

# INTELLECTUAL STREAMS IN THE MUSLIM WORLD

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2022

15

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



A Look at Women's Political Participation  
in the Muslim World



Can Muslim Youth Associations  
Play a Big Role in Public  
Sphere in Europe?



Is Humanitarian Aid a Solution to the  
Humanitarian Crisis in Yemen?



Reflections of the Russia-Ukraine War  
on the Muslim World



Jawdat Sa'id:  
A Peace Activist and  
an Intellectual

# 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 200 non-governmental, research and think tank organizations from 43 countries and has four sections: "Cultural Studies"; "Fundamental Rights and Freedoms"; "Strategy and Energy Studies" 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.

Project Coordinator: Lütfi Sunar

Editor(s) : Ahsan Shafiq, Büşra İnce, Selvanur Demircan

Contributors : Buşra İnce, Ceyda Bostancı, Beyza Karabulut, Fatıma Zehra Mican, Fatih Okumuş

Graphic Design : Seyfullah Bayram

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Address: Aziz Mahmut Hüdayi Mah. Türbe Kapısı Sk. No: 13 Üsküdar/ İstanbul Telephone: +90 216 532 63 70 E-mail: [todam@ilke.org.tr](mailto:todam@ilke.org.tr) Web: [ilke.org.tr](http://ilke.org.tr)

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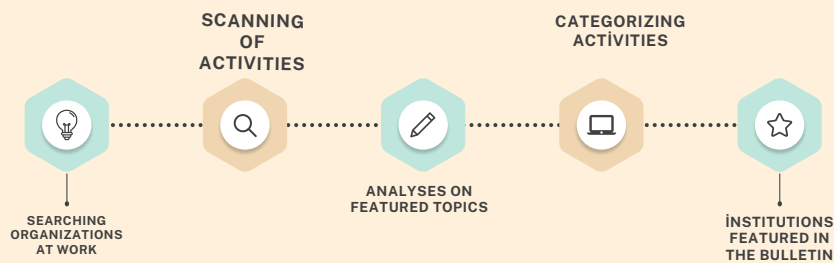
# The 15th Issue of the Intellectual Streams in the Muslim World

## An Infographic Overview

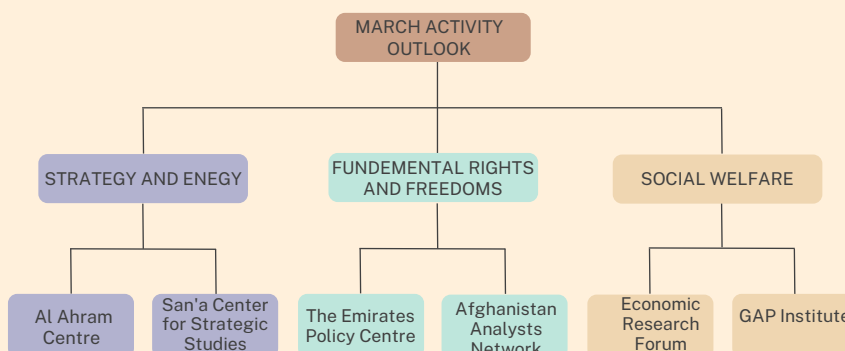
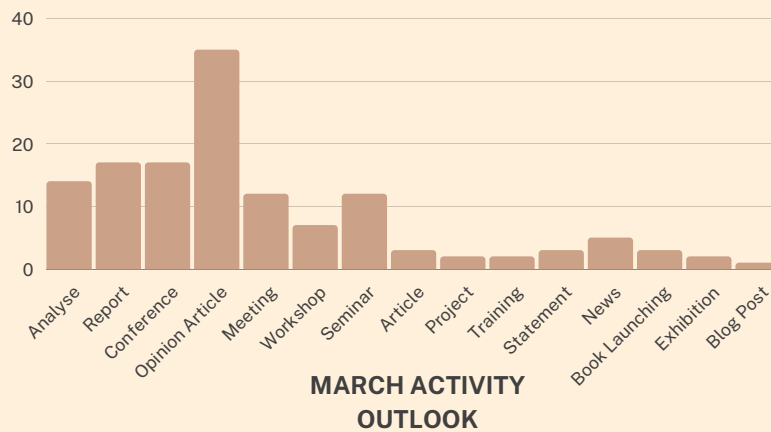


In March, activities of 235 civil society organizations, research centres and think tanks from the Muslim world were scanned.

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



### The Publication Process of the 15th Issue of Intellectual Streams in the Muslim World Bulletin



İLKE Foundation for Science Culture and Education, together with its research centres and affiliated associations, has been identifying the problems facing Turkey and suggesting solutions to these problems since its establishment. Within the scope of its activities, the foundation is taking a new and ambitious step and expanding the scope of its reports, policy notes, and opinion articles it has published so far; and the seminars, interviews, and online panels it has conducted. In order to expand its fields of study and target audience, İLKE has established a new research centre, the Research Centre for Social Thought and Policy (TODAM).

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

In its diverse range of research and publication studies TODAM aims to address the leading problems of Turkey and Muslim societies such as unemployment, income inequality, brain drain, asylum seekers, urbanization, human rights violations, domestic violence, pension system and housing, and offer solutions to them in the light of quantitative data.

TODAM offers statistical data related to studies conducted in the fields of law, education, economy, and social work, especially in Turkey and Muslim societies after year 2000, through its database where researchers can compare, combine and extract different data. It functions as a centre that provides the space and opportunity to conduct independent academic studies by making quantitative data accessible. Thus, another social need that was felt for many years is being met by İLKE.

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# FOREWORD

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Intellectual Streams in the Muslim World has been published monthly since 2021 as part of the Project on Thoughts and Movements in Muslim Societies under TODAM. The bulletin has been prepared by scanning the publications and events of approximately 200 non-governmental, research and think tank organizations from 43 countries from the Middle East, North Africa, South-Southeast Asia, Central Asia, Western Europe and the Balkan regions. In the Bulletin, the intellectual activities, events and publications from the Muslim world are under different categories and are enriched with analyses.

In the 15th issue of the bulletin, an inventory of the issues occupying the intellectual agenda of the Muslim world was presented. In addition to this, with reference to existing literature analysis texts were written on subjects that were important objectively. At the same time these studies, written and oral activities of different organizations were presented to the reader as data at the end of the text.

Now, with the monthly bulletin, we can follow the issues that are essential for Muslim societies and are on the current agenda of the Muslim world. At the same time, we present the current issues of Muslim societies to the reader in a versatile way. It is now possible to follow up-to-date studies from many countries from the Middle East to Africa, and from Asia to Europe. In this way, it is possible to monitor the agenda of Muslim societies in a regional and thematic way. 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 15th issue of the Bulletin, there is an infographic that details major civil society organizations that are working on women issues and their empowerment in the Muslim world. In this bulletin, we reveal that the increasing role of women in civil society has showed its effects in the political area as well. The bulletin also highlights the activities related to the political participation of women in Muslim societies. In this context, we present an examination of the status of women of Muslim societies in various areas, such as voting and participating in political positions. And we do that with the analysis titled "A View at

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Women’s Political Participation in the Muslim World”. Considering the often-ignored fact of “Islam in Europe”, we analyze the existence of Islam in Europe through youth associations and their activities.

The Russia-Ukraine crisis in Europe affected the Muslim Societies as well as the whole world. We also organized various activities on the same subject. In this issue, there is an analysis entitled “ Reflections of the Russia-Ukraine War on the Muslim World”. In addition, the analysis titled “Is Humanitarian Aid a Solution to the Human Crisis in Yemen?” on the Yemen crisis, which is one of the main crisis regions of the Muslim World, deals with the effects of the human dilemma caused by international organizations. In the Bulletin, there is a text about well known personality Jawdat Sa’id’s intellectual thought, who passed away in January, written by Fatih Okumuş. At the end of the bulletin, there is an inventory of the activities and events that took place during March around the Muslim world. We hope that, with its renewed concept, the bulletin will be beneficial for the readers.

Lütfi Sunar

Chairman of Executive Board, ILKE Foundation



# SOME MAJOR NGOS CARRYING OUT WOMEN-ORIENTED

## سisters in Islam



“ Sisters in Islam (SIS) was founded in Malaysia in 1988. SIS is a non-governmental organization working to advance the rights of Muslim women in Malaysia. ”

“ The Libyan Women's Peace Platform was launched in 2011 by women from different cities of Libya. ”

“ Sunbula aims to strengthen the marginalized women groups living in Palestine through traditional handicraft trainings and aims to make them economically independent. ”



“ The International Union of Muslim Women (IMWU) was established in Sudan in 1996. IMWU works for egalitarian peace and justice, the rejection of all forms of discrimination, and the promotion of religious-cultural dialogue among all women. ”

“ Moroccan Women's Democratic Association (ADFM) was established in Morocco in 1985. ADFM carries out activities for lobbying, networking, and capacity building in the fields of women's rights and gender equality. ”

“ Noor Educational and Capacity Building Organization was established in January 2001 by a group of volunteers to help and support Afghan women, youth and children in need. The institution organizes social and humanitarian aid activities in refugee camps and organizes activities for Afghan women, children and youth. ”





# STUDIES IN MUSLIM SOCIETIES

كلنا مريم  
we are all  
maryam  
hepimizeryemiz

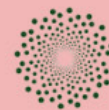


The international We Are All Maryam Platform was established in Turkey in 2019. The platform aims to support the women of Jerusalem and highlight the troubles they are experiencing. It organizes activities aimed at protecting and supporting women's human and special rights through representatives from different NGOs.



KARAMAH  
MUSLIM WOMEN LAWYERS FOR HUMAN RIGHTS

Muslim Women Lawyers for Human Rights (KARAMAH) was established in 1993 in America. KARAMAH is a non-governmental organization that supports and works on human rights globally, including gender equality, religious freedom, and civil rights, especially in America. KARAMAH maintains its mission through education, legal outreach, and advocacy.



MUSLIM  
WOMEN'S  
COUNCIL

The Muslim Women's Council is a platform created to enable Muslim women in the UK to create social networks. The institution, which acts proactively in accordance with the needs of Muslim women, interacts with social, political and media spheres.



*Woman, life with all its opportunities*



Arab Women Organization

The Arab Women's Organization (AWO) was established in 2000 under the roof of the League of Arab States. Its central office is located in Egypt. AWO works to empower Arab women and involve them as equal partners in social development.



MWN UK  
Muslim Women's Network UK

The Muslim women's network appeared in the UK in 2003. Adopting Islamic feminism, the institution organizes research, as well as advocacy activities and campaigns to protect and develop the rights of Muslim women and inform women about their rights.



Australian Muslim Women's  
Centre for Human Rights

The Australian Muslim Women's Centre for Human Rights works to improve the rights and status of Muslim women in Australia. The movement, which works for the equality and dignity of Muslim women, operates by focusing on the local Muslim women communities in Australia.



# A Look at Women's Political Participation in the Muslim World

*Büşra İnce*

## Introduction

Political participation is divided into two types, conventional and alternative political participation. Voting in elections is called conventional. However, protests, boycotts, and political discussions on social media are called alternative political participation. Although political participation is often known as one with democracy, the behaviours of participation in political processes vary from society to society, especially as a result of the cultures of these societies. However, it would be more useful and beneficial to focus on "voting in the elections" and review it, since it is easily measurable. The region we refer to as the "Muslim World" in this analysis includes the countries where the Muslim population is concentrated, especially, the Middle East and North Africa, and South and Southeast Asian regions. The participation of women in political processes at different levels in the Muslim World and the important obstacles to this participation will be examined in this article. Although there has been a decline in political participation rates around the world, yet there has been progress in participation of women political processes. According to statistical data, women's political participation in the Middle East and North Africa region has the lowest rate compared to other coun-

tries in the world. This is however higher in South and South-East Asian regions where some of political leaders are women.

Especially in the Middle East and North Africa region, with the exception of Tunisia, in non-democratic Muslim states, elections are seen as a factor that keeps authoritarianism alive and strengthens it. For this reason, there is an approach in these countries that reduces political participation, women's political participation in a narrow sense, to a secondary position. However, in the light of the data presented by our Bulletin, we can see the occurrence of various workshops, training programs and seminars that are organized in the said regions, and encourage women's political participation. The text approves the conclusion that women's political participation and their place in civil society has started to improve. Moreover, the purpose of the text is to analyse the status of women's effectiveness in the political field, based on the data of V-Dem, The Economist, IPU Parline, and Women's Power Index.

## Political Participation of Women in the Middle East and North Africa Region

Political participation, defined as direct or indirect involvement in political process-

es and organs, has a wide meaning from voting in elections to protesting. If we look into the world's trend of mainstream political participation, we see that participation in the elections was at its highest level after the Cold War. However, we observe that political participation, which is one of the bases of democracy, has gradually decreased from the 1990s to 2020 around the world, especially in the Western democracies (Solijonov, 2016, p. 23). When we analyse political participation by gender distribution, we see that men show much more active political participation than women, as a worldwide trend. Studies show that the gender gap in the field of political participation has narrowed in Western democracies.

Since 1990, the increase in the number of countries with elections and the world population, has resulted in an increase in political participation as well. The fact that all countries around the world, except Saudi Arabia, Brunei Darussalam, China, Eritrea and the Vatican, hold nation-wide elections, show the increasing trend of politi-

cal participation. But the elections, which were regularly becoming more and more popular in the 1940s and 1980s, started to decline significantly since 1990 (Solijonov, 2016, p. 24). Despite this decrease, women's political participation has increased worldwide. Looking at the world's average data, we can see that there is equal participation of women and men in Argentina and Australia, while Pakistan has the lowest political participation of women. If we consider regionally, we see that the gender gap in political participation is high in the Middle East region (Solijonov, 2016, p. 31). Considering the representation of women in assemblies and senates, in Africa they have a 16.8% representation. This rate rises to 20.7% in Asia. In America, where there is highest women political participation, this rate is 33.9% (Global and regional averages of women in national parliaments, 2022).

According to Arab Barometer surveys, the opinion that women should have the same rights as men and that women should hold political positions in the Middle East was

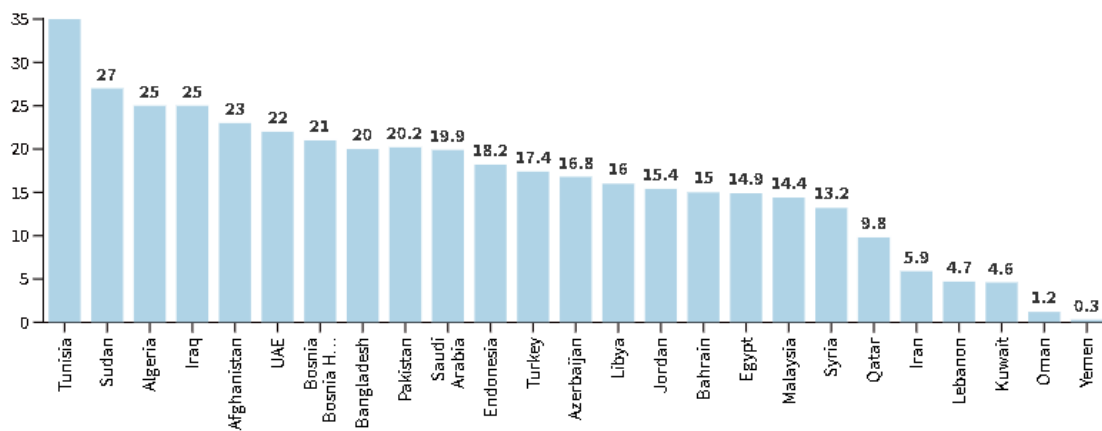


Figure 1: Percentage of Female MPs in National Assemblies (2021)

Source: IPU Parline

supported by 62% of the participants. The interest of women in politics is one of the key factors affecting political participation. At this point, it is observed that Palestinian women (37%) are the most interested ones in politics in the Middle East Region, followed by Tunisian women with 32% of the votes. The least political interest was observed in Algeria (17%) (Robbins and Thomas, 2018, p. 7). However, if we make a regional conclusion from the surveys, we come to the conclusion that more than half of the women in the region are not interested in politics. Since 2006, we see that women's interest in political participation has decreased. However, this situation is due to the general political trend in the world rather than gender. The decline in participation in elections in the world, indirectly resulted in a decrease in the participation rate of women in the elections. In a survey on whether women can be president or prime minister in the Middle

East and North Africa region, we see that the belief that women can be elected as presidents is highest (77%) in Lebanon, followed by Morocco. At this point, Tunisia remained at 63% and the lowest rate was in Algeria. When we look at the Arab Barometer data, we see that the participants who have a higher level of education follow a more egalitarian approach between men and women in almost all categories. At this point, we can state that the level of education has an impact on political participation, like many other areas as well (Robbins & Thomas, 2018, p. 15).

Although the representation of women as parliamentarians in elections is very low in Arab countries, there has been an increase in women's participation in political positions as a result of the efforts of the states in this area (Sabbagh, 2007, p. 9). "State Feminism" studies suggest that state-appointed female politicians will undermine women's movements. How-



Figure 2. Qataris Vote in Country's First Legislative Election, Furcoi/Aljazeera



ever, in the Middle East and North Africa region, this method is an important initiative that increases women's political participation. The quota policy, which can be expressed as the number of seats reserved in the parliament for women only, was implemented in Jordan in 2003 and significantly increased the political participation of women. Bringing together 170 non-governmental organizations, the Lebanese Women's Council is one of the most important institutions working to increase the role of women in civil society (Osseiran, 2007, p. 87). As the role of women in civil society rises, it is generally expected that their effectiveness in the political field will increase as well.

