INTELLECTUAL STREAMS IN THE MUSLIM WORLD

This monthly bulletin is published and circulated free by ILKE Foundation.

The Albanian Muslims and Their Identity Struggle with the Political Power in North Macedonia

DEMOCRACY FOR IRAN

#MahsaAmini
#WomensRights

BE OUR V

WOMEN
In S

Ongoing Chaos on the Streets of Iran

Stop Islamisierung!

Islamophobia and Racism in Germany between 2001-2022

pw PREVENT WATCH

Interview with Prevent Watch's Director Dr. Layla Aitlhadj on UK's Prevent Strategy

Osman Bakar and Epistemological Revision in the Islamic World

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Foundation for science, culture and education

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RESEARCH CENTRE FOR SOCIAL THOUGHT AND POLICY

INTELLECTUAL STREAMS IN THE MUSLIM WORLD

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

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.

The 23rd Issue of the Intellectual Streams in the Muslim World

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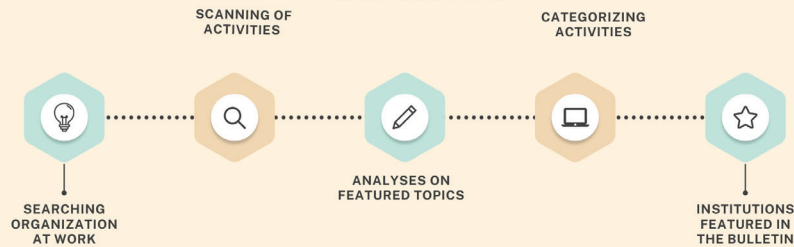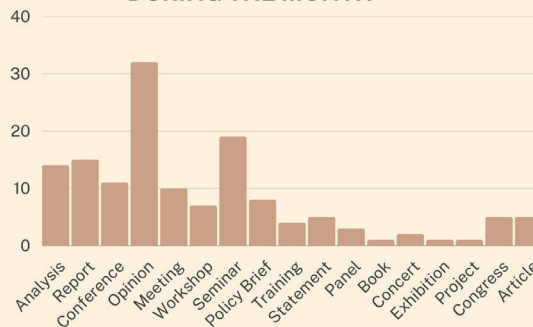
In November, activities of 245 civil society organizations, research centres and think tanks from the Muslim world were scanned.

43 COUNTRIES

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 23rd Issue of Intellectual Streams in the Muslim World

SCANNING OF ACTIVITIES

CATEGORIZING ACTIVITIES

SEARCHING ORGANIZATION AT WORK

ANALYSES ON FEATURED TOPICS

INSTITUTIONS FEATURED IN THE BULLETIN

AN OUTLOOK OF ACTIVITIES DURING THE MONTH

Analysis, Report, Conference, Opinion, Meeting, Workshop, Seminar, Policy Brief, Training, Statement, Panel, Book, Concert, Exhibition, Project, Congress, Article

FEATURED INSTITUTIONS IN OCTOBER

Council on America Islamic Relations (CAIR)
Country: USA

Cairo Instute for Human Rights Studies
Country: Egypt

Institute of Strategic and International Studies (ISIS)
Counrty: Malaysia

todam

RESEARCH CENTRE FOR SOCIAL THOUGHT AND POLICY

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 is 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 ILKE.

Contents

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 23rd issue of the bulletin Intellectual Streams in the Muslim World, Dr. Sevba Abdula analyzes the place of Albanians living in North Macedonia, an important part of the Muslim world, in the country's politics and their relations with the government in her article titled "The Albanian Muslims and Their Identity Struggle with the Political Power in North Macedonia". Since the day Mahsa Amini passed away, public protests in Iran have intensified day by day. Dr. Serhan Afacan figures out the reasons for the Iranian public protests that broke out after Mahsa Amini's death and their impact on the country's politics in his article titled "Ongoing Chaos on the Streets of Iran".

Islamophobia is a common problem that Muslim communities are exposed to in various way in different parts of the world. Germany is one of the countries where the increasing symptoms of Islamophobia have been seen the most. In her article titled

"Islamophobia and Racism in Germany Between 2001-2022", Müberra Öztürk analyzes the rise in Islamophobia in the last two decades with particular focus on Germany. The biggest example of Islamophobia in the UK appeared in form of the implementation of the government's Prevent policy. This policy, implemented to prevent terrorism, becomes the source of legitimacy for Islamophobic actions against Muslims. As a result of that, Prevent Watch was established to record and prevent injustices against Muslims who were victims of Prevent. In this issue, we present an interview conducted with Dr. Layla Aitlhadj who is the torch bearer of this initiative. In the portrait-analysis section of this issue, Rabia Seçkin discusses the ideas of Osman Bakar, one of the leading thinkers of Islamic philosophy and Islamic epistemology.

We hope that our readers that include researchers, academicians, students and professionals from different field will find the 23rd issue of Intellectual Streams in the Muslim World beneficial.

Prof. Dr. Lütfi Sunar

Featured Institutions

BANGLADESH

Bangladesh Institute of Peace and Security Studies
Field of Work: Politics, Women, Governance, Current Affairs

BRAC Institute of Governance and Development
Field of Work: Economy, Sustainable Development, Governance and Politics

LEBANON

The Lebenese Center for Policy Studies
Field of Work: Governance, Sustainable Development, Social Policy

Arab Thought Foundation
Field of Work: Arab thought, Regional and Cultural Studies

Al-Ahram Center for Political and Strategic Studies
Field of Work: Regional studies, Palestinian Question, Strategy and Security

USA

Council on America Islamic Relations-CAIR
Field of Work: Islamophobia, Human Rights and Advocacy

International Institute of Islamic Thought-IIIT
Field of Work: Education, Islamic Thought

MALAYSIA

Institute of Strategic and International Studies-ISIS
Field of Work: Foreign Affaisr, Social Policy, Economy, Technology and Innovations, Ecology

International Institute of Advanced Islamic
Field of Work: Islamic Thought, Social and Cultural Studies

International Islamic University Malaysia
Field of Work: Academy

ENGLAND

Islamic Human Rights Commision
Field of Work: Law, Advocacy, Human Rights, Islamophobia

GERMANY

Islamic Community National Vision
Field of Work: Islamic and Cultural Studies

TUNISIA

Center for the Study of Islam and Democracy
Field of Work: Islam and Democracy, Political Thought

FRANCE

Institute for Islamic World Social Studies
Field of Work: Islamic Studies

UNITED ARAB EMIRATES

Emirates Policy Center
Field of Work: Policy Development, Regional Studies, Strategy and Security, International Relations

MOROCCO

Policy Center for the New South
Field of Work: Policy Development, Regional Studies, Economics and Social Policy

Moroccan Institute for Policy Analysis
Field of Work: Policy Development, Democracy, Foreign Policy

BELGIUM

The European Forum of Muslim Women -EFOMW
Field of Work: Women's Studies, Anti-Discrimination

BOSNIA HERZEGOVINA

Regional Anti-Corruption Initiative
Field of Work: Anti-Corruption, Governance, Human Rights

OMAN

The Omani Center for Human Rights
Field of Work: Human Rights and Advocacy
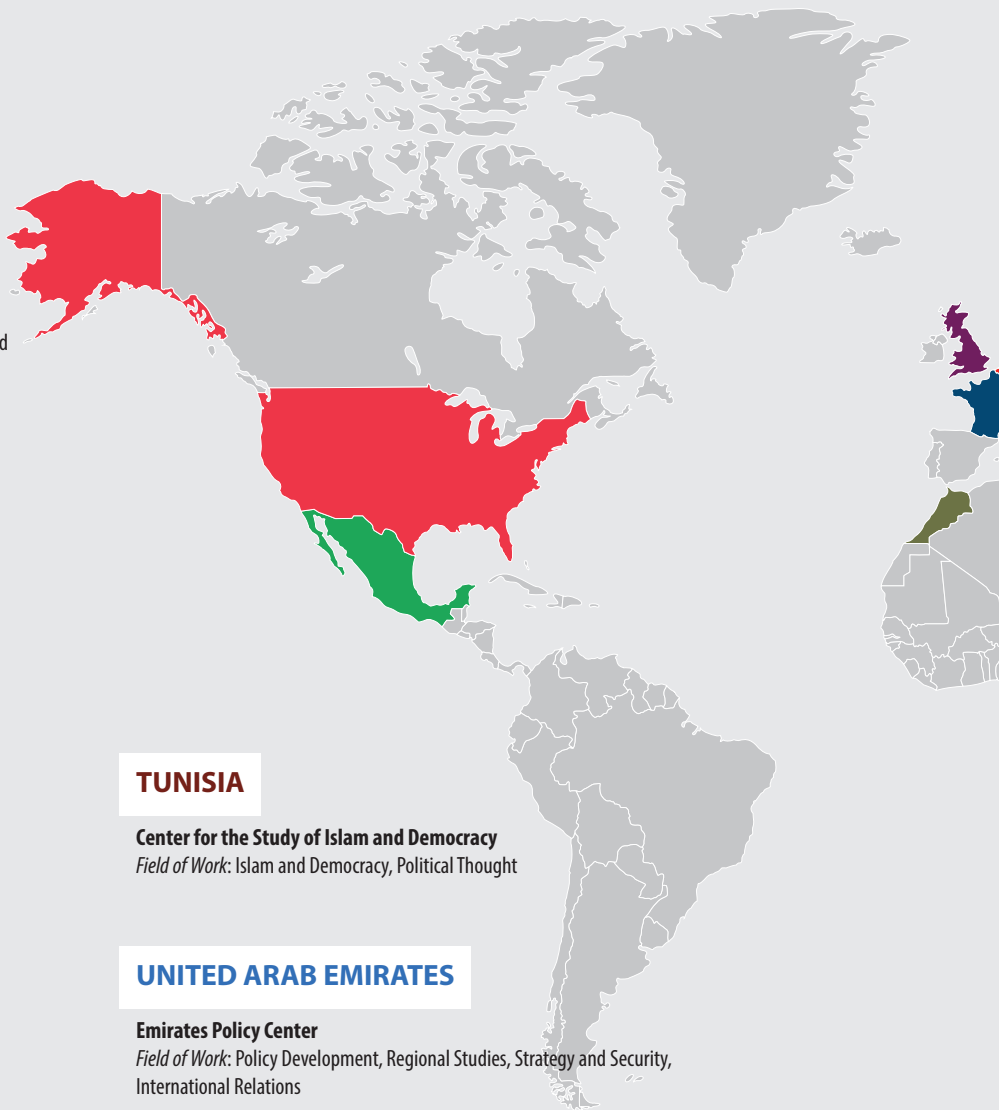
IRAN

Instute for Political and International Studies
Field of Work: Regional Studies (Iran, West Asia and North Africa, Central Asia and the Caucasus, Asia and the Pacific), International Security and Policy

IRAQ

al-Bayan Center for Planning and Studies
Field of Work: Regional Studies, Foreign Policy, Management

KAZAKHISTAN

Eurasian Research Instute
Field of Work: Cultural Diplomacy, International Relations

MONTENEGRO

Center for Democracy and Human Rights
Field of Work: Human Rights, Security and Protection

LİBYA

Defender Center for Human Rights
Field of Work: Human Rights and Advocacy

KYRGYZSTAN

OSCE Academy
Field of Work: International Relations, Security, Democracy, Human Rights

SAUDI ARABIA

Organization of Islamic Cooperation
Field of Work: International Cooperation

King Abdullah Petroleum Studies and Research Center-KAPSARC
Field of Work: Energy

ALQST for Human Rights
Field of Work: International Cooperation

JORDAN

The West Asia-North Africa Institute
Field of Work: Human Security, Sustainable Development, Social Justice

PALESTINE

PALThink for Strategic Studies
Field of Work: Palestine Question, Middle East Studies

AFGHANISTAN

Afghanistan Analysts Network
Field of Work: Policy Development, Internal and External Affairs of Afghanistan

INDONESIA

Muhammadiyah Movement
Field of Work: Islamic and Cultural Studies

Nahdlatul Ulama
Field of Work: Islamic and Cultural Studies

Center for Strategic and International Relations- CSIS
Field of Work: International Relations, Foreign Policy, Strategy and Security

QATAR

Research Center for Islamic Legislation and Ethics
Field of Work: Islamic Law, Ethics

Aljazeera Center for Studies
Field of Work: International Politics

Arab Center for Research and Policy Studies
Field of Work: Policy Development, International Policy

YEMEN

The Sana'a Center for Strategic Studies
Field of Work: Policy Development, Strategy and Security, International Policy

KOSOVO

Kosova Democratic Institute
Field of Work: Democracy, Governance, Policy Development

PAKISTAN

Institute of Strategic Studies Islamabad
Field of Work: Policy Development, International Policy, Strategy and Security

Islamabad Policy Research Institute-IPRI
Field of Work: International Politics, Strategy, Governance

The Albanian Muslims and Their Identity Struggle with the Political Power in North Macedonia

Sevba Abdula | Dr., Balkan Studies Foundation

After 1945, Muslims in the Balkans remained distant from the opportunity and practice of national, political, economic, social and religious organization.[1] Muslims were seen as obstacles to the formation of a homogeneous population in many countries in the Balkans, and were hence subjected to exclusion and marginalization through systematic oppression. This process fueled migrations as a result of political and social events in North Macedonia, Kosovo and Bulgaria. After 1990, with democratization, the opportunity to take part and organize in the public sphere emerged, but the wars of Bosnia and Kosovo greatly undermined the building of this new situation in the region. It is possible to state that the institutionalization of the Muslim identity in the religious and social field has grown to a large extent with the transition and Europeanization process post 2000.

Albanians and the North Macedonian Politics

While modern state and society is built around a homogeneous population, North Macedonia on contrary with many sub-identities faced great challenges and kept operating as anything but a "country" in the term's modern sense for a long time. Ethnic and religious diversity within the country hindered the production of national unity and integrity and caused the state and society to produce five fault lines regarding national, religious, historical, ideological and ethnic identity. While this situation caused national problems with Albanians in the country's domestic politics, it caused religious divisions with Serbs, ethnic crises with Bulgarians, and deep problems in terms of historical identity with Greeks in its foreign policy. The NATO membership in 2022 has further increased the existing problems with Greece and Serbia.

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1   Between 1945 and 1990, the state in Yugoslavia did not have functional institutions in which Muslims represented and organized themselves even if it is limited. The only exception to this was the Sarajevo-based Islamic Union institution, which the state saw as a mechanism to keep the religious organization of Muslims under control. In Albania, Bulgaria and Romania, which were under the rule of harsh communist/socialist authoritarian regimes rather than Yugoslavia, the Muslim identity was under heavy pressure.

