

INTELLECTUAL STREAMS IN THE MUSLIM WORLD

APRIL
2022

16

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



Comparative Analysis of Studies in Islamic Economics and Finance in Muslim Countries



Social and Political Studies of NGOs and Islamic Movements in Southeast Asia



Rising Islamophobia in India



Rachid Ghannouchi:
An Intellectual and Political Figure



ASEAN's Role in Rohingya Crisis

Intellectual Streams in the Muslim World

Intellectual Streams in the Muslim World has been published monthly since 2021 as part of the Project on Thoughts and Movements in Muslim Societies under TODAM. The bulletin has been prepared by scanning the publications and events of approximately 250 non-governmental, research and think tank organizations from 43 countries and has four sections: "Cultural Activities"; "Fundamental Rights and Freedoms"; "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.

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İLKE Publication No: 136

ISBN :978-625-8350-11-1

E- ISBN : 978-625-8350-12-8

DOI : <http://dx.doi.org/10.26414/mdfbb04>



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

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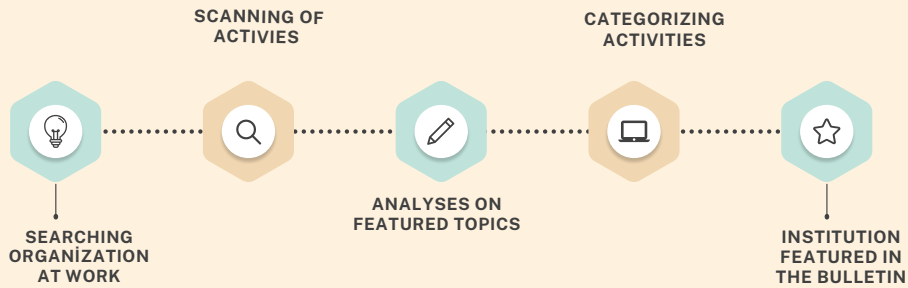
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The 16th Issue of the Intellectual Streams in the Muslim World An Infographic Overview

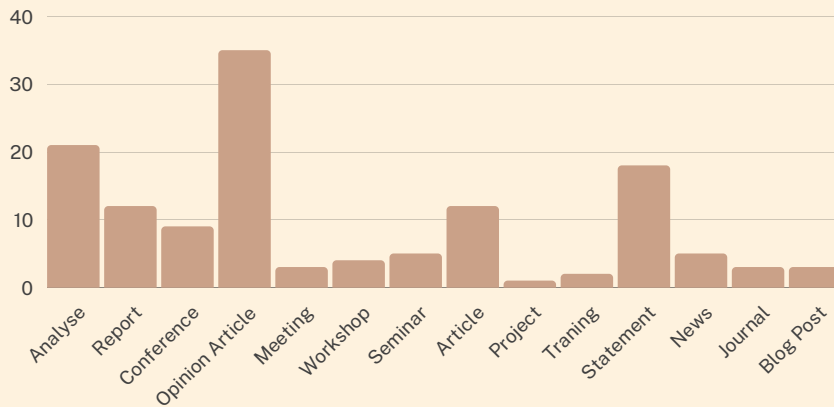


In April, activities of 235 civil society organizations, research centres and think tanks from the Muslim world were scanned.

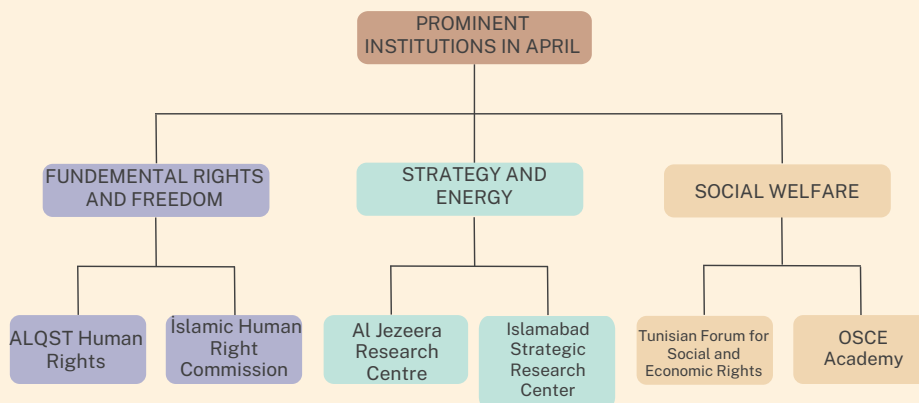
In addition to the regions where the Muslim population is in great numbers, such as North Africa, the Middle East, South, and Southeast Asian countries, Western Europe, the USA, the Balkans, and Central Asian countries were also studied.



The Publication Process of the 16th Issue of Intellectual Streams in the Muslim World Bulletin



OUTLOOK OF ACTIVITIES DURING THE MONTH



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

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

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

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

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FOREWORD

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

In the 16th issue of the Bulletin, there is an infographic that titled "International Organizations Founded by Muslim Countries". With this infographic, there is information about the organizations that are active in various countries, have a say in the national and international context and have undertaken quality works. This type of non-governmental organizations and movements take the lead in the social and political developments of the region. In this context, the analysis titled "Social and Political Studies of NGOs and Islamic Movements in Southeast Asia" explains the practices of Malaysian and Indonesian society, based on both their historical contexts and the works they have produced. The transformations of societies of the Southeast Asian region, both politically and socially, are discussed. There are many developments in the field of Islamic Economics in the Muslim world, where economic transformations and changes are also increasing every day. The analysis titled "Comparative Analysis of Studies in the Field of Islamic Economics and Finance in Muslim Countries", discusses the region in which Islamic first Finance emerged, the subjects which are being taught under this field, and the issues it is facing.

The Myanmar crisis, which has been on the agenda of not only the Muslim countries but also the whole world for a while, has turned into an international crisis in time. The analysis titled "ASEAN and the Rohingya Crisis" draws attention to repeated violence against the Rohingya in August 2017, including rape, murder and arson. It analyzes the role of ASEAN in the Rohingya crisis and how the "principle of non-interference to internal affairs" poses a challenge in resolving the crisis. These crises, which are caused by concepts such as nationalism and racism, are discussed both in the national and international arena. Islamophobia, which is one of the examples of these discrimination movements, is one of the recent issues in India. In the analysis titled "Rising Islamophobia in India", the effects of Islamophobia, which has been on the rise under the influence of the current government, and how it spread through state power are mentioned. Injustices against the Muslim people and the impact of Islamophobia in the global world are discussed.

Finally, there is an article about Rashid Ghannouchi, one of the leading intellectual and political figures of both the Tunisian society and the Muslim world. At the end of the Bulletin, there is an inventory of the activities that took place in the Muslim world during the month of April and the institutions included in the bulletin. We hope that with its renewed content, the Bulletin will be useful for its readers.

Prof. Dr. Lutfi Sunar

Chairman of Executive Board, ILKE Foundation

INTERNATIONAL ORGANIZATIONS FOUNDED BY

ORGANIZATION OF ISLAMIC COOPERATION

OIC is the second largest organization after the United Nations with a membership of 57. It endeavors to safeguard and protect the interests of the Muslim world in the spirit of promoting international peace and harmony among various people of the world..



ORGANISATION OF
ISLAMIC COOPERATION



GULF COOPERATION COUNCIL

It is a regional organization that brings together the countries that have a coast on the Persian Gulf and have common historical, geographical, cultural, religious and social characteristics. There are 6 members and 1 strategic dialogue partner.

ARAB LEAGUE

It was founded on March 22, 1945 in Cairo by the states of Egypt, Iraq, Jordan, Lebanon, Saudi Arabia and Syria. The Arab League, headquartered in Cairo, today has 22 permanent and 4 observer members.



MUSLIM COUNTRIES



D-8 Organization for Economic Cooperation

D-8 ORGANIZATION FOR ECONOMIC COOPERATION

Officially established on June 15, 1997, the organization was established with the cooperation of Turkey, Nigeria, Iran, Pakistan, Bangladesh, Malaysia, Indonesia and Egypt. D-8 objectives are to improve developing countries' positions in the world economy.

ECONOMIC COOPERATION ORGANIZATION

It has 10 members with Turkey, Iran and Pakistan as founding countries. It is aimed to remove trade barriers between member countries and to strengthen commercial, cultural and historical ties..



Economic Cooperation Organization

Comparative Analysis of Studies in Islamic Economics and Finance in Muslim Countries

Rabiul Islam

The field of Islamic economics and finance has emerged as a new discipline. The occasional inadequacy of conventional finance in providing solutions to global financial crises brings Islamic economics and finance to the fore as a solid alternative. After the global financial crisis, Islamic finance attracted the attention of researchers across the world. In 2019, research published in prestigious journals indexed in the Scopus grew by 18%, a trend that progressively continues (Alshater, Hassan, Khan, & Saba, 2021). After the financial crises caused by Covid-19 in the last two years, Islamic finance is again being discussed as an alternative therefore, considerable research has been published, and various applications have been implemented.

Malaysia ranks first as a center of Islamic finance. Countries such as the USA and England follow Malaysia in academic studies. Muslim countries like Turkey, Tunisia, and Indonesia are among the top ten countries (Alshater, Hassan, Khan, & Saba, 2021; Yenice, Özdemir, & Koç, 2022).

This study will comparatively analyze the topics that are being studied more in the field of Islamic economics and finance and the applications that are more frequently implemented in these countries. In

this context, the terms “Islamic economics” and “Islamic finance” were scanned in the Google Scholar database for sources from 2021-2022, and the topics were determined and classified according to the titles and keywords of approximately 200 studies. In addition, they were categorized according to their countries, such as South Asian countries (Pakistan, Bangladesh), Southeast Asian countries (Malaysia, Indonesia), Gulf countries (Saudi Arabia, Iran, Qatar), African countries (Egypt, Nigeria, Tunisia) and Turkey. To understand the situation of non-Muslim countries, countries like Japan, the USA, and England were also taken into consideration. Moreover, recent academic events such as symposiums, panels, and workshops in Islamic Economics and finance in these countries were examined, classified, and analyzed comparatively.

General Situation

The high level of academic studies also increases the sectoral activities. For instance, Malaysia, which continues to be a global hub in Islamic finance according to some bibliometric studies on the field (Alshater, Hassan, Khan & Saba, 2021; Yenice, Özdemir & Koç, 2022), is also in the first place

in the world as an Islamic finance center in sectoral applications. Furthermore, the Sukuk market in Malaysia became the leader in global exports with a 42.4% of market share in the first quarter of 2021 (Ming, 2022, p. 101). Among the Muslim countries, not only Malaysia but also countries like Turkey, Indonesia and Tunisia are considered among the rising stars and are among the top 10 countries (Yenice, Özdemir & Koç, 2022).

Malaysia, Pakistan, Indonesia, Saudi Arabia, and Turkey are among the leading Muslim countries that conduct research and publications in Islamic economics and finance (Akten Çürük & Kaynar, 2021, p. 14). Even though the studies and their applications in these countries are diversifying and increasing day by day, it is observed that studies on certain subjects are intense. The findings of some studies indicate that academic studies in Muslim countries are related to Islamic banking and finance rather than Islamic economics (Akten Çürük & Kaynar, 2021, p. 14). This shows that the practical dimension of the field is studied rather than the theoretical basis. When considering the studies of the countries, it is discerned that the practical issues related to banking and the studies on product development are at the forefront. Practical solutions related to Islamic law and topics dealing with Islamic economics and finance, in general, come to the fore. In addition to this, it noticed that specific topics such as halal tourism, zakah, microfinance, takaful, mudarabah and musharakah are studied more. Studies and applications examining the field from a theoretical and

When considering the working matters of the countries, it is discerned that the practical issues related to banking and the studies on product development are at the forefront.

relatively more macro perspective are rare when compared with others. The categorization we made according to the concepts of the studies we have researched in Islamic economics and finance confirms this situation.

According to the classification we have made based on the topics and keywords, research, publication, and other activities related to sharia, fiqh, or Islamic law are in the first place. The general and introductory studies on Islamic economics and finance take second place. Studies on halal tourism, Islamic microfinance, zakat, and waqf are also considerable. Studies and applications concerning ethics, socioeconomics, circular economy, qard al-hasan, fintech, and money are lesser than the others.

Since our examination covers 2021-2022, there are many types of research, publications, and activities that have been done related to Covid-19 or pandemic. Due to Covid-19, a significant number of the studies in recent years are commonly connected with the pandemic. However, these

studies still related to the topics like zakat, waqf, etc. Most of these studies evaluated Islamic economics as the panacea for the pandemic and the crises it has induced, or have tried to present Islamic economics as an alternative to the conventional system. Almost all of the 11 studies on Covid-19 and Islamic economics address the issue from the same perspective.

Comparative Analysis

Malaysia and Indonesia from Southeast Asian countries are the leading Muslim countries in the field. These two countries are also at the top among other Muslim countries in academic studies, sectoral activities, and applications in Islamic economics and finance. In line with the general trend, the

subjects of the studies conducted in these two countries are very similar to each other. In a bibliometric study of Islamic economics and finance studies in Indonesia, the similarity ratio between Indonesia and Malaysia is 93, while the similarity between Indonesia and Australia, England and Saudi Arabia is 9, 7, and 13, respectively (Handoko, 2020). In both countries, subjects such as Islamic banking, fiqh, zakat, waqf, takaful, and microfinance are studied intensively. In a study examining the theses prepared at the Islamic University of Malaysia between 2005 and 2019, the following picture is depicted:

The main areas of study in graduate theses are banking, finance-capital market, fiqh-law, takaful-re-takaful, waqfs, zakat, and microfinance. The figure shows that

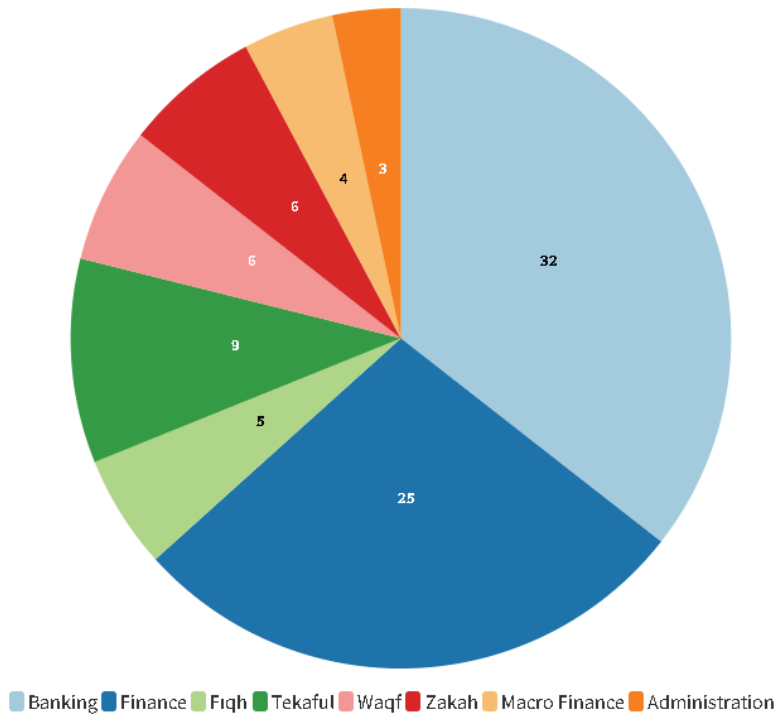


Figure 1: Percentage of subjects according to titles of theses prepared at Malaysia International Islamic University between 2019-2005

Source: Yurtseven, M. (2019). Bibliometric analysis of theses in the field of Islamic economics: The case of Malaysia International Islamic University. Journal of Süleyman Demirel University Faculty of Theology, 43

the percentage of banking, finance, and capital market subjects in all theses was 57% with 174 theses submissions. Studies on law and shariah regulations, takaful, waqf-zakat, and microfinance constitute the remaining 42% of the theses. (Yurtseven, 2019, p. 120).

