

INTELLECTUAL STREAMS IN THE MUSLIM WORLD

JULY
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19

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Muslim Societies in Postnormal Times

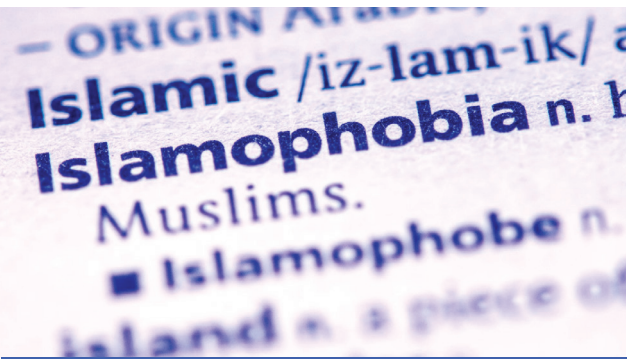


Tunisia and President Kais Saied:
A Political Outsider to Divider



YURTDIŞI TÜRKLER
VE AKRABA TOPLULUKLAR BAŞKANLIĞI

Interview with Abdullah Eren,
President of YTB



Islamophobia and its Production



Taha Abdurrahman: A Sufi Philosopher

INTELLECTUAL STREAMS IN THE MUSLIM WORLD

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

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



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

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The 19th Issue of the Intellectual Streams in the Muslim World

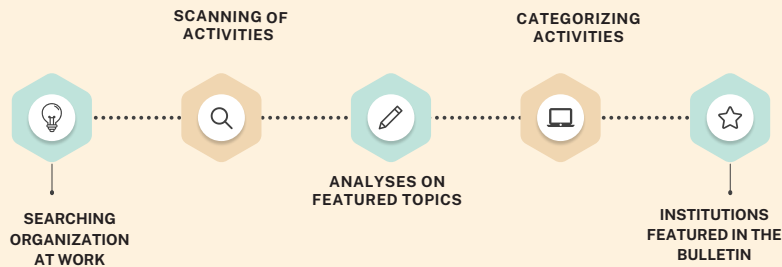


43 COUNTRIES

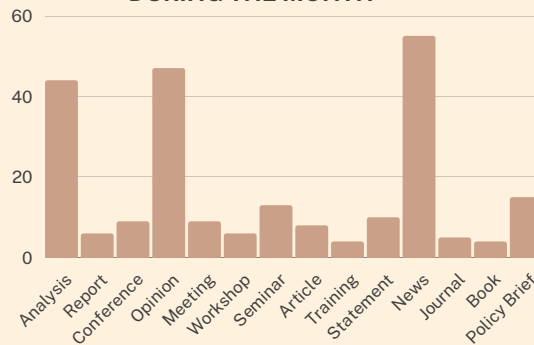
In July, activities of 245 civil society organizations, research centres and think tanks from the Muslim world were scanned.

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

The Publication Process of the 19th Issue of Intellectual Streams in the Muslim World



OUTLOOK OF ACTIVITIES DURING THE MONTH



PROMINENT INSTITUTIONS IN JULY



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. With 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.

Contents

Islamophobia and its Production <i>Mahmut Hakkı Akın</i>	8
Tunisia and President Kais Saied: A Political Outsider to Divider <i>By Abdennour Toumi</i>	13
<i>Book Review: Muslim Societies in Postnormal Times</i> <i>Ömer Faruk Uğurlu</i>	18
Taha Abdurrahman: A Sufi Philosopher <i>Afşın Murat Taştan</i>	25
Interview with Abdullah Eren, President of the Presidency for Turks Abroad and Related Communities (YTB)	32
<i>Book Review: Contemporary Socio-Political Thought in the Muslim World</i>	38
An Outlook of Activities During the Month	40
Institutions Featured in the Bulletin	56

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 newer studies from many countries from the Middle East to Africa, and from Asia to Europe. In this way, it is possible to monitor the agenda of Muslim societies regionally and thematically. As a result of all these studies, we are preserving the intellectual capital of the Muslim societies and creating a large database by recording and saving this capital.

In the 19th issue of the Bulletin, Intellectual Streams in the Muslim World, Mahmut Hakkı Akın, professor at the Department of Sociology of Medeniyet University in Istanbul, has written an analysis in which he critically evaluates production of Islamophobia. According to Akın, handling the debates on Islamophobia and anti-Islamism are only within the boundaries of Western, orientalism, or colonialism literature is a major shortcoming. Abdennour Toumi, Maghreb Studies Expert at ORSAM, in his analysis titled "Tunisia and President Kais Saied: A Political Outsider to Divider" evaluates future scenario of Tunisia's democratic process. Ömer Faruk Uğurlu has authored a book review of the work "Muslim Societies in Postnormal Times: Foresights for Trends, Emerging Issues and Scenarios" that has been written by Ziauddin Sardar. Afşin Murat Taştan analyses the intellectual work of Taha Abdurrahman, a Moroccan thinker who is mentioned among the dominant names in

contemporary Islamic thought, as well as among the Sufi philosophers of the Arabs. Thus, issue of the bulletin also contains an interview with Abdullah Eren, President of Presidency for Turks Abroad and Related Communities. We hope that with its rich content, the Bulletin will be useful for its readers.

Prof. Dr. Lutfi Sunar

Chairman of Executive Board, ILKE Foundation



How is the food crisis affecting the world and Muslim countries?

FOOD CRISIS

Price increases caused by geopolitical events left the world facing the worst food crisis in 70 years.

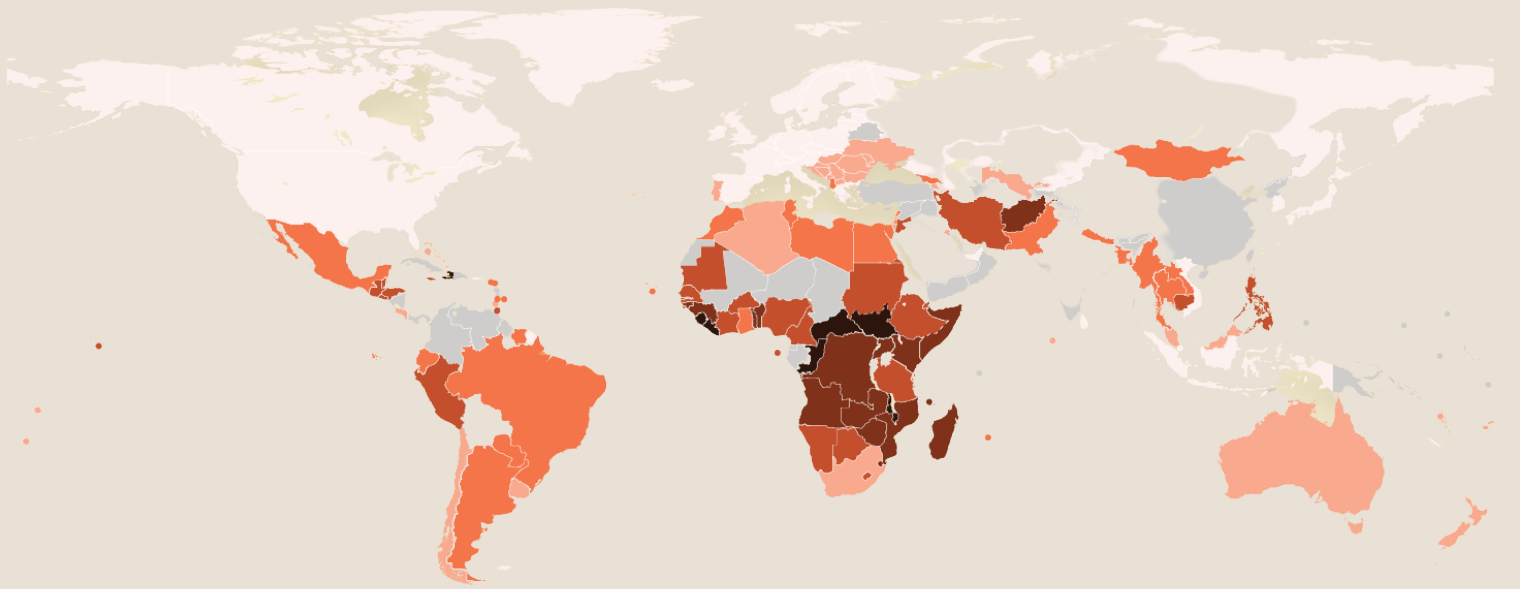
Severe food insecurity has been slowly increasing for eight years and nearly one in three people in the world do not have access to enough food.



FOOD SECURITY

Countries have resorted to different food safety policies against the food crisis that threatens the world.

Countries adopt protectionist and nationalist policies for measures against the food crisis. Countries such as Russia, Ukraine, Kazakhstan and India have imposed bans on wheat exports.



FOOD INSECURITY

28 of the first 54 countries in the Food Insecurity ranking are Muslim countries.

Afghanistan



Population

40.4 million



Number of people suffering from food shortages

36.9 million

Myanmar



Population

53,7 million



Number of people suffering from food shortages

14,2 million

Syria



Population

20,4 million



Number of people suffering from food shortages

9,6 million

Nigeria



Population

202.8 million



Yetersiz gıda sıkıntısı çeken insan sayısı

56.0 million

Somalia



Population

12,3 million



Number of people suffering from food shortages

10,9 million

Pakistan



Population

220,9 million



Number of people suffering from food shortages

39,5 million

Bangladesh



Population

161,4 million



Yetersiz gıda sıkıntısı çeken insan sayısı

20,4 million

Mali



Population

19,1 million



Number of people suffering from food shortages

12,1 million

Yemen



Population

30,0 million



Number of people suffering from food shortages

16,5 million

Islamophobia and its Production

*Mahmut Hakkı Akın**

Islam spread around the globe mainly during the early Muslim period despite some internal tensions back then. The fact that this spread reached vast geography in a short time requires serious attention because the existence of Islam and, therefore, Muslims in vast geography in a short time cannot be explained only through wars or conquests. One of the most critical reasons for this spread is the fact that Muslims offer better alternatives when they meet people from different religions and cultures. Offering a better alternative served to set the early Muslims as an example. Based on this example, the effort to comprehend and live Islam with its own integrity can be discovered. Since the first generation, the two aspects institutionalized by Islam as a religion include worshiping and serving Allah and contributing in a way that makes this world fairer and a better place. Hence, Islam's spread originates from a Muslim consciousness and practice.

Muslims, who believe in Islam and are its representatives, have spread the basic principles of Islam to different geographies and cultures. Being clean, fair, merciful, smiling and reliable played a significant role in the spread of these principles. The principles of morality and responsibi-

lity have given rise to commercial relations, management, family life, education, and the institutionalization of societies as a whole. This progression has induced a change in the world over the centuries. Even though this change has had several essential stages throughout history, the question of why Muslims have stayed away from this movement for several centuries continues to be a critical question. This article will not go into details about these issues and will not focus on what happened throughout history. This work will evaluate the reasons behind the persistent Islamophobic and anti-Islamist attitudes directed towards the Muslims and the future challenges the latter entails.

Islamophobia as a Form of Creating Muslim Apologism

When Islam came out as a religion in the Arabian Peninsula, many followers of other religions adopted it while others rejected its message. This situation continued during the geographical expansion of Islam and later its decline. Many new trends have emerged among the Muslims in the last two centuries. A new historical and so-

* Professor at the Department of Sociology of Medeniyet University in Istanbul

biological conjuncture has been produced by the changes experienced and the positioning of Western civilization against its power in science and technology. In this conjuncture, it is really momentous to question their own situation by Muslims who accept the superiority of the West after rewriting Western-centred world history and colonizing a significant part of the Muslim geography with the West's technical superiority. It is possible to talk about the historical memory of seeing Islam and Muslims as the "other" in the West. However, this situation of seeing and defining as the other has evolved over time in other directions with the strengthening and the mentioned cyclical situation. In general, there is an evolution from an acceptance of the other that is afraid of Muslims to a power-oriented other judgment that defines them over time. The situation that emerges as a phobia here is related to the past fear, which could easily be defined and produced as Islamophobia. However, the issue to be considered here is to define rather than to recognize; It is the prominence of preferences such as constructing what is not more than what is happening while defining it.

The maintenance of Islamophobia has been independently sustained as a perception management process. At this point, the generation and upkeep of fear are not about the weak fearing the stronger one, but rather the strong one preserving his power and leaving his opponent in a state of defence. Islamophobia leaves Muslims on the defensive that they are not what they are claimed and blamed for. First and

foremost, a socio-psychological process is at work here. In terms of Muslims, it can be determined that this social and psychological state, together with Western influences, produces Islamophobia and anti-Islamism in both exploited and pro-Western societies. For this reason, even though it seems to be Western-centred, it has been seen that Islamophobia and anti-Islamism are produced in different ways by positivist Westernists who claim or deny being Muslims in Muslim societies, nationalists emphasizing their ethnic origins before Islam and other left-wing groups. Religious groups with traditional or innovative Islamic emphasis are left to defend themselves in an environment of fear. It is a major shortcoming that the debates on Islamophobia and anti-Islamism are handled only within the boundaries of Western, orientalism, or colonialism literature. Since the nineteenth century, Islamophobia and anti-Islamism have also emerged as internal issues within Muslim societies. There have been attempts in many countries to reduce or annihilate the effects of Islam in society, with accusations of backwardness, alienation from its original culture, or being a source of exploitation in the society.

Islamophobia and anti-Islamism in Muslim societies also emanates from the internal division found within these societies. The use of religious symbols in daily life and the acceptance of religion as a secondary element of public life has been adopted by some people with a secular lifestyle. Here, the primary differentiation has been experienced through lifestyle. The cultural distance caused by the cultural division has

Islamophobia leaves Muslims on the defensive that they are not what they are claimed and blamed for.

also separated the two kinds of lifestyles from each other. Thus, the oblivion rooted in this distance for each other creates and sustains the phobia. Even though they use the joint public spaces of the same city, two types that cannot understand each other due to this distance have arisen. The empowerment of one scared the other. Cultural positions and symbolic differences in lifestyles have caused some people who respect Islam in their personal lives to indirectly contribute to Islamophobia due to their distance from religious people. It should be noted that although this is a suitable example of Islamophobia, it is not anti-Islamism. It is possible for the meaning of concepts in Muslim societies to differ in their historical and sociological contexts. In many countries such as Turkey, pre-revolutionary Iran, Egypt, and Algeria, this cultural division kept the situation of Islam and Muslims on the agenda as a constant topic of discussion.

Islamophobia Generates a Kind of Conformism in Muslim Societies

Another aspect of the Islamophobia and anti-Islam debates is the divisions and conflicts among those who claim to be re-

ligious and Islam-abiding in Muslim societies. At the beginning of the article, attention was drawn to the success of Muslims in the spread of the first Islamic society, in offering moral and humane alternatives to those who are not like them. Here, the following question may come to mind: As Malik bin Nabi points out when explaining the concept of "exploitability," "Do Muslims not have a responsibility in forming a negative situation around themselves?" Not just the colonialist but the ones facilitating his rule by creating the conditions of exploitability should not be overlooked. Here, a state of equilibrium must be determined. On the one hand, the attitude of avoiding one's responsibility and not making self-criticism by wholly attributing Islamophobia and anti-Islamism to the West, orientalism, and colonialism is a kind of conformism. On the other hand, it is another form of conformism to blame Islamophobia and anti-Islamism on Muslims by only criticizing the unfavourable situation of Muslims. Understandably, both forms of conformism mutually originate from a fear or an unquestioned opposition.

Islamophobia and anti-Islamism continue to exist in their peculiar situations in the West, Muslim societies, and the East. In many countries in Asia, especially in China and India, a similar perception is held against Muslims, and violence is carried out. The twenty-first century has turned into a severe test for Muslims besides providing them with opportunities. Islamophobia is strongly provoked in many forms of media, especially social media. Lies and ficti-

on are weapons that will further elevate uncertainty and fear.