This whole framework of state, society, politics and identities in North Macedonia led the Albanian identity to engage in politics by highlighting the demands for ethnic and linguistic recognition, equality and justice in the context of the right to representation.[1] These conditions also obscured to a certain extent the visibility of the Muslim identity of Albanians in the political arena until the end of 2014. This is undoubtedly related to the dominance of nationalist discourse and paradigm in the politics of North Macedonia, as in all Balkan countries. However, it needs be emphasized that Albanians in North Macedonia differ to some extent from the social dynamics of other Balkan Albanians with more secular nationalist tendencies.

North Macedonia draws attention as the country where the religious segment of Albanians, scattered in many countries in the region, live the most. As a matter of fact, although not at the level of identity, the emphasis on the relationship of the Albanians of North Macedonia with the religion of Islam in many areas is related to this social reality. The formation of a substantial level of Albanian literature on the heritage of Islamic thought in the intellectual field and the establishment of contacts and joint projects with today's Islamic world in the field of civil society in this country at the highest level are important indicators.

Under these conditions, the issue of the representation of the aforementioned sec-

This whole framework of state, society, politics and identities in North Macedonia led the Albanian identity to engage in politics by highlighting the demands for ethnic and linguistic recognition, equality and justice in the context of the right to representation. These conditions also obscured to a certain extent the visibility of the Muslim identity of Albanians in the political arena until the end of 2014.

tion of Albanians in North Macedonia in the country's politics started to come up, albeit in narrow circles, especially after the 2010s. Religious segments, who had the chance to express themselves more in the field of civil society, decided to become directly involved in the political scene in 2014 and put forward their claims. The BESA Movement, which was founded in 2014 under the leadership of several organizations, including non-governmental organizations whose activities are mostly focused on the Muslim segment, emerged as the first political party in this sense. Albanians emerged with 6 political movements between 1991 and 2014. At first, their discourse was based on coming closer with prominent intellectuals and NGOs known for their religious proximity. It

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1   See Ohrid Framework Agreement signed in 2001

was on the basis of opposition to the Democratic Integration Union (Bashkimi Democratic Per Integrim-BDI), which was the strongest party of the Albanians, especially between 2001-2014. As a continuation of this critical attitude, the BESA Movement used a political discourse that prioritized human rights, the rule of law, economic development without regional and national discrimination, social state, freedom, equality, and the fight against bribery. This movement basically tried to determine its ideological framework around three concepts: locality, autonomy and authenticity. While the BESA Movement gave importance to the representation of the Muslim identity in the political arena, although it was not overtly, it also tried to produce a different interpretation by articulating the nationalist discourse, which had an indisputable dominance especially among the Albanian political elites. On the issue of integration with the West, another issue on which Albanian political elites are in consensus, this movement followed a similar line to other parties. Therefore, the issue of NATO and EU membership was at the center of BESA's political discourse and actions.

In the 2016 and 2020 parliamentary elections, as well as in the 2017 and 2021 local elections, this movement (BESA and the Alternativa Party, which partially followed a similar political line when this party split in 2018) did not receive the support it expected from people. Although the 2016 and 2017 election results were especially high expectations, the division of the movement into two caused great disappointment in the Albanian religious community.

Modern Power and Muslims

For a century and a half, Muslims in different parts of the world have tried to develop a vision based on concepts such as politics, society, individual, equality and justice that will revive themselves in the triangle of modern state, ideologies and democracy. Due to factors such as history, geography, culture, sect, and school, they produced notably different ideas from each other. One of the main points of these holistic, reactive, traditionalist, Westernist or revival-based conceptions is that they accept the modern state and power as given. According to this approach, only when the modern power is seized, the realization of their vision is possible through the implementation of appropriate policies. However, the modern state was a bureaucratic device that could transform millions of people and communities consisting of many identities and groups into a nation and political community within the borders it sanctified and designated as homeland, an infrastructural device that could overlap the interests of individuals with its own interests, and a bureaucratic device that could penetrate the whole society for the first time with its authority power. This state form, which produced a very different structure and political entity from the state of the pre-modern period, needed ideologies more than all layers of society to produce its own autonomous power. The ideologies produced or all the ideas developed by the Muslims could not escape from being a "co-variable" in

the self-reproduction processes of the modern state. The decisiveness of religion before the modern period left its place to the instrumentalization of religion or its integration with official values in the modern period and afterwards. Muslim political thought, backed by the ancient tradition of politics in the modern era, has still not confronted modern politics and the basic institutions of the modern era without overcoming the traumas of defeat and colonialism. In the grip of these great depressions, Muslim politicians and intellectuals believed that seizing power alone would be the solution, without being able to adequately define and read the modern state and power.

It is possible to read the adventure of Muslim political thought in the Balkans and, in North Macedonia -even if it is a small-scale example- through the general demise of the Islamic world today. As a result of the systematic pressures of the official powers established after 1918, Muslims were kept away from the political arena for nearly a century. On the other hand, Albanians and Turks, representing the Muslims in North Macedonia, were able to carry out their struggle with the official powers on the level of nationalism and conservatism. Since the Muslim identity was constructed as the other by Serbs, Macedonians, Bulgarians, Greeks and Croats, Muslim elements waged their struggle for existence mostly in the ethnic, linguistic and cultural fields. This forced the Muslim identity, which fell into a minority politically, socially and ideologically in the 20th century, to become a nation. These conditions have largely

> *In the process of the religious Albanian political elite's participation in the political scene, the visibility of religion in the public sphere was fed as little as possible by only rare references to religious values and the issues of Islamist political thought such as society, state, individual, economy and culture.*

pushed religious identity out of national identity.

Understanding the identity construction processes of the Bosnians and Albanians, the two most populated Muslim elements in the Balkans -although they have their own differences between them-, will contribute to the correct reading of the political adventure of the Muslims in the region in the 20th century. Bosnians, especially after 1990, made a decisive choice for the development and deepening of Bosnian Muslim thought by making religious identity a part of their national identity as a necessity to live together with Orthodox Serbs and Catholic Croats.

However, at this point, Albanians also paid attention to the distance with religious identity by adding ethnicity and language elements to the center of the Bosnians differentiated national identity. In particular, the Tirana-based secular nationalist Albanian intellectuals positioning the East, Is-

lam, Ottoman and being Turkish as the opposite of modernization and Western values in the rebuilding process of Albanian identity, and the imagination of us and the other in this way in the construction of the nation prevented any political community that references religious or Islamic values from finding ground.

Religious Albanians and Politics after 2015

Although the wind of Aliya Izetbegovic's Democratic Action Party (Stranka Demokratske Akcije-SDA) after 1990 created enthusiasm and participation in the party among religious Albanians, the disintegration of Yugoslavia made it impossible to transfer and reproduce the extraordinary conditions of the Bosnian and Kosovo wars to the region. After 2000, the found-

ing parties such as BDI, which settled in the center, proceeded along national and secular lines and conducted the negotiation process with the official powers for the integration of the Albanian national identity with the system. This relationship, which has had its ups and downs for 20 years, has roughly witnessed the struggle between ethnic nationalism and social democracy perspectives that emphasize common culture and citizenship. At the end of 2015, NGOs, which are known for carrying out activities mostly aimed at Muslims in the society, established a political party by developing an oppositional discourse to the system, which has been cracking over the negativities of the 15-year-old official order. Although the Albanian ruling party in the country claims that it follows the line of both conservatism and social democracy, the BESA Movement, which puts its

Photograph 1. Bilal Kasami, Chairman of the BESA Movement, is issuing a press release.

criticisms on fundamental issues such as corruption, lawlessness, inequality with income distribution, and the failure to produce democratic pluralism, stated that it adopts the principles of locality, autonomy and originality. In foreign policy, it has clearly revealed that it aims to integrate with the EU and NATO within the Western system.

The BESA Movement saw the population, who was religious in the political sphere, caring about traditional Albanian values, and newly migrated to rural and urban areas, as its vote base. Expressing its respect for Islamic values, this movement, on the one hand, was afraid of nationalist and anti-Islamic elites and refrained from being associated with the acquis of Islamist thought produced since the 19th century.

As a result of this short experience of 7 years between the years 2015-2022, the claim of the BESA Movement, together with its uneasiness, faced significant challenges. When the intra-party conflicts were added to this, there was an inevitable disintegration in the movement. Thus, the movement, which was still in its infancy, split into two only 4 years after its establishment, creating the Alternativa Party. This separation, which can also be defined as the Skopje-Tenavo conflict, revealed that there was not enough consensus on the values, management, future perspective and threats at the establishment stage. Likewise, in these 7 years, both parties could not develop discourses and policies that would go beyond Albanian conserva-

tism, national secularism and regionalism around the cult of personality, allegiances and dependencies, and interests. For this reason, they succumbed to the above-mentioned three main axes/trends/ideologies, and in the medium term they had to take part in the power of the order they had criticized.

In the process of the religious Albanian political elite's participation in the political scene, the visibility of religion in the public sphere was fed as little as possible by only rare references to religious values and the issues of Islamist political thought such as society, state, individual, economy and culture. This revealed the reservations of Bosnian Muslims in both the Islamic world, the East, and the Balkans about being associated with the Islamic political thought they produced. Bosnian politics along the lines of Islamic countries and Alija Izetbegović were in a position strongly marginalized by the Albanian political elite. However, this situation did not receive a response in the majority of the North Macedonian Albanian community. It was also revealed that the Albanian religious elite did not sufficiently focus on discussions such as political authority, state, society and individual relations, duties and responsibilities of power, public interest, relations with the other, rights, responsibilities and freedoms produced by Islam and political thought. As a result, Albanian Muslims of North Macedonia moved away from their aims of influencing central politics or seizing power in the short term, and their claims were badly damaged.

Community, Political Society, Modern Power and its Consequences

In the 20th century, the Muslims of the Balkans, and especially of North Macedonia, lost their intellectual and trained human resources due to immigration, and remained away from the practice of organizing in the public sphere for 50 years. Because of their distance from public life, the practice of understanding the most basic institutions of modern life such as civil and political society, community and civil society, ancient power and modern power, ideology and religious values, bureaucracy, modern education, institutions, market, economy-politics could not develop. The late modernity after 1990 or the process of not being able to make sense of the existing structure naturally produced structures that were incomplete, hybrid and far from integrity. While civil society was an important ground for reorganization, clusters developed through NGOs, interactions with the Islamic world, relations with the political society, and the projections of modern ideologies produced many sub-identities. It has been seen that the crystallized Muslim or Albanian religious identity has still not been able to create intellectual, economic and social power areas that could transform into political power. In addition to the limitations created by this de facto situation, the problems of interpretation and reinterpretation of the modern ideologies, mo-

dern state and power of Muslims, which are not unique to Balkan Muslims, can be added to all processes that have been experienced in the relationship of Albanian religious identity with politics since 2016.

As a result of nearly a century of oppression, the values, hierarchy, leader cult, ability to manage interests, inclusiveness and relationship with the other of Muslim structures, which were organized in a more similar way to communities, turned into a political community, and weaknesses and deficiencies emerged. The trespassing of civil society organizations into political spheres has destroyed their traditional structures from within. These conditions did not allow the BESA/Alternativa Movement, which started in 2015, to succeed in the political scene with a new claim, even in a small country like North Macedonia. It is clear that Albanian religious identity needs a healthier intellectual ground, strong institutions, nourishment from Islamic political thought taking into account regional dynamics, inclusiveness and a political model that will give confidence to the society in order to transform into a political community, to produce political values, and to create an organizational and administrative culture. It does not seem possible to expect it to overcome the trap of nationalism, conservatism and regionalism without producing it.

Ongoing Chaos on the Streets of Iran

Serhan Afacan | Dr., Marmara University Middle East and Islamic Countries Studies Institute, Middle East Political History and International Relations Department

The protests that started after Mahsa Amini, who came to Tehran to visit her relatives from Chios town of Iran's Kurdistan province, died on September 16 after she was detained by the moral police (The Guidance Patrol), have entered their fourth month. As in many similar incidents in the country, the relevant authorities, who were inconvinving in the information they shared with the public, could not bring up any solid information eastablishing that Emini's death was not caused by torture. The delayed information and images were not found convincing by the angry masses, and the arrow had already left the bow. While the demonstrations held in Chios, in other parts of the province and in different parts of the country were expected to subside within a week or two, on the contrary, the tensions increased. Subsequently, the country came under the influence of events in which fierce clashes took place between the demonstrators and the security forces. Although the total number of deaths from the civilian population and security forces is estimated as 378, unfortunately, the situation will exacerbate if the events continue. While a limited part of the society personally participates in the demonstrations in Iran, another part

supports them through social media. Finally, the fact that the Iranian national team players did not sing their country's national anthem during the national ceremony to support the events in their country in the World Cup finals held in Qatar, has once again revealed the widespread discomfort felt by the attitude of the Iranian State. In short, the distance between the state and certain segments of the society in Iran continues to widen.

Revolutionary Guide Ali Khamenei, who did not feel the need to make a statement at the initial stages of the events and then glossed over the issue by associating it with foreign powers, lastly in his statement on Saturday, November 19, stated that the "mess" was too weak to harm the regime. Iran is a country where large mass demonstrations take place from time to time, based on different reasons. As a matter of fact, these recent events were compared with the massive protests recorded as the Green Movement in the spring of 2009 as a result of the anger of Jewish supporters when it was announced that the then conservative President Mahmoud Ahmadinejad had won a crushing election victory over his powerful reformist rival, Mir Hussein Mousavi. A similar comparison of the

Therefore, it is obvious that what happened is not related to the fate of the deceased Amini or just the issue of compulsory veiling. Moreover, the only issue in 2009 was not the fact that Mousavi could not be elected. The protests in 2017 and 2019 had much more structural reasons that can be divided under two headings, economic and political.

events was made regarding the protests that were staged in the last days of 2017 by depositors who lost their money in financial institutions, and the demonstrations that took place after the price hikes in gasoline in the last spring of 2019. These analogies can help explain what happened to a certain extent. As a matter of fact, in each of the events mentioned, the complaints of the demonstrators quickly went beyond the existing issue and became much more comprehensive. Of course, social events of this magnitude can be seen in different countries from time to time. This issue is also voiced by the Iranian authorities from time to time. In fact, as in these last protests, Iranian officials, especially Khamenei, kept the violence out and considered the public's protest as a sign of Iranian democracy. When we look at the issue from a more structural point of view, it is seen that the demonstrations that have been taking place in Iran for two months have once again revealed two important issues.