Studies in Indonesia also shows similarity with these topics. There are also many co-authored studies in these two countries. Although the study topics in these two countries are similar to each other, subjects such as halal tourism and Islamic fintech, Islamic economics and development, education, and curriculum development are concentrated in Indonesia, while theoretical and conceptual studies are more prominent in Malaysia. Studies on halal tourism and the halal industry in Indonesia stand out not only in comparison with Malaysia but also in comparison to practically all other Muslim countries. In other words, there are relatively more halal tourism practices in Indonesia.

While in addition to the subjects of Islamic law, general studies introducing the field, literature studies on Islamic economics, studies, practices, and activities related to curriculum development and employment creation are more prominent in Turkey, this situation is seen only in studies on Islamic economics and finance literacy in the field of education in Indonesia. Academy-sector collaboration etc. studies are more common in Turkey than in other countries. The policy brief published by the Research Centre for Islamic Economics (IKAM) and the workshop of academy-sector collaboration can be exemplified.

Although it is good in the sense that there are many general studies promoting the field, and practical subjects with banking and fiqh are generally in the first place in every country, it contains jeopardy that the quality of the studies will dwindle after a certain period.

While the number of studies related to Islamic law, and general studies introducing Islamic economics and its fields outnumbers in Bangladesh, one of the South Asian countries, money, Islamic social finance, and ethical and theoretical and conceptual studies stand out in Pakistan. It is noticed that Pakistan attaches more importance to studies on Islamic economics and ethics among these countries. Nevertheless, in the field of Islamic social finance, it comes second after Indonesia. Even though Bangladesh is a growing country day by day in terms of sectoral applications, a similar growth is not observed in the academic studies.

Studies in Iran and Qatar, which are among the Gulf countries, seem to be less than in other countries. Among Saudi Arabia, Iran, and Qatar, it is understood that Iran is at the forefront of theoretical and socioeconomic studies as well as works related to qard al-hasan, while Saudi Arabia leads in microfinance, Covid-19, and Islamic economic literacy. African countries like Ni-

geria, Egypt, and Tunisia, on the contrary, have fewer studies and practices compared to other Muslim countries.

Evaluation and Conclusion

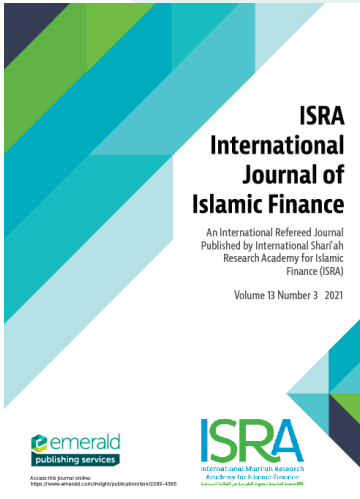
In conclusion, studies, and applications in the field of Islamic economics and finance in most cases in the examined countries are mostly discussed from a micro perspective. Although it is good in the sense that there are many general studies promoting the field, and practical subjects with banking and fiqh are generally in the first place in every country, however a fear remains that the quality of the studies will dwindle after a certain period. Even though the field of Islamic economics and finance is still considered a new field, theoretical, and conceptual studies at the macro level should be increased rather than introductory studies.

Judging by the study topics, most of them are still carried out at the micro-level and within the framework of certain subjects/concepts. Studies dealing with theoretical and macro perspectives are relatively few and insufficient. More comparative research on other financial systems such as capitalism would be excellent for the development of the field. There should be studies that focus more on the system, not just in practice, such as the comparison of conventional and Islamic banks. Furthermore, more diversification of study, and application areas is required. Studies in areas like Islamic economics and environment, circular economy, sustainable economy, Islamic economics and industry are essential to increase as well.

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Featured Activities



Proposing an organizational framework for the Shari'ah Secretariat of Islamic banks in Bangladesh

D:01.04.2022

L: English

C: India

T:Article

This article, published by the International Journal of Islamic Finance, was penned by Md. Kausar Alam, Abu Umar Faruq Ahmad, Aishath Muneeza, Mosab I. Tabash, and Md. Adnan Rahman. The authors stated that the key objective of the study is to develop an organizational framework of the Shar'ah Secretariat for the Islamic Banks in Bangladesh.

<https://www.emerald.com/insight/content/doi/10.1108/IJIF-03-2021-0046/full/html>

Zakah Financial Report Released

D:01.02.2021

L: English

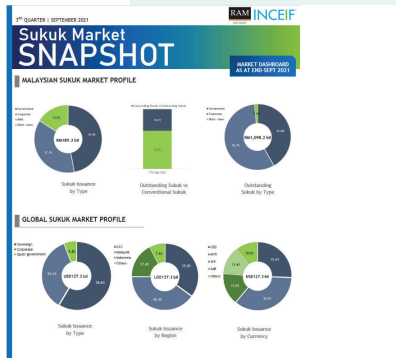
C:Bahrain

T:Report

The purpose of the report, published by the Accounting and Auditing Organization for Islamic Financial Institutions, is to identify the financial reporting principles on zakah attributable to the different stakeholders of an Islamic financial institution and to provide guidance on the two main categories of institutions: "Organizations liable to give zakah" and "organizations not liable to give zakah."

<http://aaofi.com/financial-reporting-for-zakah/?lang=en>





Online Seminar on Sukuk Market Report Held

Sukuk Market SNAPSHOT

D:12.21.2021 L: English C: Malaysia T: Online Seminar

The International Centre for Education in Islamic Finance (INCEIF) made a joint publication with RAM Ratings. The publication including the quarterly market report pointed to another collaboration between the two organizations leveraging their respective Islamic finance expertise.

<https://www.inceif.org/news-portal/2021/12/21/a-joint-publication-on-sukuk-market-snapshot-by-inceif-and-ram-ratings/>

Solidifying the Foundations of Islamic Finance for Post-COVID World through Development of Robust Standards and Regulatory Frameworks

D:12.01-02.2021 L:English C:Bahrain T:Conference

The conference; the need for a comprehensive Sharia Governance Framework (SGF) – key issues and solutions; Maqasid Al Shari'ah and the impact of ethics on the governance process, Islamic finance windows, challenges in governance and financial reporting, strategies to recover from the effects of the Covid-19 pandemic, IBOR transition and alternative benchmarking for IBORs, takaful and accounting for industry developments, zakat and its importance, and took place within the framework of issues such as developments in the sector.

<https://isdbinstitute.org/islamic-finance-standards-for-a-post-covid-world/>

Financial Reporting for Islamic Finance Windows

Financial Reporting for Islamic Finance Windows

D:01.02.2021 L:English C:Bahrain T:Report

The purpose of this revised standard is to establish financial reporting requirements for Islamic finance windows and applicable to all traditional financial institutions offering Islamic financial services through the Islamic finance windows

<https://aaofi.com/announcement/aaofi-issues-financial-accounting-standard-fas-40-financial-reporting-for-islamic-finance-windows/?lang=en>



ASEAN's Role in the Rohingya Crisis

Esra İbrahimaoğlu

With the end of the cold war, ethnic conflicts in the world have become more visible. Although there are many starting points of conflicts, the most conspicuous one is the conflicts between communities of different ethnicities and religions. Particularly with the formation of the nation-state, the understanding of a single nation or a single race predominated in the states, and thus, occasionally discrimination and periodically violence occurred against minority groups. Myanmar, which has 135 ethnic groups, and does not count among these ethnic groups the Rohingya that are roughly one million, has many ethnic conflicts. Repeated violence against the Rohingya in August 2017, including rape, murder, and arson, once again drew the world's attention to the region. International and regional organizations, especially the United Nations, urged the Myanmar government to stop the violence. The Rohingya crisis, which turned into an international catastrophe over time, was also tried to be resolved diplomatically by ASEAN, a regional organization. The principle of "non-interference in domestic affairs," one of the ASEAN norms, has been the biggest obstacle in not resolving the crisis. This paper will analyze ASEAN's role in the

Rohingya crisis and how the "principle of non-interference in internal affairs" poses a challenge in disentangling the crisis.

ASEAN and the Non-Interference Principle

The Association of Southeast Asian Nations (ASEAN) is a regional organization founded by Indonesia, Malaysia, Singapore, Thailand, and the Philippines to promote economic growth, social progress, and cultural development in the Southeast Asian region through multilateral cooperation (Nations, 1978). The Sultanate of Brunei joined on 8 January 1984, Vietnam on 28 July 1995, Laos and Myanmar on 23 July 1997, and Cambodia on 30 April 1999. Even though some doubts emerged about Myanmar's participation in the union, many ASEAN countries feared that Myanmar could fall into China's orbit if excluded. On the other hand, some groups in ASEAN additionally argued that Burma's abundant resources should be exploited. Thus, a mutually lucrative relationship has formed that benefits both ASEAN and Myanmar. Many human rights violations and conflicts have occurred in Myanmar due to the fact that the military regime



Figure 2. ASEAN Member States

Source: International Bar Association, 2013

has been governing the country for many years. Therefore, these problems have led to the fact that Myanmar cannot be gone beyond condemning military regimes' abuses because of the principle of "not interfering in internal affairs" of ASEAN.

"Non-interference" is one of the fundamental principles in ASEAN that the way member states cooperate. This principle was legitimated in the ASEAN Treaty of Friendship and Cooperation in 1976. The principle of 'non-interference' is one of the fundamental principles in ASEAN that the way member states cooperate. This principle was legitimated in the ASEAN Treaty

of Friendship and Cooperation in 1976. The purpose of this principle is to respect sovereignty, maintain good cooperation relations, and protect the confidentiality of the state's domestic affairs. This principle provides ASEAN member countries to cooperate without worrying about foreign interference in their internal affairs (Muh Hidayat Hasan, 2017). The emergence of ASEAN norms is not the result of conscious design, but rather a pragmatic response to the political and security environment prevailing at the time. In particular, the policy of non-intervention served to counter the spread of communism and prevent

the conflict in Indochina from spilling over to neighbouring states.

Even though one of the most crucial principles of the modern international system is that states do not interfere in each other's internal affairs, in other words, their sovereignty, this has left many humanitarian crises unsolved. The repercussion of this in ASEAN member states is mostly the silence about the plight of the Rohingya and the increasing number of asylum seekers in member countries, basically due to its members' adherence to the principle of non-interference in each other's interior affairs. At the same time, many regional states remained silent or slightly expressed their concerns about the overthrow of the democratic government by the military coup and the use of force across the country in 2021. An important exception was Indonesian President Joko Widodo's condemnation of the ferocity and his demand for an urgent Association of Southeast Asian Nations (ASEAN) summit.

How ASEAN Handled the Crisis?

The systematic attacks against the Rohingya in 2017 have been recognized as genocide by many states. The reports of these attacks published by the United Nations proved the atrocious brutality perpetrated by the army. As a result of these attacks, since August 2017, more than 700,000 Rohingya have fled to neighbouring Bangladesh from the cruelty taking place in Burma. Along with Bangladesh, they also migrated to Malaysia, Thailand, and Indonesia. As can be noticed, the Rohingya issue, which went beyond being a domestic issue and turned into a regional crisis over time, invalidated the ASEAN principle of "non-interference in internal affairs." At this point, Malaysia, a member of ASEAN and has a Muslim majority, led ASEAN to deal with the solution to this issue. Since the government did not respond adequately to the Rohingya crisis, the public used pressure on the Malaysian government.

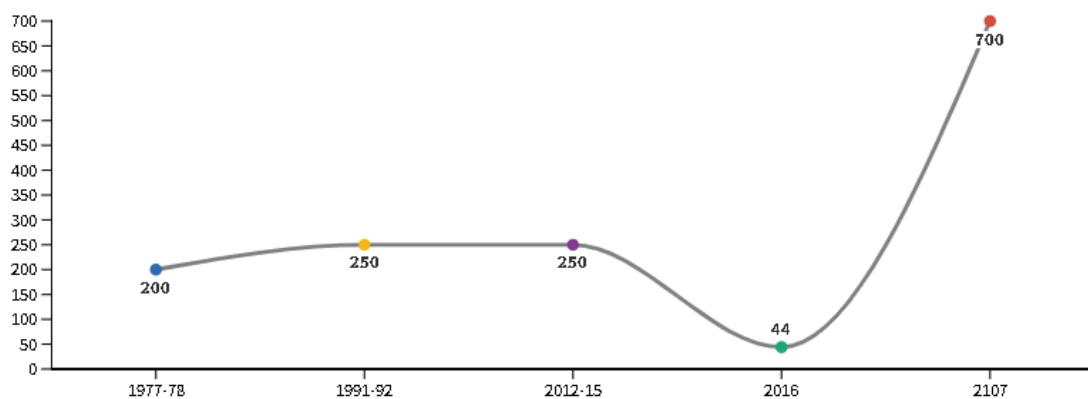


Figure 3. Forced Rohingya Migration

Source: UNHCR, 2017

Even though one of the most crucial principles of the modern international system is that states do not interfere in each other's internal affairs, in other words, their sovereignty, this has left many humanitarian crises unsolved.

For this reason, Malaysia emphasized that the situation of Rohingya Muslims is a regional concern and called on ASEAN to coordinate humanitarian aid and investigate the alleged atrocities committed against Rohingya (Shivakoti, 2017). On the other hand, Indonesia, which has the largest Muslim population in the world, is the most loyal member of ASEAN norms. For this reason, it has carried out "quiet diplomacy" towards the Rohingya crisis, based on the assumption that the problem will be settled through diplomacy rather than dictating policy toward Myanmar. However, ASEAN occasionally has often exerted pressure behind closed doors to influence the behaviour of its members, rather than

The principle of non-intervention has given rise to ASEAN to remain a normative organization without being able to intervene at the root of the Myanmar crisis.

taking a direct and visible role in conflict resolution.