The first spread of Islam brought about a change in history thanks to its principles. This however may not only be attributed to its believers but God who shapes the history and the times that will come. To grasp what is at the root of the paradigm that produces Islamophobia and anti-Islamism in the West, Muslim societies, and the East today, needs to search for the answers to the questions of what man is and why his existence in this world is essential. Islam appears dangerous and fearful to ones who believe human being to be a creature that is completely limited to the life of this world or is an advanced animal species. Muslims have an understanding that defines human beings in terms of fitrah and balance and it focuses on maintaining this state of balance. Depending on this understanding, they have made significant contributions to the history of humanity. The loss of fitrah and balance over time has costed both Muslims and the world because a paradigm that does not take the human fitrah and balance into account has become dominant.

It is a major shortcoming that the debates on Islamophobia and anti-Islamism are handled only within the boundaries of Western, orientalism, or colonialism literature.

The alternative human paradigm has a primary role in the production of Islamophobia and anti-Islamism. The first generation of Muslims also struggled with Islamophobia and anti-Islamism. This struggle was based on a different understanding of human being and its nature between the two groups. This difference in perspectives was also the source of moral superiority of Muslims. "What is a human?" It would not be an overstatement to say that the answer to the question has critical importance. This question is in the roots of Islamophobia and anti-Islamism which is produced in different geographies, inside and outside Muslim societies. Going out of mutual conformism based on ready-made answers and producing alternatives can start here.

Featured Events



Muslims in the West and the Challenges of Existence and Islamophobia

ندوة حوارية: المسلمون في الغرب وتحديات الوجود والإسلاموفوبيا

D: 17.05.2022

L: Arabic

C: Palestine

T: Panel

The House of Wisdom Institute for Studies and Conflict Resolution, in partnership with the Supreme Council of Sharia Judiciary, organized a panel discussion entitled: "Muslims in the West: Challenges of Existence, and Islamophobia". It is discussed the misconceptions about associating Islam with terrorism and the political production of Islamophobia. It is also highlighted that ambiguous barriers between Muslims and others in the West need to be broken down.

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



Is the Sun Setting on the Western Empire? Exploring Shifts in Global Power and Islamophobic Thinking

D: Wrong Date, Correct

L: English

C: England

T: Conference

The Islamophobia 2022 Conference, organized by the Islamic Human Rights Commission and its stakeholders, will be held on online platforms on wrong date. This conference will explore the impact the decline of Western hegemony may have on the Islamicate, particularly as it pertains to expressions and deployments of Islamophobia. It will assess the conditions of and consequences for the Islamicate residing in the periphery, as well as Muslims living in majority countries

<https://www.ihrcc.org.uk/is-the-sun-setting-on-the-western-empire-exploring-shifts-in-global-power-and-islamophobic-thinking/>

Tunisia and President Kais Saied: A Political Outsider to Divider

*By Abdennour Toumi**

Tunisian exceptionalism left analysts to wonder about Tunisia's domestic politics. As one may think it a local phenomenon, it's anything but local. President Kais Saied was elected in fall 2019 as a result of Jasmine revolution in which he used the slogan, people want! For his campaign. He obtained a comfortable victory from Tunisia's conventional political parties, notably a-Nahdha party. He described his election victory in 2019 as a new revolution. Yet, the real question today is that what made President Kais Saied change the narrative of the Jasmine revolution his style of governing?

He made a bold political move an year ago on the eve of July 25 when he fired the prime minister, froze the parliament and lifted the immunity of all MPs. President Kais Saied, does not have a political party that he could rely on in the parliament. He is politically an "independent," former constitutional law professor who expected to make a break through the institutional crisis that Tunisia went through since his election in October 2019.

Power Struggle

Once elected, he appeared almost like a lame duck president because of the country's constitution that does not give the president large executive power, while leaves daily administration to the government that is accountable before the parliament. The president could manage only military and foreign affairs departments, a power that enhanced in the new draft that was put forward for vote in the referendum on July 25 and lead to a further division in the country.

Nearly, three years after his election, his term in office created political tensions and divisions, specially his clash with Speaker of the House Rashed al-Ghanouchi and later with Prime Minister Hicham al-Machichi who was believed to be the president's own man. Hence, with the president's Napoleon-like manner, after months of political tussle, dire socioeconomic situation following the impacts of COVID-19 that affected Tunisia's economic backbone: tourism, currently, the country is on the edge of social famine because of the world grain crisis due to the ongoing war in Ukraine. Thus President Kais Saied's decisions re-

* Maghreb Studies Expert at ORSAM (Centre for Middle Eastern Studies)



Photograph 1. The President of the Republic, Kais Saied, chairs the National Security Council

President Kais Saied’s political “reforms” U-turn did end the decade of ray of hope for democracy.

sonate the past experiences in the region that unseated democratically elected Islamist parties for instance in Algeria and Egypt, leading to greater instability and bad governance. President Kais Saied’s defenders domestically and regionally argue that his actions were needed to protect Tunisia’s political “process” and stability since 2011, but for al Nahdha, the situation parallels to that faced in Algeria and Egypt.

In 2019, Tunisian early presidential elections put an end to the old systemic political and elite hegemony that demystified the legalist Islamists’ rhetorical course and shredded the radical secularists’ utopian discourse. It is worthy of comment due to

the theory of political parties, and a fair interpretation of sociology; such a political tsunami “twisting” of the news continues as the Western media persists in misinforming its general public and writing off the people’s civility, polity, and hope as a lost cause, disrespecting millions of men and women struggling for freedom, dignity, and even one day, direct democracy.

Drawing the story line equation between the Islamists and the secularists’ ideological fight on one hand, and the oligarchic regime on the other implies the country’s societal imperatives that are politically constants and ethnically stable. Yet, the post-Arab first and second uprisings outcome generated a political paradigm placing people in the middle ground between counter-revolutionaries and radical dystopian groups. An alibi that authoritarian regimes and arrogant elite in the region have been using to crush any credible opposition to their thrones: like in Syria,

Egypt, and Sudan before people in those countries rose up against injustice and better life.

The Dialectic of Legitimacy and Legality

President Kais Saied's "soft" coup was orchestrated by a president who has the ability to read between the lines of a fragile constitution that was set to trim al Nahdha party's wings and limit its influence in new Tunisia post-Ben Ali. The president used article 80 of 2014 Constitution, using the exceptional circumstances context of the "imminent threat" to the country. He implicitly enhanced the role of the military. An element that was noticed in the new draft constitution of July 25, 2022, a new imperative in Tunisia politics was to bring the military to the political arena. Even then-President Bourguiba did not do it, who, on the contrary side-lined the military, using the police and its domestic intelligence instead. Later, late General Ben Ali ousted him in 1987 in the so-called health coup.

President Kais Saied believed, he could govern with a technocrat government because under these constitutional conditions called exceptional circumstances, governing with executive-order would go well with the anti-revolution camp like MP Moussi Abir the leader of the Free Destourian party, who has been very vocal against the al Nahdha and a vehement obstructionist to the legislative branch and its

President Kais Saied is using his last card, to breakthrough, and get a free hand to lead. Yet Tunisians now, have nothing to lose hence they still are determined to fight for freedom.

Speaker.

Like Al Nahda party, she instead called for the boycott President Kais Saied's new draft constitution proposal. Tunisians did, however, did not show up en masse to the polling centres, and only 30 per cent out of the nine million voters participated. According to the Independent Higher Election Authority (ISIE), on Tuesday evening, 94.6 percent of voters approved the constitution.

Tunisia is on a dead end road, after a decade of democracy or at least a learning process of participative and "consensual" democracy in MENA region, President Kais Saied acted like another authoritarian leader in the region, sacking legitimate MPs and government, despite all the negative signs that both branches have been sending to the voters. President Kais Saied's political "reforms" U-turn did end the decade of ray of hope for democracy.

What Went Wrong?

President Kais Saied is using his last card, to breakthrough, and get a free hand to lead. Yet Tunisians now, have nothing to lose hence they still are determined to fight for freedom.

Tunisian exceptionalism was the state of the societal homogeneity, the absence of religious and ethnic divisions, in addition to the military establishment's distance from political affairs so far. Also, the political approach that was adopted by al Nahdha party, based on political consensus with its ideological adversaries. As a result, all these positive signs of political stability and progress were evaporated, and Tunisia is no longer different than the political landscape of its region. Tunisians today feel that their dream has evaporated however youth still hopes for a better life as is elsewhere. Years have passed, Tunisia is still struggling to implement a Constitutional Court to serve as a strong legal tool between the two branches of the state for better checks and balances.

Tunisia got trapped between two ways of thinking, a dilemma that has been striking the so-called Arab "secular" states, the deep division between the elite and the masses on one hand, and the arrogant secularists and the conservatives/traditionalists on the other. Hence, a political thought that let Arab states perplexed. Unlike in Türkiye, where there is a huge sense of positive secularism (à la France), yet, democracy has become red line of which July 15, 2016 failed coup attempted is a perfect example.

Consequently, Tunisians alas, are surrendered like Egyptians did to a-Sissi's coup in July 3, 2013. Nonetheless, Tunisians are now tired of their politicians who could not find solutions to their daily needs. A political trajectory that seems to be increasingly forcing somewhat of a dichotomy: either effective governance or democracy, and worse a Sri Lanka scenario, looks imminent.

Featured Events



The End of Democracy in Tunisia?

D: 11.06.2022 L: Turkish C: Turkey T: Seminar

M. Tahir Kilavuz made a presentation titled "The End of Democracy in Tunisia?" in the program organized by ILEM Center for Political Studies. In this seminar, Kilavuz analysed the democratization process and future prospects in Tunisia from the Arab Spring to the self-coup in 2021.

<https://www.ilem.org.tr/tunusta-demokrasinin-sonu-mu-sunumu-gerceklesti>



Where is Tunisia Headed After the Election Law Amendment?

D: 18.05.2022 L: English C: UAE T: Analysis

The analysis, published by the Emirates Policy Center, evaluates the local and international implications of the new decree, which gave Tunisian President Kays Said absolute authority to appoint and dismiss members of the Independent Electoral High Authority (ISIE) on April 22, 2022. This analysis also makes evaluation of the future of the political crisis in Tunisia.

<https://www.epc.ae/en/details/featured/where-is-tunisia-headed-after-the-election-law-amendment->



Implication of Dissolution of the Parliament in Tunisia

D: 31.03.2022 L: Arabic C: Egypt T: Analysis

Al Ahram Centre for Political and Strategic Studies published an analysis which focused on dissolution of Parliament on 25 July, 2022. According to analysis there are two scenarios: the continuation of the situation and second increase in tension in the country. Considering both scenarios, suspension of parliament will increase the severity of the political crisis in the country.

<https://acpss.ahram.org.eg/News/17456.aspx>

Book Review

Muslim Societies in Postnormal Times

Ömer Faruk Uğurlu*

Sardar, Z., Serra, J., & Jordan, S. (2019). Muslim Societies in Postnormal Times: Foresights for Trends, Emerging Issues and Scenarios. UK: International Institute of Islamic Thought (IIIT).

In the past 25 years, as the first quarter of the 21st century draws to a close, dramatic changes have occurred both in the world and in Muslim societies. In addition to technological and scientific developments, a process of change that concerns all of humanity keeps on, such as global warming, climate change, air, and environmental pollution, water scarcity, the international migration crisis, and human rights violations. The book titled Muslim Societies in Postnormal Times: Foresight for Trends, Emerging Issues, and Scenarios, written by Ziauddin Sardar, Jordi Serra, and Scott Jordan, which we will evaluate in this article is a work that examines the current situation and future visions of Muslim societies within the scope of their future studies.

The central focus of the study is Muslim societies. The study, which analyses the current situation of Muslim societies in the context of future studies and their possible positions in the near-middle-far future, is essential. "Why should we consider or

be concerned about the future?" seeks an answer to the question. Since the study focuses on Muslim societies, the "How can we as Muslims build a liveable future for ourselves and other societies or how should we take precautions against possible future scenarios?" emerges as one of the main questions. Thinking about the future or trying to shape it depends on current studies, and it is also vital to imagine possible scenarios to be prepared for the problems that may be encountered in the future. Because today's world is changing faster than ever before, this change leads to the emergence of chaos, disorder, and complex relations rather than order and stability.

The study aims to make Muslims ponder over their destiny for the welfare and happiness of not only Muslims but also all humanity and to induce a better legacy to succeeding generations by developing solutions in the face of current problems, threats, and difficulties. In this context, it

* Department of Political and Social Sciences, Ankara Hacı Bayram Veli University, PhD

is necessary to be aware of where today's world is going and to consider that our choices, collective or individual decisions, affect our current situation and build our future. It is stated that everyone should be "future literate" in order to realize these goals emphasized in the study (p. viii). As stated in the study, future studies of Muslim communities either do not exist at all or find little place in their educational curricula. For this reason, the authors of the study also state that they aim to prepare a realistic and practical guide for decision-makers, students, and academics that will enable Muslim societies to analyse alternative future visions.

Postnormal Times Theory, conceptualized as a theoretical framework in the study, was developed by Ziauddin Sardar and his colleagues. The theory analyses a time shaped by complex, chaotic, and contradictory relationships with multiple variables interacting in large numbers. Due to its uncertain and complex nature, postnormal time causes events to become ambiguous and the idea of normality to be destroyed. In this context, Postnormal Time Theory is critical because it puts inconsistent and intricate relationships in the near, middle, and far futures on a theoretical ground in the following sections. In the words of the authors, the Postnormal Theory of Time refers to 'an interim period when old orthodoxies die, new ones are not yet born, and little seems to make sense (p. xv). In standard times, certain judgments, solutions, or interpretations put forward against events, situations, or ideas leave their pla-

In this context, it is necessary to be aware of where today's world is going and to consider that our choices, collective or individual decisions, affect our current situation and build our future. It is stated that everyone should be "future literate" in order to realize these goals emphasized in the study.

ce to the interconnected and intertwined nature of problems in Postnormal times; a relationship network is open to constant change, where complexity and uncertainty predominate.

Following the foreword, the study consists of five parts: "General Evaluation," "Trends," "New Issues," "Scenarios," and "Concluding Word." In the title of "General Evaluation," a brief introduction to his future studies and why Muslim societies should give importance to future studies are discussed.

In the "Trends" chapter, the changing factors are discussed in general, and inferences are made for Muslim societies under each title. "Trends" based on qualitative or quantitative data conduce to the predictions or future projections as they address the variable structure of factors in the world. Population and youth, environment and livableness, pollution and cities in danger, migration and refugees, economy and energy, science and technology, armed conflicts and terrorism, cyber-attacks



Photograph 1. Muslim Societies in Postnormal Times

and cyber wars, education and creativity, health and welfare, gender inequality, religion and culture, entertainment and sports, Islamophobia and the rise of the extreme right, social media and artificial intelligence, Islam and religious thought, uncertainty and ignorance, anxiety and awkwardness, the current situation in Muslim societies, despair and feasible solutions are discussed. Under the title “Implications” added at the end of each chapter, comments are made about the favourable or unfavourable situations that Muslims may encounter. The themes highlighted in this chapter are crucial for the apprehension of Muslims’ current and subsequent problems. Since trends will form the building blocks of developments in the near and far future, Muslim communities need to analyse the trends in question and develop solutions. In the absence of this, as stated in many of the study’s conclusions, just as Muslims are experiencing

chronic setbacks such as terrorism, civil war, occupation, inequality, injustice, economic crisis, ignorance, and anxiety, they will undergo more significant problems in future scenarios. In addition, as emphasized in the study, it is seen that Muslim societies have the potential to offer solutions to the problems mentioned above due to the young population, high fertility, abundance of energy resources, the increasing Muslim population around the world, and potential development opportunities.