Politics Cannot Produce Solution

The astonishment mixed with anger experienced by the Iranian authorities after the start of the protests is based on an illusion. It is quite surprising that a social event of this magnitude broke out over the obligatory veiling practice, which for many years, especially after Mohammed Khatami came to power in 1997, became quite flexible. Although it is a potential area of tension for the state to decide on women's clothing in any way, it should not be overlooked that, in general, women's rights and their participation in social life have made great strides under the rule of the Islamic Republic of Iran compared to the Pahlavi period. It is possible to see the results of this in the fields of education, employment and political participation to a certain extent. Therefore, it is obvious that what happened is not related to the fate of the deceased Amini or just the issue of compulsory veiling. Moreover, the only issue in 2009 was not the fact that Mousavi could not be elected. The protests in 2017 and 2019 had much more structural reasons that can be divided under two headings, economic and political.

Iran's economy has been in trouble for a long time, and successive governments have not been able to provide the necessary employment to the relatively young population of 85 million. The ineffective use of the country's resources plays a role in this, as well as the sanctions imposed on Iran by Western states, especially the USA. One of the factors behind all the protests

in recent years, without exception, was the lack of livelihood. It was also a negative economic development that the demonstrations came at a time when indirect negotiations were in place with Iran to return to the Joint Comprehensive Plan of Action agreement, which was signed in July 2015 but Donald Trump withdrew from in 2018. Iran, which hopes to reactivate the agreement with the return of the USA, primarily has economic expectations from these negotiations. However, economic developments alone are not enough to explain the protests in Iran. The issue also has a political dimension.

Ali Khamenei is a name known for his remarkable evaluations in times of crisis. These evaluations mostly contain generalizations with the duality of "us and the enemy". The below mentioned speech by Khamenei is one of the examples of this:

> "The main issue of hegemony with the Islamic Republic is that this regime will progress and become visible in the world, thus rendering the liberal democracy logic of the West invalid. […] Some inside the country, based on Western propaganda, say that there is no freedom and democracy in the Islamic regime. However, the fact that they say these words is a sign of freedom in itself, and the coming to power of governments that are not similar to each other in terms of political thought are signs of the people's right to vote and the regime's being populist. […] One of the main signs of loving Iran is

to create hope. Therefore, those who spread hopelessness and despair are enemies of Iran and cannot claim to love Iran. Do not allow people who are enemies of Iran to inject despair in the name of protecting national interests. Writers, poets, scientists and all influential people should give hope and highlight signs of progress and hope in the country."[1]

These ideological discourses mean nothing to a rapidly growing segment of Iranian society. On the other hand, there is no polyphony in Iran that will bring the different political demands of the society to the political stage. This is the reason why the incidents are more common in regions where ethnic and religious minorities live. Political movements in the country are insufficient in responding to the individual and cultural rights quests of the society. Moreover, the conservative-reformist equation in the country is no longer sufficient to overcome this blockage. As a matter of fact, although Hasan Rouhani, who was the president between 2013 and 2021, has mentioned these problems many times, did not succeed in taking a significant step towards their solution. Therefore, there is no "diversity" in the sense that Khamenei envisions, just as there is no political majority in Iran that will satisfy large sections of society. As a result of this and because the candidates placed before them were indistinguishable from each other, Iranian voters did not show interest in the presidential elections held

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1   See for more detailed information: https://bit.ly/3YRqA0K

Therefore, there is no "diversity" in the sense that Khamenei envisions, just as there is no political majority in Iran that will satisfy large sections of society.

in June 2021, and the turnout remained at 48.48%. In an environment where political demands are not voiced in a meaningful way, let alone being met, anger spills over into the streets in Iran. Streets are always places where extremes can be seen. If the field of legitimate politics in Iran continues to narrow in this way, those who govern Iran will continue to face extremism after these events are suppressed. However, in addition to the political dimension of the issue, there is another fact revealed by the protests that will be discussed more in the coming period: "Conflict within the system".

Who is Dominant in Iran?

As in the history of modern Turkey, modernization and central state authority have been parallel processes in Iran. In the case of Iran, this is a process in which the influence in the hands of tribes, overlords, ulama and even regional foreign states is seized by the centralized state, often by force. Aside from how much this process "removed" the centrifugal elements, the sharing of centralized power has been a problem in itself. This problem, which caused military coups in our country, followed Iran throughout the 20th century. Some of the parts of this process are: The

Constitutional Revolution in 1906, Reza Khan's seizure of power by a military coup in 1921, the establishment of the Pahlavi Dynasty in 1925 by abolishing the Qajar Dynasty, the British and Russians forced to abdicate in favor of his son Mohammed Reza in 1941, Mohammed Mohammad Mossadegh, who became prime minister in 1951 during the Reza period, overthrown by a military coup led by the United States and Britain in 1953, and finally Mohammad Reza Shah overthrown by revolution in 1979. The struggle for power has always been fierce in Iran, which is in a very important geopolitical region and a country with rich natural resources. The Islamic Republic of Iran, which was established after the revolution, has also witnessed a power struggle since its establishment. It was relatively easy to liquidate organizations that played an active role in the development of the revolution and personalities such as Mehdi Bazargan, who was appointed as the prime minister of the interim government by Ayatollah Khomeini as soon as he returned to the country, and the first President of the country, Ebulhasan Benisadr, by presenting them as anti-revolutionary in the atmosphere of revolution. In the following period, especially after Khomeini's death in 1989, the hardened power struggle evolved in favor of the current status quo thanks to the strategic steps of his successor, Khamenei. However, Khamenei is quite old now, and scenarios regarding the post-Khamenei in Iran have been voicing for a long time. Although a radical change in the politics of the country will not be possible after Khamenei, it can be

said that the day will rise for groups that want more political and economic power. This grouping has a great impact on what has been going on in Iran for a while. The possibility of provoking Iranian politics and streets in the coming period should not be ignored by groups that want to give the appearance of the country being unmanageable more clearly. As a matter of fact, Iranian Interior Minister Ahmed Vahidi, in his statement on Monday, November 21, argued that the "enemy" is trying to create instability and insecurity in Iran with the hybrid warfare method and added: "The independence, security and national interest and stability of the country are clearly in the face of the obvious conspiracies of political groups and personalities. It requires him to take a position." Despite this, it is seen that not all groups and individuals have a clear stance. Many recent developments and different attitudes towards the current protests are related to different accounts of Iran after Khamenei. After Khomeini, the presence of prominent personalities, notably Hashemi Rafsanjani, made the transition period relatively easy. It is very difficult to talk about the existence of such names at present. Although the administrative skills of President İbrahim Reisi are important, it should be noted that the main determining factor will be the Revolutionary Guards Corps.

Comments made by Sociologist Ibrahim Fayyaz from Tehran University in an interview about the protests that started after Mahsa Amini's death, after evaluating the sociological reasons behind the events, contain accurate predictions about the future of Iran:

> "In any case, either we will build the future or the future will build us. Building the future requires knowledge, insight and ideas. Unfortunately, we do not use the information and opinion available on the internet, and the essence of the idea is not read. Unfortunately, we are moving hard towards the future. If we build the future ourselves, we build it with calm and confidence. If the future builds us, there is no doubt that it will build it with hardness and injury."[1]

What can be added to these comments is that there is no single vision for the future Iran. The protests, which started with the death of Mahsa Amini, showed that the social segment, which was disturbed by the policies of the Islamic Republic, was growing in all aspects, and gave strong impressions that there were different views about the future system. Even after these demonstrations are suppressed, the ground beneath the disturbances will not disappear. The real issue is whether the administrators of the Islamic Republic of Iran can evaluate this ground correctly. Due to the inadequate policies put forward in this regard, the streets of Iran are in chaos. If more successful policies are not implemented, "the future will build Iran". It would not be an exaggeration to say that the protests are an important break in this sense.

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1   See for the full article: https://bit.ly/3jwY7NT

Featured Activities

Historical Trajectory of the Protest Movement in Iran

D: 18.10.2022   L: English   C: Saudi Arabia   T: Analysis

In the analysis article published by RASANAH International Iranian Studies Institute, the ongoing protest movements in Iran from 1999 until the death of Mahsa Emini are evaluated.

https://rasanah-iiis.org/english/monitoring-and-translation/reports/historical-trajectory-of-the-protest-movement-in-iran/

Iranian Protests: Confrontation Methods

D: 03.10.2022   L: English   C: Iran   T: Opinion

In the analysis article published by the RASANAH International Institute of Iranian Studies, the reasons for the public protests that took place after the death of Mahsa Emini were examined.The main cause of the current protests is women's rights and expressing popular condemnation over the mistreatment women face in Iran. Women's issues have become the main driver for public discontent against the ruling system.

https://rasanah-iiis.org/english/monitoring-and-translation/reports/iranian-protests-confrontation-methods/

Islamophobia and Racism in Germany between 2001-2022

Müberra Öztürk | Postgraduate student, Sakaraya University

Islamophobia is used to express the problem area consisting of oppression and violence mechanisms such as enmity towards Islam, restrictions on the rights and freedoms of Muslims, and exposure to pressure that will prevent them from living their religion and beliefs (Aslan, Kayacı, & Ünal, 2016, p. 452). The word "Islamophobia" first appeared in an article by Edward Said in 1985. After the report published by Runnymede Trust in 1997, Islamophobia started to be used widely. The fact that the report attracted attention in the academic field led to the emergence of the Islamophobia literature (Bodur, 2017, p. 73-76).

Although Muslims have lived in many countries such as China, India and Russia for years, hostility to Islam has not been systematized as in the Western world. Islamophobia, which is accepted as a continuation of "xenophobia", expresses prejudice or opposition to Islam, those who practice Islam and Islamic elements and consists of four stages: "prejudices", "discrimination and opposition", "exclusion" and "violence" (Buyer, 2019, p. 411). Islamophobia has become a globalized concept today. It affects the relationship between Muslims and non-Muslim communities not only in America and Western countries, but also in Eastern countries such as India and China. The powers that dominate the world have been in search of an other and an enemy for themselves in different centuries. For the West, which concentrated on communism after the First World War, Islam and Muslims became targets after the Cold War period. This situation has been expressed by experts as the ideology of the 21st century (Çetin, 2020). On the basis of this lays the fact that the religion of Islam is not fully understood or that people do not want to try to understand the religion of Islam. Incomplete or incorrect information misleads people. As a result of this misconception, there is a fear towards Islam and Muslims. This fear, over time, turns into negative attitudes and behaviors towards Muslims, hence Islamophobia. It is a reflection of Islamophobia in daily life that a Muslim medical student in Germany had trouble in getting accepted to internship programs she applied for because she wore a headscarf. (+90, YouTube Channel 2019; Aslan et al., 2016, p. 453).

The Emergence of Islamophobia in Germany

After the attack on the twin towers on September 11, 2001, the Muslim world has increasingly become the target of the West.

By 2021, there was a 28.65% decrease in Islamophobic incidents in Germany. The restriction of social environments with the Covid-19 epidemic was one cause of this decrease. 80.33% of the recorded 732 Islamophobic crimes were related to the far right.

Discrimination against Muslims in many areas began and distrust emerged. Beyond that, this situation, which has now turned into hatred, has moved towards violence and continues to increase everyday.

Germany ranks first among the countries receiving labor migration. Muslims and Turks, who went to Germany as workers since 1960, had an important place among the foreign population in Germany. It was never thought that the Muslims who came to Germany as workers would be permanent in the country. Immigrants, who were thought to return to their countries after their work was completed instead continued to stay at the same place hence turned into a more visible problem for the locals that was previously ignored. The thought that they would return after earning the money they needed and that were key reasins that Muslim workers did not attract attention at first. Muslims either used their own rooms for worship or prayed in the *masjids* opened by their employers in the places where they worked. Germany,

which stopped hiring workers with the Oil Crisis in 1973, increased the attention towards Muslims when they saw that the workers in their country did not return and took their families with them.

The experience of living together between Germans and Muslims turned into Muslim racism after 2001. In Germany, places of worship, religious clothes and symbols were not seen as a problem. On the other hand, Muslims had difficulty in practising their beliefs. In the public opinion poll, nearly half of the German population stated that there are too many Muslims in the country. More than half of them stated that they do not like Muslims and want their lives to be severely restricted. In a study conducted in Berlin, 79% of Muslims said that they were subjected to religious hatred at least once in 2009 and that they had difficulty in going to work while wearing clothes prescribed by Islam (Özyürek, 2005, p. 32).

Islamophobic Attitudes and Behaviors in Germany

Although the existence of Islamophobia is quite an old phenomenon, it has been on the rise in the West and Germany in recent years. Terrorist attacks in the Middle East and Europe are among the reasons for this increase. According to a report published in 2015, more than half of Germans stated that Islam is not a suitable religion for Germany and that Muslims are a threat to Germany. Splashing pig blood or leaving pig carcasses in mosques, drawing crosses in Muslim houses and mosques, attacking women wearing headscarves, and sharing

hateful articles on social media are some of the attacks (Almalı, 2018, pp. 137-138). In Germany, in the first half of 2019, there was an average of one Islamophobic attack per day. In January-March, 132 crimes against Muslim places of worship were documented. In the first period of the attacks, it was limited to putting pig heads at mosques and drawing swastikas, but in some recent incidents bullets have been dropped too. In 2018, the number of attacks on Muslims reached 824 in which 33 of them were injured (Karadağ, 2019).

By 2021, there was a 28.65% decrease in Islamophobic incidents in Germany. The restriction of social environments with the Covid-19 epidemic was one cause of this decrease. 80.33% of the recorded 732 Islamophobic crimes are related to the far right. In addition to the documented attacks on mosques and Muslims in particular, there are also undocumented attacks. PEGIDA (Patriotische Europäer Gegen Islamisierung Des Abendlandes), an Islamophobic organization, organized 4 rallies in 2021 on Islam and xenophobia (Leopold Weiss Institute, 2022, p. 266). During the Covid-19 epidemic, Islamophobic expressions spread over the internet in many European countries emerged as a significant problem (Güdül & Bayar, 2022, p. 1996). In the first 6 months of 2022, 152 Islamophobic crimes were recorded. In addition, some of those who were attacked did not file official complaints because of the fear of being detailned upon reporting. Islamophobic behavior towards women who wear headscarves has increased considerably (Karadağ, 2022).

Islamophobia in Politics

Worker migration that started in the 1960s was tried to be stopped after the unemployment caused by the oil crisis in 1973, but the move not successful. Labor migration through family reunification continued to increase. In this process, the demand for racist and far-right parties has increased. The common enemy of the far-right parties of countries are foreign workers in the labour force, who are seen as the cause of unemployment and socio-economic problems. All these political discourses hold foreigners accountable for increasing unemployment hence demand their return to their countries. Over time, foreigners, whom they saw as scapegoats, were replaced by hostility towards Islam and Muslims. The importance and status of such far-right leaders is increasing day by day (Soytürk, 2018, pp. 1442-1443).