With the Rohingya crisis reaching an international dimension, ASEAN has tried to take an effective step in this regard. At the meeting of the foreign ministers held in 2020, it was decided that "ASEAN should be more visible and play a greater role in supporting Myanmar by providing humanitarian aid, facilitating the return process, and promoting sustainable development in Rakhine State" (ASEAN ministers how to cooperate on Rohingya, South China Sea issues, 2020). Having said that; with the military coup in 2021, human rights violations, violence and arrests occurred. The human rights situation in Myanmar, not just Rohingyas, has always been a dominant concern for ASEAN from the very beginning. Thereupon, at a summit held in Jakarta on April 24, 2021, the nine ASEAN leaders and the head of the Myanmar military regime, General Min Aung Hlaing, compromised on five points: an immediate end to violence in the country, dialogue between all parties, the appointment of a special envoy, humanitarian action by ASEAN, a visit to Myanmar to provide humanitarian aid and assist to the special envoy to meet with all parties. This agreement, which was a historic step by ASEAN, was not implemented by the military regime afterward. That is one of the significant examples of the weakness of ASEAN as a regional organization in solving problems.

Conclusion

The Association of Southeast Asian Nations (ASEAN) has been unable to effectively respond to any needs of the Rohingya crisis in Myanmar due to a lack of leadership and a failure to grasp the extent of human rights violations (Myanmar's Rohingya crisis exposes ASEAN weaknesses: Report, 2020). On the one hand, the principle of non-intervention has given rise to ASEAN remaining a passive organization without being able to intervene at the root of the Myanmar crisis. On the other hand, the norm of reaching decisions by consensus also prevented ASEAN from opening the debate and finding a concrete solution to this problem.

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Featured Activities



Spotlight-Myanmar: March 31, 2022

D: 03.31.2022 L: English C: USA T: Insight Article

In the insight article named “Spotlight-Myanmar: March 31, 2022” by the Center for Strategic and International Studies, there are comments on the USA’s recognition of the genocide against the Rohingya in Myanmar and its sanctions and policies against Myanmar.

<https://www.csis.org/blogs/latest-southeast-asia/spotlight-myanmar-march-31-2022>

Dealing with Myanmar Crisis under Cambodia’s ASEAN Chairmanship in 2022: Analysis and Recommendation

D: 02.24.2022 L: English C: Indonesia T: Online Seminar

The Center for Strategic and International Studies (CSIS) organized a seminar to present policy recommendations for the Myanmar Crisis and its solution. CSIS had gathered with the same theme in 2021 and had discussed the same issues. This year, since the Myanmar crisis corresponds to a fundamental problem in ASEAN, it is aimed to ensure that ASEAN takes a step toward a solution to the crisis. The seminar highlighted the need for ASEAN, under the leadership of Cambodia, to build institutional mechanisms to resolve the Myanmar crisis.

<https://www.csis.or.id/events/public-dissemination-dealing-with-myanmar-crisis-under-cambodias-asean-chairmanship-in-2022-analysis-and-recommendation>

Webinar “The Role of ASEAN in Dealing with Myanmar Crisis: Are We Putting the Wrong Hope?”

D: 01.27.2022 L: English C: Indonesia T: Webinar

The webinar organized by the Center for Strategic and International Studies focused on whether ASEAN could act as a mediator in dealing with the Myanmar crisis. In addition to emphasizing ASEAN initiatives did not change the political and social situation of Myanmar, it was stated that a lot of information was obtained about the oppression of ethnic minorities living in Myanmar.



<https://www.csis.or.id/events/webinar-the-role-of-asean-in-dealing-with-myanmar-crisis-are-we-putting-the-wrong-hope>

Voices from the Borderlands 2022: Life stories from the drug- and conflict-affected borderlands of Afghanistan, Colombia and Myanmar

D: 04.24.2022 L: English C: Afghanistan T: Report

In the report published by the Afghanistan Research and Evaluation Union, there is the fieldwork carried out in the seven border regions of Afghanistan, Colombia, and Myanmar affected by the drug trade and conflicts and the discussion about the “possibility of achieving peace” in these regions..

<https://areu.org.af/publication/2204/>



Why isn't ASEAN making use of Indian know-how on disaster mitigation?

D: 01.24.2022 L: English C: Malaysia T: Insight Article

Insight article published by Malaysia Institute of Strategic and International Studies had penned by Yanitha Meena. In this article, the problems experienced by the countries living in South Asia regarding natural disasters and climate change are mentioned. For this reason, the author emphasizes that it is an opportunity for South Asian countries for ASEAN members to be partners in projects initiated by India on disaster management and mitigation.

<https://www.isis.org.my/2022/01/24/why-isnt-asean-making-use-of-indian-know-how-on-disaster-mitigation/>



Social and Political Studies of NGOs and Islamic Movements in Southeast Asia

Ceyda Bostancı

Southeast Asia is a multicultural and ethnic region consisting of islands including the Philippines, Brunei, Indonesia, Laos, Malaysia, Myanmar, Thailand, Vietnam, Cambodia, and Singapore. This analysis aims to explain the practices of Malaysian and Indonesian societies based on both their historical contexts and their works. First and foremost, an answer will be sought to how NGOs and Islamic Movements in Southeast Asia shaped their identities in the political and social arena. In this context, three events that enable the societies living in the Southeast Asian region to undergo both political and social transformation will be focused. First of all, as Indonesia and Malaysia experienced colonialism, identity conflicts emerged in the succeeding processes. Secondly, the Asian financial crisis in 1997 and the economic crisis in Southeast Asia augmented its ideological transformation and identity conflicts. Finally, environmental problems have affected society both economically and socially.

The state with the highest religious diversity in Southeast Asia is Singapore, followed by Malaysia. Although Malaysia has a more extensive spectrum of religious diversity, it only adopts Islam as the official religion, while Indonesia accepts six religions as of-

ficial religions, including Islam, Protestantism, Catholicism, and Buddhism. While an Islam that identifies with the Malay identity is seen in Malaysia, Indonesia is getting closer to Islamic doctrines with its preventive approach to radical attitudes. But having said that, Islamic movements in Indonesia also exhibit this attitude. Identity conflicts and political regimes have been beneficial in the formation of these approaches.

Religion has shaped the identity of societies living in Southeast Asia. Indonesia and Malaysia are both societies with high Muslim population however, Islam emerged differently in their social and political arena. While Islamic identity was structured by the concept of “religious pluralism” in Indonesian society, it was shaped by the notion of “civilization” in the Malaysian community.

“Religious Pluralism” in Indonesia

Indonesia occupied by the Netherlands gained its independence in 1945. Sukarno adopted “Pancasila” which means five principles as the official ideology of the country and these five principles are “Nationalism, Humanitarianism, Democracy, Social Justice, and Belief in One Supreme Allah”

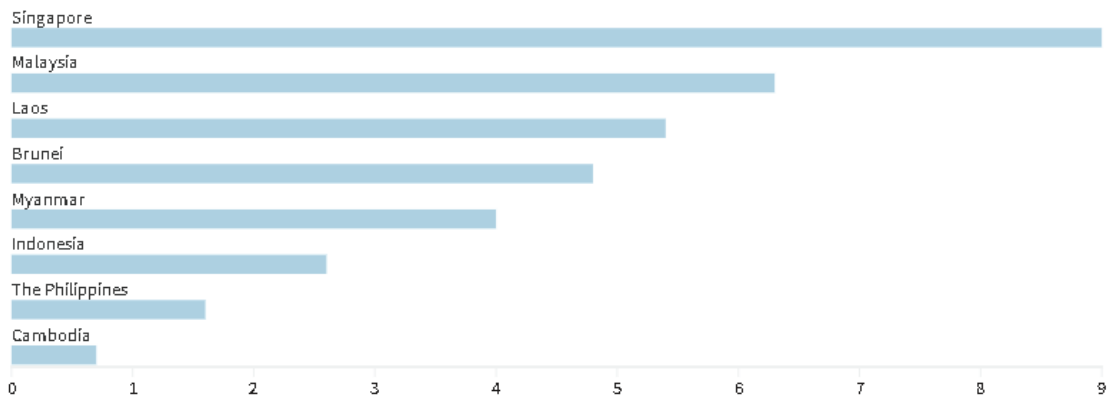


Figure 4. *Religious Diversity in Southeast Asia*

Source: Pew Research Center, 2014

(Turan, 2018). Since the acceptance of Pancasila is seen as equal to the symbol of independence, the idea of Pancasila is still maintained today. Indonesian president Suharto constructed a system called “New Order” in 1968 (Ismail, 2017, p. 3) and conserved the authoritarian regime he had instituted until 1998. In this new regimen established with Suharto, although Islamist movements supported the administration of Suharto, they could not find room for themselves in the new political plane (Imga, 2003, p. 120).

Suharto particularly concentrated on economic growth and development and started to disregard identity conflicts. During the Cold War period, Sukarno started to support the USA and profit from foreign aid, contrary to his communist policies, and with the increase in oil revenues in the 1970s, the country developed to a great extent (Suner, 1998). With the East Asian crisis in 1997 and environmental pollution due to forest fires (Suner, 1998), Indonesia has become economically and socially fragile.

This fragility has led to identity conflicts. After the Suharto era ended, identity conflicts deepened even more. Between 1999 and 2002, tensions between Muslims and Christians increased in the city of Ambon, and 9000 people lost their lives. It can be said that the identity fragilities of Indonesian society affect Sukarto’s adoption of the “Pancasila” ideology and Suharto’s tendency toward an authoritarian regime. There are more than 145 ethnic groups in Indonesia, and even though the majority of people are Muslims, Muslims have had problems with the Indonesian government. The unfair distribution can be counted among the reasons for this situation. For instance, the Darul Islam Movement in the 1953-1962 period and then the “Free Aceh Movement” in the 1976-2005 period claimed that natural and economic resources were not shared fairly, and subsequently, they experienced many human rights violations (Köksöy, 2020, p. 2011).



Figure 5. 'Blasphemy' protests in Jakarta against the Governor of Jakarta

Source: Anadolu Agency, 2016

After the identity-based tensions in Indonesia, Islamic movements turned to the idea of "moderate Islam". Nashir, the leader of the Muhammadiyah movement, advocates the idea of "cosmopolitan Islam". Nahdlatul Ulama, another important movement in the region, adopted the concept of "religious pluralism" with Indonesian Prime Minister Abdurrahman Wahid. According to Wahid's understanding of religious pluralism, instead of considering Islam as a "dominant" element in multicultural societies, it is necessary to consider it as a "complementary element" (Ismail, 2017, p. 86). However, the people living in Indonesia accepted the Pancasila ideology and gained equality before the law (p. 87). With this approach, Wahid aims to build a "universality" from the principles of Pancasila ideology and Islam.

Conceptualization of Islamic Civilization in Malaysia

The religious conflict of 13 May 1969 was influential in forming the identity of Malaysia, which gained its independence in 1969. Although the demands of the Chinese and Indian people brought in the colonial period before the local elections, were tried to be fulfilled, the failure to meet demands is one of the reasons why this event took place (Sözalmaz, 2014, p. 32). The Chinese victory in the Kuala Lumpur election angered the Malays, and 196 people were killed and 409 injured in the conflict (pp. 32-34).

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NGOs and Islamic movements in Southeast Asia affected by the Asian financial crisis, identity problems, and environmental diseases, drew a perspective on sustainable development and "moderate Islam" in the social and political field in 2021.

of Islam Hadhari as the realization of many principles on taqwa, justice, development, cultural harmony, a free community, and protection of natural resources and the environment (Cited by Sözalmaz, 2014, p. 84). After these policies for a long time, Islam and Malay identity were identified.

Southeast Asian NGOs and Social and Political Studies of Islamic Movements

NGOs and Islamic movements in Southeast Asia affected by the Asian financial crisis, identity problems, and environmental diseases, drew a perspective on sustainable development and "moderate Islam" in the social and political field in 2021. In connection with sustainable development, food security, agricultural policies, poverty, and digitalization policies of Islamic movements were included in Indonesia, while studies were conducted on the circular economy, recycling, and poverty in Malaysia.

Malaysia and Indonesia, affected by climate change, addressed their problems at the COP 26 conference. In particular,

NGOs and Islamic movements in Southeast Asia affected by the Asian financial crisis, identity problems, and environmental diseases, drew a perspective on sustainable development and “moderate Islam” in the social and political field in 2021.

through this conference, Malaysia voiced the drawbacks of climate finance and the global South. In addition, the International Institute of Advanced Islamic Studies (IAIS) Malaysia organized the “International Conference on Islam, Sustainability, and Resilience” in November 2021. Climate change, development, and sustainable resilience were consulted based on Islam and ethical principles at this conference.

Due to the natural disasters and floods endured in the region, which are also a reflection of climate change, NGOs, in particular, deliver relief assistance, in other words, humanitarian aid. For example, in Malaysia, the ABIM movement provides humanitarian aid domestically and internationally. On the other hand, poverty has escalated due to climate change and the epidemic in the region. For the first time since the Asian Asian Financial crisis, Malaysia experienced a slump in GDP rate with the epidemic (Cheng, 2021). The Center for Strategic and International Studies in Indonesia carried out evaluation research reckoning the economic fragility of the poor and middle class

during the epidemic. According to this investigation, the number of destitute people in Indonesia has increased by approximately 2.8 million in September 2020 data.

Setbacks related to food security and agricultural policies perpetuate to be encountered in Indonesia. In this context, challenges in agriculture were discussed at the 34th NU Conference organized by Nahdlatul Ulama (NU), one of the significant conferences this year. The reasons for agricultural problems in Indonesia are the unfair distribution of agricultural lands, the disagreement of the people with the institutions and companies affiliated with NU in the fields of agriculture and forestry, and the liberalization policy implemented by the state (NU Online, 2021).

After what happened in Indonesia after 1998, religious communities and thinkers turned to a “dialogue”-centered understanding (Ismail, 2017, p.3). The Indonesian Institute of Islamic Dawah held a workshop on “religious moderation” titled the Workshop on National Insights and Religious Control. Syamsuri Anang, who attended the Workshop, pointed out that the mediating role of religious leaders is important (LDII, 2021). Nahdlatul Ulama participates in joint projects with Islamic movements that support “moderate Islam”. As a point in case, they cooperated with the Indonesian Islamic Invitation Institute Nahdlatul Ulama to reduce radicalization in 2016 (Purnama and Sulistiyono, 2020, p. 81).

