

INTELLECTUAL STREAMS IN THE MUSLIM WORLD

JUNE
2022

18

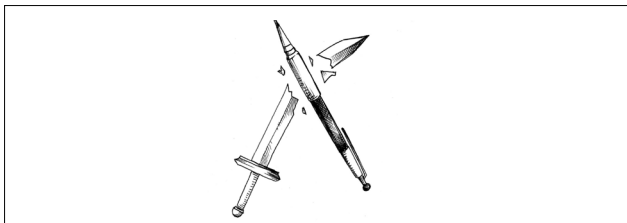
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Balkan File:
Subjects on which NGOs Focus



An Assessment of the Passivity of the
Organisation of Islamic Cooperation in
the Global System



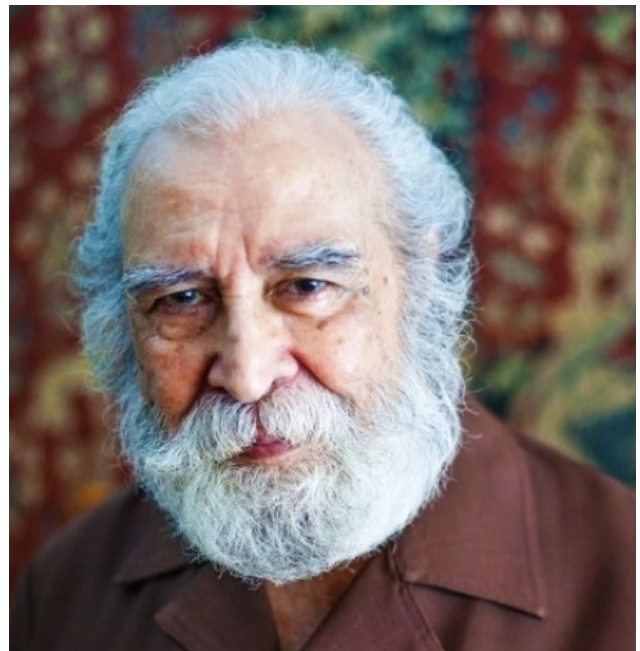
The Pen and the Sword: The Narrow
Margin of Academic Freedom



Voices from the Muslim World:
Yasir Qadhi



Interview with Mehdi Nüzhet Çetinbaş



Syed Muhammad Naquib Al-Attas: A Key
Figure in Islamic Thought Studies

INTELLECTUAL STREAMS IN THE MUSLIM WORLD

Intellectual Streams in the Muslim World has been published monthly since 2021 as part of the Project on Thoughts and Movements in Muslim Societies under TODAM. The bulletin has been prepared by scanning the publications and events of approximately 250 non-governmental, research and think tank organizations from 43 countries and has four sections: "Cultural Activities"; "Fundamental Rights and Freedoms"; "International Politics" and "Social Welfare". The bulletin by reviewing the issues on the agenda of Muslim societies is preserving the intellectual capital of the Muslim societies and creating this large database for future use.

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ILKE Foundation is a non-governmental organization that produces information, policy and strategy on social issues, conducts research to guide decision makers and contributes to the production of necessary information and knowledge for the future.



Research Centre for Social Thought and Policy (TODAM) aims to investigate the problems faced by Muslim societies, in particular Turkey, including their nature, interconnectivity, and suggest concrete solutions to these problems by combining the experiences from the Turkish society and the Muslim world.

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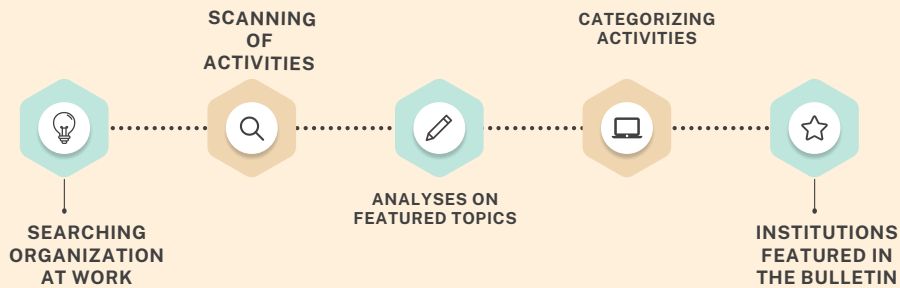
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The 18th Issue of the Intellectual Streams in the Muslim World

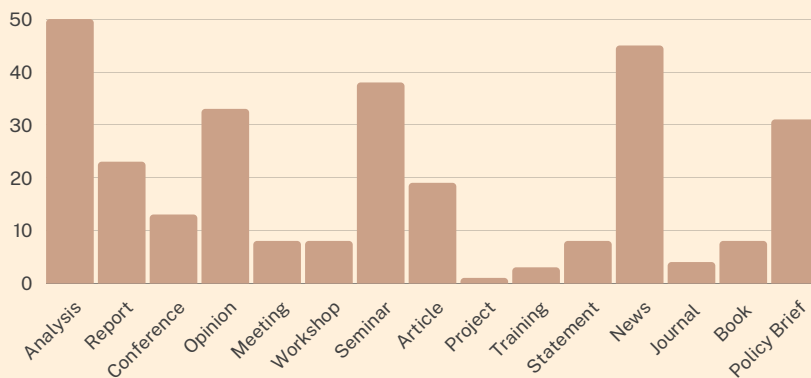


In June, activities of 245 civil society organizations, research centres and think tanks from the Muslim world were scanned.

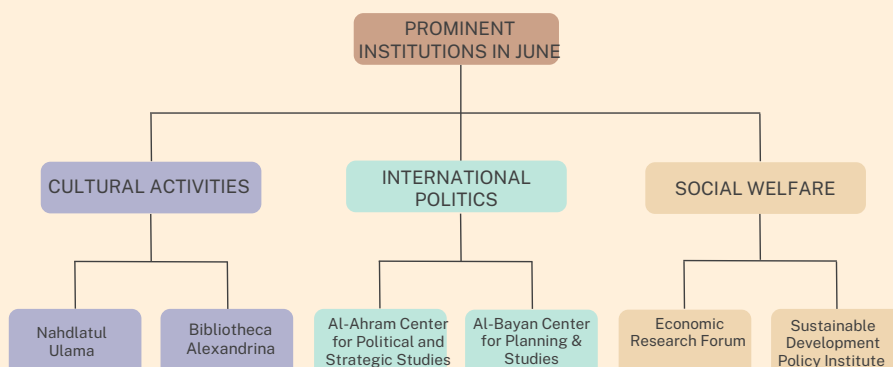
In addition to the regions where the Muslim population is in great numbers, such as North Africa, the Middle East, South, and Southeast Asian countries; Western Europe, the USA, the Balkans, and Central Asian countries were also studied.



The Publication Process of the 18th Issue of Intellectual Streams in the Muslim World



OUTLOOK OF ACTIVITIES DURING THE MONTH



İLKE Foundation for Science Culture and Education, together with its research centres and affiliated associations, has been identifying the problems facing Turkey and suggesting solutions to these problems since its establishment. Within the scope of its activities, the foundation is taking a new and ambitious step and expanding the scope of its reports, policy notes, and opinion articles it has published so far; and the seminars, interviews, and online panels it has conducted. In order to expand its fields of study and target audience, İLKE has established a new research centre, the Research Centre for Social Thought and Policy (TODAM). Research Centre for Social Thought and Policy (TODAM) aims to investigate the problems faced by Muslim societies, in particular Turkey, including their nature, interconnectivity, and suggest concrete solutions to these problems by combining the experiences from the Turkish society and the Muslim world. In its diverse range of research and publication studies TODAM aims to address the leading problems of Turkey and Muslim societies such as unemployment, income inequality, brain drain, asylum seekers, urbanization, human rights violations, domestic violence, pension system and housing, and offer solutions to them in the light of quantitative data. TODAM offers statistical data related to studies conducted in the fields of law, education, economy, and social work, especially in Turkey and Muslim societies after year 2000, through its database where researchers can compare, combine and extract different data. It functions as a centre that provides the space and opportunity to conduct independent academic studies by making quantitative data accessible. Thus, another social need that was felt for many years is being met by İLKE.

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Foreword

Intellectual Streams in the Muslim World has been published monthly since 2021 as part of the Project on Thoughts and Movements in Muslim Societies under TODAM. The bulletin has been prepared by scanning the publications and events of approximately 250 non-governmental, research and think tank organizations from 43 countries from the Middle East, North Africa, South-Southeast Asia, Central Asia, Western Europe, and the Balkan regions. Now, with the monthly bulletin, we can follow the issues that are essential for Muslim societies and are on the current agenda of the Muslim world. At the same time, we present the current issues of Muslim societies to the reader in a versatile way. It is now possible to follow up-to-date studies from many countries from the Middle East to Africa, and from Asia to Europe. In this way, it is possible to monitor the agenda of Muslim societies regionally and thematically. As a result of all these studies, we are preserving the intellectual capital of the Muslim societies and creating a large database by recording and saving this capital.

In the 18th issue of the Bulletin of Intellectual Streams in the Muslim World, Professor Sari Hanafi, academician in the Department of Sociology at the American University of Beirut, has written an analysis in which he critically evaluates academic freedom in the Arab region. Asst. Prof. Muhammed Hüseyin Mercan, an academic at Marmara University's Department of Political Science and International Relations, in his analysis titled "An Assessment of the Passivity of the Organisation of Islamic Cooperation in the Global System" evaluates potential of Muslim states to influence the international system.

In the analysis titled "The Balkan File: Subjects on which NGOs Focus", discusses significant topics that non-governmental organizations in the Balkans give priority to in their activities. The primary topics of NGOs in the Balkans are categorized as religious and national values, EU Integration, corruption and rights and justice.

In this issue of the bulletin, there is a review article on the intellectual world of Syed Muhammad Naquib Al-Attas, the founder of the International Institute of Islamic Thought and

Civilization. In addition, the bulletin includes an interview organized under the project of "Voices from the Muslim World" conducted with Yasir Qadhi, one of the important Muslim thinkers living in America. Another interview was conducted with Mehdi Nüzhet Çetinbaş who is the founder of Kafkas Foundation. We hope that with its rich content, the Bulletin will be useful for its readers.

Prof. Dr. Lütfi Sunar

ILKE Vakfı Yönetim Kurulu Başkanı

FEATURED THEMES OF MUSLIM SOCIETIES IN THE FIRST HALF OF 2022

We identified the prominent themes on the agenda of Muslim societies in the light of the data from the Bulletin of "Intellectual Streams in the Muslim World".

Let us take a look at the main themes of the Muslim World from January to June of 2022

JANUARY

COVID-19

In this month, the social and economic effects of COVID-19 were at the core of the studies in the Muslim world. Studies on employment, vaccine information and its ethical relationship are discussed. The focus was on increasing poverty and insecurity as a result of the pandemic.



Energy Crisis and Climate Change

It was discussed how the Russia-Ukraine crisis that started on February 24 would affect the energy market. Focal points were the effects of energy dependence and climate change.

FEBRUARY

MARCH

Russian- Ukraine War

NGOs discussed the regional effects and dimensions of the war in the context of human rights and migration. It was pointed out that this crisis and rising commodity prices affected the Middle East and North Africa in terms of food security.





Israel's Discriminatory Policy Against Palestine

This month, statements were released about Israel's detentions and discriminatory policy towards Palestinians. The Al-Haq Defending Human Rights Association stated that 2,140 Palestinians have been detained since January.

APRIL

MAY

Global Food Crisis

The Russia-Ukraine Crisis and the weather problems affected wheat production. Due to these two situations, countries have turned to protectionism. While Kazakhstan and India imposed a grain export ban, Indonesia banned the export of palm oil.



Biden's Middle East Trip

NGOs in the Middle East have published studies analyzing the reasons and possible consequences of Biden's Middle East trip. The focal points of this visit were Iran nuclear negotiations and the Abraham Agreements.



JUNE

The Pen and the Sword: The Narrow Margin of Academic Freedom¹

Prof. Dr. Sari Hanafi²

**“Those who are afraid do not innovate.”
(Zewail, 2005: 166).**

By academic freedoms, I mean the freedom of thought and of creating new ideas and the freedom of expression through teaching, conferences, research, and publications. I also refer to the right to protest against the public educational institution; the right to regulate and manage the university without government or security interference; and the right to protect the university from state intervention and from interference by pro- or anti-government individuals and groups. In this article, I will present a few examples of the obstruction of academic freedoms. The most striking evidence of the lack of academic freedoms is probably the way freedoms are studied in universities. Many “academic” studies poll the opinion of faculty members regarding freedoms and use statistical measures that conceal their tragic current situation of lack of academic freedom—see, for example, (Buhaimeed, 2007). These studies often lack real examples,

common sense, systematic observation, and an ethnographic approach. This positivist trend was also criticized by Thomas Piketty in his famous book *Capitalism in the Twenty-First Century* (2014): for him, to understand unequal distribution and inheritance in nineteenth-century France and England, he considers Honoré de Balzac and Jean Austen the best references, comparable to Karl Marx and the economists of the time. In the same vein, Press articles, the reports of human rights organizations, and selected biographies (Abdulla, 2014; Ibrahim, 2013) appear to be the only sound reference for describing and analyzing the state of academic freedoms.

In the Gulf, some professors were denied work permits ostensibly for “political” considerations. When I examined this phenomenon, I found that, since 2014, many Lebanese Shiite were a victim of a never-ending “witch hunt”. The considerations are not really political; they are rather purely sectarian. For instance, two professors had their work visas rejected even though their writings were critical

1 This is an updated and enhanced version of an initial Arabic version of this article was published in the editorial issue of the Arab Journal of Sociology “Idafat”, Issues 29-30, 2015, pp. 4-8

2 Professor of Sociology, American University of Beirut

of Hezbollah's political and social agenda. Being "Shiites" is thus their only crime. What strikes me the most is the absence of indicators related to academic freedom in international ranking systems for Arab universities. No wonder why certain Saudi and Emirati universities reach very high ranking compared to other Arab universities. Foreign universities' campuses are parachuted there without negotiating their academic freedom. How is it possible for "elitist" universities to open branches in countries where they can't guarantee the recruitment of their chosen candidates? Indeed, the Gulf security authorities are engaged in bio-political and discriminatory practices against a particular nationality and community. For the record, the UAE, Qatar, and Kuwait applied branding strategies in higher education. They brought in many American, French, and other universities. It is too early to estimate the ability of these universities to create a space stimulating the culture of freedoms and liberated from the control of the government or conservative religious authorities that undermine these freedoms.

In Lebanon, the Minister of Labour prevents the enrollment of any Palestinian or even Syrian academic in private universities (many cases are recorded at the American University of Beirut). This goes against the laws approved by the Lebanese Parliament in August 2010. It also violates the norms that respect the faculties' right to recruit based on competency. While Latin American universities welcomed Chilean academics after the dictator Pinochet closed many social science departments

in Chilean universities, no one has heard of any Arab University receiving Syrian professors. When the American University of Beirut opened its doors to a handful of candidates (six professors and researchers), the Lebanese Minister of Labour refused to issue them permits.

The question is not just about academic recruitment. The Qatari authorities protected themselves from conservative political and religious figures when they requested the Qatari branches of foreign universities to follow the same curriculum as the university's headquarters. In a recent interview, the president of Carnegie Mellon University stated that Qatari authorities are in charge of the university's curriculum. The big issue at stake, then, is the extent to which the absence of freedom of expression in these countries affects this emerging model.

In Saudi Arabia, Ahmed Al-Issa (2010), a former president of a Saudi university, diagnoses an "irrevocable divorce" between the university and the currents of thought and culture. According to him, "the university's administrators and officials in the Ministry of Higher Education are reluctant to give the universities any opportunity to take part in social debates or the liberty to deal with sensitive issues. They prevented the universities from taking a stand on any case." This is clearly visible in the analysis we conducted on the topics treated in Saudi academic journals. A faculty member is confined within certain limits that determine his thought and movement. For instance, he can attend conferences and

Ultimately, the lack of academic freedoms prevents any creativity. The university cannot be turned into a Centre stimulating renewal and innovation.

seminars only under certain conditions: the conference's theme should correspond to his specialty or his work. He also needs the recommendation of the department and faculty council and the approval of the university provost if the conference is held inside the Kingdom. For international conferences, the approval of the President of the University Council based on the recommendation of all the above levels. (Ezzat, 2011). While many universities were opening their doors to visiting lecturers, it became very difficult to receive a guest lecturer without security approval in the Emirates and Egypt.

In Egypt, some universities reject any lecturer who might be opposed to the government's policy, as proven by many examples. Under the reign of President Mohamed Morsi, the university presidents were elected for the first time in the histo-

ry of Egyptian universities. They were later dismissed, and pro-government presidents were then appointed. Abou el-Ghar enumerates three tools used by the Egyptian state to repress the university (Abou el-Ghar, 2005): first, the use of the police on campus; second, the appointment of pro-government professors in all senior administrative positions; and third, a series of laws and regulations restricting academic freedoms. Although that was before the revolution, it hasn't changed yet.³ President El-Sisi issued a presidential decree on January 15, 2015 allowing university professors to be fired if they engage in any political activity on campus.

As for the elected student unions and societies, there is a traditional and official fear of allowing them in most Arab countries. Lebanon, Tunisia, Morocco, Egypt, and Sudan are perhaps the exceptions.

Ultimately, the lack of academic freedoms prevents any creativity. The university cannot be turned into a Centre stimulating renewal and innovation. In the Middle Ages, the European university was established as an extraterritorial space of exception, meaning it was exempted from the state laws. It had the freedom to criticize the community, including the ecclesiastical authority. It did not lose contact with the

3 Hussein Magdy, a human rights researcher, said that the revival of Science Day in Egypt must be accompanied by the immediate release of students and faculty members who are imprisoned for political reasons. In a special statement to the newspaper "al-Mesryoon" (The Egyptians), he added that the state is contradicting itself and its actions: "The state is fighting academic freedom in Egyptian universities and at the same time President Abdel Fattah al-Sisi calls for the advancement of science and highlights the importance of scientific research. However, in reality, the state completely controls the educational process, appointing the universities' presidents and student unions, which is the exact opposite of the freedom of science" (Al-Mesryoon, 3 April, 2015).

society and its needs, and it maintained this status until today. Can Arab universities create such a space?

The narrow margin of academic freedom in the Arab region became, at best, a mere “professional freedom” linked to the practical or private academic work within universities. The university has thus lost much of its educational and moral strength. Security approval became a condition of recruitment, promotion, and travel on a scientific mission abroad for faculty members. The roots of the ISIS state must be sought not only in the extreme understanding of religion, but also in the long-standing culture propagated till today by the authoritarian Arab-national state.

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Featured Activities

A Precarious Balancing Act: Globalization, Political Legitimacy, and Higher Education Expansion in Qatar and the UAE

D: 01.03.2022 L: English C: Lebanon T: Article

This paper explores the dynamics between globalization and local culture in analyzing how higher education (HE) has expanded in Qatar and the United Arab Emirates (UAE) through internationalization. It contends that HE expands through internationalization in part because these Arab Gulf states use higher education institutions (HEIs) to legitimate themselves.

<https://bit.ly/3yZ2qpc>

Political Governance in Higher Education: The Case of Arab Public Universities

D: 01.06.2021 L: English C: Lebanon T: Article

This paper uses a model of governance in higher education, called the political model, that explains the role of universities as agencies of control and socialization, with a resulting repercussion on the quality of education. It compares this model with common models such as the academic, Napoleonic, market-oriented and managerial.

<https://bit.ly/3RSDPLm>

Contribution of Jordanian Civil Society Institutions to the Enhancement of Ideological Security among University Students

D: 16.06.2020 L: English C: Lebanon T: Article

The study identifies the contribution of Jordanian civil society institutions to the enhancement of political trends that signify the beginnings of democracy. The study sample consisted of 1093 male and female students who were chosen by multistage sampling. The study instrument consisted of two parts: first, the demographic variables; and second, the 24 items that measured the process of enhancing ideological security with its three dimensions.

<https://bit.ly/3okhLf0>

Writing sociology in the Arab world: knowledge production through Idafat, The Arab Journal of Sociology

D: 01.04.2013 L: English C: Lebanon T: Article

This article argues that some institutional settings in addition to the economy of knowledge production make the balanced use of references in Arabic and foreign languages difficult. What are the resources upon which they rely? To answer to this question, the article presents the results of an online 27-question survey about the use of references by researchers.