## Political Participation of Women in South and Southeast Asia Region

South and Southeast Asia region is a geography where Muslim population is in dense majority and also has democratic countries such as Bangladesh, Pakistan, India, Malaysia, Indonesia. In this respect, it differs from the Middle East region. Although the opposite is possible, there is also the fact that political participation and democracy may closely be related. Considering this fact, we see that women's political participation is higher in these regions. According to Inter-Parliamentary Union (IPU) data, we can see a 20.6% political participation of women in the Southeast Asian region. In South Asia, this rate is 17.8% (IPU Parline, 2022). All Muslim countries in the region have had a female president, prime minister or polit-

***Although there has been a decrease in political participation rates worldwide, there has been progress in women's participation in political processes.***

ical party leader. At this point, the fact that women are directly involved in important political positions beyond voting in the elections, shows that the political participation of women in the region is considered important.

In the Southeast Asian region, we see that women mostly prefer voting among the political participation forms. Relatively high voting rates in the region are 82% in Malaysia and 71.9% in Indonesia. When we look at the positions of women in the cabinets in the Southeast Asian region, we see that the highest rate (22.22%) is in Timor Leste, while Indonesia has the second highest rate. Malaysia ranks 5th in this ranking with a rate of 12.5% (Welsh, 2020, p. 128). In the Southeast Asian region, we can say that the percentage of women taking part in parliaments (21.9%) is at a high level. Considering that the rate of participation is around 20% in the world, the region has a women's political participation above the world's average. The high political participation of women in countries such as Malaysia and Indonesia correlates with the regional trend. It is observed that the political participation of women in the region has increased between 2015 and 2020 (Welsh, 2020, p. 123). While statistical data show

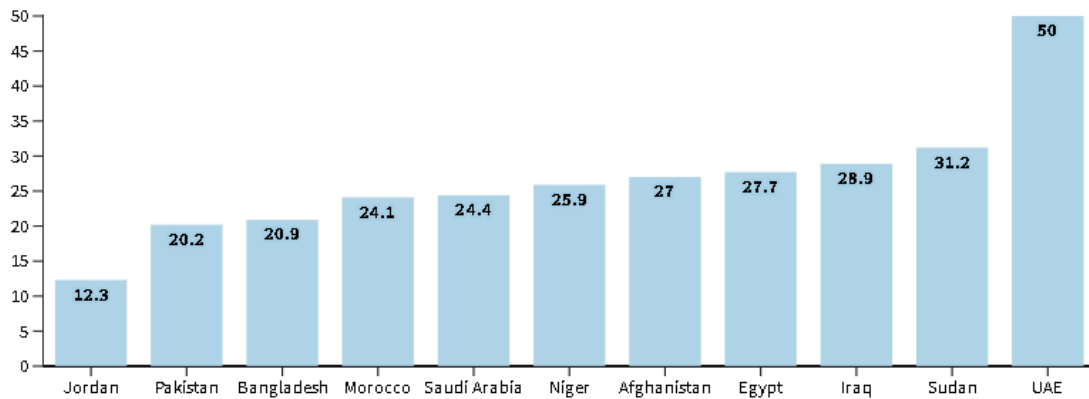


Figure 3. Rate of Seats Allocated to Women in Assemblies in 2021 (%)

Source: International Institute for Democracy and Electoral Assistance (IDEA)

these, according to Asian Barometer survey results, the majority of citizens do not support women's participation in political positions at the same rate as men (Welsh, 2020, p. 126). However, it is seen that most of the support for women comes from Malaysia.

Except for Nepal, Bhutan and Maldives, all other South Asian countries have had female prime ministers, presidents or political party leaders, similar to the Southeast Asian region. In the South Asian region, the proportion of women in national assemblies -except Pakistan- is around 10%. In Bangladesh, Pakistan, Nepal and India, policy changes were made in the electoral system and more opportunities was opened for women's political participation. Policies known as "quota policy" that increase women's participation in local governments or "reserved seats" for women parliamentarians ultimately resulted in women having a better representation in the political arena. However, in discussions about the quota policy that is reducing the gender gap, one group sees the quota as

a positive practice for increasing women's political participation. However, the other group emphasizes the long-term negative impact of the quota, arguing that this positive discrimination essentially weakens competitive equality (Kumari, 2012, p. 87).

In the Asian region, the political participation rate and the role of women in politics are much higher. In Indonesia, which has the largest Muslim population in the world, the female leader Megawati Sukarnoputri rules the country. In 2018, Wan Azizah Wan Ismail became the Deputy Prime Minister of Malaysia. It is a remarkable fact that women occupy important political positions in political life in Indonesia and Malaysia. However, the factors behind this development are the participation of women in political life, which is expressed as the "women and daughters syndrome", who replace their fathers or husbands in political life (Welsh, 2020, p. 121). At this point, since it is seen as a great possibility that women with strong political family ties will be elected, the activeness of



women in political life is closely related to family ties. In the case of the South Asian region, we must remember that the caste system also has an impact on political participation. Kumari states that families with high caste levels have more limited political participation, while family members with low caste levels have more freedom of movement. Therefore, its political participation is higher (Kumari, 2012, p. 91).

In the Asian region, the women's political participation rate and the role of women in politics are much higher. In Indonesia, which has the largest Muslim population in the world, the female leader Megawati Sukarnoputri ruled the country in the past. In 2018, Wan Azizah Wan Ismail became the Deputy Prime Minister of Malaysia. It is a fact worth mentioning that women hold important political positions in political life in Indonesia and Malaysia. However, the factor behind this development is the "women and girls syndrome", which is expressed as the participation of women who replace their fathers or spouses more in political life (Welsh, 2020, p. 121). The election of women with strong political families is seen as a high probability. Therefore, the activeness of women in political life is closely related to family ties. In the case of the South Asian region, we must remember that the caste system also has an impact on political participation. Kumari states that families with high caste levels have more limited political participation, while surprisingly family members with low caste levels have more freedom of movement. Therefore, their political participation is higher (Kumari, 2012, p. 91).

***The gender gap in political participation in Muslim countries has a relationship with the level of modernization, gender equality and Islamic orientation.***

## **Main Obstacles to Women's Political Participation in the Muslim World**

In countries with a large Muslim population, women's political participation differs from regional to national levels. Studies are being carried out to increase the political participation of women in the Middle East and North Africa region. However, the problems of ethnic, political and military conflicts in the region are some of the important reasons that keep women away from the political arena. The patriarchal lifestyle prevailing in these societies is one of the main reasons for their low political participation. The fact that men have a say in outside-family topics and areas, including politics, is one of the reasons why women's political participation is low. Another reason is that women have difficulty in seeking education compared to men, and as a result, women have lower literacy ratios. Although some policies try to improve the socioeconomic status of women, the literacy rate of women is clearly lower than that of men (Sabbagh, 2007, p. 13). Although this is how the current situation continues, socioeconomic developments in the Middle East and North Africa region

have had an indirect impact on women's political participation. So much so, when we look at the distribution of women's voting rates in elections by years, we see that their political participation has increased. Efforts to ensure that women take a more active role in non-governmental organizations in the region will also increase the role of women in political participation.

Unlike the Middle East, in the South Asian region, violence against political women and inequality in access to economic and political resources can be counted among the obstacles to women's political participation (True et al., 2014, p. 22). The assassination of Indira Gandhi in India and Benazir Bhutto from Pakistan negative impressions on women as examples of political violence against women. Apart from this, we should point out that the low or high rate of women's political participation is not due to the fact that the aforementioned Muslim countries are Muslims.

Coffe and Dilli, in their quantitative study on 13 Muslim countries, researched the reasons for the gender gap in political participation in countries with a large Muslim population (Coffe and Dilli, 2015). They also explored the effects of distribution of socioeconomic resources, differences in interest in political issues between men and women, different levels of modernization among Muslim countries, gender inequality, and the role of Islam, on political participation among the genders. According to the results, the outcome of low socioeconomic status of women is low political participation. However, the gender gap in

political participation in Muslim countries is not related to the modernization level of the country, gender equality nor Islamic governance (Coffe and Dilli, 2015, p. 538). Taking this into account, we can clearly say that there is no negative correlation between Islam and the gender gap in political participation in Muslim countries.

## Conclusion

The facts that elections are held all over the world regardless of the regime type and that citizens are able to express their political views in different ways other than elections makes the issue of women's political participation, important. When we focus on the political participation of women in the Muslim world, we see a much higher political participation in the South and Southeast Asia region, compared to the Middle East and North Africa region. Particularly in the Southeast Asian region, the political participation of women is higher than the world average. Although there is a low participation rate in the Middle East and North Africa region, it is obvious that the political participation of women has increased over the years. The main obstacles to women's political participation at a high rate are patriarchal lifestyle, education level and socioeconomic inequalities. However, in the Muslim world, efforts for integration of women into civil society and public, increase the social role of women, and this is indirectly reflected in political participation.

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## Major Events



### Women's Participation in Politics Expected to Increase

*"Partipasi Perempuan dalam Politik Diharapkan Meningkatkan"*

D: 21.03.2022    L: Indonesian    C: Indonesia    T: Opinion Letter

In her opinion piece, Muhammediyah discussed that women's leadership and representation in legislative and executive fields brings fresh air for a healthier quality of democracy in a country.

<https://muhammediyah.or.id/partisipasi-perempuan-dalam-politik-diharapkan-meningkat/>



### Towards a Society More Aware of its Electoral Rights Project

D: 05.12.2021    L: English    C: Palestine    T: Project

A group of women participants at the Pal-Think Institute for Strategic Studies discussed "Mechanisms to Increase Women's Political Participation"

<http://palthink.org/en/2021/12/11287/>



### Women in Politics: Shaping the Future

D: 21.01.2022    L: English    C: Bangladesh    T: Seminar

Bangladesh Institute for Peace and Security Studies held a seminar on women's political participation in Westin Dhaka. The discussion took place over the conditions and future prospects and challenges of women's participation in the political arena.

<https://bipss.org.bd/women-in-politics-shaping-the-future/>

# Can Muslim Youth Associations Play a Big Role in Public Sphere in Europe?

*Ceyda Bostancı*

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## Introduction

Islam in Europe or the Islam of Europe, which one is the correct term? Do Europe and Islam develop independently of each other in a historical and spatial context? (Sunar, 2022, p. 3) He considers Islam not as the other of modern Western identity, but also as the founding subject that builds modern world politics. From this point of view, don't these conceptualizations materialize Islam? Is the goal Islam's adapting to Europe or Europeans's adaptation to Islam? The uncertainty of the answers to these questions emerges in the practices of the public sphere, which is one of the most important problems of today. In this context, how is the representation of Muslim youth associations in Europe in the public sphere?

This analysis aims to understand the relationship between Europe and Islam in the public space and to determine the position of Muslim youth in Europe in this context. In the first part of the study, we will examine the dilemmas of Muslims between the public space and Islam. In the second part, we will analyse Europe's policies towards Muslim youth. In the last part, we will cover the nature of the youth work

of Muslim associations in the public space created in Europe. In this context, we will discuss the impact of Muslim associations in Europe focusing on youth work. In this study, we will also examine the policies in the public space towards Muslim youth. It is a crucial fact that the role and problems of Muslim youth in Europe should not be ignored.

## Islam in the Public Space Discussions

The public space can be defined as a common ground where citizens can coexist and express their thoughts. The notion of "dialogue" is at the centre of public space discussions. In these discussions, the debaters discuss the boundaries of religion, language, race and gender-centred problems. In this context, these borders between Muslims and European states, who cannot resolve the ethical and social borders of religious life, are explained through dealing with the notion of "security".

Göle attributes the increasing importance of public space discussions to two reasons. First, he states that the principle of pluralism finds its place in the debates on democracy in Western societies. The second

***The policies of European states toward young people in the public sphere are dominantly the policies of adapting to European identity and preventing radicalization and discrimination. These three policy approaches are designed through public space practices and education.***

reason, as we can see from Habermas's disregard for the principle of "pluralism" in his theory of the public space, argues that thinkers have begun to examine the relationship between democracy and pluralism (Göle, 2013, p. 8). At this point, the factors and actors that are effective in the public space have also become the subject of discussion. Another issue are the discussions on modernism. With modernism, the public space has undergone a transformation. According to the idea of modernism, the dominant element in the public sphere is the "rational mind". Modernists accept that religion is an irrational object in this modern era where practices are carried out through rational reason. This distinction has led to the secularization of the public space as well as the understanding of religion as a "personal choice" (Uluç, 2011, p. 358). Thus, religion was narrowed down to the private life space. However, the problems of Muslims in the public space cover a wide area ranging from halal

food to education and politics and it cannot be limited to the private space.

Göle thinks that Islamic movements, unlike the West, shape the public space by putting women in the center, and that the public space is developed by producing discussions on the moral structure of the society. (2013, p. 14) He says that the Islamic public sphere is based on "women's visibility" and the social communication of men and women (p. 24). Göle narrowly draws the boundaries of Islamist movements and the Islamic public space. We should point out that the idea of "Muslim female identity" in the public space debates in Europe is also shaped in line with Göle's understanding.

## **Europe's Policies for the Muslim Youth**

It is aimed to build a "common space" and "common language" in the relationship established between the notions of public sphere and democracy (Göle, 2013, p. 10). In this context, European states are developing projects aimed at integration. In one of these projects, "European Islam", they aim to ensure cultural and moral integration by focusing on the idea of a common life. European states focus especially on young people in these projects. Franco Frattini, who took office in the European Commission between 2004 and 2008, says that an education approach free from hatred and violence will be provided to young people. In addition, he mentions that it aims to build common educational and social institutions with Muslims and



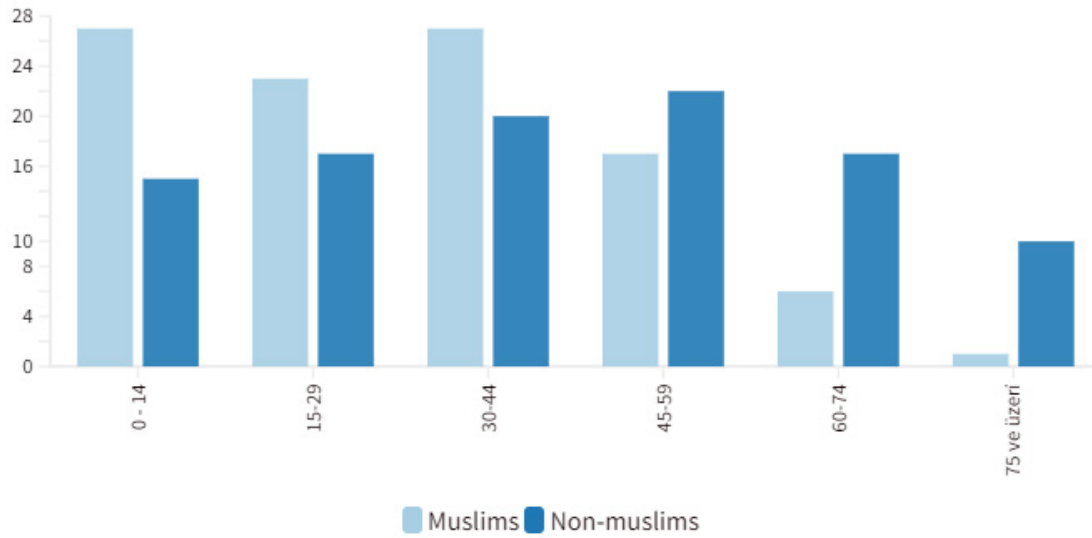


Figure 4. Age Distribution of Muslim and Non-Muslim Populations in Europe

Source: PEW Research Center (2017)

to create such a society in Europe (DW, 2007). Thus, European states will ensure the transformation of Muslims in the public space with the idea of “European Islam”. With this idea they will ensure that Muslim Youth cooperate and harmonize with new actors. At this point, we should not ignore the following question: Who will represent the Islam in this version of Islam they want to establish? This understanding of Islam embraces the centrality of European identity.

Bassam Tibi, who supports the idea of European Islam and is a follower of the Habermas tradition, said that since Islamism is a different concept from Islam, it is necessary to build a tradition of idea through “Islam”. He emphasized that Muslims should create an inclusive accumulation of Islam, modernity and democracy (USHMM, 2007). Therefore, Tibi aims to construct a European Muslim identity

through “rationality”. It is obvious that the young population shapes the European Muslim identity.

According to the research conducted by the Pew Research Center (2017), Muslims in the 0-29 age group in Europe are 50% of the total. However, non-Muslim 0-29 age group is only 32% of their total population. On the other hand, Muslims over the age of 75 are only 1% percentage of their population, while non-Muslims make up around 10%. These two results show that the Muslim youth population is increasing in Europe and the non-Muslims are in the aging side. For this reason, we should not ignore the problems and values of the young Muslim population in Europe related to the public space.