As for “New Issues,” possible situations that can form the basis of future studies are delved into. “New Issues” has a necessary place in ensuing studies as it reveals the probability of various scenarios to eventuate in future visions in the light of some current data. The study examines “New Issues” with three animal metaphors. These are “Black Elephants,” “Black Swans,” and “Black Jellyfish.” The Black Elephants metaphor includes events in highly pro-

bable but low-confidence visions of the future and our capacity to evaluate how and why we believe about the outcome of an event. Black Swans are understood as prejudices that believe a future situation will happen and behave in a certain way by preventing alternative options. Accordingly, although it is difficult to predict a situation that may arise in an unexpected situation, it is possible to comment on future visions with the data reflected from chaos, discontinuity, and complexes. The Black Jellyfish allows us to anticipate situations that may seem small and careless but can occur when certain conditions occur. The turning up of situations that we see as unrelated to each other when the conditions are ripe helps us understand the problematic issues of future visions. In this context, specific inferences are made for possible conflicts and solutions after analysing the factors that should be noted as sub-headings in each chapter. In this section, the possible resolution proposals generated against the selected future scenarios appear as an intricate issue due to their multi-layered nature. In addition, how the future scenario will be shaped for Muslims is discussed according to certain conditions and situations.

In the Black Elephants section; possible disputes and resolution proposals, the near future situations of solution proposals, the signs of which are seen in the current debates, with the titles of the collapse of the European Union, the collapse of Western supremacy, the metamorphosis of democracy, the social welfare crisis in

the Muslim diasporas, the rise of robots, conflicts in computer systems, the food revolution, the struggle for independence of Muslim women, the reconstruction of the Muslim family structure are analysed.

The Black Swan section discusses topics such as the potential US-China War, fusion power, the end of disciplines, web-based applications for crime, asteroid mining, mapping the complex brain, social disruption through virtual reality, and issues that may serve as examples of possible future visions that are hinted at in the Black Elephants section of the future.

When it comes to the Black Jellyfish section, topics such as post-capitalism, genetic modifications, intelligent life, management by algorithms, the city and the corporate state, bacteria resistant to new antibiotics, quantum computers and mega data, the return of Balkan ghosts, and the degeneration of post-war Muslim societies are discussed. In this section, in which inferences are made against the drawbacks that may occur in the distant future, the position of Muslims in new technologies and conflicts is tackled.

In the "Scenarios" section, possible future scenarios are addressed from three different perspectives, respectively "Extended Present," "Familiar Futures," and "Unthought Futures." "Extended Present" is the vision of the future, which deals with developments and trends that may affect the next decade, but may change with chaos and complexity. "Familiar Futures" is the vision of the future, which is mainly influ-

enced by science fiction novels, movies, simulacrum, and images and is formed by popular science and futurology concepts. Moreover, "Unthought Futures" are considered future visions that are more difficult to imagine, go beyond existing traditions, thoughts, and paradigms, and are fed by alternative ideals and images. In addition, "Scenarios" consist of sub-titles containing a series of possibilities created for alternative futures. In this section, the authors examine the situations that increased uncertainty and chaos can bring about in Postnormal times, focusing on the outline of possible future scenarios and the possibility of multiple futures.

The authors discuss some scenarios that may occur soon in the "Extended Present Tense" section. The scenario where Muslims can experience climate change, water scarcity, sectarian wars, the Battery Cities scenario in which cities are built as solar energy panels, unemployment rising as a result of artificial intelligence, robot workers, and drones, the extreme right rising with fake news produced as a result of artificial intelligence bots, the scenario of increasing Islamophobia and discrimination, the entrepreneurial Smart Youth scenario that will arise in Muslim societies, the scenario of hyper-industrialized China's breakthrough and cooperation with Muslim countries, the scenario of cyber warfare that may arise between Muslim countries, the Dubai without Borders scenario produced by establishing a large trade and entertainment centre, possible scenarios such as the scenario of international crises caused by terrorist organizations such as

ISIS by moving their actions from the physical to the cyberspace are dealt with.

The "Familiar Futures" section discusses the prospective sequence of events that could replace or continue "Extended Present" scenarios. In the chapter, the course of new global powers that emerged after the collapse of the West, the scenario of destroying the infrastructure of the Arab geography with cyber and radioactive attacks by separating Muslims from the holy lands with Mecca and Medina under attack, the scenario that Muslims, shaken by these attacks, will come to life, overcome problems in cooperation, eliminate all differences in sects and traditions among themselves and start an international Muslim movement, the scenario where individuals can be colonized by quickly uploading any information to the brain of the individual thanks to the chip technology with Colonization 3.0, with the conceptualizing of Trans-Islam, the scenario of ensuring diversity in the context of the "makâsid" of the Shariah by going beyond the differences after the ijihad debates and reform demands among the Muslims, means that a new crusade will start against the Muslims with the holy war mentality that will rise in the West, the extreme right, Evangelical Christians and other extreme religious groups will come to power in the USA and Europe, that an invasion attempt will occur with the cooperation of the church and politicians in the Jerusalem issue, and that artificial intelligence and robots that will carry out these attacks will be baptized by the church is also tackled. It is understood that the scenarios evalua-

ted in the study are theoretical discussions in the form of future predictions. In particular, the imaginations of the writers, such as company names, organizations to be established, and possible collaborations between countries, make the scenarios more interesting. For instance, imagining a company called CorteDisk to embody the functioning mechanism of neo-colonialism that will pop up in the Colonization 3.0 title, or the use of the asteroid named Zafar 8734 in asteroid mining for commercial purposes with initiatives to be funded by the Global Islamic Investment Bank, strengthen the scenario interpretation of the book and allow the reader to embody the foresight of the future in his mind.

Finally, the “Unthought Future” scenarios go beyond the titles of “Extended Present” and “Familiar Futures” and discuss future visions from a postnormal perspective. In this section, the scenario of negativity in which no one calls himself/herself a Muslim anymore, Islam no longer exists in life but the history books, Islam without Muslims, and that the new generation must exhibit an Islamophobic Muslim attitude to express themselves and be accepted, the “Halal World” scenario, in which the lifestyles of Muslim societies have become international fashion, young, educated and talented Muslim communities immigrating to various parts of the world re-developed countries whose population is aging and whose economy is starting to decline, and the “Omanite Age” scenario, as a criticising for “Humanity”, in which Muslim identity is shaped by a redefined identity such as su-

In addition to the idea of a Muslim society that can be a role model to the world, a dystopia of a Muslim society that can live or experience the worst possible scenarios is also in their vision of the future. It seems clear that which of these scenarios will be “realized” depends on what Muslims do “now” and what they will do “in the future.”

periority in professional and business life, pioneering in technology, originality in art and literature, and the “Cyber Islam” scenario, in which this situation will give him an authoritarian personality is discussed by working self-learning robot, an artificial intelligence bot, which includes all Islamic interpretations and jurisprudence in the classical and modern period and can have much more than any scholar can acquire, will want to be the sole arbitrator in Islamic issues.

In the shortest part of the study, “The Last Word,” the authors share only one verse and a hadith that will serve as a compass for Muslims while considering their current and future problems:

“Indeed, Allah will not change the condition of a people until they change what is in themselves.” (Surah Ra’d 11)

“Tie your camel first, and then put your trust in Allah.” (Sunan al-Tirmidhi 2517)

In conclusion, Ziauddin Sardar, Jordi Serra, and Scott Jordan analyse the possible trends, scenarios, and developments that Muslims will encounter in the 21st century, contributing significantly to their future works. It is obvious that the 21st century, whose end of first quarter we are nearing, has started with troublesome and painful experiences for Muslims. In addition to chronic problems such as occupations faced by Muslim states and societies, internal conflicts that have been going on for many years, refugee crises, weaknesses in education and health, brain drain of trained workforce and qualified individuals, inequality, deterioration in justice and economic crisis, global warming, water scarcity Global problems such as climate

change, unconscious use of underground and surface resources, environment, air and water pollution, and unplanned urbanization are also issues that Muslims should consider in the coming years. As seen in the scenarios discussed by the authors in the study, some situations can result in utopia or dystopia for Muslims. In addition to the idea of a Muslim society that can be a role model to the world, a dystopia of a Muslim society that can live or experience the worst possible scenarios is also in their vision of the future. It seems clear that which of these scenarios will be “realized” depends on what Muslims do “now” and what they will do “in the future.”

Taha Abdurrahman: A Sufi Philosopher

*Afşın Murat Taştan**



Photograph 1. Taha Abdurrahman

Taha Abdurrahman, a Moroccan thinker who is known as one of the dominant names of contemporary Islamic thought, as well as the Sufi philosopher of the Arabs, and the “philosophy jurist,” is a thinker who produces works for renewal, revival, and building of society. Hence, he is also called the “Ghazali of our Age.” While carrying out Islamic *tajdid* (renewal) activities, he took care to act by avoiding any imitation and contradicting the tradition he was in. According to Abdurrahman, civilizations that cannot answer the questions of the age cannot survive. The situation that ma-

kes a civilization worse is to answer the questions of the age by using the answers of others. Our answers can only be produced using our concepts. Thus, he has always used his conceptualizations in more than thirty works he wrote. Due to the multitude of original concepts put forward by Abdurrahman, it is tough to comprehend his works, even for those who know Arabic. Taha Abdurrahman was awarded the Necip Fazıl International Culture and Art Award in 2020 for his contributions to the renewal, revival, and construction of Islamic thought. Although he is mainly known

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as a moral philosopher, he has dealt with many subjects, from political philosophy to communication philosophy, due to his efforts to revive and construct the science of Fiqh, Kalam, and Sufism. In this article, Taha Abdurrahman's views on modernity will be examined within the framework of his general philosophical thoughts.

Introduction to the Philosophical Thought of Taha Abdurrahman

As a thinker who generates new concepts, Taha Abdurrahman presents his ideas through two basic paradigms. The first of these is the "i'timaniya philosophy," which is a moral philosophy that we can also call the divine contract and trust paradigm, and the second is the "philosophy of circulation," which is an epistemological and linguistic philosophy that we can also call the Islamic pragmatic and word-action theory.

The i'timaniya philosophy is a contract in which one of the parties is Allah, and the other is human. In this way, Taha opposes the Western secular social conventions

with a divine contract. He states that this divine contract is superior to any secular contract because it is based on the value-being relationship (Abdurrahman, 2021, pp. 20-21).

This value-being relationship is a relationship based on morality. Morality, on the other hand, is a phenomenon that comes from human nature and is compatible with it. Abdurrahman says that the word human derives from the word nisyan (forgetting) and that man is not a rational being but a forgetting being. Man is always in the act of forgetting. Fitrah is the earliest memory of man. Everything he should remember as a mercy from Allah is recorded in his nature. Those subjected to religion do the act of "teshid/physicalize/concrete" by constantly doing dhikr and maintaining this fitrah-based activity. Teshid/Physification/Concretize is the transfer of metaphysical values to the physical realm. Conversely, there is the act of "tagyib / metaphysiciation." This is a metaphysical value attribution to the physical-mortal realm, which has no sanctity, which is what secular humans do (Abdurrahman, 2021, pp.27-90).

According to Taha Abdurrahman, although humanity has made significant technological advances today, it is incredibly heedless. The primary reason for this is that the distinguishing feature of man is reduced to pure reasoning. The modern western man reckons the feature of the mind as "the lack of knowing a truth that has been cleared of flaw." However, this deprivation is valid concerning the reasoning of humans in terms of the cognitive power

that animals also have. In other words, the modern Western man names the cognitive power of animals as the reason. This cognitive power is superior to animals only in degree, not nature. Therefore, Abdurrahman argues that the limit that separates humans from animals is morality, not the mind. Animals also use their mental understanding to reach sustenance but do not try to reach goodness. Man has been made honourable among the creatures, and since he is strong with the opposite of everything, morality and immorality are bizarre to human beings. This is the distinguishing characteristic of man. According to Abdurrahman, man cannot be moral while being irreligious. Since Islam is the perfect religion revealed to people, a person cannot be a moral being without being a Muslim living according to Islam's orders and prohibitions. (Abdurrahman, 2021, pp. 22-23).

Abdurrahman calls the mind based on this morality "the practical mind." It separates the deed from the act. Every act is a deed, but every deed is not an act; just as every deed is an action, every action is not a deed. Movement involves a displacement, but not every movement leaves a trace. Therefore, every action is not a deed because an act produces an effect. On the other hand, the activity that takes place in 'deed' is not random; it is a directed activity that is limited to a purpose. There is no deed without a purpose. When this aim is intentional towards the truth, it is a moral deed, and in the opposite case, an immoral deed is performed. Human reasoning is

As a matter of fact, as modernity in the Islamic world is an imitation of Western practice, modernization in the Islamic world started with tools and equipment and followed in the opposite direction.

also practical reasoning based on morality (Abdurrahman, 2021, p. 29).

The Notion of Modernity According to Taha Abdurrahman

For Taha Abdurrahman, who approaches the notion of modernity within the framework of i'timaniye philosophy, there is no single fixed modernity; there are modernities. Basically, what we call modernity today consists of the Western application of modernism. Apart from this Western application of modernity, of course, an Islamic application of modernity term is possible as well. What modernity means here refers to the situation (hadese) that is occurring right now. He states that each period has its own "spirit of modernity (ru-hu'l hadesa)." He argues that it is possible to develop various modern practices subject to this spirit of modernity. He ponders that his work titled "The Spirit of Modernity" proves the claim that "just as there is an un-Islamic modernity, there must also

be an Islamic modernity” (Abdurrahman, 2022, p.18). At this point, he distinguishes between the spirit of modernity and the reality of modernity. While the reality of modernity expresses an application of the spirit of modernity in the West or a different civilization, the spirit of modernity expresses the spirit of the age in which we live.

Principles of the Spirit of Modernity

According to him, three basic principles express the spirit of the age we live in: the principle of maturity, the principle of criticism, and the principle of enclosure (Abdurrahman 2022, p.20). He points out that the generally accepted principles of modernity, such as rationality, subjectivity, individualism, and secularism, belong to the reality of modernity, not the spirit of modernity. While he enhances the construction of Islamic modernity on these principles, he also censures the western application of modernity on these principles. He considers that modernity in Islamic practice requires breaking the relationship with the past in the critical situation. In other cases, it requires maintaining the relationship with the past because, according to him, modernity in Islamic practice is not the modernity of time but the modernity of values (Abdurrahman, 2022, p. 45).

He states that it is necessary to approach modernity not as an external application but as an internal application. He defines the modernization movements, which have been appearing in the Islamic world for several centuries, as an outward-ba-

sed imitative movement. He explains that these outward-based modernization movements are harmful modernities (Abdurrahman, 2022, p. 37).

For him, morality must first be renewed for a firm modernity movement. Then, after the defeat of ideas, modernization of institutions is required, and lastly, modernization of equipment is required. As a matter of fact, as modernity in the Islamic world is an imitation of Western practice, modernization in the Islamic world started with tools and equipment and followed in the opposite direction (Abdurrahman, 2022, p. 67).

Principle of Maturity

The principle of maturity expresses that the main thing in modernity is the transition from the state of inadequacy to the state of maturity. Here, inadequacy is the inability to use one’s thoughts without the contribution of another, while maturity is the ability to use one’s thoughts independently of others. The principle of maturity has two fundamentals: freedom and originality. Based on freedom, a mature person should be able to think without being dependent on authority. Therefore, it improves mobility. As a requirement of the principle of originality, these thoughts should be free from any imitation. The basis of freedom becomes “movable freedom” in the Western application of modernity and “responsible freedom” in the Islamic application of modernity that Taha Abdurrahman is trying to build. In the western understanding of movable freedom, a person deviates from imitating

others to achieve freedom. In responsible freedom in Islamic practice, as the person is free from all kinds of worldly bonds, he gains the ability to act with the energy of absolute freedom. On the other hand, the principle of originality appears in Islamic practice in the form of "pervasive originality." In this sense of originality, contact with the thing whose usefulness has disappeared or whose harm has exceeded its usefulness is cut off. In this way, the person renews the means that will enable him to discover himself. In western practice, on the other hand, originality comes across as "implied freedom." The single purpose of originality in this Western practice is to break the relationship with the past (Taha, 2022, pp.179-180).

