epistemic traditions of thinkers such as al-Ghazālī and Al-Zarnūjī and Al-ʿAṭṭās—a more expansive motivational architecture emerges. Within this tradition, the pursuit of knowledge is never solely for its own sake; it is intrinsically bound to *taklīf* (moral accountability), *adab* (discipline), and the cultivation of the self (*tahdhīb al-nafs*). Knowledge bears responsibility not only to truth but to the knower's own soul, to the flourishing of society (*maṣlaḥa*), and ultimately to God as the source and end of all knowing.

By bringing Zagzebski's virtue epistemology into dialogue with Islamic normative frameworks, this paper seeks to make two contributions. First, it reveals that a fully developed "responsibility of knowing" requires a theory that includes divine and social commitments, not merely intellectual character and virtues. Second, it suggests that Islamic epistemology offers resources for rethinking epistemic virtue as inherently tied to ethical and spiritual formation—a perspective that challenges and enriches contemporary virtue epistemology.

## **The Ethics of Not Knowing: Islamic Epistemology, Strategic Ignorance, and the Politics of Silence in the Global South**

Syeda Dur e Nayab Haider  
MA Student, Universitas Islam Internasional Indonesia

### **Abstract**

This paper contributes to the revision of intellectual responsibility through critically comparing strategic ignorance and disciplined unknowing. It claims that ethical responsibilities of the knower lie not only in the process of generating and giving out knowledge, but in an astute recognition of what one is truly able to know. In the modern epistemic regimes that are influenced by power, media, and politics interests, ignorance is commonly created to hide the truth, distort perception, and perpetuate systems of domination. However, just in opposite, Islamic epistemology traditions of disciplined unknowing provide another type of ethical orientation, one that appreciates restraint, humility, and unwillingness to claim to know things without being sure. The concept of ignorance evokes reconsidering it is not only a lack, but a condition with both negative and positive possibilities that is at least morally charged according to this dual framework. This inability to know that one should know can facilitate injustice and epistemic violence and mindfulness of one's epistemic constraints can serve as an ethical protection against misrepresentation and extravagance. In this regard, ignorance will play the central role in the moral judgment of knowledge practices. This research paper will eventually benefit more general discussions on the Islamic ethics, postcolonial theory and sociology of knowledge by re-defining ignorance as a central point of moral and politicized investigation. In these ways, it approaches prevailing assumptions regarding knowledge as unproven good and urges a more ethnically based concept of what knowledge is, as well as what it does not know, in the contemporary world.

### **Keywords**

Islamic epistemology, ethics of knowing, strategic ignorance, agnotology, disciplined unknowing

# **Nazar: Reclaiming the Pedagogy of Gaze and Visual Sovereignty from Cybernetic Capitalism**

Yuen Yee Tam  
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## **Abstract**

Seeing is one of the most primary and direct ways we interact with the world. Visual interactions with the world constitutes the human subject and his relationship with the world. This in turns shapes how he beholds the world. Thus, capturing the gaze is the first step to capturing a person's attention. Cumulatively, a pedagogy of the gaze is one of the ways to (re)constitute the self and subjectivity.

The modern Western visual culture produced by the cybernetic capitalist system is premised on the freedom and pleasure to look and to be looked at. The capitalist visual culture has colonized the human gaze and by extension the human self so that he willingly delivers himself over for economic extraction. The modern seeing subject is thus enthralled by the image of himself as king in the market of consumption while in reality enslaved by a perverse technology of the self. This study offers a critical analysis of the visual culture in terms of its epistemology, the technique by which it is achieved, the human subjectivity produced, and the lack of a coherent legal and ethical framework to demarcate obligations and transgressions.

While there are abundant analyses and critiques around the Western visual culture and capitalist theories, there are few concepts that manage to fundamentally rehabilitate the modern materialist gaze as offered by the Islamic concept of 'nazar.' Nazar, which simultaneously means 'seeing' and 'reflecting' in Arabic, encapsulates the physical, ethical and spiritual dimensions of seeing as well as the fact that existence is multilayered. In the Islamic tradition, God is sovereign over all things, including vision itself. He determines the boundaries of permissible seeing and exposure of the body as well as private spaces for the protection of human beings. Freedom, in this framework, is being liberated from one's lower desires and worldly influences, submission to the One Perfect God, and living to the fullest of human potential and dignity.

