

INTELLECTUAL STREAMS IN THE MUSLIM WORLD

OCTOBER
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22

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An Overview of Islamic Environmentalism as a Social Movement and the Example of Islamic Foundation for Ecology and Environmental Sciences (IFEES)



The Changing Agenda of Islamist Movements after the Arab Spring



Contemplating Islam in a Non-Muslim Society:
Islam and Muslims in Japan



Islamic Social Finance: Foundation and Alms Institution as an Economic Empowerment Tool



Interview with Abdulvahap Ekinçi on
Yusuf al-Qaradawi and the International
Union of Muslim Scholars

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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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İLKE 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 Türkiye, 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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The 22nd Issue of the Intellectual Streams in the Muslim World

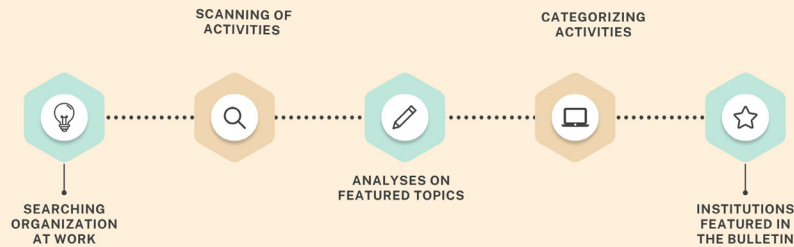


43 COUNTRIES

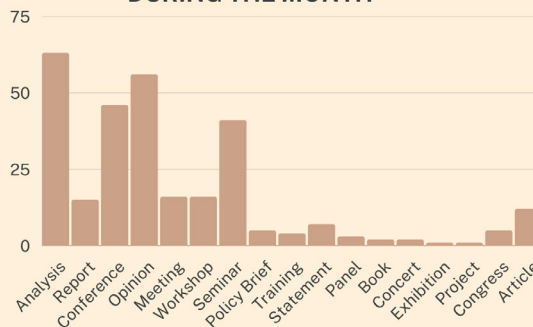
In October, activities of 245 civil society organizations, research centres and think tanks from the Muslim world were scanned.

In addition to the regions where the Muslim population is in majority, such as North Africa, the Middle East, and South Asian countries; activities of organizations in the Western Europe, USA, Balkans and Central Asian countries were also evaluated.

The Publication Process of the 22nd Issue of Intellectual Streams in the Muslim World



AN OUTLOOK OF ACTIVITIES DURING THE MONTH



FEATURED INSTITUTIONS IN OCTOBER



İLKE Foundation for Science Culture and Education, together with its research centres and affiliated associations, has been identifying the problems facing Türkiye 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).

TODAM aims to investigate the problems faced by Muslim societies, in particular Türkiye, 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 Türkiye 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 Türkiye 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, Southeast Asia, Central Asia, Western Europe, and the Balkan regions. With the updated content and format of this monthly bulletin, readers can now follow the issues that are essential for Muslim societies and are on the current agenda of the Muslim world. The periodical presents these issues to the readers in a versatile way. It is now possible to follow newer 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 22nd issue of the bulletin Intellectual Streams in the Muslim World, Dr. Nimet Keskin evaluates the response of Muslim societies and their organisations to the environmental issues using the example of IFEES, a UK-based environmental organization, in the context of the social environmental movement in her article "An Overview of Islamic Environmentalism as a Social Movement and the Example of Islamic Foundation for Ecology and Environmental Sciences (IFEES)". The general situation of Islam and Muslims in Japan, which has only just begun to establish relatively close ties with Islam, is described in the article "Contemplating Islam in a Non-Muslim Society: Islam and Muslims in Japan" by Dr. Naoki Yamamoto. In the article titled "The Changing Agenda of Islamist Movements after the Arab Spring" written by Sinem Arslan, it is stated that concrete goals such as good governance, improving the economy and stability are now taking place in the changing agendas of Islamist movements in the

Middle East. In the analysis titled “Islamic Social Finance: Foundation and Alms Institution as an Economic Empowerment Tool”, Dr. Salman Ahmad Shaikh assesses the role and importance of Islamic social finance based on the institutions of waqf and zakat.

This issue of the Intellectual Streams in the Muslim World, contains an interview with Abdulvahap Ekinci about Yusuf al-Qaradawi, one of the important figures of the Muslim world who passed away recently. With the organisation of the “COP 27 Climate Change Conference” that was held in Egypt, it was noticed that the environmental activities became prominent on the agenda of the Muslim world this month. The bulletin contains an infographic showing the preparations made by NGOs in the Muslim world for the COP 27 conference. In addition, there is an evaluation article about the 7th Business Ethics Summit, recently organized by Türkiye Turkish Entrepreneurship and Business Ethics Association (IGIAD) with the theme “Green Economy and Environmental Ethics”.

Prof. Dr. Lütfi Sunar

Chairman of Executive Board, ILKE Foundation

How NGOs in the Muslim World prepared for COP27

COP 27-United Nations Climate Change Conference is held in Egypt.

Works Presented at COP-27

➔ Under the leadership of CAREC, a statement entitled "Voice of Central Asia" was published in the context of impact of climate change on the Central Asian countries.

➔ Participants at COP27, including the "Cairo Institute for Human Rights Studies", signed a joint statement for the environment and human rights of the people from the Sinai.

Reports and Articles

➔ Islamic Development Bank has published a report on climate finance problems.

The article titled "India's Updated NDC: A Pathway to Net-Zero by 2070?" released by KAPSARC is evaluates India's updated nationally determined contribution (NDC)

1.



2.



Seminars and Workshops

➔ Institute of Regional Studies Islamabad held a seminar titled "COP27 Paris to Sharm El Sheikh"

➔ The seminar titled "Challenges of Today and the Future" held by Bibliotheca Alexandrina, discussed the ways to proceed on conflicts about basic needs, climate refugees and energy resources.

Statements from Prominent Speakers



Fahad Ajlan, President of KAPSARC stated that The Green Saudi Initiative aims to achieve carbon neutrality and will increase nature-based solutions.



Mohamed Nasr, chief negotiator of the COP27 Mission to Egypt and Director of the Climate Change, Environment and Sustainable Development Administration, said: There is a potential backlash in commitments on climate change measures. We need to make sure that the political commitment at the highest level of the international community still remains as serious.

An Overview of Islamic Environmentalism as a Social Movement and the Example of Islamic Foundation for Ecology and Environmental Sciences (IFEES)

*Nimet Keskin**

The concept of “social movement”, which was first used by the German sociologist Lorenz Von Stein, is one of the social science topics that are widely researched today. Meeting people around a problem that they identify as a problem and taking some steps to solve this problem is one of the important processes that fuel social change. At the beginning of the 19th century, there were widespread opinions that when people came together, they formed a collective consciousness and acted decisively together to explain this change. The social analysis of Marxism, which is based on production relations and built on the basis of class, has also taken the study of movement to a different dimension. The social movements that previously were revolving around the discussions of class struggle and the workers’ revolutions underwent a structural break with the student uprisings in 1968. Social movements dominated by the search for rights based on identity rather than economic demands are being discussed together with areas such as democratization and civil society today. Habermas expounds this distinction in a terse way by saying that new conf-

licts arise not from the problems of division, but from the “grammatical problems of lifestyles” (Habermas, 2001, p. 849).¹

Since the second half of the 19th century, environmental problems have started to be discussed all over the world, especially with Rachel Carson’s famous book *Silent Spring* (1962). Many observable and measurable deteriorations such as global warming, extinction of some living species, depletion of the ozone layer, increase in the average temperature of the earth from year to year, plastic waste threatening life in the seas and oceans, and increasing air and particle pollution in cities has led researchers from various disciplines around the world to reveal the dimensions, causes and consequences of pollution from their own perspectives. The approaches of different religions towards the environment and environmental problems have also been discussed for a long time. Lynn White’s article “Historical Roots of Our Ecological Crisis” (1967) was the first study in this field. Finding the root of environmental problems in the anthropocentric understanding of cosmology of Christianity,

* Dr., Sociology of Religion

which shapes the Western culture, White's article has shed light on all living religions, especially Christianity, to reveal their understanding of the environment. Since the 1970s, works that explore the perspectives of religions on the environment have begun to be published.

Islamic Environmentalism

Although Islam treats environmentalism as a subject of academic research yet the main motivation that turned it into a movement is that Muslims see the environmental understanding of Islam not as a knowledge learned by mere reading; they understand them as religious principles regarding environment that need to be put in practice. Therefore, what we mean by "Islamic environmentalism" in this article are environmental activities and attitudes that are based on the basic sources of Islam. Grounding Islamic environmentalism in this way requires drawing a line between the environmental movements in which Muslims actively participate and the Islamic environmental movements. As Hamed underlined, environmental movements that Muslims are a part of carry out their activities by being inspired by many other sources besides Islam (Hamed, 1993, p. 146). It can even be said that the environmental movements that emerged in the geographies where Muslims live as a majority continue to work in the same way, following the examples of Western-based secular models rather than Islamic references (Foltz, 2006, p. 208). However, Islamic environmentalism has a different basis from secular environmental movements.

Besides these theoretical discussions, Islamic environmentalism also has a practical dimension. Although there is no statistical study that reveals the percentage of Muslims who are interested in environmental problems in their country, there are studies that conclude that the environmental issue is a marginal concern among Muslims.

Today, it is active in different parts of the world as a movement that takes its inspiration and motivation from the teachings of the religion of Islam on environment, tries to establish an environmental understanding based on Islam, and performs all kinds of activities for this purpose. However, what makes a movement Islamic is not just that it is practiced by Muslims. The distinctive features of Islamic environmentalism are that it puts Islam on the basis of environmentalism, that it establishes its concepts and principles by being inspired by Islam, that its participants perform all kinds of environmental activities with devotion as if they are fulfilling a religious duty, and that being a Muslim and an environmentalist turns into a symbiotic relationship that supports each other.

There are some features that distinguish Islamic environmentalism from secular environmentalism. Islamic environmentalism

is holistic and has two foundations, one idealistic and the other pragmatic. On an idealist basis, there is a fundamental bond and interdependence between all natural elements. Accordingly, the environment has a perfect order and should be protected in all aspects in order not to suffer any destructive damage. On the pragmatic basis, it carries the aim of establishing the public interest. Since the world's natural resources are limited, they must be protected for all individuals, communities, species and future generations. In short, Islamic environmentalism was established as a social norm with a pragmatic purpose in order to prevent the emergence of en-

vironmental problems (Yıldırım, 2016, pp. 217-218).

Besides these theoretical discussions, Islamic environmentalism also has a practical dimension. Although there is no statistical study that reveals the percentage of Muslims who are interested in environmental problems in their country, there are studies that conclude that the environmental issue is a marginal concern among Muslims (Hancock, 2018, p. 64). It can be deduced from such studies that Muslims living as a minority in the West are trying to integrate into their respective countries despite the difference in their religious beliefs, by supporting the established environmen-



Picture 1. IFEEES volunteers participated in the Climate Justice campaign.

tal practices in their country and showing that environmentalism is also supported by Islam (Keskin, 2022, p. 267). The underlying reasons for a more distant approach of Muslim majority countries towards environmental issues, compared to the West, range from the low levels of economic development in the relevant countries to the limited functioning of their civil society.

It would be appropriate to group the associations that develop an environmental understanding inspired by Islam under two headings as countries where Muslims live as a minority and where Muslims are in majority. The most well-known associations in the first group of countries are Islamic Foundation for Ecology and Environmental Sciences (IFEES) (England), Green Muslims (USA), Groene Moslims (Netherlands), Wisdom in Nature (England), Green Initiative by ISNA / Islamic Society of North America (USA), and ShINE / Sheffield Islamic Network for the Environment (England). Although there are limited examples of such organisations in the second group, some prominent ones include the ÇEKUD (TCV) and Environment Foundation operating in Türkiye, and the Disaster Management and Climate Change Institute (LPBI-NU) established under the Nahdatul Ulama in Indonesia. In the rest of the article, a general framework is drawn about IFEES, as it has been active for a long time and was established before other similar associations.

All campaigns, projects and seminars organized by Islamic environmentalists ultimately aim to raise awareness of Muslims about the environment, and to ensure that they protect the environment with a sensitivity that is inspired by the teachings of the Holy Qur'an.

IFEES (Islamic Foundation for Ecology and Environmental Sciences)

The organization was established in Birmingham in 1994 and has been working to make Muslims more conscious about environment and environmental problems by organizing various activities around the world. They stated their aim as to establish a conservation practice research center that will serve as an educational institution on applied and theoretical issues based on Islamic principles (IFEES, n.d.). IFEES organizes trainings and campaigns in order to raise awareness in the Muslim population about environmental problems and to work on the implementation of Muslim environmental ethics in various parts of the world. Its founder was Fazlun Khalid, one of the important names from the Islamic environmental movement. The organization also published a magazine called *Eco-Islam* between 2006-2011. Sin-

ce it is a non-profit, non-governmental organization, it maintains its existence with donations from foundations from various parts of the world. Articles of many people working with IFEES, especially Fazlun Khalid, on the relationship between Islam and the environment are also published on their website. In principle, IFEES has a stance against the use of fossil fuels and the global economic system based on interest. Therefore, in the articles on their website, Arab countries, which derive their wealth from oil, and the interest system that constitutes today's economic order are often criticized.

IFEES distinguishes itself from other organizations by focusing not only on establishing an Islamic environmental perspective, but also on the causes that lead to environmental pollution. Richard Foltz describes IFEES as "the most important effort to date to promote an Islamic environmentalism worldwide". He states that they have achieved impressive success in promoting a Quran-based understanding of environmental protection in their fields of activity and educational programs in rural areas and rural communities in the Muslim world, including projects in Tanzania, Madagascar, Indonesia and Saudi Arabia. He adds that he thinks funding limitations are preventing IFEES initiatives from reaching their full potential (Foltz, 2006, p. 217).

As of today, IFEES organizes seminars on Islam and the environment, and trainings

on practical issues such as reducing the use of plastic and ways to save energy at home. IFEES is one of the stakeholders of the *Al-Mizan: A Covenant for the Earth* campaign, which has been sponsored by the United Nations Environment Program since 2020 and which advocates that environmentalism is a perspective that is "deeply rooted in the veins of Islam" (*Al-Mizan: A Covenant for the Earth*, n.d.).

The project Al-Mizan is maintained by the activities of researchers from different parts of the world. Within the scope of the campaign, a monthly bulletin is published, and workshops and meetings are held at different universities. To set an example, a workshop was held in February 2022 at Üsküdar University in Istanbul, and a scientific meeting was held in October. In June 2022, a visit to an eco-pesantren¹ in Indonesia was conducted, and a two-day workshop on Islam and Climate Change Education was held in Doha in September.

Conclusion

Although Islamic environmentalism has a limited scope as a social movement today, it is proven by many studies that the roots of environmental practices inspired by Islam date back to a distant past. All campaigns, projects and seminars organized by Islamic environmentalists ultimately aim to raise awareness of Muslims about the environment, and to ensure that they protect the environment with a sensitivity

1 Traditional schools in Indonesia that teach Islamic sciences are called "pesantren". Eco-pesantren are the versions of these schools that also provide environmental education.

that is inspired by the teachings of the Holy Qur'an. At the same time, the existence of Islamic environmental movements reflect the presence of solution proposals from Muslims towards environmental issues. It is noteworthy that Islamic environmental organizations operating in countries where Muslims live as a minority, especially IFEES, aim to raise awareness of Muslims about environmental problems, as well as to contribute to the integration process in those countries. Although IFEES is a UK-based organization, it continues to exist as the first and largest organization in this field, trying to draw the attention of Muslims to environmental problems in many countries, together with its completely voluntary human resource. In organizations in countries where Muslims live as a majority, it can be said that the aim of building an environmental discourse that supports economic development has also been added to the aim of raising awareness of Muslims about environmental problems. As of today, Islamic environmentalism tries to mobilize Muslims for the purpose of restoring the ecological order, regardless of who corrupts it. The future of Islamic environmentalism, on the other hand, will be shaped by the future of the relationship that Muslims establish with many fields such as international relations, globalization, economy, and civil society.

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Featured Events



“Environmental Manifesto” presented in Sarajevo and Banja Luka: Goals for a better and healthier environment

D: 27.09.2022 L: Bosnian C: Bosnia- Herzegovina T: Meeting

The “Environmental Manifesto”, which is document with proposals and guidelines for the relevant actors and the general public on the issue of solving problems in the field of environmental protection in Bosnia and Herzegovina, was presented in Sarajevo and Banja Luka. It is a document that contains a list of environmental priorities for the next period in BiH, and the non-governmental organizations

<https://czzs.org/predstavljjen-ekoloski-manifest-u-sarajevu-i-banjaluci-ciljevi-za-bolju-i-zdraviju-zivotnu-sredinu/>



Finding our Way in a Diverse & Wild World (How to Derive Substantive Principles for Environmental Ethics from Formal Principles of Discourse)

D: 13.04.2020 L: English C: Qatar T: Analysis

In the analysis published by the Islamic Legislation and Ethics Research Center, Dr. Benjamin Hale provides a comprehensive assessment of environmental ethics and principles. In the analysis published by the Islamic Legislation and Ethics Research Center, Dr. Benjamin Hale provides a comprehensive assessment of environmental ethics and principles. The author questions Western ethical theory based on issues such as global climate change, resource scarcity, and loss of biodiversity.

<https://www.cilecenter.org/resources/articles-essays/finding-our-way-diverse-wild-world-how-derive-substantive-principles>



Meeting on plastic use and environmental awareness

D: 12.08.2022 L: Indonesian C: Indonesia T: Meeting

The Indonesian Plastic Bag Reduction Movement (Gerakan Indonesia Diet Kantong Plastik (GIDKP)) and the Environment and Disaster Management Agency launched a project titled “Raising Environmental Awareness with a Religious Approach”. In the program organized in this context, the use of plastic was discussed from a religious perspective by referring to verses and hadiths.

<https://muhammadiyah.or.id/peduli-lingkungan-llhpb-pp-aisyiyah-bersama-gidkp-ajak-masyarakat-tak-gunakan-plastik-sekali-pakai/>

Contemplating Islam in a Non-Muslim Society: Islam and Muslims in Japan

*Naoki Yamamoto**

The following article is based on Dr. Qayyim Naoki Yamamoto's lecture, *Muslim Scholars in Japan: Contemplating Islam in a Non-Muslim Society*. It comes from part one of a three-part lecture series entitled 'East Asia and Islam: Present, Past, and Future' at the Centre for Asian and Middle Eastern Studies (CAMES). The transcript has been shortened and edited for better flow along with some additional commentary by Dr. Yamamoto.¹

I suspect most people don't know much about Islamic history in East Asia but East Asia is an interesting region because one of the oldest mosques, that was built in the 7th or 8th century, is in present day China. However, the first mosque built in Japan by foreign Muslims during the 20th century and mostly supported by Tatar, Turkish and South Asian Muslims (You can see a South Asian flavor in the architecture) was the Kobe Mosque. Japan has one of the newest Muslim communities in history. So East Asia has both what is among the oldest Islamic traditions established by a non-Arabs, and also a country like Japan with a rather new Muslim community.

I use the term 'East Asia' but few of us identify ourselves as East Asian. Once, we were part of the same civilization, but after the rise of nation-states, our identities were scattered. This is just a constructed social reality. Even Muslims, the people who are supposed to have one shared identity as an ummah, cannot work together in a proper way. Additionally, we try to divide some area studies in terms of the reference region i.e. Islam in Japan, Islam in Korea, Islam in Vietnam, and so on. But, what is important is how even when we're trying to study about Islam in East Asia, we can reconstruct our identity and try to use this heritage to create one shared identity.

The contents of the series are as follows: first, I will focus on Muslim scholars in Japan; second, the possibility of creating a Japanese Islamic culture in the future; and third about the culture or intellectual heritage of the Muslims that live in East Asia.

Some research exists about Islam in Japan, but most of these studies focus on Islam and Japanese Muslims during the Meiji period in the 20th century (the age of mo-

* Assistant Professor Dr., Ibn Haldun University

dernization). There is actually a huge gap between the Japanese Muslims in the Meiji period and Japanese Muslims living in the 21st century. This is because Japanese Muslims after the end of the second world war, in most cases, were created by the colonial policy of the Japanese government. Some claim that those Japanese Muslims were actually fake. The government tried to send those Japanese to countries such as China and in Southeast Asia, to try to collect information about Muslims to help the Japanese empire colonize those places.