Studies and reports on “cultural discrimination” by Indonesian and Malaysian NGOs and Islamic movements are really limited. SETARA, an Indonesia-based organization,

published a report on freedom of religion. In this report, it is mentioned that non-state actors committed four human rights violations: not tolerating beliefs, blasphemy, refusing to establish places of worship, and banning worship activities (Sigit & Hasan, 2020, p. 31).

While NGOs and Islamic movements in Indonesia and Malaysia have an almost limited focus on international migration studies and workers bear human rights violations due to their irregular migrant status in Southeast Asia (IOM, 2020, p. 73). In addition, there is migration in the region due to human rights violations. Malaysia hosted over 120,000 Rohingya in 2018 (Cited by IOM, 2020, p. 73). Though Malaysia has taken action on human rights violations, especially in Myanmar in 2021, no study or research has been found on the Rohingyas in Malaysia.

Conclusion

After Indonesia and Malaysia gained their independence, the connection between the state and religion took different forms. In other words, Indonesia adopted the "Pancasila" ideology and made "being faithful" a principle. Malaysia, on the contrary, has shaped social structures by making "Islam" an ideology. As a result, the perspective of Malay identity that cannot be considered independent of Islam has been created. While trying to create an understanding of a state where every individual is equal with the idea of "Pancasila" in Indonesia, a hierarchical structure was built among citizens in Malaysia. These identity construction methods are not sufficient to straighten out the problems of Indonesia and Malaysia.

Since the cultural context and social structure of the society cannot be considered independently of the problems experienced, the NGOs and Islamic movements of both countries focus on the concept of "dialogue", but ignore the main obstacles of multicultural societies. Furthermore, Islamic movements and NGOs cannot discuss "identity issues". Therefore, a dialogue process cannot take place. What lies at the bottom of these social problems is the economic inequalities that have existed for a long time and the increasing impoverishment with the Covid-19 epidemic. After the Asian Financial Crisis, Indonesia and Malaysia bear economic contraction with the epidemic. The inability of the region to solve the problems related to agricultural policies is a grave concern. Although humanitarian aid has been delivered in places affected by natural disasters, there has been no study on state policies on this issue. Moreover, poverty and the rise of environmental problems are among the drawbacks that need to be relieved in Southeast Asia. Failure to untangle these unfavourables may also lead to new identity conflicts.

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Featured Activities



A seminar titled “Da’wah Scholars Must Avoid Speech That Triggers Hate” was held.

LDII Maluku: Juru Dakwah Harus Hindari Ujaran yang Memicu Kebencian

D: 04.26.2022 L: Indonesian C: Indonesia T: Seminar

The seminar organized by the Indonesian Islamic Law Institute recommended abstaining from radicalism and intolerance and underlined the significance of Da’wah Scholars in the role of prevention of radicalism.

<https://ldii.or.id/ldii-maluku-juru-dakwah-harus-hindari-ujaran-yang-memicu-kebencian/>



The workshop called “Religious Moderation Concept of Strengthening Unity and National Unity” was held.

Moderasi Beragama Konsep Penguatan Kesatuan dan Persatuan Bangsa

D: 11.14.2022 L: Indonesian C: Indonesia T: Workshop

“Religious Moderation was discussed at the National Insights and Religious Control Workshop organized by the Indonesian Islamic Da’wah Institute.

<https://ldii.or.id/moderasi-beragama-konsep-penguatan-kesatuan-dan-persatuan-bangsa/>

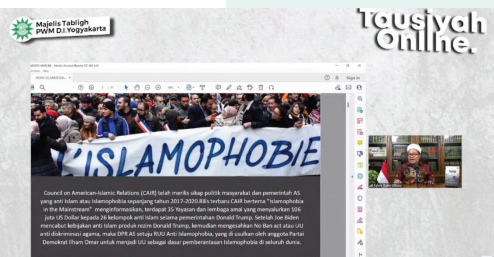


The 4th Islamic Fintech Dialogue 2021

D: 11.21.2022 L: English C: Malaysia T: Conference

The 4th Islamic Fintech Dialogue 2021 (IFD2021) was held virtually under the theme: “Sustainability and Inclusivity through Islamic Finance.”

<https://www.inceif.org/news-portal/2021/11/22/the-4th-islamic-fintech-dialogue-2021-ifd2021/>



A seminar under the theme: “Fighting and Eliminating Islamophobia is the Duty of All Muslims” was held.

Semua Orang Islam Bertugas Melawan dan Menyirnakkan Islamophobia

D: 04.05.2022 L: Indonesian C: Indonesia T: Online Seminar

The seminar, organized by Muhammadiyah Regional Leadership (PWM) DI Tausiyah, emphasized that Islamophobia should halt and tackle the influence of the media on the spread of Islamophobia.

<https://muhammadiyah.or.id/semua-orang-islam-bertugas-melawan-dan-menyirnakkan-islamophobia/>



Is there a Race towards a Global Green Recovery?

Is there a Race towards a Global Green Recovery?

D: 04. 14.2022 L: Ingilizce C: Malezya T: Online Seminar

The seminar organized by the Malaysian Institute of Strategic and International Studies (ISIS) discussed whether the countries made progress towards the promises they made on climate change.

<https://www.isis.org.my/recent-event/is-there-a-race-towards-a-global-green-recovery/>

Rising Islamophobia in India

Fatma Zehra Mican

Islamophobia is a current concept that has entered our agenda after the Cold War. The Runnymede Trust defined the term as what we understand today. Islamophobia, as defined by the Trust, is an outlook or worldview involving an unfounded dread and dislike of Muslims, which results in practices of exclusion and discrimination. It has been stated that it corresponds to the exclusion of Muslims from social life and politics. As it is understood, Islamophobia is not only a psychological concern but also includes discriminatory practices. Islamophobia is associated with concepts such as identity construction, marginalization, and racism. Due to recurring Islamophobia in the West, it has been noticed that the way drawn in the distinction between the self and the other reinforces Islamic concerns and discriminatory practices. In this identity construction, the support of some segments of society was obtained and this situation was reinforced by emphasizing the opposing stance of Islam toward Western values like secularism and democracy. However, unfortunately, Islamophobia is not unique to the West. With the influence of the colonization process, a kind of Islamophobia has developed in the East, even in Muslim soci-

eties (Bayraklı & Yerlikaya, 2017). Although eastern native Islamophobia has its own cultural and local internal dynamics in every community, it we must not forget that it emerged in the modern period. In the case of India, the struggles between Muslims and Hindus throughout history can be presented as a cross-section of the background of the current violence, nonetheless, it should not be overlooked that the main reason that triggered the current situation was the racist demonstrations of marginalized groups supported by the state and their own national goals.

India is a multilingual, multicultural, multi-religious state governed by a federal structure. There are representatives from nearly all religions in the world within the borders of India (Aygul & Fatima, 2021). India is the country, which has the second-largest Muslim population in the world, roughly 180 million. Known as the “world’s largest democracy” on a global scale, India has been reigned by an “ethnic-nationalist”, racist government for the past 8 years. Particularly most of the news published about India areis about violence in the last 5 years. State-sponsored violence seems to be taken for granted by the public. In this article, the effects of Is-

Islamophobia, which has risen throughout the country under the influence of the last government, and how it spreaded-spread through state power will be discussed. First and foremost, the identity of the current government, subsequently the laws enacted and the violations of rights against the Muslim people, and finally the impact on the people in the country and the global world will be discussed.

Extreme Nationalist Political Party-BJP

The person who revealed the concept of Hindutva, which is used to describe ethnic and ultranationalist groups, is Vinayak Damodar Savarkar, a Hindu, Indian nationalist, and one of the leading figures of the Hindu Mahasabha (Great Society of Hindus) (Killioğlu, 2021). Since his studentship years, he has been arrested several times due to political events that he was involved in and the articles he wrote. He was sentenced to life imprisonment for his involvement in the murder of a British district judge in India, and in these years, he wrote the Hindutva by asking the question: "Who is a Hindu?". This concept he created has become a key principle of Hindu nationalist ideology. The society

According to Hindutva ideology, Hindus and India had their own Golden Age in ancient times, but Muslims came and interrupted this golden age. This ideology has been adopted by extremists.

he was a member of (Hindu Mahasabha) defended that Hindus are culturally and religiously superior to Indian Muslims by resorting to military methods. In addition, India's famous leader Mohandas K. Gandhi was killed in 1948 by a former member of the Hindu Mahasabha. Savarkar was also accused of this assassination but was acquitted due to a lack of evidence (Social Movement | Definition, Types, Theories, & Facts | Britannica, n.d.).

Hindutva doctrine pioneered the institutionalization of Hindu nationalism. It is a concept that emerged as a result of the modernization and reinterpretation of Hinduism and Hindu values while preserving their essence. The main purpose of Hindutva is to get rid of the elements that spoil the Hindu culture such as Muslims and Christians. In addition, to live in the lands where Hindu unity is achieved and where the caste system is applied. However, Hindutva has no such discomfort with other religions (Sikh religion, Buddhism, etc.) that have significant representatives in the region. According to Hindutva ideology, Hindus and India had their own Golden Age in ancient times, but Muslims came and interrupted this golden age. This ideology has been adopted by extremists (Killioğlu, 2021).

Rashtriya Swayamsevak Sangh (RSS), (Hindi: "National Volunteer Organization") also called Rashtriya Seva Sangh, organization founded in 1925 by Keshav Baliram Hedgewar (1889–1940), a physician living in the Maharashtra region of India, as part of the movement against British rule and as a response to rioting between Hindus

and Muslims. The RSS presents itself as a cultural, not a political, organization that nevertheless advocates a Hindu nationalistic agenda under the banner of *hindutva*, or “Hindu-ness.” The group is structured hierarchically under the guidance of a national leader, while regional leaders are charged with overseeing the local branches. A major emphasis is placed on dedication and discipline, both mental and physical, as a means to restore strength, valor, and courage in Hindu youth and to foster unity among Hindus of all castes and classes. Paramilitary training and daily exercise and drills are part of this discipline. (Ram Nath Kovind | Biography & Facts | Britannica, t.y.).

Bharatiya Janata Party (BJP), English Indian People’s Party, the pro-Hindu political party of post-independence India. The party has enjoyed broad support among members of the higher castes and in northern India. It has attempted to attract support from lower castes, particularly through the appointment of several lower-caste members to prominent party positions. The BJP traces its roots to the Bharatiya Jana Sangh (BJS; Indian People’s Association), which was established in 1951 as the political wing of the pro-Hindu group Rashtriya Swayamsevak Sangh (RSS; “National Volunteers Corps”) by Shyama Prasad Mukherjee. The BJS advocated the rebuilding of India in accordance with Hindu culture and called for the formation of a strong unified state. (Bharatiya Janata Party | Biography & Facts | Britannica, t.y.) Plagued by factionalism and internal disputes, however, the BJS government collapsed

in July 1979. The BJP was formally established in 1980 instead of BJS, following a split by dissidents within the Janata coalition, whose leaders wanted to prohibit elected BJS officials from participating in the RSS.

The BJP advocated *Hindutva* (“Hindu-ness”), an ideology that sought to define Indian culture in terms of Hindu values, and it was highly critical of the secular policies and practices of the Indian National Congress (Congress Party). The BJP began to have electoral success in 1989, when it capitalized on anti-Muslim feeling by calling for the erection of a Hindu temple in an area in Ayodhya considered sacred by Hindus but at that time occupied by the Babri Masjid (Mosque of Bābur). By 1991 the BJP had considerably increased its political appeal, capturing 117 seats in the Lok Sabha (lower chamber of the Indian parliament) and taking power in four states.

The demolition of the Babri Masjid in December 1992 by organizations seen to be associated with the BJP caused a major backlash against the party. Since 1996, it has been the largest party in the Lok Sabha and has tried to form a coalition several times, but failed. As the 2014 Lok Sabha elections grew near, however, the BJP’s fortunes began to rise, largely because of growing discontent with Congress Party rule. Narendra Modi, the longtime chief minister (head of government) of Gujarat state, was chosen to lead the BJP electoral campaign, thus making him the party’s candidate for prime minister. The polling—held in several stages in April and May—produced an

In February 2020, some regions of New Delhi were burned, and more than 53 people were killed. Most of the victims are Muslims. The police, contrarily, instead of stopping the torture inflicted on Muslims, take the brutality naturally. According to a published report, 2 out of 3 police officers stated that they reckon that such violence is “natural to a large extent” and “somewhat natural”.

overwhelming victory for the BJP. Indeed, Narendra Modi met the National Security Organization (RSS) at a very young age and started to participate in their training. (Bharatiya Janata Party | Biography & Facts | Britannica, t.y.). He joined the BJP in 1987, and a year later he was made the general secretary of the Gujarat branch of the party. He showed himself in the 2001 elections in the state of Gujarat and became the head of state in 2002. However, in the appalling events that took place in 2002, he was first accused of being unresponsive and later found responsible and received long prison sentences.

Government-sponsored Islamophobia

Modi, who took office in 2014 as a prime minister, and his Party BJP were interested

in India's economy, which was in a troubling situation in the first period. After the tax regulations he made, the economic situation disappointed the people, but as a result of the turmoil in the Kashmir region in 2019, he was re-elected and managed to stay in power. The second period is a period in which more radical moves are made than the previous one in order to spread and protect the Hindu culture. The most critical application made in this period is the Citizenship Change Act (CAA).

The Citizenship (Amendment) Act, 2019 was passed by the Parliament of India on 11 December 2019. It amended the Citizenship Act, in 1955 by providing a pathway to Indian citizenship for persecuted religious minorities from Afghanistan, Bangladesh, and Pakistan who are Hindus, Sikhs, Buddhists, Jains, Parsis, or Christians and arrived in India before the end of December 2014. The criteria for immigrants coming from these lands are to have entered the country before the specified date and not to be a Muslim. Thus, citizenship status in the country is tied to a religious criterion. The act was the first time that religion had been overtly used as a criterion for citizenship under Indian law and attracted global criticism. Other critical regulations with which the CAA is linked are the National Register of Citizens (NRC) and the National Register of Populations (NPR). The NRC is known as a proof of citizenship practice and was put into effect in 2003. When it comes to NPR is a list that collects demographic and biometric data of all individuals residing in India. NPR includes the provision of “suspicious citizenship” in



Figure 6. Citizens Protest Islamophobic Acts in India

Source: Reuters

it. Documentation may be requested from any 'suspicious citizen' to prove their nationality while NPR is in effect. The problematic situation in these applications is that the status of "suspicious citizen" or "illegal immigrant" is not clear, and they are open to arbitrary practices. This makes Muslim citizens an obvious target. Hence, millions of Muslims are in danger of being denied citizenship. Citizens of the other six religions are protected under the CAA even if they are declared 'suspicious citizens', but this is not the case for Muslims. (Aygül and Fatima, 2021) The government states that birth certificates will be accepted for National Citizenship Registration, but according to the IndiaSpend report, only 62.3% of children under the age of

5 had a birth certificate in 2015-16, compared to 26.9% in 2005-6. It is known to be around (Yadavar, 2020).