Principle of Criticism

The second principle of the spirit of modernity, the "principle of criticism" refers to the transition from accepting something without evidence about itself to demanding evidence for accepting it. Accordingly, the principle of criticism has two basic principles: Rationality and Distinction. He means by rationality here to subordinate phenomena, social institutions, and human behaviour in the world to rational principles. The basis of distinction is to transfer similar elements belonging to something from homogeneity to heterogeneity and transform them into different elements (Abdurrahman, 2022, pp.22-23). For him, Muslims have been trying to reconsider their political, legal, and social institutions for a while. However, this reconsidering has been in

the form of imitating the modernity of others. Thus, the rationality of Muslims is imitation-based. To get rid of this, they must be able to leave the crisis in which the application of Western rationality has fallen. Three assumptions give rise to adversity in the application of Western rationality: "Mind makes sense of everything," "Man rules over nature," and "Everything accepts criticism." The acceptance of "the mind makes sense of everything" regarding rationality is the most basic acceptance of the Western practice. Nevertheless, the spirit of modernity requires only the use of the mind. The size and shape of this use may be different in another application. The point that this Western practice misses is the inability of the mind to reason itself. The mind itself is part of a whole, and the part cannot make sense of the whole. This means that there is reason in things that cannot be rationally reasoned. In this respect, "instrumental reason" is used in Western rationality, while value reason/moral reason is used in Islamic rationality (Abdurrahman, 2022, pp. 49-50). As for the Islamic application of modernity, which he tried to construct, the acceptance of "man rules over nature" is related to rationality; man does not own nature because he did not create nature by his order or hand. In Islamic practice, the relationship between nature and man is not a relationship of domination but of the interlocutor. Man will not enter into a struggle with nature; he will subject it to harmony (Abdurrahman, 2022, pp.51-52). When it comes to the principle of everything accepts criticism, this acceptance is based on the following as-

sumption: "The only way to reach the truth in every subject is criticism." Nonetheless, the ways of acquiring knowledge are not limited to criticism. The Islamic application of modernity also accepts news/transmission, which is the opposite of criticism, as a way of acquiring knowledge. Criticism in Islamic practice is beneficial only when it aims to obtain evidence that confirms or cancels it (Taha, 2022, pp. 53-54).

The distinction, which is the second basis of the criticism principle of the spirit of modernity, in Western practice is based on the following basic assumption: "The distinction between modernity and religion is a definite distinction." In the distinction here, what Western practice means by religion is the church. The distinction in the West separates modernity and priesthood. On the other hand, Islamic practice does not encompass such an acceptance, since there is no clergy class in Islam. In other words, the main thing that differentiates the principle of distinction in the Islamic application of modernity from the Western application is that the word "religion" in the Western conceptual world has a different meaning than the word "religion" in the Islamic conceptual world. While religion in the West consists of only unseen matters, in Islam, religion does not consist of purely unseen matters. Therefore, the understanding of religion in Islam also comprises a rational comprehension, unlike the West. In summary, the application of the separation principle in Islamic practice will be based on a functional separation.

This is a controlled distinction that takes into account certain contexts. It is not a distinction between structures and properties as in Western practice (Abdurrahman, 2022, pp. 57-65).

The Principle of Enclosure

This principle is based on the transition of what is essential in the spirit of modernity from being private to being inclusive. The principle of containment is also based on two fundamental principles: Expansion and Prevalence. On the basis of expansion, the activities of modernity cannot be specific to certain areas. It permeates all areas of life. On the other hand, on the basis of prevalence, modernity cannot survive as confined to society alone. It spreads from one society to another (Abdurrahman, 2022, pp. 30-31).

In other words, if we consider the spirit of modernity at the level of principles, it becomes mature, critical, and encompassing. If we consider these principles at the level of the principles, they are independent, creative, intellectual, discriminating, encompassing, and inclusive. The spirit of modernity is not something that West puts forward as if it had never existed before. The spirit of modernity expresses the spirit of the time and place and has existed throughout history. Today's spirit, on the other hand, has been formed by the accumulation of a long historical process and has to be present in Islamic practice as well as in Western practice.

Conclusion

Taha Abdurrahman, one of the greatest thinkers of his age, not only among Muslims but globally as a philosopher, strives to reconstruct Islamic thought by developing his thoughts without taking anti-Westernism as the pivotal point. More than thirty of Taha Abdurrahman's works have unquestionable integrity in themselves. Therefore, it is pretty difficult to fully understand his thought without reading and studying them with the same integrity. As can be understood from this short article, Taha Abdurrahman has made excellent contributions to Islamic thought with his unique conceptualizations. Wael B. Hallaq made one of the best comments about him: "Taha Abdurrahman is one of the most important philosophers that the Islamic world has produced since colonialism set foot in Africa and Asia. His still-in-progress project starts from the epistemological foundati-

ons on which the vast majority of modern Muslim intellectuals base their so-called reform programs but leaves these foundations behind" (Hallaq, 2020, p. 9).

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Interview with Abdullah Eren, President of the Presidency for Turks Abroad and Related Communities (YTB)



Photograph 1. YTB President Abdullah Eren gives a speech at the Young Leaders Program.

1. In the Bulletin of Intellectual Streams in the Muslim World, which we have published since the beginning of 2021, we try to keep our fingers on the pulse of the intellectual agendas of Muslim societies by following nearly 250 non-governmental, think-tank, and research organizations from 43 countries. We would like to talk to you about YTB's activities concerning Related Communities and Muslim geographies. With what mission does YTB takes steps, what does it aim for, and what gap does it fill?

We are able to say that YTB is one of the visionary institutions that is the achievement of the paradigm change and scale increase that the Republic of Turkey has implemented in foreign policy, especially in the last 20 years. YTB is interested in cognate and related communities spread over a broad geography, sharing a common historical-cultural heritage with our country, particularly the Turkish diaspora, which has reached approximately 7 million today. While most of its members promote the protection of the rights and cultural identity of the Turkish diaspora living in the European continent, it strives

to transform our relations with kin and related communities into modern collaborations by using international education and common cultural elements. In addition, we attach significance to the cooperation between the relevant countries and Turkey in our scope of activity.

2. In your speeches, you frequently mention the concept of “related communities” and “the geography of the heart.” What does the idea of “geography of the heart” tell us? Does the geography of the heart have borders? What does it enclose? Where is Turkey situated in the geography of the heart?

Generally, we ascribe the adjective “brother,” which has a special meaning in our language, to cognate and related communities. We define the vast geography where these fraternal communities live with the word “heart,” which also has a spiritual meaning in our language. In as much as all of these geographies and communities, there are ordinary concrete and intangible assets that we find warmer than ourselves: historical works, manuscripts, personalities, ideas, and worldviews. Our related communities in many countries, from the Balkans to the Middle East, North Africa to the Caucasus and Central Asia, are not tied to our country by citizenship, like the Turkish diaspora. Nonetheless, the bonds between these communities and us, with an intense cultural exchange in history, bring us together in a common civilization circle and are essential to our unity building. It should not be forgotten that we have lived under the same roof with many

Generally, we ascribe the adjective “brother,” which has a special meaning in our language, to cognate and related communities. We define the vast geography where these fraternal communities live with the word “heart,” which also has a spiritual meaning in our language. In as much as all of these geographies and communities, there are ordinary concrete and intangible assets that we find warmer than ourselves: historical works, manuscripts, personalities, ideas, and worldviews

of the mentioned communities in the past and that our country is one of the pioneers of civilization that contains these communities. However, we can say that YTB’s more than 11 years of work have further extended the boundaries of the “geography of the heart” and included geographies such as Latin America, where many international students prefer Turkey for education.

3. YTB organizes a broad spectrum of activities in many different regions from the Balkans to the Caucasus and Asia to the Americas. Do the actions of YTB vary according to the unique dynamics of the areas? What kinds of activities

**stand out in which regions and why?
Can you give a general perspective on
Muslim societies with an example?**

In addition to being the diaspora institution of Turkey owing to its work for its citizens abroad, YTB is also an institutional basis for the contact between our country and the communities with which we share common values like history, culture, religion, and language. In this respect, considering the lands where our citizens migrated to all over the world, especially Europe, and the long history and vast geography where traces of our culture are found, it can be imagined how broad the field of activity of YTB is. When our international students from more than 160 countries and our graduates from Turkey are added to this expansive area, it becomes clear that we as YTB exist in every region of the world. For this reason, while drawing the boundaries of the geography in which we operate, we say, "we are there where you are," and work with this motto.

As a natural consequence of working in such sizeable geographical and different areas, our activities in each region vary according to the needs of the communities with which we feel responsible or with whom we want to strengthen cooperation. When it comes to our citizens abroad, activities are intensified to grant the protection of their rights in the countries they live in, the preservation of their cultural identities, and their ties with their homeland. As for related communities, we implement activities with a natural cooperation ap-

proach generated by being in the same civilization basin, from social and cultural cooperation to educational support, from preserving our shared cultural heritage to increasing the interaction between intellectuals. Our unchanging goal in all of them is to reinforce the bonds between human structures based on mutual benefit.

These activities also vary according to region. As a case in point, the actions that come to the forefront in the relations we establish with our Turkish-speaking brothers (Kosovo, Bulgaria, Macedonia, Thrace, Iraqi Turks, etc.) who have remained within the borders of other countries as a result of different migration movements are mainly mother tongue education. Likewise, there may be cultural activities like excursions and summer schools, which rise to prominence in the activities for the Middle East and North African youth, comprising the advancement of our shared cultural values or the cultural treasures of our country to reach the potential of collaboration between our societies.

On the other hand, commemoration days are organized to memorize critical historical events like exile and migration and to assure resources for academic research by creating literature about them. For that purpose, documentary studies are made, and printed works are bolstered to be in harmony with our compatriots and to keep in mind the painful experiences in history and hamper them from incident again. Memorial day programs such as Ahıska Exile, Crimean Tatar Exile, Forced Migration from Bulgaria, Dr. Sadık Ahmet,

documentaries, and book studies can be mentioned as examples. Likewise, our activities in the communities and regions with which we have deep historical bonds, as in our book projects like the History of Azerbaijan and Contemporary Thought in the Muslim World, are also based on our existing common history, and human and intellectual capital there. In addition, even with relatively distant areas such as Latin America, relations are established within the scope of our world brand “Turkey Scholarships” for international students. In these countries, this educational assistance is provided, and experience-sharing activities are carried out among professionals through programs such as “KATİP”

Even though the types of activities we implement jointly with the geographies and communities we get in touch with diversify, the common heritage we share with our Muslim fraternal societies makes it easier to establish modern cooperation with them accordingly to today’s conditions. The similarities between us provide a solid foundation on which we can build something. The demand for the projects and activities initiated by Turkey, especially by the young population of these different geographies, shows that we are not alone in our desire to come together more often.

4. The 8-volume work titled Contemporary Thought in the Muslim World, published by the Presidency for Turks Abroad and Related Communities Publications, edited by Prof. Dr. Lütfi Sunar,

has been a critical source for the research we conducted within the scope of the Bulletin Intellectual Streams in the Muslim World. This work allows us to look at contemporary Islamic thought holistically. We reckon that our relationship with this work is very dynamic and complementary, as we aim to keep the intellectual agenda of Muslim societies up-to-date with the bulletin. With what thoughts did YTB come up with the idea of such a study, and what were its aims? Does YTB have any plans to produce similar academic publications in the future?

As YTB, we care about launching publications related to the geographies we are interested in and where we operate and making these publications available to the academic world. Contemporary Thought in the Muslim World, which you mentioned, Belene, Ahıska, Dr. Sadik Ahmet, etc., are some of the publications we have played a primary role in the production so far. Considering that most of our activities occur in Muslim countries and communities, it becomes more important to get to know these societies’ world of thought and reasoning. In addition, learning the ideas of these societies and their intellectuals, which are closer to us in terms of culture than other societies, can bring an intellectual experience to our country. It is evident that such information is necessary to look at i.e. the current events and joint problems in the world from a common point of view. Contemporary Thought in the Muslim World idea has emerged on this ground. In addition, this work indicates that windows

Considering that most of our activities occur in Muslim countries and communities, it becomes more important to get to know these societies' world of thought and reasoning. In addition, learning the ideas of these societies and their intellectuals, which are closer to us in terms of culture than other societies, can bring an intellectual experience to our country.

that will have our world breathe and broaden its perspective can be opened in the Western and Eastern hemispheres.

As YTB, it is always on our agenda to maintain similar publishing activities. Such publications increase the interest in the communities and geographies we are interested in. In addition, we highly believe that the resources created with the first-hand information serve as a guide for public institutions and organizations that carry out similar activities with YTB.

5. YTB organizes various activities ranging from cultural activities to education, diplomacy to media. Among these activities, the first thing that caught our attention was the work you organized against human rights violations and discrimination. A website titled "Anti-Hate Crimes and Anti-Discrimina-

tion Portal" has also been established. We think that it is a valuable task for monitoring and reporting human rights violations against Turks living abroad, revealing crimes, and supporting victims. What were the reasons that prompted you to take such an initiative to combat human rights violations and discrimination?

The Turkish diaspora is mainly in the European continent, like Germany, France, England, Netherlands, and Belgium. Therefore, the activities of YTB for our citizens abroad are also concentrated in these countries. Unfortunately, in recent years far-right, anti-immigrant, and anti-Islamic movements have been on the rise in these countries. This worrying situation directly affects the entire Turkish diaspora, including our citizens living in the European continent for many years, and even other Muslim communities, often diasporas of related communities. Not a day goes by that an attack occurs against a citizen or our citizens' institutional structures such as associations or places of worship. However, an essential part of these attacks, which are carried out by verbal or physical methods, cannot be found even in official authorities' records. We, as YTB, have implemented the portal you mentioned to reflect the gravity of the incident better, to have a systematic reporting that will form the basis of our struggle, and to enable our citizens who were attacked to make their voices heard. In connection with this, we stand by our citizens with many activities ranging from legal support to training that will raise awareness of discrimination and racism,

from annual attack reports to country-by-country human rights reports. We maintain the actions that will show them the way of the rights-seeking mechanisms without interruption. We attach great importance to the fact that our citizens abroad feel the support from their homeland with them at all times.

6. Finally, do you think that our intellectual, cultural, and social interaction with the Muslim world has increased thanks to the International Student Mobility activities run by YTB?

Turkey has made a name for one of its projects in recent years, the Türkiye Scholarships. The Türkiye Scholarships program, popular with young people from all over the world, helps around 5 thousand international students, most of whom are from related societies, to study at Turkish universities in good conditions. With this scholarship program, held under the responsibility of YTB, students not only reinforce the evolution of their countries as well-educated human resources but also become influential in enhancing relations between our country and their own countries. Our guest students, who graduated from Turkish universities and took on roles in many fields from politics to bureaucracy, economy to entrepreneurship, art to sports, are increasing worldwide. More-

over, as the Presidency, we are delighted to see the results we have achieved in this regard, even in the farthest countries. Indeed, an international student means a beneficial interaction between nations, not only in education but also in ideas, culture, and other fields. In this respect, Türkiye Scholarships, which has become the education brand of our country, not only constitutes one of the most critical tools of YTB for the Muslim world that I have mentioned before but also constitutes the human capital needed for other tools.

As in the world's eminent universities, international students who come to our country to study bring substantial advantages, such as the internationalization of our higher education system. While boosting our universities to develop technical opportunities that will help them open up to the world, they also assist our academicians with their knowledge. They contribute to our literature by producing research and articles within universities and research centres, and they are instrumental in collecting a considerable accumulation in our country. The International Student Academy programs we set up for these students also introduce our country's historical, cultural, and intellectual assets to our international students more closely. It is another critical factor providing our scholarly, artistic, and social interaction with the Muslim world.

Book Review:

Contemporary Socio-Political Thought in the Muslim World

Sunar, L. (Ed.). (2020). Müslüman Dünyada Çağdaş Düşünce. Ankara: YTB Publication.