Under the name of the fight against terrorism, Europe actually reproduces the conditions that feed terrorism because using Islam and terrorism side by side means feeding those who commit terrorist acts under the name of Islam by exploiting Islam ideologically. The politicians' portrayal of radicalization as if it were only a Muslim phenomenon is an example of the ideological blindness in question. This attitude causes Muslims to be further discriminated against and excluded from society.

According to the results of the survey conducted by Stern Magazine in Germany, 49% of the German people wanted foreigners living in Germany who are not citizens of the European Union, not to be

> *The politicians' portrayal of radicalization as if it were only a Muslim phenomenon is an example of the ideological blindness in question. This attitude causes Muslims to be further discriminated against and excluded from society.*

given the right to vote in local elections. A portion of 47% is in favor of giving the right to vote. Greens Party, Left Party and Social Democrat Party voters constitute the majority of those who want the right to vote for citizens of other countries (Türkan, 2015, pp. 101-102). German Federal Member Sigmar Gabriel said that those who wanted to recite the Qur'an were in the wrong country when he was the Chairman of the German Social Democratic Party. According to him, the most important thing is the constitution that everyone has to obey (Yücel, 2012, p. 159).

After the far-right parties in Germany achieved success with their racist, islamophobic and anti-immigrant rhetoric, they shaped anti-Muslim policies in line with the expectations of the people who had elected them. After 2001, as a result of events generally shaped around terrorism, the acceptance of Muslims into German citizenship decreased at a high rate. After the attacks that took place in London in 2004, Christian Wulff, President of the German Christian Democratic Union Par-

ty, suggested that there may be attacks similar to these attacks and that cameras should be installed in mosques. The control and discriminatory behavior applied to this extent in Germany was not even implemented in England after the London attack (Esposito & Kalın, 2015, pp. 78-109).

An Islamophobic Organization in Germany: PEGIDA

When Islamophobic institutions, establishments and associations are mentioned, PEGIDA comes to mind as the first not only in Germany but also in Europe. The German political movement (Patriotische Europäer Gegen Islamisierung Des Abendlandes) stands for "Patriotic Europeans Against the Islamization of the West" and was founded on October 20, 2014 by Lutz Bachmann, owner of a public relations agency. Its purpose is to prevent the Islamization of the West. They organized many marches and gained thousands of supporters (Alkan, 2015, pp. 283-284).

While PEGIDA argues that Germany is becoming more and more Islamized, and quotes the Muslim population in Saxony as reference yet even in this region where the Muslim participation is highest has not crossed 0.1% (Alkan, 2015, p. 285). They attracted attention for the first time with their demonstration in 2014. According to the data, 25,000 people participate in their activities in Dresden on a weekly basis. They exacerbate Islamophobia by presenting Muslims as enemy and danger (Ağçoban, 2016, p. 155-156).
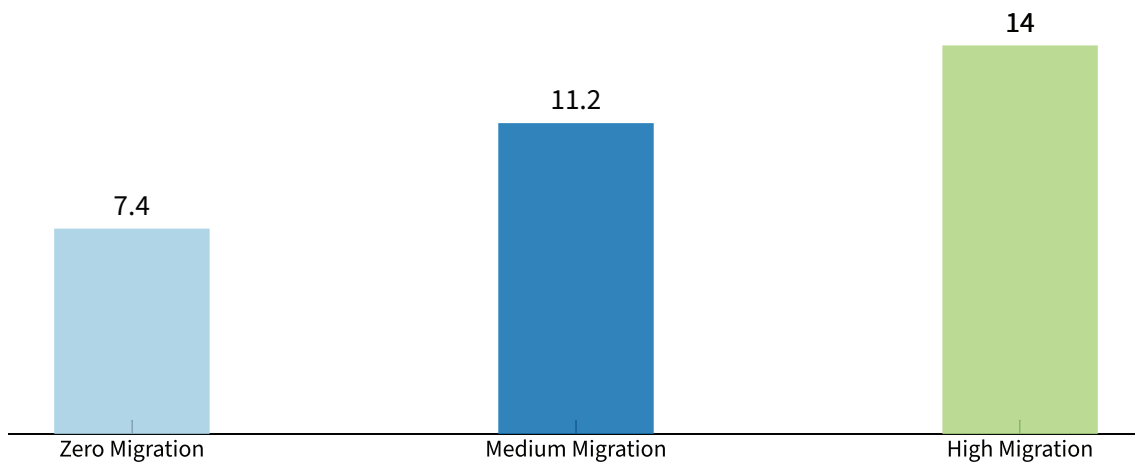
Figure 1. Muslim population to Europe by 2050 (%)
Source: Pew Research Center

According to the Pew Research Center on the Islamization of Europe, there are three possibilities for the Islamization of Europe by 2050. First of all, if there is no immigration to Europe until 2050, if there are no asylum seekers or immigrants, the proportion of Muslims who will live in Europe will be 7.4%. According to the second possibility, the Muslim rate in Europe will be 11.2% in case of normal immigration. The third possibility is that in case of high immigration, the proportion of Muslims who will live in Europe in 2050 will be 14% (Pew Research Center, 2017). The report shows that even though there is a high rate of immigration to Europe, the discourse of Islamization of the European population can be scientifically refuted.

Conclusion

It is understood that Islamophobia is racial discrimination that includes all kinds of prejudices and stereotypes against Islam and Muslims. Exclusion from social life, humiliation and discrimination as well as physical and verbal violence against Muslims are the results of Islamophobia activities.

The situation of marginalizing Islam and Muslims, which existed before the September 11 attacks, continued to increase after this date. This situation paved the way for Islam to be perceived as a threat and to turn into a religion to be feared. In European countries, the last point reached in the issue of anti-Islamism manifests itself in the form of an uprising of the society. The PEGIDA movement, which started in Germany and then spread to other European countries, is a concrete example of

Photograph 1. PEGIDA Movement March

this situation. In Germany, discrimination against Muslims in the context of xenophobia is obvious. However, failure to take the necessary measures in this regard or the inadequacy of the measures cause the problem to continue to get stronger.

Especially in 2020 and later, with the effect of the Covid-19 epidemic, there has been an increase in online hate crimes against Islam, apart from social areas. The use of headscarves and women symbols in the news as catalysts to the spread of the coronavirus reflects the understanding that Muslims and immigrants have caused the spread of the epidemic. Nowadays, when the media and social media have become the most important communication network, it is very important to control the publications and material that deliberately create a negative image of Islam and Muslims.

The perception of Islam should be evaluated within the framework of the rule of law. Freedom of thought, expression, belief and worship is under the guarantee of the law and an independent judiciary. Associations, foundations and organizations in Muslim countries, Europe and therefore Germany have the opportunity to turn the current trend into a positive direction with the opportunities provided by non-governmental organizations against negative perceptions about the religion of Islam. Mutual understanding and support on Islamophobia is necessary and is the only solution to this problem.

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Featured Activities

European Islamophobia Report: The Latest Findings

D: 21.09. 2022   L: English   C: United Kingdom   T: Conference

Farid Hafez and Enes Bayraklı, the makers of the "European Islamophobia Report" series, attended as speakers to the conference organized by the Cordoba Foundation The findings of the 2022 report were discussed at the conference.

http://thecordobafoundation.com/events/european-islamophobia-report/

End Gendered Islamophobia in Europe

D: 21.09.2022   L: English   C: Belgium   T: Opinion

The European Forum of Muslim Women (EFOMW), call for an intersectional approach to combating the specific forms of Islamophobia that impact Muslim women in Europe. They also call on Europe-wide civil society organisations, who work on human rights and discrimination on combating gendered Islamophobia.

https://efomw.eu/2022/09/21/end-gendered-islamophobia-in-europe/

Interview with Prevent Watch Director Dr. Layla Aitlhadj on UK's Prevent Strategy

Interviewer: Muhammed Hüseyin Ergören

What is the "prevent strategy" and what does it aim for?

The aim of Prevent on paper is to prevent people from being drawn vulnerable into terrorism which is a noble mission. Nobody can say don't stop people from being drawn into terrorism if you can stop something before that would be better than taking action afterward. That's what the objective is on paper but Prevent is one of the four parts of the UK's counterterrorism strategy. There is a counterterrorism strategy called "contest" and it has three parts that a bit more tangible and prevent is the fourth part which is the idea that you can stop someone before they've committed the act or before even they thought of committing the act. You wouldn't even know but I can say to you in 10 years or 20 years based on what you think, I believe right now you are at risk of becoming a terrorist in the future. That's the idea that Prevent is based on.

What are the roots of Prevent and when did they decide to implement this policy?

It came about in 2003 but they didn't implement it until after the 7/7 bombings, so it was in 2006. In 2006 they ruled out as a policy it wasn't mandatory, and it wasn't statutory to report people to prevent until 2015. Before 2015, it was a policy to give funding to mosques to community centers and encourage people to look out for people who might be vulnerable to radicalization.

Is Prevent aimed at integrating people into the society?

Initially, when the Labour government was in power in 2006, it tried to kind of put it under the banner of cohesion and integration, so they muddled up the language. Maybe, they also muddled up a bit in practice. However, it was not just about integration. It was about people who are different. The idea of British values is very problematic. Forget the insult that they call British values. Everyone has these values of democracy and etcetera but this is problematic because it means that even someone like me who is born here and has a British passport can never really be British. Because my ancestors, my parents,

Certain forms of expression are not allowed when it comes to Prevent. Today's perfect example here you can go to the Ukraine rally, but you can't go to the Palestine rally.

and my grandparents, were not British. It's almost like I have to learn how to be British via the school system or at work. I have always been looked as "you think of it differently, you believe in Islam, you believe in this, you believe in that". Does that coincide with what we should believe as British? But somebody whose parents, grandparents, and greatgrandparents were born here as white English people will never be asked if they have British values. They just assumed that they are British.

What kind of methods does the government use to implement Prevent in schools or workplaces?

They roll out training. As of 2015, all public sector workers who have interacted with the public, teachers, doctors, nurses, and opticians, are mandated, and they have a legal duty to report. To help them with their legal duty, they are given training on how to spot signs of radicalization. A few slides, and onehour training, they will deliver it to them and they'll say these signs are reasons why you might be concerned. What are the signs? Signs that change in behavior or mood or transitional phase. What's a transitional phase? If somebody could change religion or wants to belong

to a group. Every teenager wants to belong to a group. All of these signs are potential signs of radicalization. For example, if you are going to a Palestinian protest or rally, this could be a "sign of radicalization". These are normal things in a democracy which for me is a British value. These people (public sector workers) are not experts in terrorism and counterterrorism, these are normal people. What do normal people see every day in the media? They see that Muslims are terrorists etc. That is why this policy is inherently Islamophobic. Teachers by the way, 3/4 of teachers are white and mainly female and this is the demographic that you're teaching.

There are too many Muslim workers in NHS etc. They are in the same situation as well, isn't it?

Yes, they are also in this situation but firstly as a Muslim who will be implementing this. They say it is my job and also they will be even more afraid if they don't implement it. Because they will be seen as somehow sympathetic. They are almost more paranoid if they don't implement it. But even though there are many BME (Black and Minority Ethnic network) in the NHS, the workforce you are looking for is the predominantly white majorityfemale staff that you are dealing with. Not to say that inherently racist but culturally, and religiously there is a barrier. If you get up and say I need to pray, that is strange to them it's extraordinary. If you go on holiday and you come back and you wear hijab, they would say that's why are you wearing that. If you say I am going to go and marry someone at my parent arranged that's very

Photograph 1. Presentation of the "The People's Review of Prevent" Report

strange to them. These things are alien and they would naturally be more suspicious about it. I think that maybe you are in a more vulnerable position.

Can you tell me what's your aim in publishing "People's Review of Prevent"?

I work for "Prevent Watch". In 2015, when they said they were going to make Prevent a legal duty, Prevent Watch, an NGO, was set up by the community as a way to record and document the Prevent referrals. Because we knew there would be an increase in cases after it became a statutory duty. We've already heard of present referrals before that were very discriminatory, but we knew it would go up. So Prevent Watch was set up just to do that. When the government announced in 2019 that they

were going to do an independent review of Prevent, we said okay great.

Basically, the government has been under a lot of pressure because of Prevent for more than 10 years. People have raised concerns, not just Muslims but big human rights organizations like Amnesty, MPs, and even UN special rapporteurs. That is why the government said okay we are going to do something about it. If you have concerns, we are going to look at your concerns. So, they said they are going to do this review in 2019. Ben Wallace who was then Home Office Security Minister announced a review. He said it is long overdue they do a review and he specifically said that this is a time for the critics of Prevent to put evidence forward instead of distortion and

Prevent was designed for Muslims. In fact, after 9/11 and 7/7, their policy documents for "Prevent" set preventing Muslim extremism strategy. This is all about Muslims. They extended it to far-right extremism in 2011 because there was a lot of criticism about Prevent being discriminatory and profiling Muslims.

spin. So, we thought it is great and we will bring evidence. In Prevent Watch we have nearly 600 cases, so we have the biggest resource of Prevent cases documented with evidence. Documents such as teachers who made referrals and doctors who have made referrals to Prevent so we thought we are sitting on this evidence. We have to publish it. This is where the idea of putting together our own review came forward. Then the person who is going to be the independent reviewer was Lord Carlile. Lord Carlile was involved in Prevent in 2011. In 2011, they said they are going to revise Prevent but what they did was just expand it. This is when they started talking about nonviolent extremism. The same person who expanded Prevent is now going to be the independent reviewer of Prevent. He even says I am biased toward Prevent. How can he be the independent reviewer? People said we are probably going to boycott. Human Rights Watch put in a legal challenge, and they said we're going to legally challenge his appointment as an independent reviewer. The first reason he's not independent is that he took part in Prevent before. The second reason is that Home Office had a process by which they should appoint an independent reviewer. They failed to follow their process. Home Office made a protocol but does not use it. Lord Carlile stepped away he didn't want to go through the legal challenge. Instead, we got William Shawcross. He is even worse than Lord Carlile because William Shawcross has been at the back of every single War on Terror Policy in the UK for over a decade. He has made an Islamophobic statement. He said that Islam is one of the greatest threats to Europe. This man was going to be an independent reviewer of the Prevent. One of the main concerns of Prevent is that it is Islamophobic. How can he be the independent reviewer? When they announced it in 2021, over 500 organizations boycotted. Even Muslim organizations that have previously taken funding from Prevent boycotted. We mobilized and said we are going to use a lot of Prevent Watchers evidence but also include other groups. We will ask other people for evidence and we are going to do our own review. Obviously, if we don't want to take part in government review, how do we show our evidence? We must create something, otherwise, we are part of the problem.

What did you cover in the report?