In recent years, discussions on Islamophobia have increased. Muslims are also exposed to state-based discrimination and social exclusion. For example, in

France in 2004, students in public schools were banned from carrying any religious symbols (Yıldız, 2019). In addition, some countries have imposed restrictions on the dress of Muslim women in the public space. For example, wearing burqas and veils in public places was banned for “security reasons” in 2010 in France, 2011 in Belgium, and 2018 in Denmark and the Netherlands (Yıldız, 2019).

European states’ policies towards youth in the public space are built on goals to ensure compliance with the European identity, and to prevent radicalization and discrimination. As a matter of fact, these three policy understandings are developed through public space practices and education.

## Youth Activities and Work of Muslim Associations in Europe: Germany as an Example

When we talk about work in Muslim youth and their organisations in Europe, Islamic Community Millî Görüş and the Turkish-Islamic Union for Religious Affairs (DITIB) come to the fore. In this analysis, we will evaluate the Muslim youth associations in Germany. The German Government is trying to build a “European-Islamic identity” through its ties with Muslim associations and policies towards youth.

The German Government is developing policies in the education for Muslim youth.

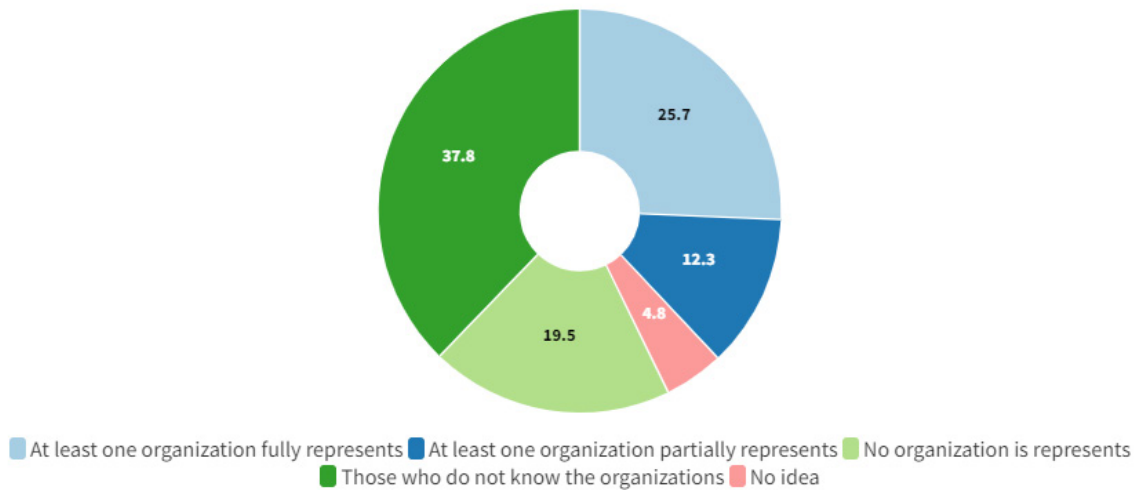


Figure 5. An Examination of Muslims in Germany in Terms of Representation of Muslim Organizations

Source: Pfündel, K., Stichs, A. and Tanis, K., Executive Summary of the study Muslim Life in Germany (2020, 2021)

They established Islamic theology departments in 2010 and thus, aim to educate teachers who can teach Islamic religion to Muslim students studying in German schools (Dilek, 2020, p. 131). If they achieve this, they will be able to strengthen the German state ideology by training its own preachers and imams.

The German Government cooperates with important communities in the society to strengthen its relationship with Muslim students in education and social activities. In 2006, they started to organize the Islamic Conference. At the conference held in 2010, three objectives were set: "Education of imams and Muslim preachers in German universities, equality between men and women, and prevention of extremism" (DW, May 15, 2010). In this context, we see that these actions aims to strengthen the understanding of "German Islam" rather than finding a solution to the problems of Muslims. At the conference, a "common identity" idea was not formed through Muslims and non-Muslims, and the actuality of Islam, Islamic movements and traditions of Muslims were ignored. Another important problem of associations and Islamic communities is that they cannot attain the status of "Publicly Legal Institution." Only the Ahmadiyya community, which has been in Hessen until now, has achieved this status (Dilek, 2020, p. 131).

One of the important principles of the public space is representation. According to the Muslim Life in Germany Project, 16 years and over were asked whether

***Muslim youth come together in associations and social media platforms that are not shaped around traditional ideas and are not affiliated with any religious community. Muslim NGOs in particular focus on education and social issues.***

Muslim organizations represented them. Accordingly, 37.8% of them are unaware of these organizations and 19.5% do not think that any of these organizations represent Muslims (Pfündel, Stichs, & Taniş, 2021). As a matter of fact, this data shows that the associations are not recognized enough.

Muslim youth come together in associations that are shaped around traditional ideas and are not connected to any community, and on social media. They particularly focus on Muslim associations, education and social issues.

The Islamic Youth Forum (Forumi Rinor Islam) in the Balkans practice its activities in Bremen, Germany. With the "Youth Mosaic Platform" project, this institution organizes studies on many subjects for students, primarily on personal development. The "German Muslim Youth Federation", a subsidiary of DITIB which is a Turkey-based organization, was established in 2014 and currently stands out as the organization with the highest number of members. National Outlook Movement, one of the other active traditional Islamic movements,



Figure 6. IGMG youth organization meeting

gathers university students for discussions and education programs on racism, dialogue, urbanization and many other issues. These three organizations aim to empower young people in the field of personal development and to ensure that they do not break away from their religious and cultural identity.

Founded in 2010, the German Muslim Scout Association (BMPPD) provides scouting training to young people between the ages of 7 and 21. In this way, it aims to both provide leadership training and enable young people to establish a dialogue with other cultures. The Association of Dedicated Muslims (EMD) in Germany, on the other hand, continues its efforts to establish a dialogue with Shiite Muslim youth.

This association is a member of the “Muslim Youth Studies” organization, which is supported by the Regional Center for Education, Integration and Democracy (RAA Berlin). These associations support Germany’s policies and try to strengthen integration. In addition to focusing on issues of belonging, dialogue and personal development, they also try to create a “general network”. These associations are supported by the German, Turkish Governments and Balkan countries. Another problem is the question of how much Muslim youth associations take the preferences of Muslim youth seriously. However, we could not find any data on how much Muslim youth associations can reach Muslim youth.

Although the German government and

Muslim associations try to establish a strong relationship through education, Muslim youth choose a different way. In the symposium (Dautschke) evaluating the orientations of Muslim youth, Konrad Adenauer Foundation, known for its closeness to the Christian Democratic Union, stated the following: Instead of joining traditional movements, young people form their own groups on social media, criticize the work of Muslim organizations and express their opinions on Islamic, social and political issues on social and online platforms. As a result, it is necessary for Muslim associations to reconsider their youth policies and strengthen their relations with the newly emerging public spheres (Reported by DW, 16 December 2010).

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## Major Events

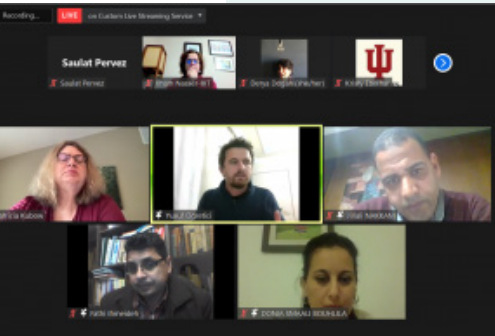


### The “Politicken”, which provides education to European youth in politics and social spheres, has started

D: Nov 24th, 2021 L: Turkish C: Germany T: Education

The Politicken study carried out in cooperation with the Fudul Association, the Islamic Community Milli Görüş Youth and Women’s Youth Organization, is aimed at capacity building of youth on political and social issues. Within the scope of the project, it will organize workshops on issues such as racism, discrimination, identity development, and democracy education in social service institutions, especially youth centres such as mosques.

<https://www.igmg.org/tr/avrupali-gendere-politika-ve-sosyal-alanda-egitim-saglayan-politicken-basladi/>



### Advancing Education in Muslim Societies (AEMS): Implications for Policy, Pedagogy, and Development

D: Nov 10-11th, 2021 L: English C: USA T: Symposium

The symposium, organized by the International Institute of Islamic Thought, discussed Educational Leadership, Teacher Experiences, Refugee Integration, Racial, and Minority Issues, Rhetorical Practices faced by Muslim Youth and Psycho-Emotional Challenges, Gender and Socio-Cultural Factors.

<https://iiit.org/en/fifth-annual-iiit-iu-symposium/>



# Is Humanitarian Aid a Solution to the Humanitarian Crisis in Yemen?

*Beyza Karabulut*

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A humanitarian crisis is considered an event or events that threatens the health, safety, or well-being of a large group of people. Same as every year in the last whole decade, Yemen has topped the list of the world's worst humanitarian crises this year as well. When the resources of the region are not sufficient for development, the only solution is global human interventions. Founded in Yemen in 2014, the Sana'a Center for Strategic Studies is an independent think tank that aims to change the region through information production. In this article, a qualified analysis of the humanitarian report of the Sana'a Center for Strategic Studies will be carried out and an assessment of the challenges and obstacles encountered will be made. Problems such as data security and robustness will be discussed, and the political backgrounds of these issues will be discussed. New solutions and initiatives for the humanitarian crisis in the region will also be mentioned.

The Yemen humanitarian crisis, which gained momentum in 2021, is a bad fruit of local, regional, and international struggles, a legacy of events that go back a long time. In recent years, the armed Houthi movement controls about 75 percent of northern and central Yemen, including the

main settlements, although the front lines have become largely static (Vuylsteke, 2021). While a military victory is already difficult to achieve, there is no hope for a political solution. According to the Sana'a Center for Strategic Studies report (2021), peace talks have so far failed and fighting has recently escalated in Marib province. The Stockholm Agreement, backed by the UN and signed by the warring parties in December 2018, has also not been implemented to a large extent (Vuylsteke, 2021). Therefore, while stopping the war is not the primary and most effective solution for the civilian population who are the victims of this crisis, new developments are strongly needed.

The first humanitarian intervention in Yemen came after hundreds of thousands of people were displaced by fighting between Yemen's army and Houthi forces in Sa'ada province between 2004 and 2010. (Vuylsteke, 2021). The popular uprising in Yemen in 2011, followed by the conflict in Sana'a and other northern provinces, and the resurgence of al-Qaeda in the Arabian Peninsula, led to the displacement of the local population and required further humanitarian intervention (Vuylsteke, 2021). Even before the current war, Yemen ranked 154th out of 187 countries in the United

***These days, there is widespread discussion about ongoing humanitarian aid in Yemen. In this context, it is also known that UN personnel take an active role in the region. Initially, the humanitarian intervention focused on early recovery to ensure everything from emergency needs to long-term development***

Nations Development Programme (UNDP) Human Development Index, making it the poorest country in the Middle East (United Nations Development Programme, 2011). Unfortunately, continuous conflict, political impotence, corruption, weak state institutions, limited educational opportunities, and political actors are resisting development (Vuylsteke, 2021).

The world has not been silent on Yemen crisis and has attempted various interventions. These days, there is widespread discussion about ongoing humanitarian aid in Yemen. In this context, it is also known that UN personnel take an active role in the region. Initially, the humanitarian intervention focused on early recovery to ensure everything from emergency needs to long-term development (Vuylsteke, 2021). But the growing crisis, and the rapidly deteriorating political and safe environment, led to the evacuation of the personnel from humanitarian staff and most of the diplomatic community

from Yemen (Vuylsteke, 2021). Thus, aid personnel left the area, and embassies were moved to safe zones or even other countries – some to Riyadh (Saudi Arabia) – (Klaauw, 2019). Six weeks after the evacuation of international humanitarian organizations from Yemen in 2015, a limited number of personnel returned to Sana’a (Vuylsteke, 2021). At this time, no action was allowed outside the city. In addition, unfortunately, there are very few help networks and staff outside Sana’a. Given the current security situation, such as heavy fighting, airstrikes, and risky roads, it has become impossible to carry out a qualified needs assessment (Vuylsteke, 2021).

## **Overview of the Humanitarian Aid Issue**

The main basis behind “humanitarian assistance” is to address the needs of civilians caught in conflict and natural disasters at the time and place of human need; to ensure the protection of civilians in conflicts and to address the consequences of displacement (Vuylsteke, 2021). Although this is an accepted definition, there is no single definition for human intervention. The lack of common definition opens the door to interpretation while at the same time arousing doubt in the context of the principle of impartiality. In addition, there are growing doubts about the availability of robust and reliable data given the current situation of the aid personnel who will make their observations and assessments. According to a UN official in 2015,



*Figure 7. Women Waiting Outside the Health Center in Abs City of Hajj Province, Sana'a  
Center for Strategic Studies, 2021*

they do not know about what is happening in the main centers of the conflict and the surrounding areas, as none of his friends, including himself, have been able to leave the city center (Vuylsteke, 2021). No data has been created that can be relied on as to whether the assistance continues or who it reaches. Therefore, the 2015-2016 needs assessment, which will form the basis of other data sets, is based on a report that is not systematic and does not include methodological analysis (Vuylsteke, 2021). Despite a joint effort to improve the quality of data with the introduction of multi-cluster location

assessment (MCLA) in most regions of Yemen in 2018, there was a 60 percent reduction in these assessments in 2019 (Vuylsteke, 2021). One of the key nationwide assessment surveys, the MCLA (Multi-Cluster Location Assessment), was not completed in 2019 due to obstacles put in place by Houthi officials. Most of the 2020 and 2021 data is based on the 2018 MCLA survey. Therefore, the usefulness and applicability of the 2020 and 2021 data are also in doubt. At the same time, this explains the phrase “no data” that is constantly encountered in data sets.

## Why Is The Data Reliability Important?

Actors outside the region shape this plan based on certain data when making an action plan. Therefore, they need reliable data that has observed and evaluated the situation in the region. Since this data is the only information they can access about the region, the reliability and quality of the data are very important for intervention plans. For example, the 2019 IO (International Humanitarian Partnership) year-end report, stated that 13.7 million people were reached during the year (Vuylsteke, 2021). This number was created using, according to some key information, the highest monthly total of people receiving food distribution, the most commonly distributed service (Vuylsteke, 2021). The year-end report stated that 13.3 million people received emergency food aid in 2019 and that inter-cluster access was taken into account when determining access to a total of 13.7 million people (Vuylsteke, 2021). It is not clear how the 400,000 people here who did not receive food aid but received other assistance were identified. In addition, World Food Programme (WFP) data in the same year contradicted this number and stated that the highest number of people reached with food aid in a month was 12.73 million in November 2019 (World Food Programme, 2019). Moreover, since the end of 2018, it has been reported that food aid has been widely diverted both inside and outside. Subsequently, the insecurity of the data resulted in the sus-

pension of food distribution in Sana'a in June 2019 (Vuylsteke, 2021).

Considering the political situation in the region, it is not surprising that this suspicious data exists. Because the Houthis are active in the region, some of the ministries they lead -- according to the report (2020) -- the Ministry of National Education, the directed documents, and the fact that aid cannot be tracked after arriving in the region, it seems quite illogical to believe that all, or even most of the aid, has reached the targeted areas. There is no reliable data to verify that this assistance has been delivered correctly.

In Yemen, most of the data is collected by the authorities both in areas controlled by the armed Houthi movement and in areas controlled by the internationally-backed Yemeni government (Vuylsteke, 2021). These authorities have control over all needs assessments and data collection. However, the verification process of the evaluations and prepared lists is often overshadowed by interventions, and errors are ignored. The report (2021) states that even when program personnel in humanitarian organizations conduct needs assessments, they are often accompanied by authorities in the region. Therefore, this has made independent data collection extremely difficult. It has been established that most Houthi forces do not allow data to be taken out of the country and impose restrictions on how much information is shared. Inaccurate data, which is not known how it is collected, by whom, and with what limitations, reduces the mo-



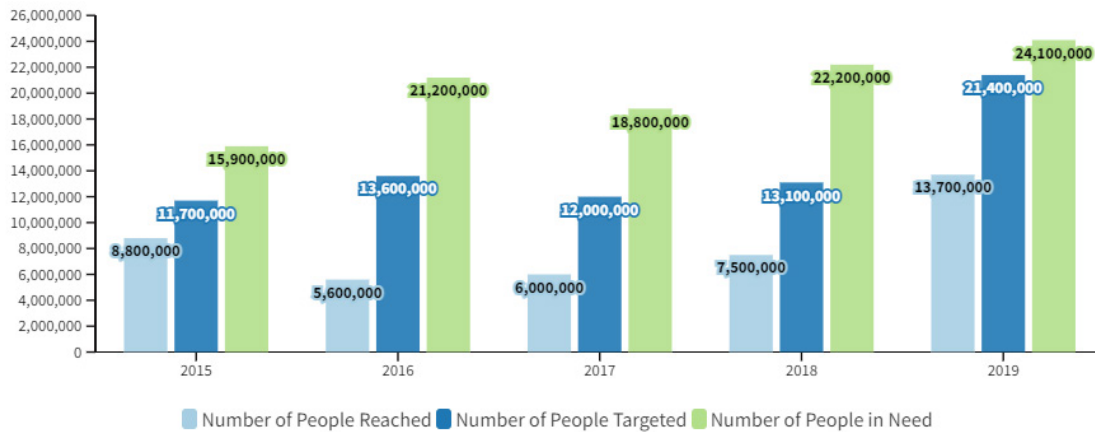


Figure 8. Yemen Humanitarian Aid Data 2015-2019

Source: UNOCHA, Humanitarian Aid Year-End Report in Yemen (2019)

mentum of assistance because it cannot provide transparency for intervention.