Some regulations enacted by the government create various difficulties and dangers for Muslim citizens in social life. The hijab ban, which is one of these practices, is a major obstacle to Muslim women's presence in the public sphere. A solution has not yet been found for the application, which caused large-scale protests and disruption of education throughout the country. In addition, most states have criminalized the transportation and consumption of beef. Consequently, the number of Muslims who were killed and subjected to heavy interventions is increasing. Ac-

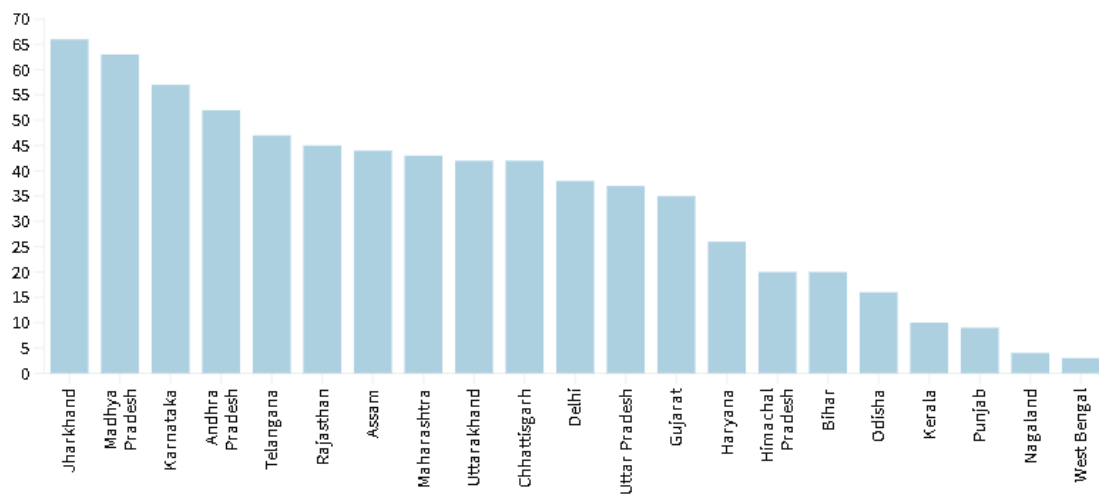


Figure 7. Proportions of State Police to Blame Victims of Lynching Crimes¹

Source: India Spend, 2019

Note: Figures include personnel who said such violence was “natural to a large extent” and “somewhat natural”.

According to a 2019 report by Human Rights Watch, radical cow protection groups in India have killed at least 44 people in the last three years, gaining support from law enforcement and Hindu nationalist politicians (The Economic Times, 2019).

Global and Local Repercussions of Islamophobia

Due to the laws enacted especially in the northern regions of India, severe violence broke out. In the state of Assam, the status of “suspicious citizen” or “illegal settler” is applied to Muslims, makes indigenous people the focus of violence of the police and marginal organizations by the state. Solely more than 5000 people from the villages on the banks of the Brahmaputra River were thrown from

their homes and opened fire on them (“Column”, n.d.).

Instead of producing solutions to the happenings, government officials are making statements about creating deeper Hindu victimization with the support of media organs. Many Hindus are convinced that India’s biggest problem is Muslims. Indian social media is flooded with videos of violence by marginalized Hindu groups who have made it their mission to lynch Muslims. However, these violent incidents also lost their newsworthiness. Interior Minister Amit Shah, one of the leading figures of the BJP, never hesitates to use genocidal expressions such as “leak” and “termite” for Muslims in his statements. The Prime Minister himself also openly targeted the Muslims at the election rally, saying that “violent” people “can be recognized by their clothes” (Iftikhar, 2020).

The Nazi sympathies of those who introduced the Hindutva principle are clear. It is seen that Prime Minister Modi and his government were inspired by the practices of two states that are accepted as anti-Muslims around the world. Firstly, the practice of religious belief-based national identity and mass denial of citizenship is very similar to Myanmar's citizenship law, which recognizes 130 minority groups of eight different races but somehow does not recognize 1 million Rohingya Muslims. Secondly, the Modi Government is building a giant concentration camp for Muslims who have been declared "foreigners" in Assam, according to NDTV India. It reminds the detention camps in China where more than 1 million Muslim Uighurs stay (Iftikhar, 2020).

While provocative anti-Muslim rallies continue, some turn into violent events. In February 2020, some regions of New Delhi were burned, and more than 53 people were killed. Most of the victims are Muslims. The police, contrarily, instead of stopping the torture inflicted on Muslims, take the brutality naturally. According to a published report, 2 out of 3 police officers stated that they reckon that such violence is "natural to a large extent" and "somewhat natural" (Team, 2019).

Much of India appears to be beset by Islamophobia. The press speaks through the supremacist elite. People seem to have become desensitized to anti-Muslim extremist thinking, which has normalized the division of "us" and "the others" in Indian society. A group of 17 Human Rights and interfaith organizations accused Modi of inciting the public with Islamophobic rhetoric to create and protect his political basement, at the

congress briefing held in Washington on 12th January (The American Bazaar, 2022).

The antagonism towards Muslims by supporters of India's Hindu nationalist government has been globalized by the influence of social media and a devoted diaspora. This is particularly evident in the Persian Gulf region, which is home to millions of Indian expats. Modi's painstakingly established bonds with the Gulf regimes are now threatened by ultranationalist Indian expatriates spewing Islamophobic rhetoric online. While the posts of Indian nationalists were initially aimed at Indian Muslims, they now seem to be more targeted toward Islam and Islamic values. As a result, Prime Minister Modi was criticized by the Gulf authorities. The posts made after the BJP government blamed Muslims for the spread of the Covid-19 virus and restricted only Muslims' collective worship and gatherings were criticized by the Kuwaiti government. In addition, on the continuation of the racist posts of the diaspora, Dubai-based Gulf News published an article in May calling for India to stop "exporting hatred" to the Gulf (Zhou, 2020).

A similar situation occurred in Canada in April, when city councils in Canada decided to allow the azan to be broadcasted for a few minutes a day during the holy Ramadan. The decision sparked a massive backlash through petitions signed by a large group of people and online hate, as far-right groups claimed that "Islamism" had infiltrated Canadian society and politics. Aggressive tweets of some members of the Indian diaspora in Canada against the adhan azan and Islam have entered the international trends (Zhou, 2020).

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Featured Activities



“Tackling Islamophobia Has Never Been More Urgent” titled article published.

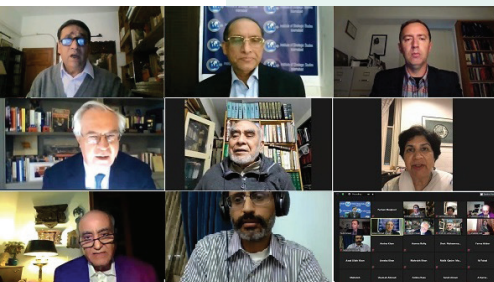
D: 12.01.2021

L: English

C: England

T: Article

<https://issi.org.pk/hindutva-and-islamophobia/>



Issue Brief on “Growing Islamophobia and Responses from the Muslim World

D: 23.11.2020

L: English

C: Pakistan

T: Opinion Article

The article published by the Islamabad Institute of Strategic Studies was written by Ume Farwa. In the article, it is stated that the world is witnessing an increase Islamophobia once again and Paris, the liberal, democratic and secular capital of Europe, is once again the epicenter of Islamophobia.

<https://issi.org.pk/press-release-panel-discussion-on-islamophobia-and-how-to-deal-with-it/>



Rising Islamophobia & the Otherization of Muslims: Root Causes and Possible Remedies.

D: 21.12.2020 L: English C: Pakistan T: Online Seminar

At the seminar organized by IPRI, experts gave speeches on the reasons for the increase and spread of Islamophobic acts and what measures can be taken to stop this increase. Dr. Farrag Bin Jamil Saleh, Prof. Mehmet Ozalp, Dr. Amina Yaqin and Dr. Daniel Tutt attended as speaker to this program.

<https://issi.org.pk/issue-brief-on-growing-islamophobia-and-responses-from-the-muslim-world/>



Panel Discussion on “Islamophobia and How to Deal with It?”

D: 11.11.2020 L: English C: Pakistan T: Panel

Center for Strategic Perspectives (CSP) at Institute of Strategic Studies Islamabad (ISSI) organized a panel discussion on “Islamophobia and How to Deal With It?”. Reputable academics attended the panel.

<https://ipripak.org/ipri-webinar-22-series-decolonizing-the-discourse-in-international-relations-copy/>

Rachid Ghannouchi: An Intellectual and Political Figure

Selvanur Demircan



Figure 7. Rashid Ghannouchi speaking at a rally in the 1980s

Rachid Ghannouchi, who holds a unique position in context of his Islamist thought structure, is one of the leading intellectual and political figures of both Tunisian society and the Muslim world. Rachid Ghannouchi was not satisfied with mere intellectual contribution to contemporary Islamic ideas with his works. Therefore he actively got involved in both political and social movements to transfer his thoughts into practice. Rashid Ghannouchi, known as the leader of Tunisia's Islamist move-

ment Ennahda, is also known as a "Muslim democrat". The Ennahda Movement, which differs from other Islamic movements in many aspects within the Islamic tradition, is a movement built on Rachid Ghannouchi's ideas and shaped and developed by Ghannouchi's emotion and thought realm. It is not possible to think of the Ennahda Movement, which played a critical role in Tunisia's political history, separately from Rashid Ghannouchi. In this article, the life of Ghannouchi, who gives importance to practice as well as theory, will be analyzed in the light of his world of thought and actions.

An Islamist in Tunisia

Rachid Ghannouchi, who was born in 1941 as a child of a religious family in the village of Ghannouchi in the Gabes province of Tunisia, completed his primary and secondary education in this region and started at Zeytune Madrasa to specialize in the field of Islamic law. However, Ghannouchi, who was not satisfied with his education in Zeytune Madrasa and wanted to specialize in different fields, later went to Cairo University for agricultural education. At that time, he adopted Nasserist ideas, an

Evaluating Western modernity as a natural result of a political and economic process in the West and an idea, Ghannouchi defends modernity, which means absolute intellectual freedom, scientific and technological progress, and support for democratic ideals.

outlook of Arab nationalism. Ghannouchi, who went to Syria illegally due to the pressures in Egypt, studied philosophy at Damascus University and joined the Nasser Socialist Union to rebuild the Arab League in this process (Gökçen, n.d.). The basis of Rashid Ghannouchi's adoption of Nasserist Arab nationalist ideas was to take an oppositional stance against Bourguiba, who waged war on Islamic and cultural values with the aiming of westernization in Tunisia. At a time when everyone who was an Arab nationalist is against Bourguiba, Rashid Ghannouchi was also at this pole (Geisser, 2011). Ghannouchi's first breaking point, away from Nasserist Arab nationalism, was his six-month European trip, which included Turkey. Ghannouchi, who later returned to Damascus to continue his philosophy education, went through a period of deep questioning about Arab nationalism, witnessing the debates between nationalists and Islamists. Rashid Ghannouchi left the Nasserist party in 1967 and at the same period began to read the significant Islamist thinkers of

the time, Hasan al-Banna, Sayyid Qutb, Muhammad Iqbal, and Abul A'la Maududi. Rashid Ghannouchi, who was deeply influenced by the ideas of these thinkers, concluded that Islam has a global view of society. In this regard, he went through a great transformation in his personal life and brought Islam back to the center of his life. Between 1966 and 1968, he solidified his way of thinking by making extensive readings on Islam. After graduating from Damascus University, he continued his education at the Sorbonne University, Department of Educational Sciences in Paris. At the same time, he became a member of the Ghannouchi Tabligh Community. Ghannouchi, an active member of the congregation, carried out preaching activities for Muslims who migrated from North Africa to France. Ghannouchi, who was also the general secretary of the French Islamic Students Association (AEIF) and the French Islamic Students Association founded by Muhammad Hamidullah during these years, had a dynamic time both individually and socially (Geisser, 2011).

He returned to Tunisia at the end of the 1960s and abruptly started to give lectures in the Association for the Protection of the Qur'an, which was established by the Religious Administration. Ghannouchi found that, particularly under the Bourguiba regime, the youth in Tunisia showed a Westernized materialist tendency and moved away from religious and cultural values. On the other hand, Ghannouchi stated that Islam is an alternative to a social and political system that people need (Jackson, 2006, pp. 231-235).

The Islamic Wind is Blowing in Tunisia

When he returned to Tunisia, Rached Ghannouchi, who saw that there was a great moral collapse and deterioration in the country and that it had broken away from the Arab-Muslim identity, decided to work as a philosophy teacher in his country. Together with names such as Abdulfettah Moro, Hamadi an-Nayfar, and Salahaddin al-Curshi, he started classes in mosques. People with a wide variety of political views attended these lecture circles. In addition to Islamic sciences, ideologies such as marxism, and existentialism were also discussed in the lessons. These names, who worked at the Association for the Preservation of the Qur'an, made it their mission to apprise people that Islam is a way of life and a global system beyond being a tradition (Geisser, 2011; Guide et al., 2014). According to Ghannouchi, the spread of Islam is possible but its starts from the individual. Ghannouchi has embraced a working method that concentrates on the individual first, the family second, and then the society. Ghannouchi stated that they adopted the view that the individual and society should be reformed before the state and their main goal in the first period was not to acquire power (Geisser, 2011).

The Founding declaration of the Islamic Orientation Movement, whose frameworks were formed with the study circles in the mosques, stated that the movement aimed to bring an Islamic identity to Tunisia, to re-establish the Islamic idea and morality

in the society, to save the society from all kinds of cultural and political external domination, to establish pluralism and to ensure social justice. (Guide et al., 2014, p. 56). The movement's demands for officially becoming a political party were rejected and many members of the movement were arrested by the Bourguiba regime. During these years, Gannouchi was sentenced to prison twice, once for 11 years and the other for a life sentence, and stayed in prison for many years. After Ben Ali's bloodless coup against the Bourguiba government, the pressure on the movement eased a little and the imprisoned members were released. The movement, which changed its name to the Ennahda Party in 1989, achieved great success by getting more than 15% of the votes in the elections it participated in with independent candidates. The Ben Ali regime, disturbed by the success of Ennahda, began to suppress the movement. In this process, Ghannouchi went to London, and many Ennahda members went abroad. Returning to his country after the revolution in 2011, Ghannouchi became the first party in the elections held after the Arab spring (Gökçen, n.d.).