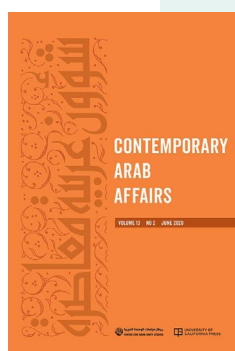
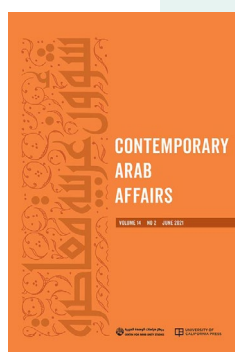
<https://bit.ly/3IXo0nm>

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A Precarious Balancing Act

Globalization, Political Legitimacy, and Higher Education Expansion in the UAE

ABSTRACT This paper explores the dynamics between globalization and local culture in analyzing how higher education (HE) has expanded in Qatar and the United Arab Emirates (UAE) through internationalization. It contends that HE expands through internationalization in part because these Arab Gulf states use higher education institutions (HEIs) to legitimate themselves and join prominence in competitive societies in a globalized world. At the same time, however, states face push back from their more conservative, traditional constituent states for "Westernizing" education. Hence, these states simultaneously practice in public HEIs to manage state-society relations, enhancing the rational and global legitimacy. This effort to balance what appears to be interests creates a "dual higher education system." **KEYWORDS** globalization, internationalization, political legitimacy, Arab Gulf



An Assessment of the Passivity of the Organisation of Islamic Cooperation in the Global System

Asst. Prof. Dr. Muhammed Hüseyin Mercan⁴

In recent years, the increasing significance of international organizations and principally international formations in the course of global politics and impact on policy-making and implementation processes have brought the possibility of emergence of organizations or structures that will increase cooperation and mobility in the Muslim world. The creation of an organization that can induce the formation of unique politics in the Islamic world and play an active role in the resolution of drawbacks, as well as that will act as a balancing act for other actors of global politics, will definitely be a step that will change the balances in the international system. Demonstrating a solid will in tackling setbacks such as injustice, inequality, and conflict arising from the nature of the international system and Muslim states adopting a more self-confident character in terms of self-representation; would also increase the expectations for the shaping of a new global politics. Considering the possibility of such a foundation, the first question that comes to mind is whether there is the will and vision for the establishment of such a structure in the Muslim world or whether the Organisation of Islamic Cooperation (OIC), which is the most

prominent political organization in the Islamic world, can deal with this mission.

OIC is accepted as the second largest organization in international politics after the United Nations (UN) in terms of the number of members, geographical distribution, and ethnic and linguistic diversity. OIC, which has 57 members (out of which five countries have observer status), is the most important structure that has the opportunity to present an alternative order claim in global politics not only because of its political and economic importance but also because of its military capacity, its diversity, and richness in terms of underground resources, its potential in education, culture and technology, and especially its young population ratio. The current international system shaped by Eurocentric politics has faced severe challenges, especially in the last few decades. The political atmosphere, especially after September 11, has opened the door to a deep rivalry between the USA, which is trying to dominate the whole world, Russia, which is trying to regain its position in global politics, and China, which is the leading rising actor. The traumas brought about by the invasion of Afghanistan and

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In this context, a good analysis of why a robust political vision could not be come up with and an effective union could not be established in the Islamic world will at least allow the structural crisis to be overcome and the creation of an alternative structure in the future.

Iraq, and the evolution of popular turmoils in the Arab world gave rise to new crises that have led to an increase in the chaotic situation in the Islamic world. At the same time, the main competition in global politics has directly shaped the decision-making processes in the Muslim world.

Pondering the potential of both the states in the Islamic world and the OIC as an organization, the critical dilemma of this controversy is why Muslim societies are feeble or unable to show sufficient will to shape their destinies. The incapability of the members of a religion that claims to establish an order on the globe on the ground of its politics, to implement mechanisms that can create alternatives in the international system cannot be explained only by external factors or by the general inertia in the Islamic world. The fact that an effort to establish a new world order, in which Muslims determine the central codes of politics, is not set forth by the states in the Islamic world or that some initiatives remain obsolete indicates a major structural crisis. In this context, a good

analysis of why a robust political vision could not be coined and an effective union could not be established in the Islamic world will at least allow the structural crisis to be overcome and the creation of an alternative structure in the future.

The passivity of the OIC in global politics and its inability to instil a spirit of establishing an alternative order in the world is basically due to its structure itself. The main hindrances averting the OIC from being a playmaker in international relations are its inability to offer clear solutions to any crisis in the Islamic world, especially the Palestine issue, and the inability of global actors to put pressure tools into practice in the face of their interests to Islamic countries or the ongoing crises. Although the founding philosophy of the organization was built on the mission of "protecting the rights and interests of the Islamic world" and "strengthening cooperation and solidarity" among the member states, the fact that the organization has not been able to pass a successful test within the framework of its primary mission since September 25, 1969, the date of its establishment, has resulted in the belief that the organization cannot turn into an effective organization. The great fire that broke out in Masjid al-Aqsa after a fanatical Zionist Jew's arson attempt on August 21, 1969, allowed the Muslim world to take the initiative, seek their rights, and protect their interests.

After the Second World War, the UN, which was established to perpetuate global politics on a peaceful ground and ensure that all societies live in an equal and fair political reality, showed severe weaknesses in



Figure 1. 13th Session of the Islamic Summit of OIC

realizing its mission and, in particular, a hypocritical attitude towards the solution of problems in the Muslim world laid the groundwork for the initiative of the establishment of the OIC in September 1969. The offensive attack on the first qibla of Muslims was a radical move that would augment the political revival of Islamic countries. As a matter of fact, the belief that the rights of Muslims could not be sufficiently defended without the establishment of an alternative organization and that the Islamic world would always remain in an inactive status was tried to be changed by establishing an alternative order/structure with the establishment of the OIC. However, the political priorities, visions, agendas, and perspectives of the member states on global politics and world order have played an essential role in moving the established structure away from the claim of offering alternatives.

Although the typical value in the coexistence of the members of the OIC is the reli-

gion of Islam, the fact that all members act on different political grounds is one of the main factors in the Muslim world's inability to develop a common agenda. Although the international community keeps the issue of Palestine or Al-Quds on the agenda without suggesting its permanent solution, it ensures that the OIC members are generally on the same line with the issue of Jerusalem. However, it is observed that the same attitude cannot be shown in the general course and framework of the Palestinian issue and other crisis areas in the Islamic world. Both the legacy of colonialism, the preferences of the political elites in the process of building nation-states, and the variances caused by the relations with the dominant actors of international politics like the USA, Russia, and China, prevent the formation of a firm unity that can offer an alternative to the world order within the OIC. The fact that the national priorities of the member states in most cases contradict or conflict with the cen-

The way for Muslim societies to take an active role in global politics will be possible on a unique political ground and only with the claim of an alternative order.

tral philosophy of the OIC does not allow the formation of a substantial bloc in the Islamic world in international relations.

The way for Muslim societies to take an active role in global politics will be possible on a unique political ground and only with the claim of an alternative order. Considering the current conditions and the political preferences and priorities of the member states of OIC, it is not thought that situa-

ble conditions will arise in the short term for the establishment of an organizational structure that will take a determined stance against the global actors regarding the solution of the problems in the Islamic world. In this way, the belief and need for structural reforms to be realized within the OIC, and subsequent steps to be taken in this regard, will enable the Muslim world to be represented in global politics with a unique political strategy, at least in the medium term. Otherwise, apart from individual initiatives in the Muslim world – Turkey’s mission and strategy in crisis regions such as Palestine, Syria, Egypt, Kashmir, and Yemen can be cited as an example – the formation of solid structures that defend the rights of Muslims in global politics will never occur.

Featured Activities

OIC and UN concluded their coordination meeting in Geneva.

D: 20.07.2022 L: English C: Switzerland T: Meeting

OIC and UN concluded their coordination meeting in Geneva with a strong commitment to reinforce cooperation in the political, economic, social, humanitarian, cultural and scientific spheres. The meeting agreed on a Matrix of Joint Activities between the OIC and the UN, including the realization of the OIC-2025: Programme of Action and the UN 2030 Agenda for Sustainable Development, for the next biennium.

https://www.oic-oci.org/topic/?t_id=37219&t_ref=25786&lan=en

Fourth Conference of the Organization of Islamic Cooperation on Mediation “Experiences and Prospects

D: 5-6.06.2022 L: Arabic C: Saudi Arabia T: Conference

It was stated that the OIC aims to strengthen the relations between countries on the basis of justice, mutual respect and good neighbourliness in order to ensure peace, security and general harmony in the world, and acts in line with these goals and principles.

<https://www.youtube.com/watch?v=kffNz1GZZV8>



Federation of the Universities of the Islamic World: Conference to launch the Document for the Development of Education in the Arab World

D: 2.06.2022

L: Arabic

C: Egypt

T: News

The document for the development of education in the Arab world aims to contribute to the establishment of high-quality Arab educational systems, by instilling the values of belonging, good citizenship, a sense of responsibility and devotion to the homeland.

<http://www.fumi-fuiw.org/ar/article/489>



Discussing the Latest Developments in Cooperation Between ISESCO and Libya in Education, Science and Culture

بحث مستجدات التعاون بين الإيسيسكو وليبيا في التربية والعلوم والثقافة

D: 23.06.2022

L: Arabic

C: Egypt

T: News

Secretary-General of the Federation of the Universities of the Islamic World received Dr. Musa Muhammad al-Maqrif, Minister of Education and Chairman of the Libyan National Committee for Education, Culture and Science. They discussed developments in cooperation between ISESCO and the State of Libya in Fields of education, science and culture.

<http://www.fumi-fuiw.org/ar/article/496>

Balkan File: Subjects on which NGOs Focus

Beyza Karabulut⁵

Introduction

When the structure of society is examined, it is generally mentioned that there are three different areas, namely political, economic, and civil organizations. The most crucial area that shapes, directs, and influences society in many ways is seen as NGOs. Moreover, it is also observed that society affects NGOs and that the topics discussed and activities carried out by each society vary according to their internal dynamics. Therefore, the themes that local and regional NGOs focus on offer various perspectives on the structure of their society. In this article, the themes focused on by the non-governmental organizations in the Balkan region will be examined, and the grouping technique will be used. Consequently, it is aimed to present a detailed and comprehensive analysis of the social structures in the Balkans.

Civil Society Organizations are non-governmental/non-state organizations that put volunteering at the centre, do not aim to acquire an economic interest or to seize political power, and do not intend a hostile movement (Çayırılı, 2015). In the

contemporary world, rapid technological, economic, political, cultural, and social changes influence the current situations, prevailing rules, and even institutions of societies. Considering this context, it is not surprising that the importance of non-governmental organizations is gradually increasing. Balkan NGOs have always been an accurate mirror of societal changes and have tried to conserve activities in favour of society. Many social solidarity organizations have existed in the region since the Ottoman period. These foundations maintained their activities during and after the Balkan wars and sustained activities that would support society and solve the problems during the Serbian-Croat-Slovene Kingdom. For instance, a report submitted to the Education-Foundation Board of this period in 1930 mentions the existence of 684 Muslim foundations (Çayırılı, 2015). Even though these foundations lost their field of activity after World War II, NGOs are deep-rooted and functional organizations that still preserve their influence on the Balkan region.

In this article, the countries mentioned as the “Balkans” are the Western Balkan coun-

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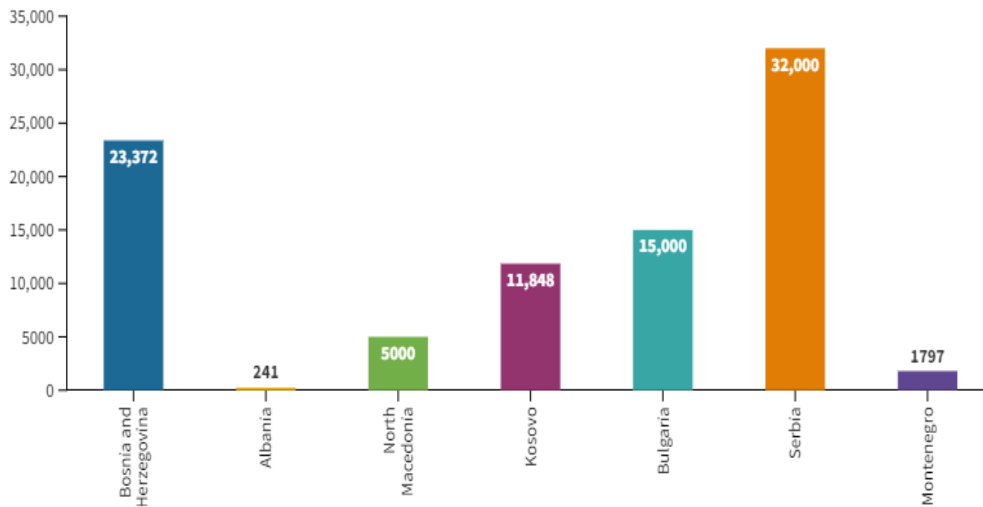


Figure 2. Number of NGOs in the Balkans

Source: GlobalGiving, the Complete List of Non- Profits and Charities in Balkans, 2022

tries with a Muslim majority population and include Albania, Bosnia and Herzegovina, Bulgaria, Croatia, Kosovo, Montenegro, North Macedonia, and Serbia. As can be understood from the brief history of the Balkans, it can be observed that the Balkan is a region where political instability, social polarization, and economic crises have hit intensely. Under Ottoman rule from the end of the 15th century to the beginning of the 20th century, the Balkans lost their Turkish population due to various reasons, such as the collapse of the empire and the weakening of the political centre. While the Turkish population here migrated to Anatolia at the end of the 19th century, it is impossible to talk about the Turkish population that has vanished from the region. Turks still persist in many countries such as Kosovo, North Macedonia, and Bulgaria. Since Turkishness is seen as equivalent to Islam and is not mentioned separately

from each other in the Balkans, religious and ethnic identities are intertwined in the Balkans. People from many different religions and ethnic identities live together here. As a result of diversity, endeavours to preserve and maintain national and religious values are also reasonably remarkable. The fact that the Turkish communities here are far from their “motherland,” Turkey, makes them more prone to this kind of preservation. Particularly after 1945, the restriction of many rights of Turks with the activeness of socialism caused Turks to be more attached to their national identities and cultural values (Çayırılı, 2015). Accordingly, NGOs have the most prominent role in social activities and are the flag bearers of the efforts to preserve values.

Agenda of NGOs

In the research conducted for this article, roughly 40 NGOs currently operating in the Balkans were examined, and activities of these NGOs, which were carried out during last four years, were reviewed, and the subject headings were noted. These noted topics were grouped, and the main titles focused on the Balkans were determined. In this context, it is possible to say that NGOs in the Balkans focus on issues such as religious and national values, EU Integration, corruption, and rights and justice.

The title of religious and national values is an area where NGOs organized around Islamic values in the Balkans frequently perform. It can be observed that many Balkan countries, mainly Serbia, North Macedonia, and Croatia, focus on preserving Islamic values. In this context, in addition to the sermons they publish, Mufti visits, mosque tours with groups, and festivities as mass events stand out. Moreover, it has been observed that activities for young people are also at the forefront. The Youth Network Movement, which institutions give importance to in Croatia and Serbia, aspire to the identity building of Muslim youth living in the Balkans. It intends to raise young communities and protect their values through monthly meetings and events.

As mentioned in the introduction, all these activities aim to preserve identity values. After the death of Yugoslavia's charismatic leader Josip Broz Tito (1892-1980), nationalist movements acquired momentum in

It is possible to say that NGOs in the Balkans focus on issues such as religious and national values, EU Integration, corruption, and rights and justice.

the Balkans (Canveren, 2020). This momentum has induced the Balkans that has perpetually become the homeland of political crises since the 90s, and the Balkan countries have encountered a bloody disintegration process (Canveren, 2020). Subsequently, as every nation in the region has started to act with the urge to protect its values, nation-state building processes have begun here. In this context, the principal idea is that the vital elements for constructing a nation are language, religion, customs, and traditions (Çayırılı, 2015). If a nation desires to exist, it has to speak its language competently, be aware of its religion, culture, customs, and traditions most proficiently and keep them alive. On that account, the Balkan nations, especially the Turks, who started with this endeavour in the 1990s, carry out various activities for this purpose and destine to raise the younger generations according to this purpose.

Another prominent point is EU integration, which is touched upon in almost all NGOs of Balkan countries without exception. For that point, many institutions have a separate title on their existing websites and EU Integration hyperlink websites that

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they have recently opened.⁶ In addition, it is noteworthy that activities to apprise the public are operated invariably. NGOs, which have the power to shape society, uphold the EU rules and principles with great perseverance. In this regard, many publications are published, and it is tried to raise society's awareness through various panels and conferences.

Even though the Balkans is geographically a part of Europe, it has a very different cultural structure. This situation has always been considered a predicament for Europe that has made the Balkans alien. Furthermore, the crises experienced by the Balkans were not welcomed by Europe throughout history, and therefore, according to Europe, the Balkans are regarded as problematic, spoiled, and undesirable stepchildren (Erk-

men, 2019). Insomuch that "Balkanization" went down in history as a political term and was used to express instability, chaos, and conflict (Erkmen, 2019). When it comes to the beginning of February 2018, the European Union pronounced that a new strategy would be developed in the Balkans. A framework has been presented for integrating Balkan countries (scilicet Albania, Bosnia-Herzegovina, Montenegro, Kosovo, Macedonia, and Serbia) into the EU (Preljević and Mustafić, 2019). In this regard, the authorities in the Balkans were asked to make the environment "well-known conditions for membership" and to promote the establishment of a common economic space for economic development in the Balkans (Preljević and Mustafić, 2019). The strategy promotes six initiatives on the rule of law, security and migration, socio-economic development, transportation, and energy connectivity, digital agenda, reconciliation, and good neighbourly relations and is considered a geostrategic plan to invest in a robust and stable structure (Preljević and Mustafić, 2019). All these incentives forced the Balkan states to develop various initiatives. For instance, The Agenda for European Reforms (Agjenda për Reforma Evropiane-ARE) developed in Kosovo is a step forward in this regard. This platform, prepared considering EU conditions, monitors the applicability of the requirements in the region and supports it with reliable data.

6 See these websites:
<http://www.eramonitoring.org/>
https://www.connectwith.eu.al/wp-content/endurance-page-cache/_index.html
<https://europa.com.al/>, <https://www.cedem.me/en/euro-atlantic-integration/>

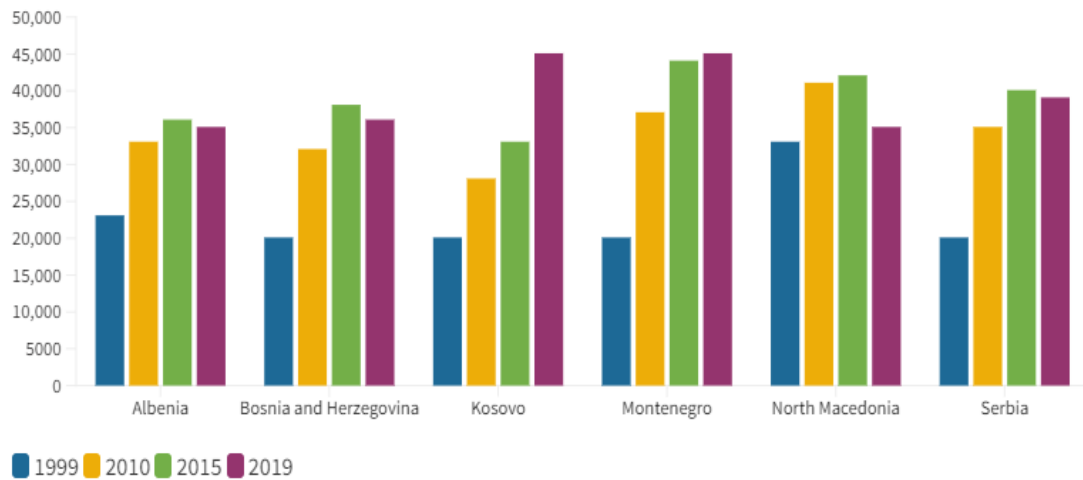


Figure 3. Corruption Perception Index in Western Balkan Countries (2019)

Source: Transparency International, Corruption Perceptions Index 2019

Another important initiative is combating corruption, one of the most considered and focused NGO subjects. When the international literature in the Balkans is reviewed, it is discerned that the issues related to organized crime and poor governance, public and business perceptions of bribery and corruption, and its influence on the jurisdiction are emphasized (Canveren, 2020). The corruption perception index (Graph 2) published by Transparency International depicts corruption as a growing problem.

Combating corruption, one of the chronic problems of the region, is one of the conditions of full membership for the countries of the region that are candidates for the European Union (Albania, Montenegro, North Macedonia, and Serbia) or potential candidates (Bosnia and Herzegovina and Kosovo) as well as playing an active role

in nation-state building (Canveren, 2020). When the level of harmonization of the Western Balkan countries with the EU acquis in combating corruption is compared, while Kosovo and Bosnia and Herzegovina are at an early stage, other countries in the region are partially prepared. Hence, this significant step in EU integration is on the agenda of many NGOs and policymakers. The Regional Anti-Corruption Initiative, established in Bosnia and Herzegovina only for the anti-corruption, is the pioneer of these steps with the workshops, symposiums, and articles and analyses published in this context.