## Is Humanitarian Aid a Solution?

Humanitarian aid covers emergency aid, which is more lifesaving. But in the long run, it doesn't solve problems. Humanitarian intervention is required in Yemen in terms of many difficult conditions such as displacement, floods, droughts, and food security. Most of them are met with emergency responses. Unfortunately, even before the current war, it is important to take longer-term measures and take action in Yemen, which ranked 154th out of 187 countries on the United Nations Development Programme's Human Development Index (UNDP, 2011). This long-term change requires more structured, effective, and sustainable interventions. However, many factors, especially the armed Houthi movement, are serious obstacles

to these interventions. Restrictive and supervisory interventions of the Houthi movement reduce the transparency and reliability of the data environment. Thus, healthy and open communication between the region and aid organizations is not established. This flawed data situation narrows the field of aid or investments and closes the way they develop. In light of all this, the conclusion is that the current situation in Yemen and many of the problems that need to be solved are political. Therefore, humanitarian aid does not promise certainty that this crisis will be resolved and that the next generation will be saved.

## What are the existing solutions?

According to the Egyptian-based Al-Ahram Center for Political and Strategic Studies (ACPSS, 2022), which has active work for the region, it seems possible to create a solution with the Second Gulf In-

initiative in Yemen. The first gulf initiative, launched in April 2011, followed a joint process with the President of Yemen and achieved a calmer political environment for Yemen (Aliba, 2022). Unfortunately, the newly developed problems were not solved by the Yemeni government. The political vacuum created by the departure of the elected president led to the spread of the Houthi movement and its takeover (Aliba, 2022). It is important to be reminded of the information about the past in the first place, because 10 years later there is not much change in Yemen. This has led the countries in the region, and especially Egypt, which plays an active role in the region, to unite to solve this crisis in Yemen. The Gulf Cooperation Council announced that they were planning a second Gulf Initiative and stated that the Houthi Movement refused to participate in this call (Aliba, 2022).

As a method, the Gulf initiative encourages the Houthis to review their positions. In parallel, the UN mission in Yemen is work-

ing to support the initiative (Aliba, 2022). In recent weeks, the UN envoy to Yemen, Hans Grundberg, has held extensive talks with Yemeni political forces and parties to prepare for the initiative and presented a draft ceasefire (Aliba, 2022). International support for the Gulf Initiative here adds a very different dimension to the end of the war in Yemen. In fact, if an overview is made, it would not be wrong to say that there is an international tendency to end wars in the Middle East.

On this occasion, it can be considered that the success of a new Gulf initiative depends on having a formula that includes unifying Yemen's ranks and not being limited to the political reform process. However, the Gulf Initiative aims to enable a development model in areas beyond the control of Houthi troops, as well as to improve the military system and build professional political institutions. These results, which will bring the balance of power in Yemen to another level, will eventually undermine the Houthi movement and put it in a real predicament.

This will also help the humanitarian crisis in Yemen. The way to present a solution is to identify the problem. The fact that the political ground is so complex and debilitating triggers and leaves the crisis unresolved in many areas, both social and economic. As mentioned above, even a non-political issue such as food insecurity remains unresolved due to political problems. Interventions are blocked because political factors cast doubt on the robustness of the data in Yemen.

***The conclusion reached is that the current situation in Yemen and most of the problems that need to be resolved are political.***

***Therefore, humanitarian aid whether little or big, does not promise certainty that this crisis will be resolved and that the next generation will be saved.***



As a result, Yemen is in a decades-long crisis. In this article, information about the background of this process and the obstacles it encounters was shared, and a layered analysis was carried out. The fact that data collection takes place under very bad conditions undermines reliability. It is not surprising that many of these conditions

are based on the political environment. The fact that the interventions are now taking into account the political context can move many stones in this region and lead to the development of Yemen. Therefore, the Gulf initiative offers great promise for the humanitarian crisis in Yemen.

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## Major Activities



### **“Flawed Data Continues to Plague Humanitarian Response in Yemen” Named Analysis Article Published**

D: March 15th, 2022    L: English    C: Yemen    T: Analysis

The analysis, published by the Sana’a Center for Strategic Studies, assesses the inconsistency of reports assessing humanitarian needs in Yemen and the reasons for these inconsistencies.

<https://sanaacenter.org/the-yemen-review/jan-feb-2022/17010>



### **“Will Gulf Concerns over the Yemeni Dossier Push for a Second Gulf Initiative?” Named Analysis Article Published**

D: March 28th, 2022    L: English    C: Yemen    T: Analysis

This analysis, published by Abaad Studies, focuses on how the consultations of GCC countries and Yemeni actors will transform the Yemen crisis.

<https://abaadstudies.org/news-59897.html>

# Reflections of the Russia-Ukraine War on the Muslim World

*Fatima Zehra Mican*

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In the period since Russian tanks entered Ukraine on February 24, 2022, the Russian-Ukrainian War has been handled by various Muslim NGOs, research centres and similar institutions. In particular, North African countries such as Egypt and Morocco and countries in the Middle East have carried out studies examining the economic, military and humanitarian dimensions of war. In this article, the military, human rights and migration effects of the Ukraine-Russia War will be examined in the Intellectual Backgrounds Bulletin of the Muslim World. Then the repercussions of the war on the states of the region will be evaluated.

## Military Dimension of War

Although the Russia-Ukraine War initially began as if it were a conventional war, it was later understood that it would be a combination of types such as armed group warfare, guerrilla warfare, proxy war. One of the most notable military features of the war is that the Ukrainian authorities announced that they had accepted volunteers to fight against the Russians in the early days of the war. (President of Ukraine, 2022) Moscow then announced that non-Russian fighters had been accepted and organized to fight alongside its forces in Ukraine. (Allam, 2022) This situation brings back the phenomenon of

foreign fighters that we have already witnessed in Syria or Iraq.

The majority of foreign troops in Ukraine are Ukrainians living abroad with dual citizenship. These volunteers, who are of Ukrainian descent and live in other countries, quit their jobs after Zelenski's call and came to "fight in the land where their grandfathers fought before". Ukrainian Defense Minister Oleksii Reznikoz said the number of volunteer fighters arriving in this way was more than 66,000. (Harding, 2022) Among the foreign fighters who have gone to Ukraine, the number of people who have no connection to Ukraine also seems to be quite high. Zelenski said in a statement that the number was higher than 16,000. Most of the volunteers come from NATO countries, but there are also 25 other countries such as Japan, Jamaica, and Colombia. There are reports that most of the incoming soldiers are retired soldiers and even the soldiers who escaped from their battalions in England were among them. (Marshall, 2022) Among the fighters who voluntarily went to Ukraine, the number of fighters from countries that were previously affiliated with the Soviet Union is also quite high. Those who leave these countries are also going to pursue their internal reckonings against Russia. It is available to soldiers from existing Russian republics such as Chechnya.

Russia, on the other hand, has approved the deployment of 16,000 foreign fighters from the Middle East. However, US officials have made a statement that they have yet to see any evidence of such an event. Syria-based news organizations, on the other hand, stated that the commanders of at least one Russian-backed paramilitary force agreed to send soldiers. (Seldin, 2022) Some sources state that the use of these soldiers, who are experienced in fighting in the city, by Moscow is logical as it will reduce official soldier losses. (Lubold, Youssef, and Cullison, 2022) As for Chechen President Ramzan Kadyrov, he announced that he fully supported President Putin at a military parade with approximately 10,000 fighters on February 25 and that he would join the war alongside the Russian forces in Ukraine. (Mchedlishvili, 2022) Contrary to Kadyrov's statement, there are also two Chechen Battalions Fighting in Donbas since 2014. Chechen soldiers are fighting on both sides of the firing line.

The influx of foreign fighters has advantages as well as disadvantages. First of all, fighters from different conflict zones are burdened with the complexities of the conflict in the regions they come from, which further complicates the current conflict environment. Also, civilians who have little awareness of the war situation travel to fight, although experienced fighters come voluntarily. It is also possible that the logistics lines established to transport and recruit volunteer fighters are used by malicious actors to send extremist, violent individuals to the battlefield. In addition, the multiplicity of foreign actors is a factor

that increases the duration and severity of the conflict. While the conflict is a local one, its size can be changed by imposing transnational factors. In addition, Terrorist Expert Daniel Byman stated that idealistic foreigners in the conflict zone are radicalized and terrorized much more easily. (Fink and Clarke, 2022) It is also unclear whether these groups will be able to go back to their countries later on, or they will have great difficulties in adapting even if they do.

## Human Rights and Migration

Some institutions, on the other hand, dealt with the human rights violations of the war and migration issues. The Cairo Institute for Human Rights Studies (CIHRS) has published an article condemning Russia's military invasion of Ukraine in violation of international law. The CIHRS stated that Russia has a direct role in ensuring that the Assad dictatorship remains in power by using brutal military force against its civilian population. He added that authoritarian powers in the Middle East, such as Saudi Arabia and the UAE, do not tolerate any democratic progress as Russia does. CIHRS and other human rights organizations in the region have warned that if it fails to uphold people's legitimate aspirations for justice and dignity, global authoritarianism will strengthen and eventually endanger even established democracies in Western Europe and North America. Failure to protect international law in the face of violations such as the US invasion of Iraq or Israel's annexation of the Golan Heights and East Jerusalem and annexation of the West Bank is one of the reasons for the current sit-

uation. In the face of the ongoing violations in Yemen, Egypt, and Palestine and the grave violations in Syria, where Russia bears great responsibility, the passivity of the international community has come to a point where the sovereign states are in danger. (The Cairo Institute for Human Rights Studies, 2022)

The heavy destruction of the humanitarian aspect by the Russian attacks continues in Ukraine. The UN Human Rights Council has issued a resolution stating that it is deeply concerned about the documented harm to the enjoyment of many human rights, such as life, education, and health, from Russia's bombing of populated areas. (The Cairo Institute for Human Rights Studies, 2022) The United Nations High Commissioner for Refugees (UNCHR) said that as a result of gross and systematic violations of human rights, more than 1.2 million people in the region had to take shelter in neighboring countries, and 1 million people had to move within the country. has reported. He also warned that this number could rise to over 4 million in the coming weeks. (The Un Refugee Agency, 2022)

Europe's response to this refugee crisis at the door is quite different from its response to the Syrian refugee crisis. After the migrant crisis in 2015 brought harsh reactions and inconclusive crises in the European Union, it is seen that the Ukrainian migration crisis emerged with limited concern in European countries. For the first time, the European Union implemented the provisions of the 2001 Temporary Protection Directive, providing unlimited admission of refugees during a crisis, and instant and automatic acceptance of

***As Europe faces a migration crisis of an unprecedented magnitude, it appears to be calmly preparing to accommodate these new refugees in the best of humanitarian conditions and ultimately integrating them into European societies and labour markets.***

refugee status, without requiring an asylum application. Poland, which is strongly against opening the doors to non-EU refugees, has interestingly stated that it is always open to accepting Ukrainian asylum seekers (Martin, 2022).

Although the reasons for this ironic situation will change as a result of the length and course of the war, for now, it can be explained as follows: Firstly, the war in Ukraine and solidarity with Ukrainian refugees are seen as a part of the stance against Russia for Europeans. Wars in Syria, Afghanistan, Libya, or Ethiopia do not mobilize European public opinion in the same way as a war on European soil. In addition, the presence of migrant workers, who started to arrive in European countries in the 90s and form a large diaspora, is effective in this regard. The Ukrainian diaspora quickly took action to welcome their relatives. Third, cultural and ethnic similarity is an important factor. Finally, it is more difficult to prevent Ukrainian refugees than Syrian or Afghan refugees because Ukraine has a direct bor-





Figure 9. Ukrainian Refugees are Heading to the Polish City of Medyka, 2022, The Conservation

der of about 1,400 km with European countries. (Fink and Clarke, 2022)

As Europe faces an unprecedented migration crisis, it appears to be calmly preparing to accommodate these new refugees in the best of humane conditions and ultimately integrate them into European societies and labour markets. This shows that the crisis experienced in 2015 was a crisis of acceptance and rejection of non-European immigrants. Also, third-country nationals, such as the tens of thousands of African students in Ukraine, are not welcomed in the same way. These people are either given temporary visas until they go to their country's borders, or they are prevented from even getting on the trains. The African Union (AU) made a "shocking and racist" statement on this issue. (African Union, 2022)

## Regional Effects of War

The regional effects of the Russia-Ukraine Crisis have been discussed in detail by institutions in Muslim countries, but studies have focused on a few specific regions. In this section, we will proceed through the regions where the studies are concentrated.

### Iran

How the Ukraine-Russia Crisis affects Russia-Iran relations is the subject of the analysis published by many non-governmental organizations in the Muslim World. Looking at the process so far, negative effects have been seen in relations with Iran as a result of the pressure Russia tried to establish on Western countries by using its role in the nuclear agreement in the first stage of the crisis (Vienna negotiations). However, Tehran's desire to keep its relations



with Moscow strong enabled the temporary tension between the two countries to be brought under control. Iran and Russia have been willing to establish strong relations between them in light of the remarkable convergence on many issues. The most important axes of rapprochement between the two countries are to protect the stability of the Caucasus region and to support the Syrian regime, as well as not allow the forces from outside the region to dominate the Central Asian and Caspian Sea countries. The sanctions imposed on Iran have led Iran to strengthen relations with Russia and China. (Al- Sami, 2021)

Cooperation between Russia and Iran has grown remarkably in recent years as they faced harsh US sanctions imposed on them years ago and therefore continually strengthened their economic, military, and security relations. On the economic side; The two countries cooperate in fields such as energy, infrastructure (railways), and aviation. Iran and Russia also share the growing concern about Turkey's intervention in the Caucasus region following Azerbaijan's military victory over Armenia in the conflict in the Nagorno-Karabakh region (Saber, 2022).

Regarding the Russia-Ukraine crisis, Iran stands by Moscow, with which it has "fought together against the United States for 40 years". The Supreme Leader of Iran, Ali Khamenei, stated in a speech that "Ukraine, which is facing Russian occupation, is a victim of the policies of the United States". The economic dimension of the crisis can be an opportunity for Iran. Since oil and gas prices have risen to a level that they have not

reached for years, entering the global energy market immediately will provide significant financial returns for Iran (Saber, 2022).

## Syria

When examining the regional repercussions of the Ukraine-Russia war, one of the first regions that come to mind is Syria, where Russia is a key actor. The Assad regime made it clear in the early days of the war that it would be on the side of Russia. The Russian occupation of Ukraine led to a "relative decline" in Moscow's interest in the Syrian crisis, especially at the military level. There is a noticeable decrease in the activities of Russian forces in many parts of Syria. Russian-American interaction in Ukraine and its reflections in the Syria file, Russia's invasion of Ukraine and Turkey's volatile interaction are related.

One of the most serious factors that will affect Syria as a result of Russia's invasion of Ukraine is the negative economic effects. The dependence of Damascus on foodstuffs, oil and gas imports from Ukraine and Russia will increase the weight of the sanctions imposed by the USA on itself, as well as the sanctions against Russia, which has begun to affect natural gas and oil. In addition, these developments are expected to affect the value of the Syrian lira, and the decrease in purchasing power is expected to increase the daily burden on the lives of Syrians (Ahmed, 2022).

## Africa

The New South Policy Center has published an analysis of the effects of the Russia-Ukraine Crisis on Africa. This war will

have far-reaching effects on the African continent in terms of energy, food security, and democratic governance. Russia's influence on Africa has been expanding steadily over the past two decades. Moscow has gained advantages in African capitals, in part through arms sales. Meanwhile, Ukraine is one of the top 10 arms exporters in the world, and a significant percentage of Ukrainian arms go to Africa. SPIRI published a report that between 2005 and 2009 20% of Ukraine's arms exports went to African countries (Holtom, 2011)

In addition, another report revealed that African states have not implemented any sanctions against Russia since 2014. On the other hand, most of the continental

countries have taken an impartial stance on the UN's decisions on Ukraine (Barabanov, 2022). Some African countries calculate that the conflict at the heart of Europe and the ensuing geopolitical realignments can provide economic opportunities for the continent, particularly in Europe. European states are moving away from Russian natural gas and oil. Tanzanian President Samia Suluhu Hassan, who wants to invest 30 billion dollars to benefit from the newly discovered oil in the Indian Ocean, said, "Whether it is Africa, Europe or America; We are looking for a market." used the expressions (Norbrook, 2022).