While the legal obligations, etiquette and spiritual meanings around seeing can be found discretely in various genres of writings in the tradition, existing thematic study on the Islamic framework of gaze is limited. By conducting such a study in this research — though in a limited scope — I hope to juxtapose two very different paradigms of gaze, which constitute two very different 'technologies of the self,' due to their divergent ontological origins. This study hopes to pave the way to reviving a more holistic view of the gaze.

## **Keywords**

Nazar, technology of the self, visual culture, cybernetic capitalism, sovereignty

**Panel 7**  
**Transformation of Modes of Knowledge Production**  
**in the Nineteenth and Twentieth Centuries**  
*19. ve 20. Yüzyıllarda Bilgi Üretim Biçimlerinin Dönüşümü*

# **Reconstructing Islamization from Fragments: The Historiographical Responsibility of Integrating Malay, Arabic, Chinese, and Indigenous Sources in Writing Palembang's Past**

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## **Abstract**

The historian of Southeast Asian Islam faces a fundamental problem. The past survives in fragments across languages and social worlds, yet scholarship still privileges elite court chronicles and foreign accounts over indigenous voices. This study investigates how a responsible reconstruction of Islamization might proceed by examining Palembang between the fourteenth and seventeenth centuries, drawing on a recent Indonesian work that integrates four distinct source traditions. The research analyzes Malay court literature (*Sejarah Melayu*); Arabic works (Ibn Batutah, *Al-Yafi'i*); Chinese chronicles (Sam Po Kong inscriptions); and most significantly, indigenous uluan manuscripts; *Bebue Karang Enim*, and *Gelumpai Tanah Abang* that written in Surat Ulu script on tree bark. Through comparative reading, the study traces how each tradition constructs Islam's arrival. The analysis reveals that these sources preserve different kinds of knowledge rooted in distinct social locations. Malay texts encode elite conversions. Arabic sources embed Southeast Asians like Mas'ud al-Jawi within transoceanic networks. Chinese chronicles document the mercantile class: Shi Yin Qing, the Muslim Syahbandar who aided Admiral Cheng Ho. Most remarkably, indigenous manuscripts preserve voices from the margins: forest dwellers who built the patang puluh bubung (forty houses) of Muara Enim, learning to cultivate rice alongside Islamic teachings. These sources reflect different epistemologies: the merchant's perspective differs from the ulama's, the court chronicler's from the commoner's. The kahas manuscripts carry memories absent from palace archives. This study demonstrates that integrated historiography must move beyond privileging foreign or courtly sources. By attending to indigenous manuscripts, scholars recover dimensions of religious transformation that elite archives exclude. The historiographical responsibility is not to harmonize fragments into a single narrative but to preserve their polyphony, honoring how Islam lived in the Malay world, from cosmopolitan courts to forest clearings where forty houses rose together.

# **Between Sacred Ma'rifa and Epistemic Sovereignty: The Mevlevi Order and the Moral Economy of Knowledge in the Long Nineteenth Century**

Deniz Çıtak

History Ph.D. Candidate, University of California LA

## **Abstract**

Historically, the fatwa functioned as a juristic exercise (iftā') between a qualified scholar (mufti) and an individual inquirer (mustaftī), representing a largely personalized exchange of ethical and legal guidance. Classical legal literature elaborates the protocols and methods governing this process, which was predominantly characterized by one-to-one interactions. This paper examines a significant transformation in this model in modern South India, where the production of legal knowledge increasingly shifted from individually authored fatwas to collectively formulated resolutions issued by organized bodies of ulama.

Focusing on the Samasta Ulama organization, established in the early twentieth century South India, the study explores how emerging institutional and bureaucratic structures reshaped the authority and practice of iftā'. As ulama became part of more formalized organizational networks, legal deliberation moved from individual opinion to collective decision-making, resulting in standardized resolutions, reports, and conference-based outputs. This shift marks not merely a procedural change but a deeper reconfiguration of Islamic legal authority—from the authority of the individual scholar to that of an institutional collective.