If considered a general title, justice is one of the other subjects on the agenda of NGOs in the Balkans. This title primarily covers activities based on minority rights and the right to education. As the Balkans is geography that comprises many differ-

ent religions and nationalities, minority rights should be brought to the agenda. Various NGOs represent minority oppressed or persecuted groups in society, and their rights are sought. Many NGOs have opened units for this.

On the other hand, it can be argued that there are activities that institutions carry out depending on the internal dynamics of the country. Considering the internal dynamics of the countries, NGOs encompass unique concerns on each country's agenda. As a case in point, various initiatives taken by Kosovo of its tension with Serbia are observed, and this issue is one of the main issues of NGOs in Kosovo.

Conclusion

NGOs are one of the leading elements that have directed, mobilized, and aided the society in the Balkan region since Ottoman rule. The purpose of this article is to review the subjects focused by NGOs that play an active role in Balkans and to provide a perspective on Balkan society. In line with this review, the matters on the agenda of NGOs in the Balkans focus on three main topics: i) religious and national values, ii) EU integration, and iii) corruption, rights, and justice. The reason why the religious and national values are so preeminent is the traumas from the past of the Balkans. Thus, the idea of claiming and defending the identity is at the forefront. When it comes to EU integration, it is seen that each NGO strives to make the country eligible for EU standards through various

activities. Corruption, another vehemently debated theme, is one of the tough issues that EU officials have prioritized in the Balkans. Consequently, every NGO's activities related to this issue are encountered. As a result, it is clear that activities are carried out in parallel with the internal and external dynamics of the society in the Balkans.

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Featured Activities



How Hungary Might Avoid the Suspension of EU Funds

D: 31.05.2022

L: English

C: Country

T: Opinion

This opinion article discussed that Hungary is the first target of the EU's new mechanism designed to withhold funds over rule-of-law violations. It was tried to answer what if EU funds to Hungary are actually suspended?

<https://bit.ly/3v8T7Si>



BIRN Fact-Check: Can Montenegro's New Minority Government Deliver Consensus on Key Reforms?

D: 03.05.2022

L: English

C: Serbia

T: Analysis

This paper analysed new Prime Minister Dritan Abazovic's key goals for finding a consensus on vital reforms just after Montenegro's first minority government was voted into office in parliament on April 28.

<https://bit.ly/3cyJqWN>



Fact-Check: Is Kosovo Set to Join the Council of Europe?

Fact-Check: Is Kosovo Set to Join the Council of Europe?

D: 12.05.2022

L: English

C: Serbia

T: Analysis

The main argument of this analysis was "at Europe's leading human rights watchdog, Russia's loss may be Kosovo's gain". This analysis asserted that Russia's departure from the Council of Europe create some opportunity for Kosovo.

<https://bit.ly/3olgLXU>



RAI Secretariat Organized Training in Sarajevo for Higher Education and Public Enterprises Sector on Corruption Risk Assessment and Corruption Proofing of Legislation

D: 12-13.05.2022 L: English C: Bosnia Herzegovina T: Training

RAI Secretariat organized Training for Higher Education and Public Enterprises on Corruption Risk Assessment (CRA) and Corruption Proofing of Legislation (CPL) in Sarajevo on May 26th and 27th. During two days, participants had the opportunity to get acquainted with the sectoral approach to CRA and CPL process.

<https://bit.ly/3cn1jYC>



Training on Innovative Tools and Methodologies for Tracking Illicit Financial Flows, State Capture and Corruption – Budapest, Hungary

D: 19.05.2022 L: English C: Bosnia Herzegovina T: Training

Aligned with the topics, RAI Senior Anti-corruption Advisor, Aneta Arnaudovska presented the main project goals and the products delivered to date in the framework of the joint AIRE Centre and the RAI Secretariat project “Combating corruption and organised crime in the Western Balkans through strengthening regional cooperation in asset recovery”.

<https://bit.ly/3zqHZD9>

Syed Muhammad Naquib Al-Attas: A Key Figure in Islamic Thought Studies

Recep Yiğit⁷

Syed Muhammad Naquib Al-Attas, one of the leading figures of contemporary Islamic thought, accentuates the need of the Islamic society for its conceptualizations, making a new call to the Muslim world with the discourse of “expected Muslims;” is a thinker from Far Asia. Naquib Al-Attas, who dedicated himself to the development of Islamic thought, conducted studies to revive the tradition in the scientific direction in a way that puts Islamic thought at the centre of his works. Therefore, he founded the International Institute of Islamic Thought and Civilization (ISTAC) and continued his studies without interruption despite his advancing age. In particular, he made an effort to establish a civilization with the meaning he brought to the concept of religion and sought ways to build self-confidence in the ulema who did not know what to do with the progress of the West. In addition, Al-Attas, who made a new proposal to the Muslim world with the discourse of Islamization, expressed his thoughts on how we should position ourselves resistant to secularization. In this paper, first and foremost, I will examine Attas’s definition of religion; thereafter, I will track the connection he established

between religion and freedom, the traces of secularization, and what this concept corresponds to in the Qur’an.

The Concept of Religion and its Inclusivity According to Al-Attas

According to al-Attas, religion (الِدِين) originated from the word “dana,” which means to be in debt. At this point, the person who believes in religion is also expressed with the word that means “da’in,” which is the name of the active participle. Although Attas accepts that the word “dâin” means to find oneself in debt, he takes us from the word religion to a state and from there to a fair administration with his various conjugations with the verb “dane.” According to him, a related word conjugated with the verb dane is “medina.” Stating that the word Medina means town or city, Attas stated that every city needs a ruler, that is to say, a “deyyan.” In this respect, he stated that the word dane means justice, organization, and authority, which corresponds to a social framework. Stating that socialization is close to the verb “meddene.” “Meddene” means to establish cities, to

7 MA Student of Sociology of Religion Program at Ibn Khaldun University

For the Westerner, the purpose of seeking knowledge is to make the seeker a good citizen, while for the Muslim, the purpose of seeking knowledge is to make the seeker a good person.

become civilized, to become human, and the word “religion” derives from the term “tameddun,” which means civilization and social and cultural purification. In this context, the word religion is essential to create a humane society stated that it indicates the existence of a natural tendency to obey the law and desire a fair administration (Attas, 2016, p. 79).

There is a parallelism between Al-Attas’s definition of the concept of the “din” and his discourses on knowledge. According to him, knowledge is of two types: One is the knowledge given to man by God, and the other is the knowledge obtained through rational research activities based on experimentation and observation by man. Stating that the first knowledge opens the mystery of Being and its existence, he stated that as a result, the man reveals the proper relationship between his soul and his Lord. Expressing that this knowledge is man’s ultimate purpose, Al-Attas thinks that it is also the basis of rational research activities, which is the second type of knowledge. Furthermore, according to

him, the fundamental difference between the Westerner’s search for knowledge and the Muslim’s search for knowledge emerges (Attas, 2016, p. 101). For the Westerner, the purpose of seeking knowledge is to make the seeker a good citizen, while for the Muslim, the purpose of seeking knowledge is to make the seeker a good person. In this respect, if we keep in mind that the principal intention of religion is a humane society, parallelism will emerge between Al-Attas’s definition of religion and the purpose of knowledge. Consequently, it is understood that seeking genuine knowledge is seeking religious knowledge for Al-Attas.

Fitrah⁸ and Freedom in the Context of the Inclusiveness of Religion

Attas, who stated that there is a resemblance between fitrah and freedom, defined religion as the inherent natural state of the Being, called fitrah. Moreover, he regards fitra as a model and a method according to which Allah has created everything and states that this is a Sunnah of Allah. Besides, he states that freedom means acting according to the demands of man’s true inherent nature, based on the fact that the true innate nature of man is conformity to the creation, in other words, the building of religious life. He argued that this would only be possible with devotion, stating that an unconscious ac-

8 The inherent nature (فطرة)

quiescence cannot be genuine and invites people to contemplate (Attas, 2016, p. 82). According to Attas, realizing the truth is also within the limits of the mind. According to him, “*aql* (عقل - intellect)” is a spiritual or that exists in the spiritual essence, a spiritual comprehension organ known as “*el-qalb* (قلب - heart)” in Islamic terminology. From this point of view, Al-Attas points out that the understanding of spiritual truths is also within the limits of the mind; he believes that truths should not be separated from consciousness and intellect.

Secularization Process and Ways of Islamization

The word secularism is explained by the word “secular,” which derives from the root “*seaculum*.” In this sense, the word secular contains the connotations of time and place. According to Al-Attas, the word *seaculum* is used to describe the facts that exist on earth in “this age” and “this time” (Attas, 2016, p. 40). In this context, it is allowable that while the secularization in the Islamic world is related to Western belief systems, it also causes some confusion among Muslims. For Al-Attas, at this point, the technological and scientific progress of the secularized West intimidated the scholars and intellectuals; in consequence of this influence, the adventure of imitating the West began. Hence, severe perplexity and turmoil have appeared in Islamic societies. Stating that some Muslims, especially some scholars with modernist tendencies, were bewildered by the achievements in the Western world, Al-At-

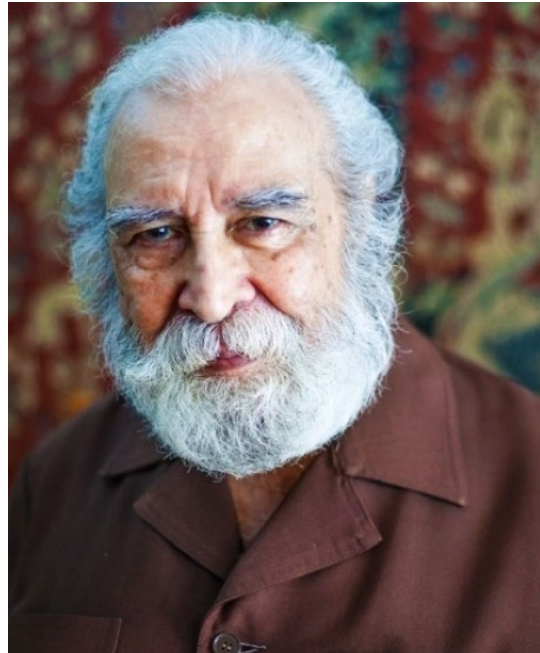


Figure 4. Syed Muhammad Naquib Al-Attas

tas supposed that some Muslim thinkers came up with concepts like “Islamic socialism” and “Islamic liberalism” in this regard. He emphasized that both socialism and liberalism are secular ideologies, and therefore secularism or liberalism is not possible in reality (Attas, 2016, p. 67). He submitted the concept of Islamization, considering that progress would not be possible by following in the footsteps of inherited ideologies in the West. According to him, Islamization is a revert to the original nature rather than an evolution in the context in which it is understood in the secular world. The Islamization process that will take place will be possible with the Islamization of the language used first. Stating that language, thought, and logic is closely related to each other, he reckons that the Islamization of language and thought will intrinsically be Islamized (Attas, 1999, p. 8).

According to him, Islamization is a revert to the original nature rather than an evolution in the context in which it is understood in the secular world. The Islamization process that will take place will be possible with the Islamization of the language used first.

Besides, he established a connection between the Islamization of the language and the alienation from religion. According to him, the fundamental motive for the ignorance and confusion in Muslim societies stems from people's alienation from Islam. He proffered the significance of Islamization of the language and the construction of a thought system by connecting the alienation from Islam to the fact that one starts thinking with non-Islamic concepts rather than committing a sin (Attas, 2016, p. 71).

In addition, Attas gave the meaning of secularization as "firstly the liberation of man from religious, and metaphysical control over his mind and language" thus, man's gaze will be turned entirely from the other world to this world (Attas, 2016, p. 41). Defining that secularism is "the loss of the religious determination of cultural inte-

gration symbols (Attas, 2016, p. 42)", Attas uttered that in this context, a person who throws off religious life would ignore religious approaches in the political arena. As a result of the secularization process, the human being has been elevated to the position of the preacher, and man has cut off his connection with the transcendent being. At this point, as stated by Attas, secularization has three complementary parts: the disenchantment of nature, the desecration of politics, and an end to the sanctification of values. Here, it is vital to mention the distinction between secularism and secularization. Secularism emerges as an ideology that, rather than eliminating the sanctification of values, secularism definitively and ultimately replaces its own set of values with the sacred.

Conversely, secularization relativizes all values and offers the necessary aperture and liberty for human action and history. As a matter of fact, secularization expresses a constant forward movement like an evolution scheme (Kutay, 2020). The concept of tradition used by Muslims as opposed to this progress was created with the revelation and instructions of Allah, referring to the religious ways and methods of the prophet of the Abrahamic tradition rather than stagnation. This represents continuous development. However, the development here is, as Elmalılı Hamdi Yazır quoted, "the things that lead to progress in Fadail⁹ and Hasanat¹⁰ are genuine

9 Good deeds and actions that religion recommends to be done

10 الحسنات, the plural form of good

progress or development" (Yazır, 2011, p. 262) rather than a sustained forward positivist development that arose with secularization.

Secularization in the Qur'an

According to Al-Attas, the closest concept to the word secular in the Qur'an is "al-Hayat al-Dunya (الْحَيَاةُ الدُّنْيَا)".¹¹ Stating that this concept means worldly life or world life, He explains that the word 'Dunya' is derivative of the root from "dana" and corresponds to the meaning of something brought closer. In other words, Dunya conveys something that is brought closer to the human mind and comprehension experience and consciousness. It surrounds and affects us, so to speak, diverts our consciousness from our final destination, the hereafter. At this point, the Qur'an does not apprise us against turning away from worldly life; on the contrary, it warns us against its shifting nature. Thus, it is seen that the word Dunya does not exactly oppose secularism. As a matter of fact, the Qur'an has brought it closer to us by using the word Dunya, which is intertwined with religious life. However, secularization has wholly cut off worldly life from this spiritual life.

Further, according to Al-Attas, secularism can also be considered progress. However, it is necessary to understand what pro-

gress corresponds to here. Indeed, according to the Islamic view, the concepts of change, development, and progress refer to the return of the soul to its true nature and religion, to the true Islam, expressed and practiced by the Honorable Prophet (sav), his companions and their followers, and later sincere Muslims (with Ikhlas).¹² The purpose inherent in the concept of progress carries its true meaning when it refers only to what is clear, always firm, and already exists (Rahman, 2013, p. 58). Therefore, what is established, obvious, and existing cannot be subject to change. Progressive western understanding cannot create a new horizon on a religion whose ultimate goals are determined.

Conclusion

Nakib al-Attas, who tries to find a way to the intellectual dilemmas of the Muslim world with the discourse of Islamization, is one of the critical living figures of contemporary Islamic thought. His Islamization projection should not be understood as expressing the existing Islamic concepts. Islamization will only be possible with a return to the original form, that is, to the original creative- Centred state. Moreover, it is pretty interesting that he asserted that the Dunya is a place brought closer to Muslims with the meaning he brought to the concept of the Dunya. As a matter of fact, while the world is a place to be turned away for Muslims due to the conditions

11 See also this paper: http://isamveri.org/pdfdrg/D03844/2014_7/2014_7_AYDARH_ATALAYM.pdf

12 The sincerity, in other words, someone intends to devote his worship to Allah and reach out His heaven

of the period in which he lived, Dunya is an opportunity in Attas's thought. At this point, Attas, in terms of the world of ideas he built on Islamization, concludes that an ontological, excellent correlation – which is a righteous deed (عَمِلُوا الصَّالِحَاتِ) – should be established with this converged world. Stating that he wrote all of these thoughts for "The Expected Muslims," Al-Attas paved the way for new discourses in Islamic thought with the ideas he developed.

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Interview with Mehdi Nüzhet Çetinbaş, Chairman of the Founding Board of the Caucasus Foundation



Figure 5. Mehdi Nüzhet Çetinbaş, Chairman of the Founder Committee in the Caucasus Foundation

Caucasus Foundation is a non-profit, non-governmental organization that operates to protect and develop the socio-cultural identities of Caucasians in both Caucasus and their diaspora community. For this purpose, it publishes copyrighted and translated works, and reports that shed light on the history of the Caucasus and periodicals on the developments in the Caucasus and the social and cultural studies of Caucasians. It carries out studies such as enlightening/informative confer-

ences and seminars on the socio-economic, geopolitical, and strategic structure of the Caucasus to the communities consisting of distinguished and interested people in different periods. In addition, the agency unit (Ajans Kafkas) was created to convey the current problems of the Caucasus and the Caucasian peoples to the international public opinion and notify them, broadcasting news on the internet every day in four languages in Turkish, English, Arabic, and Russian.

When Soviet Russia collapsed in 1991, Islam in the North Caucasus was almost on the brink of extinction. People did not know anything other than saying, “We are Muslim.”

Could you provide brief information about what the North Caucasus region means for the Islamic world and Turkey?

The North Caucasus is a region with seven federal republics affiliated with the Russian Federation. This region is also a natural part of the Islamic world as it is a place with a sizeable Muslim population.

The Muslims of the North Caucasus had come under the hegemony of the new Russian administration established under the name of the Soviet Union with the October revolution that resulted in the collapse of

Tsarism in 1917 and had spent more than seventy years under the Soviet administration with an atheist belief. When Soviet Russia collapsed in 1991, Islam in the North Caucasus was almost on the brink of extinction. People did not know anything other than saying, “We are Muslim.”

In the North Caucasus, there had been a powerful Sufi movement in the past, especially in the Dagestan region. Imam Shamil, the leader of the independence movement of the North Caucasus Muslims, is a representative of this tradition, known as the Muridism movement.

Furthermore, the Chechnya region is where the Qadiri sect is remarkably active. The effects of Kunta Haji Kishiyev, who brought the Qadiri sect to this region in the middle of the 19th century, are also noticed in today’s Chechnya. The martyred leader of the last Chechnya war of independence, Jahar Dudayev, was a member of the Qadiri sect.



Figure 6. Adigey Maykop Grand Mosque

How did the communication process begin with the North Caucasus region after the collapse of the Soviet Russian regime, and how did it develop?

After the collapse of the communist system, the Circassians living in Turkey met with their cognates, whom they had not met for more than seventy years straight away. The first journeys were made under very challenging conditions.

There were no proper border gates and crossings between Turkey and the former Soviet Union. Generally, departures were from the steep border gate to Batumi and from there to the Caucasus by train. Later on, ferries between Trabzon and Sochi were activated. Finally, flights to many different regions of the Caucasus started by air. In these meetings, first of all, the longing was relieved. Afterward, solutions were sought to annihilate the moral damage caused by the old system. The first observations were that there was significant moral destruction in the region.

We know that worship on the Eid-al-Adha (Eid of Sacrifice) has a special meaning for the region's local people. Why do the region's people attach great importance to Eid-al-Adha practices, and what do sacrifice traditions mean for them? How do the local people consider such practices?

At the point of eradicating the moral destruction experienced in the Caucasus, the

Eid al-Adha campaigns by proxy in the region have made a very important contribution. Some Circassians who have gone to the region since 1992 determined to establish an organization to better lend a helping hand to their brothers here. First and foremost, they decided to slaughter the qurban¹³ using donations they had collected from among themselves and the inner circles since 1992 in the republics in the Caucasus. The activity, which started with donations of roughly forty qurbans, turned into a non-governmental organization under the name of Caucasus Foundation in 1995 after its benefits were noticed and played a leading role in contributing to the shaping of the spiritual structures of the Muslim republics in the Caucasus.

Representatives of the Caucasus Foundation in all federal republics, such as the Republic of Adygea, Karachay-Cherkess Republic, Kabardino-Balkarian Republic, Chechnya, Ingushetia, Ossetia, Dagestan, and Abkhazia, implement campaigns of qurban by proxy, which still continues today.

Qurban campaigns have literally been very helpful. In these campaigns, going from village to village, very important data were obtained in determining their spiritual needs by establishing close ties with the people. It was very interesting that hundreds of people, including women, watched us when we slaughtered the qurbans in a village in the early days. We

13 Qurban: synonym in meaning 'sacrifice', 'offering' or 'oblation.'

See also: <https://yaqeeninstitute.org/omar-suleiman/episode-7-the-sacrifice-virtues-of-dhul-hijjah>

were also touched by the fact that while we were slaughtering the qurban by saying Takbir, some women wanted to participate in the Takbir loudly.

After a couple of Eids, the people watching us started the sacrifice for themselves in the following feasts, which showed how significant what we did was.

Qurban campaigns have indeed contributed to the creation of a very abundant environment. Thus, our teams that went to the region had the opportunity to reach even the most remote villages in every region of the Caucasus and established close relations with the people.

The Caucasus Foundation has been running the qurban campaign in the Caucasus for thirty years.

What is the relationship of Turkish NGOs with the Caucasus region? Shall you express the activities of the Caucasus Foundation in the region? Which type of activities are intensified in the region?

Thanks to the efforts to establish a dialogue with the Caucasus, which embarked on the qurban activities, other religious exercises were efficiently carried out thanks to the bridge built. Mass circumcision campaigns were held. Critical successes were achieved in distributing catechism books published in Russian and tens of thousands of Qurans obtained in cooperation with the Turkiye Diyanet Vakfi Foundation.