General Picture of Muslims in Japan

There are approximately two hundred thousand Muslims living in Japan. Most of them are Muslim foreigners who come to Japan for a short time, the majority of whom are Bangladeshi, Pakistani, and Indonesian. Unfortunately, there are no accurate statistics on the number of Japanese Muslims. Most Japanese Muslims are those who became Muslim through marriage with Muslim foreigners living in Japan. Most Japanese converts are female; male Japanese converts are rare, possibly less than one thousand. Additionally, we have second and third generation Muslims, meaning Muslims that have parents of a Pakistani or Bangladeshi origin, who are also quite active right now in the masjid or Islamic cultural centres in Japan.

We also have an institute called the Association for Japanese Muslims (Nihon Muslim Kyokai). This Association is not

that big, but is working to help Japanese Muslim converts in Japan. The people who are running this institute are mainly the Japanese Muslims who studied at Al Azhar University or different universities in Saudi Arabia.

We must not forget that the interaction between Japan and the Muslim World began 150 years ago. Our history is relatively new. If you look at the history of Islamization, after a land has entered the Islamic ruling system, it usually takes at least 400 years for a majority of the inhabitants of that land to become Muslim. Japan is a non-Muslim country, and the history of Islam here is relatively new. Our history has just started, and this yet is not a stage of Islamization. Some Japanese have just started to accept Islam as a worldview.

There are three phases in the process of vernacularization of Islam: identification, translation, and articulation. The first phase, identification, means that in this generation, people just acquire an identity as a Muslim. They may start to practice Islam, but they do not have high literacy of Islamic classics, classical Arabic grammar, fiqh, tasawwuf, etc. They just embrace Islam and acquire a Muslim identity.

It's after the first couple hundred years that those Muslim communities start to translate Islamic classics to study more. This is the second phase, translation. In the case of China, only the Muslim elite were able to read Arabic or the Persian texts, and those people traveled to Arabian regions or Central Asia and brought back the Islamic classics. They then started to trans-



Picture 1. Friday Prayer in Tokyo Mosque

late Islamic classics into their vernacular language. When it comes to Japan, I think the translation phase has just started.

Translation is when the major classics that constitute Islam's intellectual heritage are translated into the local language. After that we can move to the third phase, articulation. Articulation refers to acquiring the intellectual ability to articulate the Islamic values or the concepts in the vernacular language. Articulation is a stage in which the local Islamic culture becomes a manifestation of its ideals, not only in literature, but also in songs, architecture, food, and many other aspects. This three-stage process is something that is fostered in a society over a period of several hundred years.

There are several stages and we need to respect this process. The Japanese Muslim community is now in the second phase and some of them are now reaching the stage of articulation, but what I always want to emphasize is that we need to wait and cherish this process. Maybe in one or two thousand years, a Japanese Ghazali might appear, but we need to show patience in this process.

Islamic Scholarship in Japan

There were some Japanese Muslims during the imperial period and second world war, but most of them were educated and created by the Japanese colonial policies. It therefore is really difficult to identify

Unfortunately, there are no accurate statistics on the number of Japanese Muslims. Most Japanese Muslims are those who became Muslim through marriage with Muslim foreigners living in Japan. Most Japanese converts are female; male Japanese converts are rare, possibly less than one thousand.

if they were sincere Muslims or not, but there are works and inquiries written by them, such as Hajj records or travelogues of the Middle East and China. One Japanese Muslim, Tanaka Ipei, wrote a Japanese translation of the works of Chinese Muslim scholars, such as a Japanese translation of a Chinese seerat an-nabawiyah. Tanaka also argued about the affinity of Japanese nationalism or shintoism with Islam.

I have read most of their works, but have found them problematic. For example, some of the Japanese Muslims talked about how respecting the Japanese empire will never conflict with respecting Allah, and tries to explain this as a theological argument. However, these arguments do not reach the academic level and should be regarded only as political propaganda.

Right now, we have translations of the Qur'an and some hadith collections (Sahih Bukhari and Muslim). We have several hundred, maybe thousand, books on Islam on topics like the concept of Allah, prophethood,

and the meaning of ibadah, etc. However, these are very basic books, with no depth of content. Some Japanese Muslim professors and intellectuals have also started to translate books of Islamic aqidah, fiqh, kalam, etc.

Japanese Scholars in Japan

Muslim intellectuals have a variety of educational backgrounds. For example, Shaykh Saeed Satou currently works at the Association for Japanese Muslims and at the Arab Islamic Cultural Center, which is affiliated with the Saudi Arabia embassy. He studied in Mauritania and Saudi Arabia, and has also translated the Holy Qur'an into Japanese. Shaykh Ibrahim Sawada works at the Iranian Embassy and got his education in Iran. He's a rare Japanese shi'a Muslim. With the embassy's support, lots of Japanese Muslims attend Al-Mustafa International University in Iran. Shaykh Ibrahim also translated the Qur'an.

There is also an institution, Tokyo Camii (mosque), run by Turkiye's *Diyamet*. Tokyo *Jamii* is one of the most popular tourist places in Tokyo as well and holds a range of attractive cultural activities. It also offers Qur'anic and Islamic courses, and has also worked on Japanese translation of the Qur'an.

The Iranian embassy, Saudi embassy, and Tokyo *Jamii* have published their own Japanese translations of Quran. This is really confusing if thought from the perspective of a non-Muslim Japanese who is interested in studying Islam. When they searches on Google, they will find three different

translations - one supported by Saudi, other by Iran, and yet another by Turkiye.

Shaykh Ahmad Maeno is a scholar active in Islamic education. He got his traditional education from Syria. What I respect most is his focus on child education. He organizes Sunday classes and courses for non-muslim Japanese audiences in universities, and teaches tajwid to children. Shaykh Ahmad Maeno has a vision and understands the importance of investing in the young generation.

Another scholar is Hassan Nakata Ko, who has a Ph.D. from Cairo University with a specialisation in Ibn Taymiyyah's political thought. He works as a professor at Yamaguchi University and Doshisha University, one of the most famous universities in Kyoto, the ex-capital of Japan. Professor Hassan is a really sincere Muslim who loves his students. Most of the leading Japanese Muslim intellectuals who live in Japan are actually students of Professor Hassan. He also translated Qur'an into Japanese and his translation was published by Sakuhinsha, a major publisher. His contributions include the translation of Ibn Taymiyyah's work that focuses on political philosophy as well as some hanbali fiqh works into Japanese. Another important work is his 'What is Sharia', one of the first books in Japanese that explains the philosophy of shari'a in a holistic manner.

He also studied tasawwuf under the Turkish shaykh, Shaykh Nazim. In this sense, Professor Hassan is a really interesting figure compared to other Japanese intellectuals, because usually Japanese Muslim scholars only have one background. Professor Hassan studied in Cairo and also

I think if there's any problem in the Japanese Society, it is the dearth of female scholars. Shaykha Kaori was an amazing scholar but unfortunately passed away 14 years ago. After Kaori sensei, we don't have any influential female Japanese Muslims scholars.

gained a naqshbandi tasawwuf education with a Turkish Shaykh.

Not only does he have a lot of connections among Muslims in Japan, he is also quite famous in the Japanese Academia in general. For example, he's been interviewed by Professor Uchida Tatsuru, one of the leading philosophers in Japan and specialist in French literature, to explain the vision of Islam and discuss the problems of Japanese society. Before Professor Hassan, Islam or Muslim sounded exotic to the general public, thanks to him, the Islamic discourse has now started to strengthen in the Japanese society. The great thing about him is that he does not just address the Japanese Muslims but also to the general public. One of his latest books is 'How to Conquer the World', an educational introduction to teenagers. 'Conquer' here doesn't mean in a military sense, but how to conquer one's nafs and keep the living balance in the soul. This book is targeted towards teenagers in Japan who feel social pressure or stress that

Professor Hassan has tried to answer from the Islamic perspective.

His wife, Shaykha Khalwa Kaori Nakata, also has tremendous contributions to Japanese Muslim society. She is considered the first Japanese 'Alima in the history of Japan. She established a Muslim newspaper in the 80s; before that we didn't have a strong medium to connect all the Japanese Muslims. She also translated Tafsir Al-Jalalayn, which is, as far as I know, the first translated tafsir into Japanese. She wrote on sirah nabiyya, tasawwuf, and also encouraged Japanese female Muslim to practice Islam, for example wearing hijab. There are some Muslims who are scared to reveal their Muslim identity however she says that being Muslim is a source of pride and practicing Islam makes us more perfect.

The last Japanese scholar I want to introduce is Mujahid Matsuyama Yohei, who also is a student of Professor Hassan and Shaykha Kaori. He is now a leading Japanese Muslim intellectual with expertise in 'ilm al-kalam and fiqh. Before him, the focus was only on translating Islamic classics as much as possible, however Japanese Muslims have now started to understand the situation that we are living in, thanks to his work. He has authored a lot of books to guide the community about living in Japan as a Muslim minority.

However, he's not just a specialist on Muslim minority, but is also one of the best scholars in Japan in classical theology. He translated Aqida al-Nasafiyya in 2016, with his commentary (Aqida al-Nasafiyya is a short aqidah text that covers essential Islamic creed). His sharh (commentary) is

spread over more than 500 pages. Many people think that there is no Islamic scholarship or Islamic tradition in Japan but the existence of individuals like Professor Mujahid who can author the commentary of Aqida al-Nasafiyya, is enough to refute this claim. Look at the situation in other non-Muslim countries, I don't think there are many Muslim intellectuals who can author a 500 page-commentary on Aqida al-Nasafiyya there.

Conclusion

The first phase of identification is now accomplished, and now we are in the phase of translation. There are some Japanese scholars who got education from Middle Eastern countries, South Asia, or Indonesia and Malaysia, and are now trying to bring those Islamic works to Japan. Furthermore, like Nakata Sensei or Mujahid Sensei, there are several Japanese scholars who have entered the stage of articulation. They are well-versed and well-informed in Islamic civilization and now trying to convey this message in the vernacular language, Japanese. In this sense I am quite optimistic about the future of the Japanese Muslim society.

I think if there's any problem in the Japanese Society, it is the dearth of female scholars. Shaykha Kaori was an amazing scholar but unfortunately passed away 14 years ago. After Kaori sensei, we don't have any influential female Japanese Muslims scholars. This is a challenge for Japanese Muslims to invest in education so more Japanese alima' may appear and contribute to Japanese society.

Featured Events



Knowledge in Islam

D: 26.11.2022 L: Japanese C: Japan T: Training

Monthly conversations with the theme of knowledge in Islam are held at the Tokyo Mosque Türkiye Religious Cultural Center. A person who has been educated in Islam for many years in a deep-rooted madrasa gives training on a determined subject every month. The theme for November is "Knowledge in Islam".

<https://tokyocamii.org/tr/event/11281/>



Tsushima Hagia Sophia Mosque and Complex' opened in Japan

D: 20.11.2022 L: Turkish C: Japan T: Opening Ceremony

Tsushima Hagia Sophia Mosque and Complex was opened in Nagoya, Japan, with the support of the Islamic Community Milli Gorus (IGMG). GMG Japan Regional Representative Rekabi Seyitalioğlu said that "like the Tokyo Mosque in the capital, they always aim to host Japanese guests at the Tsushima Mosque."

<https://www.aa.com.tr/tr/kultur/japonyada-tsushima-ayasofya-camisi-ve-kulliyesi-hizmete-acildi/2743442>

The Changing Agenda of Islamist Movements After the Arab Spring

*Sinem Arslan**

Since the departure of the Prophet (pbuh) from this world, the political structure of Muslim societies has passed through certain stages in this period of about 14 centuries. In this experience, Islam played a central role. The central and regulative role of Islam in the political experience in the Muslim world continued until the modern period, when ties with the tradition were broken as a result of the Renaissance, Reformation, Enlightenment and a series of revolutions that emerged in Europe. With the modern era, the acceptance of reason as the main and only source of knowledge, the autonomy of the political sphere (from religion), the abandonment of the ideal of good life, and the replacement of the transcendent with the immanent (Kayapınar, 2014, p. 3) have deeply affected the 14-century political experience of Muslims. Especially in the rise of Europe against the Islamic world, the bond established between progress and secularization and the autonomy of politics opened up the central position of religion for Muslims to debate.

Autonomization of politics, as experienced in Europe, refers to separation from both the religious and the private as a result of modernity and progress (Roy, 2020, p. 24). Sep-

arating the public and private spheres and making religion only a matter of conscience (Aydın, 2002: 109); presenting this to Muslim societies as a recipe for salvation and progress has had a divisive effect on the Muslim world. Some of them wanted to transfer the European experience to the Muslim world for salvation and progress and tended to eliminate the central and regulatory role of Islam in the public sphere. The other part, on the other hand, wanted to make Islam dominate the society and the state again, and started renewal and reform activities.

However, with the Tanzimat (1839), Constitutional Monarchy (1908) and finally with the abolition of the caliphate in 1924, religion was isolated from the public sphere. The reform and renewal activities initiated were destroyed when they were at the full maturity stage (Gannuşi, 2017, p. 56). This situation pushed the Muslims, who were excluded from the public sphere with their religion and pushed to the periphery, to organized activities in order to gain their central position and to make Islam dominate life again. Thus, Islam has become a contemporary political ideology by being instrumentalized by groups and organizations working towards political goals (Chamkhi, 2014, p. 454).

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Islamist Movements

The renewal and reform activities of names such as Jamaluddin Afghani and Muhammad Abduh, which started in the 19th century, turned into organized structures in the 20th century and Islamist movements emerged. In this context, the first organized political structure formed within the scope of Islamic order-centered purpose and discourse within Muslim societies was the Muslim Brotherhood Organization, founded by Hasan al-Banna in Egypt in 1928 (Mercan, 2020, p. 111). With the establishment of the Muslim Brotherhood, the Islamist elite reform discourse of Afghani and Abduh was replaced by a mass movement in the national and international context (Al-Anani, 2012, p. 466).

The influence of the Muslim Brotherhood (Kılavuz et al., 2014, p. 30), which is today accepted as the pioneer of modern Islamist movements, has been so wide in the Islamic world that Yusuf al-Qaradawi defined contemporary Islam as "Ikhwan Islam" (Gannuşi, 2012, p. 406). Almost all of the Sunni political movements were inspired by the Ikhwan. Many organizations such as the Welfare Party in Türkiye, the Hamas Movement in Palestine, the Reform Movement in Yemen, the Ennahda Movement in Tunisia, and the Jamaat-i Islami in Pakistan are among the first examples that come to mind (Kılınç, 2019, p. 77).

In the 1960s, under the influence of the polarizing conjuncture of the Cold War, the Islamist discourse was practically radicalized by the influence of the thoughts of Sayyid Qutb, who rejected all kinds of Western ideologies (Erkilet, 2000, p. 398),

and theoretically, developed an uncompromising rhetoric (Canatan, 2019, p. 96). In this period, the tendency to confirm and defend the Islamic teachings in Afghani and Abduh turned into a political struggle and challenge in Qutb (Al-Gannuşi, 1987, p. 266). Thus, the idea of rescuing the state, which dominated the Islamist discourse in the 19th century, was replaced by the idea of establishing a state in the 20th century.

The Islamist discourse experienced another major transformation with the 1979 Iranian Islamic Revolution. The Islamists, deprived of a political focus since the abolition of the caliphate, found the opportunity to express themselves in the political order for the first time after 1924. Despite the opposition of all the superpowers and their supporters, this situation gave Muslims self-confidence. The revolution was regarded as a victory against unbelief with the help of the power that was believed to exist in the nature of Islam (Moten, 1996, p. 133). Thus, after the revolution, Islamists began to participate in political activities intensively at the level of their own states (Roy, 2020, p. 158).

With the 1980s, the Muslim Brotherhood participated in the elections in Egypt and were able to elect several deputies. In Jordan and Kuwait, the Muslim Brotherhood could be found in circles close to the government. The Islamist origins of the team of technocrats surrounding Turgut Özal in Türkiye, the participation of the Islamic Salvation Front (FIS) in the 1990 and 1991 elections in Algeria, the efforts of the Islamic Tendency Movement (later called Ennahda) in Tunisia to integrate into the legal political system despite the fierce

opposition of the government circles have also been evaluated in the context of this transformation (Roy, 2020, p. 103).

In this period, when Islamists intensely participated in political activities, the Islamist discourse began to give frequent references to the norms of democracy and human rights in the universal sense (Mercan, 2020, p. 129). This situation is interpreted as an effect of the end of the era of hard ideologies with the end of the Cold War. In Islamist discourse, sociability, intellectual-moral reform and the aim of civil society came to the fore (Canatan, 2019, p. 99). During this period, Islamists reviewed their strategies, discourses and political models. They had gained a new understanding that tries to Islamize the society from the bottom up, replacing revolutionary-radical Islamism and emphasizing civil society instead of the state (Canatan, 2019, p. 100).

The emergence of these new Islamists, who diverged from political Islamism, which was also affected by the confrontational atmosphere of the Cold War period, was interpreted by Olivier Roy as the bankruptcy of *political Islam*. Asef Bayat, on the other hand, discussed this transformation in the context of the concept of post-Islamism. According to Bayat, this camp has turned to religion and rights with the new era, instead of the religion and responsibilities that dominated the classical period of Islamism (Bayat, 2007, p. 19).

Ismail Yaylaci, on the other hand, interpreted the current developments as Islamism's adoption of an understanding that proceeds not with exile and negation, but with negotiation. In more general terms,

an understanding of Islamism, which takes dominant concepts and institutions but tries to appropriate it by infusing its own subjectivity into these concepts, has begun to develop (Yaylaci, 2020, p. 153).

However, although the Islamist movements, which had undergone great transformations between 1975-1990, struggled for the visibility of religion in the social arena and wanted to be included in the political processes (Güder, 2018, p. 386), the 1990s were the years when Islamist movements were harshly stopped and subjected to oppression and persecution. The suppression of FIS in Algeria, Ennahda in Tunisia, and the taking away of the chance of winning the government from the Muslim Brotherhood in Jordan took place in this period (Roy, 2020, p. 103). After the Arab Spring in 2011, Islamist movements were subjected to repression and went underground until they had the opportunity to participate in political processes again.

The Changing Agenda of Islamist Movements After the Arab Spring

The last stage that affected the transforming Islamist discourse since the abolition of the caliphate was the Arab Spring, which started in Tunisia in 2011 and spread to the whole region (Al-Anani, 2012, p. 466). The process, that started with a Tunisian youth, Muhammad al-Buazizi, who set himself on fire in front of the governor's office in the city of Sidi-Buzeyd, has shown that the regimes that dominate the region have deviated from the moral and humanitarian line,

to the point where dishonorable living and structural problems have appeared before people (Eş-Şankiti, 2018, p. 409). Thus, the legitimacy crises that have accumulated in the region for centuries and the structural problems that have not been resolved but have been covered by heavy pressure have come to light with the Arab Spring (Kor, 2019, p. 7).

According to Munsif Merzuki, the Arab Spring started with the calls of the people and the youth for freedom, justice, bread and honor, and had an ideology-free nature without a central leadership (Merzûki, 2019, p. 73). Asef Bayat, on the other hand, drew attention to the post-national, post-ideological, civilized and democratic character of the popular movements in this period, which is still in progress and has not been completed (Bayat, 2011). As a matter of fact, the people who took to the streets in Tunisia, Egypt, Libya, Yemen and elsewhere do not defend the Islamic state but at the same time do not protest religion and call for freedom and justice (Al-Anani, 2012, p. 467) confirms the ideas of Bayat and Merzuki.

This nature of the Arab Spring had a transformative effect on Islamist movements. First of all, with the Arab Spring, the heavy pressure on Islamist movements that started in the 1990s came to an end. Especially the years 2010-2013 have been a period when Islamist movements rapidly joined the political system by becoming political parties. In this process, the basis of forming a party in the Muslim world expanded and groups that previously rejected political participation on theological level established new parties (Bilgin, 2020, p. 119). Thus, one of the distinguishing features of this period was

that the partisanship processes, which were mostly identified with the Muslim Brotherhood before the uprisings, were observed among Salafi groups after 2011 (such as the Noor Party in Egypt, the Reform Front in Tunisia) (Bilgin, 2020, p. 121).