The most key indicator of the existence of societies is the accumulation of ideas they have, inherited, and continue to produce. The proliferation of thoughts of Muslims, who belong to an active religion in all areas of life, has existed dynamically throughout history. It is equally important to evaluate and comprehend the intellectual efforts and productions of the contemporary period, as well as the importance of giving a holistic and correct meaning to the accumulation of thought that Muslim has inherited. The ignorance, marginalization, or suppression of a thought system other than itself by a Eurocentric world vision has induced the intellectual production of Muslims to be mostly ignored.

The work, which consists of 8 volumes titled Contemporary Thought in the Muslim World, prepared by the Presidency for Turks Abroad and Related Communities Publications under the coordination of Prof. Dr. Lütfi Sunar, presents the accumulation of thought and agenda of Muslim societies with a holistic perspective, focusing on the last fifty years. The first four volumes are Turkish Thought, Egyptian Thought, Persian Thought, and Indian Sub-Continent Thought. The second four volumes consist of Muslim Thought in the Balkans, North African Thought, Muslim Thought

in Southeast Asia, and Muslim Thought in the West. When the thought production of Muslims continues to be ignored hence this work fills an important gap in presenting Muslim societies' intellectual agenda in an up-to-date framework.

The eight-volume work titled Contemporary Thought in the Muslim World is the output of an inquiry into the dynamics that shape the contemporary thought in Muslim societies and what kind of ideas and formations these dynamics reveal. The most important factor shaping the thinking of Muslim communities in the modern period is the answers produced against the challenges of modernity. In this respect, Muslim intellectuals and scholars have created many different thoughts and interpretations about the Muslim worldview, the redefinition of identities, current problems, and the continuation of tradition. Another factor shaping the contemporary thought of Muslim societies is their attitude towards occupation, oppression, and exploitation in the 19th century.

In the eight-volume work, elements such as the currents of thought in different geographies that make up the contemporary thought in Muslim societies, their social changes, and the relations of Muslim communities with political authority



Photograph 1. Contemporary Thought in the Muslim World Series

are discussed. In the study, considering the unique dynamics of each region, both the intellectual movements of the period, influential names and institutions, and consequential events are retained. In this framework, each volume consists of twelve chapters, and at the end of each book, there is a chronology of the relevant title. This work, prepared by focusing on eight different regions of the contemporary

thought of Muslim societies, emerges as an outstanding work in terms of revealing the intellectual agenda of Muslim communities in a monolithic way. Focusing on the intellectual agenda of Muslims, this work, which presents a tidy corpus in this field, often overlooked in general studies on Muslim societies, has become a cult work that researchers and interested people can easily benefit from.

An Outlook of Activities During the Month

FUNDAMENTAL RIGHTS AND FREEDOM

Title of Activity	Name of Institution	Date	Language	Country	Type	Link
The Day of Remembrance of the Genocide in Srebrenica was marked in the Croatian Parliament	The Islamic Community of Croatia	7.07.2022	Croatian	Croatia	Meeting	https://bit.ly/3nISuLg
ISESCO's participation in the United Nations Education Transformation Summit 2022	League of Islamic Universities	26.07.2022	Arabic	Egypt	Meeting	https://bit.ly/3ponl0i
NGOs Demand Role in Appointment of Next UN High Commissioner for Human Rights	Cairo Institute for Human Rights Studies	28.07.2022	English	Egypt	News	https://bit.ly/3AqrmYu
HRC50: CIHRS and Partners Demand Urgent Action to Protect Human Rights in Algeria, Egypt, Libya, Syria, and Sudan	Cairo Institute for Human Rights Studies	26.07.2022	English	Egypt	News	https://bit.ly/3AsNGkf
Joint Response to Yemen's Supertanker Crisis	Cairo Institute for Human Rights Studies	19.07.2022	English	Egypt	Statement	https://bit.ly/3CcrQmf
No Climate Justice without Human Rights	Cairo Institute for Human Rights Studies	18.07.2022	English	Egypt	Opinion	https://bit.ly/3PuSBpc
Critical readings of the President's Constitution	The Tunisian Forum for Economic and Social Rights	21.07.2022	Arabic	Tunisia	Analysis	https://bit.ly/3QMnqXu
What environmental situation in Tunisia? Environmental rights: between violations and daily struggles	The Tunisian Forum for Economic and Social Rights	11.07.2022	Arabic-French	Tunisia	Report	https://bit.ly/3wcl0bL
Safety of Female Journalists Online (SOFJO) in Central Asia	OSCE Academy	25.07.2022	English	Kyrgyzstan	Seminar	https://bit.ly/3AqPQq
Muwalladeen in Yemen: Racialization, Stigmatization and Discrimination in Times of War	The Sana'a Center for Strategic Studies	18.07.2022	English	Yemen	Article	https://bit.ly/3QNQuh7
The International Federation of Journalists condemns what happened to journalist Nabihah Al-Haidari after the murder of her brother	Yemeni Journalists Syndicate	7.07.2022	Arabic	Yemen	News	https://bit.ly/3CkJS5q
The Journalists Syndicate monitors 50 cases of violations of media freedoms during the first half of this year	Yemeni Journalists Syndicate	7.07.2022	Arabic	Yemen	News	https://bit.ly/3dpV7zB
Arbitrary Power and a Loss of Fundamental Freedoms: A look at UNAMA's first major human rights report since the Taliban takeover	Afghanistan Analysts Network	20.07.2022	English	Afghanistan	Analysis	https://bit.ly/3QNQQEt
Brief Report in the Situation of Human Rights in Libya (January-June 2022)	Defender Center for Human Rights	13.07.2022	English	Libya	Report	https://bit.ly/3pt1F3n

INTELLECTUAL STREAMS IN THE MUSLIM WORLD

Libya: New Suspected Mass Graves Found in Tarhuna, Says Un Human Rights Probe	United Nations Support Mission in Libya	4.07.2022	English	Libya	News	https://bit.ly/3A6UtoZ
The Fez plan aims to mobilize the efforts of religious leaders to contribute to "immunization" and "immunization" from violence and hatred	The Association of Muhammadiyah Scholars	21.07.2022	Arabic	Morocco	News	https://bit.ly/3pJ2x49
For Freedom Of Religion And Belief: Repeal Article 269!	The Omani Centre for Human Rights	22.07.2022	English	Oman	Statement	https://bit.ly/3PuVUG6
Is Diversity in the Tory Party Progress or Tokenism?	Islamic Human Rights Comission	22.07.2022	English	England	Video	https://bit.ly/3ArQ7na
Winter for the Syrian Refugees	UK Islamic Mission	27.07.2022	English	England	Aid	https://bit.ly/3SV00UP
CAIR Calls for Hate Crime Charges Against Man who Allegedly Tried to Hit Black Teens with Car	Council on America Islamic Relations (CAIR)	29.07.2022	English	USA	Statement	https://bit.ly/3QT6ezM
The US Supreme Court's decision to repeal the right to abortion and its constitutionality the US Supreme Court's decision to repeal the right to abortion and its constitutionality	Arab Center for Research and Policy Studies	5.07.2022	Arabic	Qatar	Opinion	https://bit.ly/3C8ne0d
Public Policy Course By the Excellence Center for Training and Consulting	Doha Institute	28.07.2022	English	Qatar	Training	https://bit.ly/3c0DI05
Put an end to algorithms of political deceit	IPRI Islamabad Policy Research Institute	30.07.2022	English	Pakistan	Statement	https://bit.ly/3K86oRC
Water Governance in Pakistan	Sustainable Development Policy Insttue	26.07.2022	English	Pakistan	Analysis	https://bit.ly/3waL7B3
Women's General Strike - Statement	Institute for Palestine Studies	6.07.2022	English	Lebanon	Statement	https://bit.ly/3SWlf5z
International Criminal Justice and National Sovereignty with Reference to the Arab Case	Center for Arab Unity Studies	30.07.2022	Arabic	Lebanon	Book	https://bit.ly/3A2gcle
15th National Selection Conference of the European Youth Parliament of Serbia	Regional Anti-Corruption Initiative	13-17.07.2022	English	Bosnia Herzegovina	Conference	https://bit.ly/3waeDqz
Sexual Harassment Law Should Address False Claims	International Islamic University Malaysia	28.07.2022	English	Malaysia	Opinion	https://bit.ly/3A0bNW9
The bill is the first step in the denormalization of smoking	International Islamic University Malaysia	28.07.2022	English	Malaysia	News	https://bit.ly/3QGmeVA
The Downing of Malaysian Airlines MH17: The Quest for Truth and Justice. Review of the Evidence	International Movement For A Just World	22.07.2022	English	Malaysia	Opinion	https://bit.ly/3waK6IY
United Nations Human Rights Protection Mechanisms and Unilateral Sanctions by States.	International Movement For A Just World	23.07.2022	English	Malaysia	News	https://bit.ly/3CcrGBX
Get Gotu: Holding a War Criminal Accountable	International Movement For A Just World	22.06.2022	English	Malaysia	Opinion	https://bit.ly/3PpyA3r
Struggle For Complete System Change To Continue In Sri Lanka, Protesters Vow	International Movement For A Just World	20.07.2022	English	Malaysia	Opinion	https://bit.ly/3AqdNse

INTELLECTUAL STREAMS IN THE MUSLIM WORLD

Presbyterian Church declares Israel's treatment of Palestinians constitute apartheid	International Movement For A Just World	14.07.2022	English	Malaysia	Opinion	https://bit.ly/3CgqCqf
OIC Adhoc Committee for Mobilizing Resources for Refugees and IDPs from the Sahel and Lake Chad Kicks Off Activities	Organization of Islamic Cooperation	28.07.2022	English	Saudi Arabia	News	https://bit.ly/3T0Ahaj
Narrowing educational inequality – Malaysia's perspective	Organization of Islamic Cooperation	24.07.2022	English	Saudi Arabia	News	https://bit.ly/3PxxZdX
International Summer School on Human Security is conducted at Issyk-Kul	OSCE Academy	25.07.2022	English	Kyrgyzstan	Training	https://bit.ly/3K1JFXg
Al-Haq Calls into Question the Conclusions of the US Examination of the Bullet that Killed Journalist Shireen Abu Aqleh	Al-Haq Defending Human Rights	13.07.2022	English	Palestine	Statement	https://bit.ly/3c80GSW
Joint Statement: Al-Haq, Al Mezan and PCHR, Strongly Condemn the Agreement Between the US and Israel to Combat the Investigation in the Situation in Palestine at the ICC	Al-Haq Defending Human Rights	23.07.2022	English	Palestine	Statement	https://bit.ly/3c1z0PC
India and Twitter Legal Imbroglia: Authoritarian State versus Platform Freedom	Institute of Strategic Studies Islamabad	28.07.2022	English	Pakistan	Policy Brief	https://bit.ly/3QGmHq0
The Role of PCIM in Helping Afghan Refugees Facing Extreme Winter in Pakistan	Muhammadiyah Movement	29.07.2022	Indonesian	Indonesia	News	https://bit.ly/3QuZ2Kf
When will Tel Aviv yield to mounting calls for an end to apartheid?	International Movement For A Just World	22.07.2022	English	Malaysia	Opinion	https://bit.ly/3bYEISq
Manual on Organised Crime, Money Laundering	Balkan Investigative Reporting Network	19.07.2022	English	Bosnia Herzegovina	Manuel	https://bit.ly/3SWRM7
Data Journalism	Balkan Investigative Reporting Network	14.07.2022	English	Bosnia Herzegovina	Training	https://bit.ly/3SZ5URy
East London Mosque commemorates 27th anniversary of the Srebrenica Genocide	East London Mosque	15.07.2022	English	England	Conference	https://bit.ly/3Qxtwer
Struggle For Complete System Change To Continue In Sri Lanka, Protesters Vow	International Movement For A Just World	20.07.2022	English	Malaysia	Opinion	https://bit.ly/3PwDxYe
Presbyterian Church declares Israel's treatment of Palestinians constitute apartheid	International Movement For A Just World	14.07.2022	English	Malaysia	Opinion	https://bit.ly/3Aqu2pa
OIC Adhoc Committee for Mobilizing Resources for Refugees and IDPs from the Sahel and Lake Chad Kicks Off Activities	Organization of Islamic Cooperation	28.07.2022	English	Saudi Arabia	News	https://bit.ly/3dH1uio
OIC General Secretariat and UNDP organize a Training Workshop on Election Observation	Organization of Islamic Cooperation	24.07.2022	English	Saudi Arabia	News	https://bit.ly/3dCX38b

INTELLECTUAL STREAMS IN THE MUSLIM WORLD

Narrowing educational inequality – Malaysia's perspective	Institute of Strategic and International Studies (ISIS) Malaysia	9.06.2022	English	Malaysia	Analysis	https://bit.ly/3dH1NK4
Zindali... Songs from Tunisian Prisons A conversation with Karim USAessalem and Mohamed Kamel Elhouki	Umam Documentation & Research	7.07.2022	Arabic	Lebanon	Interview	https://bit.ly/3QP1Gdr
Tattooing and Identity in Tunisian Prisons A conversation with Karim USAessalem and Mohamed Kamel Elhouki	Umam Documentation & Research	21.07.2022	Arabic	Lebanon	Interview	https://bit.ly/3CcEcuD
Memory of a Paper City An Installation by Alfred Tarazi	Umam Documentation & Research	10-20.07.2022	Arabic	Lebanon	Exhibition	https://bit.ly/3QSOaFV
50 Years since the Assassination of Ghassan Kanafani	Institute for Palestine Studies	4.07.2022	Arabic	Lebanon	Opinion	https://bit.ly/3T9wYOT
"Aknouh" violates the constitution and evades parliamentary accountability	Justice and Development Party	27.07.2022	Arabic	Morocco	News	https://bit.ly/3JYRQDM

INTERNATIONAL POLITICS

Title of Activity	Name of Institution	Date	Language	Country	Type	Link
At The Global Security Forum in Bucharest	Movement for Rights and Freedoms	7.07.2022	Bulgarian	Bulgaria	Forum	https://bit.ly/3Q0Jh0y
Physical Event in collaboration with AAOIFI, BIBF and Taif on Islamic Banking and Digital Revolution	Accounting and Auditing Organization for Islamic Financial Institutions	23.07.2022	English	Bahrain	Online Seminar	https://bit.ly/3QxiPsw
Prospects for cooperation between the Federation of the Universities of the Islamic World and the International Society for Sustainable Development	League of Islamic Universities	28.07.2022	Arabic	Egypt	Meeting	https://bit.ly/3JXYBFT
Science Diplomacy	League of Islamic Universities	19.07.2022	Arabic	Egypt	Forum	https://bit.ly/3PwZcj1
Why are Mosques heavily Targeted in Afghanistan	Al-Ahram Center for Political and Strategic Studies	4.07.2022	Arabic	Egypt	Analysis	https://bit.ly/3QxWXXc
Korean Unity.. Intractable after half a century of approving its principles	Al-Ahram Center for Political and Strategic Studies	23.07.2022	Arabic	Egypt	Analysis	https://bit.ly/3PxjKYq
Different dimensions of the crisis in Sudan	Al-Ahram Center for Political and Strategic Studies	3.07.2022	Arabic	Egypt	Analysis	https://bit.ly/3QUQwEh
Why is Henry Kissinger still influential today?	Al-Ahram Center for Political and Strategic Studies	7.07.2022	Arabic	Egypt	Analysis	https://bit.ly/3QRfmEK
Sudan's Challenges and Opportunities: A Renaissance Project for Sudan	Economic Research Forum	7.2022	English	Egypt	Report	https://bit.ly/3wbJClR
Should We Think Again About the Establishment of The Sovereign Fund in Iraq?	Al-Bayan Center for Planning and Studies	26.07.2022	English-Arabic	Iraq	Analysis	https://bit.ly/3weHU3d
Turkey's Approach and Important Goals toward Iraq	Al-Bayan Center for Planning and Studies	21.07.2022	English-Arabic	Iraq	Analysis	https://bit.ly/3Cdbpp0