Drawing on selected resolutions, conference proceedings, and organizational practices, the paper demonstrates how collective deliberation both stabilized legal authority and provided mechanisms to negotiate internal scholarly differences. At the same time, it raises critical questions about: who speaks for Islam, under what conditions, and with what forms of accountability. By situating the South Indian case within broader discussions in the Islamic intellectual history, the paper argues that the move from fatwa to resolution reflects an important transformation in the epistemic foundations of Islamic legal authority in the modern period.

## Testing the Dual System: Moral Economy, Nation-Building, and Egyptian Public Education in *Rawḍat al-madāris* (1870-1877)

Marcus Hibbeln

Middle Eastern Studies PhD Candidate, Exeter UK

### Abstract

To study the early history of educational reforms in 19th century Egypt is primarily to study the effects of state-led initiatives seemingly divorced from an Islamic character. Particularly as a new intelligentsia-class emerged between the 1830's-1870's, historians have emphasised an explicit duality of this emerging modern, 'secular' system alongside older, 'traditional' Islamic systems. While this argument is most convincing in addressing diffusions of informational media like the printing press, scholars have begun to challenge this dichotomy through studies of the first Egyptian public educational systems that emerged in the 1870's.

While it has begun to be challenged, this civilisational opposition between Egyptian and Western education has yet to be elaborated within a changing set of Arabic concepts which mediated Western concepts of progress and modernity through an Arab-Islamic lexicon they pushed, developed, and redefined. To address this gap, this paper enumerates and analyses concepts of moral edification in the first Egyptian educational journal: *Rifāʿ a Rāfi al-Ṭaḥṭāwī's Rawḍat al-madāris al-miṣrīyya* (1870-1877). It presents Ṭaḥṭāwī's thought around a central intellectual contradiction, namely a reliance on medieval Sunni moral economy read through admiration for both 19th century autocracy and for republicanism. Departing from Ṭaḥṭāwī's account of moral economy as a validation of good governance in his *Manāhij al-ālbāb al-miṣrīyya* (1869), this paper evaluates Ṭaḥṭāwī's public-facing articles on the education of members of the nation (*watanī*) and the need to promote their political freedoms (*ḥurriyah siyāsah*) in service of an emerging national community. This promotion did not offer a guarantee of good governance through citizens' participation, but was instead meant to reflect an organic unity of rulers and ruled. This paper argues that while Ṭaḥṭāwī's public educational project is seemingly contradicted by his medieval account of naturalistic sovereignty, his reworking of classical moral economy legitimates his new project of nation-building through education.

## **Twentieth century Chinese Qur'an translators and the construction of a Chinese nation-state**

Sara Kourtam Chehlaoui

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### **Abstract**

This paper explores the first complete translations of the Quran into Chinese. It asks why the first full translations of the Quran into Chinese appeared only at the beginning of the twentieth century, despite the presence of significant numbers of Chinese speaking Muslims since at least the twelfth century. I argue that these translations were not simply the result of an internal Muslim demand to make their most sacred book available in their native language, but rather responses to the broader process of modernization, which saw the construction of a modern Chinese nation-state a necessary measure to resist imperialism. Translators and intellectuals considered it their responsibility to contribute to the nation's cultural renewal, strengthen Muslim communities, and respond to foreign religious and intellectual pressures. The first two translations were undertaken by non-Muslims, one through English and Japanese in the tradition of Orientalist scholarship, and the other as part of a commercial project aimed at enriching the national repertory of world 'masterpieces'. Muslim translator, on the other hand, were motivated by the desire to counter Christian missionary activity and educate the Chinese-Muslim masses so they can be useful subjects to the new China, proving that Islam was an intrinsic part of Chinese history and society. Some of them sought to make the text broadly understandable, by using the modern register of Chinese (baihua) while others prioritized the preservation of the sacredness of the Quran through a refined classical Chinese register (wenyan), making these translators part of the language reform debates taking place at the time. Taken together, these translations show how Quran translation became a site where faithfulness, popularization, and national identity were negotiated. They reveal translation as both an intellectual and moral act, one that linked the knower's obligations to textual fidelity, religious education, and the project of modern China.