The invasion of Ukraine could affect food security and put economic pressure on Af-

Tab. 1, Ukrainian exports of small and light arms to sub-Saharan Africa (SALW), 2005–2009

SALW Type	Quantity	Year of Shipment
Automatic rifles and machine guns	42 500	2007-2009
Submachine guns	100	2009
Grenades	655	2007-2009
Automatic rifles and machine guns	31 100	2006-2009
Submachine guns	150	2008
Heavy machine guns	200	2009
Grenades	1500	2008-2009
Rifles and carbines	1000	2007

Bibl.: SIPRI, Ukrainian Arms Supply to Sub-Saharan Africa, 2011

rican households by triggering a spike in oil prices. The Black Sea region is home to large fertile agricultural lands. War in the “breadbasket of the world” could threaten wheat and fertilizer supplies. When the Soviet Union collapsed, Russia and Ukraine were net importers of grain; today, two countries realize 29% of world wheat export. The recent rise in wheat prices may endanger food security in Africa and Asia, especially in countries such as Bangladesh, Pakistan, and Sudan, which receive 50 percent or more of their wheat from Russia or Ukraine in 2020 (Yee and Alami, 2022).

Ukraine’s restriction on wheat exports in 2010 led to an increase in food prices in the MENA region, and this situation, which also led to protests, resulted in the Arab Spring. Russia and Belarus are also important exporters of fertilizers, and the recent rise in prices is threatening global crop production. As Michael Puma and Megan Konar have recently written, the sanctions regime imposed on Russia must be carefully adjusted so as not to increase food shortages in low-income countries (Puma and Konar, 2022).

Increasing economic hardship and social discontent does not bode well for democratic rule in Africa, especially in light of recent military coups. In the last 18 months, military leaders have taken power in Burkina Faso, Chad, Guinea, Mali, and Sudan. The democratic recession may be exacerbated by the economic repercussions of the Russo-Ukrainian war and by Russia’s aggressive anti-liberal diplomacy (Aidi, 2022).

***The Middle East and North African regions were vulnerable to rising commodity prices due to the fact that they were important importers of foodstuffs, especially wheat, and were particularly dependent on Russian and Ukrainian exports.***

The crisis in Ukraine came at a critical moment for the global economy. In particular, supply line cuts and sanctions could exacerbate the rise in inflation by affecting Russian trade, which is the largest exporter of many commodities, including energy, grain, fertilizer, and minerals. The Middle East and North African regions are vulnerable to rising commodity prices as they are major importers of foodstuffs, particularly wheat, and are particularly dependent on exports from Russia and Ukraine. In addition, many MENA countries are experiencing currency shortages and may soon have to devalue their currencies; while this may increase domestic inflation, while some other MENA countries such as Tunisia and Lebanon may face debt crisis risks (Al-Ahram Center for Political and Strategic Studies, 2022). These pressures can jeopardize food security and increase poverty and social unrest in the region. On the other hand, gas and oil-exporting countries in the region will benefit from the increase in energy prices and the increased demand for energy resources in the region.

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## Major Activities



### A virtual seminar was held on: “The humanitarian consequences of the crisis in Ukraine on the Middle East and North Africa”.

ندوة افتراضية حول التداعيات الإنسانية للأزمة في أوكرانيا على الشرق الأوسط وشمال إفريقيا

D: 03.02.2022

L: Arabic

C: Egypt T: Virtual Seminar

“The crisis in Ukraine has repercussions in various parts of the world, including the Middle East and North Africa. The Al-Ahram Center for Political and Strategic Studies (ACPSS) came together in cooperation with the “United Nations Regional Office for the Coordination of Humanitarian Affairs in the Middle East and North Africa” in order to understand the consequences of the crisis on the region. On Wednesday, March 2nd, ACPSS held a virtual seminar on the crisis in Ukraine and its repercussions in the Middle East and North Africa region. In the seminar, the humanitarian implications of the crisis were discussed and especially the reflections of the crisis on the global food and energy markets..

<https://acpss.ahram.org.eg/News/17437.aspx#>



### “Foreign fighters: should we prepare for the phenomenon of “return from Ukraine”? political analysis was published.

المقاتلون الأجانب: هل علينا الاستعداد لظاهرة “العائدين من أوكرانيا”؟

D:03.15.2022

L:Arabic

C:Egypt

T:Analysis

The Al-Ahram Center for Political and Strategic Studies has published an analysis by Rabha Saif Allam. She mentioned that the traditional methods of warfare were visible for a short time in the Russian-Ukrainian War. In addition, she stated that the most striking event in the first days of the war was the declaration of the Ukrainian authorities that they had recruited a large number of foreign soldiers willing to volunteer to fight against the Russians. Furthermore, she analysed the identities and aspirations of foreign soldiers fighting against the Russians in Ukraine..

<https://acpss.ahram.org.eg/News/17432.aspx>



### Policy Brief Titled “The Russia-Ukraine War: Implications for Africa” has been published.

D: 22.03.2022

L:English

C: Morocco

T: Policy Brief

Policy Center for the New South has published the policy brief by Hisham Aidi.

<https://www.policycenter.ma/publications/russia-ukraine-war-implications-africa>



### Opinion Article titled “The War in Ukraine: A Migration Crisis Like No Other” has been published

*The War in Ukraine: A Migration Crisis Like No Other*

D: 11.03.2022

L: English C: Morocco

T: Opinion Article

Policy Center for the New South has published its opinion article on the migration crisis that will arise as a result of the Ukraine War, written by Iván Martín.

<https://www.policycenter.ma/publications/russia-ukraine-war-implications-africa>



# Jawdat Sa'id: A Peace Activist and an Intellectual

*Fatih Okumuş<sup>1</sup>*



*Figure 10. Mütefekkir (Thinker) Cevdet Said, 2022, Anadolu Agency*

Peace activist Jawdat Sa'id is was an exceptional intellectual who can be considered one of the "last examples of his kind". Although Sa'id physically passed away on January 30, 2022, he continues to live through his intellectual thought and the personalities he influenced.

Just as achieving peace is often harder than winning the war, defending the peace is more arduous, costly, and risky than warmongering. Jawdat Sa'id is a gallant soul who aspired to this ordeal and paid the price for his pro-peace and anti-war stance.

It is not easy to protect the positions won by peace. Being on the side of peace means choosing virtue. For the virtuous people, peace is not only a safe harbour when they are weak, but an ocean where ships can sail when they are strong.

## **Revival of the Abel Sect**

Jawdat's legacy, the revival of the Abel sect, includes the courage to read the perspicuous religion of Islam as a peace-based and peace-oriented one by questioning the stereotypes of the tradition.

The story of Adam's two sons was the first fork in the march of humanity. Jawdat Sa'id started his intellectual journey from this point.

Let's remember the story. Surah Maidah 27-32. verses:

وَإِذْ عَلَّمْنَا نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقْبِلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ

Relate to them in truth 'O Prophet' the story of Adam's two sons—how each offered a sacrifice: Abel's offering was accepted while Cain's was not. So Cain threatened, "I will kill you!" His brother replied, "Allah only accepts 'the offering' of the sincerely devout.

لَئِن بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسٍ بِيَدَيْكَ لِأَفْتُلَنَّكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ

"If you raise your hand to kill me, I will not raise mine to kill you, because I fear Allah—the Lord of all worlds..

إِنِّي أُرِيدُ أَنْ تَبُوأَ بِإِخْوِي وَإِيَّامِي فَتَكُونَ مِنَ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ . فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَذَمَّتْهُ فَاصْبِحَ مِنَ الْخَاسِرِينَ

I want to let you bear your sin against me along with your other sins, then you will be one of those destined to the Fire. And that is the reward of the wrongdoers."

Yet Cain convinced himself to kill his brother, so he killed him—becoming a loser.

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُورِي سِوَاةَ أَخِيهِ قَالَ يَا وَيْلَتَى أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوَارِي سِوَاةَ أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ

Then Allah sent a crow digging 'a grave' in the ground 'for a dead crow', in order to show him how to bury the corpse of his brother. He cried, "Alas! Have I 'even' failed to be like this crow and bury the corpse of my brother?" So he became regretful.

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعَدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ

That is why We ordained for the Children of Israel that whoever takes a life—unless as a punishment for murder or mischief in the land—it will be as if they killed all of humanity; and whoever saves a life, it will be as if they saved all of humanity. 'Although' our messengers already came to them with clear proofs, many of them still transgressed afterwards through the land.

According to Jawdat Sa'id, the story of Adam's two sons describes two ways, two sects. The person who gets involved in violence and has blood on his hands is on the way of Cain. In other words, the one who can kill a person has the potential to eradicate humanity when he finds power and opportunity. When it comes to Abel's path, it is a line of virtue, mercy, and love above justice.

The author identifies the principles of Abel, son of Adam:

"We mean that with saying by the method adopted by the better, righteous of the first two sons of Adam:

1. Not to commit acts of violence such as killing or assassination and not to drag people into it.
2. The aim of a Muslim is to “believe in Allah, the Exalted in Might and Owner of Majesty”, to say “My Lord is Allah” and to accept only Almighty Allah as the authority of judgment.
3. Inviting people only to Allah.
4. Not trying to impose one’s own opinion on others through violence, and never making any concessions from the one adopted owing to the fear of violence.
5. The method of conveying the message adopted by the Muslims must not contradict the method of the prophets from the beginning to the end..
6. Instead of forcing others to adopt his cause, to endure all kinds of hardships for the sake of the cause he has adopted.
7. When working for the salvation of others and showing them the right path, start with yourself first.
8. As an indicator of his commitment to the cause, accepting his moral level as the starting point.
9. Anytime and anywhere he must not accept what he is not ready to accept and adopt.” (Sa’id, 2016, p. 29).

You either belong to the sect of Abel or Cain. If you are not at peace, you are at war. In the way of Abel, there is no good, beautiful, beneficial, just and legitimate, or holy war. All forms of war and violence are categorically rejected.

***Just as winning the peace is often more difficult than winning the war, defending the peace is more difficult, costly, and risky than a warmongering.***

***Cevdet said is a heroic soul who aspires to this hardship and has paid the price for his pro-peace and anti-war stance.***

Being right does not legitimize violence. In other words, it is the pharaoh who applies to power, or he becomes pharaoh at the end of the process. The most basic value that humanity will cherish, protect and watch over is peace: “pax”.

## **The Change Starts With You**

The Change starts with you. The only person you can truly change is you. When you change yourself, you will be a witness to the world is a completely different realm.

The change won’t occur by forcing. Change cannot be achieved by internal or external coercion. Violence is dysfunctional. Violence has no favourable consequences. Good and bad violence is out of the question. Unless violence is categorically rejected, it will not be possible to achieve total peace on the whole.

Sa’id is a game-changer thinker. He shows you that your glorious history, which you have been proud of for a lifetime and ge-

nerations, actually contains elements that need to be questioned and judged. If you are incapable of comprehending the depth of his thought and his liberating veracity, you will refuse to bury his body in the graveyard of the Fatih Mosque, which he deserved. He, on the other hand, will be waiting for you in Karacaahmet with his cheerful smile.

Sa'id forces you to change. Because even you won't like your reflection in the mirror when he holds to your face.

Men such as Malek Bennabi, Jawdat Sa'id, and Rached Ghannouchi are the pioneer thinkers of the Islamic Ummah in the last century. The common feature of this kind is mind-opening, disturbing and, forcing effects to change. When you are exposed to such endemic intellectuals, you can no longer blame external forces for the negative things that happen to us as individuals and as a society. You inevitably take on responsibility by taking all the blame. You change.

## Tawhid and Tabligh (Oneness and Propagation)

The thinker who said "It is about time that we must learn that jihad is a much broader concept than those who think that they are fighting in the way of Allah." (Said, 2019, p. 31) adopted the principle of "non-violence" in the Islamic movement. According to him, jihad means putting "life, property, time and energy" to constitute/reform the Islamic society.

On the other hand, nonviolence and pe-

aceful action do not mean merely giving advice to destroy the superstition. "To surrender to the power of tyranny and to remain silent in the face of the cruelty of the oppressor is never adopting the method of peaceful action. Such an attitude is not even an action. On the contrary, it is internalizing defeat and humiliation." (Said, 2019, p. 33).

Sa'id who emphasizes that all prophets, without any exception, worked with the principle of oneness and conveyance says:

"Tawhid and calling. There is no need for anything else, this is the most valid coin at the time of the birth, development, and perpetuation of the case." (Said, 2016 p. 53). In short, "open calling is the only method of all times and places." (Said, 2016, p. 55).

According to the thinker, the only tool that will establish the Islamic society, reform it when it deviates from its path, and keep this society alive is evidently "notification", especially the life of Muhammad (saas) is enough to prove this assertion:

"Clear notification is not only the assurance of the divine message but also the assurance of the reformation of the society that deviates from the way drawn by this message. Furthermore, fulfilling the duty of preaching and not keeping the divine truths hidden is the only guarantee for the society to survive and continue its existence. The verse "There is no compulsion in religion" emphasizes the importance of conveying the message by elimi-

nating “violence” in the spread of Islamic thought. As a matter of fact, with the application of the limits of the Sharia provisions regarding punishments, jihad is only for the elimination of ‘oppression’” (Said, 2016, p. 58).

Sa’id argues that the infidels can be accommodated in the Islamic society and that fighting against them is prohibited as evidence that jihad by the method of war is limited to helping the oppressed on earth and eliminating oppression.

Indeed, although many prophets were not given jihad permission, the fact that conveying the message was made obligatory to every prophet reinforces Said’s approach.

## Revival of the Democratic Caliphate

The thinker proposing the European Union model for the revival of the Caliphate sees no harm in claiming democracy as a common value of humanity.

Jawdat Sa’id who argues that “the democracy problem and even its odour has not been revealed” in the Islamic world says that “Muslims have seen democracy as a fabrication of Frankish Europe and as a hand in glove with colonialism,” and emphasizes what they cannot see is “it is a human development which is a progress towards the highest human values” (Said, 2006, p. 257).

Said makes the following comparison between Western civilization and the Islamic world:

***Such men as Malik bin Nebi, Jawdat Said, Rashid al-Ghannouchi are the leading thinkers of the Islamic ummah in the last century. The common feature of this genre is its mind-opening, comfort-destroying, change-forcing effects.***

***When you are exposed to such endemic intellectuals, you can no longer blame external forces for the negativities that happen to us as a society and the individual.***

***It is inevitable that you will take responsibility by taking all the blame.***

***You change.***

“As for the West, first and foremost, they have changed the concepts that shaped their life and determined their lifestyle. Therefore, they managed to get rid of the primitive lifestyle, no matter how many flaws they had. We, on the other hand, could not grasp what was going on in this new world and what dimension human relations have gained. We thought that the change in the Western world occurred only



in the subjugation of the services for humanity. However, even the subjugation of the services was the result of a change in perspectives of Western people regarding their understanding of the laws of the universe and life." (Sa'id, 2006, pp. 263)

Jawdat Sa'id is one of the leading followers of the line of liberal in thought and evolutionist in movement belonging to the Algerian thinker Malek Bennabi. According to Bennabi, the understanding of democracy in Islam is very different from the understanding of secular democracy. The French Revolution made people "citizens", which is an evolution. The Russian revolution made him a "comrade", which is another evolution. Nevertheless, all types of democracies, except Islam, confer a value on people only in society:

"However, Islam gives mankind a value that is superior to any political and social value. It is Allah Himself who bestowed this value on him in the Quran: 'We have made man honourable.' This is a verse that takes part the beginning of an unwritten Islamic constitution. This verse is a prelude that gives the Islamic constitution a feature that other types of democracy do not have. The understanding of 'Islamic democracy' sees the existence of God in man, while others see the existence of humanity and society in him. The understanding of 'Islamic democracy' sees the

existence of God in man, while others see the existence of humanity and society in him. On the one hand, humankind have a sacred type of democracy, and on the other, a secular type of democracy." (Bennabi, 1983, pp. 121-122)

The Revolution of the Age of Bliss is not owing to the extraordinary miracles, on the contrary, it is due to the honorable Prophet's attitudes and behaviors in accordance with the divine laws (sunnah) prevailing in the universe. Sa'id makes the following evaluation regarding the abolished caliphate institution:

"Nowadays, some are still screaming about the Islamic caliphate. As if the Islamic caliphate was a cure-all spell. In the past, this institution had existed for a very long time, until it was labeled a sick man and was annihilated. The collapse of this institution was highly overdue since the world, which had moved to a new legislative order organized according to new concepts, quarreled over the share of this sick man's post-mortem legacy." (Said, 2006, p. 263)

According to Jawdat Sa'id, Islamic unity will not come true as a military force imposing its hegemony on all Muslims, but as a peace pact that Muslim individuals and societies will form by consensus.

## Conclusion

The Change starts with you. The only person you can truly change is yourself. When you change yourself, you will be a witness to the world is a completely different realm.

The change won't come about by forcing. Change cannot be achieved by internal or external coercion. Violence is dysfunctional. Violence has no favorable consequences. Good and bad violence is out of the question. Unless violence is categorically rejected, it will not be possible to achieve total peace on the whole.

You either belong to the sect of Abel or Cain. If you are not at peace, you are at

war. In the way of Abel, there is no good, beautiful, beneficial, just and legitimate, or holy war. All forms of war and violence are categorically rejected.

Being right does not legitimize violence. In other words, it is the pharaoh who applies to power, or he becomes pharaoh at the end of the process. The most basic value that humanity will cherish, protect and watch over is peace: "silm". The word Muslim is of Persian origin, and the Arabic word 'Muslim' means "peaceful". The word Muslim refers to a person who is at peace with himself, his fellow citizens, the universe, and the environment before being a follower of religion.

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Verse translations of the Qur'an to the Turkish language were taken from The Way of the Quran Turkish Meâl ve Tafsir prepared by the team led by Hayreddin Karaman. For English Interpretation, the site named quran.com was used..