INTELLECTUAL STREAMS IN THE MUSLIM WORLD

Salafist Extremism Leading to Violence in Iraq (Possible Government Policies)	Al-Bayan Center for Planning and Studies	19.07.2022	English-Arabic	Iraq	Analysis	https://bit.ly/3QMmcvi
Kurdistan Region Elections... Several Scenarios, Most Prominent of Which Are Postponement	Al-Bayan Center for Planning and Studies	18.07.2022	English-Arabic	Iraq	Analysis	https://bit.ly/3wcSgAB
National Indicator for Democratic Transition in Iraq 2020-2021	Governance Center for Public Policies	2.07.2022	Arabic	Iraq	News	https://bit.ly/3wcVV1v
The Kurdish-Shiite Dialogue in Najaf: For Peaceful Coexistence & Prosperous Iraq	The Middle East Research Institute (MERI)	6.07.2022	English	Iraq	Meeting	https://bit.ly/3SUctFd
Webinar on Human Rights dedicated to the 30th Anniversary of Diplomatic Relations between Spain and the Kyrgyz Republic	OSCE Academy	13.07.2022	English	Kyrgyzstan	Seminar	https://bit.ly/3PA8ASS
OSCE and OIC Responses to the Crisis in Xinjiang	OSCE Academy	07.2022	English	Kyrgyzstan	Policy Brief	https://bit.ly/3dBIRfl
Key Challenges for Effective European Union Action towards Central Asia	OSCE Academy	07.2022	English	Kyrgyzstan	Policy Brief	https://bit.ly/3dq6JCH
Afganistan'daki Güncel Gelişmeler ve Olası Bölgesel Etkileri	Eurasian Research Institute	1.07.2022	Turkish	Kazakhstan	Seminar	https://bit.ly/3dwwJIB
A Strong Civil Society is the Most Important Factor in Building A New Kazakhstan	Institute of World Economics and Politics	29.07.2022	Russian	Kazakhstan	Opinion	https://bit.ly/3QvYKZC
How Domestic Political Changes in Kazakhstan Affect The International Image of the Country	Institute of World Economics and Politics	29.07.2022	Russian	Kazakhstan	Opinion	https://bit.ly/3QyaJjp
A New Page in Regional Cooperation	Institute of World Economics and Politics	22.07.2022	Russian	Kazakhstan	Opinion	https://bit.ly/3PATkK5
How is Central Asia's Mutual Trade with Ukraine and Russia Changed?	Institute of World Economics and Politics	12.07.2022	Russian	Kazakhstan	Interview	https://bit.ly/3PtlmCv
The Eastern Mediterranean-Red Sea Region: Stability Pillars and Threats	Emirates Policy Center	5.07.2022	English	UAE	Analysis	https://bit.ly/3JXZcHD
Factors Shaping the Growing Iran-Central Asia Partnerships	Emirates Policy Center	26.07.2022	English	UAE	Analysis	https://bit.ly/3QxjCtu
Jordan on the Frontlines of Iranian Expansion	Emirates Policy Center	27.07.2022	English	UAE	Analysis	https://bit.ly/3T7OCSC
Biden's Asia Strategy to Contain China	Emirates Policy Center	1.07.2022	English	UAE	Analysis	https://bit.ly/3A68BlN
Understanding the West Asia Quad: A Step Forward for Regional Multilateralism	Emirates Policy Center	6.07.2022	English	UAE	Analysis	https://bit.ly/3A0qzMB
Beneath the 20-Year Iran-Venezuela Agreement	Emirates Policy Center	14.07.2022	English	UAE	Analysis	https://bit.ly/3c1vKE1
Politics despite the war: Yemeni political elites in Cairo	The Sana'a Center for Strategic Studies	19.07.2022	English	Yemen	Analysis	https://bit.ly/3QpitUJ

INTELLECTUAL STREAMS IN THE MUSLIM WORLD

Entrenched Power: The Houthi System of Governance	The Sana'a Center for Strategic Studies	11.07.2022	English	Yemen	Analysis	https://bit.ly/3SZjJPW
Yemen's Presidential Leadership Council (PLC) President Faces Aden Protests After Regional Tour	The Sana'a Center for Strategic Studies	11.07.2022	English	Yemen	Analysis	https://bit.ly/3QuVCad
Sri Lanka's Current Pitfalls: What should Bangladesh learn from it?	Bangladesh Institute of Peace and Security Studies	21.07.2022	English	Bangladesh	Opinion	https://bit.ly/3AqIOvY
BEI Weekly News Highlights: Brief Highlights on Current Issues of South Asia	Bangladesh Enterprise Institute	6.07.2022	English	Bangladesh	Statement	https://bit.ly/3Ce80aq
Donors' Dilemma: How to provide aid to a country whose government you do not recognise	Afghanistan Analysts Network	5.07.2022	English	Afghanistan	Article	https://bit.ly/3C7iubE
Why Now? — The Afghanistan-Ukraine Nexus	Afghan Institute for Strategic Studies (AISS)	6.07.2022	English	Afghanistan	Analysis	https://bit.ly/3dD2tA3
"United Nations' Priority in Libya Remains to Facilitate a Return to the Electoral Process" Says Asg Pobebe	United Nations Support Mission in Libya	25.07.2022	English	Libya	News	https://bit.ly/3wasw83
The greatest geopolitical catastrophe of the 20th century	Policy Center for the New South	22.07.2022	English	Morocco	Opinion	https://bit.ly/3QBpcll
The Threat of a Nuclear War	Policy Center for the New South	12.07.2022	English	Morocco	Opinion	https://bit.ly/3pqZM7q
Future of feminist collective action in the digital age in Morocco	Policy Center for the New South	26.07.2022	French	Morocco	Policy Brief	https://bit.ly/3K8879p
West's Hesitation to Reform Bosnia Leaves Country on Brink	Balkan Insight	28.07.2022	English	Serbia	Opinion	https://bit.ly/3AqJyKk
Albanian Ex-President Meta's Comeback Greeted with Scepticism	Balkan Insight	27.07.2022	English	Serbia	Analysis	https://bit.ly/3PvY7HW
Brussels' Emergency Plan to Reduce Gas Use to Test EU Solidarity Again	Balkan Insight	21.07.2022	English	Serbia	Analysis	https://bit.ly/3CaXYGW
Pakistan on the brink of civil war	Institute of Contemporary Islamic Thought	22.07.2022	English	England	Analysis	https://bit.ly/3At7kN1
Imran Khan's PTI stuns opponents by sweeping Punjab by-elections	Institute of Contemporary Islamic Thought	18.07.2022	English	England	Analysis	https://bit.ly/3CkYv9g
UNRWA Reaffirms Its Commitment To Strict Adherence To UN Values In Educating Palestine Refugee Children	United Nations Relief and Works Agency for Palestine Refugees in the Near East	8.07.2022	English	Jordan	Statement	https://bit.ly/3wcejrf
Iraq must compromise between majoritarianism and consensus government formation	Aljezeera Center for Studies	3.07.2022	English	Qatar	Analysis	https://bit.ly/3T0GanQ
The American-Israeli-Indian-Emirati Quartet: The Alliance's Background and Objectives	Arab Center for Research and Policy Studies	19.07.2022	Arabic	Qatar	Analysis	https://bit.ly/3ppz3YP
Biden's Middle East Visit: The limits of success and failure to reverse Washington's waning influence	Arab Center for Research and Policy Studies	21.07.2022	Arabic	Qatar	Analysis	https://bit.ly/3ppz8vB

INTELLECTUAL STREAMS IN THE MUSLIM WORLD

The Sudanese revolution and prospects for democratic transition	Arab Center for Research and Policy Studies	7.07.2022	Arabic	Qatar	Opinion	https://bit.ly/3K9XbrR
The State of Global Democracy in 2021: Building resilience in a time of pandemic	Arab Center for Research and Policy Studies	24.07.2022	Arabic	Qatar	Analysis	https://bit.ly/3Cclw9E
Participation of Serbs in Census is Influenced by Different Factors	NGO AKTIV	1.08.2022	English	Kosovo	Presentation	https://bit.ly/3c675hF
Transparency in Local Government: Debate Held in Gračanica	NGO AKTIV	15.07.2022	English	Kosovo	Panel	https://bit.ly/3QBJvZ6
The Road Map for Fighting Corruption and Increasing Transparency was Presented in Pristina	NGO AKTIV	29.07.2022	English	Kosovo	Round Table Meeting	https://bit.ly/3Pyeap1
Issue Brief on "Contextualising China's Missile Defence Developments"	Institute of Strategic Studies Islamabad	27.07.2022	English	Pakistan	Policy Brief	https://bit.ly/3pt9lTe
Wang Yi says South China Sea not a 'fighting arena' for great power games	Center for Research & Security Studies	25.07.2022	English	Pakistan	Analysis	https://bit.ly/3K2UrMQ
Shanghai Cooperation Organization (SCO): Are new alliances a threat to the existing world order?	Center for Research & Security Studies	26.07.2022	English	Pakistan	Analysis	https://bit.ly/3T1hV9p
Russia-Ukraine Conflict: A Global Crisis	Institute of Regional Studies Islamabad	15.07.2022	English	Pakistan	Report	https://bit.ly/3Aw9Zp6
The Jerusalem U.S.-Israel Strategic Partnership Joint Declaration	Institute for Palestine Studies	15.07.2022	English	Lebanon	News	https://bit.ly/3A88lZw
Relations in the Ideospace: Middle Eastern Students in the Eastern Bloc (1950's to 1991)	Orient-Institut Beirut	5-9.07.2022	English	Lebanon	Workshop	https://bit.ly/3pops4u
An Illusory Republic: Velayat-e faqih and a Theocratic Form of Authoritarianism	Balkan Studies Center	7.07.2022	English	Bosnia Herzegovina	Opinion	https://bit.ly/3QQJwbh
Shtetiweb Proposal for the Administrative and Territorial Reform: Contribution to the parliamentary proceedings	Cooperation and Development Institute	7.07.2022	English	Albania	News	https://bit.ly/3prY45B
This Muhammadiyah Campus Strengthens International Collaboration in Europe	Muhammadiyah Movement	1.07.2022	Indonesian	Indonesia	News	https://bit.ly/3wccXMW
Amirul Hajj Gets Recommendations for Emergency Response After Fire at Hotel Mecca	Muhammadiyah Movement	5.07.2022	Indonesian	Indonesia	News	https://bit.ly/3QzyQhp
Taliban's Grand Assembly a disappointment	International Institute of Advanced Islamic	7.07.2022	English	Malaysia	Opinion	https://bit.ly/3c3L171
Ukraine and the West's Quest for a Perfect Solution	International Movement For A Just World	26.07.2022	English	Malaysia	Opinion	https://bit.ly/3SztHkj
Popular Opposition To Wickremesinghe's Election Could Spill Over Into Violence In Sri Lanka	International Movement For A Just World	22.07.2022	English	Malaysia	Opinion	https://bit.ly/3A6R9DD

INTELLECTUAL STREAMS IN THE MUSLIM WORLD

Claims of Sri Lanka 'debt trap' dismissed	International Movement For A Just World	22.07.2022	English	Malaysia	Opinion	https://bit.ly/3A8F9S2
Plotting War on Iran	International Movement For A Just World	20.07.2022	English	Malaysia	Opinion	https://bit.ly/3Psw9gh
Ukraine Update: West Can Not Sustain Prolonged Conflict In Ukraine, Says Pentagon Supplier	International Movement For A Just World	20.07.2022	English	Malaysia	Opinion	https://bit.ly/3psQw2E
World Population Projected To Reach 9.8 Billion In 2050, And 11.2 Billion In 2100, Says UN	International Movement For A Just World	16.07.2022	English	Malaysia	Opinion	https://bit.ly/3SX0BSS
15 Years of Failed Experiments: Myths and Facts about the Israeli Siege on Gaza	International Movement For A Just World	13.07.2022	English	Malaysia	Opinion	https://bit.ly/3ppGCi3
Exile on Main Street: The Sound of the Unipolar World Fading Away	International Movement For A Just World	9.07.2022	English	Malaysia	Opinion	https://bit.ly/3ppGCi3
Needed: A Global Movement for Nuclear Disarmament	International Movement For A Just World	9.07.2022	English	Malaysia	Opinion	https://bit.ly/3dErniK
OIC Secretary-General Discusses with the Deputy Foreign Minister of Uzbekistan Prospects of Cooperation between the OIC and Uzbekistan	Organization of Islamic Cooperation	26.07.2022	English	Saudi Arabia	News	https://bit.ly/3c3L8je
Constructive engagement is key to overcoming the many challenges facing Afghanistan	Organization of Islamic Cooperation	26.07.2022	English	Saudi Arabia	News	https://bit.ly/3KadchC
OIC Secretary-General Meets Kazakhstan's President	Organization of Islamic Cooperation	24.07.2022	English	Saudi Arabia	News	https://bit.ly/3QwjZjv
OIC Welcomes the ICJ's Dismissal of Myanmar's Objections	Organization of Islamic Cooperation	23.07.2022	English	Saudi Arabia	News	https://bit.ly/3CjlbWF
OIC and UN are set to review the multifaceted partnership towards addressing contemporary issues and challenges	Organization of Islamic Cooperation	18.07.2022	English	Saudi Arabia	News	https://bit.ly/3A6Rqq9
OIC General Secretariat Condemns Terrorist Attacks in Togo	Organization of Islamic Cooperation	17.07.2022	English	Saudi Arabia	News	https://bit.ly/3pta0Ec
OIC Secretary-General Welcomes the Lifting of ECOWAS Sanctions against the Republic of Mali	Organization of Islamic Cooperation	7.07.2022	English	Saudi Arabia	News	https://bit.ly/3pL7jhz
Hissein Brahim Taha Meets the Algerian Minister of Foreign Affairs and National Community Abroad and Discusses with him Issues of Common Interest	Organization of Islamic Cooperation	6.07.2022	English	Saudi Arabia	News	https://bit.ly/3Qwhp1x
Maduro's visit to Iran and Turkey... Economic interests and hidden ideological cooperation	RASANAH International Institute for Iranian Studies	4.07.2022	Arabic	Saudi Arabia	Opinion	https://bit.ly/3SYXD03
Iran and "BRICS"...Strategy of Strengthening Alliances	RASANAH International Institute for Iranian Studies	17.07.2022	Arabic	Saudi Arabia	Opinion	https://bit.ly/3Q0yALp

INTELLECTUAL STREAMS IN THE MUSLIM WORLD

Roadmap for Saudi-Iranian Dialogue	RASANAH International Institute for Iranian Studies	12.07.2022	Arabic	Saudi Arabia	Opinion	https://bit.ly/3dDMqSx
Statement Attributable to The Spokesperson for The Secretary-General - On Libya	United Nations Support Mission in Libya	2.07.2022	English	Libya	News	https://bit.ly/3QxWxqF
International Criminal Justice and National Sovereignty with Reference to the Arab Case	Center for Arab Unity Studies	30.07.2022	Arabic	Lebanon	Book	https://bit.ly/3c4WLG1