### **Keywords**

Qur'an translation, Chinese Muslims, modernization, nation-state, language reforms

**Panel 8**

**Rethinking Classical Islamic Thought and Its Disciplines**

Klasik İslam Düşüncesini ve Disiplinlerini Yeniden Düşünmek

# The Scholar's Responsibility in Defense of Knowledge: Abū Bakr al-Ṭurṭūshī Reading al-Ashʿarī in Light of the Ethics of Knowing

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## Abstract

This paper examines the problem of the scholar's responsibility in defending sound religious knowledge through a close textual study of a rare manuscript by Abū Bakr al-Ṭurṭūshī (d. 520 AH / 1126 CE), preserved in the Royal Library in Marrakesh (MS 404), which has not been critically edited before this study. The manuscript offers a distinctive witness to a deeply rooted Mālikī-Ashʿarī effort to redefine the scholar's role as a guardian of knowledge in the face of doctrinal deviation.

The central question addressed is a fundamental one: when does the scholar's responsibility lie in restraint and silence, and when does it become a duty to respond and engage in debate? Al-Ṭurṭūshī approaches this question through his singular reading of Abū al-Ḥasan al-Ashʿarī's epistle "al-Ḥathth ʿalā al-baḥṭh", reinterpreting the Mālikī legacy often associated with opposition to kalām—including the positions of Mālik ibn Anas, Aḥmad ibn Ḥanbal, and al-Shāfiʿī—in light of its historical context. What appears as abstention from speculative theology is not a rejection of knowledge, but a conditional caution tied to the absence of widespread doctrinal innovation. Once false doctrines become systematized and taught in formal settings, silence shifts from a virtue to a failing.

The paper engages with Wael Hallaq's critique of modern "epistemic sovereignty," proposing instead al-Ṭurṭūshī's position as a historical counter-model: that of a scholar who rejects both disengagement and an unmoored rationalism detached from ethical and transcendent foundations. The study further argues that al-Ṭurṭūshī's commentary carries an implicit polemic, aimed in part at Abū Ḥāmid al-Ghazālī, who reintroduced critiques of kalām drawn from sources marked by doctrinal ambiguity—chief among them Ibn ʿAbd al-Barr—without fully accounting for their destabilizing effects in the Fatimid context of Alexandria.

The paper concludes that al-Ṭurṭūshī's approach reflects a developed model of "responsible knowledge": knowledge governed by ethical principles, responsive to historical conditions, and directed toward preserving doctrinal coherence within the community—directly addressing the conference's broader concerns about the responsibilities and virtues involved in the production and transmission of knowledge.

## Keywords

scholar's responsibility, kalām, Ashʿarism, Mālikism, al-Ṭurṭūshī, epistemology of responsibility, Wael Hallaq

## **Debating to Disagree: Dialectics and Knowledge Production in the Logic of Islam**

Muhammed Komath  
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### **Abstract**

What is the purpose of an argumentative exchange? There are at least three answers that have developed into full-fledged systems of argumentation. The epistemological approach understands argumentation as a means of arriving at truth or justified belief, the pragma-dialectical theory proposes it as a regulated procedure aimed at resolving differences of opinion, and the rhetorical approach evaluates argumentative success primarily in terms of persuasion. Despite their differences, these approaches tend to share a methodological assumption that dialectical engagement is oriented towards a closure of the argumentative exchange, whether resolution, truth, or persuasion. This paper challenges this closure-oriented assumption by arguing that medieval Muslim scholars developed the science of dialectics (*Ilm al-Jadal*) not primarily to close a disagreement, but to legitimate its sustained existence. Focusing on the dialectical theory and disputation practice of Abū al-Ma‘ālī al-Juwaynī (d. 1085) and his student al-Ghazālī (d. 1111), the paper demonstrates that *Jadal* functioned as a procedural framework through which competing standpoints could be maintained as simultaneously intelligible, defensible, and equally justified. By reconstructing this alternative normative orientation, the paper presents Islamic *Jadal* as a historically grounded model of argumentation that complicates closure-oriented theories and contributes to contemporary debates on pluralism, defeasibility, and the normativity of disagreement.