In the People's Review of Prevent, we focused on seven aspects. We looked at Is-

lamophobia, rightwing extremism, and freedom of expression. We broke it down into three parts. Firstly, we took all the pieces of evidence and concluded that essentially, when it comes to human rights, Prevent is breaching other human rights not in the law but in implementation. So how is it happening? For example, if they were discriminatory when they used Prevent, people were thinking of Equalities Act. If you say, you are being discriminatory they would say it's national security, and that's why we have to make that referral. They were being discriminatory. But they just ignore the Equalities Act because they took Prevent Act before the Equalities Act.

The other thing we found is that Prevent is traumatizing children. More than half of the "Prevent" referrals are children. If you look at it again, think of what Prevent meant to do: stop people from being drowned in terrorism. How many children are terrorists? None of them. Why do you have a policy that targets children overwhelmingly? When you target these children, what we found from the evidence is that there is a huge amount of trauma. Because you have social services, the police, and especially the whole family involved. Hence, you have the trauma of the child, the family, and the community. The community is terrified because, the family next door, they have social services, counterterrorism, and officers involved. For What? Because, the teacher said, a fouryearold talked about the Fortnite game and the child said, I was playing with my dad with the bombs and guns. Of course, the teacher made a referral to Prevent. Why would the teacher straight away assume the worst? If we were talking about 10 or 15 years ago, a teacher assumes the worst and maybe doesn't ask another question. "What do you mean your toy guns?" if the teacher asks, and the child will explain it was an online game. The teacher would not straight away put on a security hat and report it to Prevent but now this happens. The third and most important point is that Prevent doesn't do what it says on the tin, so it doesn't prevent terrorism.

Is it only focusing on Muslims, or also trying to deal with Farright extremism?

It does. Initially, Prevent was designed for Muslims. In fact, after 9/11 and 7/7, their policy documents for "Prevent" set preventing Muslim extremism strategy. This is all about Muslims. They extended it to farright extremism in 2011 because there was a lot of criticism about Prevent being discriminatory and profiling Muslims. Then, a lot of Muslims said "brilliant, we have a problem with the farright, let it target them as well." The question here does Prevent work or is it stopping terrorism? So, what you have is you have something that does not work and you are applying it to more people.

We have a helpline for "Prevent" watch, sometimes people call for their children who are referred to farright extremism for making antiMuslim kind of comments. I am telling them that it might be hurtful or horrible comments to another child in the class but that does not mean these children are going to be a terrorist. Even in the worstcase scenario, it might be a hate

crime if the child is over 10 years old and someone decides to press charges but a hate crime is not terrorism.

It is very strange that a lot of people think it is great because it does not target just Muslims, it also targets farright. But it is a very illconceived thing to think because Prevent targeting the farright does not make it less about Muslims. Muslims are eight times more likely to be referred to Prevent, even if they are only 5% of the UK population. So even if there are only 1000 referrals of Muslims and 2000 referrals of farright, we're still disproportionately targeted because there should be less of us referred, if it was equal across the board.

Can you give some examples of school kids?

We had a 12yearold boy who also had lots of school friends at Vauxhall. His classmate said that he has made a homophobic comment. The teacher should have just spoken to them but instead of dealing with it at school, the teacher referred it to Prevent. The child was questioned for half an hour by a counterterrorism officer. There was no parent in the room. Even though there was a social worker in the house, the social worker was not in the room which is strange because the social worker should have been there to look after the child, even if the parent is not there. Counterterrorism officers spoke to the child about their views on homosexuality and kept saying I see a problem that you don't like homosexuality, why? The child said, "I did not say what my classmate said, all I said was that I don't like homosexuality beca-

use it is against my religion." Even if it was not his religion, it could be that he does not like it because he has a right to have that view as he has freedom of religion and freedom of expression. What is strange is that the counterterrorism officer said that "you know we have protective laws here and they have a right to be homosexual in the same way that you have a right to not be okay about it." So, I have a right, but I don't have a right to tell you what my religion says, it is very bizarre.

We had a fouryearold boy like I said he was not playing a game of Fortnite but his cousins were playing a game of Fortnite. He said to the teacher, I was playing with bombs and guns in my dad's shed. Then the teacher referred to Prevent. The same night at 10:30 pm they knocked on the door by the police officer who's come to check the house for bombs and guns. The police officer said I'm just doing my job. But it shouldn't have happened.

There was a teacher as well who was good at his job. He resigns from his job because he went to Umrah. When he come back, they messaged him to meet with him and they did not tell him what it is about. During the meeting, they said we referred you to prevent, it because some teachers and parents feel uncomfortable around you. This brother was a very practicing Muslim, and he is a teacher at the school. He was advised by the union member very poorly who is with him to resign. He finds pressure himself, he did resign because he just didn't want to deal with it. They said we are going to investigate you. The

reason of investigate him was that he was off for Umrah. We going to find out where you are for Umrah. Also, he prayed in the congregation. He has prayed room and teachers and students come to pray and there are no such rules about you can't. They found it strange that he was praying in congregation with the students and that concerned staff and parents were uncomfortable and that was why they were referring to Prevent. Prevent officers came to him just during the Covid lockdown. They came to him, and they felt it was necessary to break a thing, coming to knock on his door, they wanted to come in and he said no. They questioned him and they said, we just want to ask you why did you leave. I left because they refer to Prevent. They think I'm a future terrorist. Who would want to work with a boss who thinks you might be a terrorist in the future? Even if nothing comes of it, alreadymade allegations are almost about you. Then the counterterrorism officers told him why he went to Umrah instead of Hajj. They asked the most bizarre questions. Why does it make a difference to you or the safety of the British people what I do or don't do? A lot of these questions they asked always centered around religion.

We had some farright extremism cases. So, there was a girl who came from abroad. She was a white English, born in Brighton in England. She comes from abroad, a very disadvantaged family. When she was at school, she was doodling or scribbling in her book. The teacher came over and said to her that what you are scribbling is farright symbols. It was not like other far-

right symbols. To be honest, when I saw it, I did not even recognize it.

The parents went to get help from the community organization. Then even those adults at community organizations did not know what that symbols were but school made a referral. When they had a meeting with the school, the school said, we don't believe that she does not actually know those symbols. The adults in the room were in shock, they were thinking, we are adults, and we do not even know what this symbol is. She was just doodling, and she was referred to by a lot of the socalled farright extremist referrals. She would be under farright extremism. A lot of the statistics are just as rubbish as the Muslimtype extremism statistics.

Is "Prevent" implemented only in England or also in Scotland, Wales, and Northern Ireland?

Interestingly, it is in England, Scotland, and Wales and it is not in Northern Ireland. Even though Northern Ireland has the worst problem when it comes to terrorism compared to England, Scotland and Wales combined.

North Ireland has a different law, right?

Well, they could have adopted "Prevent" if they wanted. There are a lot of laws that are in England, Scotland and Wales, and Northern Ireland. But this one is not and one of the reasons why we think it isn't is because Prevent is very divisive. It divides the community massively, it divides Muslims from nonMuslims, and even divides the Muslim community. Northern Ireland

already has a problem with division, so they know that putting something as divisive as Prevent inside a community that is already divided is an even worse problem. There is no reason why they would not implement Prevent in Northern Ireland. If you think it stops terrorism, why would not you put it in the place where you have the most terror act?

Is there any definition adopted for "Prevent"?

Scotland has HPG adopted the definition of Islamophobia but even if there was any definition of Islamophobia here, I don't think it would stop being Islamophobic because there are already definitions of other types of discrimination, acts, and rights being trumped by Prevent. There is always an exception treated because it is the terrorism of course it has to be extraordinary. The thing is if we could even see a point and I think most people agree, right? If Prevent actually worked to stop terrorism, people would say it doesn't matter it's discriminatory. It works, we save hundreds of thousands of lives and one person has their feelings hurt, or 100 people, 1000 people, 10,000 people it doesn't matter we saved 300 lives in Manchester. People would say it works. Maybe we just need to work on it so it's not so discriminatory or Islamophobic. But the problem is that Prevent doesn't work. Why are you insisting on paying for something that is Islamophobic and encourages institutionalized Islamophobia and the institutional level? Why are you insisting on having that even though it doesn't even work to

prevent terrorism? Would you abolish or fix it? How can you fix it? if it stops terrorism, it's great to let's fix it. It's very important but it has some problems so let's fix them. Of course, everyone would do that, but it doesn't.

You told me about the findings of the reports, the first one is that Prevent is Islamophobic. Can you summarize other findings about democracy, freedom of expression, and discrimination?

Let's go firstly massively to freedom of expression. So, we had people who have gone to protests example the main one is a Palestinian solidarity type protest. This is a clear indication of how certain forms of expression are not allowed when it comes to Prevent. Today's perfect example here you can go to the Ukraine rally, but you can't go to the Palestine rally.

Do you know the number of Prevent victims?

Well, I wouldn't even know how many people, I can imagine that at least 40,000 people have been referred to prevent. Therefore at least 40,000 people will have their name and their information saved on at least 10 databases. We know of a few cases that went to the courts and in those courts, when they did, they showed at least 10 databases and they are police databases where your information is stored. And this is even as children have their information stored on a police database, even though the Prevent referral came to nothing.

This is a problem with data rights in terms of data retention because that data can be stored for up to a hundred years. Yeah. Because what is being stored is under terrorism.

There's a major issue of data sharing as well because, under Prevent, you can share data and information. Our report shows that people are sharing information. So, if you are referred to Prevent, I can then share your information with your teachers, with your doctors, and with your mental healthcare team basically, everyone has your information. And everyone knows that you've been referred to prevent. So, it's a huge problem with data sharing and they say, you should get consent before you share the data. But then they also say, if you can't get consent, you should share it in a way.

So, what's the point of consent? We show this in the report, we show that there is a clear breach, especially with data. And that's a huge avenue we think should be funneled. Obviously, the freedom of expression is a big one, but the data writing, data, attention, and data sharing is a huge other avenues that we've asked in the report that people look at with more detail, like other groups really need to look at this and push back.

There was also a Birmingham Trojan horse affair incident in the report. Can you talk about it?

The Birmingham Trojan horse affair occurred just before prevent was put on a statutory footing so we had Prevent. It was just a policy and then the Birmingham affair occurred Trojan horse and then straight after Birmingham Trojan horse, Prevent becomes legal. The Birmingham Trojan horse affair was a scandal that children in schools are being Islamized. They are being brainwashed in these schools across Birmingham.

They're being taught how to be like Islam extreme in their religion. What happened straight after the Birmingham Trojan horse affair in 2015, even though they knew it was a hoax they put it on a statutory footing. What was the main sector that they pushed Prevent in; is schools. David Cameron said, we have a problem in schools.

Our young children are learning things that they should not be learning. And then a few weeks later, or maybe months later, you have him saying that we're going to have Prevent, and everyone needs to have these British values. This is where the language of British values came into play, right? Straight off the Trojan horse fair, because there were Muslims in Birmingham, they were not British according to British values. They did not hold British values. You know, they believed in things that were outside of what they would call British values for Prevent. So, it was a very important part because that hype, that media attention, that scared that this is happening, our children are subject to this allowed for Prevent to come in very easily in schools. And if you look at the referrals, the education sector has the highest number of referrals for Prevent.

You have discussed the victims of this policy as well as some oppressive regimes who are enacting the prevent policies to terrorize their Muslim populations. Could you express your thoughts about it.

So, China and India are two examples that I'm sure there are many other countries too, but by the time we'd written the report, we'd already looked at China and India. Prevent is seen as something that can be exported across the world. The UK prevent model is one model of counterextremism in the world and especially in Europe. But it is the most established model. So even though Denmark had an extremism model before the UK but the UK one is seen as the best practice. So, in Europe and even outside of Europe, African countries, and outside of the Arab world, Prevent is being used as a model. They say to look at our fantastic model that stopped people from being drawn into terrorism. And they are using that on a 100 percent financial basis and the reason we think it is a financial basis is in a commercial product like they are selling this idea and this is best practice. They are selling this, I cannot remember when this was, but it was a few years ago, I think it's the financial basis. So, we can get the financial basis as in like a commercial product and they're selling this and this is best practice listening. A few years ago, there was a Freedom of Information request was put in to find out more about Prevent, by the way, this is before 2016's Freedom of Information. The reason they denied the Freedom of Information about Prevent is they said they feared that it

would mess with their commercial interests which means that you are selling this. So why is it that you're saying you don't want to give information about Prevent? You have prevent coordinators on Twitter, taking pictures in different countries then they like showing how they are delivering these presentations on Prevent as the best model. We know how they had meetings in China when they knew what was happening in China in terms of the Uighurs. We know that they had some meetings in India, and they know what is happening in India and we know that these counterextremism professionals are going there and they are having meetings. We don't know the nature of it, but we know that Prevent is the biggest asset they are flagging. A lot of people are worried that Prevent is bad here in what we call democracy and what we say is a beacon of freedom and rights. How would they use it in terms of whether it's data processing, whether it is clamping down on freedom of speech in other countries where they are much more authoritarian?

I am going to ask a question about UK politics. Do you think this policy would change during the possible labor government?

I think ultimately it depends on who comes in. But at the same time, I would not trust somebody who came in even if they promised to remove Prevent would actually remove it. Because it is a way to be seen to be doing something. So, if labor came in tomorrow and they say we are removing Prevent, they are going to get a big slap

and people will say "ah you are removing something that is keeping the country safe". So, "What is your alternative?" This is always the question: what is your alternative? So, I think that will be difficult. Secondly, even if labor did remove it unless they are committed to undoing a lot of the harm that Prevent has done in policy documents, the policy documents will still be there. So, you are not removing every single thing. Unless they take an active decision to remove it and it won't make much difference. Also, we are seeing an increased shift in labor which before was very sympathetic when it came to Muslims and their issues. We are seeing a shift toward an Islamophobic narrative even among the Labor Party. I am not too hopeful even if I know people thinking "yeah, maybe it will change with the labor". I don't know what will they gain by changing it, because it would be a headache to do so.

Osman Bakar and Epistemological Renewal in the Islamic World

Rabia Seçkin | Turkish Manuscripts Institution

Malaysian scholar, who has made great contributions to contemporary Islamic thought in the fields of Islamic philosophy, Islamic epistemology, history and philosophy of science, technology and ethics. Dr. Osman Bakar is the chair of the al-Ghazali Chair of Epistomology, Civilization Studies and Tajdid at the International Institute of Islamic Thought and Civilization-ISTAC and a retired lecturer at the University of Malaya. Before that, he worked as a manager in research centers of various univer-sities such as University of Malaya, Brunei Darussalam University, and Georgetown University. He is also the founder and former president of the Malaysian Academy of Islamic Sciences. Chosen as one of the five hundred most influential Muslims of 2023 worldwide, Bakar is also counted among the top twenty scholars in Malaysia. Bakar, who is one of the intellectuals who shaped Islam in Southeast Asia, has forty books, which he wrote and edited, and more than three hundred articles. His

Photograph 1. Osman Bakar

works have been translated into various languages including Turkish, Indonesian, Arabic, Persian, Urdu, Bosnian, Bengali, Albanian, Japanese, Korean and Spanish. Bakar has been awarded many prestigious awards throughout his academic life. One of Bakar's greatest contributions to contemporary Islamic thought is his call for an epistemological renewal in the Islamic world.