After gaining the people's trust in the region, male and female boarding students were brought to the Quran courses associated with the Diyanet¹⁴ in Turkey, and education was provided. The most vital necessity of the Caucasus was imams, who would lead the prayers in the mosques and lead the funerals.

It was about impossible to be provided by personnel from Turkey. As a matter of fact, hundreds of people were needed. It was costly to meet the sustenance and residence costs of an imam sent to Russia from abroad. Instead, middle-aged volunteers from different republics returned to their countries after training on leading prayers and burials in various education Centres, particularly in Manisa.

Particularly in the Republic of Adygea, the activities of the Caucasus Foundation have been very efficacious. According to the protocol between the Religious Administration of Adygea and the Caucasus Foundation, the exigence that religious officials going to the region to take reference from the Caucasus Foundation had very significant consequences. In this way, people who do not have adequate spiritual knowledge were prevented from going to the region and telling about Islam with imprecise and inaccurate information.

Likewise, the Caucasus Foundation filled the void left by a Saudi Arabian-based institution that opened a madrasah in the

14 Directorate of Religious Affairs in Turkey

Kabardino-Balkarian Republic in the early days after the collapse of the Soviet Union and dropped out of education after a disagreement with the people of the region. The Caucasus Foundation financed the Kabardino-Balkarian Islamic Institute, enhance helped in keep it afloat. The Caucasus Foundation has also provided guidance services to all voluntary organizations from the Black Sea to the Caspian region. In addition, it has helped Europe-based and Islamic organizations from different parts of the world, particularly the IHH, Milli Gorus, and Diyanet Foundation, to contact the region's people.

What are the responsibilities of non-governmental organizations to perpetuate and enhance associations between the Caucasus region and Muslim geographies? In this sense, what way should be followed and what should be done?

The people of the North Caucasus are the autochthonous people of the region. In other words, they have lived in these lands since the earliest period of known history. They were defeated and expelled from their country in their fight for independence against the Russians for more than three hundred years. In particular, ninety percent of the Adyghe (Circassian) population lives outside the country in the diaspora. Recently, close relations have been developed between the Circassians living in the Caucasus and the diaspora Circassians.

Thanks to the efforts to establish a dialogue with the Caucasus, which embarked on the qurban activities, other religious exercises were efficiently carried out thanks to the bridge built.

It is essential to be as sensitive as possible in Islamic studies to be implemented in the Caucasus. Partners who know the area well should be sought when contacting this region. We witnessed various Islamic institutions, mainly Arabs, who entered the region for aid during the Chechen war of independence, stigmatized and excluded under multiple names.

As Russia is still very predominant in the region, it would be advantageous for Islamic NGOs to operate in the Caucasus to perform with partners of Caucasian origin.

To sum up, religious affairs are conducted by non-governmental organizations as associations or foundations in Russia. On a project basis, Qur'an courses, research institutes, and imam-hatip schools should be established within the region's mufti offices.

Although mosques are built near all the villages of the Caucasus, there are not sufficient mosques in the city centres or towns. Regardless of the number of congregations, Centres where Muslims can come together, should be established.

Voices from the Muslim World: Yasir Qadhi



Figure 6. Dr. Yasir Qadhi participated in Voices from the Muslim World

The interview series titled Voices from the Muslim World, organized by the ILKE Foundation, aims to reflect the perspectives of Muslims thinkers and scholars living in different parts of the world, and show the diversity of their thought in the face of current problems. Within the scope of the program, promising names who have made a valuable contribution to the Islamic thought are hosted. Under the scope of this program, interviews are conducted with academics, politicians, activists and journalists working on the social problems in the Islamic world.

Dr. Yasir Qadhi, PhD, is a resident Scholar of the Memphis Islamic Centre, a professor at Rhodes College in the Department of Religious Studies, and is the Dean of Academic Affairs at AlMaghrib Institute. He completed a PhD in Religious Studies from Yale University. He is one of the few people who has combined a traditional Eastern Islamic seminary education with a Western academic training of the study of Islam.

There apparently is an agreement about the fact that Muslims in the world -both Muslim countries and Muslim communities- are going through turbulent times. What are the basic problems which the Muslim world is facing today?

Before I even answer the question of what I think as Muslims, we need to think about why as Muslims. The first question is that we need to be asking what the divine wisdom in these types of trials and tribulations is because the Muslim believes in Allah's power and Allah's knowledge and not a leaf falls except with his and not an atom breaks open except that Allah knows it and wills of it. So, the Muslim begins by thinking about there must be a reason why this is happening and of course from a spiritual and theological perspective. We firmly believe that Allah has the best plan for us. So, what happens is for our best if we have Iman in him. There must be some hikmah. However, this does not mean that we're satisfied with status quo. It means that we understand that the net result that the long-term goals are Insha'Allah are going to be for the benefit.

Muslims need to wake up from collective slumber that they were in especially last generation. If we look at the global trends of Islamic revivalism, I think it is true to say that the revival that is taking place around the globe is unprecedented for the last century and perhaps that revival is the direct result of some of these fitness and trials and tribulations that are happening. This is not to justify, this is to console ourselves because again we are not obliged.

My theology is different from some others. Some people say we should accept everything that happens. What I am talking about that whatever happens we have make no upon anything that's happening, look at this one thing but you do not have to be happy. Nobody should be angry at Allah but you do not have to be satisfied at status quo and you should work to change it. This is my theology. I know some other movements think that we just make the sleep of everything and do not wish to change. No, this is not in my opinion. It is not the reading of the seerah. So, before we ask how; we should ask why, and I think that the why one of the main reasons and one of the main blessings that has come of this.

Collective awareness is the realization that the ummah is a viable reality in light of the nation states and divisions and what not which by the way post-world war one did become in vogue nationalist movements across the globe. If you do not mind my being a little bit more explicit, I think one of the classic examples that we see is the Palestinian movements that wanted to desire human freedoms dignities. Look at the trends in the 1950s and 1960s and 1970s and look at the trends now. You see that it is symptomatic of what is happening in the Ummah and of course our hearts are with our Palestinian brothers and sisters. Historically in the 1970s and 1980s if and even especially in the the main movements were secular based is that not the case all of the names that we think of for especially in the 1960s and 1970s were

If I can maintain all of these different identities but always understand that the other identities are sub-identities, and my primary identity is that of Islam. This changes the whole paradigm.

very nationalistic based. They fizzled out they were not successful and perhaps the realization dawned on them and on others that this is not the way forward and since the mid-1980s late 1990s and especially the primary movements have become what religious based is that not the case. I am not exonerating every single religious base; I am talking about overall the psychological framework of those movements. It has been Ummah and Islamic based.

These movements have gained global traction. the ummah is now involved and people's awareness of the issue has increased manifold and Allah knows that perhaps that shift has come about as a direct result of some of these issues and problems taking place around the Ummah. We should look at the bright side as well. Now you are asking why this is or sorry either the mechanisms or what not obviously. This is a multi-faceted answer, and one person is not qualified to answer single-handedly. There is no question that the political and economic states that the ummah finds itself in the fractionization that occurred of the ummah post-world war. One I think that is a major factor. I also believe from again a

spiritual and my training background has been slightly different than others. It has shaped my world view as all our training shape our world views. I must say that I do firmly believe that one of the reasons and causes that this is happening is that for too many. Muslims did not make their Islamic identity their primary one for too long it was secondary if not tertiary. This is going to harm the overall collective status of the ummah. So, if we prioritize each individual Muslim around the globe. Well, I am an American, my ethnicity and my parents are Pakistani, my grandparents are Indian. I have all this alhamdulillah, but I am also a Muslim in fact that is the primary identity. If I can maintain all of these different identities but always understand that the other identities are sub-identities, and my primary identity is that of Islam. This changes the whole paradigm. Muslims of that nation state and the entire globe understood that there are bonds that we have then things can change slowly but truly.

First and the foremost you have done immense work in certain fields. You probably have an authority over those subjects like Seerah and Aqeedah. Then you know the sciences of Quran and then also I have seen that you have done a lot of work on the political system of Islam at least you speak about it. So, you made mention of nation state, I just want you to extend this topic a little further.

So, in the Muslim world there is a dearth of intellectual knowledge or intellectual development as well. It is on certain fronts

one of them is when they talk about the political system of Islam, I believe these types of questions the best ways to answer them must always transcend one individual. I mean by this that your question deals with knowledge of the classical sharia's view of politics. It deals with the modern world; it deals with pragmatically trying to achieve something which has requires necessitated knowledge of the economic system of the political system. These deep complex questions cannot simplistically be answered by any one individual no matter what their training is. I believe that this is happening alhamdulillah around the globe that the best ways to propose solutions is to have groups of specialists of different fields: specialists in the modern political system, specialists within each of their countries but who love the ummah, specialists who have a knowledge of classical sharia, and modern applications of them; modern thinkers you do not have to have a speciality in Sunnah.

I am going to give you my humble thoughts as one individual fully recognizing that it is but one man's interpretation absolutely fallible based upon my limited knowledge of all of these different fields. So, I am somebody who I have said this plenty of times somewhat of a pragmatist. I do not mean in a philosophically pragmatic point of view that's a whole. I mean in a manner that I deal with reality as it is: the notion of abolishing the nation state. This is an alternative universe if it were to happen let us see what the alternative would be. I am not propagating that we must continue and perpetuate the nation

states, but I am being pragmatic as we are speaking there does not seem to be a viable equivalent in fact the only alternatives that attempted to do so were alternatives that the Ummah itself rejected like ISIS for example. We rejected them we do not want their version of Islam. There is not going to be any nation state anymore and we saw what the end was. I do not find that to be a viable way forward so for the foreseeable future we are dealing with nation-states right now. If some people want to work to change it bismillah but that's not my mind. My mind is let us deal with reality. Every one of us has a passport, is restricted to where we can travel. What we can do based upon our passport. So, let us then deal with reality as it is.

I always divide the world simplistically into Muslim majority and Muslim minority lines. What the Muslims of Pakistan should do is something very different than the Muslims of America should do. I again try to be practical and realistic. It is not my place to pontificate and to tell the Pakistani Muslims what they should do. I have born and raised in Western lands, I am far more familiar with my segment of the world, and I feel that I am much more qualified to speak to my own peoples living in minorities. I have said very clearly that our ultimate goal is the preservation of the deen that is the number one goal amongst ourselves and our family and children. Secondly the propagation of the deen many movements said that propagation is number one and I say no, this is not actually true propagation can be suspended for times. If the politics does

not allow it and the process in Mecca was not allowed to propagate. So, he did not publicly propagate, and it was allowed for him the Muslims of the Soviet Union and others in were not allowed to propagate but they were still obliged to preserve as much as possible. Therefore, the ultimate goal for us as Muslim minorities is to preserve our faith but also, we can preach and invite others and leave it to them to do so. This is alhamdulillah the realities of most of the western worlds and countries. We also have our full rights as citizens to impact our own countries to what we think is the best for them and for the globe. This means for example campaigning and bringing about public awareness for Palestine, the Uyghurs, the Syrian refugees and we are alhamdulillah doing much of this, obviously much more can be done in our lands. Now the question that I do not qualify to endorse but maybe speak as a global as a person who has travelled a lot and who is a Pakistani heritage.

What if the Muslims in the Muslim majority country tried their best to bring about as many laws that reflect the morality of Islam? Even if they do not achieve perfection and again this is where there is no utopia, and we're always dealing with people that are wanting certain things that are not going to happen. What I mean by this is if you are not going to get full implementation of the sharia, is it wise to get partial? Some people would argue that there is no such thing and that's their worldview. I am more sympathetic to at least a partial implementation. They reject and say, "there's no point, it's a joke, it's a game or it's never go-

ing to happen". Others believes, this is the ultimate goal to have a partial replication of the sharia in the nation-state and many Islamic parties are aiming for that. Let's get a little bit more controversial. Tunisia is the classical example and again I am not going to take sides here. What I mean by this is obviously I have my own personal views but now is not the time to go into them to what level of compromise are you going to do in an Islamic party until it loses the favor of its Islam until you become so pragmatic. In the reality, you might as well just be you know what an Islamic party, so this is a case study, and it also raises very difficult philosophical questions you know the classic floodgate argument to what level do you open the door if you open it all the way then nothing is there is no door left-right.

So, the floodgate argument is always used to prevent moderate. If you like reform if you open the door everything is going to happen and cases like Tunisia do bring about deep questions like perhaps Allah knows best. Those parties really did compromise to a level of pragmatic realities that really made them lose their flavour. Even if that was not good enough for the opposition in that country even that was not good enough right. So, critics now have the right to say, "we told you so" and I see where They are coming from and I am not negating that they have an element of validity.

Here's the pragmatic question, suppose alcohol is allowed in a Muslim-majority country, would you have a chance to ban

it without punishing the drinkers? If you want to reach perfection, they are going to say "oh this is a joke, you are not bringing about the Haddood right" or they say "if you are willing to be pragmatic something can be done and it's better than nothing." So, amongst these two camps, my heart is inclined toward something that is better than nothing. I understand that there are critics who think that what's the point of trying to implement half of the sharia in a nation-state. As I have said in other interviews, I do believe that the paradigm of the nation-state fundamentally will force us to have to compromise on some aspects of sharia and not because the sharia is imperfect but because the nation-states model is so different from the shady model. If you want to implement certain aspects of the shariah you will have to forego others. You will either introduce reforms that reflect the values of sharia in a Muslim-majority society but know will not allow for the full implementation of sharia until other systems are possible, or you will abandon it and call for a full-fledged caliphate, as some movements do. This is an approach that harms the ummah in general.

But one thing that I am against and again I have to be very explicit here is to take both of these groups the pragmatics and the idealists as enemies for one another. I think this is a huge problem because the Muslim pragmatists that They are happy with right at least their heart is with the ummah. They are striving to do some good. They are trying in their own way. What I did not like and did not appreciate at all was that ide-

alists see Muslim segments who try to be pragmatic and have realistic worldviews as enemies. Most of the idealist worldview the rhetoric is directed against their practicing Muslim brethren who love Allah and His Messenger and love the sharia. They - idealists - can even ignore threats from those who do not believe in Allah and His messenger and do not care about the Sharia. So let us come together once in a while, share our world views if we manage to bring something alhamdulillah if not then each one does what They are doing and may Allah bless these efforts overall. This has been my attitude.

You have talked about seeing light down the tunnel regarding revivalism based on religion in the Muslim societies but on the other hand, you also talked about examples that despite being too flexible yet were not acceptable to the opponents, if I may say, the world or the system we are living in, even within the country and outside on the global scale as well, so how come you still see light down the tunnel?

Because my version of the light down the tunnel is not necessarily the light in political realms. I am primarily focused personally on the spiritual revival of the ummah and the fact that alhamdulillah large segments of the ummah are interested in Islam. They are engaging with the tradition to me that is the ultimate light. My interviews are well known in this regard. I do not emphasize the notion of a politically independent Muslim principality as being

the fundamental goal of the shariah. The fundamental goal is belief in Allah, worship of Allah and applying the sharia and one's own life as much as possible. I said not necessarily done but an ongoing process but not the primary one is to think of the collective establishment of a political entity that is an important part. I am not negating it but at the same time what can one person do that is an applicable and practical reality. So, let's be realistic, you are somebody living in Istanbul and I am somebody living in America. What can you and I do at the global scale that will impact the politics of the ummah very little? But what can you do with your own friends and neighbours, what can you do with your own community that you are involved with your own family will be quite a lot.

So, going back to my pragmatic realities, why think about that which might have zero impact at the expense of doing something that might have an impact. So again and again, I admit this might also be because of my own training, my own background, the movements I've been through, and could be the case that I am influenced. But I still state every individual's priority should be to maximize one's own faith (iman) and relationship with Allah and the immediate circle that you are involved with to maximize their relationship with Allah. Perhaps in this era, we see a bit of this when the Muslim community increased in size iman, and taqwa. Allah blessed them from places they did not expect the people of the Aus and the Khazraj first and then the Aus to embrace Islam

and to then invite the Prophet (saw). It's not as if the Prophet(saw) was doing nothing. He was knocking on doors and as we know going to the Banu Kinda, Banu Hawazin and the large tribes. He was trying to see a politically stable reality.

If you look at overall, what was he primarily emphasizing that was worship of Allah, belief of Allah and ethics and morality of Islam. This my reading of Seerah. It is important to have a politically viable alternative to what is going on, but it is not ultimate goal. To be very simplistic and this is a kindergarten stuff, but it is true. A politically established Muslim principality or civilization in and of itself will not guarantee every person who lives in it goes to Jannah. You do not need that civilization for you to go to Jannah. The ultimate spiritual goal that every Muslim is to know Allah. As manifested in entering Jannah and being and seeing divine presence. May Allah make us amongst them. The ultimate goal is whoever saved from Jahannam and enters Jannah that is winner. Then how do we do that, or can we do that without this political establishment? We all agree even those that are asking for it agree that is possible.

The establishment of such a politically a viable entity will guarantee that every person who lives in it will go to Jannah, no. So, it is secondary goal not a primary goal. This is my understanding of seerah. I understand that the average Muslim is required by Allah to live his or her life as ethically in conformity with the sharia as possible; to do rituals and to be people of the good. As

a part of this, the leaders, movers, shakers and thinkers should also try to bring about a viable political alternative, but it should not be done at the expense of one's own personal kind of imminent to Allah.

Let us move from Muslim lands to Muslim communities. I mean the groups of Muslims are living in non- Muslim countries or Muslim countries. So, among the intellectual debates which they come across one of them is a tussle between the proponents of conservatism, traditionalism and modernism. First, I would ask you what you understand of modernism in relation to Islam and do you think it is at crossroads with Islam?

These are all loaded terms, conservatism, liberalism, and modernism. Everybody who engages with these ideas and terms should first define what he or she specifically means by them. So, who exactly is modernist, liberal or conservatives? As you are aware this is continuous spectrum and wherever you place yourself to the left of yours, you say these are the real liberals. When you directed to right, you can say, these are two conservatives. So, the way that I view this whole arena is that for issues like modern world we live in does not require us to rethink through our tradition. We should try to our best to stick to the tradition. Simple examples like wudu and salah and these are not things we should be rethinking through. For issues that are completely unprecedented no doubt we will have to do completely new which they had. For issues that are a bit of

a in the middle for example, application of the sharia in the modern state. I think this is somewhat of a middle ground in that some aspects are new, and some aspects are traditional.

Then we are allowed with group think and I am a big advocate as a said of groups of ulama coming together. We are allowed to rethink through where sharia allow us. Now here of course is infinite loop, who gets to define what the sharia allows us to rethink. This why I am an advocate of a large groups of coming together. Allah's blessings come amongst larger groups of Ulama. It is a very difficult question to answer, who gets to define where the sharia allows us to reform. I do not have clear-cut answer. Perhaps we can use that is undisputable ijma of the ummah but again this raises huge thorny issues for anybody who studied Fiqh. Because defining ijma and finding examples of it are always contested as well. Nonetheless, I put myself in the camp of thinkers who immensely respect tradition and understand that without the tradition we would not be here. But who also understand that the tradition itself was engaged with its own modernity as it shaped itself. So, we are allowed within parameters of *usul al-fiqh* and within parameters of sharia to see what can be changed and what can't be changed. So, I am advocate of moderate reform call it whatever you will. This is what the large global councils are doing which are the internationally recognized councils that are from the Rabita from the Ithad-ul-Ulama al-Islam. This is what these groups are doing anyway.

I understand that the average Muslim is required by Allah to live his or her life as ethically in conformity with the sharia as possible; to do rituals and to be people of the good. As a part of this, the leaders, movers, shakers and thinkers should also try to bring about a viable political alternative.

Unfortunately, many of our simple-minded or not very educated people feel that this is a rejection of sharia. But it's not, this is the reapplication and revival of the sharia. The sharia was meant to be applied in this matter. So, I am an advocate as I explained earlier somebody who respects the tradition immensely and who tries to stick with it as much as possible. At the same time, I understand that much of the tradition is itself a development of their own modernity. So, we now have our own modernity and I am also a critic of full liberalism. Because liberalism is based upon the premise that each individual decides what is good for himself. Liberalism emphasizes the nafs but Islam is not a narcissistic religion. So, I view myself as moderate and I think most people put themselves in that category, but they say the devil is in the details.

Let me ask you a question related to what you've talked about liberalism that how

it's related to nafs. So, there's a question which I mean how can we rationally answer the question that does Islam limit freedoms?