### **Keywords**

*Jadal*, disagreement, dialectics, Islamic argumentation theory

## **Beyond Agnotology: Ghafla and the Conditions of Knowing**

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### **Abstract**

Ignorance has long been conceived as a privative condition, a lack to be remedied through the acquisition of knowledge, and thus it has rarely been treated as a subject worth studying in its own right. Recent scholarship, however, has rendered this view increasingly untenable. Work in agnotology, associated with Robert N. Proctor, has demonstrated that ignorance is not merely a passive absence but can be actively produced, maintained, and strategically mobilized within contemporary knowledge systems. At the same time, ignorance is increasingly understood as emerging from within knowledge itself, through its limits, exclusions, and selective operations. Yet such accounts, for all their explanatory force, remain largely preoccupied with the conditions of production and circulation, leaving comparatively unexamined the more fundamental question of how ignorance is inhabited and sustained at the level of the subject.

This paper turns to the Qur'anic concept of ghafla (heedlessness) to address this gap. Drawing on a thematic reading of Qur'anic usage, and informed by the Islamic intellectual tradition, it argues that ghafla does not denote ignorance as a lack of knowledge, but a condition of turning away from what is already manifest. A person may possess knowledge and yet remain heedless, insofar as truth fails to register as meaningful or binding.

Within this framework, ghafla is understood as an existential condition of the self, rooted in the heart (qalb) as the center of perception and moral awareness. It encompasses cognitive, affective, and ethical dimensions, shaping not only what one knows, but what one attends to, cares about, and ultimately recognizes as true.

By placing agnotology in dialogue with Islamic epistemology, the paper argues that knowing cannot be reduced to access, exposure, or critique alone, but presupposes the cultivation of a subject capable of attention, receptivity, and moral seriousness. Without this, ignorance persists not simply because knowledge is absent or obscured, but because the conditions for its recognition have been eroded. The crisis, therefore, lies less in what is unknown than in the attenuation of the very capacity to know.

### **Keywords**

Agnotology, Ghafla, Islamic Epistemology, Conditions of Knowing, Indifference to Truth

# **The Knower Who Does Not Know Himself: Self-Flaw, Self-Awareness, and the Responsibility of Knowing in Rūmī's Poetry**

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## **Abstract**

This paper looks at how the thirteenth-century Sufi poet Jalāl al-Dīn Rūmī thought about self-flaw and self-awareness as the starting point of all responsible knowing. Writing from within the Sufi tradition, Rūmī holds a straightforward but unsettling belief: a person who has not faced his/her own inner flaws honestly is not in a position to offer reliable knowledge to others. The ego(nafs), the lower and self-serving part of the human soul, does not simply mislead us in private. It creeps into what we teach, what we claim to know, and how we present ourselves to the world. The unexamined self does not merely produce flawed knowledge; it produces knowledge that is structurally self-serving, disguised as truth, and therefore dangerous to the communities it claims to instruct. In Rūmī's striking formulation, even the "nafs has a rosary and a Qur'ān in the right hand and a dagger in the sleeve." Epistemic authority, untethered from self-knowledge, becomes a weapon.

The paper asks three questions. First, what does Rūmī see as the moral conditions a person must meet before he/she can be trusted as a knower, and how does this challenge the common modern idea that knowledge is neutral and separate from the character of the person who holds it? Second, how does Rūmī's understanding of the self, beginning with the ego that pushes toward harm, passing through the conscience that sees its own self-flaw, and arriving at a soul that has found peace, work as a guide for thinking about the duties of the knower? Third, what does the Prophetic saying at the heart of his work, *man 'arafa nafsahu faqad 'arafa rabbahu*, "whosoever knows himself knows his Lord", say about the kind of self-awareness that responsible knowing requires?

Answering these questions recovers an epistemological tradition in which knowing is inseparable from being, and intellectual responsibility begins not with institutional affiliation or methodological rigor but with the disciplined, often painful, examination of one's own ego and its appetites. For contemporary readers navigating a world in which knowledge is increasingly mobilized as a destructive force by states, corporations, and algorithmically mediated platforms, Rūmī's framework offers a countervailing ethical architecture. He offers that the first obligation of the knower is not toward his/her discipline, institution, or data, but toward the truth of what he/she himself/herself is. Self-knowledge, in this tradition, is not a private virtue but a civilizational necessity.

## **Keywords**

Rūmī, Sufism, self-flaw, self-awareness, nafs, responsibility of knowing, Islamic intellectual tradition, inner life, virtue ethics, contemporary relevance



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