Rethinking "Knowledge" in the Contemporary Era

The effects of the Western colonization, under which most nations, especially Muslim nations, lived for centuries in the world, in the political, economic, intellectual and cultural fields, continued to have its effects untl the contemporary period. One of the important indicators of this effect has occurred in the epistemological field. The West's view of knowledge from its own perspective has often led to a reductionist and discriminatory understanding and classification of knowledge, that erodes the intellectual accumulation of the locals as well. In the contemporary period, many Muslim scholars and thinkers have focused on this issue and have worked to get rid of the intellectual effects of the Western colonization. One of the most prominent figures of this movement in Southeast Asia is undoubtedly Osman Bakar. Bakar believes that the information crisis in the Islamic world is the result of the stagnant mindset in the ummah since the 16th century, the effects of Western colo-

nialism, materialism and secularism. Bakar, who called for an "epistemological renewal", expressed the need for reconceptualization of knowledge in many of his works, and demonstrated this theoretically and practically. Bakar basically defends the importance of "dual knowledge unity". In the first stage, the boundaries of the concept of science are drawn again and a synthesis of the humanities, social sciences and natural sciences is formed. The second stage is the inclusion of divine views, values and ethics in the field of worldly sciences (Aljuneid, 2022, p. 41-42. According to Bakar, secularism had a negative impact on the conceptualization of knowledge, creating a misconception that the narrative and scientific knowledge are located at two separate poles. They suddenly sought to become experts in the field because all aspects of science were for them a way of grasping the perfection of God's divine design. The age-defying works and ideas of great Islamic scholars are also the result of seeing the inseparable link between mental and religious sciences. According to Bakar, one of the features of these ideas, which serve for the construction of a great civilization, is not to be limited to Islamic knowledge alone. Adopting a cumulative understanding of knowledge, Bakar talked about the necessity of an understanding of knowledge between civilizations, without making distinctions such as Buddhist, Taoist, or Muslim, and himself followed this path in his works (Aljuneid, 2022, p. 42-47).

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The Identity Crisis of the Muslim Ummah and the Vital Role of Tawhid Epistemology

Osman Bakar mentions that the contemporary Muslim Ummah is in an identity crisis. Bakar claims that the main reason for this crisis of knowledge and identity is the loss of traditional "tawhid epistemology", which is characteristically creative, dynamic and holistic, balanced, moderate in social and developmental orientations, which in the past nurtured and sustained the knowledge culture of the ummah for centuries, thus helping to clearly elevate its identity as an information society (Bakar, 2019, p. 280). The epistemology of tawhid, which expresses a unity of knowledge and world system based on tawhid,

approaches knowledge with a categorical position that "since everything is ontologically related to the divine beginning, then all human knowledge is ultimately related to the oneness of Allah" (Bakar, 2019, p. 288).

Bakar, who frequently emphasizes the need for an epistemological transformation in the 21st century, explains the main goal of this renewal as the creation of a new epistemology of tawhid, which is essentially the synthesis of traditional tawhid epistemology with the best modern and post-modern epistemologies (Bakar, 2019, p. 290). Bakar states that the identity of the ummah as knowledge and society depends on the fate of the tawhid epistemology that perpetuates it, and argues that this epistemology has important consequences for the identity of the ummah.

Osman Bakar thinks that the Islamic ummah's vision of total knowledge is still blurred, the epistemology of tawhid has narrowed, and the ummah is almost trapped in the centuries-long conflict between modern and secular epistemologies. In his works, he emphasizes the inadequacy of Islamic epistemology and the lack of adoption of an Islamic epistemology that will enable one to realize the limitations and dangers of the prevailing Western-origin secular epistemologies. In this context, Bakar states that the lost and forgotten dimension of tawhid epistemology should be rediscovered. He states that this epistemology is complete and has the power and capacity to be the source of principles to guide human thought and

knowledge activities. According to Bakar, knowledge hierarchy and harmony belief are among the most important missing elements of tawhid epistemology. The loss of these basic beliefs will have vital effects on the Muslim vision of knowledge and the health of knowledge culture. Moreover, according to Bakar, this dichotomy in the separation of knowledge into "secular" and "religious" is not limited to theoretical discussions, but also has important practical consequences in terms of state action and social relations. (Bakar, 2019, p. 288-90). In this context, Bakar's work plays a major role in formulating valuable epistemological ideas from the past to the present, reconceptualizing them in a contemporary language, making them easier to understand and making them easily internalized by Muslim generations.

Bakar's studies on the need for an epistemological renewal feed the idea of "Islamization of knowledge", which has come to the fore in Islamic countries in recent years. For example, his work titled Classification of Knowledge, which is the only study of this nature on the classification of sciences in the contemporary period, in which he critically examines the classification of sciences made by some scholars in the classical period from a philosophical point of view, is the Islamization of knowledge by grounding the subject with both Islamic intellectual accumulation and Western philosophy. It has been a work that has made a very important contribution to the debate (Bakar, 1992, p. xiii-xiv). Bakar pointed out that the religious acceptance of intellectual-rational sciences in Mus-

lim higher education institutions has decreased as a result of approaching knowledge with a reductionist and discriminatory approach. He prepared the practical ground for approaching all kinds of sciences such as mathematics, engineering, psychology and sociology in educational institutions with Islamic knowledge and made detailed curriculum recommendations (Bakar, 2019, p. 287; Bakar, 2012, p. 249). Today, such curricula, to which Bakar also contributes, are successfully implemented in Malaysia International Islamic University, which was established with the mission of Islamization of knowledge.

Islam, Science and Technology

After completing his undergraduate and graduate education in mathematics, Osman Bakar focused on Islamic philosophy. He also specializes in the history and philosophy of science. He has produced many studies on philosophy of science, philosophy of medicine, science and technology, the relationship between religion and science, the scientific relations of Islamic civilization and the West, the differences between the understanding of science in Islam and modern science, and the reconceptualization of modern science. These are the studies that shape the mentality of contemporary Muslim societies. Bakar refers to the studies of Muslims in mathematical sciences, natural sciences and cognitive sciences throughout history as "Islamic science". He claims that all of these

Bakar refers to the studies of Muslims in mathematical sciences, natural sciences and cognitive sciences throughout history as "Islamic science". He claims that all of these sciences are "Islamic" to the extent that they are based on the fundamental teachings of Islam on a metaphysical, cosmological, ethical and moral level.

sciences are "Islamic" to the extent that they are based on the fundamental teachings of Islam on a metaphysical, cosmological, ethical and moral level. These and similar statements of Bakar are closely related to the idea that knowledge is Islamic. Bakar frequently emphasized the principle of tawhid as the only principle that encompasses all sciences. This emphasis on "knowledge of tawhid" in his works also had reflections and effects on the field of dialogue between civilizations (Nielsen, 2008, p. 84-85).

Bakar, who reveals the understanding of truth and epistemology expressed in the Qur'an and hadiths with his works, claims that this understanding offers solid reasons for criticizing the ontological and epistemological foundations of modern science and technology. Making meaningful and necessary changes in science and technology necessitates this criticism. Bakar says that it is a problem that mod-

ern science is the sole determinant of truth in the minds of the people of the world in the contemporary period, and that science and technology has turned into a great obsession of becoming the only indicator of humanity's progress. It also emphasizes that it is wrong to see science as the main source of societies' worldview, epistemology, ethics and morals, and to believe that technology is the practical solution to all problems. He mentions that these obsessions are the greatest misfortune of the contemporary period (Bakar, 2012, p. 235). According to Bakar, while accepting many achievements of modern science and technology, we also need to see its flaws that harm civilizations. Bakar, who works on associating religion with science and technology, and establishing a religious and moral basis for science and technology, stated that this can only be achieved by accepting religion as an ally of science. The Western scientific community lacks the unity of religion and science, as the West has experienced a conflict between religion and science for most of its modern history and sees religion as an obstacle to scientific development. However, Bakar stated that the harmony between religion and science is a characteristic of Islamic civilization, since the experience of Islam on this issue is much different.

Bakar mentions that in many Muslim societies at the beginning of the 21st century, the ongoing link between divine law and technology broke. He states that Muslims mostly face a moral challenge when dealing with science and technology issues that do not belong to them. He brought

up the issue of re-applying Islamic morality to current issues in science and technology, especially in the face of these difficulties encountered in bio-technology, including military technology and medical technology, and carried out studies in this direction (Bakar, 2019, pp. 130-132)

Bakar also drew attention to the methodology problem in Islamic societies in the scientific field. He stated that Muslims succumbed to the claim that the modern understanding of science emerged with a single methodology called the "scientific method". He emphasized the non existence of the idea which claims that only one type of natural science is possible. He drew attention to the misleading of using this scientific method, which was adopted only by the West, in measuring the scientific productivity and reliability of the pre-modern era. He made efforts to reveal a new Islamic science methodology that traces the scientific methodology in the tradition of Islamic thought (Bakar, 2012, p. 27-33).

According to Bakar, Muslims in the contemporary period should be committed to the idea of making Islam the primary motivating force of scientific and technological progress. According to Bakar, the most important factors that made it possible for Muslims to show striking success in the field of science and technology in the past are: the correct understanding of the spirit of tawhid, the inspiration for the study of various sciences, the great translation activities that lasted for several centuries, the development of a philosophy devoted to

scientific progress and development, science and technology activities by the administrators, respect for different schools of thought, and the balance established between the main intellectual perspectives of Islam. In the contemporary period, he has frequently emphasized that Muslim societies should give importance to these and strive to achieve success in this field (Bakar, 2012, pp. 245-246)).

Conclusion

One of the most destructive crises faced by the Muslim individual in the contemporary period is the information crisis. Osman Bakar propogates an epistemological view that advocates a holistic and inclusive understanding of knowledge against a secular and reductionist understanding of knowledge, that feeds on a single civilization and ignores the accumulations of other religions, cultures and civilizations. Claiming that knowledge is Islamic and its source is the Qur'an and Sunnah, he argued that knowledge and science should be reintegrated with values and beliefs in the contemporary world. He draew attention to the flawed aspects of modern science and technology and emphasized that the Muslim Ummah is a community capable of building a real civilization with the right knowledge and understanding of science. Bakar called for an epistemological renewal and revealed the importance of the epistemology of tawhid. Thus, he made significant contributions to the liberation of Muslim minds from the intel-

lectual domination of the West as much as possible in order to get them closer to the truth. Bakar aimed to evaluate the accumulation of tradition from a philosophical point of view and to convey this in an effective and simple language that appeals to contemporary generations. He succeeded in presenting solutions to the issues of that age, both theoretically and practically, with an Islamic point of view. Ultimately, he became one of the important living figures of contemporary Islamic thought, who made a name for himself in the East and West.

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Name of the Activity	Name of the Institution	Date	Language	Country	Type	Link
The role of the media in the fight against terrorism	Islamic Military Counter Terrorism Coalition	29.11.2022	Arabic	Saudi Arabia	Symposium	https://bit.ly/3FCOBjA
No Crıme, in the Name of Honor!	Forumi Rinor Islam - Islamic Youth Forum	31.11.2022	Albanian	North Macedonia	Opinion	https://bit.ly/3V6zC75
Legis provided humanitarian and legal aid for refugees from Ukraine	LEGIS	9.11.2022	English	North Macedonia	Opinion	https://bit.ly/3HNdETF
30th Anniversary of the Mölln Massacre - It's the Duty of the Whole Society to "Never Happen Again"	Islamische Gemeinschaf (Milli Görüş Germany)	22.11.2022	Turkish	Germany	Statement	https://bit.ly/3WonRKf
Challenges and Resilience Strategies of Urban Refugee Entrepreneurs	Economic Research Forum	20.11.2022	English	Egypt	Report	https://bit.ly/3YxysEM
67 European parliamentarians, calling for the immediate release of Alaa USA el-Fattah	Cairo Instute for Human Rights Studies	23.11.2022	English	Egypt	Statement	https://bit.ly/3jcVFM2
Egypt: Polis tarafından işkence gördüğü iddia eLanguageen ve terör mahkemesi tarafından ömür boyu hapis cezasına çarptırılan tutukluların yeniden yargılanması talep eLanguagedi	Cairo Instute for Human Rights Studies	24.11.2022	English	Egypt	Opinion	https://bit.ly/3Ftskog
Egypt: Continued repression of Egyptian Initiative for Personal Rights (EIPR) staff	Cairo Instute for Human Rights Studies	30.11.2022	English	Egypt	Opinion	https://bit.ly/3V5L2Im
Floating bodies and drifting souls: The absurdity of burial and the State of contempt (The tragedy of the "Zarzis peninsula")	The Tunisian Forum for Economic and Social Rights	3.11.2022	French	Tunisia	Analysis	https://bit.ly/3ht83Y9
UAE Collective punishment policy: Citizenship revocation	The International Campaign for Freedom in the United Arab Emirates (ICFUAE)	8.11.2022	English	UAE	Analysis	https://bit.ly/3HKNUaG
Free the last female political prisoners in UAE Jails (Maryam al-Balushi & Amina al-USAouli)	The International Campaign for Freedom in the United Arab Emirates (ICFUAE)	19.11.2022	English	UAE	Statement	https://bit.ly/3WocWAr
Gender Analysis of Education Budgets in Pakistan: Case Studies of Punjab and Sindh	Sustainable Development Policy Instıtue	1.11.2022	English	Pakistan	Article	https://bit.ly/3FDelw9
Impact of COVID-19 on Education with Special Focus on Vulnerable Groups	Sustainable Development Policy Instıtue	25.11.2022	English	Pakistan	Article	https://bit.ly/3YzaHvM
Bosnia Convicts Serb Ex-Soldier of Wartime Rape	Balkan Insight	18.11.2022	English	Serbia	Opinion	https://bit.ly/3uZWk6n
UN Denied Justice to Lead-Poisoned Kosovo Roma Refugees: Report	Balkan Insight	9.11.2022	English	Serbia	Report	https://bit.ly/3YyfhL6
Tea plantation workers remain invisible and ignored in the national policymaking process	Citizen's Platform for SDGs, Bangladesh	24.11.2022	English	Bangladesh	Conference	https://bit.ly/3ZIboJA
Freedom & Economics Seminar | Balkh	Afghanistan Economic and Legal Studies Organization (AELSO)	22.11.2022	English	Afghanistan	Seminar	https://aelso.org/fes-balkh/