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# An Outlook of Activities During the Month

## FUNDAMENTAL RIGHTS AND FREEDOMS

Title of Activity	Date	Language	Place	Type	Detailed Information	Link
Annual Report on Irregular Migration – Tunisia 2021	16.03.2022	English-Arabic	Tunisia	Annual Report	The report published by the Tunisian Forum of Economic and Social Rights discuss irregular migration activities in 2021.	<a href="https://ftdes.net/en/annual-report-onirregular-migrationtunisia-2021/">https://ftdes.net/en/annual-report-onirregular-migrationtunisia-2021/</a>
Iraq's Shiites: The difficult choice for the president of the republic	16.03.2022	English	Iraq	Opinion article	The opinion piece published by the Al-Bayan Center for Planning and Study discuss the elections in Iraq.	<a href="https://www.bayancenter.org/en/2022/03/3210/">https://www.bayancenter.org/en/2022/03/3210/</a>
Iraqi women after 2003 (Violence, Incentives, and Empowerment Barriers)	28.03.2022	English	Iraq	Research paper	Lina Emad Al-Moussawi focuses on women's security in Iraq, in her research article published by the Al-Bayan Center for Planning and Study.	<a href="https://www.bayancenter.org/en/2022/03/3227/">https://www.bayancenter.org/en/2022/03/3227/</a>
Adalah to UN Human Rights Committee: "Israel is completely failing to abide by its human rights obligations under the ICCPR"	10.03.2022	English	Palestine	News article	In a news article published by the Arab Minority Rights Law Center in Israel (Adalah), Adalah calls for "immediately repealed" the "Citizenship and Entry to Israel" law, stating that it is one of the most racist and discriminatory laws in the world.	<a href="https://www.adalah.org/en/content/view/10576">https://www.adalah.org/en/content/view/10576</a>
Israel Reinstates Ban on Palestinian Family Unification	10.03.2022	English	Palestine	News article	In the news article published by Adalah, the draft law called "Entry into Israel (Temporary Order)", which was approved by the Israeli Assembly was criticized.	<a href="https://www.adalah.org/en/content/view/10576">https://www.adalah.org/en/content/view/10576</a>
European States should adopt a Consistent Approach toward Human Rights and the Rule of Law in Palestine during Human Rights Council Session 49	9.03.2022	English	Palestine	Opinion article	The article, published by Al-Haq Human Rights Defender, called on several organisations, including the Cairo Institute for Human Rights Research (CIHRS), key European Union (EU) institutions, Member States and the UK to protect the rule of international law and human rights for the Palestinian people.	<a href="https://www.alhaq.org/advocacy/19680.html">https://www.alhaq.org/advocacy/19680.html</a>
Special Focus: On Palestine Land Day, Al-Haq Highlights the Continued Nakba Through Land Registration Aimed at Mass Forcible Transfer	30.03.2022	English	Palestine	News article	In the article published by Al-Haq, on the 46th anniversary of the Nakba and on the day known as "Land Day", Al-Haq draws attention to the new land registration measures that Israel has created to force Palestinians to move from their homes and lands in the capital Jerusalem.	<a href="https://www.alhaq.org/advocacy/19791.html">https://www.alhaq.org/advocacy/19791.html</a>
Al-Haq Field Report on Human Rights Violations in 2021		English	Palestine	Report	According to the 2021 Human Rights Violations Report published by Al-Haq, violations in the region continued to increase in 2021, and the Israeli occupation forces killed 84 Palestinians, 15 of whom were children. In addition, 240 Palestinian martyrs were killed in Israel's military operation in Gaza, bringing the total number of martyrs to 324.	<a href="https://www.alhaq.org/monitoringdocumentation/19598.html">https://www.alhaq.org/monitoringdocumentation/19598.html</a>
Spotlight-Myanmar: March 31, 2022	31.03.2022	English	USA	Opinion article	In the opinion article titled "Spotlight-Myanmar: March 31, 2022" by the Center for Strategy and International Relations, there are comments on the USA's recognition of the genocide against the Rohingya in Myanmar and its sanctions and policies against Myanmar.	<a href="https://www.csis.org/blogs/latest-southeastasia/spotlight-myanmarmarch-31-2022">https://www.csis.org/blogs/latest-southeastasia/spotlight-myanmarmarch-31-2022</a>

## INTELLECTUAL STREAMS IN THE MUSLIM WORLD

War in Ukraine, Rising Prices and the Effects on the Socioeconomic Conditions in Palestine	22.03.2022	English	Palestine	round table meeting	At a roundtable organized by the Academy of International Relations Studies, it was noted that Palestine, which is experiencing economic problems due to the Covid-19 pandemic, may experience food insecurity due to the Ukrainian-Russian War.	<a href="http://www.passia.org/meetings/54">http://www.passia.org/meetings/54</a>
A Pledging Conference for Afghanistan... But what about beyond the humanitarian?	31.03.2022	English	Afghanistan	Report	In the report published by the Afghanistan Analysis Network, the "Humanitarian Response Plan" is analyzed while evaluating the basic needs of Afghanistan.	<a href="https://www.afghanistanalysts.org/en/reports/international-engagement/a-pledging-conferencefor-afghanistan-butwhat-about-beyond-thehumanitarian/">https://www.afghanistanalysts.org/en/reports/international-engagement/a-pledging-conferencefor-afghanistan-butwhat-about-beyond-thehumanitarian/</a>
The Ban on Older Girls' Education: Taleban conservatives ascendant and a leadership in disarray	29.03.2022	English	Afghanistan	Report	The report, published by Afghanistan Analyst Network, evaluates the education bans imposed by the Taliban for girls.	<a href="https://www.afghanistanalysts.org/en/reports/rights-freedom/the-banon-older-girls-educationtaleban-conservativesascendant-and-aleadership-in-disarray/">https://www.afghanistanalysts.org/en/reports/rights-freedom/the-banon-older-girls-educationtaleban-conservativesascendant-and-aleadership-in-disarray/</a>
Regime Change, Economic Decline and No Legal Protection: What has happened to the Afghan media?	7.03.2022	English	Afghanistan	Report	The report, published by the Afghanistan Analyst Network, discusses the financial difficulties faced by the media industry in Afghanistan and the Taliban's restrictions on the media.	<a href="https://www.afghanistanalysts.org/en/reports/rights-freedom/regimechange-economic-declineand-no-legal-protectionwhat-has-happened-tothe-afghan-media/">https://www.afghanistanalysts.org/en/reports/rights-freedom/regimechange-economic-declineand-no-legal-protectionwhat-has-happened-tothe-afghan-media/</a>
A Principled and Implementable Path for American Assistance in Afghanistan	9.03.2022	English	Afghanistan	Opinion article	The opinion piece published by the Afghan Institute for Strategic Studies recommends that the United States prepare a more viable market-based economy for Afghanistan which is free from Taliban control.	<a href="https://www.aiss.af/aiss/news_details/opinions/62320ee725bb2">https://www.aiss.af/aiss/news_details/opinions/62320ee725bb2</a>
Strongly condemn Russia's military aggression against Ukraine	7.03.2022	English	Montenegro	Declaration	The Center for Democratic Transition (CDT), the Center for Democracy and Human Rights (CEDEM), the Montenegrin Lawyers Association (UPCG) and the Center for Civic Education (CCE) strongly condemn Russia's military offensive against Ukraine, which is brutal violation.	<a href="https://www.cedem.me/en/uncategorized/strongly-condemnrussias-militaryaggression-againstukraine/">https://www.cedem.me/en/uncategorized/strongly-condemnrussias-militaryaggression-againstukraine/</a>
Iraq's Federal Supreme Court: Impartial Arbiter or Political Force?	10.03.2022	English	UAE	Opinion article	The opinion piece published by the Emirates Policy Center assesses the central role of the Iraqi Federal Supreme Court (FSC) in the political arena.	<a href="https://www.epc.ae/en/details/brief/iraq-s-federal-supremecourt-impartial-arbitor-political-force">https://www.epc.ae/en/details/brief/iraq-s-federal-supremecourt-impartial-arbitor-political-force</a>
Take Action: On International Women's Day, show solidarity with women human rights defenders	8.03.2022	English	UAE	Online seminar	At the event organized by the European Center for Democracy and Human Rights (ECDHR), GCHR, United Arab Emirates Campaign for International Freedom (ICF UAE) and ALQST, human rights defenders came together to maintain solidarity among women.	<a href="https://www.icfuae.org.uk/events/takeaction-internationalwomen%E2%80%99s-day-show-solidaritywomen-human-rights-defenders">https://www.icfuae.org.uk/events/takeaction-internationalwomen%E2%80%99s-day-show-solidaritywomen-human-rights-defenders</a>
Russian Aggression Against Ukraine Raises Profound Concerns in the Western Balkans	12.03.2022	English	Kosovo	Declaration	In the report published by NGO AKTIV, representatives of non-governmental organizations in Kosovo and Serbia condemn Russia's aggression against Ukraine and call on governments to adapt to the European Union's position.	<a href="http://ngoaktiv.org/news/russian-aggressionagainst-ukraine-raisesprofound-concerns-inthe-western-balkans">http://ngoaktiv.org/news/russian-aggressionagainst-ukraine-raisesprofound-concerns-inthe-western-balkans</a>
Guest Lecture titled "Threats, opportunities and challenges of AI counter terrorism"	14.03.2022	English	Kyrgyzstan	Online Conference	OSCE Academy and the United Nations Interregional Crime and Justice Research Institute (UNICRI) evaluated the use of artificial intelligence in terms of human rights and ethical dilemmas.	<a href="https://osce-academy.net/en/news/full/1044.html">https://osce-academy.net/en/news/full/1044.html</a>

## ENERGY AND STRATEGY STUDIES

Title of Activity	Date	Language	Place	Type	Detailed Information	Link
التداعيات حول افتراضية ندوة على أوكرانيا في للأزمة الإنسانية إفريقيا وشمال الأوسط الشرق	2.03.2022	Arabic	Egypt	Online seminar	In the seminar organized by the Al-Ahram Center for Political and Strategic Studies, the humanitarian implications of the crisis were discussed, as well as its implications for the global food and energy markets.	<a href="https://acpss.ahram.org.eg/News/17437.aspx#">https://acpss.ahram.org.eg/News/17437.aspx#</a>
القوة الناعمة لمصر في أفريقيا وسبل تعزيزها	1.03.2022	Arabic	Egypt	Report	The Al-Ahram Center for Political and Strategic Studies has published a report titled "Egypt's soft power in Africa and ways to develop it", edited by Dr Dina Shehata.	<a href="https://acpss.ahram.org.eg/Esdatat/25/29/-الملف-المركز/0.المصري.aspx">https://acpss.ahram.org.eg/Esdatat/25/29/-الملف-المركز/0.المصري.aspx</a>
المقاتلون الأجانب: هل علينا الاستعداد لظاهرة "العائدين من أوكرانيا"؟	15.03.2022	Arabic	Egypt	Analysis	The analysis published by the Al-Ahram Center for Political and Strategic Studies evaluated the foreign fighters in Ukraine.	<a href="https://acpss.ahram.org.eg/Esdatat/25/29/-الملف-المركز/0.المصري.aspx">https://acpss.ahram.org.eg/Esdatat/25/29/-الملف-المركز/0.المصري.aspx</a>
على خطى ترامب: هل تنسحب روسيا من الاتفاق النووي؟	11.03.2022	Arabic	Egypt	Opinion article	In an article published by the Al-Ahram Center for Political and Strategic Studies, he noted that hypotheses that had not previously been raised by NATO began to be raised before the start of the Russia-Ukraine War. Nagy says that one of the most important of these hypotheses is related to Putin's withdrawal from the nuclear deal, as former US President Donald Trump did.	<a href="https://acpss.ahram.org.eg/News/17428.aspx">https://acpss.ahram.org.eg/News/17428.aspx</a>
كيف سيحدث الانتقال في النظام العالم؟	13.03.2022	Arabic	Egypt	Opinion article	In an opinion piece published by the Al-Ahram Center for Political and Strategic Studies, Mejeed noted that the change in the world order began to be talked about long before the Russian-Ukrainian War, and that Russia's aggressive attitude and, according to many, the West's defensive response had already initiated the change in the world order.	<a href="https://acpss.ahram.org.eg/News/17429.aspx">https://acpss.ahram.org.eg/News/17429.aspx</a>
دلالات حل البرلمان في تونس	31.03.2022	Arabic	Egypt	Analysis	This analysis discussed the speech of Tunisian President Kais while chairing the meeting of the National Security Council (30 March 2022) and suspending it for eight months following the extraordinary decisions of 25 July. The writing states that the announcement that the parliament was dissolved was an important turning point for Tunisia.	<a href="https://acpss.ahram.org.eg/News/17456.aspx">https://acpss.ahram.org.eg/News/17456.aspx</a>
زيارة هرتزوغ لأنقرة: لا ضمانات لتحسن العلاقات الإسرائيلية-التركية قريباً	14.03.2022	Arabic	Egypt	Analysis	In the analysis published by the Al-Ahram Center for Political and Strategic Studies, he states that Israeli President Yitzak Herzog's visit to Turkey in March attracted a lot of attention from the Middle East commentators and that the comments made show a tendency to ease the tensions between the two countries. However, he also states that it is still too early for all these comments, and that there may be many factors that will undermine the opportunity to improve Turkey-Israel relations.	<a href="https://acpss.ahram.org.eg/News/17431.aspx">https://acpss.ahram.org.eg/News/17431.aspx</a>
هل تؤثر الأزمة الأوكرانية على العلاقات الروسية-الإيرانية؟	28.03.2022	Arabic	Egypt	Analysis	According to the analysis published by the Al-Ahram Center for Political and Strategic Studies, the Ukraine crisis had a negative impact on Russia-Iran relations, but Tehran's determination to maintain strong relations with Moscow eventually contributed to the temporary relief of tensions and the resumption of understandings in many regional and international files between the two countries. states.	<a href="https://acpss.ahram.org.eg/News/17452.aspx">https://acpss.ahram.org.eg/News/17452.aspx</a>
القمة الهندية-اليابانية .. لماذا همشت المسألة الأوكرانية؟	23.03.2022	Arabic	Egypt	Analysis	In the analysis published by the Al-Ahram Center for Political and Strategic Studies, it examines the content and effects of the section on the Ukraine crisis, which constitutes one paragraph of the twenty-three paragraph communiqué published as a result of the Japan-India summit held in India on March 20, 2022.	<a href="https://acpss.ahram.org.eg/News/17440.aspx">https://acpss.ahram.org.eg/News/17440.aspx</a>