On the other hand, the fact that Islamist movements entered the election race by establishing a party, and staying away from religious and dogmatic discourse in their party programs was evaluated as removing violence from being a tool and a method of doing politics (Ataman, 2015). Being aware of the dynamics of the Arab Spring, Islamists, as a reward for those who will vote for them, promised to improve the economy, fight corruption and attract foreign direct investment instead of a paradise (Al-Anani, 2012, p. 468).

With the Arab Spring, Islamist movements, which had been excluded by political systems for years, gained the opportunity to reach power. They came to power in countries such as Egypt, Tunisia, Morocco, Libya and Yemen (Ataman, 2015). However, the votes that brought Islamists to power did not mean an authorization for the establishment of an Islamic state. In the words of Fawas Gerges, it meant a clean break from the failed past and a belief (to be tested) that they can provide economic stability, transparency and inclusivity (Gerges, 2013, p. 391).

The Islamists gaining the power also developed a literary discourse in the national and international community that an Islamic winter would follow the Arab Spring (Pecastaing, 2017, p. 41). At this point, the main concern were their approaches towards women and minorities, towards foreign re-

lations, especially in the context of tensions between Israel-Palestine and Saudi Arabia-Iran in the region, and towards the institutionalization of political participation.

First of all, when the Islamists came to power, they had not yet forgotten the recent Algerian experience. The FIS, which achieved great success in the first democratic elections held in Algeria in 1990 and 1991, was suppressed with a bloody coup and more than 200,000 civilians died in the ensuing civil war (Chamkhi, 2014, p. 457), a possibility that could follow the Arab Spring. It deeply affected the political style of the Islamists who had achieved success. In this period, the discourses of the Islamists, which were conciliatory with the system and as inclusive as possible, attracted attention. In the elections held in Egypt after the Arab Spring, Muhammad Morsi's statement that if elected, all Egyptians would become president has been considered in this context (Gerges, 2013, p. 405).

On the other hand, Islamists remained equally distant to the concepts of secularism and the Islamic state. Because on the

one hand, secularism has negative connotations for Muslims due to its historical relationship with Westernization and colonization. On the other hand, the Islamic state reminds us of the failures experienced in countries such as Iran, Sudan and Afghanistan. In this context, for example, the concept of "civil state" used by the Ennahda movement in Tunisia, in reference to the Medina experience in Islamic history, indicates a distant attitude towards secularism and the Islamic state (Gerges, 2013, p. 397).

During this period, Islamists recruited people who were more open-minded, reformist, less obsessed with identity and culture wars, and willing to form governing coalitions, liberal or secular. For example, Ennahda preferred to forge alliances with liberals and leftists rather than with ultra-conservative Salafis. Although the Muslim Brotherhood tried to differentiate themselves from Salafis and show moderation after the revolution, when the struggle against the secular opposition intensified in 2013, they closed their ranks with their ultra-conservative counterparts (Gerges, 2013, p. 392).

During this period, Islamists sought to expand their influence and presence beyond their traditional constituency. However, this situation has revealed the rivalry and conflict existing in the Islamist camp, and the organizational commitment and discipline that characterizes the Islamist movements have disappeared (Al-Anani, 2012, p. 469).

On the other hand, it has been observed that Islamist movements are willing to comply with liberal-democratic rules on issues such as women and minority rights and the

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institutionalization of political participation. Jordan's Islamic Action Front (IAF), Morocco's Justice and Development Party (JDP), Morsi's Freedom and Justice Party (FJP) in Egypt, and the Ennahda Movement in Tunisia have demonstrated that they embrace human rights and gender equality in the public sphere (Köprülü, 2020, p. 215). Islamists, especially in Tunisia and Morocco, have tended to respect the freedom of individuals and place it in their agendas and structures. For example, Ennahda leaders have repeatedly emphasized their respect for women's rights and rejected any changes that could affect women's personal status. The fact that 42 of the 49 women in the Tunisian constituent assembly are members of Ennahda supports this situation (Al-Anani, 2012, p. 471).

In terms of foreign relations, according to Tarek Chamkhi, Islamists tend to have generally focused on state politics, although they sometimes make fiery statements about burning issues such as Arab and Muslim events, the Palestinian-Israeli conflict, and from time to time various forms of repression and imprisonment of Islamists (Chamkhi, 2014, p. 464).

Conclusion

The main problems in the region, such as corruption, poverty and unemployment, which were the triggers of the Arab Spring, are waiting to be dealt with and resolved in a reasonable way. This has significantly transformed the agendas of Islamist movements. Having gained power, the Islamists now have turned to concrete goals such as good governance, improving the economy and

ensuring stability because they realized that they would get their legitimacy from their performance in public duties, not from the *narrative of suffering* (Al-Anani, 2012, p. 469).

However, it is necessary to know that Islamists, who gain power in a society polarized between the elements of the old regime and Salafists, face difficult political choices and have little freedom in addressing current social and structural problems (Pecastaing, 2017, p. 51). Therefore, grasping the parameters of the current transformation without blaming the delay on the minimum achievements for the ongoing problems in the region only to the Islamist movements can provide healthier predictions about the stability of the region in the coming days.

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Featured Events



Concerning the Arab Spring: Erosion of the Social Contract

D: 12.07.2021 L: English C: Jordan T: Report

The report, published by the Amman Center for Human Rights Studies, examines economic and political issues after the Arab Spring, which still has its effects today. The erosion of the social contract that emerged after the Arab Spring is one of the important issues that the report focuses on.

<https://achrs.org/english/2021/07/12/achrs-research-report-on-the-arab-spring-erosion-of-the-social-contract/>



Islamist Parties in The Arab Region – What Do They Stand For And Should They Be Included?

D: 21.02.2022 L: English C: Tunisia T: Opinion

This opinion article published by the Maghreb Economic Forum provides an assessment of the rising Islamist parties in the Arab world, their policies and their relationship with democracy. The rise in strength and number of Islamist parties in the Arab world leads to questions such as, what their policies are, and whether their exclusion is the most productive approach.

<https://www.magef.org/islamist-parties-in-the-arab-region-what-do-they-stand-for-and-should-they-be-included/>

Islamic Social Finance: Foundation and Alms Institution as an Economic Empowerment Tool

*Salman Ahmed Shaikh**

Introduction

Due to high levels of poverty and weak governments, most of the Muslim-majority countries are lagging behind in spending on schooling and health services. Hence, the level of human capital, productivity and national income remain at low levels. Muslim-majority countries on average have lower literacy and primary school enrolment rates when we compare them with the high-income and middle-income countries. Similarly, in health infrastructure, life expectancy and basic facilities like sanitation and water, it is observed that Muslim-majority countries are far behind the high-income and middle-income countries.

Islamic commercial finance products and services primarily cater the needs of the individuals or institutions which have the capacity of generating sufficient income to pay the market price of assets financed through Islamic modes of financing. The limited use of equity based modes of financing in Islamic commercial finance implies that poor individuals with humble and informal business setups by and large remain unserved or underserved. This creates a financing gap where the individuals and small scale microenterprises remain fi-

nancially excluded in obtaining financing from the commercial banks.

On the other hand, finance is also required in society for funding public goods. In rich and developed countries, it is possible to mobilize funds from taxes to fund the provision of public goods. But, in a large part of the world, governments have less capacity to fund the provision of public goods and services from taxes alone. Due to the weak capital markets and less capacity of the governments to provide public goods and services on debt based finance, there is a crucial role for the third sector institutions to step up in scaling the provision of social safety nets, public goods and subsidised services in health and education, for instance.

By and large, Muslim countries have lower financial inclusion, especially when it comes to the access to credit. High levels of poverty, underdeveloped financial markets and lower tax collection by governments highlight the important role of social finance. Social finance primarily focuses on promoting prosperity and higher living standards of the lower income segments of the society.

Islamic social finance is a set of market and non-market based institutions. Islamic microfinance is a market based social finance

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institution that provides financial services including financing for buying income generating assets. On the other hand, Zakat and Waqf are social finance institutions that are non-market based.

Islamic Microfinance and its Role in Financial Inclusion

Muslim-majority countries represent a quarter of the global population, but they are generally poorer than non-Muslim countries as their share in global poverty pool is twice as much as their share in global population. These poor people need income support as well as finance to ensure that they are able to achieve socio-economic mobility.

Islamic microfinance is an alternative for people who wish to obtain relief in their income and liquidity constraints to smooth consumption of their own and their family members. There are two broad categories of Islamic microfinance models that are globally used, i.e. charity based not-for-profit models and market based commercial models. The former model uses Qard-e-Hasan, Waqf and Zakat funds for providing non-compensatory loans or non-repayable grants. Market based commercial models provide micro-credit using Murabaha and micro-leasing using Ijarah.

However, Islamic microfinance is still only 1% of the total global Islamic banking assets. This is despite the impressive growth and stable profits of Islamic commercial banks all over the world. Hence, there is need for scaling the existing Islamic microfinance institutions in order to improve financial inclusion and prospects for poverty alleviation and socio-economic mobility.

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Zakat and its Role in Redistribution

Zakat is a mandatory on Muslims to pay as part of their wealth and spend in specified charitable causes. It redistributes wealth from the haves to the have-nots through an objective filter of Nisab, i.e. a threshold value of wealth. If a person holds wealth above Nisab, then the person is obliged to pay Zakat to those whose wealth is below that threshold.

If a person wants his wealth to grow, the Islamic economic framework does not allow Riba and Qimar. Economic teachings of Islam ensure that the surplus wealth is either i) invested in productive trade and enterprise or ii) paid as Sadqa or provided as Qard-e-Hasan if a person does not have a motive for growth in wealth. In both cases, the wealth will circulate in the economy and will result in greater spending and utilization of idle resources, such as labour and machinery.

Redistribution from the section of the population with a lower marginal propensity to consume to the section of the pop-

ulation with a greater marginal propensity to consume is expected to enhance the overall consumption and hence aggregate demand. With effective targeting and ensuring asset transfer and ownership, Zakat has a notable potential to contribute in poverty alleviation. In a book chapter 'Potential Zakat Collectible in OIC Countries and Poverty Gap' published by IKAM in 2019, it was revealed that potential Zakat collectible at the national level can be sufficient in plugging the poverty gap in several Muslim-majority countries.

Zakat enhances the income of the poor through cash transfers, enhances asset ownership through asset transfers and improves skills by providing educational and training grants funded by Zakat funds.

However, at the level of government, much less Zakat is collected due to trust deficit. Private collection and disbursement of Zakat through NGOs lacks planning, coordination and effective targeting. There is also a need for creating awareness about Zakat rules related to contemporary forms of wealth, produce and income. Finally, it is also pertinent to carry out research on Fiqh of Zakat related to contemporary forms of wealth, production and modes of earning income. For instance, in contemporary economies, we find several asset types and varieties of production which have no precedent in the past civilizations. These include, various types of financial assets, intangible assets, industrial production in solid and liquid state, services production and new ways of earning income.

Waqf and its Role in Decentralized Provision of Public Services

Waqf is an important social institution in the Islamic framework. In the institution of Waqf, an owner donates and dedicates a movable or immovable asset for perpetual societal benefit. The beneficiaries enjoy its usufruct and/or income perpetually. Waqf can be established either by dedicating real estate, furniture or fixtures, other movable assets and liquid forms of money and wealth like cash and shares.

There are various kinds of Waqf that can be classified with respect to their purpose, time and type of assets. In terms of purpose, there are religious Waqf (including mosques and religious schools), philanthropic Waqf and family Waqf. Waqf can be permanent and some scholars also favour the idea of temporary Waqf. With respect to assets, Waqf can be property Waqf or cash Waqf. Waqf can be used in providing infrastructure and services in the area of health, education, water filtration, food, sanitation facilities and hygiene facilities like public baths.

Waqf provides an institutional blueprint on which trust and endowments now operate in the area of education, health and other public welfare services.

In the Ottoman empire, there were hundreds of thousands of Awqaf (plural of Waqf). Awqaf were successful in providing public welfare services in Muslim lands much before the modern welfare states which heavily depend on high levels of average per capita income and marginal rates of tax.

Waqf, unlike trust in secular law is more deeply influenced by the spirit of pure altruism and cooperation. The Waqif (endower) is moved by the spirit of altruism, cooperation and solidarity hence dedicates ones private property for the greater benefit of people at large in current and future generations.

Since Waqf is established not for the sake of earning private profits, the Waqf assets and resources can be utilized for welfare services and providing benefit to the people who are poor and who cannot fulfill their needs through their existing incomes.

The Cash Waqf is one where cash is donated for some perpetual social benefit. It can be used to pool liquid donations to build institutions, such as schools, hospitals, and orphanages. Cash Waqf can pool more resources and ensure wider participation of individual donors since virtually everybody holds some cash, but not everybody owns surplus property not in use and which can be donated as Waqf.

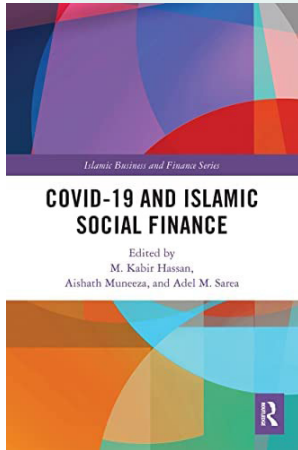
Waqf provides flexibility in fund utilisation as compared to Zakat since Zakat funds must be utilized for specific categories of recipients. The institution of Waqf can be used to provide a wide range of welfare services, such as educational institutions, health institutions, environmental preservation programs and financial institutions like Waqf-based microfinance and socially driven banks. Trans-national Waqf can ca-

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ter the socio-economic needs of the Muslim Ummah through effective distribution.

Along with income support and cash transfers, poor people also require skills and education to get out of poverty and achieve social mobility. Waqf can improve the chances of socio-economic mobility by providing a rather permanent, effective and efficient funding source for the health and education infrastructure. The increased and improved provision of education and health infrastructure funded through Waqf can enhance the income-earning potential of its beneficiaries. Thus, Islamic social finance has built-in redistributive institutions, such as Zakat and Waqf which perform redistribution beyond markets.

Featured Events



COVID-19 and Islamic Social Finance

D: 2021

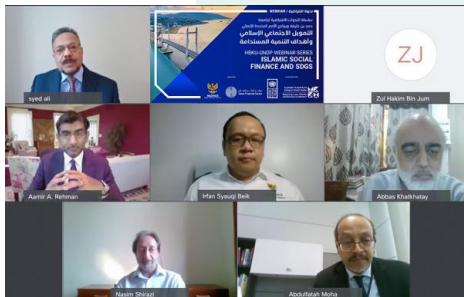
L: English

C: Malaysia

T: Book

This book explores the impact of COVID-19 on Islamic finance to better understand the effectiveness of Islamic social finance in helping those who have been affected by poverty overnight due to the halt in all major economic activities in the context of the pandemic. Since the struggle against poverty in each country will be different, the book attempts to shed light on the experiences of different countries by presenting successful models of Islamic social finance.

<https://ikr.inceif.org/handle/INCEIF/3353>



Islamic Social Finance and UN Sustainable Development Goals

HBKU's College of Islamic Studies Webinar Joins Dots between Islamic Social Finance and UN Sustainable Development Goals

D: 06.10.2022

L: English

C: Qatar

T: Online Seminar

Taking place on October 6, the first instalment of the HBKU-UNDP Webinar Series: Islamic Social Finance and SDGs showcased National Zakat Board Indonesia's (BASNAZ) innovative application of Zakat funds for local SDG projects in underserved communities. Consideration was also given to how the BAZNAS Zakat Model for development can be replicated and utilized within and beyond the Islamic world.

<https://www.hbku.edu.qa/en/news/islamic-social-finance-un>

Interview with Abdulvahap Ekinci on Yusuf al-Qaradawi and the International Union of Muslim Scholars

Yusuf al-Qaradawi was both a great scholar who produced many works and a person who approached the issues of the ummah sensitively. What would you say about Yusuf al-Qaradawi's contributions to the formation of the ummah's consciousness and his effects in the Muslim world? What were the distinguishing features of Yusuf al-Qaradawi as a scholar?

Yusuf al-Qaradawi is accepted by all scholars as one of the greatest scholars of the last century. He left his valuable scientific works in various fields to the ummah as a

great legacy. Yusuf al-Qaradawi was a scholar as well as a martial person. He was a caller who spread knowledge and wisdom in almost every corner of the world. He gave importance to the unity of scholars for the unity and solidarity of the ummah. He was leading the way of sobriety away from exaggeration and understatement.

Along with the al-Qaradawi's scientific depth and specialization in various branches of science, it is necessary to underline the following: No one is innocent except the prophets. It is not correct to say that



Picture 1. The International Union of Muslim Scholars and Yusuf al- Qaradawi

any scholar is one hundred percent correct in his opinions. Therefore, while appreciating the greatness and services of any scholar, it should be a very normal thing to disagree with his thoughts on any subject. We may disagree with some of his jurisprudence and scientific findings. These are very normal things among scholars and teachers. It is not right to reject him completely only because we do not agree with his opinion on some particular issue. In the same way, it may not be right to accept everything in every way due to the services of some scholars. It is necessary to consider this issue in this context.

Yusuf al-Qaradawi was a great scholar with a wealth of knowledge. When we look at his works, we see that he has produced works with great scientific weight in almost every field. The answer to the question of how useful such a person, who devoted his life to science and teaching, is to humanity, emerges spontaneously. Qaradawi has several academic masterpieces to his credit and is a distinguished preacher at the same time hence has addressed dozens of conferences around the globe. It also comes to mind when a scientist is mentioned. One of his most important contributions is his effort for the unity of the ummah. The International Union of Muslim Scholars is the biggest example of this. Through this institution, scholars from all over the world who think differently from each other have come together.

In addition to his depth and extensive knowledge in Islamic sciences, the most important feature of our late teacher was that he offered scientific solutions to today's is-

ues by acting on the basic principles of Islam, knowing the reality of the century and society in which he lived. Yusuf al-Qaradawi struggled against the feeling of hatred and hate speech; He adopted the way of being a herald and facilitator. Our Prophet (pbuh) said: "Make things easy for the people, and do not make it difficult for them, and make them calm (with glad tidings) and do not repulse (them)." He was a live practitioner of the hadith. The most important feature of the International Union of Muslim Scholars, of which he was the founder, was to ensure the emergence of a dialogue, tolerance and solidarity among Muslim scholars. Mildness was one of the rare personalities of the Muslim world as a person who put the discourses of Yusuf al-Qaradawi into action with his benevolent aspect.

Muslim scholars from many sects and communities came together under the umbrella of the International Union of Muslim Scholars. Yusuf al-Qaradawi (late) was also one of the founders of the International Union of Muslim Scholars. As the founder and president of the International Muslim Scholars Solidarity Association (UMAD), we would like to ask you about the relationship between the International Union of Muslim Scholars and UMAD. Can you talk about the importance and activities of these institutions?

Your question is a two-way question. One side of this is the International Union of Muslim Scholars and the other is UMAD. The International Union of Muslim Scholars is an international institution founded by the late Yusuf al-Qaradawi. I am on the board of this union and am also responsib-

le for Türkiye. UMAD, on the other hand, is a different and independent institution established in Türkiye. UMAD, which is a scientific, local and national institution, is a roof where people who are engaged in science such as scholars, teachers and academics come together. UMAD is a local organization due to its establishment in Istanbul. It is also a national institution. It is an organization that attaches importance to national values and cares about the unity and well-being of the homeland. The more important the responsibilities of scholars in their own scientific fields, for example, the services provided by a teacher who is an expert in the field of Hadith or Tafsir, in this field, the more important and necessary is their responsibility towards the land they live in. Because of this, UMAD is a scientific, local and national institution. The nationality we are talking about here is not about racism and ethnicity because our understanding as Muslims is based on the Qur'an and the Sunnah. What we mean by being national is the love of homeland. We look at this issue in the perspective of the hadith "The earth has been made for me clean and the place of worship." A person without land has no place to prostrate. Therefore, patriotism is one of our values.