Actually, the very definition of Islam is submission to Allah. When Muslims say "La ilaha illallah", one of the corollaries to that statement is that Allah has the ultimate right to decide what I should or should not do. When Allah asks Abraham through a dream to do what he did then he did it. That's the reality of what it means to worship Allah. So, we believe our ultimate freedom comes in the worship of Allah because we find our true purpose in life. This is the ultimate purpose of life which is the achievement of the pleasure of Allah. The western definition of quote-unquote freedom, it is narcissistic hedonism. That's really what they define freedom like to allow one's inner self to do whatever one wants. To us, this is a corruption of the soul, this is not freedom. To us, you are allowing your animalistic tendencies to take over. Allah says in the Qur'an; if the truth had been contingent to one's own desires, then all that is in the heavens and earth would descend into chaos and fitna and corruption. This is what we see today. Look at what is happening now where even families and families were destroyed a generation ago. Now, the basic realities of gender and morality are out of the window completely. It's simply a domino effect. So, this is what Islam came to save us from our own ego and nafs to make us understand that we have a higher purpose and in fulfilling that purpose we shall be ultimately free. Free meanings our souls in the hereafter.

An Outlook of Activities During the Month

FUNDAMENTAL RIGHTS AND FREEDOM

Title of Activity	Name of Institution	Date	Language	Country	Type	Link
Assessing the 2022 Elections: Participation, Violations and Government Supervision	The Lebenese Center for Policy Studies	1.06.2022	English	Lebanon	Online Seminar	https://bit.ly/3nNLSER
Reconsidering Resilience: The EU and Premature Refugee Returns in Lebanon	The Lebenese Center for Policy Studies	16.06.2022	English	Lebanon	Article	https://bit.ly/3bNhkqB
Accountability and Prison Reform in Sudan	Umam Documentation & Research	23.06.2022	English	Lebanon	Online Seminar	https://bit.ly/3NLV1Pr
Patents in Arab World	Center for Arab Unity Studies	10.06.2022	Arabic	Lebanon	Article	https://bit.ly/3bTLrMY
Parliamentary Elections in Lebanon: Internal Contradictions and External Pressures	Center for Arab Unity Studies	8.06.2022	Arabic	Lebanon	Online Seminar	https://bit.ly/3NMxn5d
Regional experts gather for webinar on ECtHR jurisprudence in matters of the asset recovery	Regional Anti-Corruption Initiative	10.06.2022	English	Bosnia Herzegovina	Online Seminar	https://bit.ly/3lIFtkq
Facing the Potential of Cleavage Due to the 2024 Election: Muhammadiyah is at the Forefront of Uniting the Nation	Muhammadiyah Movement	20.06.2022	Indonesian	Indonesia	News	https://bit.ly/3OS86YL
Gus Miftah's Message of Peace	Nahdlatul Ulama	23.06.2022	Indonesian	Indonesia	News	https://bit.ly/3OPPOCs
Grievances, Identity Crisis, and Rising Nationalism: Understanding the United League of Arakan/Arakan Army's Political Aspirations after the Coup	Center for Strategic and International Relations (CSIS)	17.06.2022	English	Indonesia	Article	https://bit.ly/3aoxAxP
Launching Early Warning of Collective Violence Dataset in Indonesia	Center for Strategic and International Relations (CSIS)	8.06.2022	Indonesian	Indonesia	Online Seminar	https://bit.ly/3bT1BXd
Narrowing Educational Inequality – Malaysia's Perspective	Institute of Strategic and International Studies (ISIS) Malaysia	9.06.2022	English	Malaysia	Analysis	https://bit.ly/3lgaJ49
How the World's Richest People Are Driving Global Warming	International Institute of Advanced Islamic	20.06.2022	English	Malaysia	Analysis	https://bit.ly/3ymByza
Islamic Law Talk Series (ILTS) - Death Penalty in Malaysia: Current Issues & the Shariah Perspective	International Institute of Advanced Islamic	3.06.2022	English	Malaysia	Seminar	https://bit.ly/3P9bC0q
More Needs to Be Done for Refugee Children's Education in Malaysia – Saifuddin	International Islamic University Malaysia	20.06.2022	English	Malaysia	News	https://bit.ly/3af0LBG
70 Percent of Refugee Children in Malaysia Do Not Receive Education	International Islamic University Malaysia	20.06.2022	Malaysian	Malaysia	News	https://bit.ly/3bMIKNf
Dozens of Countries Question China at UN over Xinjiang 'Abuses'	International Islamic University Malaysia	16.06.2022	English	Malaysia	News	https://bit.ly/3yhMyh3
Malay Women and Hijab: Contributions From a Historical Perspective	Muslim Youth Movement Malaysia (ABIM)	21.06.2022	Malaysian	Malaysia	Analysis	https://bit.ly/3IkMOQU
Analysis titled Sharia Response to Mandatory Death Penalty published	Institute of Islamic Understanding Malaysia	22.06.2022	English	Malaysia	Opinion	https://bit.ly/3nKt149

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Civil Society Organizations Urge UN Member States to Take Action in The Council on Saudi Arabia for Human Rights Violations	ALQST for Human Rights	15.06.2022	Arabic	Saudi Arabia	News	https://bit.ly/3Aysgmf
Kuwaiti Student Seeks Asylum in The UK After Being Tried for Insulting Saudi Arabia	ALQST for Human Rights	19.06.2022	Arabic	Saudi Arabia	News	https://bit.ly/3RdqU6o
Speech of the President of the National Society for Human Rights on the Occasion of the International Day for Awareness of Elder Abuse	National Society for Human Rights	15.06.2022	Arabic	Saudi Arabia	News	https://bit.ly/3P4T9IH
The visit of the National Society for Human Rights to the Social Welfare Home for the Elderly in Riyadh	National Society for Human Rights	22.06.2022	Arabic	Saudi Arabia	News	https://bit.ly/3bHALuq
The Rates of Using Electronic Bracelets in Iran have Doubled over the Past Three Months...	RASANAH International Institute for Iranian Studies	28.06.2022	Arabic	Saudi Arabia	News	https://bit.ly/3afP5JS
The Syndicate of Journalists Condemns the Attack on The Correspondent of Belqis Channel in Shabwa	Yemeni Journalists Syndicate	9.06.2022	English	Yemen	Statement	https://bit.ly/3ut51X0
We Need to Breathe Too: Women Across Afghanistan Navigate The Taliban'S Hijab Ruling	Afghanistan Analysts Network	1.06.2022	English	Afghanistan	Analysis	https://bit.ly/3utmU7V
Policing Public Morality: Debates on Promoting Virtue and Preventing Vice in The Taliban'S Second Emirate	Afghanistan Analysts Network	15.06.2022	English	Afghanistan	Opinion	https://bit.ly/3Re2N7x
Statement By The Co-Chairs (Netherlands, Switzerland And UNSMIL) of The International Humanitarian Law and Human Rights Working Group Of The International Follow-Up Committee on Libya	United Nations Support Mission in Libya	16.06.2022	English	Libya	Statement	https://bit.ly/3bP0JKs
Sasg Stephanie Williams Press Statement Members Of The House Of Representatives and The High Council Of State United Nations-Facilitated Joint Committee to Determine The Libyan Constitutional Framework for Elections	United Nations Support Mission in Libya	20.06.2022	English	Libya	Statement	https://bit.ly/3AuNFN2
	Justice and Development Party	19.06.2022	Arabic	Morocco	Opinion	https://bit.ly/3NQwJnk
United Nations: The Bullet That Killed Abu Aqila was Fired by the Israeli Occupation Forces	Justice and Development Party	24.06.2022	Arabic	Morocco	Statement	https://bit.ly/3NPAEke
Al-Tafraouti, The Writer of The Al-Masbah Branch in France, Reads The Results of The Legislative Elections and The Rise of The Extreme Right	Justice and Development Party	23.06.2022	Arabic	Morocco	Analysis	https://bit.ly/3uroerY
Climate Refugees: A Major Challenge of International Community and Africa	Policy Center for the New South	20.06.2022	English	Morocco	Analysis	https://bit.ly/3uuthYJ
June 16th – International Domestic Workers Day: Oman Continues To Violate Housemaids Rights And The Relevant International Conventions	The Omani Centre for Human Rights	16.06.2022	English	Oman	Analysis	https://bit.ly/3P7woxD
Muslims Urged to Unite Against Hate-Inspired Film	Islamic Human Rights Commission	5.06.2022	English	England	Statement	https://bit.ly/3IkCIQ1
Defend Reverend Stephen Sizer's Support for Peace in Middle East	Islamic Human Rights Commission	24.06.2022	English	England	Opinion	https://bit.ly/3Aq4JE5
Culture of Impunity Still Influences Kosovo Courts' Corruption Sentences	Balkan Investigative Reporting Network	23.06.2022	English	Serbia	Report	https://bit.ly/3uuypyh

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Moldova Bans Russian Media to Counter Propaganda Over Ukraine	Balkan Insight	22.06.2022	English	Serbia	Opinion	https://bit.ly/3bHBrq2
BIRN Albania Holds Two-Day Training on Organized Crime	Balkan Investigative Reporting Network	23.06.2022	English	Serbia	Training	https://bit.ly/300rQIF
Comparative Analysis: Access to Right to Health for Refugees and Migrants in North Macedonia, Serbia and Bosnia and Herzegovina 2020-2021	LEGIS	20.06.2022	English	North Macedonia	Analysis	https://bit.ly/3yUb3CN
Minorities in Imperial Space Between Equality and the Promotion of Difference	Leibniz Zentrum Moderner Orient	9.06.2022	English	Germany	Conference	https://bit.ly/3uob13a
Private Property as Heritage: on Recursive Dispossession and Spectral Publics in Eastern Turkey	Leibniz Zentrum Moderner Orient	22.06.2022	English	Germany	Seminar	https://bit.ly/3bTMNaw
Freedom, Peace, and Justice: A New Paradigm for the Sudanese Health System After Sudan's 2019 Uprising	Economic Research Forum	12.06.2022	English	Egypt	Working Article	https://bit.ly/3upjZ0g
Do Human Rights Activists in Iraq Believe in Human Rights!? (A field Survey)	al-Bayan Center for Planning and Studies	13.06.2022	English	Iraq	Policy Brief	https://bit.ly/3bM5FBT
Scenarios For The Turkish Elections Next Year And What The Iraqi Government Should Do About Them	al-Bayan Center for Planning and Studies	15.06.2022	English	Iraq	Policy Brief	https://bit.ly/30S9WJ9
A Widow who Lost Her Husband Because of ISIS, and is Working on Restorative Justice	Al-Tahreer Association for Development	3.06.2022	Arabic	Iraq	News	https://bit.ly/3Rg6REs
Research Methods and Measuring Human Rights in the European Union	OSCE Academy	2.06.2022	English	Kyrgyzstan	Conference	https://bit.ly/3PbUMhP
Public Lecture on Transitional Justice Approach to Foreign Terrorist Fighters	OSCE Academy	14.06.2022	English	Kyrgyzstan	Conference	https://bit.ly/3bRTkma
United Arab Emirates must be Held Accountable at the Committee Against Torture	The International Campaign for Freedom in the United Arab Emirates (ICF UAE)	27.06.2022	English	UAE	Report	https://bit.ly/3lg7bii
UAE 94 Trial: A Stumbling Block Towards Progress	The International Campaign for Freedom in the United Arab Emirates (ICF UAE)	25.06.2022	English	UAE	News	https://bit.ly/3lf4wpb
The UAE Collective Punishment Policy On Families Of Prisoners Of Conscience	The International Campaign for Freedom in the United Arab Emirates (ICF UAE)	27.06.2022	English	UAE	News	https://bit.ly/3nlSuLg
Years of Struggle ... The Feminist Movement in Jordan	Friedrich-Ebert-Stiftung Jordan	21.06.2022	English	Jordan	Conference	https://bit.ly/30f7MCj
Climate Change, Sustainable Development and the Role of Labor Unions	Friedrich-Ebert-Stiftung Jordan	10.06.2022	Arabic	Jordan	Workshop	https://bit.ly/3PfwYK5
Al-Haq Sends Letter to Norway's Minister for Foreign Affairs, Calling for Action Against Israel's False Designations of the Six Palestinian Civil Society Organisations	Al-Haq Defending Human Rights	23.06.2022	English	Palestine	News	https://bit.ly/3l0euhj
Our Prophet Our Honor Our Soul	Council on America Islamic Relations (CAIR)	24.06.2022	English	USA	Demonstration	https://bit.ly/30h0FJJ
The Democratic Future of the Internet	Brookings Doha Centre	22.06.2022	English	Qatar	Seminar	https://brook.gs/3odyVe8
Ukraine and Beyond: Lessons in Refugee Education	Brookings Doha Centre	21.06.2022	English	Qatar	Seminar	https://brook.gs/3caT7dV

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Parliamentarian and Constitutional Rights	Shaoor Foundation For Education & Awareness	10-12.06.2022	English	Pakistan	Workshop	https://bit.ly/3cn5lUt
Consultation Meeting on Transgender Act, 2018	Institute of Policy Studies (IPS)	27.06.2022	English	Pakistan	Meeting	https://bit.ly/3aN4ys1
PASSIA's Work and Cooperation with FES and the Shrinking Civil Space for Palestinians	The Palestinian Academic Society for the Study of International Affairs (PASSIA)	13.06.2022	English	Palestine	Seminar	http://www.passia.org/meetings/54
Muslim Organizations Hold 7th Annual National Advocacy Day on Capitol Hill on June 13-14	Council on America Islamic Relations (CAIR)	13-14.06.2022	English	USA	Conference	https://bit.ly/3AXlcyF
American Muslim Communities: Who Stays, Who Goes and Why?	International Institute of Islamic Thought (IIIT)	20.06.2022	English	USA	Analysis	https://bit.ly/3yNIMwm
Yasin Malik: Kashmiri Freedom Fighter or a Terrorist?	Institute of Regional Studies Islamabad	15.06.2022	English	Pakistan	Panel	https://bit.ly/3uVYxcl
Languageemmas of Muslims in the West	Institute of Policy Studies (IPS)	21.06.2022	English	Pakistan	Workshop	https://bit.ly/3RHn4CL

SOCIAL WELFARE

Title of Activity	Name of Institution	Date	Language	Country	Type	Link
Entrepreneurship in Rural Areas: A Framework for Local Economic Development in Lebanon	The Lebanese Center for Policy Studies	9.06.2022	English	Lebanon	Policy Brief	https://bit.ly/3PauSem
Necessity-Driven Entrepreneurship in Creative Industries in Rural Areas: Pathways for Recovery	The Lebanese Center for Policy Studies	8.06.2022	English	Lebanon	Online Seminar	https://bit.ly/30GmraF
A Long Comparative Study of The Education of Refugee Children in Lebanon, Turkey, And Australia	Center for Lebanese Studies	15.06.2022	Arabic	Lebanon	Article	https://bit.ly/3Paoaoj
RAI shares good practices in building effective whistleblower protection systems at the NCPA webinar	Regional Anti-Corruption Initiative	16.06.2022	English	Bosnia Herzegovina	Online Seminar	https://bit.ly/30LVAKd
Policy Forum Towards Shared Anti-Corruption and Good Governance Solution in Southeast Europe organized under the R2G4P initiative	Regional Anti-Corruption Initiative	7.06.2022	English	Bosnia Herzegovina	Forum	https://bit.ly/3liCMzW
International Symposium Medicine without Borders: Health and Healing in Ottoman Bosnia and Beyond	Bošnjak Enstitüsü – A Language Zulfikarpašić Vakfı	2-6.06.2022	English	Bosnia Herzegovina	Symposium	https://bit.ly/3N00q8B
How ports in Adriatic-Ionian area will look like in 30 years?	Cooperation and Development Institute	10.06.2022	English	Albania	Seminar	https://twitter.com/CDIAlbania/status/1535248330418229251
Secretary General of the Ministry of PUPR Discussed the Water and Food Crisis	Muhammadiyah Movement	21.06.2022	Indonesian	Indonesia	Conference	https://bit.ly/3AtQZbn
World Muslim League Meets with PBNU Chairman to Discuss International Conference	Nahdlatul Ulama	23.06.2022	Indonesian	Indonesia	News	https://bit.ly/3P8oaFG
Chairman of PWNU Central Java: NU is here to revive religious sciences	Nahdlatul Ulama	22.06.2022	Indonesian	Indonesia	News	https://bit.ly/3bUa6RK
Afghanistan Rocked by Earthquake, Nearly 1,000 People Died	Nahdlatul Ulama	22.06.2022	Indonesian	Indonesia	News	https://bit.ly/3RgcQsX

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CIPS Invites You to Discuss More About Food Price Volatility in Indonesia with The CIPS Research Team	Center for Indonesian Policy Studies	23.06.2022	Indonesian	Indonesia	Online Seminar	https://twitter.com/cips_id/status/1538767335640940545
Indonesia's Food Crisis: Prices Rise, Who's Fault?	Center for Indonesian Policy Studies	23.06.2022	Indonesian	Indonesia	Online Seminar	https://www.youtube.com/watch?v=2WEHYMGUQ5g
Chapter 1 The First Principle: The Theory of Keeping Pace with Transformations and Anticipating The Prospects (03)	Movement of Society of Peace	19.06.2022	Arabic	Algeria	Opinion	https://hmsalgeria.net/ar/p/14662
ICDT and ATO Sign MoU on Tourism Development	Organization of Islamic Cooperation	28.06.2022	English	Saudi Arabia	News	https://bit.ly/3yKYg5u
Plastics in a Circular Carbon Economy	King USAullah Petroleum Studies and Research Center (KAPSARC)	15.06.2022	English	Saudi Arabia	Article	https://bit.ly/3nDKlrz
One Year After the Texas Blackout: Lessons for Reliable and Resilient Power Systems	King USAullah Petroleum Studies and Research Center (KAPSARC)	14.06.2022	English	Saudi Arabia	Article	https://bit.ly/3alU7LR
More than 10,000 Micro, Small and Medium Enterprises (MSMEs) are to Benefit from #IsDB's USD 10 Million to Strengthen the Economic Resilience of the Republic of Uganda	Islamic Development Bank	28.06.2022	English	Saudi Arabia	Announcement	https://twitter.com/isdb_group/status/1541702106230538241
The Climate Change Crisis in Afghanistan: The catastrophe worsens – what hope for action?	Afghanistan Analysts Network	6.06.2022	English	Afghanistan	Analysis	https://bit.ly/3AvfIld
Afghanistan Covid-19 Poverty Monitor	Afghanistan Research and Evaluation Unit (AREU)	1.06.2022	English	Afghanistan	Report	https://areu.org.af/publication/2202/
Welfare of Young Adults Amid COVID-19, Conflict, and Disasters: Evidence from Afghanistan	Afghanistan Research and Evaluation Unit (AREU)	1.06.2022	English	Afghanistan	Report	https://areu.org.af/publication/2201/
Implications of Food Systems for Food Security: The case of the Federal Republic of Nigeria	Policy Center for the New South	21.06.2022	English	Morocco	Policy Paper	https://bit.ly/3uslaLj
Quantitative Tightening and Capital Flows to Emerging Markets	Policy Center for the New South	24.06.2022	English	Morocco	Policy Paper	https://bit.ly/3yK6UAY
Innovation in Africa: Evidence and Implications for Growth and the Transition to High-Income Status	Policy Center for the New South	24.06.2022	English	Morocco	Policy Paper	https://bit.ly/3usZRKA
Quelles options pour l'intégration monétaire en zone CEDEAO ?	Policy Center for the New South	15.06.2022	Franszica	Morocco	Analysis	https://bit.ly/3yKXkOo
Sharia Compliant Student Finance Product	Federation of Student Islamic Societies	19.06.2022	English	UK	Opinion	https://bit.ly/3aj4qAh
BIRN Albania Call for Investigations on Environmental Issues	Balkan Investigative Reporting Network	17.06.2022	English	Serbia	Statement	https://bit.ly/3P8m4pe
European Collaboration to Boost Media Experimentation and Innovation	Balkan Investigative Reporting Network	9.06.2022	English	Serbia	Meeting	https://bit.ly/3NQHPbY
Slovenia's New Govt Has Fighting Chance to Restore Normality	Balkan Insight	3.06.2022	English	Serbia	Opinion	https://bit.ly/3OP0oyx
Just and Successful Energy Transition Requires Women's Participation: Here what Indonesia Can Do	The Conversation / Indonesia	20.06.2022	English	Indonesia	Analysis	https://bit.ly/3usB0vg