A Muslim Democrat

Gannouchi, who has been in contact with many different views since his childhood and received education in different disciplines, has a broad and deep horizon. His books like Public Freedoms in the Islamic State, Civil Rights in the Islamic State, Secularism and Civil Society, The Qur'an, and Women Between Life are among the pivotal works of contemporary Islamic thought.

The establishment of the Ennahda Movement to hamper morality corruption and alienation from religious and cultural identity in Tunisia; is based on the aim of ensuring that Islamic values dominate both individual and social life. Rached Ghannouchi, who considers that the change will start from the individual, has been actively involved in the political life of Tunisia over time, and has not been indifferent to the political and social issues. However, Ghannouchi's main emphasis was that the priority of Islamist movements should not be to gain power, and the gigantic achievement was to make people and their leaders love Islam. In this regard, Ghannouchi recommended that Islamist movements aim for robust civil society and democracy (Abu Rabi, 2004, p. 207; Ghannouchi, 2004).

Rashid Ghannouchi's ideas, especially about democracy, modernity, and the West, differ from those of mainstream Islamist thinkers. According to Ghannouchi, democracy is not a philosophy or an ideology, instead, a tool to control the power. Ghannouchi does not find any incompatibility between Islamic principles such as

ijtihad, ijma, allegiance (Bay'ah), maslaha, and shura and the principles of democracy. The principles of democracy that guarantee the sovereignty of the nation and prevent despotic governments do not contradict Islam. Ghannouchi explains the democratic regime as both a form and content reign. Rights such as equality, election, separation of powers, political diversity, and freedom of expression are guaranteed in the democratic regime, shaped by the principle that sovereignty belongs to the people. The content of the democratic regime is the "confession of the value to the human being". In this way, it protects human dignity and gets people involved in administrative affairs in the public sphere. In a democratic regime, the freedom of the rulers is hidden in their will to elect the ruled. Thus, the democratic regime prevents oppression and tyranny (Ghannouchi, 2012, pp. 113-114). Although Ghannouchi accepts the problems in the functioning of democracy, he thinks that a model based on the principles of democracy should be applied (Esposito & Voll, 2001, p. 115).

In addition, Ghannouchi's relationship with the idea of the West and modernity differs from the views of mainstream Islamists. Evaluating Western modernity as a natural result of a political and economic process in the West and an idea, Ghannouchi defends modernity, which means absolute intellectual freedom, scientific and technological progress, and support for democratic ideals (Abu Rabi, 2004, p. 209). However, Ghannouchi's red line in his idea of establishing a relationship with the West and modernity is to avoid

Rashid Ghannouchi's views on the harmony between democracy, modernity, and Islam brought him to a distinctive line within traditional Islamism. Ghannouchi did not deny Western concepts, re-evaluated these concepts from a Muslim perspective, and made semantic interventions on them.



Figure 8. Ennahda Party Leader Rashid Ghannouchi

being politically, economically, and culturally dependent on the West. He thinks that Muslims can benefit from the West and modernity as long as they maintain their independence (Esposito & Voll, 2001, p. 107). In this respect, Ghannouchi does not deny modernity; he wants to Islamize it (Jones, 1988). Ghannouchi, who thinks that Muslims can redefine modernity with their own local and cultural perspectives, pointed out that with this definition, the Islamic society can be rebuilt in the modern world (Kilavuz et al., 2014, p. 67).

Emphasizing that Islamist movements have to depend on peaceful methods in any case, Ghannouchi contended that all kinds of military activities should be spurned. Ghannouchi, who also attaches great importance to the idea of civil so-

ciety, encourages Islamist movements to work for the development of civil society. The advancement of civil society will give rise to reviving the thought of the ummah (Gannuşi, 2004; Lider et al., 2014, p. 76).

One of the noteworthy criticisms of Ghannouchi toward Islamic movements is that the social and political role of women is not given adequate significance. According to Ghannouchi, Islam has defined the role and contribution of men and women equally in political, social, and economic issues. Ghannouchi, who believes that the most substantial duty of women is to raise children, does not object to women working in any job they desire. Besides, he supposed that housewifery should be accepted as work and that their wives should be paid (Gannuşi, 2017).

What does Ghannouchi Say Today?

Even though some points differ from the mainstream Islamist movements, the Ennahda Movement, which started as an Islamist group in general, declared in its 10th-anniversary congress that was held in 2016 that it had abandoned political Islam and turned into a national democratic party that fully embraced democratic values. It was pronounced that the Ennahda Movement distanced the Islam-centered identity politics to a large extent and adopted a Tunisia-oriented national agenda and a policy-centered practical policy in this congress. (Tunisia's Ennahda distances itself from political Islam, 2016). These statements made by the Ennahda Movement resonated heavily on the international agenda. Some people interpreted it as the "death of Islamism", whereas others considered it a key step in terms of professionalization (Affan, 2016).

Expressing that they separated the political and religious fields from each other, Ghannouchi declared that this decision taken at the 10th-anniversary congress was not a fracture. On the contrary, it was a new part of the continuity. According to Ghannouchi, the political sphere is not sacred and unchangeable, but civil. By asseverating that most of the texts in Islam are open to *ijtihad*, except for the fixed and unchangeable texts, Ghannouchi pointed out that politics is also included. Ghannouchi, who defines themselves as devout Muslims, remarked that it is indispensable to distinguish between political

and religious institutions. For instance, it is not correct to make political propaganda in mosques. Furthermore, according to Ghannouchi, "Political Islam" is a Western term. After the collapse of the Ottoman Empire, Muslims tried to re-establish an Islamic society because of the idea that Islam was under threat. In this regard, Ghannouchi stated that Islam is no longer under pressure in Tunisia, there is no need for political Islam (Hearst, 2016).

Conclusion

To sum up, Rashid Ghannouchi, in a courtroom during the years he was arrested under pressure from the Bourguiba regime, said, "If God wishes me to be a martyr of mosques, I will be. But I tell you that my death will not be in vain, the flowers of Islam will bloom from my blood." Rashid Ghannouchi, who made an intellectual contribution to the Islamic thought also showed activism in social and political spheres. Rashid Ghannouchi's views on the harmony between democracy, modernity, and Islam brought him to a distinctive line within traditional Islamism. Ghannouchi did not deny Western concepts, re-evaluated these concepts from a Muslim perspective, and made semantic interventions on them. It can be supposed that this attitude of Ghannouchi contributed to the Islamist literature as an understanding of "Gannouchist reversal" (Öz, 2017). Ghannouchi, who consistently draws attention to the contact and harmony between Islam and democracy, has made a new opening in the world of thought by keeping political and religious discourse separate from each

other since 2016. Seeing this expansion as a new part of continuity, not a break from his line, Ghannouchi continues to operate on the intellectual and political plane.

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An Outlook of Activities During the Month

FUNDEMENTAL RIGHTS AND FREEDOM

Title of Activity	Name of Institution	Date	Language	Country	Type	Link
"I Saw It on the Internet!" COVID-19 Narratives across Online Milieux of Uzbek Labour Migrants in Russia	OSCE Academy	42.022	English	Kyrgyzstan	Article	https://osce-academy.net/upload/file/ RP9_Rashid_Gabdulhakov.pdf
Leave no child behind: Boys' disengagement from education: United Arab Emirates case study	The Sheikh Saud bin Saqr Al Qasimi Foundation for Policy Research	7.04.2022	English	UAE	Report	https://publications.alqasimifoundation.com/en/leave-no-child-behind-boys-disengagement-from-education-united-arab-emirates-case-study?hslang=en
ICF UAE launches a campaign to include political prisoners in Eid pardon	The International Campaign for Freedom in the United Arab Emirates (ICF UAE)	18.04.2022	English	UAE	Campaign	https://www.icfuae.org.uk/press-releases-campaigns/icfuae-launches-campaign-include-political-prisoners-eid-pardon
Bus and mobile ad campaign to highlight Israeli apartheid	Islamic Human Rights Commission	28.04.2022	English	England	Statement	https://www.ihr.org.uk/bus-and-mobile-ad-campaign-to-highlight-israeli-apartheid/
IHRC issues safety advice after attack on London worshippers	Islamic Human Rights Commission	28.04.2022	English	England	Statement	https://www.ihr.org.uk/ihr-issues-safety-advice-after-attack-on-london-worshippers-2/
Refugees cannot be discriminated	Islamic Community Milli Görüş (IGMG)	26.04.2022	Turkish	Germany	Statement	https://www.igmg.org/tr/muelteciler-arasinda-ayrim-yapilamaz/
Ramadan Truce Faces Uphill Struggle – The Yemen Review, March 2022	Saan'a Strategic Research Centre	07.04.2022	English	Yemen	Opinion Article	https://sanaacenter.org/the-yemen-review/march-2022/17316
Message From Unrwa Commissioner-General To Palestine Refugees	UNRWA Palestine	23.04.2022	English	Jordan	Opinion Article	https://www.unrwa.org/newsroom/official-statements/message-unrwa-commissioner-general-palestine-refugees
Adalah appeals prosecutor's decision to close the investigation against all Jewish Israeli suspects in the killing of Mussa Hassouna in Lod during the May 2021 violent events	Arab Minority Rights Law Center in Israel (Adalah)	28.04.2022	English	Palestine	News	https://www.adalah.org/en/content/view/10617
Palestinian Prisoners Day: Israel Detains 2,140 Palestinians since January in Mass Arrest Campaign	Al-Haq Human Rights Defender	17.04.2022	English	Palestine	Analyse	https://www.alhaq.org/advocacy/19920.html
The Six Designated Organizations Call for Urgent International Intervention to Revoke the Designations	Al-Haq Human Rights Defender	21.04.2022	English	Palestine	News	https://www.alhaq.org/advocacy/19949.html
Al-Haq Welcomes the Statement by UN Human Rights Experts Calling on Governments to Take Immediate Effective Steps to Protect the Six Designated Organisations	Al-Haq Human Rights Defender	25.04.2022	English	Palestine	Statement	https://www.alhaq.org/advocacy/19956.html

INTELLECTUAL STREAMS IN THE MUSLIM WORLD

"Plotinus and the Gnostics" in an Online Lecture at the BA	Bibliotheca Alexandrina	04.12.2022	English	Egypt	Online Seminar	https://www.bibalex.org/en/news/details?documentid=41417&page=3
CIHRS and partners welcome the Human Rights Committee concluding observations on Israel emphasizing the "pre-existing systematic and structural discrimination against non-Jews"	Cairo Institute for Human Rights	04.04.2022	English	Egypt	News	https://cihrs.org/cihrs-and-partners-welcome-the-human-rights-committee-concluding-observations-on-israel-emphasizing-the-pre-existing-systematic-and-structural-discrimination-against-non-jews/?lang=en
Egypt: Halt execution of 16 men sentenced to death by an Emergency Court	Cairo Institute for Human Rights	04.06.2022	English	Egypt	Statement	https://cihrs.org/halt-the-execution-of-of-16-men-sentenced-to-death-by-an-emergency-court/?lang=en
Parliamentary opposition and efficient legislative performance (Brief roadmap for parliamentary minority work)	Al- Bayan Center for Planning and Studies	04.03.2022	English	Iraq	Research Article	https://www.bayancenter.org/en/2022/04/3235/
The Political Interests of Iraqi Youth: (Opinion Survey)	Al- Bayan Center for Planning and Studies	04/20/2022	English	Iraq	Public Opinion Poll	https://www.bayancenter.org/en/2022/04/3264/
Al-Bayan Center Held A Panel Discussion On Women's Political Participation	Al- Bayan Center for Planning and Studies	04/30/2022	English	Iraq	Panel	https://www.bayancenter.org/en/2022/04/3282/
كوفيد-19 - أثر الأزمة الصحية الراهنة على اللاجئين و الامكانيات المتاحة لهم بالمخيمات لمجابهة فيروس كورونا	Magrep Economic Forum	04.06.2022	Arabic	Tunisia	Blog post	https://www.magef.org/covid-19-the-impact-of-the-current-health-crisis-on-refugees-and-the-possibilities-available-to-them-in-the-camps-to-confront-the-corona-virus/
مواصلة تهريب مناضلي مدينة كركر: لا لتجريم الحراك البيئي	Tunisian Forum for Economic and Social Rights	04/15/2022	Arabic	Tunisia	Blog post	https://ftdes.net/ar/communique-karkar/
ليل التقاضي في المادة الشغلية: النزاعات الناتجة عن الخلق الفجني للمؤسسات	Tunisian Forum for Economic and Social Rights	04.08.2022	Arabic-French	Tunisia	Guidance	https://bit.ly/3GL0Qum
Report of January 2022: collective protests, suicide and migration	Tunisian Forum for Economic and Social Rights	04.06.2022	Arabic-French	Tunisia	Report	https://ftdes.net/en/ost-rapport-janvier-2022-des-mouvements-sociaux-suicides-violences-et-migrations/
Transfer of Power in Yemen to a Presidential Council: Political Context and Implications	Arab Center for Research and Policy Center	04/20/2022	English	Qatar	Opinion Article	https://www.dohainstitute.org/en/PoliticalStudies/Pages/transfer-of-power-in-yemen-to-a-presidential-council-political-context-and-implications.aspx
Jordan's Diplomatic Leverage to Ensure a Peaceful Ramadan in Jerusalem	The Emirates Policy Center (EPC)	4.04.2022	English	UAE	Opinion Article	https://www.epc.ae/en/details/brief/jordan-s-diplomatic-leverage-to-ensure-a-peaceful-ramadan-in-jerusalem
RAI Secretariat and Youth Network of Montenegro promote whistleblowing and whistleblower protection in Montenegro	Regional Anti-Corruption Initiative (RAI)	1.04.2022	English	Bosnia-Herzegovina	Conference	https://rai-see.org/rai-secretariat-in-partnership-with-youth-network-of-montenegro-delivers-the-youth-event-on-whistleblower-protection-in-budva/
"Creating resilient communities through multi-stakeholder approach "School as Community Center"	Institute for Democracy and Mediation	14.04.2022	English	Albania	Conference	https://idmalbania.org/creating-resilient-communities-through-multi-stakeholder-approach-school-as-community-center/