## INTELLECTUAL STREAMS IN THE MUSLIM WORLD

هل تتجح واشنطن في كسر حياد بعض الدول في الأزمة الأوكرانية؟	22.03.2022	Arabic	Egypt	Analysis	In the analysis published by the Al-Ahram Center for Political and Strategic Studies, it is stated that many countries that prefer to remain neutral in the Ukraine-Russia crisis pose a major problem for the USA and its allies, and that the USA's desire to break this neutrality focuses on countries such as China that can have an economic impact on Russia. .	<a href="https://acpss.ahram.org.eg/News/17439.aspx">https://acpss.ahram.org.eg/News/17439.aspx</a>
كيف تنعكس الحرب الروسية-الأوكرانية على القضية الفلسطينية؟	16.03.2022	Arabic	Egypt	Analysis	The analysis published by the Al-Ahram Center for Political and Strategic Studies examines the impact of the Russia-Ukraine War on Palestine.	<a href="https://acpss.ahram.org.eg/News/17439.aspx">https://acpss.ahram.org.eg/News/17439.aspx</a>
Drought and Growth in Arab League Members, Iran and Turkey	30.03.2022	English	Egypt	Declaration	The paper by Thibault Lemaire, presented at the 28th conference organized by the Economic Research Forum (ERF), has been published.	<a href="https://erf.org.eg/publications/drought-andgrowth-in-arab-leaguemembers-iran-and-turkey/">https://erf.org.eg/publications/drought-andgrowth-in-arab-leaguemembers-iran-and-turkey/</a>
Does Climate Change Affect Child Malnutrition in the Nile Basin?	30.03.2022	English	Egypt	Declaration	The paper by Amira Elayouty, Hla Abou-Ali and Ronia Hawash, presented at the 28th conference organized by the Economic Research Forum (ERF), has been published.	<a href="https://erf.org.eg/publications/doesclimate-change-affectchild-malnutrition-in-thenile-basin/">https://erf.org.eg/publications/doesclimate-change-affectchild-malnutrition-in-thenile-basin/</a>
Decentralization, Transparency of Public Procurement and Corruption in MENA Countries	30.03.2022	English	Egypt	Declaration	The paper by Najah Souissi Kachouri and Mariem Guizani Jelassi, presented at the 28th conference organized by the Economic Research Forum (ERF), has been published.	<a href="https://erf.org.eg/publications/decentralizationtransparency-of-publicprocurement-and-corruptionin-mena-countries/">https://erf.org.eg/publications/decentralizationtransparency-of-publicprocurement-and-corruptionin-mena-countries/</a>
The War in Ukraine: A Migration Crisis Like No Other	11.03.2022	English	Morocco	Opinion article	In an article published by the Center for New South Policy, Iván Martín expresses his views on the migration crisis that will arise as a result of the Ukraine War.	<a href="https://www.policycenter.ma/experts/martin">https://www.policycenter.ma/experts/martin</a>
The Russia-Ukraine War: Implications for Africa	22.03.2022	English	Morocco	Policy notes	The policy brief published by the New South Policy Center examines the effects of the Russia-Ukraine War on Africa.	<a href="https://www.policycenter.ma/publications/russiaukraine-war-implicationsafrica">https://www.policycenter.ma/publications/russiaukraine-war-implicationsafrica</a>
Russian Casualties in Ukraine: Reaching the Tipping Point	31.03.2022	English	USA	Analysis	In the analysis published by the Center for Strategy and International Relations, the military losses in Russia's invasion attempt against Ukraine are interpreted.	<a href="https://www.csis.org/analysis/russiancasualties-ukrainereaching-tipping-point">https://www.csis.org/analysis/russiancasualties-ukrainereaching-tipping-point</a>
The Eighth Yemen Exchange Concludes	11.03.2022	English	Yemen	Online conference	Various issues were discussed in the eighth Yemen Exchange Program organized by the Sana'a Center for Strategic Studies. The UN-led peace process in Yemen, the Houthis, the role of Salafists in the region, Al-Qaeda in the Arabian Peninsula and the Islamic State in Yemen, the impact of the Russo-Ukrainian War on the Yemeni economy, the mediation role of tribal women in conflicts, the humanitarian aid system in Yemen and Topics such as the economy of Yemen were discussed.	<a href="https://sanaacenter.org/publications/news/16989">https://sanaacenter.org/publications/news/16989</a>
Promising directions of Uzbek-French relations were discussed at ISRS	17.03.2022	English	Uzbekistan	meeting	In the meeting organized by the Institute of Strategic and Regional Studies affiliated to the Presidency of the Republic of Uzbekistan, the results of the reforms realized in Uzbekistan in the last 5 years and the structural transformations in all areas of society and the state were mentioned.	<a href="https://isrs.uz/en/yangiliklar/v-ismiobsudili-perspektivnyenaprvlenia-uzbekskofrancuzskih-otnosenij">https://isrs.uz/en/yangiliklar/v-ismiobsudili-perspektivnyenaprvlenia-uzbekskofrancuzskih-otnosenij</a>
The Tashkent Conference is an Important Contribution to The Consolidation of The Efforts of The International Community in The Fight Against Terrorism	25.03.2022	English	Uzbekistan	Conference	At this conference, which was organized jointly by the Institute for Strategic and Regional Studies under the Presidency of the Republic of Uzbekistan, with the UN Office of Counter-Terrorism and the Organization for Security and Cooperation in Europe, the characteristics of the "UN Global Counter-Terrorism Strategy in Central Asia (GCTS) were discussed.	<a href="https://isrs.uz/en/maqolalar/taskentskaakonferencia-vaznyjvklad-v-konsolidaciusilij-mezdunarodnogosoobsestva-v-borbe-sterrorizmom">https://isrs.uz/en/maqolalar/taskentskaakonferencia-vaznyjvklad-v-konsolidaciusilij-mezdunarodnogosoobsestva-v-borbe-sterrorizmom</a>
Public Lecture on the impact of COVID-19 on the Central Asian water sector	15.03.2022	English	Kyrgyzstan	Online Conference	In the online conference organized by OSCE Academy, two highly sensitive cases of interstate water-related tensions during the pandemic, the Sardoba dam disaster and the process of regional cooperation in the Kyrgyz-Tajik conflict in 2021 were discussed.	<a href="https://osce-academy.net/en/news/full/1043.html">https://osce-academy.net/en/news/full/1043.html</a>

## INTELLECTUAL STREAMS IN THE MUSLIM WORLD

The New Trans European Transport Network and the European Security Architecture Corridor VII in the Western Balkans European	03.2022	English	Albania	Report	In the report prepared by the Cooperation Development Institute and the Economic Policy Institute, it is pointed out that the transportation network called Corridor 8 is important for the cooperation of the Western Balkan countries and NATO and for the security of the region.	<a href="https://cdinstitute.eu/wp-content/uploads/2022/03/Policypaper-The-New-Trans-European-Transport-Network-and-Corridor-VIII_-17032022-1.pdf">https://cdinstitute.eu/wp-content/uploads/2022/03/Policypaper-The-New-Trans-European-Transport-Network-and-Corridor-VIII_-17032022-1.pdf</a>
Islamic Civilisation Talk Series (ICTS): Global Superpowers in the Geopolitics of Security and Peace	15.03.2022	English	Malaysia	Online conference	At the conference organized by IAIS Malaysia, it was emphasized that Russia's invasion of Ukraine is not a new issue in the historical process, and the role of the West, built with the EU and NATO, in this war was evaluated.	<a href="https://iais.org.my/eventssp-1744003054/pastevents/item/1410-islamiccivilisation-talk-series-ictsglobal-superpowers-inthe-geopolitics-of-securityand-peace">https://iais.org.my/eventssp-1744003054/pastevents/item/1410-islamiccivilisation-talk-series-ictsglobal-superpowers-inthe-geopolitics-of-securityand-peace</a>
How China is using scholarships to shape Indonesian Muslim students' views	17.03.2022	English	Indonesia	Opinion article	In the opinion piece published by The Conversation, it is noted that China, with its growing economic and political space in Indonesia, has expanded its soft power influence in Indonesia in recent years.	<a href="https://theconversation.com/how-china-is-usingscholarships-to-shapeindonesian-muslimstudents-views-176383">https://theconversation.com/how-china-is-usingscholarships-to-shapeindonesian-muslimstudents-views-176383</a>
TikTok is propagandists' new tool to win elections in Southeast Asia	25.03.2022	English	Indonesia	Opinion article	In the opinion piece published by The Conversation, it is mentioned that the political actors in the Philippines, Malaysia and Indonesia shape the public opinion in the region through social media in order to win the elections.	<a href="https://theconversation.com/tiktok-ispropagandists-new-toolto-win-elections-insoutheast-asia-179684">https://theconversation.com/tiktok-ispropagandists-new-toolto-win-elections-insoutheast-asia-179684</a>
Will Gulf Concerns over the Yemeni Dossier Push for a Second Gulf Initiative?	28.03.2022	English	Yemen	Analysis	The analysis paper published by Abaad Studies focuses on how consultations between GCC countries and Yemeni actors will transform the Yemeni crisis.	<a href="https://abaadstudies.org/news-59897.html">https://abaadstudies.org/news-59897.html</a>
The Best of Intentions: How the Biden Administration Tried and Failed to End the War in Yemen	27.03.2022	English	Yemen	Analysis	In the analysis published by the Sana'a Center for Strategic Studies, the US policy in Yemen is evaluated.	<a href="https://sanaacenter.org/publications/analysis/17228">https://sanaacenter.org/publications/analysis/17228</a>
Yemen and Saudi Part II: A Future of Neighboring Relations	30.03.2022	English – Arabic	Yemen	Analysis	In the analysis paper published by the Sana'a Center for Strategic Studies, the factors causing the conflicting relationship between Saudi Arabia and Yemen are evaluated and suggestions are offered.	<a href="https://sanaacenter.org/the-yemen-review/march-2022/17285">https://sanaacenter.org/the-yemen-review/march-2022/17285</a>
Beijing's Afghanistan gamble: Can emerging China-Taliban-Pakistan triangle deliver peace?	22.03.2022	English	UAE	Opinion article	In the opinion piece published by the Emirates Policy Center, the missile attack launched by Iran on the city of Erbil in northern Iraq on March 13, 2022 is evaluated.	<a href="https://www.epc.ae/en/details/brief/iranian-missile-attack-oniraq-s-erbil-was-israel-smossad-the-real-target-">https://www.epc.ae/en/details/brief/iranian-missile-attack-oniraq-s-erbil-was-israel-smossad-the-real-target-</a>
Strategic Report - Iran / Third Edition: The Iranian Situation in 2021	25.03.2022	English	UAE	Report	The report, published by the Emirates Policy Center, analyzes Iran's policy in the region, based on its political, geographical and cultural context.	<a href="https://www.epc.ae/en/details/publications/strategic-report-iranthird-edition-the-iraniansituation-in-2021">https://www.epc.ae/en/details/publications/strategic-report-iranthird-edition-the-iraniansituation-in-2021</a>
Lebanon's Upcoming Elections and the Fragmented Sunni Community	31.03.2022	English	UAE	Opinion article	In the opinion piece published by the Emirati Policy Center, former Prime Minister Saad Hariri's decision to leave the Lebanese political scene and his call to boycott the elections are evaluated, and the conflicts created in Lebanon's Sunni society.	<a href="https://www.epc.ae/en/details/brief/lebanon-supcoming-elections-andthe-fragmented-sunnicomunity">https://www.epc.ae/en/details/brief/lebanon-supcoming-elections-andthe-fragmented-sunnicomunity</a>
Western Business Exodus from Russia and Opportunities for the Gulf	22.03.2022	31.03.2022	English	UAE	In the opinion piece published by the Emirates Policy Center, the policies and impact of the Gulf countries as an actor in the Russia-Ukraine War that broke out on February 24, 2022 are evaluated.	<a href="https://www.epc.ae/en/details/brief/westernbusiness-exodus-fromrussia-and-opportunitiesfor-the-gulf">https://www.epc.ae/en/details/brief/westernbusiness-exodus-fromrussia-and-opportunitiesfor-the-gulf</a>

## SOCIAL WELFARE

Title of Activity	Date	Language	Place	Type	Detailed Information	Link
Prospects for Economic Reform in Iraq	12.03.2022	English	Iraq	Opinion article	The Al-Bayan Center for Planning and Study has published the opinion piece by Dr Muhannad Hmid Mahidi.	<a href="https://www.bayancenter.org/en/2022/03/3201/">https://www.bayancenter.org/en/2022/03/3201/</a>
نطلاق محاضرات الاتحاد، محااضرة حول الذكاء الاصطناعي والتكنولوجيا الرقمية في الثورة الصناعية الجديد	16.03.2022	Arabic	Egypt	Conference	The Federation of Universities of the Islamic World organized a conference on artificial intelligence and digital technology in the new Industrial Revolution 4.0.	<a href="http://www.fumi-fuiw.org/ar/article/442">http://www.fumi-fuiw.org/ar/article/442</a>
How to Overcome Global Crises: Climate Change and Pandemics	11.03.2022	English	England	Online seminar	The speaker of the online seminar "How to Overcome Global Crises: Climate Change and Pandemics" prepared by the Oxford Center for Islamic Studies was former UN Secretary-General Ban Ki-Moon. Ban Ki-moon emphasized the interconnectedness of the foundations of the Covid-19 pandemic and the climate crisis. He mentioned that these global crises can only be dealt with effectively through global partnership and cooperation.	<a href="https://www.oxcis.ac.uk/events/how-overcome-global-crises-climatechange-and-pandemics">https://www.oxcis.ac.uk/events/how-overcome-global-crises-climatechange-and-pandemics</a>
KAZISS And CCS Held a Round Table as Part of The Discussion Of The Address By President of The Rk	17.03.2022	English	Kazakhstan	Roundtable meeting	At the roundtable meeting organized by the Kazakhstan Institute of Strategic Studies under the Presidency of Kazakhstan, it was emphasized that the President should carry out political reforms and effective economic development and the construction of civil society cannot be realized without these reforms.	<a href="http://kisi.kz/index.php/en/events/2022-year/9480-kaziss-and-ccsheld-a-roundtable-aspart-of-the-discussion-of-the-address-by-president-of-the-rk">http://kisi.kz/index.php/en/events/2022-year/9480-kaziss-and-ccsheld-a-roundtable-aspart-of-the-discussion-of-the-address-by-president-of-the-rk</a>
Multidisciplinary Training on Confiscation of Assets acquired from Criminal Activity, Budva, Montenegro	18-19.03.2022	English	Montenegro	educational program	In the training program organized by the Individual Rights Advisory Center (AIRE Center) and the Regional Anti-Corruption Initiative (RAI) Secretariat in Europe, participants were told about the operation of long-term confiscation of assets from the point of view of national and international law.	<a href="https://rai-see.org/multidisciplinarytraining-on-confiscationof-assets-acquired-fromcriminal-activity-budvamontenegro/">https://rai-see.org/multidisciplinarytraining-on-confiscationof-assets-acquired-fromcriminal-activity-budvamontenegro/</a>
Understanding 'wellbeing' through Sejahtera Productivity Culture Index	25.03.2022	English	Malaysia	Opinion article	In the opinion article published by the International Islamic University, the productivity of the Y and Z generation during the pandemic period is compared.	<a href="https://newsroom.iiu.edu.my/index.php/2022/03/25/understanding-wellbeingthrough-sejahteraproductivity-cultureindex/">https://newsroom.iiu.edu.my/index.php/2022/03/25/understanding-wellbeingthrough-sejahteraproductivity-cultureindex/</a>
Saving' Malaysia's middle class post-Covid-19	20.03.2022	English	Bangladesh	Policy notes	The policy brief published by the Malaysian Institute for Strategic and International Studies (ISIS) highlights the growth of the middle class in developing countries with rising incomes and millions of people breaking out of poverty each year.	<a href="https://www.isis.org.my/2022/03/08/savingmalaysias-middle-classpost-covid-19/">https://www.isis.org.my/2022/03/08/savingmalaysias-middle-classpost-covid-19/</a>
Partisipasi Perempuan dalam Politik Diharapkan Meningkatkan	21.03.2022	Indonesian	Indonesia	Opinion article	In the opinion piece published by Muhammadiyah, policy makers state that women will create a work environment friendly to all genders.	<a href="https://muhammadiyah.or.id/partisipisiperempuan-dalam-politikdiharapkan-meningkat/">https://muhammadiyah.or.id/partisipisiperempuan-dalam-politikdiharapkan-meningkat/</a>
Ethnography of Community Governance: A Case of COVID-19 Response of an Urban Slum in Bangladesh	20.03.2022	English	Bangladesh	Article	In the article published by the BRAC Institute of Management and Development, the struggle of those living in slums against the pandemic is evaluated, based on the theory of informality in urban governance.	<a href="https://bigd.bracu.ac.bd/publications/ethnography-ofcommunity-governance-a-case-of-covid-19-response-of-an-urbanslum-in-bangladesh/">https://bigd.bracu.ac.bd/publications/ethnography-ofcommunity-governance-a-case-of-covid-19-response-of-an-urbanslum-in-bangladesh/</a>

## INTELLECTUAL STREAMS IN THE MUSLIM WORLD

النشرة الاسبوعية	27.03.2022	Arabic	Jordan	Bulletin	The Arab Thought Forum's March bulletin features articles on women, education, global and economic developments. In addition, the conferences "Starting Education: The Problem of Transformation" and "The Political and Economic Empowerment of Jordanian Women is a National Priority" are being evaluated.	<a href="https://www.atf.org.jo/?q=ar/node/20729">https://www.atf.org.jo/?q=ar/node/20729</a>
L'ouverture des activités du Forum Scientifique National sur: Le développement de l'entrepreneuriat féminin en Algérie en réponse aux crises actuelles	10.03.2022	Arabic	Algeria	Online conference	The situation of women entrepreneurs in Algeria was discussed in the online seminar organized by the Development Applied Economics Research Center and Abu Bakr Belkaid University (Tlemcen).	<a href="http://www.cread.dz/louverture-desactivites-du-forums-scientifique-national-sur-le-developpement-delentrepreneuriat-femininen-algerie-en-reponseaux-cris-actuelles/">http://www.cread.dz/louverture-desactivites-du-forums-scientifique-national-sur-le-developpement-delentrepreneuriat-femininen-algerie-en-reponseaux-cris-actuelles/</a>
Journée d'étude Sur la sécurité Alimentaire en Algérie: enjeux Actuels et défis à venir	23.03.2022	French	Algeria	Workshop	The perspective of food security and sustainable food security in Algeria was evaluated in the workshop organized by the Center for Applied Economics Studies for Development and the National School of Management.	<a href="http://www.cread.dz/journee-detude-sur-lasecurite-alimentaire-enalgerie-enjeux-actuelset-defis-a-venir/">http://www.cread.dz/journee-detude-sur-lasecurite-alimentaire-enalgerie-enjeux-actuelset-defis-a-venir/</a>
Living in a Collapsed Economy (3): Surviving poverty, food insecurity and the harsh winter	13.03.2022	English	Afghanistan	Report	The report, published by the Afghanistan Analyst Network, evaluates the attitude of the Afghan people to the economic difficulties they face, using the interview method.	<a href="https://afghanistanalysts.org/en/reports/economy-developmentenvironment/living-ina-collapsed-economy-3-surviving-poverty-foodinsecurity-and-the-harshwinter%E2%BF%BC/">https://afghanistanalysts.org/en/reports/economy-developmentenvironment/living-ina-collapsed-economy-3-surviving-poverty-foodinsecurity-and-the-harshwinter%E2%BF%BC/</a>
Predstavljena Aplikacija Islamski Objekti U Crnoj Gori	25.03.2022	Croatian	Montenegro	Presentation	The Islamic Community of Montenegro introduces the Android application "Islamic Religious Buildings in Montenegro" and the website Vakufi.me. With these practices, it is aimed to explain religious structures to believers and tourists in a modern way.	<a href="http://www.monteislam.com/novosti/26043">http://www.monteislam.com/novosti/26043</a>
The UAE's Proposed Federal Corporate Tax and its Quest for Global Transparency	3.03.2022	English	UAE	Opinion article	The opinion piece published by the Emirates Policy Center analyzes the economic impact of the UAE's corporate tax regulations.	<a href="https://www.epc.ae/en/details/brief/the-uae-s-proposedfederal-corporate-taxand-its-quest-for-globaltransparency">https://www.epc.ae/en/details/brief/the-uae-s-proposedfederal-corporate-taxand-its-quest-for-globaltransparency</a>
On the 11 <sup>th</sup> Anniversary of the Start of the Kosovo-Serbia Dialogue, Commitment is Needed to Reach a Final Agreement	10.03.2022	English	Kosovo	Declaration	The importance of dialogue is emphasized for the improvement of the lives of the citizens of Kosovo and Serbia and for the provision of European integration in the statement published by the Democratic Institute of Kosovo.	<a href="https://kdi-kosova.org/en/activities/onthe-11th-anniversaryof-the-start-of-thekosovo-serbia-dialoguecommitment-is-neededto-reach-a-finalagreement/">https://kdi-kosova.org/en/activities/onthe-11th-anniversaryof-the-start-of-thekosovo-serbia-dialoguecommitment-is-neededto-reach-a-finalagreement/</a>
Government's decisions in 2021 from a sectorial, gender and budget allocation perspective	10.03.2022	English	Kosovo	Report	The report, published by the GAP Institute, aims to analyze the policies carried out by Kosovo Prime Minister Kurti from the beginning of his mandate in March 2021 to the end of 2021.	<a href="https://www.institutigap.org/news/2889">https://www.institutigap.org/news/2889</a>
Afghanistan Covid-19 Poverty Monitor	9.03.2022	English	Afghanistan	Report	In the report published by the Afghanistan Research and Evaluation Unit (AREU) and using the survey method, it is stated that the poverty level of the people has increased due to the effect of the pandemic in Afghanistan but which has not had food security due to long-lasting conflicts and severe droughts.	<a href="https://areu.org.af/publication/2201/">https://areu.org.af/publication/2201/</a>