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Public Hearing on the Exposure Draft of the IFSB-AAOIFI Revised Shari'ah Governance Framework for Institutions Offering Islamic Financial Services	Accounting and Auditing Organization for Islamic Financial Institutions	7.06.2022	English	Bahrain	News	https://bit.ly/30XDV22
The AAOIFI Governance and Ethics Board Holds its 25th Meeting and Approves, in Principle, the Exposure Draft of a Governance Standard on Development and Governance of Shari'ah Compliant Benchmark Rates	Accounting and Auditing Organization for Islamic Financial Institutions	7.06.2022	English	Bahrain	News	https://bit.ly/3nHDmOf
Revised Shari'ah Governance Framework for Institutions Offering Islamic Financial Services	Accounting and Auditing Organization for Islamic Financial Institutions	13.06.2022	English	Bahrain	News	https://bit.ly/3P8oYdG
Future Prospects of the GCC Electrical Interconnection	Bahrain Centre for Strategic International and Energy Studies	30.06.2022	English	Bahrain	Seminar	https://bit.ly/3yJYfOW
Opinion Poll: The impact of COVID-19 on summer travels in 2022	Bahrain Centre for Strategic International and Energy Studies	27.06.2022	English	Bahrain	Opinion Poll	https://bit.ly/3lg1pNK
ISESCO Participates in the 35th Session of The Board of Trustees of The Islamic University in Uganda	League of Islamic Universities	10.06.2022	Arabic	Egypt	News	http://www.fumi-fuiw.org/ar/article/491
Nominations Open for ISESCO Program to Encourage Entrepreneurship in Technology And Innovation in Pakistan and Kyrgyzstan	League of Islamic Universities	10.06.2022	Arabic	Egypt	News	http://www.fumi-fuiw.org/ar/article/492
ISESCO Participates in The Preparatory Summit for Transforming Education at UNESCO Headquarters in Paris	League of Islamic Universities	27.06.2022	Arabic	Egypt	News	http://www.fumi-fuiw.org/ar/article/497
Discussing Strengthening the Partnership Between ISESCO and Palestine in The Field of Education	League of Islamic Universities	28.06.2022	Arabic	Egypt	News	http://www.fumi-fuiw.org/ar/article/499
ISESCO Calls for Benefiting from The Potential of Digitization in Promoting Free Education	League of Islamic Universities	29.06.2022	Arabic	Egypt	News	http://www.fumi-fuiw.org/ar/article/500
Epidemiology: Why is Monkeypox Causing Global Panic?	Al-Ahram Center for Political and Strategic Studies	15.06.2022	Arabic	Egypt	Analysis	https://acpss.ahram.org.eg/News/17509.aspx
Employment and Care Work during the COVID-19 Pandemic: Persistent Inequality in the Middle East and North Africa	Economic Research Forum	1.06.2022	English	Egypt	Policy Brief	https://bit.ly/3RcwAxq
Which Firms Performed Better in Social Distancing Times?	Economic Research Forum	2.06.2022	English	Egypt	Policy Brief	https://bit.ly/3bTdDjf
What Should Be Done to Quicken the Pace of Digital Transformation among Business Firms in the MENA Region?	Economic Research Forum	3.06.2022	English	Egypt	Policy Brief	https://bit.ly/3nFwxwH
The Impact of COVID-19 on Jobs, Incomes and Food Security in Egypt, Tunisia and Morocco	Economic Research Forum	4.06.2022	English	Egypt	Policy Brief	https://bit.ly/3PbpxDv
Impact of COVID-19 on Small -and Medium-Sized Enterprises in Iraq	Economic Research Forum	5.06.2022	English	Egypt	Working Paper	https://bit.ly/300Y2Qa

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Navigating Through A Pandemic Amid Inflation and Instability: An Assessment of the Socio-Economic Impact of Covid-19 on Migrants in Eastern Sudan	Economic Research Forum	6.06.2022	English	Egypt	Working Paper	https://bit.ly/3uoyMrJ
Impact of The Stringency and Volatility of Covid Containment Measures on in The MENA Region? Firms' Performances	Economic Research Forum	7.06.2022	English	Egypt	Working Paper	https://bit.ly/3bSSyVU
Does COVID-19 Pandemic Spur Digital Business Transformation in The MENA Region?	Economic Research Forum	8.06.2022	English	Egypt	Working Paper	https://bit.ly/3NNdF9J
Are labour markets in the Middle East and North Africa recovering from the COVID-19 pandemic?	Economic Research Forum	9.06.2022	English	Egypt	Working Paper	https://bit.ly/3NN1BVC
Job loss during COVID-19: Estimating the poverty and food security effects in Egypt, Tunisia and Morocco	Economic Research Forum	10.06.2022	English	Egypt	Working Paper	https://bit.ly/3NNHZ3Y
The Impact of the COVID-19 Pandemic on Women's Care Work and Employment in the Middle East and North Africa	Economic Research Forum	11.06.2022	English	Egypt	Working Paper	https://bit.ly/3N0eChI
Egypt COVID-19 Country Case Study	Economic Research Forum	13.06.2022	English	Egypt	Report	https://bit.ly/3PpcZbR
Morocco COVID-19 Country Case Study	Economic Research Forum	14.06.2022	English	Egypt	Report	https://bit.ly/3bNI36p
Tunisia COVID-19 Country Case Study	Economic Research Forum	15.06.2022	English	Egypt	Report	https://bit.ly/3lgtF04
World Environment Day	Bibliotheca Alexandrina	23.06.2022	Arabic	Egypt	Seminar	https://bit.ly/3ykEwUJ
The ICT Value Chain in Egypt: Overcoming The Triple Gap And Leaping Into The Future	The Egyptian Center for Economic Studies (ECES)	27.06.2022	Arabic	Egypt	Seminar	https://bit.ly/3ykQde7
The Use of Artificial Intelligence Systems to Enhance Financial Management in Iraq	al-Bayan Center for Planning and Studies	22.06.2022	English	Iraq	Policy Brief	https://www.bayancenter.org/en/2022/06/3346/
Reserve Guarantee In Commercial Papers In Iraqi Laws	al-Bayan Center for Planning and Studies	26.06.2022	English	Iraq	Policy Brief	https://www.bayancenter.org/en/2022/06/3352/
Health Security and Development in Iraq: The Battles of Human Security for a Sustainable Decade	al-Bayan Center for Planning and Studies	29.06.2022	English	Iraq	Policy Brief	https://www.bayancenter.org/en/2022/06/3363/
The Extent to Which the Requirements Of Basel III Can Be Applied to A Sample of Iraqi Banks	al-Bayan Center for Planning and Studies	29.06.2022	English	Iraq	Policy Brief	https://www.bayancenter.org/en/2022/06/3366/
Population Inflation and Demographic Shifts in Iraq: A Challenge to Human Security and An Entry Point for Political and Societal Destabilization	al-Bayan Center for Planning and Studies	29.06.2022	English	Iraq	Policy Brief	https://www.bayancenter.org/en/2022/06/3372/
Trees Leave an Impact that Protects the Environment from Climate Change,	Al-Tahreer Association for Development	14.06.2022	Arabic	Iraq	News	https://bit.ly/3Ay0cOy
Development Policy in Practice Workshop at the OSCE Academy	OSCE Academy	6.06.2022	English	Kyrgyzstan	Workshop	https://osce-academy.net/en/news/full/1114.html
Students Learn Recruitment Tips from Director for Human Resources at OSCE	OSCE Academy	10.06.2022	English	Kyrgyzstan	News	https://osce-academy.net/en/news/full/1118.html

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Public Lecture on Sources, Mechanisms, and Impacts of COVID-19 Dis/misinformation on Labour Migrants from Uzbekistan	OSCE Academy	28.06.2022	English	Kyrgyzstan	Conference	https://osce-academy.net/en/news/full/1132.html
The Real Specter of Inflationary Recession	Emirates Policy Center	17.06.2022	English	UAE	Policy Brief	https://bit.ly/3AwAefl
The Crypto Freefall and Increasing Regulatory Pressures	Emirates Policy Center	22.06.2022	English	UAE	Policy Brief	https://bit.ly/30P4irk
What Trends and Data Reveal About Iran's Brain Drain	Emirates Policy Center	23.06.2022	English	UAE	Policy Brief	https://bit.ly/3yLlw3h
BRI and PGII as Competing Plans for Developing Countries	Emirates Policy Center	30.06.2022	English	UAE	Policy Brief	https://bit.ly/3AtaMrk
QEERI Convenes International Hydrogen Workshop	Hamad Bin Khalifa University	14.06.2022	English	Qatar	Workshop	https://bit.ly/3yL4GjP
Ensuring Traditional Security through Technology Optimization	Institute of Strategic Studies Islamabad	28.06.2022	English	Pakistan	Seminar	https://bit.ly/30gyGtm
Annual Legal Report	Council on America Islamic Relations (CAIR)	10.06.2022	English	USA	Report	https://bit.ly/3alJjYw
Dr. Mark Fabian on Wellbeing and Public Policy: A Contextualist Approach	International Institute of Islamic Thought (IIIT)	9.06.2022	English	USA	Seminar	https://bit.ly/3Rlf7x5
International Experts Gather for QCRI-UNDP Workshop	Hamad Bin Khalifa University	29.06.2022	English	Qatar	Workshop	https://bit.ly/3PnRN6s
CHSS Event Demonstrates Notions of Inclusion and Accessibility	Hamad Bin Khalifa University	16.06.2022	English	Qatar	Book Launch	https://bit.ly/3aJWAji
HBKU Showcases Wide Span of Its High-Impact Research Projects	Hamad Bin Khalifa University	9.06.2022	English	Qatar	Meeting	https://bit.ly/3odo43U
QEERI Event Focuses on Collaborative Air Quality Research	Hamad Bin Khalifa University	2.06.2022	English	Qatar	Workshop	https://bit.ly/3aK2LEf
Product X: Innovating for Future Economies Boot Camp	Georgetown University Qatar (GU-Q)	8.06.2022	English	Qatar	Training	https://bit.ly/309KIKE
Social Assistance Scheme Reform	GAP Institute for Advanced Studies	1.06.2022	English	Kosovo	Report	https://bit.ly/3yQTCi0
Payments for Electricity Consumption in the Northern Municipalities in Kosovo	GAP Institute for Advanced Studies	1.06.2022	English	Kosovo	Report	https://bit.ly/3uVZLeS
Two-Day Media Workshop	Institute of Strategic Studies Islamabad	7-8.06.2022	English	Pakistan	Workshop	https://bit.ly/30gGzis
Pakistan: Managing Climate Change	Pakistan Institution of Development Economic	9.06.2022	English	Pakistan	Online Seminar	https://bit.ly/3yQwfrL
Federal Budget 2022-23: A Review	Institute of Policy Studies (IPS)	16.06.2022	English	Pakistan	Seminar	https://bit.ly/3PCNvyk
E-Newsletter on COVID-19 Vol. 3, No. 38-47 Issue 10 May to 13 June 2022	Sustainable Development Policy Institute	15.06.2022	English	Pakistan	E-Bulletin	https://bit.ly/3odTuXS
Energy Prices, Budget 2022-23 and IMF : Analysis and Perspective	Sustainable Development Policy Institute	20.06.2022	English	Pakistan	Seminar	https://bit.ly/3yOS0Z5
Role of Academia-Industry Linkage in Micro-small and Medium-sized Enterprises Development in Khyber Pakhtunkhwa	Sustainable Development Policy Institute	27.06.2022	English	Pakistan	Online Seminar	https://bit.ly/3uWJBSt

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Training on Implementation of Green Financing Mechanisms in Pakistan	Sustainable Development Policy Institute	22.06.2022	English	Pakistan	Training	https://bit.ly/30gcFuM
SDPI's Response on Budget 2022-23	Sustainable Development Policy Institute	13.06.2022	English	Pakistan	Seminar	https://bit.ly/3aK4LfJ
A Welcome but Insufficient Reform: Excise Tax Increase on Cigarettes	Social Policy and Development Centre	17.06.2022	English	Pakistan	Analysis	https://bit.ly/3IQ220S
IPRI Seminar Unlocking Pakistan's Economic Potential	IPRI Islamabad Policy Research Institute	20.06.2022	English	Pakistan	Seminar	https://bit.ly/30h0Piq
The Sri Lanka's Economic Fallout: Lessons for Pakistan	IPRI Islamabad Policy Research Institute	1.06.2022	English	Pakistan	Policy Paper	https://bit.ly/3PhCIIS

INTERNATIONAL POLITICS

Title of Activity	Name of Institution	Date	Language	Country	Type	Link
A Tale of Two Crises: Greece and Lebanon Compared	The Lebanese Center for Policy Studies	2.06.2022	English	Lebanon	Article	https://bit.ly/3PalcAy
The Future of Petroleum in Lebanon	The Lebanese Center for Policy Studies	1.06.2022	English	Lebanon	Book	https://bit.ly/3liV3wT
Towards New Arab Moment	Center for Arab Unity Studies	7.06.2022	Arabic	Lebanon	Analysis	https://bit.ly/3Rg78as
Parliamentary Elections in Lebanon: Internal Contradictions and External Pressures	Arab Council for Social Science	8.06.2022	Arabic	Lebanon	Online Seminar	https://bit.ly/3bQ0fwb
Regional Experts in Sarajevo: New IT Solutions will Make Monitoring Illegally Obtained Assets Easier	Regional Anti-Corruption Initiative	13.06.2022	English	Bosnia Herzegovina	Meeting	https://bit.ly/3bHCc2m
Good Governance and European Integration of Albania and the Western Balkans	Institute for Democracy and Mediation	17.06.2022	English	Albania	Panel	https://bit.ly/3nGZSGZ
Pursuing Integrity-Driven and Sustainable Public Administration Reforms in the Western Balkans.	Institute for Democracy and Mediation	10.06.2022	English	Albania	Panel	https://bit.ly/3afRhrC
Muhammadiyah Elite Leadership Typology in the Reformation Era	Muhammadiyah Movement	21.06.2022	Indonesian	Indonesia	Analysis	https://bit.ly/30LbVyJ
Three Reasons Why Muhammadiyah Is Not Sectarian	Muhammadiyah Movement	23.06.2022	Indonesian	Indonesia	News	https://bit.ly/3bHHGdu
PTMA Civitas Encouraged to Strengthen Global Knowledge	Muhammadiyah Movement	22.06.2022	Indonesian	Indonesia	News	https://bit.ly/3yo1VV8
Three Recommendations to Support Net Zero Carbon Emissions	Nahdlatul Ulama	23.06.2022	Indonesian	Indonesia	Seminar	https://bit.ly/3P8cIPK
Jokowi is Busy in Practical Politics Achieving The Vision-Mission of The State	SETARA Institute for Democracy and Peace	14.06.2022	Indonesian	Indonesia	News	https://bit.ly/3liudFi
CIFOR-ICRAF at Bonn Climate Change Conference – June 2022	Center for International Forestry Research	16-26.06.2022	English	Indonesia	Conference	https://bit.ly/3unFTRt
The Economics of the Defence Industry: Balancing Self-Reliance with Interdependence with Dr Kogila Balakrishnan	Institute of Strategic and International Studies (ISIS) Malaysia	8.06.2022	English	Malaysia	Online Seminar	https://bit.ly/3RcRBU

INTELLECTUAL STREAMS IN THE MUSLIM WORLD

Post-Duterte: Diplomats, Analysts Watching How Marcos will Handle US-China Rivalry	Institute of Strategic and International Studies (ISIS) Malaysia	14.06.2022	English	Malaysia	Analysis	https://bit.ly/3yH2vPo
Why Multilateralism Matters in 'Crazy' World	Institute of Strategic and International Studies (ISIS) Malaysia	22.06.2022	English	Malaysia	Analysis	https://bit.ly/3liuizC
Us Makes Asia Inroads by Playing Down Need to Oppose China	Institute of Strategic and International Studies (ISIS) Malaysia	13.06.2022	English	Malaysia	Analysis	https://bit.ly/3ylnBnc
Asean Must Play Cards Right Amid Competition	Institute of Strategic and International Studies (ISIS) Malaysia	19.06.2022	English	Malaysia	Analysis	https://bit.ly/3bQOE1F
China Warns of Risk of War over Taiwan While Pledging Peace	Institute of Strategic and International Studies (ISIS) Malaysia	13.06.2022	English	Malaysia	Analysis	https://bit.ly/30lyfZY
50 Years Of ABIM: Charting The Transition In Islamic Reformism	Muslim Youth Movement Malaysia (ABIM)	22.06.2022	English	Malaysia	Report	https://bit.ly/3ynsLwl
Wto: Why Should Algeria Quickly Relaunch its Negotiations?	Enterprise Action and Reflection Centre	13.06.2022	French	Algeria	Opinion	https://bit.ly/3NPCUbc
Algeria: Society, Nation and Nomination	Centre for Research in Social and Cultural Anthropology (CRASC)	2-3.06.2022	French	Algeria	Conference	https://bit.ly/3AsMRs2
Thaw in Saudi-Iran Ties and The Way Forward	Gulf Research Center	16.06.2022	English	Saudi Arabia	Analysis	https://bit.ly/3yUcqRX
Tumultuous yet Promising: The Evolution of GCC-Iraq Relations	Gulf Research Center	15.06.2022	English	Saudi Arabia	Analysis	https://bit.ly/3NNQUll
Khamenei Appoints New Head of the Revolutionary Guards' Intelligence Protection Service	RASANAH International Institute for Iranian Studies	27.06.2022	Arabic	Saudi Arabia	News	https://bit.ly/3JlLtdl
Resolving the Yemen-Saudi Border Problem: Time To Revive the Joint Committees	The Sana'a Center for Strategic Studies	6.06.2022	English	Yemen	Analysis	https://bit.ly/3ygSKGh
The Nordics Aspire to Promote Peace in Yemen, but the Reality is More Complex	The Sana'a Center for Strategic Studies	9.06.2022	English	Yemen	Opinion	https://bit.ly/3nMlnVy
Despite Headwinds, Truce Flies On – The Yemen Review, May 2022	The Sana'a Center for Strategic Studies	9.06.2022	English	Yemen	Opinion	https://bit.ly/3afMmqT
Truce Extended As Frontlines See Less Violence	The Sana'a Center for Strategic Studies	9.06.2022	English	Yemen	Analysis	https://bit.ly/3uw3vmT
Sana'a Center and the Government of the Netherlands Sign Four-Year Partnership Agreement	The Sana'a Center for Strategic Studies	11.06.2022	English	Yemen	Meeting	https://bit.ly/3P8ry36
UN Humanitarian Coordinator in Yemen: \$20 Million Urgently Needed to Prevent \$20 Billion Cleanup from Catastrophic Oil Spill	The Sana'a Center for Strategic Studies	13.06.2022	English	Yemen	Analysis	https://bit.ly/3NNRoly
US Envoy Discusses International Mediation Efforts for Yemen at YIF 2022	The Sana'a Center for Strategic Studies	18.06.2022	English	Yemen	Meeting	https://bit.ly/3RdtDna
Challenges to the Presidential Council.. Complications of Peace and War in Yemen	Abaad Studies & Research Center	8.06.2022	English	Yemen	Analysis	https://bit.ly/3lxp3Wh
Joint Statement: Human Rights Organizations Call for Renewal of UN Fact Finding Mission in Libya	Defender Center for Human Rights	16.06.2022	English	Libya	Statement	https://bit.ly/3Rqlrs3

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The Open Government Experience in Morocco: Context, Objectives and Outcome	Moroccan Institute for Policy Analysis	20.06.2022	Arabic	Morocco	Analysis	https://bit.ly/3R6LFk2
Strategic Dialogues: The Impotence of Power - The Indo-Pacific: Contours and Challenges	Policy Center for the New South	16.06.2022	French	Morocco	Book	https://bit.ly/3bYhuvy
The Gas Market in Africa Following Russia's Invasion of Ukraine	Policy Center for the New South	10.06.2022	French	Morocco	Analysis	https://bit.ly/3bM75CN
2022, A Crucial Year for Beijing's Leadership: The Two Sessions of the Chinese Parliament and Africa	Policy Center for the New South	1.06.2022	French	Morocco	Policy Paper	https://bit.ly/3afTmUH
The Crisis in Libya and The Role of Turkey	Centre for Asian and Middle Eastern Studies (CAMES)	24.06.2022	English	UK	Online Seminar	https://bit.ly/3NNOhAD
BIRN Funds Projects to Research War Crime Case Archives	Balkan Investigative Reporting Network	2.06.2022	English	Serbia	Opinion	https://bit.ly/3yMs5CK
With Police Connections, Serbian-Syrian Translator Turned People-Smuggler	Balkan Insight	22.06.2022	English	Serbia	Analysis	https://bit.ly/3akmGcC
The Truth behind the Myth of Russia 'Threatened' by NATO	Balkan Insight	22.06.2022	English	Serbia	Opinion	https://bit.ly/3NLj7d5
EU Has Finally Buried Balkan Dreams of Membership	Balkan Insight	27.06.2022	English	Serbia	Opinion	https://bit.ly/3AqTj2L
Hungary's Foreign Policy Puzzle	Balkan Insight	27.06.2022	English	Serbia	Opinion	https://bit.ly/3ArNoL1
Turkey Has Abandoned the Struggle to Tame Inflation	Balkan Insight	24.06.2022	English	Serbia	Opinion	https://bit.ly/3NNZ0e6
Bulgaria Parliament Approves Lifting North Macedonia Blockade	Balkan Insight	24.06.2022	English	Serbia	Analysis	https://bit.ly/3AzZFND
Fleeing Putin's War, Russians Confront Pro-Kremlin Feeling in Serbia	Balkan Insight	29.06.2022	English	Serbia	Analysis	https://bit.ly/3ONDBDn
Russian Embassy's Work Frozen After Bulgaria Expels 70 Diplomats	Balkan Insight	29.06.2022	English	Serbia	Analysis	https://bit.ly/3lXwqwV
The EU Mustn't Betray its Promises to the Western Balkans	Balkan Insight	20.06.2022	English	Serbia	Opinion	https://bit.ly/3RDyG8
Slovenia's New Govt Shows Democratic Backsliding Can be Reversed	Balkan Insight	8.06.2022	English	Serbia	Opinion	https://bit.ly/3AsJzoM
Doing Responsible Business in Post-Coup Myanmar	Center for Strategic and International Relations (CSIS)	17.06.2022	English	Indonesia	Article	https://bit.ly/3Ria7PM
UNSMIL Statement on Clashes Last Night in Tripoli	United Nations Support Mission in Libya	11.06.2022	English	Libya	Statement	https://bit.ly/30PapM7
Irregular Migration in Republic North Macedonia	LEGIS	24.06.2022	English	North Macedonia	Report	https://bit.ly/3yhWqHD
China Connecting People? A Transregional Inquiry into Infrastructural Disconnections in Africa and Eurasia	Leibniz Zentrum Moderner Orient	16.06.2022	English	Germany	Online Panel	https://bit.ly/3bUP4IZ