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Access to Health Rights of Refugees and Migrants in North Macedonia 2020-2021	Legis	01.04.2022	English	North Macedonia	Meeting	https://legis.mk/access-to-health-rights-of-refugees-and-migrants-in-north-macedonia-2020-2021/
Bus and mobile ad campaign to highlight Israeli apartheid	Islamic Human Rights Commission	28.04.2022	English	England	Statement	https://www.ihr.org.uk/bus-and-mobile-ad-campaign-to-highlight-israeli-apartheid/
Students Against Israeli Apartheid	Islamic Human Rights Commission	16.04.2022	English	England	Video	https://www.ihr.org.uk/students-against-israeli-apartheid/
منظّمات حقوقية تدعو للإفراج عن وليد أبو الخير في الذكرى الثامنة لاعتقاله	ALQST for Human Rights	15.04.2022	Arabic	Saudi Arabia	Statement	https://alqst.org/ar/post/rights-groups-call-for-the-release-of-waleed-abu-al-khair-on-the-eighth-anniversary-of-his-arrest
محاكمة قتلة خاشقجي: غلق القضية؟	ALQST for Human Rights	8.04.2022	Arabic	Saudi Arabia	Analyse	https://alqst.org/ar/post/Khashoggi-murder-trial-Case%20closed
فعالية جانبية في مجلس حقوق الإنسان عن حماية المدافعات على الإنترنت	ALQST for Human Rights	1.04.2022	Arabic	Saudi Arabia	Seminar	https://alqst.org/ar/post/human-rights-council-side-event-on-protecting-defenders-online
OIC General Secretariat Condemns Blast against Mosque in Kabul, Afghanistan	Organization of Islamic Cooperation	30.04.2022	English	Saudi Arabia	Statement	https://www.oic-oci.org/topic/?t_id=34981&ref=23700&lan=en
OIC Strongly Condemns the Terrorist Attacks in Burkina Faso	Organization of Islamic Cooperation	25.04.2022	English	Saudi Arabia	Statement	https://www.oic-oci.org/topic/?t_id=34974&ref=23695&lan=en
OIC to Hold an Emergency Meeting at the Level of the Permanent Representatives' Committee to Discuss the Ongoing Israeli Attacks on Al-Aqsa Mosque	Organization of Islamic Cooperation	21.04.2022	English	Saudi Arabia	Statement	https://www.oic-oci.org/topic/?t_id=34946&ref=23686&lan=en
الجمعية الوطنية لحقوق الإنسان في المملكة العربية السعودية تدين الانتهاكات الإسرائيلية لحرمة المسجد الأقصى	The National Society for Human Rights	17.04.2022	Arabic	Saudi Arabia	Statement	https://nshr.org.sa/?news=news14504
Saudi Arabia's Foreign Policies	Gulf Research Centre	11.04.2022	English	Saudi Arabia	Analyse	https://www.grc.net/single-commentary/48
Assessment of Saudi Policy in the Horn of Africa	Gulf Research Centre	12.04.2022	English	Saudi Arabia	Analyse	https://www.grc.net/single-commentary/49
Is the United States pushing the Gulf towards strategic independence?	RASANA International Institute for Iranian Studies	7.04.2022	English	Saudi Arabia	Article	https://bit.ly/3Niu8mF
Twent One Human Rights Organizations and 57 Libyan Public Figures Call On the Authorities to Lift the Arbitrary Resrtictions Imposed by the Civil Society Comission on Civil Associations	Defender Center for Human Rights	19.04.2022	English	Libya	Statement	https://defendercenter.org/6569

STRATEGY AND ENERGY

Title Activity	Name of Institution	Date	Language	Country	Type	Link
China-Iran Strategic Cooperation	OSCE Academy	5.04.2022	English	Kirgizistan	Conference	https://www.osce-academy.net/en/news/full/1058.html
China in Central Asia	OSCE Academy	7.04.2022	English	Almanya	Seminar	https://www.osce-academy.net/en/news/full/1067.html
International Workshop on Clean Energy was held at the OSCE Academy	OSCE Academy	26.04.2022	English	Kirgizistan	Workshop	https://www.osce-academy.net/en/news/full/1078.html
Asya Avrupa No:72	Euroasian Research Institute	42.022	Turkish-Russian-English	Kazakhstan	Journal	https://www.eurasian-research.org/publication/asya-avrupa-no-72/
О ЧЕМ ГОВОРIT РЕШЕНИЕ США О ЛЕНД-ЛИЗЕ ДЛЯ УКРАИНЫ. МНЕНИЕ ЭКСПЕРТА	Institute of World Economics and Politics	30.04.2022	Russian	Kazakhstan	Opinion Article	https://iwep.kz/posts/62723d785fb3932faa0f584e/#header
АРМЕНИЯ И РОССИЯ: ШАГ К ВЗАИМНОМУ СБЛИЖЕНИЮ	Institute of World Economics and Politics	26.04.2022	Russian	Kazakhstan	Opinion Article	https://iwep.kz/posts/6267a7465fb3932faa0f5847/#header
ЧЕМ ЗАВЕРШИЛСЯ ПОЛИТИЧЕСКИЙ КРИЗИС В ПАКИСТАНЕ, РАССКАЗАЛА ЭКСПЕРТ	Institute of World Economics and Politics	15.04.2022	Russian	Kazakhstan	Opinion Article	https://iwep.kz/posts/625e8de75fb3932faa0f5846/#header
К ЧЕМУ ВЕДЕТ ЭНЕРГЕТИЧЕСКОЕ ПРОТИВОСТОЯНИЕ ЕВРОПЫ И РОССИИ, РАССКАЗАЛА ЭКСПЕРТ	Institute of World Economics and Politics	15.04.2022	Russian	Kazakhstan	Opinion Article	https://iwep.kz/posts/625ce6c55fb3932faa0f5843/#header
РОССИЯ И УКРАИНА: ЧТО ИЗМЕНИЛОСЬ ПОСЛЕ ПЕРЕГОВОРОВ В СТАМБУЛЕ?	Institute of World Economics and Politics	4.04.2022	Russian	Kazakhstan	Opinion Article	https://iwep.kz/posts/624c41155fb3932faa0f5841/#header
Atomic Steppe: How Kazakhstan Gave up the Bomb	Foreign Policy Research Institute	26.04.2022	English	Kazakhstan	Online Seminar	http://sszi.kz/en/20220426
القدرات النووية والعلاقات الدولية	Emirates Center for Strategic Studies and Research	28.04.2022	Arabic	UAE	Opinion Article	https://mufakirualemarat.eccsr.ae/articles/detail/423
لعولمة والعقوبات والنظام العالمي الجديد	Emirates Center for Strategic Studies and Research	21.04.2022	Arabic	UAE	Opinion Article	https://mufakirualemarat.eccsr.ae/articles/detail/354
احتمالات الحرب العالمية الثالثة وملاحها	Emirates Center for Strategic Studies and Research	19.04.2022	Arabic	UAE	Opinion Article	https://mufakirualemarat.eccsr.ae/articles/detail/352
الإسلام السياسي... إلى أين؟	Emirates Center for Strategic Studies and Research	20.04.2022	Arabic	UAE	Opinion Article	https://mufakirualemarat.eccsr.ae/articles/detail/353
الدولار وتلازم الجيواقتصادي والجيوسياسي	Emirates Center for Strategic Studies and Research	13.04.2022	Arabic	UAE	Opinion Article	https://mufakirualemarat.eccsr.ae/articles/detail/330
دلالات زيارة جو بايدن لأوروبا	Emirates Center for Strategic Studies and Research	1.04.2022	Arabic	UAE	Opinion Article	https://mufakirualemarat.eccsr.ae/articles/detail/310
Prospects of UAE- US Relations in a New Strategic Environment	Emirates Center for Strategic Studies and Research	20.04.2022	English-Arabic	UAE	Opinion Article	https://bit.ly/3yMUcCb

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Russian Military Base in Sudan and Hemedti's Visit to Moscow	Emirates Policy Center	21.04.2022	English	UAE	Opinion Article	https://www.epc.ae/en/details/brief/russian-military-base-in-sudan-and-hemedti-s-visit-to-moscow
Is Iranian Influence Declining in Iraq?	Emirates Policy Center	6.04.2022	English	UAE	Opinion Article	https://www.epc.ae/en/details/brief/is-iranian-influence-declining-in-iraq-
The Relevance of Nuclear De-Escalation, Regional Dialogue Amid Iran-West Talks	Emirates Policy Center	4.04.2022	English	UAE	Opinion Article	https://www.epc.ae/en/details/brief/the-relevance-of-nuclear-de-escalation-regional-dialogue-amid-iran-west-talks
Study visits	Foreign Policy Initiative BH	11.04.2022	English	Bosnia Herzegovina	Workshop	https://vpi.ba/en/2022/04/15/study-visits/
Journal of Middle Eastern Politics and Policy (JMEPP)	The Centre for Middle Eastern Studies Harvard University	8.04.2022	English	USA	Journal	https://cmes.fas.harvard.edu/news/journal-middle-eastern-politics-and-policy-spring-2022-edition
Hadi Out, Presidential Council Takes Over	San'a Strategic Research Centre	8.04.2022	English	Yemen	Analyse	https://sanaacenter.org/publications/analysis/17378
The Evolution of Yemeni Migration to Djibouti	San'a Strategic Research Centre	14.04.2022	English	Yemen	Policy Brief	https://sanaacenter.org/publications/main-publications/17445
Islam and the Strategic Global Rivalry over Energy: Illustrations from Afghanistan	Oxford Centre for Islamic Studies	27.04.2022	English	England	Seminar	https://www.oxcis.ac.uk/events/islam-and-the-strategic-global-rivalry-over-energy-illustrations-afghanistan
China Research Seminar	Faculty of Asian and Middle Eastern Studies	28.04.2022	English	England	Seminar	https://www.ames.cam.ac.uk/whats-on/china-research-seminar-easter-2022
The Commitment of Government Institutions in Iraq to the Requirements of Good Governance	Al- Bayan Center for Planning and Studies	04.02.2022	English	Iraq	Analyse	https://www.bayancenter.org/en/2022/04/3232/
Pakistan's approach to expanding relations with Iraq	Al- Bayan Center for Planning and Studies	04.04.2022	English	Iraq	Analyse	https://www.bayancenter.org/en/2022/04/3238/
The Global Effects of the Russian-Ukrainian War and its Repercussions on the Iraqi Economy	Al- Bayan Center for Planning and Studies	04.10.2022	English	Iraq	Analyse	https://www.bayancenter.org/en/2022/04/3243/
Gulf Reconciliation and its Impact on the Future of Iraqi-Gulf Relations	Al- Bayan Center for Planning and Studies	04/17/2022	English	Iraq	Analyse	https://www.bayancenter.org/en/2022/04/3258/
The Russian-Ukrainian War and its Impact on Energy Markets (Suggested Solutions and Effective Limitations)	Al- Bayan Center for Planning and Studies	04/19/2022	English	Iraq	Analyse	https://www.bayancenter.org/en/2022/04/3261/
The Repercussions of the Syrian Crisis on the Local, Regional and International Levels	Al- Bayan Center for Planning and Studies	04/24/2022	English	Iraq	Analyse	https://www.bayancenter.org/en/2022/04/3270/
The Sinjar Dilemma: The PKK and Iraqi National Security	Al- Bayan Center for Planning and Studies	04/24/2022	English	Iraq	Analyse	https://www.bayancenter.org/en/2022/04/3273/
Candidates' Speech Analysis About the French Presidential Elections After the Announcement of the Final Results	Al- Bayan Center for Planning and Studies	04/30/2022	English	Iraq	Analyse	https://www.bayancenter.org/en/2022/04/3279/

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The Russia-Ukraine Conflict: Accelerating a Multi-Polar World	Al Jazeera Centre for Studies	04/21/2022	English	Qatar	Analyse	https://studies.aljazeera.net/en/analyses/russia-ukraine-conflict-accelerating-multi-polar-world
The Ukrainian invasion: Implications for Putin's power	Al Jazeera Centre for Studies	04/17/2022	English	Qatar	Analyse	https://studies.aljazeera.net/en/analyses/ukrainian-invasion-implications-putin%E2%80%99s-power
Khan's Fall: The Dynamics of Pakistan's Political Crisis	Al Jazeera Centre for Studies	04/13/2022	English	Qatar	Analyse	https://studies.aljazeera.net/en/analyses/khan%E2%80%99s-fall-dynamics-pakistan%E2%80%99s-political-crisis
The Vienna Negotiations and the Elusive Return of the Iranian Nuclear Deal	Arab Centre for Research and Policy Studies	04/26/2022	English	Qatar	Opinion Article	https://www.dohainstitute.org/en/PoliticalStudies/Pages/Vienna-negotiations-and-elusive-return-of-iranian-nuclear-deal.aspx
The Negev Meeting: Did Israel Fail to Meet its Objectives?	Arab Centre for Research and Policy Studies	04.04.2022	English	Qatar	Opinion Article	https://www.dohainstitute.org/en/PoliticalStudies/Pages/negev-meeting.aspx
The European Energy Collapse: A Chain of Contingencies or a Recurring Nightmare?	King Abdullah Petroleum Studies and Research Centre	20.04.2022	English	Suudi Arabistan	Opinion Article	https://www.kapsarc.org/research/publications/the-european-energy-collapse-a-chain-of-contingencies-or-a-recurring-nightmare_/
Academic Area Studies and Foreign Policy: A Comparative Study of the GCC and US	Bahrain Centre for Strategic International and Energy Studies	04.03.2022	English	Bahrain	Report	https://www.derasat.org.bh/academic-area-studies-and-foreign-policy-a-comparative-study-of-the-gcc-and-us/
Issue Brief on "Prospects of Resumption of US-North Korea Nuclear Talks"	Institute of Strategic Studies Islamabad	04/29/2022	English	Pakistan	Opinion Article	https://issi.org.pk/33067-2/
Issue Brief on "Ukraine Crisis; the US and Russia's Diplomatic Standoff"	Institute of Strategic Studies Islamabad	04/27/2022	English	Pakistan	Opinion Article	https://issi.org.pk/issue-brief-on-ukraine-crisis-the-us-and-russias-diplomatic-standoff/
Issue Brief on "Accident or an Attack: India's Missile Landed in Pakistan"	Institute of Strategic Studies Islamabad	04/13/2022	English	Pakistan	Opinion Article	https://issi.org.pk/issue-brief-on-accident-or-an-attack-indias-missile-landed-in-pakistan/
Issue Brief on "Climate Diplomacy and Pakistan"	Institute of Strategic Studies Islamabad	4.11.2022	English	Pakistan	Opinion Article	https://issi.org.pk/32972-2/
Issue Brief on "Covid-19 and Pakistan's Food Security Issues"	Institute of Strategic Studies Islamabad	4.07.2022	English	Pakistan	Opinion Article	https://issi.org.pk/32952-2/
Issue Brief on "Falcon Talon 2022"	Institute of Strategic Studies Islamabad	4.07.2022	English	Pakistan	Opinion Article	https://issi.org.pk/issue-brief-on-falcon-talon-2022/
PIDE Webinar on Corporate Bankruptcy in Pakistan	Pakistan Institute of Development Economics	04/30/2022	English	Pakistan	Online Conference	https://pide.org.pk/webinar/corporate-bankruptcy-in-pakistan/
Availing Of The Net-Metering Facility: Impact Of BOI'S Reforms	Pakistan Institute of Development Economics	04/26/2022	English	Pakistan	Online Conference	https://pide.org.pk/webinar/availing-of-the-net-metering-facility-impact-of-bois-reforms/
The Real Estate Market & Multiple Listing Services	Pakistan Institute of Development Economics	04/22/2022	English	Pakistan	Online Conference	https://pide.org.pk/webinar/the-real-estate-market-multiple-listing-services/
Evaluation Of Rural Development Projects In Practice	Pakistan Institute of Development Economics	4.11.2022	English	Pakistan	Online Conference	https://pide.org.pk/webinar/evaluation-of-rural-development-projects-in-practice/