## CULTURAL ACTIVITIES

Title of Activity	Date	Language	Place	Type	Detailed Information	Link
Daulat, Saltanat and the State in the Mughal and Ottoman Worlds	9.03.2022	English	England	Online seminar	The online seminar "Daulat, Sultanate, and State in the Mughal and Ottoman Worlds" by the Oxford Center for Islamic Studies was presented by Gagan D. S. Sood, associate professor of early modern international history at the London School of Economics.	<a href="https://www.oxcis.ac.uk/events/daulat-saltanatand-the-state-themughal-and-ottomanworlds">https://www.oxcis.ac.uk/events/daulat-saltanatand-the-state-themughal-and-ottomanworlds</a>
Public Lecture- A Structural and Dynamic Model of Nafs	1.03.2022	English	England	Online seminar	In the online seminar hosted by Cambridge Muslim College, Dr. Nesip Mustafa Merter gave a speech in which he argued that psychology and psychiatry do not pay enough attention to the psycho-spiritual component of the "self", which is called the "soul" in Islamic terminology. Dr. Merter explores the multilevel, bipolar nature and inherently dynamic nature of this new soul model.	<a href="https://www.cambridgemuslimcollege.ac.uk/public-lecture-astuctural-and-dynamicmodel-of-nafs/">https://www.cambridgemuslimcollege.ac.uk/public-lecture-astuctural-and-dynamicmodel-of-nafs/</a>
Bosnia and Herzegovina and the Battle for the Soul of Europe	8.03.2022	English	England	Opinion article	Ambassador Filipovic examines the historical background of the genocide that took place in Bosnia, while also mentioning the failure of the international community to stop the genocide in his opinion piece titled "Bosnia-Herzegovina and the War for the Spirit of Europe" published by the Cordoba Foundation.	<a href="https://thecordobafoundation.com/publications/insights-bosnia-andherzegovina-and-thebattle-for-the-soul-ofeurope/">https://thecordobafoundation.com/publications/insights-bosnia-andherzegovina-and-thebattle-for-the-soul-ofeurope/</a>
Workshop on Typologies in the Islamic Ethical Discourse	10-12.03.2022	English	Lebanon	Workshop	In the workshop titled "Typologies in Islamic Moral Discourse" jointly organized by the East Beirut Institute (OIB) and the American University of Beirut, it was analysed how ethnic, religious, social, historical and gender-based typologies in pre-modern texts reflect and define stereotypical characters.	<a href="https://www.orientinstitut.org/events/eventdetails/typologies-in-theislamic-ethical-discourse">https://www.orientinstitut.org/events/eventdetails/typologies-in-theislamic-ethical-discourse</a>
نشرة أفق الإلكترونية ١٢	32.022	Arabic	Lebanon	e-news-letter	The March bulletin published by the Arab Thought Foundation discusses many issues from social issues to the problems of modernity.	<a href="https://arabthought.org/ar/researchcenter/fofoelectronic">https://arabthought.org/ar/researchcenter/fofoelectronic</a>
The Modern Palestine Concept: Examples of Liberal Knowledge	22.03.2022	Arabic	Lebanon	symposium	The book "Understanding Modern Palestine", which includes many articles on Palestinian national identity, post-colonial studies, the Zionist regime and the Palestinian struggle, was reviewed at the symposium organized by the Palestinian Studies Institute.	<a href="https://www.palestinestudies.org/ar/node/1652660">https://www.palestinestudies.org/ar/node/1652660</a>
Cameras versus Guns in Iraq A Conversation with Ali Arkady	17.03.2022	Arabic-English	Lebanon	interview	Photographer and filmmaker Ali Arkady, who attended the interview organized by the Middle East and North Africa Prison Forum and UMAM Documentation and Research Association, talked about his photography works that reflect his long struggle against the culture of impunity in Iraq.	<a href="https://www.umam-dr.org/event_detail/103/103/">https://www.umam-dr.org/event_detail/103/103/</a>



## INTELLECTUAL STREAMS IN THE MUSLIM WORLD

Dalam Berdakwah Perlu Serius Melakukan Transformasi Sosial	24.03.2022	Indonesian	Indonesia	Opinion article	In the seminar on "NU and Muhammadiyah Lawsuit Strategy in the Digital Age" organized by the MAARIF Institute in cooperation with P3M, it is pointed out that the litigation strategy of the NU movement has undergone a transformation from the traditional understanding to the digital age.	<a href="https://muhammadiyah.or.id/dalam-berdakwahperlu-serius-melakukantransformasi-sosial/">https://muhammadiyah.or.id/dalam-berdakwahperlu-serius-melakukantransformasi-sosial/</a>
Mufti at the Presentation of the Book by Prof. Dr. Franjo Topić "Bosnia and Herzegovina Our Homeland"	15.03.2022	Croatian	Croatia	Book launch	The author Prof. Dr. Franje Topić stated that Bosnia and Croatia should work together and establish a dialogue, while promoting the book "Bosnia and Croatia is Our Homeland" at the Croatian Economy Development Cultural Center.	<a href="https://www.islamska-zajednica.hr/izdvojeno/muftija-napredstavljanju-knjigeprof-dr-franje-topicabosna-i-hercegovinanasa-domovina">https://www.islamska-zajednica.hr/izdvojeno/muftija-napredstavljanju-knjigeprof-dr-franje-topicabosna-i-hercegovinanasa-domovina</a>
Photography of Daily Life In Palestine's Historic Markets	21.03.- 07.01.2022	English	Canada	Exhibition	A photo exhibition describing the historical bazaars of Palestine organized by the Institute of Islamic Studies at McGill University aims to explore the public spaces of Palestine and the political possibilities for Palestine.	<a href="https://www.mcgill.ca/lin-centre/channels/event/rgdst-souqstories-reclaimingcommons-337855">https://www.mcgill.ca/lin-centre/channels/event/rgdst-souqstories-reclaimingcommons-337855</a>
Attitudes of the Turkish Guest Workers towards Democratic Participation in Trade Unions and Companies: Evidence from the Migrant Associations in Cologne and Frankfurt until the Recruitment Ban (1973)	14.03.2022	English	Germany	Online seminar	The disagreements between Turkish associations and German unions in the 1961-1973 period were focused on in the seminar organized by Leibniz Zentrum Moderner Orient.	<a href="https://bit.ly/37xu82K">https://bit.ly/37xu82K</a>
PROJEKTI "INCEPT" U PERMBYLL NE SHKUP	31.03.2022	Albanian	Macedonia	Project	Islamic Youth Forum (FRI) organizes group studies on "bullying, morality, time management, the effect of social networks on mental health" for high school students in the "Incept" project, which it carries out within the scope of the "Youth Mosaic" platform.	<a href="https://fri.org.mk/projekti-incept-upermyll-ne-shkup/">https://fri.org.mk/projekti-incept-upermyll-ne-shkup/</a>
Persian New Year "Nowruz" and Harmony Day Celebrations	26.03.2022	English	Australia	Feast	The Persian Australian Community Association organized a feast with music and food accompanied by cultural events to celebrate the "Harmony Day" that Australia celebrates every year on March 21 and the Nowruz holiday, which heralds the arrival of the new year or spring.	<a href="https://cais.cass.anu.edu.au/events/persiannew-year-nowruzand-harmony-daycelebrations">https://cais.cass.anu.edu.au/events/persiannew-year-nowruzand-harmony-daycelebrations</a>
Muslim Cemeteries in Jerusalem – Issues and Threats	1.03.2022	English	Palestine	Roundtable meeting	The cultural and historical importance of the graves of Muslims was mentioned at the roundtable meeting organized by the Palestine International Relations Studies Academy Society.	<a href="http://www.passia.org/meetings/54">http://www.passia.org/meetings/54</a>

## INTELLECTUAL STREAMS IN THE MUSLIM WORLD

Christian Presence and Heritage in Jerusalem - Present and Future	29.03.2022	English	Palestine	Workshop	In the workshop organized by the Palestinian International Relations Studies Academy Society, the historical and intellectual importance of Palestinian Christians as actors was evaluated. It was also stated that Muslims and Christians should act together against the Zionist threat.	<a href="http://www.passia.org/meetings/54">http://www.passia.org/meetings/54</a>
روحانيات رمضان“ في الصالون الثقافي السادس والعشرين لمؤسسة طابة	31.03.2022	Arabic	UAE	Conference	The social importance of Ramadan was evaluated with many participants from Nigeria, India and Egypt at the conference organized by the Tabah Research and Development Consultancy Foundation.	<a href="https://bit.ly/37xu82K">https://bit.ly/37xu82K</a>
سمو الشيخ حشر بن مكتوم يفتتح معرض و مؤتمر دبي للإغاثة و التطوير ”ديهاد“ بمشاركة ٨٤ دولة	15.03.2022	Arabic	UAE	Conference	More than 600 non-governmental organizations, humanitarian organizations, companies, suppliers and international brands attended the event organized by the Islamic Affairs and Philanthropy Department in Dubai, signing humanitarian aid-centered cooperation agreements and offering their support.	<a href="https://www.iacad.gov.ae/ar/Media/Pages/NewsDetails.aspx?NewsID=1273">https://www.iacad.gov.ae/ar/Media/Pages/NewsDetails.aspx?NewsID=1273</a>
مشروعاً خيرياً نفذتها ١٢٠ في كازاخستان « إسلامية دبي	16.03.2022	Arabic	UAE	Project	A new statistic for the Department of Islamic Affairs and Charitable Activities in Dubai showed the extent of charitable projects implemented in the Republic of Kazakhstan last year.	<a href="https://www.iacad.gov.ae/ar/Media/Pages/NewsDetails.aspx?NewsID=1274">https://www.iacad.gov.ae/ar/Media/Pages/NewsDetails.aspx?NewsID=1274</a>
Important Facts You Have to Know about the UAE	28.03.2022	English	UAE	Opinion article	In the opinion piece published by the International Freedom Campaign (ICF UAE) in the United Arab Emirates, the UAE's policies on women's rights and political prisoners are evaluated.	<a href="https://www.icfuae.org.uk/research-andpublications-facts-heetsmedia-publicationsissues/important-factsyou-have-know-about">https://www.icfuae.org.uk/research-andpublications-facts-heetsmedia-publicationsissues/important-factsyou-have-know-about</a>

# INSTITUTIONS FEATURED IN THIS BULLETIN

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## **Abaad Studies and Research Centre**

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

<https://abaadstudies.org/>

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## **Accounting and Auditing Organization for Islamic Financial Institutions**

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

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

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## **Afghanistan Analysts Network (AAN)**

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

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

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## **Al-Ahram Center for Political and Strategic Studies**

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

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

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## Al Asmarya Islamic University-Tunus

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

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

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## Al- Bayan Center for Planning and Studies

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

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

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## Aljezeera Center for Studies

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

<https://studies.aljazeera.net>

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## Arabic Network for Human Rights

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

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

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## Arab Thought Forum

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

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

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## Bahrain Center for Strategic International and Energy Studies

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

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

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## Brac Institute of Governance and Development (BIGD)

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

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

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## Cairo Institute for Human Rights Studies (CIHRS)

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

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

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## Center for Arab and Islamic Studies

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

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

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## Center for Policy Dialogue

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

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

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## Center for Strategic and International Relations (CSIS)

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

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

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## Council American Islamic Relations (CAIR)

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

[https://www.cair.com/about\\_cair/about-us/](https://www.cair.com/about_cair/about-us/)

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## Democratic Institute of Kosovo

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

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

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## Doha Enstitute

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

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

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## Economic Research Forum

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

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

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## Hamad bin Khalifa University

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

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

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## Gap Institute for Advanced Studies

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

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

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## Institute of Islamic Studies McGill University

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

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

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## Institute of Strategic and International Studies (ISIS) Malaysia

ISIS Malaysia, including economics, foreign policy, security studies, nation-building, social policy, technology, innovation, and environmental studies, has a variety of research focuses. Furthermore, It undertakes research cooperation with national and international

organizations in vital fields, such as national development and international relations. It focuses on foreign policy and security studies, Southeast Asian politics and military issues, economics, trade, and regional integration, banking, and finance, technology and sustainability.

[www.isis.org.my](http://www.isis.org.my)

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### **Institute for Palestine Studies**

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

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

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### **Institute for Political and International Studies**

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

<https://ipis.ir/en>

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### **Institute of World Economics and Politics**

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

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

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### **Islamic Affairs and Charitable Activities Department (IACAD)**

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

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

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## Islamic Youth Forum (Forumi Rinor Islam)

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

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

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## Islamic Community in Croatia

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

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## Islam Montenegro

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

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## Justice and Development Party

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

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

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

## Kosova Center for Security Studies

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

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

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## LEGIS

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

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

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## Lebanese Center for Policy Studies

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

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

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## Muhammadiyah Movement

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

<https://muhammadiyah.or.id>

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## NGO Aktiv

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

<http://ngoaktiv.org/>

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## Policy Center for the New South

The New South Policy Center (PCNS) is a Moroccan think tank organization aiming to contribute to the development of economic and social public policies for Morocco and the rest of Africa as an integral part of the global South. It has research programs called "New South in Globalization", "Building an Autonomous Africa in a Country of Interdependence", "Rethinking the Moroccan Economy", and "Rethinking the Existence of Africa in the New



Globalization". In this direction, it publishes books, articles, policy notes, annual reports, and opinion articles.

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

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### **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/>

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### **SETARA Institute for Democracy and Peace**

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

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

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### **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/>

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### **The Center for Democracy and Human Rights (CEDEM)**

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

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

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## **The International Campaign for Freedom in the United Arab Emirates (ICF UAE)**

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

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

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## **The Emirates Policy Center (EPC)**

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

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

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## **The Sana'a Center 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://sanaacenter.org/>

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## **Tunisian Forum for Economic and Social Rights**

Tunisian Forum for Economic and Social Rights to strengthen Maghreb, Mediterranean, and Arab cooperation; to consolidate the role of civil society. Moreover, It is a research center 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/>

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## **The Afghanistan Economic and Legal Studies Organization**

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

<https://aelso.org/>

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## **The Afghanistan Research and Evaluation Unit (AREU)**

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

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

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## **The West Asia-North Africa Institute**

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

<http://wanainstitute.org/en>

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## **The Lebanese Center for Policy Studies**

Founded in 1989, the Lebanese Center 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>

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## **The International Institute of Advanced Islamic Studies (IAIS) Malaysia**

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

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

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## **The Afghan Institute for Strategic Studies (AISS)**

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

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

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## **The Conversation**

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

<https://theconversation.com/id>

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## **Movement of Society of Peace**

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

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

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## **The Omani Center 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/>

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

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

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

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## **Qatar Foundation**

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

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

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# INTELLECTUAL STREAMS IN THE MUSLIM WORLD

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

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A: Aziz Mahmut Hüdayi Mah. Türbe Kapısı Sk. No: 13 Üsküdar/ İstanbul

P: +90 216 532 63 70 E-mail: [todam@ilke.org.tr](mailto:todam@ilke.org.tr) Web: [ilke.org.tr/todam](http://ilke.org.tr/todam)