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Autochthony, Line Systems and State Building in Africa	Leibniz Zentrum Moderner Orient	23.06.2022	English	Germany	Online Seminar	https://bit.ly/3lJ3SXX
Derasat Journal 2021 – Issue 1	Bahrain Centre for Strategic International and Energy Studies	6.06.2022	English	Bahrain	Journal	https://bit.ly/3P7FQRD
New Calculations: Implications for the Convening of the Nuclear Negotiations in Doha	Al-Ahram Center for Political and Strategic Studies	30.06.2022	Arabic	Egypt	Opinion	https://acpss.ahram.org.eg/News.17528.aspx
What is the Crisis of UN Mission in Sudan	Al-Ahram Center for Political and Strategic Studies	26.06.2022	Arabic	Egypt	Opinion	https://acpss.ahram.org.eg/News.17525.aspx
Indication of Mohammad bin Salman Tour's of Egypt, Jordan and Turkey	Al-Ahram Center for Political and Strategic Studies	26.06.2022	Arabic	Egypt	Opinion	https://acpss.ahram.org.eg/News.17522.aspx
Biden Visit to Saudi Arabia: What Does it Mean for the future Bilateral Relations	Al-Ahram Center for Political and Strategic Studies	26.06.2022	Arabic	Egypt	Opinion	https://acpss.ahram.org.eg/News.17521.aspx
Biden Visit: Is it Possible to Talk About Reviving the Palestinian Cause	Al-Ahram Center for Political and Strategic Studies	26.06.2022	Arabic	Egypt	Opinion	https://acpss.ahram.org.eg/News.17520.aspx
Returning the Region to Its Normal Form	Al-Ahram Center for Political and Strategic Studies	22.06.2022	Arabic	Egypt	Opinion	https://acpss.ahram.org.eg/News.17517.aspx
Egyptian Constants and Variables in the Yemeni Case	Al-Ahram Center for Political and Strategic Studies	11.06.2022	Arabic	Egypt	Opinion	https://acpss.ahram.org.eg/News.17505.aspx#
One Hundred Days after the Russo-Ukrainian War	Al-Ahram Center for Political and Strategic Studies	11.06.2022	Arabic	Egypt	Opinion	https://acpss.ahram.org.eg/News.17506.aspx
Does Iran Really Want a Nuclear Deal?	Al-Ahram Center for Political and Strategic Studies	5.06.2022	Arabic	Egypt	Opinion	https://acpss.ahram.org.eg/News.17502.aspx
The Israeli Vision of the Vienna Negotiations	Al-Ahram Center for Political and Strategic Studies	5.06.2022	Arabic	Egypt	Opinion	https://acpss.ahram.org.eg/News.17503.aspx
The Truce Approach, the Political Settlement and the Future of the Yemeni Crisis	Al-Ahram Center for Political and Strategic Studies	4.06.2022	Arabic	Egypt	Opinion	https://acpss.ahram.org.eg/News.17501.aspx
Afghan Fears: Is Somalia Resorting to Talks with Al-Shabaab	Al-Ahram Center for Political and Strategic Studies	28.06.2022	Arabic	Egypt	Analysis	https://acpss.ahram.org.eg/News.17527.aspx
Many Challenges in Confronting the Fundamentalist Trend in Iran	Al-Ahram Center for Political and Strategic Studies	12.06.2022	Arabic	Egypt	Analysis	https://acpss.ahram.org.eg/News.17507.aspx
Petro's Victory in Colombia's Presidency: Does it Lead to a Change in The Latin Landscape and Relations with Washington	Al-Ahram Center for Political and Strategic Studies	22.06.2022	Arabic	Egypt	Analysis	https://acpss.ahram.org.eg/News.17518.aspx
Will the National Dialogue Succeed in Ethiopia?	Al-Ahram Center for Political and Strategic Studies	18.06.2022	Arabic	Egypt	Analysis	https://acpss.ahram.org.eg/News.17512.aspx
The Dilemma of Limited Choices: European Sanctions in the Face of Russia's Invasion of Ukraine	Al-Ahram Center for Political and Strategic Studies	26.06.2022	Arabic	Egypt	Analysis	https://acpss.ahram.org.eg/News.17413.aspx
After Dissolving the Government Coalition: Will the Early Elections End the Political Crisis in Israel?	Al-Ahram Center for Political and Strategic Studies	21.06.2022	Arabic	Egypt	Analysis	https://acpss.ahram.org.eg/News.17514.aspx
Who will Lead The ISIS Organization After The Death of Al- Qurashi	Al-Ahram Center for Political and Strategic Studies	7.06.2022	Arabic	Egypt	Analysis	https://acpss.ahram.org.eg/News.17393.aspx

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How did ISIS Deal with the Killing of Al-Qurash	Al-Ahram Center for Political and Strategic Studies	2.06.2022	Arabic	Egypt	Analysis	https://acpss.ahram.org.eg/News.17392.aspx
Challenges OfThe North: American And Turkish Interventions and The Position ofThe Kurds, Possible Responses	al-Bayan Center for Planning and Studies	21.06.2022	English	Iraq	Opinion	https://www.bayancenter.org/en.2022.06.3343
Symbolic Politics and The State	al-Bayan Center for Planning and Studies	25.06.2022	English	Iraq	Opinion	https://www.bayancenter.org/en.2022.06.3349
Russia'S Goals and Approach to Iraq	al-Bayan Center for Planning and Studies	19.06.2022	English	Iraq	Policy Brief	https://www.bayancenter.org/en.2022.06.3338
Iraq and the GCC: Challenges and Opportunities for Accession	al-Bayan Center for Planning and Studies	29.06.2022	English	Iraq	Policy Brief	https://www.bayancenter.org/en.2022.06.3357
Possible Crises in Future Bilateral Relations Between Iran And Iraq	al-Bayan Center for Planning and Studies	29.06.2022	English	Iraq	Policy Brief	https://www.bayancenter.org/en.2022.06.3360
The Iraqi Mediation Between Iran and Saudi Arabia: Motives and Consequences	al-Bayan Center for Planning and Studies	29.06.2022	English	Iraq	Policy Brief	https://www.bayancenter.org/en.2022.06.3369
Report Launch: China's Security Management Towards Central Asia	OSCE Academy	2.06.2022	English	Kyrgyzstan	Report Launch	https://osce-academy.net.en.news.full.1108.html
Focus on Russian 'Red Lines' as Finland, Sweden Turn to NATO	Emirates Policy Center	1.06.2022	English	UAE	Policy Brief	https://bit.ly/3utfmIM
Criminalizing Relations with Israel: Does the Iraqi Law Serve Any Purpose?	Emirates Policy Center	3.06.2022	English	UAE	Policy Brief	https://bit.ly/3uuZL5g
Iraq's Political Prospects After Muqtada al-Sadr's Parliamentary Exodus	Emirates Policy Center	15.06.2022	English	UAE	Policy Brief	https://bit.ly/3yKWAZC
System Holds but Foundations Weaken in Post-Elections Lebanon	Emirates Policy Center	27.06.2022	English	UAE	Policy Brief	https://bit.ly/3nE6K86
Perpetually Embryonic State of the 'New Levant' Project	Emirates Policy Center	28.06.2022	English	UAE	Policy Brief	https://bit.ly/3Avg85r
President Biden's Visit: US Motivations and Saudi Expectations	Emirates Policy Center	28.06.2022	English	UAE	Policy Brief	https://bit.ly/3NMIMSz
Jerusalem Issues... an Unfinished Point of View!	The Palestinian Academic Society for the Study of International Affairs (PASSIA)	2.06.2022	Arabic	Palestine	Opinion	https://bit.ly/3AUxitp
Heritage Protection In East Jerusalem Under International Law	The Palestinian Academic Society for the Study of International Affairs (PASSIA)	1.06.2022	English	Palestine	Article	https://bit.ly/3yGjHmU
The Question of Jerusalem and What Lies Ahead	The Palestinian Academic Society for the Study of International Affairs (PASSIA)	28.06.2022	English	Palestine	Seminar	https://bit.ly/30gED9J
Taawon's New Program Approach Towards Jerusalem and the Role of Youth	The Palestinian Academic Society for the Study of International Affairs (PASSIA)	23.06.2022	English	Palestine	Workshop	https://bit.ly/3B2hmp4
60 Years After Independence: What Has Algeria Become?	The Centre for Middle Eastern Studies Harvard University	30.06.2022	English	USA	Seminar	https://bit.ly/3RBKVZn

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Russia-NATO: Four Political Variants under Review	Aljezeera Center for Studies	26.06.2022	English	Qatar	Analysis	https://bit.ly/3od6rkY
Pakistan's Political Dunkirk	Aljezeera Center for Studies	7.06.2022	English	Qatar	Analysis	https://bit.ly/3OorAmY
Representation of Iranians in Western Media	Arab Center for Research and Policy Studies	13.06.2022	Arabic	Qatar	Symposium	https://bit.ly/30hGtHB
French Legislative Elections: Transformations of The Political Scene with the Rise of The Right and The Left	Arab Center for Research and Policy Studies	27.06.2022	Arabic	Qatar	Analysis	https://bit.ly/3RFewwf
Biden's Middle East Tour: Its Motives and Its Strategic Calculations	Arab Center for Research and Policy Studies	21.06.2022	Arabic	Qatar	Analysis	https://bit.ly/3oukcMI
Negotiations of Iran's Nuclear Program and Prospects for Escalation between Israel and Iran	Arab Center for Research and Policy Studies	16.06.2022	Arabic	Qatar	Analysis	https://bit.ly/3zeKqbG
Russian Spiritual and Political Presence in The Holy Land and The Middle East	Arab Center for Research and Policy Studies	14.06.2022	Arabic	Qatar	Book	https://bit.ly/31PPWF0
Global China: US-China relations through the lens of great power competition	Brookings Doha Centre	23.06.2022	English	Qatar	Seminar	https://brook.gs/3PyjR6C
Allies: How America failed its partners in Afghanistan	Brookings Doha Centre	13.06.2022	English	Qatar	Seminar	https://brook.gs/30fyjuo
Russia, France, and Global Disorder	Brookings Doha Centre	8.06.2022	English	Qatar	Seminar	https://brook.gs/3coTJd
The Future of The Us Dollar: Are Its Days As The World'S Dominant Currency Numbered?	Brookings Doha Centre	7.06.2022	English	Qatar	Seminar	https://brook.gs/3AST5SQ
Afghan Refugees in Pakistan: Four Decades of Hospitality	Institute of Strategic Studies Islamabad	27.06.2022	English	Pakistan	Online Seminar	https://bit.ly/3oa6SMC
Means And Contexts: What Matters And What Is Possible In East Asian And African Development?	Pakistan Institution of Development Economic	10.06.2022	English	Pakistan	Online Seminar	https://bit.ly/3RHt03z
Syed Ali Zia Writes for RSIL on Indo-Pak Trade	Center of Security, Strategy and Policy Research	21.06.2022	English	Pakistan	Analysis	https://csspr.uol.edu.pk/trade
Dr. Akhtar Writes on Nuclear Responsibilities for BASIC	Center of Security, Strategy and Policy Research	21.06.2022	English	Pakistan	Opinion	https://csspr.uol.edu.pk/basic
Policy Perspectives (Volume 19, Issue 1, 2022)	Institute of Policy Studies (IPS)	25.06.2022	English	Pakistan	Journal	https://bit.ly/3AZ4z6T
Blue Talks: Enhancing the Conservation and Sustainable Use of Oceans and their Resources by Implementing International Laws	Institute of Policy Studies (IPS)	7.06.2022	English	Pakistan	Seminar	https://bit.ly/3cj5FjA
Socio-Economic Prospects of Solar PV Uptake in Energy Policy Landscape of Pakistan	Sustainable Development Policy Institute	22.06.2022	English	Pakistan	Article	https://bit.ly/3uSqmt2
Issues of Governance and Developments in South Asia with focus on Pakistan's Political and Social Developments	Institute of Regional Studies Islamabad	2.06.2022	English	Pakistan	Panel	https://bit.ly/31NVcJ3
Russia-Ukraine Crisis	Institute of Regional Studies Islamabad	27.06.2022	English	Pakistan	Seminar	https://bit.ly/3uWEn9j
Terrorism and State Response	Institute of Regional Studies Islamabad	24.06.2022	English	Pakistan	Seminar	https://bit.ly/3PG4v05
Cyber Security Challenges: The Need for Regional Forums to Combat Cyber Threats	Institute of Regional Studies Islamabad	23.06.2022	English	Pakistan	Seminar	https://bit.ly/3yQQG7Y

CULTURAL ACTIVITIES

Title of Activity	Name of Institution	Date	Language	Country	Type	Link
Sociology of Globalization	Center for Arab Unity Studies	10.06.22	Arabic	Lebanon	Book Review	https://bit.ly/3bTTIGm
Envisioning Palestine in the Classroom with Dr. Rabab USAulhadi	Arab Council for Social Science	30.06.22	English	Lebanon	Online Seminar	https://bit.ly/3ydfc9m
The Arabs and the Challenges of Transition towards Knowledge and Innovation	Arab Thought Foundation	18.06.22	Arabic	Lebanon	Book	https://bit.ly/3nKTeQ5
Reckoning with God: Divine-Human Relations After the Arab Spring	Orient-Institut Beirut	30.06.22	English	Lebanon	Workshop	https://bit.ly/3lgu855
Launch of the German- Lebanese History Prize	Orient-Institut Beirut	03.06.22	English	Lebanon	Award	https://bit.ly/3bWoV6o
Politics and Music in the 20th and 21st Centuries i Lebanon	Orient-Institut Beirut	15.06.22	English	Lebanon	Seminar	https://bit.ly/3nEIOTc
Revolt in(G) Collapse	Orient-Institut Beirut	20-21.06.2022	English	Lebanon	Workshop	https://bit.ly/3utNy0r
Exhibition of Sarajevo postcards by Mersad Berber	Bošnjak Enstitüsü – ALanguage Zulfikarpašić Vakfı	01.06.22	Bosnia	Bosnia Herzegovina	Exhibition	https://bit.ly/3yJFX0d
Making Universities the next CVE Frontier	Albanian Institute for International Studies	08.06.22	English	Albania	Conference	https://bit.ly/3yUzRup
Legal and Illegal Aspects of Tourism from the Perspective of Islam	Muhammadiyah Movement	23.06.22	Indonesian	Indonesia	News	https://bit.ly/3NMIpst
Accepting the Gathering of the British Ambassador, PP Muhammadiyah Conveys 3 Things	Muhammadiyah Movement	21.06.22	Indonesian	Indonesia	News	https://bit.ly/3Rp4RTE
Baitul Asyi Waqf in Saudi Gives Additional IDR 5.7 Millio Money for Aceh Pilgrims	Nahdlatul Ulama	22.06.22	Indonesian	Indonesia	News	https://bit.ly/3yox4rT
Indonesian Islamic Da'wah Institute Invites Jakarta to Develop a City of Happiness for Its Citizens	Nahdlatul Ulama	22.06.22	Indonesian	Indonesia	News	https://bit.ly/3P8EciQ
Performing faith: more young Indonesian Christians play traditional music to express their religious identity	The Conversation / Indonesia	21.06.22	English	Indonesia	Analysis	https://bit.ly/3bNa4eh
Islamic Science Talk Series (ISTS): Malaysia's Readiness in Adopting Artificial Intelligence: An Analysis from the Islamic Perspective	International Institute of Advanced Islamic	23.06.22	English	Malaysia	Seminar	https://bit.ly/3OP50F0
Forging the spirit of brotherhood of mankind for Keluarga Malaysia	Institute of Islamic Understanding Malaysia	12.06.22	English	Malaysia	Analysis	https://bit.ly/30MX3QJ
The Meeting of the Movement's Supreme Advisory Body	Movement of Society of Peace	28.06.22	Arabic	Algeria	News	https://hmsalgeria.net/ar/p/14706
Littérature, cinéma et théâtre en Algérie, Entre passé et présent	Centre for Research in Social and Cultural Anthropology (CRASC)	19.06.22	French	Algeria	Seminar	https://bit.ly/3us4iVM
OIC Secretary-General Meets the Foreign Minister of Azerbaijan	Organization of Islamic Cooperation	28.06.22	English	Saudi Arabia	Meeting	https://bit.ly/3bTMIZP

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Peter Osborne launches new book, 'The Fate of Abraham' at the London Muslim Centre	East London Mosque	09.06.22	English	UK	Book	https://bit.ly/3yINzjE
Indonesian Islamic Da'wah Institutions as a Joint Da'wah Movement to Take Care of the Ummah	Nahdlatul Ulama	21.06.22	Indonesian	Indonesia	Conference	https://bit.ly/3Rbn6mb
Three Reasons Why Muhammadiyah is Not Sectarian	Muhammadiyah Movement	23.06.22	Indonesian	Indonesia	News	https://bit.ly/3Rbncu3
Religious Moderation: Wasilah Unifying the Nation	Nahdlatul Ulama	23.06.22	Indonesian	Indonesia	Analysis	https://bit.ly/3yorAwW
Indonesian Islamic Da'wah Institute in East Java to Provide 1,100 Da'wah Interpreters with Religious Moderation	Nahdlatul Ulama	21.06.22	Indonesian	Indonesia	News	https://bit.ly/3ReuHjN
Handling of Khilafatul Muslimin: Prevention and Treatment of Intolerance Must Be Strengthened	SETARA Institute for Democracy and Peace	13.06.22	Indonesian	Indonesia	News	https://bit.ly/3RaCHCq
Book Launch: Learning Morality, Inequalities, and Faith: Christian and Muslim Schools in Tanzania	Leibniz Zentrum Moderner Orient	08.06.22	English	Germany	Book Launch	https://bit.ly/3yfyvIW
'Authoritarian Democracy' and the late Ottoman Empire: State, Power, and Civil Society in the Second Constitutional Period	Leibniz Zentrum Moderner Orient	13.06.22	English	Germany	Seminar	https://bit.ly/3o0H9GJ
Sports & Modernity in Late Imperial Ethiopia	Leibniz Zentrum Moderner Orient	27.06.22	English	Germany	Online Book Sunumu	https://bit.ly/3uQnjSn
Agreement to Build a Partnership between ISESCO	League of Islamic Universities	17.06.22	Arabic	Egypt	News	http://www.fumi-fuiw.org/ar/article/494
ISESCO Director General and Secretary General of the Federation of the Universities of the Islamic World Receives a Delegation from the World Federation of Muslim Scouts	League of Islamic Universities	22.06.22	Arabic	Egypt	News	http://www.fumi-fuiw.org/ar/article/495
Discussing the Latest Developments in Cooperation Between ISESCO and Libya in Education, Science and Culture	League of Islamic Universities	23.06.22	Arabic	Egypt	News	http://www.fumi-fuiw.org/ar/article/496
The Life of the Red Sea Dhow: A Cultural History of Seaborne Exploration in the Islamic World	Bibliotheca Alexandrina	01.06.22	English	Egypt	Seminar	https://bit.ly/3yMKD5Q
Cinema: A Selection of the Ismailia International Film Festival 2022 Award-Winning Films	Bibliotheca Alexandrina	12.06.22	English	Egypt	Movie	https://bit.ly/3RguJYD
The Art of Jewelry Making	Bibliotheca Alexandrina	13-14.06.2022	English	Egypt	Workshop	https://bit.ly/3RhL6nx
First Time Exhibition 2022	Bibliotheca Alexandrina	15.06.2022-3.07.2022	English	Egypt	Exhibition	https://bit.ly/3ArehPa
Mohamed Salem: Eloquent Silence Exhibition	Bibliotheca Alexandrina	22.06.2022-4.07.2022	English	Egypt	Exhibition	https://bit.ly/3lifDNX
Editing Folkloric Texts (The Reality and Method)	Bibliotheca Alexandrina	22-23.06.2022	English	Egypt	Seminar	https://bit.ly/3lIkB1C
Concert: A. Dvořák's Stabat Mater, Op. 58	Bibliotheca Alexandrina	24.06.22	English	Egypt	Concert	https://bit.ly/3bWDwyJ
Mosque Architecture and its Impact on Economic and Social Development	Bibliotheca Alexandrina	28-29.06.2022	English	Egypt	Seminar	https://bit.ly/30LHvg7
Concert: Ahmad El Haggar	Bibliotheca Alexandrina	30.06.22	English	Egypt	Concert	https://bit.ly/3nHsZKh