The numerical multiplicity of organizations working in the humanitarian and Islamic fields is a blessing because every organization is like a fountain. It is a blessing of Allah that people reach more than one source. The important thing is that the flowing water is clean and comes together in a common pool. If you want to

He adopted the way of being a herald and facilitator. Our Prophet (pbuh) said: "Make things easy for the people, and do not make it difficult for them, and make them calm (with glad tidings) and do not repulse (them)."

support millions of people morally, scientifically and spiritually, you have to bring them together. UMAD stays away from exaggeration and understatement. It is an umbrella organization that brings together scholars who grew up in madrasahs in eastern Türkiye, teachers and academics from congregations that are widely followed in our society. Leaders of moderate congregations serving the society in the field of science, guidance and propagation, which are considerable in Türkiye and have a counterpart in the society, are within UMAD. In short, UMAD is a unique organization that brings together scholars from all over Türkiye. As an independent non-governmental organization, UMAD's relationship with the International Union of Muslim Scholars can be compared to the relationship of the organs of a body with each other in terms of cooperation and solidarity. These two organizations are in constant dialogue, but UMAD is not a branch of the International Union of Muslim Scholars.

The International Union of Muslim Scholars is an institution founded by Yusuf

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al-Qaradawi, observing the principle of being *wasat*. The most prominent teachers, scholars and opinion leaders from both Islamic and other countries meet under the umbrella of the Union. Yusuf al-Qaradawi was a very valuable name for the world as a scholar. Establishing the International Union of Muslim Scholars in itself is a service that will make him well-remembered. Our Prophet (pbuh) said, "Whoever guides someone to goodness will have a reward like one who did it." Yusuf al-Qaradawi became a pioneer with the establishment of the Union of Muslim Scholars.

While establishing UMAD, we observed the principle of leading a good cause. It is a first initiative for the scholars of Ahl as-Sunnah, who think moderately and are far from exaggeration and understatement to come together with different dispositions, thoughts and tendencies under UMAD in Türkiye. People think differently from each other. It is against nature for everyone to think the same. The important thing is to be together in the circle of basic princip-

les. Apart from basic rules and principles, different opinions and thoughts are natural and inevitable. For example, among our four major imams, as well as between our interpreter imams and their students, they have different opinions on individual issues. However, there is no separation in terms of basic principles and *nas*. Comments may differ in areas open to interpretation other than "*Nas*". Everyone has opinions that change according to the time and conditions in which they live. Not everyone has to think the same about everything. The important thing is to come together with the differences. This was needed in our country. By establishing UMAD, we tried to be instrumental in this. This is the institution of scholars. Scholars are people who serve science and enlighten people. There are two centers of learning in Türkiye: one is theology and the other is *madrassahs*. Both of our scientific institutions are important and valuable institutions and complement each other. UMAD is instrumental in bringing together the leading academicians, scholars and teachers from both of our scientific institutions.

Important programs and scientific workshops are held at UMAD headquarters under the bodies of education, propagation, guidance and youth commissions, as UMAD is a first for various dispositions, professions, and different jurisprudence and thoughts, as it is the meeting point for professors and academics. In addition, intensified monthly and weekly training programs are conducted for various *madrassah* and theology graduates and teachers.

Ecological Dimension of Business Ethics: Green Economy and Environment

While themes such as the environment, climate change, clean energy and green economy have been on the agenda of the Muslim world recently, concrete steps have been taken on this issue at both the state and civil society levels. The 7th Türkiye Business Ethics Summit was organized by the Turkish Entrepreneurship and Business Ethics Association (IGIAD) on November 5, 2022, and aimed to draw attention to the ecological dimension of business ethics. Professionals from Türkiye's public

and private sector enterprises, academicians and students with interest in the theme showed participated in the summit, which was held under the theme "Green Economy and Environmental Ethics". The program was honoured by Prof. Dr. İsmail Koyuncu, Assoc. Dr. Ahmet Atıl Asıcı, Haluk Dortluoğlu, Prof. Dr. Bulent Inanc, and Prof. Dr. Bekir Kayacan as guest speakers.

At the summit, where ecological problems such as global warming, environmental



Picture 1. The 7th Türkiye Business Ethics Summit

destruction, and deforestation were highlighted, Chairman of IGIAD's Executive Board Ayhan Karahan stated that people are disrupting the order of nature with their own hands and are hence facing its negative consequences. In order to combat these problems, it was underlined that instead of the aggressive attitude of brutal capitalism that harms people and nature, we should pay attention to the green economy, which respects the environment and envisages sustainable development. It was emphasized that, based on the viewpoint of Islamic civilization towards nature, it is necessary to reconstruct an understanding that says to not waste water even if you are by the river, instead of falling into consumption frenzy.

The greed, the rage to exploit and the desire to possess, caused by capitalism's understanding of "production regardless of anything" and "profit no matter what"

has destroyed the consciousness of valuing nature as a trust. At the summit, where it was emphasized that this capitalist understanding should be overcome, the speakers mentioned that it is a necessity to look at nature as a trust again by embracing the Islamic environmental awareness.

It was underlined that, the sheer gluttony of modern corporates that disregard human health and carelessly consume natural resources causing their depletion reflect their moral apathy towards environment and is increasingly appearing before us.

The importance of contributing to the enrichment of green economy studies by following the agreements put forward by the European Union and the United Nations on sustainability and green economy, and by adding our Islamic moral values to these efforts was also emphasized.

An Outlook of Activities During the Month

FUNDAMENTAL RIGHTS AND FREEDOM

Name of the Activity	Name of the Institution	Date	Language	Country	Type	Link
Seminar on Growing Intolerance in Pakistan: Responsibilities of Media and Civil Society	International Islamic University	21.10.2022	English	Pakistan	Seminar	https://bit.ly/3V5oqba
A Price to Pay for Being Women	Center for Research & Security Studies	11.10.2022	English	Pakistan	Opinion	https://bit.ly/3OnadEt
Women In Iran: Struggle for Suffrage and Freedom	Center for Research & Security Studies	7.10.2022	English	Pakistan	Opinion	https://bit.ly/3EUPPr
Egypt: COP27 participants urged to recognize Sinai population's environmental and human rights	Cairo Institute for Human Rights Studies	12.10.2022	English	Egypt	Statement	https://bit.ly/3Avef8a
Egypt: End arbitrary detention and forcible deportation of Eritrean asylum seekers	Cairo Institute for Human Rights Studies	7.10.2022	English	Egypt	Statement	https://bit.ly/3gk3Bu1
Over 480 human rights organizations address UN for women's rights around the world	Cairo Institute for Human Rights Studies	6.10.2022	English	Egypt	Statement	https://bit.ly/3AtTwS6
New slavery: food security and climate change and their impact on Iraqi women	Baghdad Women Association	20.10.2022	Arabic	Iraq	Analysis	https://bit.ly/3URfN4u
The right to housing as a struggle for places, spaces and margins The case of sub-Saharan migrants in Tunisia Tunis Zarzis Sfax	The Tunisian Forum for Economic and Social Rights	17.10.2022	French	Tunisia	Article	https://bit.ly/3hX93U9
Our unity is our strength, diversity is our power	LEGIS	2.10.2022	English	North Macedonia	Training	https://bit.ly/3hYdjmk
The State of Deprivation	The Lebanese Center for Policy Studies	10.3.2022	English	Lebanon	Analysis	https://bit.ly/3F0rvTs
The MENA Prison Forum at the Karama Beirut Human Rights Film Festival	Umam Documentation & Research	10.4.2022	English	Lebanon	Forum	https://bit.ly/3h10c1E
Protection of Human Rights Defenders in Light of Threats and Killings committed by Non-State Actors	Umam Documentation & Research	10.5.2022	English	Lebanon	Panel	https://bit.ly/3B3ka4B
The Psychological & Social Effects of Imprisonment	Umam Documentation & Research	27.10.2022	English	Lebanon	Conference	https://bit.ly/3UpAbsn
The Hedonic Nature of Officials Triggers Various Irregularities in State Duties	Muhammadiyah Movement	31.10.2022	Indonesian	Indonesia	Opinion	http://bit.ly/3hS5QVF
Three Appeals by Muhammadiyah Environmental Activists in Peace Action	Muhammadiyah Movement	27.10.2022	Indonesian	Indonesia	Statement	http://bit.ly/3TK9zLq
Echoes of Internationalization	Muhammadiyah Movement	26.10.2022	Indonesian	Indonesia	Analysis	http://bit.ly/3GnXLCp
Muhammadiyah Consistently Assists Marginalized Community Groups	Muhammadiyah Movement	10.10.2022	Indonesian	Indonesia	Opinion	http://bit.ly/3UMjJ6m
Treatise on Progressive Women,	Muhammadiyah Movement	19.10.2022	Indonesian	Indonesia	Conference	http://bit.ly/3ghu1fZ
Initiating Health Reform in Islamic Boarding Schools	Nahdlatul Ulama	24.10.2022	Indonesian	Indonesia	Opinion	http://bit.ly/3UNp8dq
Ben Ali's Tunisia: Power and Contention in an Authoritarian Regime	Oxford Centre for Islamic Studies	19.10.2022	English	United Kingdom	Seminar	http://bit.ly/30mVUZn

INTELLECTUAL STREAMS IN THE MUSLIM WORLD

Oppose Attacks on Nigerian Students in India	Islamic Human Rights Comission	26.10.2022	English	United Kingdom	Statement	http://bit.ly/3tJXemF
Resist Hindutva Ideology in India and United Kingdom	Islamic Human Rights Comission	20.10.2022	English	United Kingdom	Opinion	http://bit.ly/3As68ZV
CAIR-MA Condemns Intimidation of Migrants by Neo-Nazi White Supremacist Group	Council on America Islamic Relations (CAIR)	31.10.2022	English	USA	Statement	http://bit.ly/3AsxmQ5
CAIR-MI Files Federal Lawsuit Against U.S. Steel for Wrongful Termination of Yemini-American After Complaints of Discrimination	Council on America Islamic Relations (CAIR)	30.10.2022	English	USA	Analysis	http://bit.ly/3UMUUYb
Almost 100 Community Members Take Part in 5th Annual Pennsylvania Muslim Capitol Day in Harrisburg	Council on America Islamic Relations (CAIR)	26.10.2022	English	USA	Meeting	http://bit.ly/30es8gJ
CAIR Welcomes Sentencing of Mississippi Man Who Threatened to Wage a Race War	Council on America Islamic Relations (CAIR)	21.10.2022	English	USA	Statement	http://bit.ly/3UR1tsI
CAIR Condemns 'Go Back to Your Country' Shooting Attack on Indian-American in Utah	Council on America Islamic Relations (CAIR)	28.10.2022	English	USA	Statement	http://bit.ly/3X8kIoN
QF's Stars Of Science crowns first female winner	Qatar Foundation	16.10.2022	English	Qatar	Opinion	http://bit.ly/3TPFj8V
KCSSS' panel in "Women, Peace and Security" Forum – Building Alliances for Sustainability	Kosovo Center for Security Studies	22.10.2022	English	Kosovo	Panel	http://bit.ly/3EgFFjB
Citizens must not be held hostage by the Belgrade-Pristina Dialogue	NGO AKTIV	19.10.2022	English	Kosovo	Statement	http://bit.ly/3EIOC6g
The G20's first religious summit includes India's militant RSS – but that's a good move to promote peace	The Conversation / Indonesia	31.10.2022	English	Indonesia	Opinion	http://bit.ly/3UPuRzt
Lessons in Survival	The Sana'a Center for Strategic Studies	13.10.2022	English	Yemen	Analysis	https://bit.ly/3TJBdix
Fourteenth Conference of the Union of Arab Journalists	Yemeni Journalists Syndicate	21.10.2022	Arabic	Yemen	Conference	https://bit.ly/3hQSDMX
Public Hearing on Economic Empowerment and Property Rights of Women in Rural Areas	Institute for Democracy and Mediation	24.10.2022	English	Albania	Conference	https://bit.ly/3Ej1qyP
Public Hearing on Improving the Situation of Personal Assistants of Persons with Disabilities	Institute for Democracy and Mediation	24.20.2022	English	Albania	Conference	https://bit.ly/3UPwYTV
Parliament shocked Moroccans before the royal rhetoric dries up	Justice and Development Party	18.10.2022	Arabic	Morocco	Analysis	https://bit.ly/3XgUT04
The Gaza 5k in San Francisco Supports Mental Health Care and Economic Opportunities For Palestine Refugees	United Nations Relief and Works Agency for Palestine Refugees in the Near East	19.10.2022	English	Jordan	Protest	https://bit.ly/3Eloi0u
After a wave of lengthy prison sentences, organizations are expressing their deep concern about the fate of detainees in Saudi Arabia	ALQST for Human Rights	28.10.2022	Arabic	Saudi Arabia	Campaign	https://bit.ly/3AP3Ggv
calls for an end to the targeting of journalists	ALQST for Human Rights	2.10.2022	Arabic	Saudi Arabia	Analysis	https://bit.ly/3hJEpxi
Wisdom & Dialogue Keys to Counter Islamophobia: Dr. Muhammad Bin Usaul Karim Al-Issa	International Islamic University	10.7.2022	English	Pakistan	Conference	http://bitly.ws/wSi7

INTERNATIONAL POLITICS

Name of the Activity	Name of the Institution	Date	Language	Country	Type	Link
STC Forces Move Farther into Abyan	The Sana'a Center for Strategic Studies	13.10.2022	English	Yemen	Analysis	https://bit.ly/3ghnQsg
First Phase of FSO Safer Operation Fully Funded	The Sana'a Center for Strategic Studies	12.10.2022	English	Yemen	Analysis	https://bit.ly/30iVudB
The Truce in Yemen Between the Urgency of New Developments and the Risks of Reality	The Sana'a Center for Strategic Studies	1.10.2022	English	Yemen	Analysis	https://bit.ly/30Iz0sK
Slowdown in Global Economy and Challenges for Bangladesh: How to Tackle?	Center for Policy Dialogue	20.10.2022	English	Bangladesh	Meeting	https://bit.ly/3Emfg3x
How are LDCs Faring with Agricultural Trade and Food Security?	Center for Policy Dialogue	25.10.2022	English	Bangladesh	Analysis	https://bit.ly/3tCZpbU
In-person Roundtable Discussion: Holding the Taliban Accountable: Utilising International Laws	Afghan Institute for Strategic Studies (AISS)	28.10.2022	English	Afghanistan	Round Table Meeting	https://bit.ly/3Eltugt
Open Balkans and the Future of Regional Cooperation	Albanian Institute for International Studies	20.10.2022	English	Albania	Forum	https://bit.ly/3hNn7PT
Three Seas Initiative - A Strategic Perspective From the Western Balkans	Albanian Institute for International Studies	11.10.2022	English	Albania	Conference	https://bit.ly/3V5VYWF
"Marrëdhëniet Shqiptaro-Amerikane - e kaluara, e tashmja dhe e ardhmja	Albanian Institute for International Studies	11.10.2022	Albanian	Albania	Meeting	https://bit.ly/3V2wwBs
SRSF USAoulaye Bathily's Remarks to the Security Council Meeting on Libya	United Nations Support Mission in Libya	24.10.2022	English	Libya	Statement	https://bit.ly/3Ar1xY9
United Nations Country Team Results Report 2021	United Nations Support Mission in Libya	12.10.2022	English	Libya	Report	https://bit.ly/3V3wgl0
The UN Security Council unanimously passed a resolution on Friday extending the mandate of the United Nations Support Mission in Libya (UNSMIL) for another year until October 31, 2023	United Nations Support Mission in Libya	29.10.2022	English	Libya	Resolution	https://bit.ly/3gbb26V
World transformations in the XV century	King USAul-Aziz Al Saoud Foundation for Islamic Studies and Human Science	20.10.2022	Arabic	Morocco	Symposium	https://bit.ly/3hQzAIW
The death of politics	Justice and Development Party	3.10.2022	Arabic	Morocco	Analysis	https://bit.ly/3TJNe7D
Albam's defense of Bensaid	Justice and Development Party	11.10.2022	Arabic	Morocco	Analysis	https://bit.ly/3tECPV
Social Threats in Arab Countries and Ways to Confront Them	Arap Planning Institute	28.4.2179	Arabic	Kuwait	Policy Report	https://bit.ly/3XbTw2W
Martin Schulz in conversation about the revitalization of the left	Friedrich-Ebert-Stiftung Jordan	27.10.2022	German	Jordan	Podcast	https://bit.ly/3U0ldxb
Study Launch: Natural Resource Governance in Light of the 2030 Agenda: The Case of Competition for Groundwater in Azraq, Jordan	The West Asia-North Africa Institute	27.10.2022	English	Jordan	Round Table Meeting	https://bit.ly/3XF7Ebt
Report on Dr. Bisher Al-Khasawneh's Government Performance in its First	Al Hayat Centre for Civil Society Development	25.10.2022	English	Jordan	Report	https://bit.ly/3T0xfFe
The Current Situation in the West Bank and Jerusalem	The Palestinian Academic Society for the Study of International Affairs (PASSIA)	27.10.2022	English	Palestine	Workshop	https://bit.ly/3EKMZ8i

INTELLECTUAL STREAMS IN THE MUSLIM WORLD

Escalation of Violence in the West Bank and Jerusalem	The Palestinian Academic Society for the Study of International Affairs (PASSIA)	25.10.2022	English	Palestine	Workshop	https://bit.ly/3EKMZ8i
Jerusalem	The Palestinian Academic Society for the Study of International Affairs (PASSIA)	17.10.2022	English	Palestine	Workshop	https://bit.ly/3EKMZ8i
Al-Aqsa Mosque/Al-Haram Al-Sharif	The Palestinian Academic Society for the Study of International Affairs (PASSIA)	15.10.2022	English	Palestine	Workshop	https://bit.ly/3EKMZ8i
South Africa's Experience of Conflict Resolution and Negotiating an End to Apartheid: Sharing Insights for the Palestinian Case	The Palestinian Academic Society for the Study of International Affairs (PASSIA)	11.10.2022	English	Palestine	Workshop	https://bit.ly/3EKMZ8i
Palestine: the Land, the People, Their Rights, and Their Leadership	The Palestinian Academic Society for the Study of International Affairs (PASSIA)	10.10.2022	English	Palestine	Workshop	https://bit.ly/3EKMZ8i
ICPH concludes the "United Against Tobacco and Corona Virus" campaign"	Institute of Community And Public Health	15.10.2022	English	Palestine	Campaign	https://bit.ly/3Gu6kf4
Alarming Increase in Settler Attacks against Palestinians in the Occupied Palestinian Territory (OPT)	Al-Haq Defending Human Rights	24.10.2022	English	Palestine	Report	https://bit.ly/3Ar9tbC
65 Organisations Send a Letter to the New High Commissioner for Human Rights, Urging for Concrete Measures to Ensure Justice and Accountability for the Palestinian People	Al-Haq Defending Human Rights	18.10.2022	English	Palestine	Statement	https://bit.ly/3GpzprV
Support for a Two State Solution Should Be Support to End the Violent Settler Movement	Al-Haq Defending Human Rights	22.10.2022	English	Palestine	Analysis	https://bit.ly/3TMo603
Israel Violates Human Rights through the Collective Punishment of the Qunbar Family	Al-Haq Defending Human Rights	3.10.2022	English	Palestine	Analysis	https://bit.ly/3tIrsY
Indias Updated NDC: A Pathway to Net-Zero by 2070?	King USAullah Petroleum Studies and Research Center (KAPSARC)	16.10.2022	English	Saudi Arabia	Article	https://bit.ly/3ArEuMw
Future of Fuels in the Aviation Sector	King USAullah Petroleum Studies and Research Center (KAPSARC)	16.10.2022	English	Saudi Arabia	Article	https://bit.ly/3V82Gf1
How Can Governments, Oil and Gas Enterprises, and Research Institutions Collaborate to End Routine Gas Flaring?	King USAullah Petroleum Studies and Research Center (KAPSARC)	16.10.2022	English	Saudi Arabia	Article	https://bit.ly/3Xh3L5T
Trends in Global Solar PV Installation in 2021	King USAullah Petroleum Studies and Research Center (KAPSARC)	10.10.2022	English	Saudi Arabia	Article	https://bit.ly/3i0IPkw
The Effects of Russian Sanctions on the Global Economy	King USAullah Petroleum Studies and Research Center (KAPSARC)	10.10.2022	English	Saudi Arabia	Article	https://bit.ly/3EjqDjn
A Closer Look at the IEA Storage Releases	King USAullah Petroleum Studies and Research Center (KAPSARC)	2.10.2022	English	Saudi Arabia	Article	https://bit.ly/3UOF9QA
US-Saudi Relations: Oil & Energy	Gulf Research Center	25.10.2022	English	Saudi Arabia	Analysis	https://bit.ly/3tHiRUP
GCC / Saudi Arabia's Evolving Relationship with Japan on Energy Security	Gulf Research Center	24.10.2022	English	Saudi Arabia	Analysis	https://bit.ly/3tM9umV
The Qatar World Cup	Gulf Research Center	23.10.2022	English	Saudi Arabia	Analysis	https://bit.ly/3EGKp1v
Saudi Arabia Developing a Partnership with China	Gulf Research Center	18.10.2022	English	Saudi Arabia	Analysis	https://bit.ly/3hTokVW