A Taxing Narrative: Miscalculating Revenues and Misunderstanding the Conflict in Afghanistan	Afghanistan Research and Evaluation Unit (AREU)	6.11.2022	English	Afghanistan	Article	https://areu.org.af/publication/2106/
Unicef And Unmas Concerned By The Continued Loss Of Civilian Lives Due To Unexploded Ordnance In Populated Areas	United Nations Support Misssion in Libya	23.11.2022	English	Libya	Statement	https://bit.ly/3vkByi2
UNSMIL STATEMENT ON THE 16 DAYS OF ACTIVISM TO COMBAT VIOLENCE AGAINST WOMEN AND GIRLS	United Nations Support Misssion in Libya	25.11.2022	English	Libya	Statement	https://bit.ly/3G42NCg
International Women Human Rights Defenders Day 29 November: Leaders Of Change	The Omani Centre for Human Rights	29.11.2022	English	Oman	Conference	https://bit.ly/3FYnKhX
Networked Disinformation & Its Threat to the Democratic Process: An Islamic Perspective	International Institute of Advanced Islamic	15.11.2022	English	Malaysia	Online Seminar	https://bit.ly/3l4mw7D
CAIR-Ohio Representative Speaks on Civil Rights at CWRU Law School	Council on America Islamic Relations (CAIR)	18.11.2022	English	USA	Interview	https://bit.ly/3l4VL30
Public Freedoms in the Islamic State	Council on America Islamic Relations (CAIR)	28.11.2022	English	USA	Blog	https://bit.ly/3FZjrTs
The World Children's Day	Doha International Family Institute (DIFI)	21.11.2022	English	Qatar	Presentation	https://bit.ly/3WLWOZK
16 Days of Activism: Meeting on Obiliq Municipality against Domestic Violence	Kosovo Center for Security Studies	25.11.2022	English	Kosovo	Meeting	https://bit.ly/3FZvXCy
FOSIS Launches IAM Tour 2022: Dismantling Islamophobia	Federation of Student Islamic Societies	22.11.2022	English	United Kingdom	Interview	https://bit.ly/3VpvUpw

INTERNATIONAL POLITICS

Name of the Activity	Name of the Institution	Date	Language	Country	Type	Link
IsDB President Addresses SDG Moment Forum in Qatar	Islamic Development Bank	21.11.2022	English	Saudi Arabia	Forum	https://bit.ly/3uY0LyH
At COP27, President Al Jasser Attends Roundtable with World Leaders on Food Security	Islamic Development Bank	7.11.2022	English	Saudi Arabia	Round Table Meeting	https://bit.ly/3hHwEbs
Information war in the Ukrainian crisis	RASANAH International Institute for Iranian Studies	15.11.2022	Arabic	Saudi Arabia	Analysis	https://bit.ly/3BLOUaG
16th issue of the Journal of Iranian Studies	RASANAH International Institute for Iranian Studies	6.11.2022	Arabic	Saudi Arabia	Journal	https://bit.ly/3G367Pk
COP27: Loss and Damage Fund – A Major Victory	Gulf Research Center	30.11.2022	English	Saudi Arabia	Opinion	https://bit.ly/3hPVgPm
Saudi Sports: Regional and International Positioning	Gulf Research Center	6.11.2022	English	Saudi Arabia	Analysis	https://bit.ly/3BXKc9M
Ensure manipulation of the proposed price ceiling for Russian oil	King USAullah Petroleum Studies and Research Center (KAPSARC)	21.11.2022	Arabic	Saudi Arabia	Policy Brief	https://bit.ly/3VBjafD
KAPSARC Oil Market Forecasts	King USAullah Petroleum Studies and Research Center (KAPSARC)	20.11.2022	Arabic	Saudi Arabia	Report	https://bit.ly/3PSMop2
OIC holds a workshop on Humanitarian Diplomacy to help mitigate and cope with humanitarian catastrophes.	Organization of Islamic Cooperation	17.11.2022	English	Saudi Arabia	Workshop	https://bit.ly/3jv5u8w

Title	Organization	Date	Language	Country	Type	Link
Joint OIC-United Nations Workshop on "Refugees under International Law"	Organization of Islamic Cooperation	15.11.2022	English	Saudi Arabia	Workshop	https://bit.ly/3YOku1b
OIC Ad Hoc Ministerial Committee on Accountability for Human Rights Violations against Rohingya held an Open-ended Meeting at OIC General Secretariat	Organization of Islamic Cooperation	10.11.2022	English	Saudi Arabia	Meeting	https://bit.ly/3WGRzu9
OIC Secretary-General Participates in Ninth Edition of Abu Dhabi Peace Forum	Organization of Islamic Cooperation	8.11.2022	English	Saudi Arabia	Forum	https://bit.ly/3WITnTG
At Bahrain Forum, Secretary-General Reviews OIC's Proximity of Civilizations Initiatives	Organization of Islamic Cooperation	3-4.11.2022	English	Saudi Arabia	Forum	https://bit.ly/3FT1je3
Addressing the Arab League Summit, OIC Secretary-General Underlines Common Principles and Values between the two Organizations	Organization of Islamic Cooperation	1.11.2022	English	Saudi Arabia	Meeting	https://bit.ly/3WG2u7l
Post-dialectical participation and opposition	Movement of Society of Peace	20.11.2022	Arabic	Algeria	Opinion	https://bit.ly/3WITyhK
Qatar World Cup with civilized dimensions	Movement of Society of Peace	16.11.2022	Arabic	Algeria	Opinion	https://bit.ly/3HXM0Dt
Hamas between the principle of legitimacy and political interest	Movement of Society of Peace	9.11.2022	Arabic	Algeria	Opinion	https://bit.ly/3PRli1m
Algeria and the stakes of the Arab summit	Movement of Society of Peace	3.11.2022	Arabic	Algeria	Opinion	https://bit.ly/3WKhi5c
The Question of Jerusalem	The Palestinian Academic Society for the Study of International Affairs (PASSIA)	21.11.2022	English	Palestine	Seminar	https://bit.ly/3HWI4UP
After the Israeli Elections – What's Next?	The Palestinian Academic Society for the Study of International Affairs (PASSIA)	14.11.2022	English	Palestine	Seminar	https://bit.ly/3HWI4UP
Master Sheng Yen and the 2003 Interfaith Conference in Jerusalem	The Palestinian Academic Society for the Study of International Affairs (PASSIA)	9.11.2022	English	Palestine	Seminar	https://bit.ly/3HWI4UP
Adalah and Center for Constitutional Rights demand US cancel its plan to build embassy compound in Jerusalem on private Palestinian land	Adalah/ The Legal centre for Arab Minority Rights in Israel	10.11.2022	English	Palestine	Official Letter	https://bit.ly/3FVyM7T
Al-Haq Launches Landmark Palestinian Coalition Report: 'Israeli Apartheid: Tool of Zionist Settler Colonialism'	Al-Haq Defending Human Rights	29.11.2022	English	Palestine	Report	https://bit.ly/3VvgwIg
Finding David: Unlawful Settlement Tourism in Jerusalem's so-called 'City of David'	Al-Haq Defending Human Rights	16.11.2022	English	Palestine	Report	https://bit.ly/3jgs18L
The Manama Dialogue and the Importance of Enhancing Military R&D Capabilities	Bahrain Centre for Strategic International and Energy Studies	29.11.2022	English	Bahrain	Opinion	https://bit.ly/3G2wJ37
Supporting Sudan for Change: New Concepts for Sudanese Health System Aligned with Sudan's 2019 Uprising Call: Freedom, Peace, and Justice	Economic Research Forum	13.11.2022	English	Egypt	Report	https://bit.ly/3BEQIIG
Rebuilding the State and Fiscal Federalism in Sudan	Economic Research Forum	15.11.2022	English	Egypt	Report	https://bit.ly/3W3ThWA
The Economic Legacy of the French Mandate in Lebanon	Economic Research Forum	20.11.2022	English	Egypt	Report	https://bit.ly/3YzPQZl
Egypt: Sexual assault of detainee Omar Ali in Badr Prison denounced by human rights organizations	Cairo Instute for Human Rights Studies	16.11.2022	English	Egypt	Analysis	https://bit.ly/3uVyoku
198 Organizations Call on ICC to Expedite Investigation of Israel's Crimes in Palestine and Protect Palestinian Civil Society	Cairo Instute for Human Rights Studies	29.11.2022	English	Egypt	Statement	https://bit.ly/3BLeIno

International statement in support of Palestinian prisoners on the Day of Solidarity with the Palestinian People	Cairo Instute for Human Rights Studies	29.11.2022	English	Egypt	Statement	https://bit.ly/3G1JOK2
Ukraine: Conflict at the Crossroads of Europe and Russia	Governance Center for Public Policies	12.11..2022	Arabic	Iraq	Opinion	https://bit.ly/3FBGow2
What are the main issues at COP27?	Governance Center for Public Policies	18.11.2022	Arabic	Iraq	Opinion	https://bit.ly/3BIPOVe
Uzbekistan-Turkey: investment and cooperation cooperation	Center for Economic Research and Reform	20.11.2022	Russian	Uzbekistan	Analysis	https://bit.ly/3FBmVeT
Difficult Road Ahead for Al-Sudani Government in Iraq	Emirates Policy Center	21.11.2022	English	UAE	Opinion	https://bit.ly/3hCBs24
UAE Tried to Keep the Door for Dialogue Open to Resolve the Ukraine Crisis, says Dr. Anwar Gargash at EPC's ADSD	Emirates Policy Center	14.11.2022	English	UAE	Statement	https://bit.ly/3YoDl2K
Lübnan-İsrail Deniz Anlaşması	Institute of Strategic Studies Islamabad	14.11.2022	English	Pakistan	Policy Brief	https://bit.ly/3HGZvra
75 Years of Tyranny- The Case of Indian Occupied Kashmir	Institute of Strategic Studies Islamabad	28.11.2022	English	Pakistan	Policy Brief	https://bit.ly/3PCKsk1
Pak-U.S. Relations: Resetting the Terms of Engagement	Center of Security, Strategy and Policy Research	16.11.2022	English	Pakistan	Policy Brief	https://bit.ly/3hD5mTJ
BIRN Conference Warns of Far-Right Groups' Influence in Balkans	Balkan Investigative Reporting Network	17.11.2022	English	Serbia	Conference	https://bit.ly/3uYdhOD
Documents Reveal Extent of Exploitation at Chinese Tire Site in Serbia	Balkan Insight	29.11.2022	English	Serbia	Opinion	https://bit.ly/3Yt2rOd
Houthis Attack Oil Ports	The Sana'a Center for Strategic Studies	14.11.2022	English	Yemen	Opinion	https://sanaacenter.org/the-yemen-review/october-2022/19004
Failed Truce Reflects Houthi Willingness to Leverage Gov't Divisions, Global Needs	The Sana'a Center for Strategic Studies	14.11.2022	English	Yemen	Opinion	https://sanaacenter.org/the-yemen-review/october-2022/18996
Energy Wars and the Future of Security after Classifying the Houthis as Terrorist Organization	Abaad Studies & Research Center	09.11..2022	English	Yemen	Analysis	https://abaadstudies.org/news-59915.html
Will Yemen be a containment zone of the Saudi-Iranian conflict?	Abaad Studies & Research Center	21.11.2022	English	Yemen	Analysis	https://abaadstudies.org/news-59917.html
Revisit process of policymaking, not just the policies – Mustafizur Rahman	Center for Policy Dialogue	23.11.2022	English	Bangladesh	Interview	https://cpd.org.bd/revisit-process-of-policymaking-not-just-the-policies/
Bangladesh should prepare for its future as a developing country	Center for Policy Dialogue	21.11.2022	English	Bangladesh	Conference	https://bit.ly/3vmglnN
	Islamic Culture and Relations Organization	4.11.2022	English	Iran	Conference	https://bit.ly/3vphWta
Netanyahu's possible scenarios for Iran	Institute for Political and International Studies	4.11.2022	English	Iran	Analysis	https://bit.ly/3CzJrUD
The US presidential election future scenarios	Institute for Political and International Studies	10.11.2022	English	Iran	Analysis	https://bit.ly/3lvS5HG

The American withdrawal from Iraq: ways and means for remaining behind	Center for Arab Unity Studies	4.11.2022	English	Iran	Opinion	https://bit.ly/3jA2AiT
The socio-economic factors behind the Arab revolutions	Center for Arab Unity Studies	11.11.2022	English	Iran	Opinion	https://bit.ly/3I9FnhM
Democratic transition and sectarian populism: the case of Lebanon	Center for Arab Unity Studies	29.11.2022	English	Iran	Opinion	https://bit.ly/3C7ZuZJ
The 6th KAS-CSIS Germany-Indonesia Strategic Dialogue "Aligning Aspirations and Expectations: the Future of G7-G20 Relations"	Center for Strategic and International Relations (CSIS)	28.11.2022	English	Indonesia	Online Seminar	https://bit.ly/3hRwz5q
Insights into the 20th Party Congress and China's future	Institute of Strategic and International Studies (ISIS) Malaysia	8.11.2022	English	Malaysia	Conference	https://bit.ly/3vpi4ZG
Indo-Pacific and Southeast Asia: Strategic contests and rivalry in tech adoption	Institute of Strategic and International Studies (ISIS) Malaysia	13.11.2022	English	Malaysia	Online Seminar	https://bit.ly/3WSHASu
US midterm elections: Why did the "red wave" not happen?	Arab Center for Research and Policy Studies	15.11.2022	Arabic	Qatar	Opinion	https://bit.ly/3WHv8Fg
US-Chinese Summit: Armistice or Strategic Understandings?	Arab Center for Research and Policy Studies	24.11.2022	Arabic	Qatar	Opinion	https://bit.ly/3WHvuvA
CSE Organizes Discussion on Future Prospects for Football in Africa	Hamad Bin Khalifa University	30.11.2022	English	Qatar	Workshop	https://bit.ly/3C5fviW
HBKU College of Law Launches Book on International Commercial Courts	Hamad Bin Khalifa University	24.11.2022	English	Qatar	Book	https://bit.ly/3Gk9zFj
HBKU's College of Public Policy Inaugurates Global South Evaluation Research Conference	Hamad Bin Khalifa University	7-8.11.2022	English	Qatar	Conference	https://bit.ly/3C2IZhC
Record-breaking MUN Conference for 500 Local Students at GU-Q	Georgetown University Qatar (GU-Q)	4.11.2022	English	Qatar	Conference	https://bit.ly/3hWH9Ik
Analysis of Trends 2022: Attitudes of the Serbian Community in Kosovo	NGO AKTIV	30.11.2022	Bosnian	Kosovo	Conference	https://bit.ly/3YPzBaM
Why the Palestinians Still Don't Have a State, and Why Their Need is More Urgent Than Ever	Oxford Centre for Islamic Studies	16.11.2022	English	Kosovo	Seminar	https://bit.ly/3GIda6g
Actualizing Ideal Islam: Principles of Islamic Revival at the Dawn of Modernity	Oxford Centre for Islamic Studies	9.11.2022	English	United Kingdom	Seminar	https://bit.ly/3jmkVQ6