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Theatrical Performance: Les Misérables	Bibliotheca Alexandrina	30.06.22	English	Egypt	Theatre	https://bit.ly/3RhLwKD
Art Addresses Negative Issues Through Positive Messages	Al-Tahreer Association for Development	17.06.22	Arabic	Iraq	News	https://bit.ly/3lIKg5q
Book Talk: Rebellious Wives, Neglectful Husbands By Hadia Mubarak	International Institute of Islamic Thought (IIIT)	22.06.22	English	USA	Interview	https://bit.ly/3aPpXAS
Inter Madrassah Exchange Programs (IMEPs)	NGO AKTIV	27.06.22	English	Kosovo	Forum	https://bit.ly/3o9tE7u
Inter Madrassah Exchange Programs (IMEPs)	Shaoor Foundation For Education & Awareness	3-08.06.2022	English	Pakistan	Project	https://bit.ly/3lOCQHL
Muslim-Christian Dialogue	The Palestinian Academic Society for the Study of International Affairs (PASSIA)	13.06.22	English	Palestine	Seminar	https://bit.ly/3l01k41
Conference on Property Documents and the Historical Situation of Al-Aqsa Mosque / Al-Haram Al-Sharif	The Palestinian Academic Society for the Study of International Affairs (PASSIA)	08.06.22	English	Palestine	Conference	https://bit.ly/3RHGibq
Palestinian Educational Institutions, Cultural Heritage and National Identity in Jerusalem	The Palestinian Academic Society for the Study of International Affairs (PASSIA)	07.06.22	English	Palestine	Seminar	https://bit.ly/3aKvZ5E
The Release of Al-Quds Journal for Academic Research – Social Sciences	Al-Quds University	28.06.22	Arabic	Palestine	Journal	https://bit.ly/3alP9co
Veselj Saliji (Prizren)	NGO AKTIV	22.06.22	English	Kosovo	Exhibition	https://bit.ly/3yNPQJo
Moan the Guilty	NGO AKTIV	23.06.22	English	Kosovo	Concert	https://bit.ly/3aTU0qW
The Importance of Intra-faith Harmony and Celebrating Sectarian Diversity	Shaoor Foundation For Education & Awareness	18.06.22	Urduca	Pakistan	Conference	https://bit.ly/30hRQPM
49th Foundation Day of ISSI	Institute of Strategic Studies Islamabad	16.06.22	English	Pakistan	Meeting	https://bit.ly/3Pjj75x
Launch of Dr. Ishrat Husain's Biography, Unravelling Gordian Knots: The Works and Worlds of Dr Ishrat Husain	Sustainable Development Policy Institute	08.06.22	English	Pakistan	Book Launch	https://bit.ly/30lucSd

Institutions Featured in This Bulletin

Abaad Studies and Research Centre

Yemen Sosyal Çalışmalar Bakanlığı destekli, kâr amacı gütmeyen bir sivil toplum kuruluşu olarak demokrasi, seçimler, terörizm, ekonomi gibi konular üzerinde yoğunlaşmaktadır.

<https://abaadstudies.org/>

Abaad Studies and Research Centre

As a non-profit non-governmental organization that is licensed by Yemen's Social Affairs Ministry focuses on politics, intellectual issues, democracy, election, political parties, terrorism, freedoms as well as economic and social issues.

<https://abaadstudies.org/>

Accounting and Auditing Organization for Islamic Financial Institutions

AAOIFI, established in 1991 and based in Bahrain, works on Islamic finance and production. It publishes in the fields of Sharia, accounting, auditing, ethics, and governance for international Islamic finance, as well as carries out international educational activities.

<http://aaoifi.com/?lang=en>

Afghanistan Analysts Network (AAN)

The Afghanistan Analysts Network (AAN), established in 2009, is an independent non-profit policy research organization. The institution aims to bring together the knowledge, experience, and work of researchers to better inform policy and understand the realities of Afghanistan. The institution publishes research and data-based analysis studies. The organization, which produces studies based in Afghanistan, publishes reports and analyses on many issues such as human rights, climate change, the economy, and the history of the country.

<https://www.afghanistan-analysts.org/>

Al-Ahram Centre for Political and Strategic Studies

ACPSS was founded in 1968 as an independent research unit within the Al Ahram Foundation. Since the 1990s, domestic policy and political reform have been central to the ACPSS research agenda. The institution, which conducts socio-political analyses of Egyptian and Arab society with its surveys and analysis, also bears the title of the largest Euro-Mediterranean network of think tanks dealing with political and security issues.

<https://www.euromesco.net/>

Al Asmarya Islamic University-Tunus

Al Asmarya Islamic University was established in 2013 at the corner of Sidi Abdul-Salam al-Asmar al-Fituri Mosque in Zliten, which specializes in Islamic sciences and the Arabic language. Other departments of the university develop based on these two areas. It consists of Humanities and Literature Faculties, Science Colleges, and Faculties of Forensic Sciences. There are three research Centres: These are Research and Scientific Studies Centre, Information and Documentation Centre, and Foreign Language Centre.

<https://asmarya.edu.ly/>

Al- Bayan Centre for Planning and Studies

It was established to conduct research and academic discussions about the transformations taking place in Iraq and the Middle East. In addition, the Centre conducts studies on economy and development, energy, foreign policy, law and democracy, public policy, society, and public opinion.

<https://www.bayan Centre.org/en/>

Aljezeera Centre for Studies

It is an independent research institution of Al Jazeera Media Organization focusing on geopolitical and strategic developments. Its focus is particularly on the Middle East, but it focuses on the factors surrounding it as well. It organizes analysis and webinars to illuminate and make understandable the political turmoil of the region. One of the publications of the institution is the book entitled Democracy and Human Rights in Islam written by Ghannouchi. Research units can be beneficial. In the “contact” section of the site, special communication forms of the department are written.

<https://studies.aljazeera.net>

Arabic Network for Human Rights

It was founded by Egyptian lawyer and human rights activist Gamal Eid. It collects the publications, campaigns, reports, and statements of approximately 140 Arab human rights organizations in the region and republishes them in a daily summary on its website. The group, particularly through the Internet and mass media, focuses on promoting freedom of expression and works on behalf of persons detained for expressing their personal views.

<https://www.anhri.info/?lang=en>

Arab Thought Forum

Founded in 1981 by El Hassan bin Talal, it is a nongovernmental organization based on pan-Arab. It has determined its mission to find solutions to security, unity, and socio-economic problems encountered by Arab societies.

<https://www.atf.org.jo/>

Bahrain Centre for Strategic International and Energy Studies

Derasat is an independent think-tank established in 2009 that analyses and researches strategic developments related to Bahrain's stability, prosperity, and sustainability on a national, regional, and global scale.

<https://www.derasat.org.bh/about-derasat/>

Brac Institute of Governance and Development (BIGD)

Having the mission of strengthening Governance and Development, the institution researches socio-economic issues.

<https://bigd.bracu.ac.bd/>

Cairo Institute for Human Rights Studies (CIHRS)

The Cairo Institute for Human Rights Studies (CIHRS), established in 1993, is an independent regional non-governmental organization that aims to promote respect for the principles of human rights and democracy in the Arab region. In this respect, CIHRS focuses on analyzing the challenges faced in the implementation of international human rights law, disseminating a culture of respect for human rights in the region, and engaging in intercultural dialogue on various international human rights treaties and declarations.

<https://cihrs.org/about-us/?lang=en>

Centre for Arab and Islamic Studies

A research Centre within the Australian National University researches the role of economy, history, politics, and Islam, with a particular focus on the Middle East and Central Asia.

<https://cais.cass.anu.edu.au/>

Centre for Policy Dialogue

The Centre for Policy Dialogue (CPD) was established in 1993 with the vision of creating an inclusive society based on equality, justice, equity, and good governance. Since 2001, the CPD and the World Economic Forum (WEF) have jointly prepared the Bangladesh section of the Global Competitiveness Report (GCR).

<https://cpd.org.bd/>

Centre for Strategic and International Relations (CSIS)

It was established in 1971 in Jakarta. The independent, non-profit organization focuses on policy-oriented work on local and international issues. The mission of the institution is to contribute to policy-making through policy-oriented research, dialogue, and public debate. The institution argues that the long-term planning and vision to be produced not only for Indonesia but also for the region requires a deep understanding of economic, political, and social issues, including regional and international developments.

<https://www.csis.or.id>

Council American Islamic Relations (CAIR)

The mission of CAIR is to make progress in the understanding of Islam, protect civil rights, promote justice, and empower American Muslims.

https://www.cair.com/about_cair/about-us/

Democratic Institute of Kosovo

It is an organization that aims to fortify institutional transparency and public accountability in policies and every unit of the state.

<https://kdi-kosova.org/>

Doha Enstitute

The Doha Institute is an independent academic institution that carries out postgraduate studies in the social sciences, humanities, public administration, development economics, business, clinical and social psychology, social work, conflict management and humanitarian aid, critical security studies, and human rights.

<https://www.dohainstitute.edu.qa/EN/About/Pages/vision.aspx>

Economic Research Forum

The Economic Research Forum was founded in 1993 in Egypt. The institution, whose headquarter is in Cairo, also has an office in Dubai, United Arab Emirates. The Forum is a platform that aims to contribute to sustainable development in Arab countries, Iran and Turkey. Moreover, It organizes events, such as conferences, seminars, mentoring work, and so forth. In addition to publishing many books, articles, and policy summaries, It conducts studies, particularly on economic developments such as development, poverty, inequality, the global South, and digitalization.

<https://erf.org.eg/contact-us/>

Hamad bin Khalifa University

Hamad Bin Khalifa University (HBKU), a member of Qatar Foundation for Education, Science, and Community Development (QF), was founded in 2010 to continue fulfilling QF's vision of unlocking human potential. HBKU is a homegrown research and graduate studies University that acts as a catalyst for positive transformation in Qatar and the region while having a global impact.

<https://www.hbku.edu.qa/en/about-hamad-bin-khalifa-university>

Gap Institute for Advanced Studies

Established as a think tank in Kosovo in 2007, the institute cooperate with the government to produce public policies. The institution, which has the mission of coming up with sustainable solutions for the Kosovo society, has managed to publish more than one hundred different publications.

<https://www.institutigap.org/>

Institute of Islamic Studies McGill University

It is a research institute that conducts Islamic and regional studies within McGill University.

<https://www.mcgill.ca/islamicstudies/>

Institute of Strategic and International Studies (ISIS) Malaysia

ISIS Malaysia, including economics, foreign policy, security studies, nation-building, social policy, technology, innovation, and environmental studies, has a variety of research focuses. Furthermore, It undertakes research cooperation with national and international organizations in vital fields, such as national development and international relations. It focuses on foreign policy and security studies, Southeast Asian politics and military issues, economics, trade, and regional integration, banking, and finance, technology and sustainability.

www.isis.org.my

Institute for Palestine Studies

The Institute for Palestine Studies was established in Beirut in 1963. While conducting studies on the focus of the Israeli-Palestinian conflict, the course of the institution's activities changed as political preferences began to change in the Middle East. Its current activities are to have the Palestinian issue included on the agenda of the Arab states again.

<https://www.palestine-studies.org/>

Institute for Political and International Studies

It was established in 1983 under the Iranian Ministry of Foreign Affairs. Along with carrying out projects on the foreign policy of the Islamic Republic of Iran, it conducts applied research on international relations.

<https://ipis.ir/en>

Institute of World Economics and Politics

The World Economics and Policy Institute (IWEP), an institution within the Nursultan Nazarbayev Foundation, conducts scientific research in addition to the world economy, international relations, and security issues.

<https://iwep.kz/#/>

Islamic Affairs and Charitable Activities Department (IACAD)

It is one of the government institutions of the United Arab States, which aims to spread the values of "Moderate Islam" and provides aid and constructs mosques at this point.

<https://www.iacad.gov.ae/>

Islamic Youth Forum (Forumi Rinor Islam)

The youth organization was established after the need for an institution engaged in Islamic youth work in Macedonia in 2000.

<https://fri.org.mk/>

Islamic Community in Croatia

<https://www.islamska-zajednica.hr/>

Islam Montenegro

<https://www.monteislam.com/>

Justice and Development Party

The Moroccan Justice and Development Party (PJD) is an Islamic party ruling from 2011 to 2021. Participating in all parliamentary and local elections since the 1990s, the party has gained a key place in Moroccan political history.

King Abdul-Aziz Al Saoud Foundation for Islamic Studies and Human Science

King Abdul-Aziz Al Saoud Foundation for Islamic Studies and Human Science, a non-governmental organization sponsored by the state, was established on July 12, 1985, in Casablanca. Additionally, It provides scientific research services in the social and human sciences to foundation universities, academic institutions, the private sector, and the public. At the same time, many resources such as bibliographic data, books, courses, and articles can be accessed freely on the foundation website.

Kosova Centre for Security Studies

It was established in 2008. The main interest of KCSS is the development of the security sector based on good governance in Kosovo and the Western Balkans. For nearly a decade, KCSS has provided an alternative specialization in security research in Kosovo, filling the gap of limited academic contribution.

<http://www.qkss.org/en/Home>

LEGIS

LEGIS is a non-governmental organization founded in 2009 in Skopje, Macedonia. The institution works on people who need help. It contributes to people who have been exposed to situations, like war, natural disaster, famine. Plus, It worked in many countries such as Syria, Somalia, Macedonia, and Greece to protect human rights, support solidarity, and prevent violations.

<http://www.legis.mk/>

Lebanese Centre for Policy Studies

Founded in 1989, the Lebanese Centre for Policy Studies is an independent non-governmental organization whose mission is to develop and advocate policies that improve governance in Lebanon and the Arab region.

<https://www.lcps-lebanon.org/about>

Muhammadiyah Movement

Also known as the Muhammadiyah Society, it is an important Islamic non-governmental organization in Indonesia. The organization was founded in 1912 in the city of Yogyakarta by Ahmed Dahlan as a reformist socio-religious movement. Although Muhammadiyah leaders and members are actively involved in shaping Indonesian politics, Muhammadiyah is not a political party.

<https://muhammadiyah.or.id>

NGO Aktiv

The institution working as a partner with regional and international organizations works for the development of democracy and human rights in Kosovo.

<http://ngoaktiv.org/>

Policy Centre for the New South

The New South Policy Centre (PCNS) is a Moroccan think tank organization aiming to contribute to the development of economic and social public policies for Morocco and the rest of Africa as an integral part of the global South. It has research programs called “New South in Globalization”, “Building an Autonomous Africa in a Country of Interdependence”, “Rethinking the Moroccan Economy”, and “Rethinking the Existence of Africa in the New Globalization”. In this direction, it publishes books, articles, policy notes, annual reports, and opinion articles.

<https://www.policyCentre.ma/>

Regional Anti-corruption Initiative

The Regional Anti-Corruption Initiative (formerly the Stability Pact Anti-Corruption Initiative – SPAI) deals with anti-corruption issues. This initiative is an intergovernmental regional organization comprising nine member countries namely Albania, Bosnia and Herzegovina, Bulgaria, Croatia, Moldova, Montenegro, North Macedonia, Romania, and Serbia.

<https://rai-see.org/who-we-are/about-us/>

SETARA Institute for Democracy and Peace

The SETARA Institute is an organization founded by people who are committed to the idea of treating everyone equally, respecting differences, prioritizing solidarity, and protecting human dignity. It aims to eradicate discrimination and intolerance based on religion, ethnicity, tribe, skin color, gender, and another social status.

<https://setara-institute.org/en/profile/>

Tabah Foundation

It is a non-profit, non-governmental organization producing useful advice and ideas for the Islamic society and civilization, owing to the idea that contemporary Islamic discourse lacks an inclusive perspective.

<https://www.tabahfoundation.org/>

The Centre for Democracy and Human Rights (CEDEM)

CEDEM, a non-governmental organization approved by the Ministry of Justice of the Republic of Montenegro in 1998, efforts to strengthen civil society and democracy.

<https://www.cedem.me/>

The International Campaign for Freedom in the United Arab Emirates (ICFUAE)

It was established in 2015 to support democratic reform in the United Arab Emirates and to demonstrate political activism at this point. It is a human rights advocate in the UAE.

<https://www.icfuae.org.uk/about-us>

The Emirates Policy Centre (EPC)

It is a think tank established in Abu Dhabi in 2013 to investigate the internal and external threats to the Gulf countries after the Arab Spring and follow the geopolitical developments and changes in the Gulf region.

<https://www.epc.ae/en/about-us/about-epc>

The Sana'a Centre for Strategic Studies

It is an independent think tank that seeks to foster change through knowledge generation with a focus on Yemen and the surrounding region. The Centre's publications and programs accessible in both Arabic and English, cover political, social, economic, and security-related developments aimed at influencing policy at the local, regional, and international levels.

<https://sanaa Centre.org/>

Tunisian Forum for Economic and Social Rights

Tunisian Forum for Economic and Social Rights to strengthen Maghreb, Mediterranean, and Arab cooperation; to consolidate the role of civil society. Moreover, It is a research Centre established to fight corruption and protect public assets. It follows the political, social, and economic agenda of Tunisia and makes reports.

<https://ftdes.net/en/qui-sommes-nous/>

The Afghanistan Economic and Legal Studies Organization

The Afghanistan Economic and Legal Studies Organization is an independent think tank established in Afghanistan and formally started working in 2009. Since it aims to contribute to the Afghan society, it produces works that explain the concepts of freedom, welfare, and peace for the proceeding generations. It addresses all segments of Afghanistan and wants to strengthen regional and international cooperation.

<https://aelso.org/>

The Afghanistan Research and Evaluation Unit (AREU)

It is a Kabul-Centred think tank founded in 2002 with the contribution of the international community. Its chief mission is to make recommendations to policymakers through various researches and produce qualified policy.

<https://areu.org.af/>

The West Asia-North Africa Institute

Operating under the chairmanship of Prince Al Hassan bin Talal, the Institute works to promote the shift to evidence-based policy and programming to tackle the development and humanitarian challenges facing West Asia and North Africa.

<http://wanainstitute.org/en>

The Lebanese Centre for Policy Studies

Founded in 1989, the Lebanese Centre for Policy Studies is an independently managed, non-profit, non-governmental think tank whose mission is to develop and advocate for policies that ameliorate governance in Lebanon and the Arab region.

<https://www.lcps-lebanon.org/about.php>

The International Institute of Advanced Islamic Studies (IAIS) Malaysia

The Institute conducts academic research on contemporary issues concerning the global ummah and the integration of Islam with other civilizations.

<https://iais.org.my/about-sp-1100978955/the-institute>

The Afghan Institute for Strategic Studies (AISS)

The Afghan Institute for Strategic Studies (AISS) was established in October 2012 and has since grown into a leading research institution in Afghanistan. It aims to widely create an intellectual space to address strategic issues related to Afghanistan in broader regional and international contexts. AISS aims to foster timely discussions about Afghanistan by publishing high-quality research reports and fostering dialogue among a wide range of stakeholders.

<https://www.aiss.af/>

The Conversation

The Conversation, which works actively in many regions, like Africa, Australia, and Canada, publishes news and analysis in fields; such as politics, society, and science.

<https://theconversation.com/id>

Movement of Society of Peace

It is the Algerian embranchment of the Palestinian Hamas party. As a political party in Algeria, it has developed a political program that includes Berbers, Muslims, and Arabs.

<https://bit.ly/3q3PScf>

The Omani Centre for Human Rights

Its mission is to monitor human rights violations and promote human rights awareness among all segments of society. The institution states that they work for an Amman where people express themselves regardless of their differences of opinion, religion, and belief.

<https://ochroman.org/eng/category/annual-reports/>

The Palestinian Academic Society for the Study of International Affairs (PASSIA)

It is an independent think tank founded in 1987 by Dr. Mahdi Abdul Hadi. It organizes research and workshops in the field of the Palestine crisis and strengthening civil society.

<http://www.passia.org/>

Qatar Foundation

Qatar Foundation (QF) is a non-profit umbrella organization comprising more than 50 organizations working in the fields of education, research, and community development. All institutions carry out their activities under the supervision of the state and the roof of the

<https://www.qf.org.qa/about>

INTELLECTUAL STREAMS IN THE MUSLIM WORLD

The Bulletin Intellectual Streams in the Muslim World is published monthly by the ILKE Foundation's Research Center for Social Thought and Policy (TODAM) under its project Thoughts and Movements in Muslim Societies. Every month the bulletin is prepared by scanning the publications and events of approximately 250 non-governmental, research and think tank organisations from 43 countries with considerable Muslim populations. The bulletin by reviewing the issues on the agenda of Muslim societies is preserving the intellectual capital of the Muslim world.



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