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Education in the GCC: Developments and Trends	Gulf Research Center	12.10.2022	English	Saudi Arabia	Analysis	https://bit.ly/3Xjz3ZS
Enhancing Trans-Saharan Road Corridor to Boost Trade and Economic Development	Islamic Development Bank	26.10.2022	English	Saudi Arabia	Analysis	https://bit.ly/3GuodDH
Multilateral development banks` climate finance in low and middle-income countries reaches \$51 billion in 2021"	Islamic Development Bank	14.10.2022	English	Saudi Arabia	Report	https://bit.ly/30INUih
The role of the media in combating terrorism and extremism in the age of social media	Islamic Military Counter Terrorism Coalition	30.10.2022	Arabic	Saudi Arabia	Conference	https://bit.ly/3gmywWz
Sleeping cells	Islamic Military Counter Terrorism Coalition	23.10.2022	Arabic	Saudi Arabia	Conference	https://bit.ly/3Vcd0m2
Be cyber smart	Islamic Military Counter Terrorism Coalition	19.10.2022	Arabic	Saudi Arabia	Meeting	https://bit.ly/3UVJP79
RAI Secretariat meets with National Transparency Authority in Athens	Regional Anti-Corruption Initiative	24.10.2022	English	Bosnia Herzegovina	Meeting	https://bit.ly/3GfI3rQ
R20, Global Change, and Religious Transformation	Nahdlatul Ulama	26.10.2022	Indonesian	Indonesia	Opinion	http://bit.ly/3Aq6jVw
Continuity and Change in US Strategy toward the Middle East and the Islamic World	Oxford Centre for Islamic Studies	10.12.2022	English	United Kingdom	Seminar	http://bit.ly/3Ekk49H
Launch of "The Political Science of the Middle East: Theory and Research since the Arab Uprisings"	Doha Institute	18.10.2022	English	Qatar	Conference	http://bit.ly/3Aq50Gn
Can Europe Afford to Turn a Blind Eye to Evidence of a US Role in Pipeline Blasts?	International Movement For A Just World	13.10.2022	English	Malaysia	Opinion	http://bit.ly/3gnU5pA
The Thin Red Line: NATO Can't Afford to Lose Kabul and Kiev	International Movement For A Just World	18.10.2022	English	Malaysia	Opinion	http://bit.ly/3tHm6M2
Palestinian factions sign reconciliation agreement in Algeria	International Movement For A Just World	18.10.2022	English	Malaysia	Analysis	http://bit.ly/3EI2JIX
Will Saudi Leadership of OPEC Clash with U.S. Strategic Partnership?	International Movement For A Just World	18.10.2022	English	Malaysia	Analysis	http://bit.ly/3TNRXol
Post-Cold War Era Is Over, Still China, Russia Main Threats: Says New U.S. Security Strategy	International Movement For A Just World	19.10.2022	English	Malaysia	Opinion	http://bit.ly/3GmwGQa
Difficult Months Ahead: Why Israel is Afraid of the Lions' Den	International Movement For A Just World	16.10.2022	English	Malaysia	Analysis	http://bit.ly/3UNNZhr
Challenges facing the country	Jamaat-e Islami	21.10.2022	Arabic	Pakistan	Seminar	http://bitly.ws/wSid
ISSI's Second Thought Leaders Forum (TLF)	Institute of Strategic Studies Islamabad	10.10.2022	English	Pakistan	Forum	http://bitly.ws/wSii
In House Meeting with H.E. Jemal Beker USAula, Ambassador of Ethiopia to Pakistan	Institute of Strategic Studies Islamabad	19.10./2022	English	Pakistan	Meeting	http://bitly.ws/wSin
CAMEA (ISSI) In-House Meeting with Swedish Migration Agency Delegation	Institute of Strategic Studies Islamabad	18.10.2022	English	Pakistan	Meeting	http://bitly.ws/wSir
Seminar on "Pakistan's Foreign Policy in a Changing World"	Institute of Strategic Studies Islamabad	18.10.2022	English	Pakistan	Seminar	http://bitly.ws/wSiv
Seminar on Water Scarcity	IPRI Islamabad Policy Research Institute	21.10.2022	English	Pakistan	Seminar	http://bitly.ws/wSix
20th Chinese Communist Party Key Takeaways	Center for Research & Security Studies	18.10.2022	English	Pakistan	Opinion	http://bitly.ws/wSiz

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What Pakistan Wants from Afghanistan?	Center for Research & Security Studies	14.10.2022	English	Pakistan	Opinion	http://bitly.ws/wSiB
Tech war: Shanghai wants to be an industrial hub of the future as US chip restrictions escalate	Center for Research & Security Studies	13.10.2022	English	Pakistan	Opinion	https://bit.ly/3XjnJGM
OPEC cuts oil production- India asserts its sovereign decision making in the market	Center for Research & Security Studies	13.10.2022	English	Pakistan	Opinion	https://bit.ly/3Egos9w
Western Propaganda on China!	Center for Research & Security Studies	12.10.2022	English	Pakistan	Opinion	https://bit.ly/3gjYJol
Third Term for President : Endorsement of XI Thought	Center for Research & Security Studies	24.10.2022	English	Pakistan	Opinion	https://bit.ly/3ghwozr
Russia-India Bilateral Trade To Track To Reach US\$40 Billion As Cheap Oil Exports Increase	Center for Research & Security Studies	27.10.2022	English	Pakistan	Opinion	https://bit.ly/3US8oSn
Population and Food Security	Institute of Regional Studies Islamabad	11.10.2022	English	Pakistan	Round Table Meeting	https://bit.ly/3GLFhMD
PRE COP27 From Paris to Sharm El Sheikh	Institute of Regional Studies Islamabad	19.10.2022	English	Pakistan	Seminar	https://bit.ly/3tKhHrA
A Retrospective Analysis of Kashmir's Accession with India	Institute of Regional Studies Islamabad	25.10.2022	English	Pakistan	Seminar	https://bit.ly/3AvhUmh
BLACK DAY 27th October, 1947 India Occupies Kashmir	Institute of Regional Studies Islamabad	27.10.2022	English	Pakistan	Seminar	https://bit.ly/3Xe4btY
Paving the Way to Cop27 for Just and Fair Climate Reparations For South Asia: Building A Case on Pakistan Floods 2022	Sustainable Development Policy Institute	10.7.2022	English	Pakistan	Panel	https://bit.ly/3GLFAHh
To US Concern, Turkish-Russian Trade Flourishes in Face of Sanctions	Balkan Insight	28.10.2022	English	Serbia	Analysis	https://bit.ly/3Xe3HE1
Paving the Way to Cop27 for Just and Fair Climate Reparations For South Asia: Building A Case on Pakistan Floods 2022	Balkan Insight	28.10.2022	English	Serbia	Analysis	https://bit.ly/3Emiq7t
How Karadzic Tried to Dodge Justice, Claiming US 'Immunity Deal'	Balkan Insight	28.10.2022	English	Serbia	Analysis	https://bit.ly/3EII4KG
Concerns Other Than Refugees Occupy Slovajks Ahead of Local Elections	Balkan Insight	25.10.2022	English	Serbia	Analysis	https://bit.ly/3tLYmXb
Kosovo Issue Has Expanded Serbian Far-Right's Global Reach	Balkan Insight	19.10.2022	English	Serbia	Opinion	https://bit.ly/3tHahFx
A Bluff by Orban the EU Appears Unwilling to Call	Balkan Insight	18.10.2022	English	Serbia	Opinion	https://bit.ly/3GDcTMe
Bosnia Should Urgently Change the Way it Holds Elections	Balkan Insight	17.10.2022	English	Serbia	Opinion	https://bit.ly/3US160x
Crisis – Not Stability – Is New Status Quo in Bulgaria	Balkan Insight	10.10.2022	English	Serbia	Opinion	https://bit.ly/3At1SJJ
BIRN Holds Visual Storytelling Workshop for Youngsters Interested in Transitional Justice	Balkan Investigative Reporting Network	20.10.2022	English	Serbia	Workshop	https://bit.ly/3TRTKCS
Freedom of Information in the Balkans: No access and no progress	Balkan Investigative Reporting Network	19.10.2022	English	Serbia	Launch	https://bit.ly/3hTwNIH
Alumni and Students expert their knowledge in Good Governance and Security Sector Reform	OSCE Academy	29.10.2022	English	Kyrgyzstan	Workshop	https://bit.ly/3hWUGIU
Public Lecture on Expanding the 'Shanghai Cooperation Organization Family'	OSCE Academy	24.10.2022	English	Kyrgyzstan	Conference	https://bit.ly/3gmmrAH

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Expert Roundtable on Public Diplomacy in Kyrgyzstan and Central Asia	OSCE Academy	19.10.2022	English	Kyrgyzstan	Round Table Meeting	https://bit.ly/3hQ3WVD
Certificate Training "Climate Change & Conflict"	OSCE Academy	10.7.2022	English	Kyrgyzstan	Training	https://bit.ly/3Gwam6Q
Kyrgyzstan conference discusses importance of INSTC Project	Burana Research Institute	28.10.2022	English	Kyrgyzstan	Conference	https://bit.ly/3htgU52
Appeal of Central Asian NGOs on Climate Change Issues	EKOIS-Bishkek	27.10.2022	Russian	Kyrgyzstan	Statement	https://bit.ly/3GpXJT
Regional Dialogue on Transboundary Cooperation in the Management of Protected Natural Areas in Central Asia	EKOIS-Bishkek	27.10.2022	Russian	Kyrgyzstan	Meeting	https://bit.ly/3TQFVen
Climate Change in Central Asia "Youth for the Future"	EKOIS-Bishkek	24.10.2022	Russian	Kyrgyzstan	Conference	https://bit.ly/3VapquR
Water-Energy-Food Relationship Assessment	EKOIS-Bishkek	27.10.2022	Russian	Kyrgyzstan	Seminar	https://bit.ly/3tUGcFu
Central Asia: getting to know Greenpeace	EKOIS-Bishkek	27.10.2022	Russian	Kyrgyzstan	Discussion	https://bit.ly/30i8cJR
Environment for Europe	EKOIS-Bishkek	6.10.2022	Russian	Kyrgyzstan	Conference	https://bit.ly/3ggWG4l
the experience of Latvia in the field of green business development	EKOIS-Bishkek	3.10.2022	Russian	Kyrgyzstan	Training	https://bit.ly/3EeHN10
Sustainable Business Strategies	EKOIS-Bishkek	19.10.2022	Russian	Kyrgyzstan	Online Seminar	https://bit.ly/3UQRnlm
With ideas and without projects. Why Kyrgyzstan does not develop solar energy	EKOIS-Bishkek	3.10.2022	Russian	Kyrgyzstan	Opinion	https://bit.ly/3Au3TFy
Ettore Muti: Anniversary of the Moroccan Italian Military Commander's Attempt to Bomb the Bahrain Oil Refinery 1-2	Bahrain Centre for Strategic International and Energy Studies	18.10.2022	English-Arabic	Bahrain	Presentation	https://bit.ly/30i8Yqf
Survey: Citizen's Opinion on the 2022 Parliamentary and Municipal Elections	Bahrain Centre for Strategic International and Energy Studies	10.10.2022	English	Bahrain	Survey	https://bit.ly/30i8TdiA
The Road to COP 27: Distinguished Lecture by Dr. Montek Singh Ahluwalia	Economic Research Forum	30.10.2022	English	Egypt	Interview	https://bit.ly/3thCd7p
Dissemination of the Second Regional Report on Jobs and Growth in North Africa (2018 -21): Developments through the COVID-19 Era	Economic Research Forum	24.10.2022	English	Egypt	Online Seminar	https://bit.ly/3USdMVB
Embarking on a Path of Renewal: A Joint ERF/FDL Report by the Commission on Stabilization and Growth in the Middle East and North Africa	Economic Research Forum	17.10.2022	English	Egypt	Panel	https://bit.ly/3tGijoy
The Road to COP 27: Distinguished Lecture by Stephane Hallegatte	Economic Research Forum	10.10.2022	English	Egypt	Interview	https://bit.ly/3TR3GmP
Jobs and Growth in North Africa during the COVID-19 Pandemic	Economic Research Forum	01.10.2022	English	Egypt	Policy Report	https://bit.ly/3TP7PYc
Conference: "Yes to Green: Your Right to a Sustainable Future"	Bibliotheca Alexandrina	30.10.2022	Arabic, English, French	Egypt	Conference	https://bit.ly/3hXUgso
Towards COP27 and beyond	The Egyptian Center for Economic Studies (ECES)	10.3.2022	Arabic	Egypt	Seminar	https://bit.ly/3AtLiJT

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The Korean Peninsula.. Dual missile tests and military maneuvers	Al-Ahram Center for Political and Strategic Studies	16.10.2022	Arabic	Egypt	Opinion	https://bit.ly/3USLEBG
Why did the United States renew its negotiations with the "Taliban" movement?	Al-Ahram Center for Political and Strategic Studies	18.10.2022	Arabic	Egypt	Opinion	https://bit.ly/3U0w0Wj
Global agreements to combat climate change and the limits of their effectiveness	Al-Ahram Center for Political and Strategic Studies	19.10.2022	Arabic	Egypt	Opinion	https://bit.ly/3HqPLV7
A Leadership Crisis: The Causes and Implications of Liz Truss's Resignation	Al-Ahram Center for Political and Strategic Studies	22.10.2022	Arabic	Egypt	Opinion	https://bit.ly/3Atj6Xc
The Egyptian state's efforts to reduce carbon emissions	Al-Ahram Center for Political and Strategic Studies	25.10.2022	Arabic	Egypt	Opinion	https://bit.ly/3Egu83k
Prospects of Russian-Indian relations	al-Bayan Center for Planning and Studies	8.10.2022	English-Arabic	Iraq	Opinion	https://bit.ly/3AvUlo1
A Roadmap to Prepare Iraq's Power Sector for Energy Transition	al-Bayan Center for Planning and Studies	12.10./2022	English	Iraq	Report	https://bit.ly/3gk54Aw
Violent Extremism in Mosul & the Kurdistan Region: Context, Drivers, and Public Perception	The Middle East Research Institute (MERI)	25.10.2022	English	Iraq	Report	https://bit.ly/3ghPnK3
Private Companies: Development Horizons or National Illusions?	Friedrich-Ebert-Stiftung / Tunisie	19.10.2022	Arabic	Tunisia	Interview	https://bit.ly/3hXGKEU
Conference on the Future of Pak-U.S. Relationship: Agenda and Livestream Links	Center of Security, Strategy and Policy Research	31.10.2022	English	Pakistan	Conference	https://bit.ly/3V7ciqg
Book Talk Subcontinent Adrift: Strategic Futures of South Asia	Center of Security, Strategy and Policy Research	24.10.2022	English	Pakistan	Interview	https://bit.ly/30hdK7r
The Current Unrest in Iran and its Impact on Pakistan and the Region	Institute of Policy Studies (IPS)	27.10.2022	English	Pakistan	Seminar	https://bit.ly/3Vdpel8
IPS represented in INETT meeting on 'Global Energy Efficiency – Challenges and Opportunities'	Institute of Policy Studies (IPS)	25.10.2022	English	Pakistan	Meeting	https://bit.ly/3V8vPH0
15th Constitutional Amendment Bill in AJ&K: Background, Controversies and Proposed Course of Action	Institute of Policy Studies (IPS)	25.10.2022	English	Pakistan	Policy Report	https://bit.ly/3hWG5Ur
Roundtable: 'Pakistan's Political System and Governance'	Institute of Policy Studies (IPS)	20.10.2022	English	Pakistan	Round Table Meeting	https://bit.ly/30mNcS5
Goodbye Trussonomics: Implications Beyond the United Kingdom Mohamed Ramady	Emirates Policy Center	25.10.2022	English	UAE	Opinion	https://bit.ly/3Xh3hwB
Iraq's New Government and the Persistence of 'Muhassesa'	Emirates Policy Center	20.10.2022	English	UAE	Opinion	https://bit.ly/30zm0EV
The Many Challenges Facing Iraq's Government Formation	Emirates Policy Center	13.10.2022	English	UAE	Opinion	https://bit.ly/3EjpEc9
The Lebanon-Israel Maritime Demarcation Deal: Implications and Opportunities	Emirates Policy Center	10.6.2022	English	UAE	Opinion	https://bit.ly/3EIQLo
Aboard the Shanghai Cooperation Organization, Gulf Countries Look East		10.5.2022	English	UAE	Opinion	https://bit.ly/3Av1CKI
What are the implications for Tanzania's acceleration of investment in its energy sector?	Emirates Center for Strategic Studies and Research	28.10.2022	Arabic	UAE	Opinion	https://bit.ly/3GpZash

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Will a joint gas purchase platform in Europe succeed in controlling the rise in gas prices?	Emirates Center for Strategic Studies and Research	28.10.2022	Arabic	UAE	Opinion	https://bit.ly/3Vf6ACZ
What are the reasons that prompted India to launch 75 digital banking units?	Emirates Center for Strategic Studies and Research	19.10.2022	Arabic	UAE	Opinion	https://bit.ly/3Xb8JBr
United States and rampant violence	Emirates Center for Strategic Studies and Research	19.10.2022	Arabic	UAE	Opinion	https://bit.ly/3HWrPLm
The digital economy, the rapid spread and the need to keep pace with changes	Emirates Center for Strategic Studies and Research	18.10.2022	Arabic	UAE	Opinion	https://bit.ly/30mNR61
A new phase of geopolitical changes	Emirates Center for Strategic Studies and Research	11.10.2022	Arabic	UAE	Opinion	https://bit.ly/3V9qxuH
The Jewish Factor in the Russian-Ukrainian Crisis	Emirates Center for Strategic Studies and Research	10.10.2022	Arabic	UAE	Opinion	https://bit.ly/3UStVdR
The United Nations charts a better future at the "Education Summit"	Emirates Center for Strategic Studies and Research	5.10.2022	Arabic	UAE	Opinion	https://bit.ly/3ELzNK
Has American democracy declined?	Emirates Center for Strategic Studies and Research	3.10.2022	Arabic	UAE	Opinion	https://bit.ly/3EMn0NN
Dubai Islamic participates in the Seventh International Fatwa Conference in the Arab Republic of Egypt	Islamic Affairs & Charitable Activities Department	17.10.2022	Arabic	UAE	Conference	https://bit.ly/3Avo4Tr
Shanghai Cooperation Organisation Samarkand Summit in 2022: Key Takeaways	Eurasian Research Institute	13.10.2022	English	Kazakhstan	Bulletin	https://bit.ly/3AtyLpv
Corporate Secretary Galina Beiseeva took part in a round table «Day of the Republic of Kazakhstan and Political Reforms in the Framework of Building New Kazakhstan»	Foreign Policy Research Institute of the MFA RK	31.10.2022	English	Kazakhstan	Round Table Meeting	https://bit.ly/3ELzAwI
Senior expert of the Institute of Foreign Policy Research Institute Sergey Savelyev took part in the 23rd Bruges colloquium	Foreign Policy Research Institute of the MFA RK	21.10.2022	English	Kazakhstan	Meeting	https://bit.ly/3UQCbuR
European Union Supports Efforts to Clean Sludge Reservoir in Central Asia	The Regional Environmental Centre for Central Asia (CAREC)	26.10.2022	Russian	Kazakhstan	Meeting	https://bit.ly/3EKApFM
Voice Of Central Asian Countries At COP-27	The Regional Environmental Centre for Central Asia (CAREC)	10.12.2022	Russian	Kazakhstan	Online Meeting	https://bit.ly/3GrAwY7
CICA in Modern Conditions: Analysis of Current Challenges and Prospects for Transformation	Kazakhstan Institute For Strategic Studies Under the President of The President of The Republic of Kazakhstan	13.10.2022	English	Kazakhstan	Opinion	https://bit.ly/3UVDcbl
Tashkent to host the 8th Meeting of Official Foreign Policy Research Centers of Member States and Observers of the Organization of Turkic States	Institute for Strategic and Regional Studies under the President of the Republic of Uzbekistan (ISRS)	12.10.2022	Russian	Uzbekistan	Meeting	https://bit.ly/3ELDKVI
Central Asia: it is necessary to form an industrial and technological space	Institute for Strategic and Regional Studies under the President of the Republic of Uzbekistan (ISRS)	23.10.2022	Russian	Uzbekistan	Online Conference	https://bit.ly/3tIbXnb
The Mediterranean of Modernity: Global and Regional Perspectives	Leibniz Zentrum Moderner Orient	4.10.2022	English	Germany	Workshop	https://bit.ly/3T57Day
Truce Expires as Internal Divisions Deepen	The Sana'a Center for Strategic Studies	18.10.2022	English	Yemen	Analysis	https://bit.ly/3tGZuet