SOCIAL WELFARE

Title of Activity	Name of Institution	Date	Language	Country	Type	Link
Addressing the Crushing Weight of Yemen's Public Debt	The Sana'a Center for Strategic Studies	20.07.2022	English	Yemen	Article	https://bit.ly/3A4mPK6
Every day that goes by is another day that we take a risk that this vessel will break up	The Sana'a Center for Strategic Studies	11.07.2022	English	Yemen	Seminar	https://bit.ly/3ds2dDJ
Rial Depreciates Amid Delays in Pledged Saudi, Emirati Support	The Sana'a Center for Strategic Studies	11.07.2022	English	Yemen	Analysis	https://bit.ly/3QKJ5Q0
Getting a grip on the Bangladesh development narrative – Mustafizur Rahman	Center for Policy Dialogue	14.07.2022	English	Bangladesh	Opinion	https://bit.ly/3ds2dDJ
How effective will the Bangladesh Bank's new monetary policy be?	Center for Policy Dialogue	4.07.2022	English	Bangladesh	Opinion	https://bit.ly/3K5sV16
Assessing COVID-19 Impact on SDG Delivery in Bangladesh	Citizen's Platform for SDGs, Bangladesh	18.07.2022	English	Bangladesh	Article	https://bit.ly/3c4Yko4
De-risking Private Power in Bangladesh: How Financing Design Can Stop Collusive Contracting	BRAC Institute of Governance and Development	19.07.2022	English	Bangladesh	Article	https://bit.ly/3Kaflda
Fariba Andishmand – A Symbol of Courage & bravery Entrepreneurs for Prosperity in Afghanistan	Afghanistan Economic and Legal Studies Organization (AELSO)	21.07.2022	English	Afghanistan	Podcast	https://bit.ly/3AvwZ80
Food Export Bans Will Make the Food Crisis Worse	Policy Center for the New South	18.07.2022	English	Morocco	Opinion	https://bit.ly/3CekbE4
Tightening Financial Conditions Have Impacted Asset Values	Policy Center for the New South	6.07.2022	English	Morocco	Opinion	https://bit.ly/3PxnRE5
Outcome of the WTO 12th Ministerial Conference. What's in it for Africa and Morocco?	Policy Center for the New South	27.07.2022	English	Morocco	Policy Paper	https://bit.ly/3Q0I36s
The Sovereignty of Developing Countries: The Challenge of Foreign Aid	Policy Center for the New South	25.07.2022	English	Morocco	Policy Paper	https://bit.ly/3dFZ5UP
Implications of Food Systems for Food Security: The case of the Republic of Mozambique	Policy Center for the New South	20.07.2022	English	Morocco	Policy Paper	https://bit.ly/3SW9QT1

INTELLECTUAL STREAMS IN THE MUSLIM WORLD

Price Hikes Dent Tourist Industry in Western Balkans	Balkan Insight	28.07.2022	English	Serbia	Analysis	https://bit.ly/3dEumHY
Dangers of Air Pollution	University of Nizwa	27.07.2022	Arabic	Oman	Project	https://bit.ly/3ptd03q
Assessing the Job Creation Potential of the Social Economy in the MENA Region	The West Asia-North Africa Institute	4.07.2022	English	Jordan	Analysis	https://bit.ly/3CcYnZy
Natural Resource Governance in Light of the 2030 Agenda: The Case of Competition for Groundwater in Azraq, Jordan	The West Asia-North Africa Institute	17.07.2022	English	Jordan	Article	https://bit.ly/3CmSR6y
Pathways to food insecurity in the context of conflict: the case of the occupied Palestinian territory	Institute of Community And Public Health	6.07.2022	English	Palestine	Article	https://bit.ly/3PxF6VC
Youth Empowerment, Holistic Education, and Islamic Weekend Schools	International Institute of Islamic Thought (IIIT)	25.07.2022	English	USA	Analysis	https://bit.ly/3A2kBLb
Qatar Environment and Energy Research Institute Achieves ISO Accreditation for Calibration and Testing Laboratories	Hamad Bin Khalifa University	26.07.2022	English	Qatar	Opinion	https://bit.ly/3SZxP3N
Misinformation is eroding the public's confidence in democracy	Brookings Doha Centre	26.07.2022	English	Qatar	Opinion	https://brook.gs/3A4AINM
Budget 2022-23: Revenue and Health Implications of Cigarette Tax Policy Options in Pakistan	Social Policy and Development Centre	17.07.2022	English	Pakistan	Policy Brief	https://bit.ly/3Q0BPm3
75 Years of Pakistan: The Constitution, Public Representation and Governance Model	Institute of Policy Studies (IPS)	15.07.2022	English	Pakistan	Analysis	https://bit.ly/3QMDR5W
Addressing Food Insecurity in Crisis-Stricken Lebanon	The Lebanese Center for Policy Studies	5.07.2022	English	Lebanon	Policy Paper	https://bit.ly/3w8P7BS
Struggling on the Margins: Necessity-Driven Entrepreneurs in Rural Areas	The Lebanese Center for Policy Studies	13.07.2022	English	Lebanon	Opinion	https://bit.ly/3c644hh
A Generation Lebanon Cannot Afford to Lose: Youth Concerns and Priorities in a Time of Crisis	The Lebanese Center for Policy Studies	7.07.2022	Arabic	Lebanon	Analysis	https://bit.ly/3Cfzsof
Peripheral Vision 2022	Umam Documentation & Research	30.07.2022	English	Lebanon	Exhibition	https://bit.ly/3Av4dnZ
Coexistence Theology Various Methods and Theoretical Approches	Orient-Institut Beirut	26-27.07.2022	English	Lebanon	Workshop	https://bit.ly/3K2RTyk
Vienna: UNODC, RAI and SEE Region Discussing Regional Policy in Asset Recovery	Regional Anti-Corruption Initiative	7-8.07.2022	English	Bosnia Herzegovina	News	https://bit.ly/3A6XCOW
Study Environmental Issues	Muhammadiyah Movement	4.07.2022	Indonesian	Indonesia	Conference	https://bit.ly/3PM2TI7
Full of Togetherness, PCIM Malaysia Distributes 1,228 Packages of Sacrificial Meat	Muhammadiyah Movement	11.07.2022	Indonesian	Indonesia	News	https://bit.ly/3A7KNE4

INTELLECTUAL STREAMS IN THE MUSLIM WORLD

LDII West Kalimantan Organizes Clean-Up Action, Realizes Child-Friendly Terminals	Indonesian Islamic Da'wah Institute (LDII)	3.07.2022	Indonesian	Indonesia	News	https://bit.ly/3pylNRr
Attending Bhayangkara Anniversary, Head of LDII Bojonegoro Praises Police Performance	Indonesian Islamic Da'wah Institute (LDII)	8.07.2022	Indonesian	Indonesia	News	https://bit.ly/3PxLwnJ
Palm Oil Prices Drop	Indonesian Islamic Da'wah Institute (LDII)	11.07.2022	Indonesian	Indonesia	News	https://bit.ly/3QwoTBj
MUI Chair Hopes the Birth of an Exemplary Generation	Indonesian Islamic Da'wah Institute (LDII)	11.07.2022	Indonesian	Indonesia	News	https://bit.ly/3dzMSkG
DPR Commission IV Says Don't Be Afraid to Be a Farmer	Indonesian Islamic Da'wah Institute (LDII)	15.07.2022	Indonesian	Indonesia	News	https://bit.ly/3KagAck
LDII Continues to Contribute to Realizing a Prosperous Society	Indonesian Islamic Da'wah Institute (LDII)	21.07.2022	Indonesian	Indonesia	News	https://bit.ly/3SWA5c9
Tips for Managing a Successful Joint Business with a Billion Turnover	Indonesian Islamic Da'wah Institute (LDII)	24.07.2022	Indonesian	Indonesia	News	https://bit.ly/3AtnbLt
LDII citizens are able to play a role in the welfare of the nation	Indonesian Islamic Da'wah Institute (LDII)	25.07.2022	Indonesian	Indonesia	News	https://bit.ly/3w8PIJe
LDII Encourages Diversification of Staple Foods to Strengthen Food Security	Indonesian Islamic Da'wah Institute (LDII)	28.07.2022	Indonesian	Indonesia	News	https://bit.ly/3K0N60q
KLHK: ProKlim Increases Resilience of Community to the Impact of Climate Change	Indonesian Islamic Da'wah Institute (LDII)	31.07.2022	Indonesian	Indonesia	News	https://bit.ly/3A53LeL
The Impact of Drug and Illicit Economy in Myanmar: Views from the Youth	Center for Strategic and International Relations (CSIS)	29.07.2022	English	Indonesia	Analysis	https://bit.ly/3psUzfm
The Effective Pre-Employment Card Program carries out a dual mission: Improving skills and protecting the community	Center for Strategic and International Relations (CSIS)	29.07.2022	Indonesian	Indonesia	Analysis	https://bit.ly/3Au2Upa
The cases of Omicron BA.4 and BA.5 variants are increasing: why do COVID cases keep going up and down?	The Conversation	20.07.2022	Indonesian	Indonesia	News	https://bit.ly/3wdiRh2
Talking Data: the majority of teenage boys and girls in Indonesia do not use contraception	The Conversation	6.07.2022	Indonesian	Indonesia	News	https://bit.ly/3AunXl6
International Launch of the 2022 Islamic Well-Being Index for Muslim Countries: Republic of Maldives as Leader and Approach Taken	International Institute of Advanced Islamic	15.07.2022	English	Malaysia	Lansman	https://bit.ly/3PvmANB
International Quality Range Assessment (IQRA): The Holistic and Integrated Assessment for Insan Rabbani	International Institute of Advanced Islamic	16.07.2022	English	Malaysia	Conference	https://bit.ly/3PtDuMF
The 2022 Islamic Well-Being Index and Muslim Countries: A Comment	International Institute of Advanced Islamic	27.07.2022	English	Malaysia	Opinion	https://bit.ly/3pptWlB
Bank Susu parallels the efforts to create a Malaysian Family	International Islamic University Malaysia	27.07.2022	Malaysian	Malaysia	News	https://bit.ly/3QPqzps

INTELLECTUAL STREAMS IN THE MUSLIM WORLD

Queen graces launch of Bonda Halimatussaadia Milk Center in Kuantan	International Islamic University Malaysia	29.07.2022	English	Malaysia	News	https://bit.ly/3c00raS
No Starvation for Oil	International Movement For A Just World	20.07.2022	English	Malaysia	Opinion	https://bit.ly/3PC7LsK
How Cuba Is Eradicating Child Mortality and Banishing the Diseases of the Poor	International Movement For A Just World	13.07.2022	English	Malaysia	Opinion	https://bit.ly/3T2L3gy
Drug use in Algerian university circles: field study in ten universities in the Algerian territory	Centre for Research in Social and Cultural Anthropology (CRASC)	14.07.2022	English	Algeria	Araştırma	https://www.bayancenter.org/en/2022/06/3357/
Money Policy in Algeria: Past, Present and Prospects	Research Centre in Applied Economics for Development	3.07.2022	English	Algeria	Conference	https://bit.ly/3T9P6HU
Lancement du projet « Étude des caractéristiques des opérateurs économiques de la filière de la pêche et de l'aquaculture marine et continentale »	Research Centre in Applied Economics for Development	7.07.2022	English	Algeria	Lansman	https://www.bayancenter.org/en/2022/06/3363/
The emergence of new figures of influence in social networks in Algeria	Research Centre in Applied Economics for Development	8.07.2022	English	Algeria	Project	https://bit.ly/3QzUHVY
OIC General Secretariat-SESRI: Workshop on National Institutions Concerned with Social Development's (NISDs) Capacity Building	Organization of Islamic Cooperation	28.07.2022	English	Saudi Arabia	News	https://bit.ly/3PB4RV4
OIC and IOM Discuss Ways and Means to Enhance Joint Cooperation	Organization of Islamic Cooperation	21.07.2022	English	Saudi Arabia	News	https://bit.ly/3c6QbIL
GRC Annual Strategic Review	Gulf Research Center	7.07.2022	English	Saudi Arabia	Report	https://bit.ly/3Ce9yqV
State TV's propaganda do not deceive the Iranian people	RASANAH International Institute for Iranian Studies	5.07.2022	Arabic	Saudi Arabia	Opinion	https://bit.ly/3dDKNEu
WHO:Situation Report Iraq	United Nations Iraq	30.07.2022	English	Iraq	Report	https://bit.ly/3dsRpVU
VI Model OSCE takes place in Kyrgyzstan	OSCE Academy	23.07.2022	English	Kyrgyzstan	Training	https://bit.ly/3SWBRtP
Training on Climate Change and Security in Central Asia	OSCE Academy	12.07.2022	English	Kyrgyzstan	Training	https://bit.ly/3QUQImX
New Reality in Information and Communication Technology: Trends and Prospects	Kazakhstan Institute For Strategic Studies Under the President of The President of The Republic of Kazakhstan	7.07.2022	English	Kazakhstan	Round Table Meeting	https://bit.ly/3dEJ5SZ
Government should have invested heavily in renewable energy sources	Center for Policy Dialogue	8.07.2022	English	Bangladesh	Opinion	https://bit.ly/3K3UQP1
RAI in Partnership with EYP Serbia Educates Youth About the Importance and Role of Whistleblowers	Regional Anti-Corruption Initiative	13-17.07.2022	English	Bosnia Herzegovina	News	https://bit.ly/3K3UQP1
FRI Mirëpriti FEMYSO	Forumi Rinor Islam - Islamic Youth Forum	1.07.2022	Albanian	North Macedonia	Meeting	https://bit.ly/3CfbA3W
Legis Distributed Meat to 300 Families during the Festive Days of Eid	LEGIS	12.07.2022	English	North Macedonia	Relief	https://bit.ly/3dzPgYG

INTELLECTUAL STREAMS IN THE MUSLIM WORLD

Opened Renovated Mosque in Čitluk	The Islamic Community in Serbia	30.07.2022	Bosnian	Serbia	Ceremony	https://bit.ly/3QBW86C
Mufti Dudić gave a sermon in the Arab Mosque	The Islamic Community in Serbia	29.07.2022	Bosnian	Serbia	Sermon	https://bit.ly/3A4CSrg
Thinking of a Moral Economy with Ibn Khaldun	Leibniz Zentrum Moderner Orient	12.07.2022	English	Germany	Seminar	https://bit.ly/3zXURPS
Manufacturing Stability: Class and Property Contestations in an Egyptian Steel Town	Leibniz Zentrum Moderner Orient	14.07.2022	English	Germany	Seminar	https://bit.ly/3wCUwrP
Financial Accounting Standards (Morocco)	Accounting and Auditing Organization for Islamic Financial Institutions	25.07.2022	English	Bahrain	Seminar	https://bit.ly/3PwVzcl
The impact of the Corona pandemic on the decision to travel for the summer of 2022 AD	Accounting and Auditing Organization for Islamic Financial Institutions	25.07.2022	Arabic	Bahrain	Report	https://bit.ly/3zZVRTM
Discussing prospects for cooperation between ISESCO, the Federation of the Universities of the Islamic World and the Space Foundation of America in the field of space sciences	League of Islamic Universities	24.07.2022	Arabic	Egypt	Meeting	https://bit.ly/3T1ongD
Economic reform and investment prospects in Egypt	Al-Ahram Center for Political and Strategic Studies	1.07.2022	Arabic	Egypt	Policy Brief	https://bit.ly/3Cer7Rz
Measuring the Impact of COVID-19 in the MENA Region: Labor Market, Firms and Households	Economic Research Forum	6.07.2022	English	Egypt	Online Seminar	https://bit.ly/3QzmgYU
Extending Social Protections to Tunisia's Informal Workers	Economic Research Forum	07.2022	English	Egypt	Policy Brief	https://bit.ly/3dyAiCd
Cash Transfers During the Transition to Adulthood in Jordan: Associations with Household Food Insecurity and the Subjective Wellbeing of Youth	Economic Research Forum	07.2022	English	Egypt	Policy Brief	https://bit.ly/3A8eyE0
Promoting Family-friendly Jobs and Labor Market Policies in Egypt in the Context of COVID-19 and Beyond	Economic Research Forum	07.2022	English	Egypt	Policy Brief	https://bit.ly/3AtpyxR
Social Protection for Syrian Refugees in Jordan: Do Transfers Reach the Multi-dimensionally Poor?	Economic Research Forum	07.2022	English	Egypt	Policy Brief	https://bit.ly/3Axkp8h
The Pedagogical and Educational Reality in Iraq... Challenges and Confrontation Options	Al-Bayan Center for Planning and Studies	25.07.2022	English-Arabic	Iraq	Analysis	https://bit.ly/3c0P09w
Sustainable Local Development as A Path to National Dialogue	Al-Bayan Center for Planning and Studies	20.07.2022	English-Arabic	Iraq	Analysis	https://bit.ly/3SSiWk1
Cloud Seeding – A Review	Al-Bayan Center for Planning and Studies	4.07.2022	English-Arabic	Iraq	Article	https://bit.ly/3wgHERh