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Bilateral Free Trade Agreements (FTAs) for Trade Promotion: Boon or Bane for Pakistan?	Pakistan Institute of Development Economics	04/14/2022	English	Pakistan	Article	https://pide.org.pk/research/bilateral-free-trade-agreements-ftas-for-trade-promotion-boon-or-bane-for-pakistan/
The Age-Affect Relationship and Potential Consequences for Decision Making	Pakistan Institute of Development Economics	4.01.2022	English	Pakistan	Article	https://pide.org.pk/research/the-age-affect-relationship-and-potential-consequences-for-decision-making/
Security Report First Quarter -2022	Centre for Research and Security Studies	4.12.2022	English	Pakistan	Report	https://crss.pk/security-report-first-quarter-2022/
Cultural Similarities Can Strengthen Pak- Afghan Regional Economic Connectivity	Centre for Research and Security Studies	4.08.2022	English	Pakistan	Interview	https://crss.pk/cultural-similarities-can-strengthen-pak-afghan-regional-economic-connectivity/
Medical Tourism: an Impetus for Pak-Afghan Economic Connectivity	Centre for Research and Security Studies	4.02.2022	English	Pakistan	Interview	https://crss.pk/medical-tourism-an-impetus-for-pak-afghan-economic-connectivity/
Application of Non-Refoulement in the Context of International Law	Institute of Regional Research Islamabad	04/-/2022	English	Pakistan	Analyse	http://irs.org.pk/Focus/04FocusApril22.pdf
Pakistan: Tobacco Fact Sheet 2022	Social Policy and Development Centre	4.02.2022	English	Pakistan	Policy Brief	https://spdc.org.pk/publications/pakistan-tobacco-fact-sheet-2022
BRI Vs B3W : Where does Pakistan Stand ?	Social Policy and Development Centre	4.12.2022	English	Pakistan	Report	https://sdpi.org/bri-vs-b3w-where-does-pakistan-stand-/publication_detail
Structural Changes in Pakistan's Economy: An I-O Based Analysis (W-191)	Social Policy and Development Centre	04/29/2022	English	Pakistan	Report	https://sdpi.org/structural-changes-in-pakistans-economy-an-i-o-based-analysis-w-191/publication_detail

SOCIAL WELFARE

Title Activity	Name of Institution	Date	Language	Country	Type	Link
Second on Workshop Strengthening Youth Crime and Drug use Prevention Nur-Sultan	OSCE Academy	11-12.04.2022	English	Kyrgyzstan	Workshop	https://www.osce-academy.net/en/news/full/1071.html
New Kazakhstan: The Path of Renewal and Modernization	Kazakhstan Foreign Policy Research Center	7.04.2022	English	Kazakhstan	Round Meeting	http://sszi.kz/en/20220407
Seeing is Believing: Three Reasons Why Data Matters in the Philanthropic Sector	The Sheikh Saud bin Saqr Al Qasimi Foundation for Policy Research	20.04.2022	English	UAE	Opinion Article	https://publications.alqasimifoundation.com/blog/seeing-is-believing-three-reasons-why-data-matters-in-the-philanthropic-sector?hsLang=en
Joint Response to the EBRD's 2022-27 Strategy for Egypt	CIHRS	06.04.2022	English	Egypt	Statement	https://cihrs.org/joint-response-to-the-ebd-2022-27-strategy-for-egypt/?lang=en
The Impact of Financial Technology on the Shadow Economy in Iraq and the Possibility of Promoting Real Sustainable Growth "Selected International Experiences"	Al- Bayan Center for Planning and Studies	13.04.2022	English	Iraq	Research Article	https://www.bayancenter.org/en/2022/04/3255/

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Digitization of the Health System in Iraq	Al- Bayan Center for Planning and Studies	24.04.2022	English	Iraq	Research Article	https://www.bayancenter.org/en/2022/04/3276/
The sensitive area of the far north of Tunisia. What model of local development in a context of sustainability?	Tunisian Forum for Economic and Social Rights	10.04.2022	Arabic-French	Tunisia	Report	https://ftdes.net/en/la-zone-sensible-de-lextreme-nord-tunisien-quel-modele-de-developpement-local-dans-un-contexte-de-durabilite/
Vegetation in Mount Burgo (Central Dorsal) Natural resource and pillar for local development Sustainable and solidarity in the interior	Tunisian Forum for Economic and Social Rights	10.04.2022	French	Tunisia	Report	https://ftdes.net/en/vegetation-dans-le-mont-bargou-ressources-naturelles-et-pilier-du-developpement-local-durable-et-solidaire-a-linterieur/
صدقي يكتب: تمرين "كورونا" واستشراف مستقبل السياسات البيئية	Justice and Development Part PJD	22.04.2022	Arabic	Morocco	Opinion Article	https://www.pjd.ma/node/68731
Iom-Undp Seed Funding to Advance Joint Programming for The Response to and Recovery from Covid-19 And the Achievement of The 2030 Agenda for Sustainable Development	International Organization of Migration	44.653	English	Kazakhstan	Report	https://kazakhstan.iom.int/sites/g/files/tmzbdl1586/files/documents/iom-undp-seed-funding-initiative-round-2-report_final_0.pdf
Impact of Stay-home Orders on the Electricity Demand of Residential Buildings: Case Study of Saudi Arabia	King Abdullah Petroleum and Research Centre	14.04.2022	English	Saudi Arabia	Article	https://www.kapsarc.org/research/publications/impact-of-stay-home-orders-on-the-electricity-demand-of-residential-buildings-case-study-of-saudi-arabia/
AAOIFI issues Financial Accounting Standard 30 "Impairment, Credit Losses, and Onerous Commitments" officially in Arabic	AAOIFI	04.02.2022	Arabic	Bahrain	Report	http://aaofi.com/announcement/aaofi-issues-financial-accounting-standard-30-impairment-credit-losses-and-onerous-commitments-officially-in-arabic/?lang=en
AAOIFI Accounting Board held its 1st meeting for 2022 and approved FAS 41 "Interim Financial Reporting" in principle	AAOIFI	04.06.2022	English	Bahrain	Report	http://aaofi.com/announcement/aaofi-accounting-board-held-its-1st-meeting-for-2022-and-approved-fas-41-interim-financial-reporting-in-principle/?lang=en
AAOIFI issues Financial Accounting Standard 35 "Risk Reserves" officially in Arabic	AAOIFI	24.04.2022	Arabic	Bahrain	Report	http://aaofi.com/announcement/aaofi-issues-financial-accounting-standard-35-risk-reserves-officially-in-arabic/?lang=en
The Threshold Impact Remittances on Financial Development: New Evidence From Egypt	Economic Research Forum	00.04.2022	English	Egypt	Working Paper	https://erf.org.eg/publications/the-threshold-impact-of-remittances-on-financial-development-new-evidence-from-egypt/
Spatial Wage Curves for Formal and Informal Workers in Turkey	Economic Research Forum	00.04.2022	English	Egypt	Working Paper	https://erf.org.eg/publications/spatial-wage-curves-for-formal-and-informal-workers-in-turkey/
IMF: Prioritize Social Protection in Egypt Loan Talks	CIHRS	04.04.2022	English	Egypt	Statement	https://cihrs.org/imf-prioritize-social-protection-in-egypt-loan-talks/?lang=en
Evolution Of City Shapes: Birth & Development Of Megacities & Cluster Cities	Pakistan Institute of Development and Economic	4.06.2022	English	Pakistan	Online Conference	https://pide.org.pk/webinar/evolution-of-city-shapes-birth-development-of-megacities-cluster-cities/

CULTURAL ACTIVITY

Title Activity	Name of Institution	Date	Language	Country	Type	Link
The "Perspectives 20-30 Online Academy" 2022: Making Young Voices be Heard	OSCE Academy	28.04.2022	English	Kyrgyzstan	Training	https://www.osce-academy.net/en/news/full/1082.html
نقراض المعلم	Emirates Center for Strategic Studies and Research	11.04.2022	Arabic	UAE	Opinion Article	https://mufakirualemarat.ecssr.ae/articles/detail/323
أهمية الحفاظ على التراث	Emirates Center for Strategic Studies and Research	8.04.2022	Arabic	UAE	Opinion Article	https://mufakirualemarat.ecssr.ae/articles/detail/322
REIS IZ U CG PRISUSTVOVAO IFTARU U PODGORICI NA POZIV GENERALNOG DIREKTORA RTCG	Islamic Community of Montenegro	21.04.2022	Bosnian	Montenegro	Invitation	https://www.monteislam.com/novosti/reis-iz-u-cg-prisustvovao-iftaru-u-podgorici-na-poziv-generalnog-direktora-rtcg
The International Islamic Charity Organization Contributes Us\$ 500,000 To Provide Emergency Cash Assistance To Palestine Refugees In Gaza	UNRWA Palestine	13.04.2022	English	Jordan	Statement	https://www.unrwa.org/newsroom/press-releases/international-islamic-charity-organization-contributes-us-500000-provide
Fly The Flag For Palestine 2022	Islamic Human Rights Commission	11.04.2022	English	England	Outdoor Activity	https://www.ihrc.org.uk/fly-the-flag-for-palestine-2022/
النشرة الدورية (يناير-أبريل) 2022	Arab Thought	28.04.2022	Arabic	Saudi Arabia	Bulletin	https://arabthought.org/ar/quarterly-newsletter/index
Hanging by a Thread: Education in Post-Coup Myanmar	Centre for Strategy and International Relations Studies	12.04.2022	English	Indonesia	Article	https://www.csis.or.id/publications/hanging-by-a-thread-education-in-post-coup-myanmar
OIC Secretary-General Held Discussions with the New Prime Minister of Pakistan	Organization of Islamic Cooperation	30.04.2022	English	Saudi Arabia	News	https://www.oic-oci.org/topic/?t_id=34989&ref=23702&lan=en
الإيسيسكو ووزارة الثقافة المصرية تطلقان احتفالية القاهرة عاصمة الثقافة في العالم الإسلامي	ISESCO	04/14/2022	Arabic	Egypt	News	http://www.fumi-fuiw.org/ar/article/456
A New Issue of Memory of Egypt on NGOs	Bibliotheca Alexandrina	04/17/2022	English	Egypt	Journal	https://www.bibalex.org/en/news/details?documentid=41418&page=3
Dr. Abdulameer Al-Hamdani, a champion of Iraqi heritage	The Academic Research Institute in Iraq (TARII)	04/29/2022	English	Iraq	Blog post	https://www.tarii.org/news/2022/4/29/dr-abdulameer-al-hamdani-a-champion-of-iraqi-heritage

INSTITUTIONS FEATURED IN THIS BULLETIN

Abaad Studies and Research Centre

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

<https://abaadstudies.org/>

Accounting and Auditing Organization for Islamic Financial Institutions

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

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

Afghanistan Analysts Network (AAN)

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

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

Al-Ahram 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/>

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/>

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/>

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>

Arabic Network for Human Rights

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

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

Arab Thought Forum

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

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

Bahrain 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/>

Brac Institute of Governance and Development (BIGD)

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

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

Cairo Institute for Human Rights Studies (CIHRS)

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

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

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/>

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/>

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>

Council American Islamic Relations (CAIR)

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

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

Democratic Institute of Kosovo

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

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

Doha Institute

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

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

Economic Research Forum

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

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

Hamad bin Khalifa University

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

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

Gap Institute for Advanced Studies

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

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

Institute of Islamic Studies McGill University

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

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

Institute of Strategic and International Studies (ISIS) Malaysia

ISIS Malaysia, including economics, foreign policy, security studies, nation-building, social policy, technology, innovation, and environmental studies, has a variety of research

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

www.isis.org.my

Institute for Palestine Studies

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

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

Institute for Political and International Studies

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

<https://ipis.ir/en>

Institute of World Economics and Politics

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

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

Islamic Affairs and Charitable Activities Department (IACAD)

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

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

Islamic Youth Forum (Forumi Rinor Islam)

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

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

Islamic Community of Croatia

Islamic Community of Croatia is, jointly with other religious communities in Croatia, have made particular efforts to organise joint religious activities such as meetings, visits of different places of worships as well as the celebration of joint services, in order to combat intolerance and prejudic

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

Islam Montenegro

The Islamic Community of Montenegro is an independent religious organization of Muslims in Montenegro established as Muftiate of Montenegro in 1878.

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

Justice and Development Party

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

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

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

King Abdul-Aziz Al Saud 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.

<http://www.fondation.org.ma/>

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>

LEGIS

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

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

Lebanese 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>

Muhammadiyah Movement

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

<https://muhammadiyah.or.id>

NGO Aktiv

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

<http://ngoaktiv.org/>

Policy 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/>

Regional Anti-corruption Initiative

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

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

SETARA Institute for Democracy and Peace

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

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

Tabah Foundation

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

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

The 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/>

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>

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>

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 are accessible in both Arabic and English. They cover political, social, economic, and security-related developments aimed at influencing policy at the local, regional, and international levels.

<https://sanaacenter.org/>

Tunisian Forum for Economic and Social Rights

The aim of Tunisian Forum for Economic and Social Rights is to strengthen Maghreb, Mediterranean, and Arab cooperation and 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/>

The Afghanistan Economic and Legal Studies Organization

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

<https://aelso.org/>

The Afghanistan Research and Evaluation Unit (AREU)

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

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

The West Asia-North Africa Institute

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

<http://wanainstitute.org/en>

The Lebanese 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>

The International Institute of Advanced Islamic Studies (IAIS) Malaysia

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

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

The Afghan Institute for Strategic Studies (AISS)

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

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

The Conversation

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

<https://theconversation.com/id>

Movement of Society of Peace

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

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

The Omani 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 Oman where people express themselves regardless of their differences of opinion, religion, and belief.

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

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

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

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

Qatar Foundation

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

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

INTELLECTUAL STREAMS IN THE MUSLIM WORLD

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



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