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Final Report of the Yemen International Forum 2022	The Sana'a Center for Strategic Studies	14.10.2022	English	Yemen	Report	https://bit.ly/3EHRgJk
Hourthis Scuttle Truce Talks with Last-Minute Demands	The Sana'a Center for Strategic Studies	13.10.2022	English	Yemen	Analysis	https://bit.ly/3TQNO3s
STCTalks with Baoum Could Shift Alliances in Southern Yemen	The Sana'a Center for Strategic Studies	13.10.2022	English	Yemen	Analysis	https://bit.ly/3XeeZbp

SOCIAL WELFARE

Name of the Activity	Name of the Institution	Date	Language	Country	Type	Link
Govt and Saudi Arabia Reach Agreement For New Fuel Grant	The Sana'a Center for Strategic Studies	13.10.2022	English	Yemen	Analysis	https://bit.ly/3TMhqyY
Launching Web Portal on Setting up Factories: Licensing, Registration and Certification	Center for Policy Dialogue	2.10.2022	English	Bangladesh	Conference	https://bit.ly/3ghkIww
Is Bangladesh Ready to Face a Global Food Crisis?	Center for Policy Dialogue	16.10.2022	English	Bangladesh	Analysis	https://bit.ly/30eSXRS
Two Major Economic Woes Bangladesh Needs to Address Right Now	Center for Policy Dialogue	10.10.2022	English	Bangladesh	Analysis	https://bit.ly/3hVbJBK
Pharma Industry Needs to Prepare for Headwinds	Center for Policy Dialogue	5.10.2022	English	Bangladesh	Analysis	https://bit.ly/3hXw1u4
Dynamics of State Craft, Governance Reform & Public Intellectualism in Bangladesh: The Legacy of Dr Akbar Ali Khan	BRAC Institute of Governance and Development	20.10.2022	English	Bangladesh	Online Seminar	https://bit.ly/3V3sHMs
Seminar on Engaging Youths in Shaping Bangladesh's Future in a Transforming World	BRAC Institute of Governance and Development	18.10.2022	English	Bangladesh	Seminar	https://bit.ly/3tGHlbi
Living in a Collapsed Economy (4): The Desperation and Guilt of Giving a Young Daughter in Marriage	Afghanistan Analysts Network	20.10.2022	English	Afghanistan	Analysis	https://bit.ly/3ULTf4Z
Freedom & Economics Seminar: Ghazni	Afghanistan Economic and Legal Studies Organization (AELSO)	24.10.2022	English	Afghanistan	Seminar	https://bit.ly/3EdId1s
Freedom & Economics Seminar Bamyán	Afghanistan Economic and Legal Studies Organization (AELSO)	11.10.2022	English	Afghanistan	Seminar	https://bit.ly/3ghZVms
Afghanistan Economic Outlook September 2022	Afghanistan Economic and Legal Studies Organization (AELSO)	1.10.2022	English	Afghanistan	Bulletin	https://bit.ly/3XdbbY1
Functional Model of Local Action Groups according to the LEADER Approach	Institute for Democracy and Mediation	31.10.2022	English	Albania	Report	https://bit.ly/3gbSEL7
National Conference: Citizen Engagement in the Parliamentary Processes	Institute for Democracy and Mediation	17.10.2022	English	Albania	Conference	https://bit.ly/3Eglu3D
Strategic plan for the Faculty of Economics and Commerce	Al Asmarya Islamic University	27.10.2022	Arabic	Libya	Workshop	https://bit.ly/3hXyQLG
Welfare for all	Al Asmarya Islamic University	27.10.2022	Arabic	Libya	Symposium	https://bit.ly/3tEv7p1
International Cardiopulmonary Resuscitation Day	Al Asmarya Islamic University	18.10.2022	Arabic	Libya	Training	https://bit.ly/3TQR8LY

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International Breast Cancer Awareness Month,	The Islamic University of Asaied Mohamed Bin Ali Al Sanussi	18.10.2022	Arabic	Libya	Campaign	https://bit.ly/3tCZ0WW
Tunisian Pediatric Surgery scientific research and the statement	Libyan Authority for Scientific Research	29.10.2022	Arabic	Libya	Congress	https://bit.ly/3EFM2xW
October planning	The Association of Muhammadiyah Scholars	28.4.2179	Arabic	Morocco	Seminar	https://bit.ly/3tIT1Qu
Human Resources Development organizes a workshop on home aid	University of Nizwa	26.10.2022	Arabic	Oman	Workshop	https://bit.ly/3TLJYbN
mental health and its role in psychological well-being	University of Nizwa	27.10.2022	Arabic	Oman	Workshop	https://bit.ly/3XcJe2m
Personal Strategic Planning and Wellbeing Program	University of Nizwa	18.10.2022	Arabic	Oman	Seminar	https://bit.ly/3UPwptd
local authority in Hadramout Governorate, Republic of Yemen	University of Nizwa	3.10.2022	Arabic	Oman	Workshop	https://bit.ly/3tEa0YU
On United Nations Day, UNRWA with UN Agencies Join Palestine Refugee Farmer in Beit Iksa Northwest of Jerusalem For Olive Harvest	Arab Planning Institute	23-27.10.2022	Arabic	Kuwait	Training	https://bit.ly/3TSHb0a
Enhancing Palestine Refugee Children's Well-Being Through Psychosocial Support	United Nations Relief and Works Agency for Palestine Refugees in the Near East	26.10.2022	English	Jordan	Activity	https://bit.ly/3UQxnW8
Le monde rural algérien: État des lieux, situation de crise et enjeux de développement	United Nations Relief and Works Agency for Palestine Refugees in the Near East	18.10.2022	English	Jordan	Analysis	https://bit.ly/3tF46lp
Land Reforms and Food Security	Research Center in Applied Economics for Development	24.10.2022	French	Algeria	Conference	https://bit.ly/3X6NXTg
hat impact for investment in Algeria?	Research Center in Applied Economics for Development	13.10.2022	French	Algeria	Online Seminar	https://bit.ly/3tEnfnw
Understanding the Trajectory of Urban and Transport Development in Riyadh	Enterprise Action and Reflection Centre	9.10.2022	French	Algeria	Analysis	https://bit.ly/3hWxvVt
Transition to e-Procurement: Are the Municipalities Ready?	King USAullah Petroleum Studies and Research Center (KAPSARC)	16.10.2022	English	Saudi Arabia	Article	https://bit.ly/3Gvcqfo
Local Entrepreneurship Ecosystems and the Survival of Rural Economies	The Lebanese Center for Policy Studies	10/19/2022	English	Lebanon	Policy Report	https://bit.ly/3u6mROR
Regional meeting: Anti-corruption and Illicit Finance Roadmap for the Western Balkans	The Lebanese Center for Policy Studies	10.4.2022	English	Lebanon	Analysis	https://bit.ly/3F92ZKE
Podgorica: The Regional High Level Conference "Effective Asset Recovery in Accordance with European Standards"	Regional Anti-Corruption Initiative	10.11.2022	English	Bosnia Herzegovina	Meeting	https://bit.ly/3XD87Ve
Skopje: Training on Corruption Risk Assessment and Corruption Proofing of Legislation for Higher Education and Public Enterprises Sectors	Regional Anti-Corruption Initiative	10/14/2022	English	Bosnia Herzegovina	Conference	https://bit.ly/3Vhoc1i
Case study, practice and implementation of the legislation on confiscation of assets resulting from criminal activity	Regional Anti-Corruption Initiative	19.10.2022	English	Bosnia Herzegovina	Training	https://bit.ly/3EJiaPZ
	Regional Anti-Corruption Initiative	26.10.2022	English	Bosnia Herzegovina	Online Seminar	https://bit.ly/3U9WJND

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People, be careful what you do, there are no other rivers!	Center for Environment	31.10.2022	Bosnian	Bosnia Herzegovina	Opinion	https://bit.ly/3EMV5Mt
Adi Sumarmo Lanud Gives United Kingdom Full Contribution to United Kingdom	Muhammadiyah Movement	28.10.2022	Indonesian	Indonesia	Opinion	http://bit.ly/3AmoYBE
Message to Unite from the General Chairperson of PP Muhammadiyah on Youth Pledge Day	Muhammadiyah Movement	26.10.2022	Indonesian	Indonesia	Opinion	http://bit.ly/3tCt8BD
UMSU Astronomy Observatory Again Holds Astronomy Course	Muhammadiyah Movement	20.10.2022	Indonesian	Indonesia	Analysis	http://bit.ly/3V2ZJwi
Islam Has a Scientific Tradition and Progress	Muhammadiyah Movement	19.10.2022	Indonesian	Indonesia	Conference	http://bit.ly/3Anw2hB
Righteous Demagogues: The Moral Economy of Populism	Oxford Centre for Islamic Studies	26.10.2022	English	United Kingdom	Seminar	http://bit.ly/3Aok1IC
Muslim Women Among Canada's Top 100 Most Powerful Women	Muslim Women's Council	28.10.2022	English	United Kingdom	Opinion	http://bit.ly/30iw0l0
CAIR Director Nihad Awad Named to 2023 List of World's '500 Most Influential Muslims'	Council on America Islamic Relations (CAIR)	31.10.2022	English	USA	Opinion	http://bit.ly/3ghGvnU
A workshop on "The Role of Modeling in Evaluating Public Policies and Decision-Making" at the Excellence Center for Training and Consulting	Doha Institute	27.10.2022	English	Qatar	Workshop	http://bit.ly/3AIWwjt
Strengthening TVET capabilities in Malaysia	Institute of Strategic and International Studies (ISIS) Malaysia	11.10.2022	English	Malaysia	Article	http://bit.ly/3Em6emT
Building Resilience of Older Persons in a Changing Malaysia	Khazanah Research Institute	1.10.2022	English	Malaysia	Article	http://bit.ly/3V2sM2S
From Digital Adoption to Financial Inclusion: The Way Forward for Indonesia	Center for Strategic and International Relations (CSIS)	4.10.2022	Indonesian	Indonesia	Conference	http://bit.ly/3EF1V7N
Crisis Preparedness with PPSK Bill	Center for Strategic and International Relations (CSIS)	27.10.2022	Indonesian	Indonesia	Conference	http://bit.ly/3GndS3f
IUI Holds Seminar on Sustainable Educational Development	International Islamic University	18.10.2022	English	Pakistan	Seminar	https://bit.ly/3UMuRjM
7th International Applied Business Research Conference at IUI	International Islamic University	12.10.2022	English	Pakistan	Conference	https://bit.ly/3UUbLse
The Council of Islamic Ideology (CII, Pakistan) hosted the delegation of Tafheem Alumni Madrassah Students	Shaoor Foundation For Education & Awareness	14.10.2022	English	Pakistan	Meeting	https://bit.ly/3EtFWzw
What lies behind communal violence in Leicester?	Center for Research & Security Studies	25.10.2022	English	Pakistan	Opinion	https://bit.ly/3XijqIG
Revisiting Existing Laws – to Gauge their Relevance – also Required for Rule of Law: SP Cantt. Peshawar	Center for Research & Security Studies	26.10.2022	English	Pakistan	Opinion	https://bit.ly/3OnNxUQ
Gwadar will transform the lives of all Pakistanis	Institute of Regional Studies Islamabad	27.10.2022	English	Pakistan	Round Table Meeting	https://bit.ly/3tGzIXZ

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Role of Social Media in Perception-Building: Case of Cambridge Analytica	Institute of Regional Studies Islamabad	28.10.2022	English	Pakistan	Online Seminar	https://bit.ly/3Emxv8T
Breast Cancer: The silent Killer of Women	Sustainable Development Policy Institute	28.10.2022	English	Pakistan	Online Seminar	https://bit.ly/3gdRNJW
Gwadar and the road to sustainable development	Sustainable Development Policy Institute	27.10.2022	English	Pakistan	Seminar	https://bit.ly/3hTzfo
Doing Good Index 2022 – Assessing the health and Well-being of Asia's Social Sector	Sustainable Development Policy Institute	25.10.2022	English	Pakistan	Presentation	https://bit.ly/3hLNzta
End-of-life Management of Solar Waste in Pakistan	Sustainable Development Policy Institute	24.10.2022	English	Pakistan	Seminar	https://bit.ly/3AxAzxR
From Indus to Sharm El-Sheikh A desi perspective on Climate Change	Sustainable Development Policy Institute	24.10.2022	English	Pakistan	Conference	https://bit.ly/3TSfyE0
Social Footprint of Monetary Policy in Pakistan	Sustainable Development Policy Institute	18.10.2022	English	Pakistan	Seminar	https://bit.ly/3TTWeXQ
Poverty Eradication and Food Security	Sustainable Development Policy Institute	17.10.2022	English	Pakistan	Seminar	https://bit.ly/3Xs5MfU
Precision Agriculture and AI technologies in Pakistan Prospects and opportunities	Sustainable Development Policy Institute	7.10.2022	English	Pakistan	Seminar	https://bit.ly/3hVI6jl
Rapid Population Growth and Pakistan's vulnerability to Climate Change	Sustainable Development Policy Institute	3.10.2022	English	Pakistan	Seminar	https://bit.ly/3V9Hzc7
Presentation of Preliminary Research on Electric Vehicles in Bishkek	OSCE Academy	24.10.2022	English	Kyrgyzstan	Presentation	https://bit.ly/3GrgGwl
Round table dedicated to the presentation of the brochure on gender	Aarhus Centers of Kyrgyzstan	17.10.2022	English	Kyrgyzstan	Presentation	https://bit.ly/3URriZK
Syndicated financing	Accounting and Auditing Organization for Islamic Financial Institutions	27.10.2022	Arabic	Bahrain	Online Seminar	https://bit.ly/3X91UnitedKingdom2
Derasat Center and the United Nations Development Programme published two research papers titled, "The Impact of COVID-19 on Women in Bahrain", and "Bahraini Women and Remote Work"	Bahrain Centre for Strategic International and Energy Studies	24.10.2022	English	Bahrain	Article	https://bit.ly/3XesA2y
second scientific debate of the Francophonie in Egypt	League of Islamic Universities	29.10.2022	Arabic	Egypt	Conference	https://bit.ly/30hFYPn
National Dialogue on the Social Protection System in Tunisia	Economic Research Forum	31.10.2022	English	Egypt	Conference	https://bit.ly/3EKPLdq
Policy Conference on Social Protection in Jordan	Economic Research Forum	10.2.2022	English	Egypt	Conference	https://bit.ly/3GrmPb0
Growth, Employment, Poverty, Inequality, and Digital Transformation in the Arab Region: How Can the Digital Economy Benefit Everyone?	Economic Research Forum	1.10.2022	English	Egypt	Report	https://bit.ly/3GtgTPO
"Investigating the Effects of COVID-19 on the Jordanian Economy: A Macro-Micro Analysis"	Economic Research Forum	1.10.2022	English	Egypt	Report	https://bit.ly/3tJK5tW

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"Embarking on a Path of Renewal MENA Commission on Stabilization and Growth"	Economic Research Forum	1.10.2022	English	Egypt	Report	https://bit.ly/3ARfMWw
"Social Safety Nets in Tunisia: Comparison of Different Targeting Methods"	Economic Research Forum	1.10.2022	English	Egypt	Article	https://bit.ly/3AptSh9
A new macroeconomic model in Egypt – first application: a detailed analysis of inflation trends in recent months	The Egyptian Center for Economic Studies (ECES)	18.10.2022	Arabic	Egypt	Seminar	https://bit.ly/3VcnIsK
TT	The Egyptian Center for Economic Studies (ECES)	10.11.2022	Arabic	Egypt	Seminar	https://bit.ly/3ELQVWk
School of Advocacy for Civil Society Organizations	EKOIS-Bishkek	26-27.10.2022	Russian	Kyrgyzstan	Training	https://bit.ly/3U0u6qo
Interview with ecologist Dmitry Vetoshkin	EKOIS-Bishkek	10.7.2022	Russian	Kyrgyzstan	Interview	https://bit.ly/3gqh5nX
Climatic fresco	EKOIS-Bishkek	21.10.2022	Russian	Kyrgyzstan	Activity	https://bit.ly/3Vc2sDG
Advancing work against lead pollution	EKOIS-Bishkek	25.10.2022	Russian	Kyrgyzstan	Online Seminar	https://bit.ly/3USw0Lx
The suffering of Iraqi youth and protests	Governance Center for Public Policies	10.9.2022	Arabic	Iraq	Opinion	https://bit.ly/3UMF3J4
Gender and deprivation of education in Iraq, causes and effects	Baghdad Women Association	28.4.2179	Arabic	Iraq	Analysis	https://bit.ly/3ElatRI
Gender and slums / challenges and risks	Baghdad Women Association	10.6.2022	Arabic	Iraq	Analysis	https://bit.ly/3XfVCig
Education in the Prevention of Violent Extremism and Radicalization Within the Tunisian Youth	Maghreb Economic Forum	10/24/2022	English	Tunisia	Policy Report	https://bit.ly/3tGKDRt
Report of august 2022: collective protests, suicide and migration	The Tunisian Forum for Economic and Social Rights	10.11.2022	Arabic- English	Tunisia	Report	https://bit.ly/30IXrWH
The market approach of Spain or the street economy curriculum in Tunisia	The Tunisian Forum for Economic and Social Rights	13.10.2022	Arabic	Tunisia	Report	https://bit.ly/3TLACwJ
Trends in Muslim Philanthropy and Cooperation Models	Institute of Policy Studies (IPS)	19.10.2022	English	Pakistan	Interview	https://bit.ly/3VcyK1a
Sustainable Development Aspects of Islamic Finance	Institute of Policy Studies (IPS)	10.12.2022	English	Pakistan	Online Conference	https://bit.ly/3AtdDzZ
Our Children and Gender Identity... A Future Vision	Tabah Foundation	27.10.2022	English	UAE	Seminar	https://bit.ly/3UJ4I5r
Can artificial intelligence accurately predict the most effective medication for each patient?	Emirates Center for Strategic Studies and Research	19.10.2022	Arabic	UAE	Opinion	https://bit.ly/3hYS6bJ
Sheikh Saud bin Saqr Al Qasimi Foundation for Policy Research, OECD netFWD and the Pearl Initiative gathered industry leaders to boost collaboration and impact within the philanthropic community	The Sheikh Saud bin Saqr Al Qasimi Foundation for Policy Research	10.10.2022	English	UAE	Panel	https://bit.ly/3TRocDR

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IOM Launches Regional Projectct “IOM Labour Migration Programme – Central Asia”, Phase I	International Organization for Migration Kazakhstan	13.10.2022	English	Kazakhstan	Project	https://bit.ly/3AwKkMW
Meeting of the IOM Regional Director with the Commissioner for Human Rights in Kazakhstan	International Organization for Migration Kazakhstan	13.10.2022	English	Kazakhstan	Meeting	https://bit.ly/3AwfG6d
European Union Supports Integration of The Water-Energy-Food Network Approach into Educational Programs in Kazakhstan	The Regional Environmental Centre for Central Asia (CAREC)	10.7.2022	Russian	Kazakhstan	Training	https://bit.ly/30rNmYA
Charity in Saudi Arabia: Civil Society under Authoritarianism	Leibniz Zentrum Moderner Orient	10.11.2022	English	Germany	Presentation	https://bit.ly/3EmI6Rp
Plant Intimacies: Proximity, Care and Violence	Leibniz Zentrum Moderner Orient	20.10.2022	English	Germany	Conference	https://bit.ly/3gdVKOM
Halal Business Forum Started in Zagreb	The Islamic Community of Croatia	10.4.2022	Crotian	Crotia	Forum	https://bit.ly/3VdJQTw
A Tribune was Held in The Islamic Center in Siska	The Islamic Community of Croatia	10.6.2022	Crotian	Crotia	Conference	https://bit.ly/3U0YiSs