SOCIAL WELFARE

Name of the Activity	Name of the Institution	Date	Language	Country	Type	Link
The Circular Carbon Economy Index 2022 – Results	King USAullah Petroleum Studies and Research Center (KAPSARC)	10.11.2022	English	Saudi Arabia	Report	https://bit.ly/3GdzDCa
Uzbekistan's 2nd Economic Forum	Islamic Development Bank	3-4.11.2022	English	Saudi Arabia	Forum	https://bit.ly/3YwtkAI
IsDB President Speaks at WEF Event at COP27 "Closing the Climate Action Gap in MENA"	Islamic Development Bank	9.11.2022	English	Saudi Arabia	Forum	https://bit.ly/3G2kJi3
E-commerce for pilot projects	Khadijah Bint Khuwailed Center	16.11.2022	Arabic	Saudi Arabia	Workshop	https://bit.ly/3I0YLNH

Forum Oran Economie	Centre for Research in Social and Cultural Anthropology (CRASC)	30.11.2022	Arabic	Saudi Arabia	Forum	https://bit.ly/3WptZlV
Atelier de lancement de projet : la filière pomme de terre en Algérie	Research Center in Applied Economics for Development	9.11.2022	Arabic	Saudi Arabia	Workshop	https://bit.ly/3hNHVHm
We move our future	Friedrich-Ebert-Stiftung Jordan	26-27.11.2022	Arabic	Jordan	Competition	https://bit.ly/3HYVu1j
Climate change and its psychological effects	Friedrich-Ebert-Stiftung Jordan	15.11.2022	Arabic	Jordan	Meeting	https://bit.ly/3PSB1NS
Roundtable discussion encourages youth participation in policy-making	The West Asia-North Africa Institute	24.11.2022	English	Jordan	Round Table Meeting	https://bit.ly/3vdXgnH
Ending Violence Against Palestine Refugee Women and Girls	United Nations Relief and Works Agency for Palestine Refugees in the Near East	26.11.2022	English	Jordan	Campaign	https://bit.ly/3veCqVu
Palestine refugee trainees in Syria showcase their talents at the Syrian Industrial Exhibition	United Nations Relief and Works Agency for Palestine Refugees in the Near East	17.11.2022	English	Jordan	Exhibition	https://bit.ly/3YPtJP0
Ceremony of the 16-day campaign to combat violence against women.	Arab Women Organization of Jordan	26.11.2022	Arabic	Jordan	Campaign	https://bit.ly/3BTAR2T
Feminism for Economic Rights - FemPawer	Arab Women Organization of Jordan	6.11.2022	English	Jordan	Training	https://bit.ly/3GfuclY
"Promoting Human Rights and Democracy"	PALThink for Strategic Studies	17.11.2022	English	Palestine	Training	https://bit.ly/3WAuSYs
"Towards Effective National Policies to Support Youth's Small Entrepreneurial Projects"	PALThink for Strategic Studies	17.11.2022	English	Palestine	Panel	https://bit.ly/3PPx4cA
"Protecting, Preserving, and Investing Waqf Properties in Jerusalem"	The Palestinian Academic Society for the Study of International Affairs (PASSIA)	1-2.11.2022	English	Palestine	Seminar	https://bit.ly/3HWl4UP
ARIJ in cooperation with the Bethlehem Business Incubator – Bethlehem University, concluded a 45 hour capacity building program for youths groups View Larger Image	The Applied Research Institute – Jerusalem (ARIJ) / Society	21.11.2022	English	Palestine	Training	https://bit.ly/3Wp2edp
Jevdet Chakarov: The Governance of Bulgaria Must Be Based On An Active and Continuous Dialogue with the People	Movement for Rights and Freedoms	10.11.2022	Bulgarca	Bulgaria	Opinion	https://bit.ly/3C693IP
Natural wealth in the face of climate change: what future for the ecosystem in the governorate of Jendouba?	The Tunisian Forum for Economic and Social Rights	22.11.2022	French	Tunisia	Analysis	https://bit.ly/3FXyQFh
The role of youth in the implementation of the Aarhus Convention".	Aarhus Centers of Kyrgyzstan	14.11.2022	Russian	Kyrgyzstan	Seminar	https://bit.ly/3hzKuwK
Environmental education in Talas	Aarhus Centers of Kyrgyzstan	16.11.2022	Russian	Kyrgyzstan	Training	https://bit.ly/3WmBoSI
Conducting a seminar on the topic "The role of eco-clubs in the implementation of the Aarhus Convention."	Aarhus Centers of Kyrgyzstan	18.11.2022	Russian	Kyrgyzstan	Seminar	https://bit.ly/3V1sdpz

Is There a Middle Class in Kazakhstan?	Institute of World Economics and Politics	1.11.2022	English	Kazak-histan	Analysis	https://bit.ly/3vhRmlL
Is There a Middle Class in Kazakhstan?	Institute of World Economics and Politics	11.08.2022	English	Kazak-histan	Analysis	https://bit.ly/3FXzZN5
What changes are taking place in the real estate market - an overview of the CEIR	Center for Economic Research and Reform	24.11.2022	Russian	Uzbekis-tan	Analysis	https://bit.ly/3FYfxf2
Performance, Achievements And Accomplishments 2020-2022	International Islamic University	9.11.2022	English	Pakistan	Report	https://bit.ly/3PESadx
"Rethinking the Policy Capacity of Pakistan to Adopt Blue-Green Infrastructure"	Institute of Strategic Studies Islamabad	9.11.2022	English	Pakistan	Policy Brief	https://bit.ly/3uWQl2f
Combatting disinformation and Islamophobia	Institute of Strategic Studies Islamabad	9.11.2022	English	Pakistan	Policy Brief	https://bit.ly/3BLjd1c
Pakistan's Push for Climate Justice	Institute of Strategic Studies Islamabad	17.11.2022	English	Pakistan	Policy Brief	https://bit.ly/3WtrNJK
Pakistan-Russia Wheat Import Deal – Will it be enough?	Institute of Strategic Studies Islamabad	17.11.2022	English	Pakistan	Policy Brief	https://bit.ly/3je4zJc
Financial Model of Levelized Cost of Electricity (LCOE) for Bioenergy Resources in Pakistan	Sustainable Development Policy Institue	17.11.2022	English	Pakistan	Article	https://bit.ly/3G0pXdT
6th International Conference on Islamic Banking and Finance	Sheikh Zayed Islamic Centre	2.11.2022	English	Pakistan	Conference	https://bit.ly/3YzYnLO
BIRN, n-ost, Hold Workshop in Kolasin on Data Visualization and Environmental and Climate Reporting	Balkan Investigative Reporting Network	12.11.2022	English	Serbia	Workshop	https://bit.ly/3G2vb95
Deescalate the Economic War	The Sana'a Center for Strategic Studies	14.11.2022	English	Yemen	Opinion	https://bit.ly/3HUVNtU
Oil Port Attacks Threaten Government Finances	The Sana'a Center for Strategic Studies	14.11.2022	English	Yemen	Opinion	https://bit.ly/3VxUy7j
Transformations of the General People's Congress in 40 Years	Abaad Studies & Research Center	26.11.2022	English	Yemen	Opinion	https://bit.ly/3vTpHHK
Institutional Accreditation Standards) organized by the Quality Assurance Office	The Islamic University of Asaied Mohamed Bin Ali Al Sanussi	8.11.2022	Arabic	Libya	Workshop	https://bit.ly/3WYgxFX
UN Delegation to Sebha Consults with Southerners on Stabilization, Peacebuilding	United Nations Support Misssion in Libya	15.11.2022	English	Libya	Opinion	https://bit.ly/3G0FJ7A
The situation of climate and biodiversity in the Maghreb	Policy Center for the New South	11.04.2022	French	Morocco	Opinion	https://bit.ly/3I5cB1H
Mediterranean Value Chains: between leveraging on the intra-regional growth opportunities and promoting the development	Policy Center for the New South	11/25/2022	English	Morocco	Opinion	https://bit.ly/3i39T1R
LDII is Ready to Assist the Maluku Regional Police in Preventing Terrorism and Radicalism	Indonesian Islamic Da'wah Institute	11/15/2022	Indonesian	Indonesia	Meeting	https://bit.ly/3hSWhXb
Friendship with the East Luwu Police, LDII is ready to help the police realize security and order	Indonesian Islamic Da'wah Institute	11/14/2022	Indonesian	Indonesia	Statement	https://bit.ly/3WtSAX1

LDII and the Kotawaring District Attorney's Office Collaborate on Legal Counseling	Indonesian Islamic Da'wah Institute	22.11.2022	Indonesian	Indonesia	Opinion	https://bit.ly/3WwOzRy
CSIS Regional Dialogue Indonesia's Chairmanship of ASEAN and the Myanmar Crisis: Expectations and Aspirations.	Center for Strategic and International Relations (CSIS)	17.11.2022	English	Indonesia	Online Seminar	https://bit.ly/3jFGfA8
Localising SDGs and Local Issues	Institute of Strategic and International Studies (ISIS) Malaysia	14.11.2022	English	Malaysia	Article	https://bit.ly/3jyUFIK
CAIR Issues Community Advisory for Muslim Parents on 'Participating in Your Child's Education, Requesting Religious Accommodations'	Council on America Islamic Relations (CAIR)	30.11.2022	English	USA	Statement	https://bit.ly/3WtSXAI
CAIR-NJ, Paterson Mosque Respond to Hate Crimes, to Hold Community Lunch and Forum Promoting Safety and Mutual Understanding	Council on America Islamic Relations (CAIR)	5.11.2022	English	USA	Forum	https://bit.ly/3FQoN3w
Blasphemy Laws in Islam and in Muslim-majority Countries	Minaret of Freedom Enstitute	30.11.2022	English	USA	Blog	https://bit.ly/3GhE7HV
American Muslim Poll 2022: American Muslim Poll 2022: Causes of and Solutions to Climate Change	Green Muslims	3.11.2022	English	USA	Seminar	https://bit.ly/3PW3O3Y
"How do price controls impact inflation?"	GAP Institute for Advanced Studies	13.11.2022	English	Kosovo	Report	https://bit.ly/3I8fRJw
"Challenges and Opportunities in the process of Rehabilitation and Reintegration of Foreign Fighters" Training on DRIVE project	Kosovo Center for Security Studies	17.11.202	English	Kosovo	Training	https://bit.ly/3hVqMM2
Food System Transformation, Food Futures and Climate Change	Oxford Centre for Islamic Studies	8.11.2022	English	United Kingdom	Seminar	https://bit.ly/3YP73OH
Accompanying Refugees to Construct a Home	Markfield Institute of Higher Education	30.11.2022	English	United Kingdom	Seminar	https://bit.ly/3I3UTf1
Safety & Safeguarding in Scottish Mosques	Markfield Institute of Higher Education	24.11.2022	English	United Kingdom	Panel	https://bit.ly/3jv0joW

CULTURAL ACTIVITIES

Name of the Activity	Name of the Institution	Date	Language	Country	Type	Link
The Islamic Movement - Al-Aqsa Association holds a holy night in Kafr Qassem, with the participation of hundreds	Al-Aqsa Association For Protection & Maintenance of Islamic Waqf	11.11.2022	Arabic	Palestine	Meeting	https://bit.ly/3PQbDIh
Short-term Course on Introduction to East Asian Politics	OSCE Academy	28.11.2022	English	Kyrgyzstan	Course	https://bit.ly/3W80vsO
Tabah Youth Forum discusses Generation Z's relationship with rap music	Tabah Foundation	29.11.2022	Arabic	UAE	Activity	https://bit.ly/3uZx8gk

IIIT Al Faruqi Memorial Lecture at the 2022 Annual Meeting of the American Academy of Religion (AAR)	International Institute of Islamic Thought	22.11.2022	English	USA	Conference	https://bit.ly/3jIlcSg
Book talk: "White Thinking: Behind the Mask of Racial Identity"	The centre for Middle Eastern Studies Harvard University	30.11.2022	English	USA	Interview	https://bit.ly/3Vn3NqN
Women in Iran: An Evening of Films by Rakhshan Banietemad	The centre for Middle Eastern Studies Harvard University	28.11.2022	English	USA	Movie Premiere	https://bit.ly/3PVP6tB
Book event: "Rethinking Statehood in Palestine: Self-Determination and Decolonization beyond Partition"	The centre for Middle Eastern Studies Harvard University	15.11.2022	English	USA	Book Interview	https://bit.ly/3IIGWt5
The "Longue Durée" of Arabic Literature, a conference in celebration of William Granara	The centre for Middle Eastern Studies Harvard University	10.11.2022	English	USA	Conference	https://bit.ly/3PXyjqo
The Road to Fluency in Arabic (For Native Speakers)	Hamad Bin Khalifa University	5.11.2022	English	Qatar	Workshop	https://bit.ly/3WqSHm5
The culture of Qatari society in light of the diversity of other cultures in the 2022 World Cup	Doha International Family Institute (DIFI)	15.11.2022	English	Qatar	Seminar	https://bit.ly/3VpsXFs
Cultural Codes and Women	Doha International Family Institute (DIFI)	4.11.2022	English	Qatar	Conference	https://bit.ly/3jvAtBj
Islamic Socialism: Radical Individuality and Equality?	Oxford Centre for Islamic Studies	30.11.2022	English	United Kingdom	Seminar	https://bit.ly/3CqTjjN
Islamic Values and Disruptive Technologies	Oxford Centre for Islamic Studies	25.11.2022	English	United Kingdom	Seminar	https://bit.ly/3FOHbJW
Know from the Quran your residence	The Islamic Foundation	15.11.2022	English	United Kingdom	Seminar	https://bit.ly/3WLNxRj
Qisah International Film Festival showcases the variety of cinema from across the Muslim World	Muslim Women's Council	9-12.11.2022	English	United Kingdom	Festival	https://bit.ly/3GksFuW

Featured Institutions

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/

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 Kazakhistan, 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://iais.org.my/

International Institute of Islamic Thought

IIIT was established in 1981 in the USA by İsmail 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 Gemeinschaf

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 (COMSTECH)'s suggestion. It organizes meetings Centreed 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

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 İsmail 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

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/category/annual-reports/

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, İt 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/

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 Arap 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/

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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

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.