INTELLECTUAL STREAMS IN THE MUSLIM WORLD

This festival contributed to highlighting the role of women in the Ba'aj district!	Al-Tahreer Association for Development	12.07.2022	Arabic	Iraq	Festival	https://bit.ly/3ArEFY0
Governance Center Holds a Workshop in Erbil on Integrating Youth into Public Policies in Iraq	Governance Center for Public Policies	11.07.2022	English	Iraq	Workshop	https://bit.ly/3K6FZ6K
Public Lecture on Impact of Job-Education Mismatch on Earnings in Kyrgyzstan	OSCE Academy	27.07.2022	English	Kyrgyzstan	Conference	https://bit.ly/3wc06sy
Organizavon Svečani Prijem Povodom Kurban Bajrama	Islamic Community of Montenegro	9.07.2022	Bosnian	Montenegro	Ceremony	https://bit.ly/3w98HxJ
IOM First Line of Defence (FLOD)	International Organization for Migration Kazakhstan	18.07.2022	English	Kazakhstan	Project	https://bit.ly/3wcjZBk
The fourth question	Tabah Foundation	28.07.2022	Arabic	UAE	Interview	https://bit.ly/3dFSZ75
The bill is the first step in the denormalization of smoking	International Islamic University Malaysia	28.07.2022	English	Malaysia	News	https://bit.ly/3TOQVGO

CULTURAL ACTIVITY

Title of Activity	Name of Institution	Date	Language	Country	Type	Link
Young Leaders for Promoting Democracy in Bangladesh Project	Bangladesh Enterprise Institute	6.07.2022	English	Bangladesh	Workshop	https://bit.ly/3QVWhgx
A farewell from Africa: Shinzo Abe SAYONARA	Policy Center for the New South	20.07.2022	English	Morocco	Opinion	https://bit.ly/3Ta530K
Where grass once grew – the last nomads of Figuig	Heinrich Böll Stiftung / Rabat	8.07.2022	English	Morocco	Opinion	https://bit.ly/3QA96S2
Call to Rebuild Njegos Chapel Divides Montenegro	Balkan Insight	28.07.2022	English	Serbia	Statement	https://bit.ly/3ppVdKv
Dr. Azeezat Johnson – In memoriam	Islamic Human Rights Commission	28.07.2022	English	England	Opinion	https://bit.ly/3A8ZJlg
Inaugural first ever Muslim Home Education Online Conference	Shropshire Islamic Foundation	19.07.2022	English	England	Conference	https://bit.ly/3A2A4L7
Book review in answer to the question: What is populism?	Arab Center for Research and Policy Studies	19.07.2022	Arabic	Qatar	Book Review	https://bit.ly/3c4NT3U
Women's General Strike - Statement	Doha Institute	28.07.2022	English	Qatar	Journal	https://bit.ly/3dsh3tV
Avicennism(s) in Context: The Formation of Post-Classical Philosophy in Islam	Orient-Institut Beirut	22-23.07.2022	English	Lebanon	Workshop	https://bit.ly/3wd6sK9
PCIM Saudi Arabia holds Muhammadiyah Hajj Grand Meeting in Mecca	Muhammadiyah Movement	6.07.2022	Indonesian	Indonesia	News	https://bit.ly/3dFjKs4
UAD Tarjih Muhammadiyah Center to Cooperate with PCIM Egypt	Muhammadiyah Movement	12.07.2022	Indonesian	Indonesia	News	https://bit.ly/3dD2Qur

INTELLECTUAL STREAMS IN THE MUSLIM WORLD

Expanding International Network, UMM-University of Adelaide is Ready to Realize Cooperation	Muhammadiyah Movement	28.07.2022	Indonesian	Indonesia	News	https://bit.ly/3zY1amG
Modern Philanthropy Contained in LazisMu's Vision and Mission	Muhammadiyah Movement	28.07.2022	Indonesian	Indonesia	News	https://bit.ly/3weMwq3
DPP LDII: Eid al-Adha Builds Nation and Individual Piety	Indonesian Islamic Da'wah Institute (LDII)	12.07.2022	Indonesian	Indonesia	News	https://bit.ly/3QTpQ6v
Socialization Message on Deradicalization of Central Java Police-LDII Cooperation: Beware of Fights Between Religious Organizations	Indonesian Islamic Da'wah Institute (LDII)	31.07.2022	Indonesian	Indonesia	News	https://bit.ly/3PoZHeU
Islamic Youth Discourse Series 2022/1443H	Muslim Youth Movement Malaysia (ABIM)	23-24.07.2022	Malaysian	Malaysia	Seminar	https://bit.ly/3CcgjDD
First national colloquium of traditional Algerian outfits - Forms of resistance between memory and presence	Centre for Research in Social and Cultural Anthropology (CRASC)	31.07.2022	English	Algeria	Meeting	https://bit.ly/3JZbiA4
Conference: The historical reference of Algeria The historical reference of independent Algeria	Centre for Research in Social and Cultural Anthropology (CRASC)	6.07.2022	English	Algeria	Conference	https://bit.ly/3CkXVbA
OIC Secretary-General Congratulates the Saudi Leadership and People for a Successful 1443 Hajj Season	Organization of Islamic Cooperation	10.07.2022	English	Saudi Arabia	News	https://bit.ly/3QymBSi
OIC Secretary-General Participates in the official Celebrations of the 60th Anniversary of Algeria's Independence	Organization of Islamic Cooperation	6.07.2022	English	Saudi Arabia	News	https://bit.ly/3ApNOB9
Journal of Asia- Europe No: 74	Eurasian Research Institute	07.2022	Turkish-Russian-English	Kazakhstan	Journal	https://bit.ly/3AsQDRV
The Impacts Social Media on Students' Academic Performance: A Case Study of Mareft High School	Afghanistan Economic and Legal Studies Organization (AELSO)	20.07.2022	English	Afghanistan	Article	https://bit.ly/3PqDxJ3
Journal of Palestine Studies, Issue 202	Institute for Palestine Studies	27.07.2022	English	Lebanon	Journal	https://bit.ly/3A6ctZV
Majallat al-Dirasat al-Filastiniyya, Summer 2022	Institute for Palestine Studies	1.07.2022	Arabic	Lebanon	Journal	https://bit.ly/3dBNeR8
Oirats: Between Empires	Australian National University Centre for Arab and Islamic Studies (CAIS)	27.07.2022	English	Australia	Conference	https://bit.ly/3SVJj8u
Youth Visit to Çanakkale	Forumi Rinor Islam - Islamic Youth Forum	5.07.2022	Albanian	North Macedonia	Visit	https://bit.ly/3zVV5ac
Mufti Dudić Received the President of the Congregation in Paris	The Islamic Community in Serbia	21.07.2022	Bosnian	Serbia	Meeting	https://bit.ly/3wyJE7R
National Identity Building and the Question of Language in Modern Oman	Leibniz Zentrum Moderner Orient	7.04.2022	English	Germany	Seminar	https://bit.ly/3PqC7hH
Consultative Mechanisms and Institutions in Late Ottoman Jeddah	Leibniz Zentrum Moderner Orient	7.11.2022	English	Germany	Seminar	https://bit.ly/3A0odgB

INTELLECTUAL STREAMS IN THE MUSLIM WORLD

Wide Awake: Nocturnal Life in Eighteenth-Century Istanbul	Leibniz Zentrum Moderner Orient	19.07.2022	English	Germany	Seminar	https://bit.ly/3prCs9k
Mustafa Karadai's speech at the 6th work meeting of cultural figures	Movement for Rights and Freedoms	16.07.2022	Bulgarian	Bulgaria	Forum	https://bit.ly/3Qyl3rs
Exhibition of Armin Durgut's "Mortuaries" held at the Islamic Center Zagreb	The Islamic Community of Croatia	7.07.2022	Croatian	Croatia	Exhibition	https://bit.ly/3A3tfcf
Professions and Crafts in Ancient Egypt	Center for Documentation of Cultural and Natural Heritage	24.07.2022	Arabic	Egypt	Workshop	https://bit.ly/3QLheim
Funerary Archaeology, Art and Architecture in Hellenistic and Roman Times	Bibliotheca Alexandrina	3-07.07.2022	English	Egypt	Workshop	https://bit.ly/3AqyhRC
Archaeology and Experimentation: Contexts and Applications	Bibliotheca Alexandrina	7.06.2022	Arabic	Egypt	Conference	https://bit.ly/3dBUDXt
The Wisdom of the Great Steppe Abai Kunanbaiuly	Eurasian Research Institute	2.07.2022	English	Kazakhstan	Book	https://bit.ly/3CtuPHt
Kazakhstan People's Writer Mukhtar Shahanov on the 80th Anniversary of His Birth	Eurasian Research Institute	8.07.2022	Turkish	Kazakhstan	Panel	https://bit.ly/3CdHcqP

Institutions Featured in the Bulletin

Accounting and Auditing Organization for Islamic Financial Institutions

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

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

Afghanistan Analysts Network

The Afghanistan Analysts Network (AAN), established in 2009, is an independent non-profit policy research organization. The organization, which produces studies based in Afghanistan, publishes reports and analyses on many issues such as human rights, climate change, the economy, and the history of the country.

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

Afghanistan Economic and Legal Studies Organization (AELSO)

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

<https://aelso.org/>

Al-Ahram Centre for Political and Strategic Studies

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

<https://acpss.ahram.org.eg/>

Al-Bayan Centre for Planning and Studies

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

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

Al-Haq Defending Human Rights

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

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

Aljazeera Centre for Studies

It is an independent research institution of Al Jazeera Media Organization focusing on geopolitical and strategic developments. Its focus is particularly on the Middle East, but it focuses on the factors surrounding it as well. It organizes analysis and webinars to illuminate and make the region's political turmoil understandable.

<https://studies.aljazeera.net>

Al-Tahreer Association for Development

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

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

Arab Centre for Research and Policy Studies

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

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

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

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

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

Balkan Investigative Reporting Network

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

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

Balkan Studies Centre

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

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

Bangladesh Enterprise Institute

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

<https://bei-bd.org>

Bangladesh Institute of Peace and Security Studies

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

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

BRAC Institute of Governance and Development

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

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

Bibliotheca Alexandrina

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

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

Brookings Doha Centre

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

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

Cairo Institute for Human Rights Studies

The Institute, established in 1993, is an independent regional non-governmental organization that aims to promote respect for the principles of human rights and democracy in the Arab region. In this respect, CIHRS focuses on analyzing the challenges faced in the implementation of international human rights law.

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

Centre for Arab Unity Studies

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

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

Centre for Policy Dialogue

The Centre for Policy Dialogue (CPD) was established in 1993 with the vision of creating an inclusive society based on equality, justice, equity, and good governance. It studies agriculture, poverty, inequalities, climate change, and sustainable development.

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

Centre for Research & Security Studies

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

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

Centre for Research in Social and Cultural Anthropology (CRASC)

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

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

Centre for Strategic and International Relations (CSIS)

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

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

Citizen's Platform for SDGs, Bangladesh

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

<https://bdplatform4sdgs.net/>

Cooperation and Development Institute

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

<https://cdinstitute.eu/>

Council on America Islamic Relations (CAIR)

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

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

Defender Centre for Human Rights

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

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

East London Mosque

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

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

Economic Research Forum

The Economic Research Forum was founded in 1993 in Egypt. The institution, whose headquarter is in Cairo, also has an office in Dubai, United Arab Emirates. It conducts studies, particularly on economic developments such as development, poverty, inequality, the global South, and digitalization.

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

Emirates Policy Centre

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

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

Eurasian Research Institute

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

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

Forumi Rinor Islam - Islamic Youth Forum

The youth organization was established after the need for an institution engaged in Islamic youth work in Macedonia in 2000. It affects Europe and conducts many youth projects.

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

Governance Centre for Public Policies

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

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

Gulf Research Centre

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

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

Hamad Bin Khalifa University

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

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

Heinrich Böll Stiftung / Rabat

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

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

Indonesian Islamic Da'wah Institute (LDII)

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

www.ldii.or.id

Institute for Palestine Studies

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

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

Institute of Community and Public Health

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

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

Institute of Contemporary Islamic Thought

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

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

Institute of Policy Studies (IPS)

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

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

Institute of Strategic and International Studies (ISIS) Malaysia

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

www.isis.org.my

Institute of Strategic Studies Islamabad

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

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

Institute of Regional Studies Islamabad

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

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

Institute of World Economics and Politics

The World Economics and Policy Institute (IWEP), an institution within the Nursultan Nazarbayev Foundation, conducts scientific research in addition to the world economy, international relations, and security issues. Its publications reflect state-centric. It publishes in Russian, English, and Kazakh.

www.iwep.kz

International Institute of Advanced Islamic Studies

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

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

International Islamic University Malaysia

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

www.iiium.edu.my

International Movement for A Just World

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

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

International Organization for Migration Kazakhstan

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

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

IPRI Islamabad Policy Research Institute

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

<https://ipripak.org>

Islamic Community of Montenegro

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

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

Islamic Human Rights Commission

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

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

Justice and Development Party

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

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

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

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

<https://kisi.kz/>

League of Islamic Universities

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

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

Leibniz Zentrum Moderner Orient

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

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

LEGIS

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

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

Movement for Rights and Freedoms

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

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

Muhammadiyah Movement

Also known as the Muhammadiyah Society, it is an important Islamic non-governmental organization in Indonesia. The organization was founded in 1912 in the city of Yogyakarta by Ahmed Dahlan as a reformist socio-religious movement. It organizes seminars about education, technology, women, family, and history.

<https://muhammadiyah.or.id>

Muslim Youth Movement Malaysia (ABIM)

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

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

NGO AKTIV

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

<http://ngoaktiv.org/>

OSCE Academy

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

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

Organization of Islamic Cooperation

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

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

Orient-Institut Beirut

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

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

Policy Centre for the New South

The Centre is a Moroccan think tank organization aiming to contribute to the development of economic and social public policies for Morocco and the rest of Africa as an integral part of the global South. It focuses on the EU, Maghreb countries, the environment, and the economy.

<https://www.policyCentre.ma>

RASANAH International Institute for Iranian Studies

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

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

Regional Anti-Corruption Initiative

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

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

Research Centre in Applied Economics for Development

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

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

Shropshire Islamic Foundation

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

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

Social Policy and Development Centre

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

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

Sustainable Development Policy Institute

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

<https://sdpi.org/>

Tabah Foundation

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

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

The Association of Muhammadiyah Scholars

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

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

The Conversation / Indonesia

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

<https://theconversation.com/id>

The International Institute of Islamic Thought (IIIT)

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

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

The Islamic Community of Croatia

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

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

The Islamic Community in Serbia

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

<https://mesihat.org/>

The Lebanese Centre for Policy Studies

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

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

The Middle East Research Institute (MERI)

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

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

The Omani Centre for Human Rights

Its mission is to monitor human rights violations and promote human rights awareness among all segments of society. The institution states that they work for an Amman where people express themselves regardless of their differences of opinion, religion, and belief. <https://ochroman.org/eng/category/annual-reports/>

<https://ochroman.org/eng/>

The Sana'a Centre for Strategic Studies

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

<https://sanaaCentre.org/>

The Tunisian Forum for Economic and Social Rights

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

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

The West Asia-North Africa Institute

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

<http://wanainstitute.org/>

Umam Documentation & Research

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

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

UK Islamic Mission

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

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

University of Nizwa

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

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

United Nations Iraq

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

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

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

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

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

United Nations Support Mission in Libya

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

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

Yemeni Journalists Syndicate

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

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

INTELLECTUAL STREAMS IN THE MUSLIM WORLD

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



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