CULTURAL ACTIVITIES

Name of the Activity	Name of the Institution	Date	Language	Country	Type	Link
The conclusion of the ISESCO International Conference on the Use of Technologies in Teaching Arabic Language in Libya	League of Islamic Universities	29.10.2022	Arabic	Egypt	Conference	https://bit.ly/3EKTyR8
role of science diplomacy and dialogue in achieving development	League of Islamic Universities	29.10.2022	Arabic	Egypt	Panel	https://bit.ly/30mUWU0
Erasmus Scientific Days	League of Islamic Universities	29.10.2022	Arabic	Egypt	Conference	https://bit.ly/3EpQcIG
Selections of Frescoes and Icons in Coptic Churches and Monasteries	Bibliotheca Alexandrina	30.10.2022	English	Egypt	Online Seminar	https://bit.ly/3hZ8qJT
The BA Organizes an Ancient Greek Language Course (Level I)	Bibliotheca Alexandrina	31.10.2022	English	Egypt	Training	https://bit.ly/3V8BxYT
You Come From There	Youth and Development Consultancy Institute (Etijah)	28.10.2022	Arabic	Egypt	Activity	https://bit.ly/3tOdQtu
Italian Cultural Center in Zamalek	Youth and Development Consultancy Institute (Etijah)	23.10.2022	Arabic	Egypt	Festival	https://bit.ly/3Xs9LSs
“The Remaining Evidence of the Andalusian Civilization” in a Seminar at the BA	Bibliotheca Alexandrina	23.10.2022	English	Egypt	Seminar	https://bit.ly/3tKkdtm
“Philosophy in Late Antique Alexandria” in a Workshop at the BA	Bibliotheca Alexandrina	24.10.2022	English	Egypt	Workshop	https://bit.ly/30muU3t
The “Green Revolution” Celebration at the BA	Bibliotheca Alexandrina	19.10.2022	English	Egypt	Workshop	https://bit.ly/3gmOccn
The BA Releases a Special Issue of Memory of Egypt Magazine	Bibliotheca Alexandrina	18.10.2022	Arabic	Egypt	Journal	https://bit.ly/3At8uYE

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The BA Discusses the Challenges and Future of the Universe	Bibliotheca Alexandrina	19.10.2022	English	Egypt	Seminar	https://bit.ly/30mvgXR
Zayed Inaugurates "Ibero-America" Photo Exhibition at the BA	Bibliotheca Alexandrina	16.10.2022	English	Egypt	Exhibition	https://bit.ly/3Em4ni7
Science Diplomacy Workshop at the BA	Bibliotheca Alexandrina	9.10.2022	English	Egypt	Workshop	https://bit.ly/3EmK8kv
Sadat Panorama Shows in October at the BA	Bibliotheca Alexandrina	10.5.2022	Arabic	Egypt	Exhibition	https://bit.ly/3tKL25c
"Draw, Photograph, and Research" Competition at the BA	Bibliotheca Alexandrina	10.10.2022	Arabic	Egypt	Competition	https://bit.ly/3UQ6C4j
"Hieroglyphs in the 21st Century" Conference at the BA	Bibliotheca Alexandrina	10.10.2022	English	Egypt	Conference	https://bit.ly/3UMliQK
The Alexandrias of Étienne Combe Book Launch at the BA	Bibliotheca Alexandrina	10.10.2022	Arabic	Egypt	Conference	https://bit.ly/3tGRGcM
From Ancient to Modern: TARIJ Research Conference	The Academic Research Institute in Iraq (TARIJ)	06-08.10.2022	English	Iraq	Conference	https://bit.ly/3V3DLcE
Abai Kunanbayuly Book presentation	Eurasian Research Institute	14.10.2022	Russian	Kazakhstan	Launch	https://bit.ly/3UT8lAg
Cairo – This City That Wonderful	The Islamic Religious Community of North Macedonia	26.10.2022	Albanian	North Macedonia	Opinion	https://bit.ly/3US2gJM
The personality of Muhammad a.s. in the new millennium	Forumi Rinor Islam – Islamic Youth Forum	27.10.2022	Albanian	North Macedonia	Conference	https://bit.ly/30kaqrX
When The Forehead is Humble, The Heart is Illuminated	Forumi Rinor Islam – Islamic Youth Forum	23.10.2022	Albanian	North Macedonia	Interview	https://bit.ly/3EpPhs5
Over 100 years of Muslim life in Berlin - and still a stranger?	Leibniz Zentrum Moderner Orient	20.10.2022	German	Germany	Discussion	https://bit.ly/3UUb2qQ
The Sound of Friendship: Warm Wavelengths in a Cold, Cold War	Leibniz Zentrum Moderner Orient	19.10.2022	English	Germany	Film	https://bit.ly/3EpShV0
Fall Turkish Language Conversations Every Other Week	Institute of Islamic Studies McGill University	19.10.2022	English	Canada	Interview	https://bit.ly/3TKwzko
Ordering the Empire, Gendering Bodies: On Queer Rereadings of Hadiths	Institute of Islamic Studies McGill University	25.10.2022	English	Canada	Seminar	https://bit.ly/3tIPK3v
The Great Transformation in the Middle East and Africa	Institute of Islamic Studies McGill University	19.10.2022	English	Canada	Conference	https://bit.ly/3tPueKh
At Home with Displacement: Material Culture as a Site of Resistance in Sudan	Institute of Islamic Studies McGill University	14.10.2022	English	Canada	Presentation	https://bit.ly/3XiWrGS
Space, Knowledge, and Art: Islamicate Cosmopolitan Reflections. A Symposium in Honour of Toshihiko Izutsu Event	Institute of Islamic Studies McGill University	18.10.2022	English	Canada	Symposium	https://bit.ly/3ELS14n
Covered) Girls: The History of Black Muslim Morocchoion in the United States	Institute of Islamic Studies McGill University	10.11.2022	English	Canada	Seminar	https://bit.ly/3TR4l1V
Zij Ulugh Bek in Thailand	Muhammadiyah Movement	28.10.2022	Indonesian	Indonesia	Presentation	http://bit.ly/3hTWBVi

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Bunited Kingdomu Bertaj United Kingdom Islamic Shari	Muhammadiyah Movement	26.10.2022	Indonesian	Indonesia	Book	http://bit.ly/3TZJDaF
Exhilarating And Developing United Kingdoman Civilization	Muhammadiyah Movement	20.10.2022	Indonesian	Indonesia	Meeting	http://bit.ly/3tEkumg
The Daily Hustle: One Young Woman's Journey to an English Course in Kabul	Afghanistan Analysts Network	15.10.2022	English	Afghanistan	Analysis	https://bit.ly/3tFKDB7
Connecting Youth Awarded with the Intercultural Achievement Award	Cooperation and Development Institute	20.10.2022	English	Albania	Award	https://bit.ly/3EmHF9o
The Faculty of Forensic Sciences organized the book fair in its second session	Al Asmarya Islamic University	1.10.2022	Arabic	Libya	Fair	https://bit.ly/3EgH613
Libyan efforts in the service of the Maliki school	The Islamic University of Asaied Mohamed Bin Ali Al Sanussi	27.10.2022	Arabic	Libya	Conference	https://bit.ly/3hSdGPP
The Wisdom Forum celebrates the eleventh anniversary of its founding and the International Day for the Elderly	Civil Society Commission	1.10.2022	Arabic	Libya	Activity	https://bit.ly/3V0vt5i
Resumption of the psychoanalysis	King USAul-Aziz Al Saoud Foundation for Islamic Studies and Human Science	12.10.2022	Arabic	Morocco	Seminar	https://bit.ly/3EmHpaq
Death of Pierre Soulages (1919-2022): Painter of "Beyond Blackness"	King USAul-Aziz Al Saoud Foundation for Islamic Studies and Human Science	28.10.2022	Arabic	Morocco	Exhibition	https://bit.ly/3Aq5AUw
Death of Bruno Latour (1947-2022)	King USAul-Aziz Al Saoud Foundation for Islamic Studies and Human Science	13.10.2022	Arabic	Morocco	Exhibition	https://bit.ly/30wCxEJ
Death of Muhammad Bencheikroun (1932-2022)	King USAul-Aziz Al Saoud Foundation for Islamic Studies and Human Science	7.10.2022	Arabic	Morocco	Exhibition	https://bit.ly/3EmHn2F
Death of Paul Vienne (1930-2022)	King USAul-Aziz Al Saoud Foundation for Islamic Studies and Human Science	5.10.2022	Arabic	Morocco	Exhibition	https://bit.ly/3hQON6v
The Old City in the Maghreb "Society, Memory, Architecture"	King USAul-Aziz Al Saoud Foundation for Islamic Studies and Human Science	24.10.2022	Arabic	Morocco	Book Fuar	https://bit.ly/30kVqKI
Al-Hilla al-Sira'a among the reciters who came to Marrakesh -25- Omar bin Muhammad bin Abdullah Al-Azdi, Seville, Abu Ali Al-Shalubin and Al-Shalubini	The Association of Muhammadiyah Scholars	3.10.2022	Arabic	Morocco	Analysis	https://bit.ly/3hNh2mx
An officer considering Arabic in the scale of acceptance of the Qur'anic reading and the like	The Association of Muhammadiyah Scholars	6.10.2022	Arabic	Morocco	Analysis	https://bit.ly/3TQLvNQ
Elements of an Ash'ari anthology	The Association of Muhammadiyah Scholars	5.10.2022	Arabic	Morocco	Analysis	https://bit.ly/30Itxll
Illuminations urbanization through the indexes of scientists in Morocco	The Association of Muhammadiyah Scholars	5.10.2022	Arabic	Morocco	Analysis	https://bit.ly/3XhTrLg
Efforts of scholars of the Islamic West	The Association of Muhammadiyah Scholars	10.10.2022	Arabic	Morocco	Analysis	https://bit.ly/3TGQeSk
Contemporary Arabic Writing in the Prophet's Biography.. Issues and Observations	The Association of Muhammadiyah Scholars	7.10.2022	Arabic	Morocco	Analysis	https://bit.ly/3Gts5f0
A glimpse of mathematical production in the Islamic West through the mathematical works of Ibn Qunfuth of Constantine	The Association of Muhammadiyah Scholars	6.10.2022	Arabic	Morocco	Analysis	https://bit.ly/30fv2Sh

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Some of the events that occurred before the birth of the Prophet, peace be upon him	The Association of Muhammadiyah Scholars	7.10.2022	Arabic	Morocco	Analysis	https://bit.ly/3GrRLZi
Bringing together the systems of Ibn Asher fragments from the explanation of the scholar Sheikh Abi Abdullah Muhammad bin Qasim Jasoos on the unification of Ibn Asher (6)	The Association of Muhammadiyah Scholars	13.10.2022	Arabic	Morocco	Analysis	https://bit.ly/3XcTVSI
Why celebrate the Prophet's birthday?	The Association of Muhammadiyah Scholars	12.10.2022	Arabic	Morocco	Analysis	https://bit.ly/3tH1MKM
"The Birth of the Prophet, may God's prayers and peace be upon him," by Abd al-Rahman bin Abd al-Mun'im al-Khayyat (d.: 1200 AH)	The Association of Muhammadiyah Scholars	18.10.2022	Arabic	Morocco	Launch	https://bit.ly/3EI8vdB
Ali bin Ali bin Ahmed Attia Al-Susi (d.: 1225 AH), definition and description	The Association of Muhammadiyah Scholars	17.10.2022	Arabic	Morocco	Analysis	https://bit.ly/3EDtb5x
Some of what was stated in the virtue of fasting Ashura from the hadiths through the two Sahih	The Association of Muhammadiyah Scholars	17.10.2022	Arabic	Morocco	Analysis	https://bit.ly/3Ao4PLK
The jurisprudence of operations in the Moroccan jurisprudential heritage, the jurisprudence of companies and their belongings as a model	The Association of Muhammadiyah Scholars	13.10.2022	Arabic	Morocco	Analysis	https://bit.ly/3EdSjzo
Milestones of love with (Kitab Sibawayh) in Moroccan reciters	The Association of Muhammadiyah Scholars	13.10.2022	Arabic	Morocco	Analysis	https://bit.ly/3GtGyaY
The cultural construction of science in the Maghrib of the 13th and 14th centuries AD Ibn al-Banna-Ibn Khaldun	The Association of Muhammadiyah Scholars	18.10.2022	Arabic	Morocco	Analysis	https://bit.ly/3tEt1W6
Allama Muhammad bin Ahmed bin Ghazi Al-Meknasy (d. 919 AH) and some of his efforts in the hadith	The Association of Muhammadiyah Scholars	21.10.2022	Arabic	Morocco	Analysis	https://bit.ly/3tEfrJ1
The Holy Qur'an and the renewal of Islamic sciences.. Methodological approaches	The Association of Muhammadiyah Scholars	21.10.2022	Arabic	Morocco	Analysis	https://bit.ly/3UPF8vx
The contribution of the Al-Buna'mani school in the cosmic sciences	The Association of Muhammadiyah Scholars	21.10.2022	Arabic	Morocco	Analysis	https://bit.ly/3GrUlif
Signs of the hadith novel in the Islamic West: Ibn al-Fardhi, al-Sarraj, al-Mantouri, al-Kattani as a model	The Association of Muhammadiyah Scholars	21.10.2022	Arabic	Morocco	Analysis	https://bit.ly/3XeR0sQ
Cine-debate: The Invisibles: we want to live (Claus Raffle)	Heinrich Böll Stiftung / Rabat	13.10.2022	French	Morocco	Film	https://bit.ly/30h6Hvg
Meroitic history	University of Nizwa	30.10.2022	Arabic	Oman	Symposium	https://bit.ly/3EkXtcN
Students of the Jewellery Design and Crafting Program at the Department of Education and Human Studies visit the Omani National Museum	University of Nizwa	20.10.2022	Arabic	Oman	Visit	https://bit.ly/3AtrQwF
The activities of the global Internet camp GOTA GOTTI	University of Nizwa	16.10.2022	Arabic	Oman	Camp	https://bit.ly/3XihM3A

INTELLECTUAL STREAMS IN THE MUSLIM WORLD

Student Excellence hosts a workshop on digital currencies	University of Nizwa	19.10.2022	Arabic	Oman	Workshop	https://bit.ly/3hT4Kt0
Fourth Omani Youth Studio	University of Nizwa	10.10.2022	Arabic	Oman	Workshop	https://bit.ly/3tEQvdR
Impact of E-resources on Improving Research and Publishing	Sustainable Energy Research Center	4.10.2022	English	Oman	Analysis	https://bit.ly/3GJrHcD
Theatre Exchange: Girls From Gaza And The Czech Republic Send Message Of Hope In BelMorocot	United Nations Relief and Works Agency for Palestine Refugees in the Near East	12.10.2022	English	Jordan	Theatre	https://bit.ly/3AuiZLk
Adalah's Palestinian Law Students' Camp	Adalah/ The Legal centre for Arab Minority Rights in Israel	06.10.2022	English	Palestine	Camp	https://bit.ly/3EnoKvV
Over time and events" (Memoirs)	Centre d'Etudes Maghrebines en Algerie	17.10.2022	French	Algeria	Presentation	https://bit.ly/3gj4Vx6
The birth of Islam: convincing between apocalypse, conquests and empire	Institut d'études de l'Islam et des sociétés du monde musulman- IISMM (Instute for Studies of Islam and Societies of the Muslim World)	4.10.2022	French	Fransa	Conference	https://bit.ly/3Xfv8xj
Seventh International Conference on Fatwas Held	The Islamic Community of Croatia	17.10.2022	Crotian	Crotia	Conference	https://bit.ly/3tJB1oU
What is Ethical Rationalism in Islamic Thought? A New Perspective	Research Center for Islamic Legislation and Ethics	10.11.2022	English	Qatar	Conference	http://bit.ly/3tDz65p

Institutions Featured in the Bulletin

Accounting and Auditing Organization for Islamic Financial Institutions

AAOIFI, established in 1991 and based in Bahrain, is an international non-profit organization. It publishes in the fields of Sharia, accounting, auditing, ethics, and governance for international Islamic finance and carries out international educational activities.

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

Afghanistan Analysts Network

The Afghanistan Analysts Network (AAN), established in 2009, is an independent non-profit policy research organization. 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/>

Afghanistan Economic and Legal Studies Organization (AELSO)

The Afghanistan Economic and Legal Studies Organization is an independent think tank established in Afghanistan and formally started working in 2009. It organizes activities including all segments of Afghanistan and strives to strengthen regional and international cooperation.

<https://aelso.org/>

Al-Ahram Centre for Political and Strategic Studies

ACPSS was founded in 1968 as an independent research unit within the Al Ahram Foundation. 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://acpss.ahram.org.eg/>

Al-Bayan Centre for Planning and Studies

Established in Baghdad, Al Bayan Centre is an independent non-profit nongovernmental organization. It conducts research and academic discussions about the transformations taking place in Iraq and the Middle East.

<https://www.bayanCentre.org/en/>

Al-Haq Defending Human Rights

It, established in 1979, aims to protect human rights and the rule of law in the Occupied Palestinian Territory (OPT). It has special consultative status with the United Nations Economic and Social Council.

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

Aljazeera 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 the region's political turmoil understandable.

<https://studies.aljazeera.net>

Al-Tahreer Association for Development

It, established in Musul in 2003, aims to build a free, peaceful, and democratic society. It organizes education programs to strengthen civil society.

<https://altahreer.org/index.html>

Arab Centre for Research and Policy Studies

It, established in 2010, conducts economic, social, and political academic research in Arab countries. It especially focuses on Hamas, Gaza, and Zionism. Doha Institute is its subsidiary

<https://www.dohainstitute.org/en/Pages/index.aspx>

Arab Thought Forum

The Arab Thought Forum (ATF), established in 1981, is an independent, intellectual, pan-Arab nongovernmental organization by HRH Prince El Hassan bin Talal, together with twenty-five leading Arab thinkers. It, having an office in Jordan, organizes seminars about economic, social, cultural, and political relationships between Arab countries.

<https://www.atf.org.jo/?q=en>

Australian National University Centre for Arab and Islamic Studies (CAIS)

It was established in 1994 by Australian National University (ANU). It studies the Middle East, modern politics, history, culture, political economy and Islam, and global order.

<https://cais.cass.anu.edu.au/about-us>

Bahrain Center for Strategic International and Energy Studies

The Centre was established in 2009 by the Kingdom of Bahrain. It publishes strategic analysis from the perspective of Bahrain's national, regional and global interests. Also, it conducts research in politics, energy, and the economy.

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

Balkan Investigative Reporting Network

Balkan Investigative Reporting Network is a network of non-governmental organizations promoting freedom of speech, human rights, and democratic values in Southern and Eastern Europe. Balkan Insight is its media organ. It has local organizations in Albania, Bosnia-Herzegovina, Kosovo, North Macedonia, Romania, and Serbia.

<https://birn.eu.com/>

Balkan Studies Centre

Balkan Studies Centre (BSC) was established by the International University of Sarajevo. It publishes analyses about Balkan history, economy, literature, art and architecture, foreign policy, and security. In addition, it supports young academicians with education programs.

<https://bsc.ius.edu.ba/>

Bangladesh Enterprise Institute

BEI, established in 2000, brings together many people such as business leaders, government officials trade associations, and academicians. It aims for the private sector in Bangladesh to adapt to the global market and be transparent.

<https://bei-bd.org>

Bangladesh Institute of Peace and Security Studies

The Institute, established in 2007, focuses on peace and security issues related to South and Southeast Asia and beyond. Also, it publishes analyses on many issues such as radicalization, extremism, and strategy.

<https://bipss.org.bd/bctr/>

BRAC Institute of Governance and Development

The Institute, established in 2005, conducts qualitative and quantitative research and publishes reports in the field of economic development and growth, gender and social transformation, and digital technology.

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

Bibliotheca Alexandrina

Bibliotheca Alexandrina aims to introduce Egyptian culture and Arab society and organizes seminars, conferences, and exhibitions. Centre for Documentation of Cultural and Natural Heritage is its subsidiary.

<https://www.bibalex.org/en/default>

Brookings Doha Centre

Brookings Institute, Washington-based, was established in Doha. It studies the Middle East, regional security, governance, and the relationship between state and society.

<https://www.brookings.edu/>

Cairo Institute for Human Rights Studies

The Institute, 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.

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

Centre for Arab Unity Studies

The Centre, established in 1975 in Lebanon, studies international and local problems. Its studies focus on Arab Unity, democracy, economic development, social justice, the revival of Arab civilization, and full independence at both the national and regional levels.

<https://caus.org.lb/en/mission-vision/>

Center for Lebanese Studies

The Centre for Lebanese Studies (CLS), established in 1984, opened an office in Lebanon in 2012 and it is currently affiliated with the Lebanese American University (LAU). It studies refugees and social movements and organizes events.

<https://lebanesestudies.com/>

Center for Indonesian Policy Studies

The Center for Indonesian Policy Studies is an independent and nonprofit non-governmental organization aiming for the economic and social development of Indonesia. It publishes policy papers about food security and education and organizes seminars.

<https://www.cips-indonesia.org/about>

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. It studies agriculture, poverty, inequalities, climate change, and sustainable development.

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

Centre for Research & Security Studies

The Centre, established in 2007, is a think tank advocacy Centre. As an advocacy Centre, it studies security policies in Pakistan, extremism, and rule of law

<https://crss.pk//about-crss/>

Centre for Research in Social and Cultural Anthropology (CRASC)

The Centre, established in 1992, focuses on history, city, and education. Also, it conducts research to solve problems of disadvantaged groups, as well as Algerian literature and anthropology.

<https://www.crasc.dz/>

Centre for Strategic and International Relations (CSIS)

The Centre was established in 1971 in Jakarta. The independent, non-profit organization focuses on policy-oriented work on local and international issues. It publishes reports, analyses, journals, and books in both English and Indonesian.

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

Citizen's Platform for SDGs, Bangladesh

It is a platform to support sustainable development goals. It launched officially on 18 June 2016. It aims to help partners achieve the 2030 Sustainable Development Goals.

<https://bdplatform4sdgs.net/>

Cooperation and Development Institute

The Institute, established in 2000, is an Albanian-based think-tank. It publishes about Albanian, West Balkan, good governance, youth, and the EU.

<https://cdinstitute.eu/>

Council on America Islamic Relations (CAIR)

Its purpose defines to develop Islam understanding, protect civil rights, promote justice, and empower American Muslims. It conducts projects and publishes about American Muslims.

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

Defender Centre for Human Rights

The Centre, established in 2006 in French, is an NGO. It aims to analyze difficulties in applying human rights and build the tradition of human rights. It especially studies human rights violations in Libya.

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

East London Mosque

In 1910 a Muslim group decided to build a mosque in London and established the London Mosque Fund. The Mosque, opened in 1941, incorporates the London Muslim Centre and the Maryam Centre. It serves many fields such as Islamic marriages, weddings, and education.

<https://www.eastlondonmosque.org.uk/>

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. It conducts studies, particularly on economic developments such as development, poverty, inequality, the global South, and digitalization. <https://erf.org.eg/contact-us/>

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

Emirates Policy Centre

It is a think tank established in Abu Dhabi in 2013 to investigate the internal and external threats to UAE and the Gulf countries for following the geopolitical developments and changes in the Gulf region.

Emirates Center for Strategic Studies and Research

The Research Center was established on 14 March 1994 in the United Arab Emirates. It studies regional and international policies of the UAE. Also, it publishes opinions and reports about global issues.

<https://www.ecssr.ae>

Eurasian Research Institute

The Institute, in partnership with Türkiye and Kazakhstan, is a research Centre by Ahmet Yesevi University. It organizes seminars and publishes about Turkish states and societies in Euroasia.

<https://www.eurasian-research.org/>

Foreign Policy Research Institute of the MFA RK

The research institute, affiliated with the Foreign Minister of the Kazakhstan Republic, conducts research determining the priorities of the foreign policy of Kazakhstan and organizes seminars.

<http://sszi.kz/>

GAP Institute for Advanced Studies

GAP Institute for Advanced Studies is an independent think tank established in October 2007 in Kosovo. The Institute publishes about the problems of Kosovo society and public policies and organizes seminars.

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

Georgetown University Qatar (GU-Q)

Georgetown University- Qatar, in partnership with Georgetown University based in Washington and Qatar Foundation, was established in Doha. It conducts research projects in different fields such as Islamic bioethics, food security, Arabic language and culture, and women in Gulf.

<https://www.qatar.georgetown.edu/>

Governance Centre for Public Policies

The Centre, established in Iraq, focuses on the development, freedom, media, governance, and politics of Iraq. It publishes policy briefs, and reports and organizes education programs about these issues.

<https://www.iqgcpp.org/about-Centre/>

Gulf Research Centre

The Centre, established in 2000 by Abdülaziz Sager, publishes analyses about Gulf, the Middle East, and the news in the world.

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

Hamad Bin Khalifa University

Hamad Bin Khalifa University (HBKU), a member of the Qatar Foundation for Education, Science, and Community Development (QF), was founded in 2010. It organizes seminars and conferences in many fields such as artificial intelligence, sustainability, energy, politics, and law.

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

Heinrich Böll Stiftung / Rabat

The Institution, a German-based institution, was established in 2014 in Rabat. It focuses on the ecology and sustainable development in Morocco, democracy, human rights, mobility, and migration.

<https://ma.boell.org/fr/apropos-de-nous>

Indonesian Islamic Da'wah Institute (LDII)

The Institute is a non-governmental organization that studies Quran and tradition. It which has 15 million members organizes seminars about education, youth, family, and Islam.

www.ldii.or.id

Institute for Democracy and Mediation

The Institute was established in 1999 in Albania. It publishes reports about governance and public integrity, security, the EU participation process, local governance, and civil society, and organizes seminars.

<https://idmalbania.org/>

Institute for Palestine Studies

The Institute for Palestine Studies was established in Beirut in 1963. It focuses on the Israeli- Palestinian conflict and the history and culture of Palestine society. It publishes in English, French, and Arabic.

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

Institute of Community and Public Health

It was established informally at the end of the 1970s, then as a formal university unit, a department, and as an institute in 1998. It aims to contribute to the protection and improvement of the health of the Palestinian population and conducts research.

<http://icph.birzeit.edu/research>

Institute of Contemporary Islamic Thought

It is a platform that aims to improve political and social ideas of the Islamic movement through members including activists, journalists, and academicians. It publishes opinions about Quran, Islam, and politics.

<https://www.icit-digital.org/abouticit>

Institute for Strategic and Regional Studies

The institute, affiliated with the State Presidency of Uzbekistan Republic, studies regional security problems in Central Asia and aims to improve multilateral diplomacy with the countries in Central Asia.

<https://isrs.uz/>

Institute of Islamic Understanding Malaysia

The Institute, established in 1992 in Malaysia, aims to figure out the social problems of Muslims from the perspective of Islamic sources. It publishes opinions about global issues and organizes seminars in many fields such as development, psychology, and economic and social issues.

<https://www.ikim.gov.my>

Institute of Policy Studies (IPS)

The Institute, established in Pakistan, organizes seminars, conferences, and round-table meetings about international relations, the politics of Pakistan, society, governance, science, and technology.

<https://www.ips.org.pk/>

Institute of Strategic and International Studies (ISIS) Malaysia

The Institute, established in 1983, focuses on foreign policy and security studies, Southeast Asian politics and military issues, economics, trade, regional integration, banking, finance, technology, and sustainability.

www.isis.org.my

Institute of Strategic Studies Islamabad

The Institute, established in 1973, publishes analyses of regional and global issues which are linked to international peace and security in Islamabad. It researches nuclear activities, terrorism, and economic and social problems.

<https://issi.org.pk/>

Institute of Regional Studies Islamabad

The Institute, established in Pakistan in 1982, is a non-profit organization. It studies conflict resolution, religious conflicts, peace, democracy, and human security.

<http://www.irs.org.pk/>

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. Its publications reflect state-centric. It publishes in Russian, English, and Kazakh.

www.iwep.kz

International Institute of Advanced Islamic Studies

It was established in 2007 in Kuala Lumpur with an initial grant from the government of Malaysia. It inspires from the perspective of renewal (tajwid) of Islamic civilization and organizes programs from that perspective.

<https://iaais.org.my/>

International Institute of Islamic Thought

IIIT was established in 1981 in the USA by Ismail al Faruki and Enver Ibrahim. From the perspective of Islamization of knowledge, it conducts research about education, youth, and Islamophobia

<https://iiit.org/>

International Islamic University Malaysia

International Islamic University Malaysia, established in 1983 in Malaysia, is a state university. It researches Islamic finance, the problems of Muslims, psychology, and youth.

www.iium.edu.my

International Movement for A Just World

It was established to build a justice world on 1 August 1992. It focuses on injustices and inequalities in the global system and publishes opinions about international relations.

<https://just-international.org/articles/>

International Organization for Migration Kazakhstan

IOM was established in Kazakhstan on 2 December 2002. It aims to coordinate migration and publishes reports about migration and development.

<https://kazakhstan.iom.int/iom-kazakhstan>

IPRI Islamabad Policy Research Institute

IPRI, established in 1999 in Pakistan, publishes policy briefs in many fields such as international relations, strategic studies, governance, law, and economy.

<https://ipripak.org>

Islamic Banking & Finance Institute Malaysia (IBFIM)

The Institute aims to build a global platform in Islamic Banking & Finance. It organizes seminars and education programs in Islamic finance, digitalization, and sustainability.

<https://ibfimonline.com/>

Islamic Community of Montenegro

Islamic Community of Montenegro publishes opinions about social and religious issues, Islam, and civilization. It builds Islamic schools for Montenegrin Muslims and educates them.

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

Islamic Human Rights Commission

The Commission was established in 1997 in the United Kingdom. It publishes research papers on hate crimes, discrimination, nature of human rights. It organizes events to fight Islamophobia

<https://www.ihrc.org.uk>

Islamische Gemeinschaft

Islamische Gemeinschaft, a part of the National Outlook Movement based in Türkiye, services Muslims in Germany. It organizes aid activities and seminars about education policies and discrimination.

<https://www.igmg.org/tr/>

Justice and Development Party

The Moroccan Justice and Development Party (PJD) is an Islamic party ruling from 2011 to 2021. It publishes opinions about the ideology, economy, and politics of Morocco, and international relations. Also, it publishes interviews of party members

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

Kazakhstan Institute for Strategic Studies Under the President of The President of The Republic of Kazakhstan

It was established in 1993 by the Presidency of the Republic of Kazakhstan. It organizes events about foreign policy, national policy, and the security of Central Asia.

<https://kisi.kz/>

Karmojibi Nari/ Working Woma

Karmojibi Nari (KN), established in Bangladesh in 1991, is a nonprofit non-governmental organization fighting for women's rights. It publishes statements about the problems of women workers and violence in Bangladesh.

<https://www.karmojibinari.org/category/pressrelease/>

Khadijah Bint Khuwailed Center

Jeddah Chamber, established in 1946, is known as one of the oldest chambers of Commerce. It organizes seminars and workshops about economic policies.

<https://www.jcci.org.sa>

Khazanah Research Institute

The Institute, established in 2014 in Malaysia, aims to improve the social welfare of Malaysian society. It publishes reports and articles about social problems and the economy of Malaysia.

<https://www.krinstitute.org/default.aspx>

King Abdullah Petroleum Studies and Research Center (KAPSARC)

The Center, established in Saudi Arabia, publishes reports and articles about energy security and sustainability. Also, it organizes international conferences.

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

Kosova Democratic Institute

The Institute, in Kosovo, aims to improve dialogue with societies in the Balkans. It publishes reports such as local elections, participation, youth, and public policies, and organizes seminars.

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

League of Islamic Universities

It was established in 1987 at Standing Committee on Scientific and Technological Cooperation (COMS-TECH)'s suggestion. It organizes meetings centered on education, artificial intelligence, and technology.

<http://www.fumi-fuiw.org/>

Leibniz Zentrum Moderner Orient

It, established in Germany, researches the history and culture of the Middle East, Euroasia, and South and Southeast Asia. It focuses on the relationship between Muslims and non-Muslims.

<https://www.zmo.de/ueber-uns>

LEGIS

LEGIS is a non-governmental organization founded in 2009 in Skopje, Macedonia. The institution works with people who need help. It contributes to people who have been exposed to situations, like war, natural disasters, and 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/>

Movement of Society of Peace

The movement of the Society of Peace is an Islamic party in Algeria. Mahfoud Nahnah, the party's leader, was dead in 2003. The party's leader is currently Abderrazak Makri. It especially supports Palestine's resistance. It publishes opinions about Algeria and Islam.

<https://hmsalgeria.net/ar/>

Movement for Rights and Freedoms

Movement for Rights and Freedoms, established in 1990, is a political party. The president of the party is Mustafa Karadayi. It aims at making peace and achieving integration with the EU.

<https://www.dps.bg/>

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. It organizes seminars about education, technology, women, family, and history.

<https://muhammadiyah.or.id>

Muslim Youth Movement Malaysia (ABIM)

ABIM was begun in 1971 by the students of the faculty of Islamic Research of Universiti Kebangsaan Malaysia. It organizes aid events and seminars about Islamic research, education, and technology.

<http://www.abim.org.my/>

Nahdlatul Ulama

Nahdlatul Ulama is an Islamic movement in Indonesia. It played an active role in the political sphere as well as servicing Islamic education. It publishes opinions on Islamic perspectives, the history of the movement, and the issues in Indonesia.

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

NGO AKTIV

NGO AKTIV was established in 2009 in Mitrovica. It works as a partner with regional and international organizations works for the development of democracy and human rights in Kosovo.

<http://ngoaktiv.org/>

OSCE Academy

OSCE Academy, a university, was established in 2002 in cooperation with OSCE and Kyrgyzstan. It publishes policy briefs in many fields such as Central Asia, Southeast Asia, foreign policy, and climate change.

<http://www.osce-academy.net>

Organization of Islamic Cooperation

OIC was established in Saudi Arabia on 25 September 1969. It organizes events about Palestine, poverty, terrorism, food security, empowerment of women, human rights, good governance, and Islamophobia.

<https://www.oic-oci.org/>

Orient-Institut Beirut

The Institute, established in 1961, is an independent academic research institute, belonging to the Max Weber Foundation. It researches Islam and Arab studies, the history, and anthropology of the Middle East, and the politics of Lebanon.

<https://www.orient-institut.org/>

Policy Centre for the New South

The Centre 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 focuses on the EU, Maghreb countries, the environment, and the economy.

<https://www.policyCentre.ma>

Qatar Foundation

Qatar Foundation, established in 1995 in Saudi Arabia, runs projects in education, art, and culture. It pioneered to found universities in Qatar. Also, it organizes events such as festivals, exhibitions, and seminars.

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

RASANAH International Institute for Iranian Studies

The Institute was established in 2006 in Saudi Arabia. It researches in Iran'national and foreign policy, neighbouring countries of Iran and security policies, and Iran society.

<https://rasanah-iiis.org/>

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/>

Research Centre in Applied Economics for Development

The research Centre, established in 1985 in Algeria, is a state-centric institution. It researches development economics, education economy, natural resources, and environmental economy.

<https://www.cread.dz/>

Shropshire Islamic Foundation

It was established in the 1970s by the small Muslim community that existed at that time, mostly families from the Indian Subcontinent. It educates students in Telford Islamic Academy and organizes events for children and the young.

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

Social Policy and Development Centre

The Centre, established in 1995, is a policy research institute in Pakistan. Focusing on issues of poverty and inequality, governance, gender, climate, and pro-poor macro-economic policy, it contributes to Pakistan's policy-making through advocacy.

<https://spdc.org.pk/>

Sustainable Development Policy Institute

The Institute was established in 1992 in Pakistan as both a research Centre and advocacy group. It researches the environment, energy, food security, and economy.

<https://sdpi.org/>

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 Association of Muhammadiyah Scholars

It is a foundation and research centre that study the issues of Morocco society and the organization of the state. It publishes opinions about education, Islam, history, civilization, literature, and tradition.

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

The Conversation / Indonesia

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>

The International Institute of Islamic Thought (IIIT)

IIIT was established in 1981 in the USA by Ismail al Faruki and Enver Ibrahim. From the perspective of Islamization of knowledge, it conducts research about education, youth, and Islamophobia

<https://iiit.org/en/home/>

The Centre for Middle Eastern Studies Harvard University

The Centre for Middle Eastern Studies at Harvard University was established in 1954 in the USA. It conducts research and publishes about modern Muslim societies, Arap language, literature, and oral history.

<https://cmes.fas.harvard.edu/history>

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

The International Campaign for Freedom in the United Arab Emirates (ICFUAE) was established on 17th April 2015 in the United Kingdom. It defends the rights of political prisoners and begins campaigns about UAE's human violations on social media.

www.icfuae.org.uk

The Islamic Community of Croatia

Islamic Community of Croatia, jointly with other religious communities in Croatia, has made particular efforts to organize joint religious activities such as meetings, visits to different places of worship as well as the celebration of joint services, to combat intolerance and prejudice

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

The Islamic Community in Serbia

The Islamic Community, established in 1993, has a women's association and Muslim youth club. It educates the children and organizes cultural events such as trips and exhibitions for the young.

<https://mesihat.org/>

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>

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

The Middle East Research Institute (MERI)

MERI, established in 2014, researches international politics, migration, and human rights. It organizes conferences about nation-building and the process of democratization.

<http://www.meri-k.org/>

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/>

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

PASSIA was established in March 1987 by Dr. Mehdi Abdul Hadi and a group of Palestinian academicians. The problems of Palestinians are to be told with dialogue, education, and publishing in the context of national, Arab, and international.

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

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://sanaaCentre.org/>

The 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 West Asia-North Africa Institute

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>

<http://wanainstitute.org/>

World Islamic Mission Norway

World Islamic Mission Norway, established in October 1984 by Pakistan Muslims, is the fourth Muslim community. It has 5000 members in Norway. It serves Muslims with religious education and organizes ceremonies such as weddings and funerals.

<https://wim.no/>

Umam Documentation & Research

Umam Documentation and Research Centre was established in 2005 by a group of friends. Especially, it has been publishing regional issues after the Arab Spring.

<https://www.umam-dr.org/>

UK Islamic Mission

UK Islamic Mission, United Kingdom-based, aims at adapting Muslims migrating to the United Kingdom. It builds schools and helps many migrant Muslims around the world.

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

University of Nizwa

University of Nizwa was established in 2004 in Oman. As well as it publishes natural and medical sciences, and conducts research on literature in Al-Khalil bin Ahmed Al-Farahidi Arap Studies Centre.

<https://www.unizwa.edu.om/>

United Nations Iraq

United Nations Iraq is a United Nations (UN) in Iraq. It gives some pieces of advice to the Iraqi government and society. Also, it publishes reports on the development and human rights in Iraq.

<https://iraq.un.org/>

United Nations Relief and Works Agency for Palestine Refugees in the Near East

UNRWA was established in 1949 to support Palestinian refugees and began operations in 1950. In the absence of a solution to the Palestine refugee problem, the General Assembly has extended until 30 June 2023.

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

United Nations Support Mission in Libya

United Nations (UN) in Libya created in the aftermath of the Libyan Civil War at the request of the Libyan authorities to support the country's new transitional authorities. It was established on 16 September 2011. It shares news about the political process in Libya.

<https://unsmil.unmissions.org/>

World Islamic Mission Norway

World Islamic Mission Norway, established in October 1984 by Pakistan Muslims, is the fourth Muslim community. It has 5000 members in Norway. It serves Muslims with religious education and organizes ceremonies such as weddings and funerals.

<https://wim.no/>

Yemeni Journalists Syndicate

Yemeni Journalists Syndicate is a Yemeni non-governmental organization, was established in 1976 to protect journalists' rights and advocate freedom of expression. It publishes the rights of media workers and violations of rights.

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

INTELLECTUAL STREAMS IN THE MUSLIM WORLD

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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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